THE

CYCLOPÆDIA;

or,

UNIVERSAL DICTIONARY

of

Arts, Sciences, and Literature.

by


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THE CYCLOPAEDIA, which has been the production of the incessant labour of almost twenty years, is now completed, very much to the relief of the Editor’s mind, and, as he hopes, to the satisfaction of the Public. To the candid judgment of its numerous readers, the Editor submits the work, assuring them, that, on his part, no pains have been wanting to render it worthy of their approbation. If he had foreseen the time and attention which the compilation and conduct of it required, and the unavoidable anxiety which it has occasioned, he would probably never have undertaken it. But habits of application, and some degree of experience in a work of this nature, disposed him to embark in it, and enabled him to overcome the difficulties that presented themselves to his view in his further progress. He hopes that he may be allowed to say, that an early and long-continued attachment to scientific pursuits, and a desire of serving the cause of Literature and Science, had no inconsiderable influence in directing his views to this object, and encouraging his perseverance in the accomplishment of it. He ought also to acknowledge, that the candour with which his labours, on this as well as on a former similar occasion, were received by the Public, and the expressions of approbation with which they were honoured in the course of sixteen years, afforded a very powerful inducement to unremitting assiduity and exertion. The Proprietors also, who had undertaken this work without any patronage besides that of the Public, and who were advancing large sums towards rendering it worthy of that patronage, were liberal in their co-operation, and in enabling the Editor to procure every kind of assistance, which he might find to be necessary and useful. They employed artists of the first reputation in their respective departments, whose performances have given a peculiar character to this work. The Proprietors and Editor were likewise honoured by connection and acquaintance with persons, eminently distinguished in those branches of science to which they had devoted their talents; and these persons not only consented to be co-adjutors, but to give celebrity to the work by allowing their names to be annexed to it, whilst they were enhancing its importance and value by their contributions. Although the Editor cannot decline availing himself of the reputation which the Cyclopaedia must acquire from the established and well-known character of his associates,
and with this view presenting their names to the Public, he does not wish to rob them of any portion of fame that belongs to them, in order to enrich himself. Notwithstanding all the assistance which he has received, and which he thus gratefully and respectfully acknowledges, his own responsibility furnishes a large demand on the candour of the Public; nor will those who duly consider, that he has devoted almost twenty years of his life, measured not by fragments of time, but by whole days of twelve or fourteen hours, to the completion of his undertaking, and in so doing impaired his health and constitution, be indisposed to exercise that liberality in their estimate of his labours which he solicits. He is not unapprised of defects and imperfections; and if he were to begin the Cyclopædia de novo, he could improve it. Science is progressive; and since the commencement of this work, its advances in several departments have not been inconsiderable. The Editor has endeavoured to watch its steps, and to incorporate in his pages every discovery and improvement that has attended its progress. He now presents his work, in its finished state, at the bar of the Public, anxiously but not timidly waiting a favourable decision. He begs leave, however, to suggest, that he does not consider himself as responsible for the opinions advanced by his co-adjutors in the articles which they have furnished, any more than for those which occur in extracts from printed works. Some of these seem to him to be erroneous; and they are actually controverted and contradicted in other parts of the Cyclopædia, where the mention of them occurs. As he could not prescribe limits to the articles supplied by his co-adjutors, he could not presume to prohibit a statement of their own sentiments on the subjects of the articles which they contributed. In every case the reader will form his own judgment.

The names of most of his co-adjutors have been already published on the covers of several parts of the work; but after he has again recited them, every reader will be able to assign to each, so well known in the circle of science, the articles of any extent and of principal importance, which he has furnished. Under each head, the arts and sciences being arranged in alphabetical order, will be mentioned the names of those to whom the Editor is indebted for contributions; though in some cases the number is small and the articles are short, whilst in others they are more numerous and more extended. Many of these articles have been considerably enlarged in consequence of the Editor’s own researches. His own additions are so incorporated with the communications of his friends, that it would not be easy to distinguish them without a minuteness of detail, which, as he conceives, would be tedious and uninteresting. Agriculture, Dr. Dickson. — Algebra and Analysis, Barlow, Bonnycastle, and Pond. — Anatomy and Physiology,
Abernethy and Lawrence. — Comparative Anatomy, Macartney, Lawrence, and Clarke. — Annuities, W. Morgan. — Antiquities, H. Ellis and Strutt. — Architecture, Porden, E. Aikin, P. Nicholson, Dr. Milner, and Webster. — Astronomy, Bonnycastle and Pond. — Astronomical Instruments, Rev. Dr. Pearson. — Biography, Sir J. E. Smith, Dr. Burney, Dr. Malkin, and Dr. T. Rees. — Botany, Sir J. E. Smith, Dr. Woodville, Rev. Mr. Wood. — Canals, Farey, senior. — Chemistry, Aikin, Sylvester, Dalton, Brande, Dr. Marece, Sir Humphrey Davy, Dr. C. Taylor, and Dr. Davy. — Conic Sections and Curvilinear Geometry, Ivory. — Drawing, Howard. — Dynamics, Cavallo. — Education, Dr. Carpenter. — Electricity, Cavallo and Cuthbertson. — Engraving, Landseer. — Entomology, Conchology, and several other articles of Natural History, Donovan. — Exchange, Standard, Coinage, and Weight, Dr. Kelly. — Blast and Blowing Furnaces, Mushett. — Geology, Koenig, Bakewell. — Geography, Tooke, Hinckes. — Geometry, Barlow, Ivory. — Grammar, Dr. Jones. — Heraldry, Sir G. Naylor. — History, English, S. Turner and Owen Pugh. — Horology, Rev. Dr. Pearson. — Language, Dr. Carpenter, Dr. Jones. — Magnetism, Cavallo. — Manufactures, Duncan, J. Thomson, Parkes, and Farey, junior. — Mechanics and Machinery, Cavallo, Farey, junior. — Medicine, Dr. Bateman and Dr. Henderson. — Mental Derangement, Dr. Haslam. — Meteorology, L. Howard, Dalton, and Dickson. — Midwifery, Dr. Bland. — Mineralogy, Koenig, Bakewell. — Mining, Taylor. — Naval Architecture, Glover. — Navigation, Mackay. — Music, Dr. Burney and Farey, senior. — India Mythology, Major Moor. — Mental and Moral Philosophy, Dr. Carpenter. — Painting, Russell, Opie, Ottley, and Phillips. — Prosody, H. Parker. — Sculpture, Flaxman, P. Hoare, and Bacon. — Surgery, Blair, who also furnished the article Cipher, and S. Cooper. — Topography, Britton. — Versification, H. Parker; — and a variety of Miscellaneous articles by Joyce, Ellis, Fletcher, Howard, Clarkson, and several other gentlemen, who were occasional contributors, and whose names it is needless to mention. To Mr. S. Bevan and some other literary and scientific friends, the Editor is indebted for the assistance which they have afforded him in suggesting articles that had been omitted, and that have been supplied in the Addenda. Dr. Thomas Rees has, towards the close of the work, paid particular attention to the arrangement of the Plates. He has also drawn up a digested catalogue of them, together with an alphabetical index of the subjects which they comprise; and added such explanations, and corrections of references, as appeared to be necessary or desirable, after a minute and careful collation, made in conjunction with the Editor, of every Plate, with the printed letter-press to which it pertained. The Editor and Proprietors of this work are also indebted to
Mr. Donovan, for the General Systematic Arrangement of the Plates of Natural History.

The general plan upon which this work has been conducted, and which was stated in the Advertisement that announced the publication of it, seemed to the Editor, after some experience in this department of literary labour, and after consulting several competent judges, the most suitable to the nature and design of a Scientific Dictionary. Whatever may be the advantage resulting from separate dictionaries appropriate to each particular science, which is the plan of the French Encyclopædia, or from distinct treatises introduced in a dictionary of one alphabet, according to some modern compilations of this kind, the inconvenience and perplexity that attend the multiplication of alphabets, whether they occur in different serieses of volumes, or in the form of an index at the close of each treatise, will furnish an objection against this mode of arrangement, which it will not be easy to obviate. In a work of such magnitude as the French Dictionary, consisting already of between 100 and 200 volumes, and of undetermined extent, the best treatises that have been written, or that may be written, on each subject, may be introduced, and the work itself may be a complete library, and supersede the necessity of recurring to any other. But in a publication of limited compass, such as booksellers may undertake, and the general class of readers purchase, it is hardly possible to combine separate articles, sufficiently instructive, with treatises equally comprehensive and complete. To those who usually consult dictionaries for information, this plan, we are persuaded, is by no means the most eligible. If they wish to extend their knowledge beyond the limits to which a dictionary must necessarily restrict it, they will recur to appropriate treatises for the purpose; and the dictionary should furnish them with the necessary references. A dictionary is intended for communicating knowledge in an easy and expeditious manner; and it is desirable that the several articles should be so full and comprehensive, as to afford sufficient instruction on the subjects to which they relate, without the necessity of recurring to another dictionary, or to an index, for further information. It may be said, indeed, that the sciences are thus mutilated and mangled; and that it is impossible to preserve their unity without discussing each in a separate treatise. We readily allow, that this is an inconvenience, inseparable from the form of a dictionary; but at the same time we think that this may be remedied in a considerable degree by that kind of ramification of the principal subject, which, with suitable references, will lead the reader to subordinate articles, that form, by their mutual connection and dependence, an aggregate or whole, superseding in all common cases the necessity of a distinct treatise. These
references, when judiciously distributed and arranged, will serve, like the
index of a book, but much more effectually, to conduct the reader from one
subject to another: they will enable him to perceive their relation to each
other; and they will direct him how to collect and combine the dispersed
parts of any science into one entire and regular system. Each article will
afford him, as it were, a distinct lecture; and he may pursue the same
course of study by the means now suggested, or vary it as he thinks proper.
Upon the whole, the advantage of separate treatises under each head of
science, such as the limits of a dictionary will allow, seems to be more
imaginary than real; more especially as the want of them may be supplied
in the manner that has been mentioned.

In conformity to our proposed plan, it has been our endeavour to give,
under each distinct head of science, an historical account of its rise, pro-
gress, and present state, concisely and yet as comprehensively as our limits
and our sources of information would allow; to refer to those articles in
which the discussion of them occurs, and to point out such publications as
afford further information. References of this kind are introduced under
each separate article, wherever they are thought to be necessary and useful;
and thus the reader is able to form his judgment concerning the authorities
upon which the compilers of the several articles depend; and if he shall
have opportunity or inclination, he may recur to them for himself.

 Whilst the Editor and his co-adjutors in this work have availed themselves
of the assistance which other similar dictionaries have afforded them, they
have not contented themselves with mere transcripts; they have resorted as
much as possible to original writers, which they have been enabled to do by
the facility of their access to large libraries; and by the citations which
they subjoin to the several articles, the Public will judge of the extent of
their research, and of the industry and labour which they have bestowed
on this compilation. In their account of the arts and manufactures, they
have consulted the artisans and manufacturers themselves, and derived from
them every kind of information that was likely to conduce to the credit and
utility of the work: and this they have not been able to do without incur-
ing a very considerable expence.

Some apology may, perhaps, be thought necessary for the extension of
this work beyond the limits first proposed. When it was determined to
introduce biography, as well as geography, topography, and history, upon a larger scale than the Proprietors and Editor had at first intended, principally in compliance with the wishes of intelligent and esteemed subscribers, the enlargement of it became indispensable. To his co-adjutors, whose assistance was highly important, the Editor could not presume to prescribe limits, which would have depreciated the value of the articles which they contributed, and within which, for their own reputation, they would not have consented to be confined, and of course the work would have been deprived of the benefit of their contributions. This circumstance could not fail to occasion an enlargement of the Cyclopaedia; but it was proportionally enhanced in value; and the Editor is satisfied, that the purchasers will not ultimately regret the augmentation of expense. The plates likewise have been multiplied far beyond the original intention of the Proprietors, because new and unthought-of subjects were introduced in the progress of the work; but as these plates constitute a character of excellence peculiar to this Cyclopaedia, it is thought that the circumstance of their being additional embellishments of the work, besides that of their being indispensable as explanatory of the articles to which they refer, will be a sufficient apology for the increase of their number; more especially when it is considered, that the augmented number of plates, as well as the enlargement of the work, have occasioned a diminution of profit to the Proprietors. It would have been more their interest, as well as more gratifying to the Editor, to have compiled a Cyclopaedia in fewer volumes, and to have contented themselves with a smaller number of plates; as in all probability the sale would have been greater, and the sum of money expended upon it would of course have been much less. The Editor must do the booksellers concerned in this Cyclopaedia the justice to say, that they have consented to forego part of the possible profit that might have accrued from it for the sake of its reputation and utility.
May be considered, I. as a letter; II. as a word; and III. as an abbreviation.

1. Our broad A resembles the sound marked by the German a, and is found in many of our monosyllables, as all, call, call, fall, where it is pronounced as in cause and fault, or as in low. It is probable that this broad sound was that which our Saxon ancestors expressed by the character A, as it still, almost uniformly, retained the rustic pronunciation and northern dialects of our language; as talk for talk, man for man, hand for hand, &c.

2. The open A of the English, is not unlike the A of the Italians in adagio, and is the sound marked by this letter in father, rather, &c.

3. The slender sound marked by the character A is peculiar to the English language, and resembles the sound of the French e maussine, or of their diphthong ai in pain; perhaps it is a middle sound between them, or between the a and e. Such we have in the words place, face, waive, and in all those that terminate in ation; as salvation, preservation, &c.

The sounds of which A is the character in our language, are sometimes short; as in the words glass, grain, braze, &c. at other times long; as in glaze, grave, &c. Their length is commonly denoted by an immediately subjoined to the a; as in plain, rain, &c., or by an e added at the end of the word; as in plane, erate, &c.

Some contend that there are four; others, that there are five distinct sounds, denoted by the character A in the English language. There are, perhaps, little variations and distinctions in the sounds marked by the character A, as well as by the other vowel letters in our alphabet; but they are so local or arbitrary, or, after all, so nice and subtle, that they entirely escape the notice of foreigners, and are hardly distinguishable by the natives. Those who desire to enter more deeply into the first formation of sounds, and to see the elementary principles of speech treated with philosophical accuracy, will find satisfaction in the ingenious treatises of Wallis and Holder.

In burlesque poetry, the letter A is sometimes added after words; it lengthens them a syllable, without altering their sense; as line a, for line, in Dryden, &c. It is sometimes redundant, when prefixed to words, as arise, awake; the same with rise, awake, &c.

In our Calendar, A is the first of the dominical letters which were introduced in imitation of the eight sundial letters of the Romans, of which the A was one.

II. A is a word. This first simple sound is used in our language to express most of the vehement emotions of the soul. We naturally use it on all sudden occasions of admiration, joy, anguish, apprehension of danger, &c. and where the emotion is very great, the A is enforced by adding an aspirate to it, as ah!

It is sometimes a noun; for we say great A and little a; but it is most commonly a definite, or an indefinite article. It is definite, and denotes the number one, as, a man is coming, that is, no more than one.

It is also used as an indefinite noun.
definite article; so we say, a man may come this way; that is, any man.

A, used as an article, has no plural signification; before a word beginning with a vowel, y and w excepted, and before a silent b preceding a vowel, it is written an, of which a is the contraction; as an harbour, an ox, an hour, &c. A seems to be a true and genuine preposition, in the three following cases: 1. When it is put before a participle or participial noun, denoting some action not yet accomplished, as I am a writing. 2. When it is placed before local adverbs, as Thomas à Becket. 3. When it is used in composition; e.g. about, asleep, &c. Dr. Wallis supposes it to be a contraction of at; but Dr. Lovel thinks, that it is the preposition an, and sometimes of. At, he says, has relation chiefly to place; on has a more general relation, and may be applied to action, and many other things, as well as place.

In some instances, A has a peculiar signification, denoting the proportion of one thing to another; as such income a year, to many hours a day, to much a man, &c.

III. A is also an abbreviation. A put to bills of exchange, is in England an abbreviation for accepted, and in France for the word accepté. It is likewise usual among merchants to mark their bills of lading with the letters A, B, C, instead of the numbers 1, 2, 3, &c.

In the Roman inscriptions, the sense of the A is to be collected chiefly from the connection of the words, and the scope of the inscription. A fingly stands for Arbus, Antibes, Agostina, aiunti, antae, are; addit, aditus, arenarius, auro, animalis, antea, at, atque, &c. and, by a more modern abbreviation, for artium. Thus, A. M. stands for Artium Magnific, Mifler of Acts, and A. B. for Artium Baccalauri, Bachelor of Arts, &c. A. A. signifies agnuli, and A A A. stands for auro, argentae, &c. A. B. stands for auro, auro, &c. A. C. for atae aecilis, &c. On the Greek and Roman medals, A denotes commonly the name of the place where they were struck, as Athens, Argos, Antioch, Aquileia. On French coins A is the mint of the nant of Paris, and A A signifies their coinage at Metz.

The Romans in their trials used their A to denote abolution; whence Cicero calls it licea falsaria, the lying letter. Their manner was this: Three ballots were given to each judge, marked one with an A, for abolvo, I absolve; a second with a C, for condemn, I condemn; and the third with N. L. which flood for non legit, it is not clear. One or other of these judges, according to his judgment, put into an urn; and the prater acquitted or condemned the criminal, according to the respective number of those letters. If the suffrages for acquitting and condemning were equal, the accused was always acquitted.

The Romans also made use of the letter A in collecting their suffrages in cases of legislation. When a new law was proposed, or an amendment of an old one was in agitation, each voter had two ballots put into his hand, the one marked A, signifying antiqua, that is, old; the other marked U. R. for ut recogno, as you desire; and his suffrage was given, by putting the one, or the other, into the urn. A, in the days of Roman barbarism, was one of the numeral letters, and signified five hundred; when written with a dash over it, thus A, it denoted five thousand. The letter A is also used by Chronologers and Historians, as an abbreviation for anno instead of of, as A. M. for anno M. D. or anno Domini, &c.

The Romans dated from the building of Rome; and in their writings A. U. C. stands for anno ab urbe condita. The Greeks used a, a, prefixed to a word, as a privative particle. With them it was also a numeral letter denoting unit.

Among Logicians, A denotes an universal affirmative proposition; according to the verbe.

Affirm, A, negat E, and the first letters of the alphabet, represent known quantities; and the last letters represent quantities that are unknown.

In the pretensions of physicians, A or a, or a, denotes equal parts of the ingredients specified, and is a contraction of the proposition aequus, which is used in the same sense by medicinal writers in the Greek tongue.

Among Chemists, A A signifies an amalgam, or the operation of amalgamating.

In Heraldry, the letter A is used as a bearing in armor.

AA, Peter Vander, in Biography, an eminent bookseller at Leyden, who was living in 1726. He published an atlas of 200 charts compiled after the long voyages from 1246 to 1666. They are not deemed very accurate. They are included in the Galerie Agricola du Monde, in 60 vols. folio.

A. Continues Gravis's Thesaurus, or an account of the modern Italian writers, in six other volumes, with the Thesaurus Antiquitatum Siciliae.

A A, in Hydrography, the name of several rivers; one in Wiltshire, which rises near Munster and falls into the river Embre; another, that has its source in the department of Somme in France, becomes navigable by means of sluices near St. Omer. Passes on to Gravillons, and discharges itself into the English Channel; a third in Livonia, that falls into the gulph of Riga; and a fourth in Switzerland, that rises in Mount Bung, and falls into the lake Lucerne.

AACH, in Geography, a small town in Germany, in the circle of Suabia and Landgrawate of Nellenburg, near the source of the river Aach, which falls into the lake of Zell. It belongs to the House of Austria. E. long. 9° W. lat. 47° 55' N. lat. 47° 55' W.

AAGARD, Nicholas and Chrifian, in Biography, two brothers born at Viborg in Denmark in the beginning of the 17th century. The former is known for his philosophical works and other tracts, particularly his disputations upon Tacitus; the latter for his excellent poetry.

AAGGI-DOGI, in Geography, a mountain of Amaia in Turkey, on the frontiers of Persia, which is crossed by the Caravans in their way from Constantinople to Ifpham.

AAG-HOLM, a small island on the coast of Norway, near the mouth of the river Lendevand.

AAHUS, or AMAHUS, i.e. house on the Aa, a small town in the circle of Wiltphalia, and bishoprick of Munster. It is the capital of the prefeture of Aahus, and has a citadel. E. long. 7° W. N. lat. 5° 10' W.

AAKIRAR, a prefecture of the diocece of Aarhuus, containing 16 parishes.

AAKRKE, a town in the island of Bornholm, which has the privileges of a city, and in which are held the provincial court and the synod. E. long. 14° 50'. N. lat. 55° 15' N.

AALBURG, the capital of a diocece of the same name in North Jutland, in Denmark, and a bishop's see. It derives its name from the number of eels that are taken there. This city is large and populous, and next to Copenhagen, the most opulent and best built in the kingdom. It carries on a considerable trade in herrings and grain, and has different manufactures of muskets, pithows, saddles, and gloves. It has an exchange for merchants; as well as a safe and deep harbour. The population of this diocece amounts to 80,872 persons. E. long. 9° 46'. N. lat. 56° 50'.

AALEN, or Ahlen, a free Imperial town belonging to the bench of Suabia, and so called from the number of eels which are in that part of the river Kocher that runs
runs through it. This city is Lutheran. It was formerly under the dominion of the kings of Bohemia, and fold to Ebbrecht, Count of Wintherberg. The Emperor Charles IV. recovered it, and restored it to the empire in 1360. This, and similar cities that are almost in a ruined state, prefer their francisques and immunities with care. E. long. 5° 36'. N. lat. 48° 48'.

AALST, or AELST, Everard, in Biography, a painter, was born at Delft in 1602, and died in 1678. He excelled in fruit pieces, dead game, and armoury. His nephew, named William, surpassed his uncle. He was born in 1630 and died in 1789. His pictures are chiefly known in Holland.

AALST, or AELST, in Geography, the capital of a county of the same name in the district of Ghent and circle of Burgundy, and lying between the rivers Sellecks and Dender. This city lies on the latter of these rivers. E. long. 3° 54'. N. lat. 50° 58'.

AAM, or Haam, a liquid measure generally used by the Dutch; it contains 1.758 imperial gallons, each gallon weighing about 36 ounces avoirdupois; and consequently the Aam is equal to 1481-pints of Paris, or to 288 pints of English measure; the Paris pint weighing 31 ounces, and that of England 16 ounces.

AAMA, in Geography, a province of Barbary in Africa, about 15 days journey from Tunis.

AANSIRE, a small island on the coast of Norway, opposite to AAG-HOLM.

AAR, or Arene, in Hydrography, a large river of Switzerland, which has its source in Mount Grimsel in the south of the canton of Bern, and pursuing a circuitous course towards the north-west, passes through the lakes of Brienz and Thun to Bern, and afterwards changing its direction towards the north-east, flows to Solothurn and Brugg, and being joined by the Reuss and Limmatt, discharges itself into the Rhine near Waldshut. There is another smaller river of the same name in Welsphalia.

AAR, in Geography, the name of a small island in the Baltic.

AARASSUS, in Ancient Geography, a town of Luidia in Asia, which some have supposed to be the Aansius of Ptolemy. Strabo, Geog. tom. ii. p. 837.

AARAW, in Geography, a town and bailiwick in the canton of Bern in Switzerland. E. long. 7° 10'. N. lat. 43° 2'.

AARDENBORG, a small town in Flanders situated on a canal which communicates with the Zwin. It was once a fortress; but its works were totally razed in 1760. E. long. 3° 14'. N. lat. 51° 17'.

AARHUUS, the capital of a diocese of the same name in North Jutland, extending from that of Viburg along the Cattegat, about 15 miles in length and 8 or 9 in breadth. This diocese is extremely fertile, and diversified with woods, bays, and lakes abounding with fish. It is watered by several rivers, the chief of which is the Guden. The town lies in a fine plain between the sea and a lake, from which a stream of water passes through it. It is large and populous, has 6 gates, 2 principal churches, 2 market places, an university, a free school, and a well endowed hospital. It carries on a good trade. The number of inhabitants in this diocese is estimated at 117,942. E. long. 10°. N. lat. 56° 6'.

AARON, in Scripture History, the son of Amram and Jochebed, and the grandson of Levi, was born A.M. 2430, before the Christian era 1574. He was three years older than his brother Moses, and appointed to aid him under the character of his advocate and interpreter, as well as prophet, in his intercourse with Pharaoh, and in the rescue of the Israelites from their bondage in Egypt. With this view they both went together into Egypt; and after many attempts to overcome the opposition of the Egyptians and the obliquity of Pharaoh, they accomplished their object A.M. 2513, ante A.D. 1491. After the Exodus of Israel, and during their peregrination in the Wilderness, Aaron and his sons exercised the office of priests by a divine appointment; and as soon as the Tabernacle was built, Aaron was consecrated by Moses with the holy oil, and invested with the pontifical ornaments. When Moses went up to the Mount to receive the law, Aaron, accompanied by the 70 elders, followed him; but during his continuance for 40 days on the Mount, the people became impatient and tumultuous, and Aaron, yielding to their solicitations, melted down their pendants, and the ear-rings of their wives and children, and formed the golden calf, to which they paid homage. He afterwards humbled himself for this offence, obtained forgiveness, and was continued in the priesthood. In a subsequent period, viz. A.M. 2515, Korah aspired to the priestly office, and Dathan and Abiram claimed a share with Moses in the sovereign authority; for which act of rebellion, as their history informs us, they were ignominiously punished. Aaron was afterwards confirmed in the priesthood by the miracle of the almond-rod, which blossomed, and which was deposited in the most holy place, in order to perpetuate his title, and the remembrance of this prodigy. He married Elisba, the daughter of Amminadab of the tribe of Judah, by whom he had four sons: two of whom were destroyed by fire, and from the other two the race of the high priests of the Jews was continued from Aaron in regular succession. When the period of Aaron's service was completed, he ascended Mount Hor near the encampment of the Israelites at Moab, disrobed himself of the pontifical ornaments in the view of the people, and put them upon Eleazar his eldest son, and his successor in the high priesthood. He then died in the arms of Moses and his son, at the age of 123 years, in the 40th year after the Exodus; and they buried him in a cave of this mountain: but the place of his interment was concealed, probably under an apprehension that in future ages he might become an object of superstitious worship. For a farther account of Aaron the reader is referred to Exodus, Leviticus, and the book of Numbers to the 24th verse of the 33rd chapter; and for an abridgment, with remarks on several circumstances pertaining to his station, character, and office, to Calmet's Dictionary of the Bible.

AARON, in Church History, a British martyr, who suffered a cruel death, together with Julius, under the persecution of Diocletian, in the year 303. It does not appear what were the British names of these two martyrs; as the Christian Britons took new names from the Latin, Greek, or Hebrew, at the time of their baptism. They were buried at Carlisle, and each of them had a church dedicated to his memory in that city. In the Roman martyrology their feast was fixed on the 7th of July. Bp. Brit.

AARON, a presbyter and physician of Alexandria, author of 30 books in the Syriac tongue, containing the whole practice of physic, called the Paedex, chiefly collected from the Greek writings, and supposed to be written before A.C. 620. They were translated into Arabic by a Syrian Jew physician about A.D. 681. He is the first author that mentions, and that has clearly described, the small-pox and measles, which probably first appeared at Alexandria in Egypt A.D. 640, and were brought thither by the Romans when they took that city. He directed the vein under the tongue to be opened in the cure of the jaundice, and observed that the faces in that disease are of a white colour. The above-mentioned work and its translations are lost; and
we have only fragments remaining, collected by Mohammed Rhasis in his "Continens."

Aaron, or Harun, in Ramadan, General Biography, a celebrated caliph of the Saracen empire.

Aaron Avilecan, a learned Rabbi and Caraita in the thirteenth century, who wrote an Hebrew grammar, printed at Constantinople in 1581. He was probably the same as Aaron, who wrote a commentary on the Pentateuch, which is in MS. in the French king's library, and translated by Dion in 1710; and MSS. annotations on the Old Testament. There was another Aaron, distinguished from the former by the epithet Hacharon, i.e. potter, who was born at Nacomedia in 1346. His writings are esteemed canonical by the Caraita Jews. The Garden of Eden, containing the doctrines and customs of his nation, is the principal.

Aaron, a Levite of Barcelon, was the author of 613 precepts on Moæs in Hebrew, printed at Venice in 1523. He died in 1529.

Aaron, Ben Chaim, was chief of the synagogue of Fuz and Morocco in the beginning of the seventeenth century. His commentary on the Prophets, intitled the heart of Aaron, one on the Syphra, and another on the Law, were printed at Venice in 1600, folio.

Aaron, Ben a'fer, was a celebrated Rabbi, who is said to have invented the Hebrew points and accents towards the fifth century. His Hebrew grammar was printed by Bomberg in 1545, folio.

Aaron, in Geography. See St. Maloes.

AARONSBURGH, in Geography, a town of America, lying at the head of Penn's creek, in the county of Northumberland, 10 miles W. of Louisburg, 40 W. by N. from Sunbury.

AARSENS, Francis, Lord of Sommeldyk and Spyck, one of the greatest minificers for negotiation in the United Provinces. He was sent by Barneveld, who preceded over the provinces, as agent into France, and was the first person recognised, in 1609, as Dutch ambassador by the French court. He was the first of three extraordinary ambassadors sent to England in 1620, and the second of those who were deputed in 1641, to negotiate the marriage of Prince William, son to the Prince of Orange. After having been employed in several other important missions, he died in an advanced age, very rich, and left on record memoirs of all the embassies in which he had been engaged.

AARSENS, or AERTSEN, Peter, denominated from his stature by the Italians Pietro Longo, a celebrated painter, was born at Amsterdam in 1519. He excelled in painting a kitchen with its furniture, and his altar-pieces were particularly admired. A famous piece of this kind was destroyed in the insurrection of 1566; and because he complained of this outrage, he was in danger of being murdered by the populace. He died in 1575.

AARTGEN, or AERTGEN, a painter of eminence, who was born at Leyden in 1498, and pursued his father's trade of a woodcutter to the age of eighteen. He voluntarily lived in meanness and obscurity; and declined offers of advancement, alleging that he found more sweet in his poverty than others did in their riches. He never worked on Monday, chusing to devote that day, with his disciples, to the bottle. It was his practice to stroll about the streets in the night, playing on the German flute; and in one of these frolics he was drowned in 1564.

AASAR, in Ancient Geography, a town of Palestine, situated between Azotus and Alcalon, which in the time of Jerome was a hamlet.

AATTER, a district of the northern part of Arabia Felix on the Red Sea.

AVORA, in Natural History, the fruit of a sort of large palm tree in the West Indies, and in Africa. It is of the size of a hen's egg, and included, with several more, in a large shell. In the middle of the fruit there is a hard nut, about the size of a peach stone, which contains a white almon, very alligint and proper to check a diarrheea.

Ab, in the Hebrew Chronology, the eleventh month of the civil year, and the fifth of the ecclesiastical year, which begins with Nisan. This month answered to the moon of July, comprising part of July and of August, and contained thirty days.

The first day of this month is observed as a fast by the Jews, in memory of Aaron's death; and the ninth, in commemoration of the destruction of the temple by Nebuchadnezzar, in the year before Ciril 587. Josephus observes, that the burning of the temple by Nebuchadnezzar, happened on the same day of the year on which it was afterwards burned by Titus. The fast day was remarkable for Adrian's edict, which prohibited the Jews to continue in Judea, or to look towards Jerusalem and lament its desolation. The eighteenth day is also kept as a fast, because the sacred lamp was extinguished that night, in the reign of Abas. On the twenty-fifth, or according to Scaliger, the twenty-second day, was a feast called Xylophoria, from their laying up the necessary wood in the temple; and on the twenty-fourth, a feast in commemoration of the abolishing of a law by the Aimonæus, or Maccabees, which had been introduced by the Sadducees, and which enacted, that both sons and daughters should alike inherit the estates of their parents.

An, in the Syriac Calendar, is the name of the last summer month.

An, prefixed to the names of places, generally denotes that they belong to some abbey.

ABA, or Aba, Hanifah. See Hanifah.

ABA, or ABA, in Ancient Geography, a mountain of Greater Armenia, situated between the mountains Niphates and Nibarnas. According to Strabo, (Geog. tom. ii. p. 739) the Euphrates and Araxes flow from this mountain; the one towards the west, and the other to the east. But Thaustius and Dionysius Periegetes, call this mountain, which is part of mount Taurus, Achsas.

ABA, or Albs, a city of Phocis in Greece, near Helicon, famous for an oracle of Apollo, more ancient than that at Delphi, and also for a rich temple, plundered and burnt by the Persians. Strabo's Geog. tom. i. p. 647, and the authors there cited.

ABACA, in Botany, a kind of flax or hemp, gathered in some of the Manillas or Philippine Islands. This plant is grown every year; being gathered, it is steeped in water, and beaten as hemp is. It is of two kinds, the white and the grey. The white abaca is used for making very fine linen; but the grey is employed for nothing but cordage.

ABACA, in Geography, one of the Philippine Islands in Asia.

ABACENA, in Ancient Geography, a town of Mečia, and another of Cana in the Higher Asia.

ABACENUM, a town of Sicily, the ruins of which are supposed to be near Trippi, a castrum on a steep mountain near Messina. Its inhabitants were called Abacenes. Stephan. de Uribirum, tom. i. p. 2.

ABACAY, in Natural History, a name given by the people of the Philippine Islands to a species of parrot, called also Calangay.

ABACH, in Geography, a market town of Bavaria, situated on the Danube. It has an old castle, in which Henry II. is said to have been born, and is much frequented.
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quented on account of its mineral waters. E. long. 11° 59'.
N. lat. 45° 53'.

ABACINARE, or ABACINAR, derived either from the
Italian abacino, a bason, or abaco, a dark place, in Writers
of the Middle Age, a species of punishment, confining in the
blinding of the criminal, by holding a red hot bason, or bowl,
before his eyes. Du-Cange.

ABACK, in Sea Language, signifies the situation of the
falls, when their surfaces are flatted against the masts by
the force of the wind. They may be brought aback, either
by a sudden change of the wind, or an alteration in the
ship's course. They are laid aback to effect an immediate
retreat, without turning either to the right or left, in order
to avoid some imminent danger, in a narrow channel, or
when the has advanced beyond her station in the line of
battle, or otherwise. The falls are put in this position by
blackening their lee-braces, and hauling in the weather-
ones.

ABACOA, in Geography, one of the Bahamas islands,
about 54 miles in length, and 21 miles in breadth. See
Providence.

ABACOCHEE, a river of America, called also Coosa.
ABACOT, a cap of plate, wrought up in the form of
two crowns, worn by our ancient British kings.

ABACTOR, formed of ab, from, and ader, a driver,
from area, to drive, (called by the Roman lawyers Abigitus
or Abigeus), one who drives off cattle in herds; in con-
distinction to one who deals a single sheep, &c. only, who is
called a thief. Nam qui omen unam furripues, ut fur cor-
certu, qui gregem ut Abactor. The punishment of Abigeat
was more severe than that of Furtum; viz. condemnation
to the mines, banishment, or even death itself, according
to the quality of the offender. But sometimes in Spain
the punishment was more severe than elsewhere, the people there
being more addicted to it.

ABACTUS, or ABIGEATUS, among the Ancient Phy-
sicians, was used for a mischance procured by art, or force
of medicines, in contradiction to abortus, which is
natural. But the moderns know no such distinction. See
Abortion.

ABACUS, among the Ancients, was a kind of cupboard,
or buffet.

The word is formed from the Greek ἀβάκος, which, among
that people, signified the same thing.

Abacus, among the Mathematicians, was a little table
strewed over with dust, on which they drew their schemes
and figures.

In this sense, the word seems formed from the Phoenician
פו, abak. duh.

Abacus Pythagorica, a table of numbers, contrived for
the ready learning of the principles of arithmetic; so deno-
minated from its inventor, Pythagoras.

Hence also, from an agreement in point of use, the names
Abacus and Abaco are used, among Latin and Italian writers,
for an alphabet, or ABC, &c.

The Abacus Pythagorica was, in all probability, no other
than what we call a multiplication-table.

Ludolphus and Wolthus give us methods of performing
multiplication without the help of the abacus; but they are
too operose in ordinary cæses for practice. See Multipli-
cation.

The abacus for facilitating the operation of arithmetic,
is an instrument almost as ancient, and extensive, as the art
of arithmetic itself; if it be later than the methods of com-
puting by the fingers, and by lapsus, or fomes (which ob-
tained among the Egyptians), it is at least much prior to the
use of numeral letters or figures, wrought with the pen.

We find it in use, under some variations, among the
Greeks, Romans, Chineses, Germans, French, &c. It
exceeds in point of facility, and neatness of operation, as
working without any strokes or blots of the pen, or waite
of paper; some also give it the preference in point of ex-
pedition.

The abacus is a variety contrived; that chiefly used in
European countries is made by drawing any number of
parallel lines at pleasure, at a distance from each other,
equal to twice the diameter of a calculus, or counter. Here
a counter placed on the first or lowermost line, signifies 1;
on the second, 10; on the third, 100; on the fourth, 1000;
on the fifth, 10,000; and so on. In the spaces between
the lines, the same counters signify half of what they signify
on the next superior line; viz. the space between the first
and second lines, 5; between the second and third, 50;
between the third and fourth, 500; and so on. Thus the
counters on the abacus, in the figure here subjoined, make
the sum of 73922. — The abacus is also divided cross-wise
into areoles, by means whereof subtractions are made. Wolf.

The Grecian abacus αβάκος, or counting-board, was an ob-
long frame, divided by several brass-wires stretched parallel
to one another, and mounted with an equal number of
little ivory balls, like the beads of a necklace. By the
arrangement of these balls, distinguishing the numbers into
different classes, and observing the relations of the lower
to the upper, all kinds of computations were easily performed.

The Roman abacus was much the same with the Grecian,
except that instead of rings, or wires, and beads, in the
Roman, we had pins and groves for them to slide in.
It is described by several authors; but notwithstanding all
these descriptions, we should have had a very obscure idea
of the ancient manner of reckoning, if figures of it had not
been found among the ancient marbles. Phil. Trans. N° 180.

The Chinesian abacus consists, like the Grecian, of several
series of beads strung on brass wires, extended from the top
to the bottom of the instrument, and divided in the middle
by a cross-piece from side to side; so that in the upper row
each string has two heads, which are each reckoned for
five; and in the lower row, each string has five beads of
different values; the first being reckoned as 1; the second,
as 10; the third, as 100, &c. as among us. Add, that
instead of four pins for digits, or units, in the Roman
abacus, the Chinese has five beads.

We have two different figures, and descriptions, of the
Chinesian abacus, one given by F. Martinins, who had lived
many years in China; the other by Dr. Hooker, who copied
it from a Chinesian dictionary of the count-language. See
Shwan-Pan.

Abacus logificus is a right-angled triangle, whose sides,
forming the right angle, contain the numbers from 1 to
60; and its area, the products of each two of the op-
posite numbers. This is also called a canon of sexagesi-
males.

Abacus & palmæ, in the Ancient Musar, denote the
machinery,
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machinery, whereby the strings of the polypylea, or instruments of many strings, were strung, with a plectrum made of quills.

Abacus harmonicus is used by Kircher for the structure and disposition of the keys of a musical instrument, whether to be touched with the hands or the feet.

Abacus, or Abaciscus, in Architecture, is the uppermost member of the capital of a column; serving as a kind of crowning, both to the capital and the whole column.

Vitruvius, and others after him, who give the history of the orders, tell us, the abacus was originally intended to represent a square tile laid over an urn, or rather over a balfet. — An Athenian old woman happening to place a balfet thus, covered over the root of an acanthus: that plant shooting up the following spring, encompassed the balfet all round, till meeting with the tile, it curled back, in a kind of scroll. Callimachus, an ingenious sculptor, passing by, took the hint, and immediately executed a capital on this plan: representing the tile by the abacus, the leaves by the volutes, and the balfet by the vase, or body of the capital. There is some difference in the form of the abacus in different orders. In the Tuscan, Doric, and ancient Ionic, it is a flat, square member, well enough representing its original tile: whence the French call it talloir, tenceur. In the richer orders it loses its native form; its four sides or faces being arched, or cut inwards, with some ornament, as a rofe, or other fower, or a fish's tail, in the middle of each arch. See Corinthian and Composite. But some architects take other liberties in the abacus, in respect of its name, place, and office. Thus, in the Tuscan order, where it is the largest and most massive, as taking up one-third of the height of the whole capital, it is sometimes called the eye of the capital. — In the Doric it is not always the uppermost member of the capital; a cymatium being frequently placed over it. — In the Ionic, fome make it a perfect ogea, and crown it with a fillet. — The proportion of the abacus, as prescribed by Vitruvius, is, that its diagonal (from corner to corner) be twice its height; but the moderns dispence with this proportion.

Scamozzi applies the term abacus to a concave maulding in the capital of the Tuscan pedentia, and Palladio calls the plinth above the echnion, or bullion, in the Tuscan and Doric orders, by the fame name. — In the Ancient Architects, abacus is used to denote certain compartments in the internal decoration of the walls of native rooms, mosaic pavements, and the like. There were abaci of marble, porphyry, jasper, alabaster, and even glafs; shaped variously, square, triangular, and the like.

Abada, in Zoology, a singular kind of wild animal in Benguela, in Africa. It is about the size of a half-grown Colt, thy, and swift-footed. It has two horns, one in its forehead, and another in the nape of its neck, which are of different length and bulk. The head and tail of this animal resemble those of an ox, and its feet are cloven like those of a fag, but much thicker. The front horn is deemed an antidote in many diforders; and the pulverized bones are made into a poultice, and recommended by the natives as a sovereign remedy against all aches and pains, and as effectual for purifying the blood and humours. Mod. Un. Hist. v. 13. p. 8. See Rhinosceros.

Abaj, in Geography, a town of Asia, on the gulph of Perlas, and near the mouth of the river Tigris. It is dependent on Basora. E. long. 47° 15'. N. lat. 29° 20'.

Abadavine, in Ornithology. See Spinus.

Abaddon, Heb. corresponding to Apoclypon, Gr. i. e. Destroyer, in Scripture-History, is represented, Rev. ix. 11. as king of the locusts, and the angel of the bottomles pit, who has been thought by many interpreters to be Satan, or the devil. Dr. More (Theol. Works, p. 130.) interprets this title as referring to the profecion which the Mahometans should make of maintaining the doctrine of the unity. Le Clerc and Dr. Hammond understand by the locusts in this passage, the zealots and robbers who infilled and defolated Judea before Jerufeum was taken by the Romans, and by Abaddon, John of Gischala, who having treacherously left that town before it was surrendered to Titus, came to Jerufeum and headed those of the zealots who acknowledged him as their king, and involved the Jews in many grievous calamities. The learned Grotius concurs in opinion, that the locusts are designed to represent the feet of the zealots, who appeared among the Jews during the siege, and at the time of the destruction of Jerufeum. Mr. Jos. Mede remarks, that the title Abaddon alludes to Obodas, the common name of the ancient monarchs of that part of Arabia, from which Mahomet came; and considers the passage as descriptive of the inundation of the Saracens. Mr. Lowman (Paraphr. on Rev. p. 118, &c.) adopts and confirms this interpretation. He flews that the rife and progress of the Mahometan religion and empire exhibit a signal accomplishment of this prophecy. All the circumstances here recited correspond to the character of the Arabians, and the history of the period that extended from A. D. 568 to A. D. 675. In conformity to this opinion, Abaddon may be understood to denote either Mahomet, who infilled the abysses, or the care of Hera, to propagate his pretended revelations, or, more generally, the Saracen power. Mr. Bryant supposes Abaddon to have been the name of the Ophite deity, the worship of whom prevailed very anciently and very generally. See Serpent.

Abadir, in the Roman Theology, the flone which Saturn swallowed, believing it his new born fon Jupiter, and which at length became defied, and the object of religious worship. The Carthaginians gave this title to gods of the first order.

A.B.E. See Aba.

Abat', in the Sea Language, is used in speaking of things placed or done towards the stern, or hinder part of a veffel; called alfo aft, and flands oppofite to fore. — Thus they fay a thing is abat the fore-mall, when it is behind it, or nearer the ftern. The poulk of the mailer, captain, and other officers, is abat the mainmall. — The flern, ftrictly speaking, is only the outflde; abat includes both inlde and out.

Abat the beam, denotes the relative situation of any object with the fhip, when the object is placed in any part of that arch of the horizon which is contained between a line at right angles with the keel and that point of the compass which is directly oppofite to the fhip's courfe.

Abagi, the fame thing with Abasis, although of dif- ferent value; it is worth at Taffis, and throughout all Georgia, about 36 fols French money; four chausiirs, which are called fans, make one abagi.

Abaka Il Khan, in Biography, the 8th emperor of the Moguls, of the race of Zingis, who preceded his father Hulaku, and commenced his reign, A. D. 1251. He was prudent and learned, and possessed many amiable qualities which endeared him to his subjefts, and rendered his government prosperous. He joined the Chirilians in celebrating Easter-day at Hamadan, whence fome have erroneously inferred that he was a Chirilian. He reigned 17 years. Mod. Un. Hist. v. 1, p. 188.

Abakansto, in Geography, a garrison town of the province of Yeufice, in Siberia. It flands on the river Jenifei, and is fo called from the river Abaken, which falls into the Jenifei at no considerable distance from it. E. long. 94° 5'. N. lat. 53° 5'.

Abalak, a small town in Siberia, about two miles from
From Tobolits, famous for an image of the Virgin Mary, to which many pilgrims resort, and which is annually visited in procession to Tobolits. E. long. 68° 23' N. lat. 58° 14'.

ABALIENATION, from ab and alienare, to alienate, in the Roman Law, denotes a species of alienation; whereby those goods called res mancipi, such as cattle, flocks, lands, and possessions, within the territory of Italy, were transferred to persons legally capable thereof, either by a formula, called irradito necis, or a surrender in open court.

ABALINATUS, alienated from, a medical term, which, when applied to the body, signifies that the part so spoken of, is in a state that requires amputation; and when applied to the fenes, denotes their total destruction.

ABALITES. See Abalites.

ABALLABA, in Geography, the ancient name of Appleby, a town in Westmoreland, remarkable only for having been a Roman station. W. long. 1° 4'. N. lat. 55° 30'.

ABALUS, an island, as the ancients supposed, in the German ocean, called by Timaeus Bithynia, and by Xenophon Lamplus, a Bithynia, now the peninsula of Scandinavia. Amber, according to Pliny (Hist. Nat. tom. ii. p. 772, ed. Hardi,) was thrown on the shores of this island by the waves of the sea; and he reports, that some persons thought this sublimity dropped from the trees in the adjacent mountains.

ABAN LA VILLE, a town in the bailiwick of Quingeys, situate between the town of that name and Lieu Dieu, in Franche Comte. E. long. 6° 15'. N. lat. 47° 10'.

ABANA, a river of Phoenicia, which rising from Mount Hermon, washed the south and west sides of Damascus, and fell into the Phoenician sea, to the north of Tripolis. The Abana was one branch of the Barady, called by the Greeks Obrorbus. This river is mentioned by Naaman, 2 Kings, v. 12.

ABANGA. See Ady.

ABANO, a village near Padua, in Italy, famous for its warm baths. In one of these baths the patients are covered with the warm mud. E. long. 10° 47'. N. lat. 45° 30'.

ABANTES, in Ancient History, a warlike people who came originally from Thrace, and settled in Phocis, a country of Greece, where they built a town, called ABA, after the name of their leader. Some ancient authors say, that the Abantes afterwards settled in the island Euboea, now called Negropont: others say these Abantes came from Athens. Their people are called Homer (II. i. ii. v. 542.) ἀθηναῖοι καστελλοι, from wearing their long hair behind. They were called Curates from their cutting it short before.

ABANTIA, or ABANTIS in Ancient Geography, a name given to the island Euboea, in the Egene sea; extending along the coast of Greece, from the promontory Sunium of Attica to Thessaly, and separated from Boeotia by a narrow strait called Eurybos. It derived its name from the Abantes, according to Strabo, tom. iv. p. 63. Others say, that the inhabitants were called Abantes. From this their leader, who had the reputation of the island; and Reinaucus supposes that they were Arabians, who followed Cadmus into Euboea, and settled there.

ABAPTISTA, or ABAPTISTON, in Surgery, derived from the privative α and βαπτῖντος, to plunge: the shoulder of a trepanning instrument. This term is employed by Galen, Fabricius ab Aquapendente, Scultetus, and others, to denote the conical saw with a circular edge (otherwise called modiolus or terébrum,) which was formerly used by surgeons to perforate the cranium. Modern practitioners, however, have usually preferred the cylindrical form. Various contrivances are recommended, to avoid the danger that may arise from want of dexterity in the operation of trepanning, and a new instrument has been lately delineated for this purpose, by Mr. Rodman of Pailey; (Philosophical Magazine for April 1809;) but as no invention can compensate for a defect of skill in the surgeons, these precautions are not in general attended to. For a more particular account of this instrument, see Trepan and Trephine.

ABARA, in Geography, a town in the greater Armenia, under the dominion of the Turks. E. long. 46° 15'. N. lat. 39° 45'.

ABARANER, a town of Turcomania, in Asia, situated on the river Alignana, and twenty miles north of Nakhivan. It is said that 300. Roman Catholics reside here. E. long. 46° 30'. N. lat. 39° 50'.

ABARCA, an ancient kind of stove used in Spain to pass the mountains, made of raw hides, and bound with cords, which secured them against the snow.

ABARIM, in Scripture Geography, a ridge of high mountains situate between the rivers Arnon and Jordan, and nearly opposite to Jericho, in the land of Canaan. The Abarim were tipped so as to have been a famous mountain, formed a part of this extensive range of steep hills. Here the Israelites encamped for the last time but one, before they passed over Jordan into the promised land. The name Abiram was applied to part of this ridge of mountains in the time of Ezeckiel and Jerome. Well's Geog. of the O. T. vol. ii. p. 152, &c.

ABARIDON, in Ancient Geography, a valley of Scythia, at the foot of mount Imaus, the inhabitants of which, according to Pliny, (Hist. Nat. tom. i. p. 370.) were Anthropophagi, little superior in their habits and manners to the wild beasts with which they associated. Their feet were turned backwards, and yet they were very swift.

ABARIS, in Biography, the famous Hyperborean sage, who is said to have been the disciple and friend of Pythagoras, and to have performed a great number of singular exploits. His history is so fabulous, that Herodotus contents himself with relating (lib. iv. cap. xxxvi. p. 256. ed. Wellesley,) that he travelled through the world on an arrow, without any sustenance. Hypacon (art. Abaris) informs us, that he was sent by his countrymen as an ambassador to Athens, in conformity to an order of Apollo, who being consulted at the time of a destructive plague that generally prevailed, replied, that the Athenians should offer up prayers on behalf of all other nations; on this occasion, as we learn from Diodorus Siculus, (lib. ii. c. xlvii. p. 159. ed. Wiclif.) he renewed the friendship and intercourse between his countrymen and the people of Delos, which had been interrupted. He also visited Laedemon, where some writers say, as we are informed by Paufanias, (lib. ii. cap. xiii. p. 258. ed. Kuhnii.) he built a temple consecrated to Proserpine the Salutary. Abaris performed this long voyage with safe and expedition, being transported through the air, over rivers, seas, and mountains, on an enchanted arrow, which, says Jamblichus, (Vit. Pythag.) which he had received as a present from Apollo. Some have supposed that this arrow denoted his skill in astronomy, by which he directed his course. He is said by Strabo (lib. vii. tom. i. p. 462.) to have gained the esteem of the learned men of Greece by his politeness, eloquence, and wisdom. He particularly excelled, says Jamblichus (cap. xix. p. 131.) in the arts of magic and divination, of which he exhibited the most illusory proofs in all the countries through which he travelled. He adds, that he was taught by Pythagoras to find out all truth by the science of arithmetic. Porphyry (Vit. Pythag.) informs us, that he was capable of foretelling earthquakes, driving away plagues, laying storms, &c. Abaris, says Bayle, constructed the famous palladium of the bones of Pelops, and told it to the people
people of Troy. After he had visited many countries, and collected a great quantity of gold, he set out on his return home; and in his way had an interview with Pythagoras at Crotona, in Italy. Suidas enumerates various books which he is said to have written; and Himerius the Sophist applauds him for speaking pure Greek, which he acquired by means of the intercourse that subsisted between the Greeks and Hyperboreans. In his various perorations he imposed upon the vulgar by false pretensions to supernatural powers; delivering oracular predictions, healing diseases by incantations, and practising other arts of imposture. Hence the fabulous stories concerning Abaris grew up into an entire history written by Herodotus. Some of the later Platonists, says Brucker, (History of Philosophy, by Enfield, vol. i. p. 103.) in their zeal against Christianty, collected these and other fables, and exhibited them, not without large additions from their own fertile imaginations, in opposition to the miracles of Christ. He concludes upon the whole, that Abaris has a better title to be placed among impostors than among philosophers, and that the time in which he flourished may, with some degree of probability, be fixed about the third olympiad, or B. C. 708. The age of Pythagoras is no less uncertain, otherwise it is not likely that they should be contemporaries. Mr. Toland, in his Polym翰rous works (vol. i. p. 101.), premising that theἙβρίται were the Hyperboreans of Diodorus, infers that Abaris was both of that country, and likewise a Druid, having been the priest of Apollo. Suidas, says this writer, who knew not the distinction of Inferior Hyperboreans, makes him a Scythian; whereas Diodorus has truly fixed his country in the island, and not on the continent. Notwithstanding the fictions and errors that have been blended with the history of Abaris, it is certain, (as he apprehends,) that he travelled over Greece, and from thence into Italy, where he familiarly conversed with Pythagoras, who favoured him beyond all his discipies, by imparting his doctrines to him (especially his thoughts of nature), in a more plain and compendious method than to any others. The Hyperborean in return presented the Samarion, as if he had equalled Apollo himself in wisdom, with the fanced arrow, on which he had transferred seas and mountains; as the vulgar, particularly in the Hebrides, ill believe, that wizards and witches waft themselves whither they please upon broom-sticks. According to the account given by Himerius, and cited by Toland, (p. 182, &c.) Abaris the sage was by nation an Hyperborean, a Grecian in speech, and resembling a Scythian in his habit and appearance. He came to Athens, holding a bow, having a quiver hanging from his shoulder, his body wrap'd in a plaid, gilt about his loins with a gilded belt, and wearing trojfers reaching from his waist downward. His habit, therefore, was not that of the Scythians, who were always covered with fkins; but he appeared at Athens in the native garb of an aboriginal Scot. As for what regards his abilities, Himerius relates, that he was affable and pleasant in conversation, in dispatching great affairs secret and industrious, quicklighted in present exigencies, in preventing future dangers circumspect, a searcher after wisdom, defvrours of friendship, trufling indeed little to fortune, and having every thing trufted to him for his prudence. Neither the Academy nor the Lyceum, says Mr. Toland, could furnish a man with fitter qualities to go fo far abroad, and to fuch fvice nations, about affairs no lefs arduous than important. But if we attentively consider his moderation in eating and drinking, the ufe of all tho' things which our natural appetites ineffectually crave, adding the confuion and fimplicity of his manners, with the folidity and wisdom of his anfwers, all which we find sufficiently attested; it muft be owned, that the world at that time, had few to compare with Abaris. One of our most industrious historians has adopted the opinion of Mr. Toland, and taken great pains to prove that Abaris was a native of Britain, or of one of the British ifles. See Carre's Gen. Hist. Eng. vol. i. p. 52, &c. cited by Dr. Henry in his History of Great Britain, vol. ii. p. 79, 80.

A B A R N U S, or A B A R N I S, in Ancient Geography, a city, country, and promontory of Pariana, near the Hellespont. Mileus, in his description of Afa, says, it was a promontory of Lampacus; and it is said to have been so denominated from Abaris, a Phociam, by the Phocians, who built Lampacus. Some writers have called it Abarins. Stephan. de Uribus, tom. i. p. 4.

A B A R T I C U L A T I O N, in Anatomy. See Dia-

T R O P H I S.

A B A S, a weight used in Persia for weighing pearls; being an eighth part lighter than the European carat.

A B A S, in Mythology, the son of Hypotheon and Mega-

nira, who entertained Ceres, and offered a sacrifice to that goddess; but Abaris ridiculing the ceremony, and giving her opprobrious language, the sprinkled over him a certain mixture which she held in her cup, that transformed him into a newt or water-lizard.

A B A S, or A B A S I A, in Entomology, a species of the Bom-

bus of Fabricius, and of the Phalana f Linnæus, with brown spreading wings, the hinder wings cinereous, and the ocellus reddish. It is found in Surinam.

A B A S A, in Geography, a small town of Romania, in European Turkey, 12 miles from Adrapore, in the road to Constantinople. N. lat. 42° 8'. E. long. 26° 35'.

A B A S E D, A B A SÉ, in Heraldry, is applied to the vol, or wings of eagles, &c. when the tip or angle looks downwards towards the point of the fikd; or when the wings are fmit; the natural way of bearing them being fpread, with the tip pointing to the chief, or the angle. A che-

rion, a pale, bend, &c. are also faid to be abased, when their points terminate in, or below the centre of the shield. Again, an ordinary is faid to be abased, when it is below its due situation.

A B A S C I A, or A B A C S I A, in Geography, the northern diith of the western division of Georgia, in Afa. The in-

habitants are poor and treacherous. They trade in furs, the skins of the buck and tyger, linen yarn, box-wood, and bees-wax; but their principal traffic confifts in the fale of their own children to the Turks, and to one another. They are Christians only in name; but their customs refembe those of the Mincvians. The men are robust and active, and the females fair and beautiful. E. long. from 50° to 43°. N. lat. from 45° to 42°. See A B A S S A and A B A R E S.

A B A S C U S, a river of Afiatic Sarmatia, which rises in

mount Caucasus, and falls into the Euxine, between Pityus to the east and Nofis to the west.

A B A S I T I S, a tract of Afiatic Myia, in which was

fitted the ancient city of Ancyra.

A B A S K A J A, a town in Siberia, on the river Ifchim. It has a church encompassed by ramparts, and guarded by dragoons. E. long. 60° 5'. N. lat. 50° 10'

A B A S S A, the fnaller and the great, two diiths in the vicinity of the Caucafant mountains. The former, according to the account lately given by Pallas in his journey to the southern departments of Russia, is inhabited by fix tribes, who were formerly Chriftians, but their nobles now ac-

knowledge the Mahomtan religion; their manners, clothing, and way of life, reembling tho'fe of the Circassians; and there is some fimilitude in the language. They likewise practice agriculture, though they live more

by pasturage. They are celebrated on account of their large and fine breed of horfes; and they would be rich (in their own estimation) if they were not incessantly plagued,
plagued by the encroachments of the Circassian princes. The most powerful inhabitants of the great Abassia are the 
Abaschkan. See ABBAS AND ABBAS.

Abassia, a silver coin current in Persia, worth two 
manapunds, or four chayes; the chaye being estimated 
in nine annas of silver.
ABATIS, or ABATTIS, in Writers of the Barbarous Age, denotes an officer of the flabellaries, who had the care and distribution of the provender. The name is derived from *Batum*, which denoted an ancient measure of corn. Du Cange.

ABATIS, or ABATTIS, from the French, *abattre*, to pull down, in the Military Art, denotes a heap of large trees thrown together either lengthways or with boughs to boughs, and designed to guard entrenchments, to cover the passage of a river, to obstruct roads, &c. See Line.

ABATON, a structure erected at Rhodes, as a fence to the trophy of Artemisia, queen of Halicarnassus, Coos, &c. in memory of her victory over the Rhodians, or rather for concealing the disgrace of the Rhodians from the public eye, as the effacing, or destroying the trophy is, in their estimation, a point of religion.

ABATOR, in Law. See Abate.

ABATOS, in Ancient Geography, an island in the lake Moeris, famous for its papyrus, and for being the burial-place of Osiris.

ABAUVI, LEBAVO, or ABUVAM, a large tree in Ethiopia, which bears a fruit like a gourd. See Adansonia.

ABAUZIT, Firmin, in Biography, was born at Ufuz, in Languedoc, on the 11th of November, 1679. As his parents were protestants, he was obliged to leave France by the revocation of the edict of Nantes, and to wander among the mountains of Cevennes, till at length he found an asylum in Geneva. His mother, who had suffered much, expended the whole of her fortune in his education. His chief attention was directed to the study of mathematics and natural history, whilst he made a considerable progress in every department of literature. In 1698 he visited Holland, and became acquainted with Bayle, Jurien, and the Bafingers. He afterwards came to England, and conformed to St. Evremond and Sir Isaac Newton. "You," says Sir Isaac, in an epistolary correspondence, "are a very fit person to judge between Leibnitz and me." King William, to whom he became known, attempted, by a liberal offer, to detain him in England; but he chose to return to Geneva; where, in 1715, he entered into the society formed for translating the New Testament into the French language; and where, in 1725, the university offered him the chair of philosophy, which he refused on account of the weakness of his constitution, and of his talents. In 1727 he was presented with the freedom of the city, and appointed to the office of his librarian. There are few persons, whose mental endowments, natural and acquired, and whose moral and Christian virtues merit higher estimation than those of Abauzit. Of his mathematical and philosophical knowledge he gave ample evidence in his defence of Newton against father Caflé, and in his discovery of an error in the *Principia*, which the author corrected in a second edition of that admirable work; a work which at the time of its first publication few were able to understand. He was also an excellent linguist, geographer, and historian, and intimately conversant with medals and ancient MSS. Such were not only the extent and accuracy of his knowledge, but the tenacities of his memory, that he could readily avail himself of the knowledge he had acquired. To this purpose it is mentioned, that when Rousseau published his Dictionary of Music, he found that Abauzit, who had not directed his attention to the music of the ancients for thirty years, could give him a clear and satisfactory account of the subject which he himself had investigated with so much labour. To this circumstance it was probably owing, that the only panegyric which Rousseau ever wrote upon a living person, and one of the finest of his edges, was addressed to Abauzit. Voltaire is also said to have paid him a very high and delicate compliment. A stranger having told the poet of Ferney, that he was come to Geneva to see a great man, Voltaire asked him, Whether he had seen Abauzit? We may naturally imagine, that the esteem and attachment of these sceptical philosophers would not be diminished by the liberty of his theological sentiments. On a subject that has been much controverted, Abauzit is said to have adopted and promoted the Arian doctrine. He also employed himself in discovering errors in the various translations of the Bible; and conceiving mathematical demonstration to be necessary in matters of testimony, he was led to divest the Scriptures of several miracles. But whatever may have been his occasional doubts, and the result of his inquiries on particular topics, he was, as a valuable biographer, delineates his character, religious by principle, and a Christian upon conviction. He defended religion to the time of his death, and employed some of his last days in establishing its evidence. Pious without hypocrisy, virtuous without austerity, he loved mankind; he sought to be useful to them; and he never blamed others for thinking differently from himself. His love of simplicity appeared in all his actions; he flung ceremony, and retired from flattery. His conversation, always heard with respect, was delivered without ostentation. Even the exterior of his house, and of his person, discovered an unaffected dislike of parade and luxury. Always himself, he was always the model, the wife Abauzit." This valuable man died, lamented by the republic, and regretted by the learned, on the 20th of March, 1767, at the advanced age of 87 years. He published, in 1739, a much improved edition of Spence's History and State of Geneva. As a citizen, he was active in the diffusions of 1734; and though he was attached to the aristocratic party, he possessed a great degree of republican zeal. The writings he left behind him were chiefly theological. Of these the principal was, "An Essay upon the Apocalypse," written to shew that its canonical authority is doubtful, and to apply the predictions to the defection of Jerusalem. This work was translated by Dr. Twells, and refuted so much to the satisfaction of the author, that it flopped an impression of it, which had been intended. It was, however, afterwards introduced by the Dutch editors into their edition of his works, which also comprehends "Reflections on the Eucharist;" "On Idolatry;" "On the Mysteries of Religion;" "Paraphrases and Explanations of sundry Parts of Scripture;" several critical and antiquarian pieces, and various letters. An edition, without the Essay on the Apocalypse, was printed at Geneva, in 1806, in 1770. Gen. Biog. by Dr. Aikin and Enfield. Bioj. Dict.

ABAY, in Geography, a name given to the Nile, in the territory of Guzman; which some derive from *Ab*, father, under which appellation this river, or perhaps the spirit refining in it, is an object of worship; but Mr. Bruce (Travels, vol. iii. p. 655.) says, that Abay in the Amharic language signifies, "the river that suddenly swells, or overflows periodically with rain."

ABB, among Clothiers, denotes the yarn of a weaver's warp, whence the wool of which it is made is called Abbevel.

ABBA, in Ancient Geography, a town of Africa, near Carthage.

ABBA, in the Syriac and Chaldee languages, literally signifies a father; and figuratively a superior, reputed as a father in respect of age, dignity, or affection. This appellation was not allowed to be used by slaves, when addressing the head of a family, and this circumstance adds peculiar force to the expression of the apostle, Rom. xii. 15. It may also be
be observed, that St. Paul and St. Mark used the Syriac abba, which was understood in the synagogues and primitive assemblies of Christians, but added to it, when writing to foreigners, by way of interpretation, the term father. The Jews assumed this denomination as a title of dignity; in allusion to which, our Saviour forbade his disciples to call any man his father on earth.

It was also anciently used as a title of honour, which some great men, it is said, still retain in the Pyrenean mountains.

**ABBADIE, JAMES,** in Biography, an eminent protestant divine, was born at Nay in Berne, in 1615, or 1618. He studied in various places, but received his degree of Doctor of Divinity at Sedan. Discouraged from the exercise of his profession in France, on account of the differted circumstances of the protestants, he first settled at Berlin under the patronage of the Elector of Brandenburg, about the year 1680 or 1681, where he resided for many years with great reputation. In 1688 the Elector died, and he accompanied Marshal Schomburg, first to Holland, and then to England with the Prince of Orange. Losing his patron, whom he attended to Ireland, in 1690, he returned to England, and became minister of the French church at the Savoy. He afterwards went to Ireland, and, by the recommendation of King William, he obtained the deansy of Killalo, with some other preferments. He was strongly attached to the cause of his royal master, as appears by his elaborate defence of the Revolution, and his history of the affillation-plot. In 1726 he removed again to England, and died in the parish of Mary-le-bone, in London, in the following year, at the age, as some say, of 69, and according to others 73. He was a zealous protestant, and one of the most eloquent men of the period in which he lived. But his imagination and memory, which was singularly retentive, as well as his learning and eloquence, seem to have been inferior to his judgment. His works were numerous, and much approved at the time of their publication; the chief of them were the following, viz.:—

"T. de la Verité de la Religion Chrétienne," Rotterdam, 1684, 2 tomes, 8vo; which work has been translated into English and High Dutch, and has passed through several editions. Mr. Bayle commends this book, as one of the most perfect in its kind.—"Traité de la Divinité de notre Seigneur Jésus Christ," Rotterdam, 1689, 8vo.—"L'Art de se connoître soi-même, ou la Recherche des Sources de la Morale," Rot., 1692, 12mo.—"Défense de la Nation Britannique, &c," à Londres, 1692, 8vo.—"Histoire de la Conspiration dernière d'Angleterre, &c," Londres, 1696, 8vo. This book was written by order of King William III. and the original papers for compiling it were furnished by the Earl of Portland and Sir William Tromball, secretary of state.—"La Verité de la Religion Reformée," Rot., 1718, 8vo. 2 tomes.—"La Triomphe de la Providence et de la Religion, ou l'Ouverture des sept Sceaux pour le Fils de Dieu, &c," Amst. 1723, 4 tomes, 12mo. Biog. Brit.

**ABBAGUMBA,** in Ornithology. See ERKROOM.

**ABBASSEUR,** in Anatomy, a name given by Win-

flow, and other French writers, to one of the muscles of the eye, called by others the depressor inferior; and by Fabricius, the rectus inferior; Cowper and Albinus call it the depressor oculi; and it is one of the quatuor recti oculi of the last author.

**ABBAS,** in Biography, son of Abdalmotalleb, and uncle of Mahomet, was at first hostile to his nephew as an impostor and traitor to his country; but being taken prisoner in the second year of the Hegira, at the battle of Beder, and a large ransom being demanded, he represented to Mahomet that the payment of it would ruin him, and reduce his family to dishonour. Mahomet, however, had heard that he had secreted money, and inquired for the purses of gold which he had left with his mother at Mecca. Abbas was thus led to regard him as a prophet, and to embrace his religion. He afterwards saved his life at the battle of Hosain, soon after the reduction of Mecca. Abbas was not only a great commander, but an eminent doctor of the Mussulman law, and read lectures upon every chapter of the Koran, as Mahomet pretended to receive them from heaven. He died in 653, and his memory is held in veneration among the Mussulmans to this day.

**ABBAS ABDULLAH,** Eln, was the grandson of Abdalmotalleb, and the most confiderable of all the doctors among the Mussulmans. He is said to have acquired from the angel Gabriel a perfect knowledge of the Koran, when he was ten years of age, and was honoured with the title of Targuman al Koran, or interpreter of the Koran. He died in the 68th year of the Hegira, and was very much lamented.

**ABBAS I., Shah,** surnamed the Great, was the third son of Khodabande, and the 7th king of Perfa of the race of the Sufis. He succeeded Thmael III. who had murdered their eldest brother Amir Hamzeh, and who was himself put to death after a short reign of eight months, in the year 1385. These two princes are not commonly reckoned in the number of Perjan kings. His first thoughts and actions, after he ascended the throne, were to destroy the empire, and to recover the provinces which the Turks and Tartars had taken from his predecessors. By a series of victories he defeated Abdallah, khan of the Ubecks, who invaded Khorasan, and the Othman Turks, from whom he took Tauris; subdued the provinces of Shirwan and Ghilan; took possession of the kingdom of Sar, comprizing a great part of Perfa proper; invaded and secured Georgia, and captured Bagdad, and Ormuz in the Perian gulf. After a prosperous reign of 45 years, during which he had the division of the empire, and a considerable augmentation of his dominions, he was seized with a dangerous distemper at Ferabul, in the province of Mazendaran, supposed to have been the effect of poison, and closed a life of 70 years in 1668. Having appointed his grandson for his successor, he left orders for concealing his own death till the throne was secure to him; and for this purpose he directed that his funeral obsequies should be performed at three different places at once, and that his body should be exposed every day in the hall of justice, seated in a chair of state, with the eyes open, and his back to the hangings, behind which was a person who contrived to answer any questions that were proposed. By this artifice his death was kept secret for six weeks. The memory of Shah Abbas has been held in high veneration by the Perians, and they speak of him as the greatest prince their country has produced for many ages. He was wise and valiant, attentive to the poor, and rigorous in the administration of justice. He adopted all possible measures for promoting the wealth and good government of his dominions; and took great pains to intro-

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duce and encourage commerce among his subjects. Having made Ipahan the metropolis of Perâia, he built the royal moleque and palæe, and caused the mountains at the distance of 50 leagues to be cut through, in order to augment the Zandereth, which runs through the city, by turning into it the stream another river. He also adorned several of his other cities with magnificent structures. Nevertheless, his cruelty, of which many notorious instances are recorded in his history, entitles him to rank with those ferocious eastern tyrants, whom Providence seems to find into the world to harass, aggrieve, and destroy the human race. Mod. Un. Hist. vol. v. p. 118, &c.

Abbas, Shab, II. the 9th king of Perâia, of the Sod race, was the great granddson of the former, and succeeded his father in 1642, at the age of thirteen years. His cruel and tyrannical father had ordered him to be deprived of sight; but the enmity, who was charged with the office, more compassionate than the favage parent, refrained from executing it. The father relented, and rejoicing to find, when he was dying, that his command had been disobeyed, appointed him for his successor. The successful expedition of this prince, when he was 18 years of age, for the recovery of Candahar, which had been surrendered to the Great Mogul in the time of his father, and his defence of it against an army of 300,000 men, seem to have been the principal events of his reign. His character has been very differently represented by those who have professed to give an account of his life. Whilst some have extolled his justice and clemency, and spoken in the highest terms of his talents and military exploits; others have reproached him for his cruelty and debauchery. Upon the whole, he seems to have been more kind and tolerant to strangers than to his own subjects, and especially to the Christians, whom he distinguished by his protection and favour. He was very much addicted to drinking, and governed by passion: and after a reign of about 24 years, fell a sacrifice to his intemperance, and died in 1666. The Jews were very severely persecuted during his reign; because, as it is pretended, the Messiah did not appear, according to the assurances which they are said to have given to Abbas the Great, and which was the stipulated condition of their toleration. See Mod. Univ. Hist. vol. v. p. 150, 300.

Abbas III. was succeeded by the famous Kul Khan.

ABBASSIDES, in History, a race of Caliphs, who were thirty-seven in number, and succeeded one another from between A.D. 746 and 750, for about 523 years without interruption. They were so called from Abul Abbas, surnamed Saghâr, with whom this dynasty commenced, according to Dr. Blair, (Chronology, pl. 33.) A.D. 749.

ABBASSUS, in Ancient Geography, a town of the greater Phrygia, on the borders of the Topâbûbâji, a people who inhabited the northern parts of Galatia in Asia.

ABBE, in a modern French, the name with which the English have styled the abbot, prior, or other superiors of monasteries, which has been popular in France, but was not known among the Romans till about a century and a half ago. Abbés are persons who have not obtained any fixed settlement either in church or state, but they are expectants of any office that may occur. Their dress is rather that of an academic, or of a professed scholar, than of an ecclesiastical. They are a numerous and useful body. In colleges they are the instructors of youth, and tutors in the private families; and many of them obtain a decent subsistence by their writings. They are persons of universal talents and learning, and are held in esteem and respect by people of various descriptions, and particularly by the female sex to whom they are devoted.

ABBFIORD, in Geography, a sea-port town of Norway, about 60 miles south-west of Christiana, situate on a small bay in which are three islands.

ABER-LOUGH, a lake of Lorne, in Argyleshire, in Scotland.

ABBESS, the superior of an ABBEY, or convent of NUNS. The abbess has the same rights and authority over the nuns, that the abbots regular have over their monks. Her sex indeed does not allow her to perform the spiritual functions annexed to the priesthood; but in some instances abbesses have the privilege of consecrating a priest to act for them; and they have even a kind of episcopal jurisdiction.

F. Martene, in his treatise on the rights of the church, observes, that some abbesses have formerly conferred their nuns. But he adds, that their excessive curiosity carried them such lengths, that there arose a necessity of checking it.

Sr. Balf, in his rule, allows the abbess to be present with the prior at the confession of her nuns.

Before the conquest abbesses were summoned to the Wittenagemot, and they affilied in the deliberations of ecclesiastical councils.

ABBEVILLE, in Geography, a city of France, the capital of the department of the Somme. The town contains 18,572, and the two cantons 22,004 inhabitants. Its territory comprehends 1074 kilometres, and 13 communes. It lies in a pleasant valley, and is divided into two parts by the river Somme. This town carries on a considerable trade in grain, oil, hemp, flax, cordage, soap, &c. by means of the Somme, in which the tide rises fix feet, and by which ships may come to the middle of the town. The woollen manufacture was established here in 1665, and has succeeded so well, that its cloths are deemed little inferior to those of England and Holland. In this respect it has been aided by the clandestine importation of English and Irish wool, and of workmen from this country. It is conveniently situated for a fortification, and as it has never been taken, it is sometimes called the maiden town. It has a collegiate church, thirteen parish churches, and other public buildings. It is 52 miles south of Calais, and 80 N. by W. of Paris. E. long. 1° 49' 45". N. lat. 50° 7' 14".

ABBEVILLE is also the name of a county in the district of Ninety-fix, in South Carolina, bounded on the N.E. by the Saluda, and on the S.W. by the Savannah; 35 miles in length, and 21 in breadth, containing 1917 inhabitants, of whom 1665 are whites.

ABBEY, or ABBEY, a monastery, or religious house, governed by a superior under the title of ABBOT, or ABBEES.

In our ancient statutes the word is sometimes also written abbathy. By 31 H. VIII. e. xii. abbaties are given to the king.

Abbey differs from PRIORIES, in that the former are under the direction of an abbot, and the latter of a prior: but abbot and prior (we mean a prior conventual) are much the same thing, and differ in little but the name.

One-third of the bell benefices in England were annually by the pope's grants, appropriated to abbeys, and other religious houses; which, upon their dissolution under king Henry VIII. became lay-fees. For a farther account and an estimate of the number and value of religious houses abdicated and surrendered in this reign, see MONASTERY.

ABBEE-LANDS. See PREMUNIRE and TITHE.

ABBEYBOYLE, in Geography, a town of Ireland, in the county of Roscommon, and province of Connacht, famous for an old abbey. See BOYLE.

ABBEYFOLD, a town in Cumberland, so called from an abbey built by David king of Scots. It is situate on an arm of the sea, and is 16 miles S.W. of Carlisle. W. long. 3° 59'. N. lat. 54° 53'.

ABBEE.
ABB EY MILTON, or MIDDLETON, an ancient, but
mean town in Dorsetshire, which had formerly an
Abbey and a market, and which is 12 miles N. E. of
Dorchester. W. long. 2° 24’. N. lat. 50° 51’.
ABBIA N Y, a town on the coast of Guinea, in Af-
frica, at the distance of three leagues from Tebbo.
ABBII TI, Filippo, in Biography, an eminent painter,
who was born at Milan in 1645, and died in 1715,
at the age of 75 years. He was distinguished by fertility of
invention and correctness of design. His hand was free,
and his touch light; he executed with expedition, and per-
formed with equal beauty, in fresco and in oil. Pilkington’s
Dictionary.
ABBON, in Biography, a monk of St. Germain-des-
Prés, who composed, in barbarous Latin verses, a relation
of the siege of Paris by the Normans towards the close
of the 9th century. He was more distinguished as a faithful
historian than as a good poet. His poem is published in the
second volume of Duchesne’s collection, and has since been
more correctly printed, with notes, by Duplessis, in 1753.
Biog. Dict.
ABBON, DE FLEURY, was born in the territory of Or-
leans. After devoting himself with ardour to the study of
almost every art and science, and obtaining distinguished
reputation in the schools of Paris and Rheims, he was elected
abbot of the monastery of Fleury, of which he was a monk.
He wrote an apology for his conduct against the accusa-
tions of his enemies, which was addressed to the kings Hugh
and Robert; to whom he also dedicated a collection of canons
on the duties of kings and subjects. The collection of his
letters and canons, and his apology, were published in
1687, in folio. He was slain in a quarrel that arose between
the French and Gascons at Reole in Gascony, in 1604.
Gen. Dict.
ABBOT, or ABBAT, originally derived from the Hebrew
Ab, father, signifies the superior of a monastery of
monks erected into an abbey or prelacy.
Abbots were really distinguished from the clergy, though
frequently confounded with them, because they were a
degree above laymen. St. Jerome, writing to Heliodorus,
says expressly, Hallel:orum sibi caulu, alia clericiorum.
In those early days the abbots were subject to the bishops,
and the ordinary pastors. Their monasteries being remote
from cities, and built in the farthest solitudes, they had no
share in ecclesiastical affairs. They went on Sundays to the
parish-church with the rest of the people: or, if they were
too remote, a priest was sent to them, to administer the
sacraments, till, at length, they were allowed to have
priests of their own body. The abbot, or archimandrite, was
usually the priest; but his function extended no farther
than to the spiritual assistance of his monastery, and he remained
still in obedience to the bishop. In process of time, as
many of them were persons of learning, they opposed the
heretics that sprang up, which induced the bishops to fix
them near and in the cities.

The abbots soon laid aside their former plainness and sim-
plicity, and endeavoured to be independent of the bishops,
which occasioned some severe laws to be made against them
at the council of Chalcedon; notwithstanding this, in time,
many of them carried the point of independence, and got
the appellation of lord, with other badges of the episcopate,
particularly the mitre.

Hence arose new species and distinctions of abbots: mitred,
and not mitred; crooned, and not crooned; ecclesiastical
abbots, cardinal abbots, &c.

Abbots, Mitred, were those privileged to wear the
mitre; and also allowed a full episcopal authority within
their several precincts.—Among us, these were also called
abbots foreign, and abbots general; and they were lords
of parliament. Of these Sir Edward Coke reckons twenty-
seven, and Selden twenty-six, in England, beside two mit-
tered priors.
The rest, who were not mitred, were subject to the dio-
cesan.

Abbots, Croziers, are those who bear the crozier, or
pastoral staff.

Abbots were likewise distinguished into abbots elective,
and abbots prefentative; but are now chiefly distinguished in
regular and sacramental.

Abbots, Regular, are real monks, or religious, who
have taken the vows, and wear the habit of the order.

Abbots in commendam, are seculars; though they have
undergone the tonsure, and are obliged, by their bulls, to
take orders when they come of age.

Though the term commendam infinuates, that they have
only the administration of their abbey for a time; yet do
they hold, and reap the fruits of them for ever, as well as
the regular abbots.

Their bulls give them a full power in spiritualibus
quam in temporibilibus; and yet it is true that the commenda-
tory abbots do not perform any spiritual offices; nor have
they any spiritual jurisdiction over their monks. So that
the phrase in spiritualibus, is rather something of the Roman
style than a reality.

The ceremony whereby abbots are erected, isproperly called
benediction; or sometimes, though improperly, consecration.
It is not so often in clothing them with the habit called
cuculla, a cowl; putting the pastoral staff in their hands,
and the crozes called pedales, or palaes, on their feet. These
particulars we learn from the Ordo Romanus of Theodore, arch-
bishop of Canterbury.

Abbot is also a title, which has been given to certain bi-
shops, because their fees had originally been abbey's; and
they were even elected by the monks: such are those of
Canterbury and Montreal in Sicily.

Abbot is also an appellation sometimes given to the su-
periors or generals of some congregations of regular canons;
and that of St. Genevieve at Paris.

Abbot is also a title borne by several magistrates, and
other persons.—Among the Genevieve, one of their prin-
cipal magistrates was called the abbot of the people.

In France, particularly about the time of Charlemagne,
there were several lords and courtiers, who having the super-
tendancy of certain abbey's committed to them, were styled
abdoniates, or abbots, &c.

Abbot, George, in Biography, Archbishop of Canter-
bury, was born Oct. 29, 1652, at Guildford in Surrey. Having
passed through the rudiments of literature in his native town,
he was removed, in 1578, to Balaclan college at Oxford. In
1583, he was elected probationer fellow of his college;
and having passed through the usual course of graduation,
he took orders and became a celebrated preacher in that
university; and in 1597 he was elected Master of Uni-
versity College. In 1600, and again in 1603, he was Vice-
chancellor of the university, and discharged the duties of
this office with general approbation. In the succeeding year
the translation of the Bible, now in use, was undertaken by
the direction of king James; and Dr. Abbot was the second
of eight learned divines in the university of Oxford, to whom
the care of translating the whole New Testament (excepting
the epistles) was committed. In 1605 he was again Vice-
chancellor. After the decease of his patron, the Earl of
Dorset, in 1608, he became chaplain to Geo. Hume, Earl
of Dunbar, and accompanied him this year to Scotland,
to assist in establishing an union between the Scots and
English churches; and in conducting this business he ac-
quired
quired a character for prudence and moderation, which laid the foundation of all his future preferments. From this time he stood so high in the king's favour, that he was consecrated bishop of the united sees of Litchfield and Coventry in 1609, and in the beginning of the next year he was translated to London; and in 1611 he was preferred by his majesty to the arch-episcopal see of Canterbury. Thus, before he had arrived at the age of fifty, he was exalted to the highest dignity in the church, and celebrated by Godwin, (de Preful. Anglic. p. 295) one of his contemporaries, for his learning, eloquence, and indefatigable diligence in preaching and writing, notwithstanding the various duties of his high office, of the high com-missioncourt, over which he presided, and of his regular attendance on the privy-council. He was at this time in the highest favour both with prince and people, and chiefly concerned in all the great transations of church and state. His great solicitude for the protestant religion induced him zealously to promote the match between the Elector Palatine and the Princez Elder, Elizabeth, which was solemnized on the 14th of February 1613, the archbishop performing the ceremony in the royal chapel. During the agitation of the divorce between the Lady Frances Howard, daughter of the Earl of Suffolk, and Robert Earl of Essex, which has been considered as one of the greatest blemishes of King James's reign, the archbishop added much to the reputation he had acquired for inflexible integrity. He refilled the divorce, though the king was very dextrous of its taking place, and published his reasons for perilling in his opinion, to which the king himself thought fit to reply. Sentence was given in the lady's favour. In 1618 the king's declaration for permitting sports and pastimes on the Lord's day gave the archbishop great uneasiness; and happening to be at Croydon on the day when it was ordered to be read, he had the courage to forbid its being read. This year he did great service to the protestant religion, by employing Mr. In. Brent to procure the MS. of Father Paul's excellent History of the Council of Trent. In 1619, when his health began to decline, he prepared to execute the benevolent design in favour of his native town of Guildford, which he had long meditated; he attended when Sir Nicholas Kempe laid the first stone of his hospital, and afterwards nobly endowed it. Towards the close of this year, when the Elector Palatine accepted the crown of Bohemia, he took part with those who thought, that natural affection for his son and daughter, and a just concern for the protestant interest, ought to have engaged his majesty warmly to support that natural election. Being under a necessity of using exercice, he made a tour into Hanover, and when he was hunting in the park of Lord Zouch at Bramall, he had the misfortune of killing his lordship's keeper by an arrow from a cross-bow, which he shot at one of the deer. This accident threw him into a deep melancholy. The day on which it happened he kept as a monthly fast ever afterwards, and he settled an annuity of 20l. on the widow. This accident excited prejudices against him in the minds of many prebends, though his majesty declared, that "an angel might have miscarried in this fort," and wrote him with his own hand a consolatory letter. A commissioin of ten prebends was appointed to inquire into this matter, and the refult of the whole was, that a pardon and dispensation palled the Great Seal, and he was declared capable of all metropolitical authority, as if this affair had not happened. In the parliament that met on the 19th Feb. 1623-4, the archbishop took an active part in the measures which were then purpored for purifying the king to diffuse his treasuries with Spain, relating to the marriage and the patrimony. Though, on account of his increasing infirmities he seldom attended at council, yet in the king's last sickness he constantly attended, and was near him when he expired on the 27th of March 1625. He performed the duty of his rank in putting the crown on the head of king Charles I.; but he visibly declined in the king's favour, and the Duke of Buckingham watched for an opportunity of testifying the severity of his displeasure against him. An occasion soon presented itself in consequncne of his refusing to licencse a sermon, preached by Dr. Sibthorpe, to justify and promoe a loan, which the king had demanded. Accordingly he was suspended from all his functions as primate, and they were exerced by com-mission appointed by the king. But a parliament being necessary, he was again restored to his authority and juridiction. His presence at court, however, was unwelcome; and Laud, who directed the rigorous measures of the church party, which the archbishop disapproved, had the honour, as dean of the chapel, of baptizing the young prince, afterwards Charles II. The archbishop being worn out with cares and infirmities, died at Croydon on the 4th of Augst in 1653, at the age of seventy-one. He was buried at Guildford, where a statel monument was erected over his grave, with his effigy in his robes. He was distinguished by his natural talents, and by a considerable portion of acquired literature, as the various works which were written by him testify. He manifested, in many circumstances, a great degree of moderation to all parties; and he was dextrous that the clergy should engage the respect of the laity by the fanciful of their manners and the uprightness of their behaviour, rather than claim it as necessity attached to their function. But his sentiments and conduct have not escaped reflections; nor has even Lord Clarendon done justice to his memory. Dr. Welwood has more truly appreciated his abilities and merit. There was another writer of the same name, who published a paraphrase on Job, a Vindication of the Sabbaths, and a Paraphrase on the Psalms. He died about the year 1650, and had been a member of the parliament that was then sitting. Biog. Brit.

ABBOT, ROBERT, was brother to the former, born at Guildford in 1560, and completed his studies at Bahol college in Oxford. He took his degree of Master of Arts in 1582, and became a distinguished preacher, to which his preferment was owing. In 1594 he became no less eminent for his writings. In 1597 he took his degree of Doctor in Divinity; and in the beginning of the reign of King James he was appointed chaplain in ordinary to his majesty, who ordered the doctor's book, "De Antichristo," to be printed with his own commentary on the Apocalypse. He was elected master of Bahol college in 1620, and in 1622 his majesty appointed him regius professor of divinity at Oxford. The reputation which he acquired by his lectures induced his majesty to name him for the see of Salisbury, and he was consecrated by his brother at Lambeth, Dec. 3, 1615. He found the cathedral falling into decay, and applied the sum of 500l. which he obtained from the prebendaries, towards repairing it. Here he devoted himself with exemplary affibility to the duties of his function; but his close application to study brought upon him the gravel and stone, which terminated his life on the 2d of March 1617, in the 38th year of his age. He was buried there against the bishop's seat in the cathedral. Dr. Fuller (in his Worthies of England) says, speaking of the two brothers, "that George was the more plausible preacher, Robert the greater scholar; George the abler statesman, Robert the deeper divine; gravity did flow in George, and finick in Robert." His writings were numerous, and many of his MSS. were given by Dr. Corbet, who married his grand-daughter, to the Bodleian library.

There was another Robert Abbots, a minister, and author of several devout pieces, who was scarcely a writer before the bishop died.
ABBOTS-BROMLEY, in Geography, a town of Staffordshire, with a market on Tuesday. W. long. 1° 32'. N. lat. 51° 5'.

ABBOTSBURY, a small town in Dorsetshire, with a market on Thursday. W. long. 1° 17'. N. lat. 50° 40'. The abbey near this town was founded by a Norman lady about the year 1086; and Edward the Confessor and William the Conqueror were benefactors to it.

ABBOT'S-CASTLE, or ABBEY-WOOD CASTLE, an old fortification, in Staffordshire, seven miles from Wolverhampton, on the north side of the road from Shrewsbury to London, situated on a lofty round promontory, and a steep ridge of hills, which extend a mile in length, and are supposed to have been one continued fortification, and a work of the ancient Britons.

ABBOT'S-LANGLEY, a village in Herts, four miles from St. Albans, famous as the birth-place of Pope Adrian IV.

ABBREVIATE of ADJUDICATION, in Scots law, an abstract or abridgment of a decree of adjudication, which is recorded in a register kept for that purpose.

ABBREVIATION, or ABBREVIATURE, a contraction of a word, or passage, made by dropping some of the letters, or by substituting certain marks, or characters, in their place.

ABBREVIATORS, or ABBREVIATORS, on the subject of grammar distinguishes the parts of speech into words, necessary for the communication of our thoughts, which are the noun and verb, and abbreviations, employed for the sake of dispatch. These latter, however, are in the strict sense of the term, parts of speech, because they are all useful in language, and each has a distinct manner of signification. He inclines, however, to allow that rank only to the necessary words; and to include all the others, which are not necessary to speech, but merely substitutes of the first sort, under the title of abbreviations.

Words, he says, have been called worded, whence the title of this work, viz. _via_ quidem; and they well deserve that name, when their abbreviations are compared with the proverbs which speech could make without these inventions; but compared with the rapidity of thought, they have not the smallest claim to that title. Abbreviations are employed in language three ways; in terms, in forts of words, and in construction. Mr. Locke's Essay is the best guide to the first; and the authors who have given particular explanations of the last are numberless; the province of this author is confined to the second class of Abbreviations. See _Leta Letae Letae Letae_;

ABBREVIATION, in Geography, a promontory of Berwickshire in Scotland, in the southern extremity of the Firth of Forth. N. lat. 55° 55'. W. long. 1° 56'.

ABBTT, Thomas, in Biography, was born in 1738, at Ulm, and died in 1766, at Bückeberg, a privy-councillor of the Count of Schaumburg-Lippe. Beside his translation of Salutau into German, he also published a volume "Concerning Merit," and another "Concerning Death for one's country," which are well esteemed. He is one of the earliest German writers, who retain a classical rank, and would have probably excelled as an historian, if his life had been prolonged. Gen. Biog.

ABBTENAU, in Geography, a market town in the archbishopric of Salzburg, about twenty miles S. E. of the city of Salzburg. N. lat. 47° 32'. E. long. 15° 50'.

ABCDAEY, ABCDAEY, or ABCDAEY, is sometimes applied to compositions whose parts are disposed in the order of the letters of the alphabet. In this sense _abcdae_ is synonymous with _alphabetical_. Thus we meet with _abcdae_ psalms, laments, prayers, and the like; chiefly among Hebrew writers; which makes it probable they were the inventors of this species of composition.

This is the first and most manifest indication of verse in the Hebrew poetical books. Poems of this kind consist of 22 lines, or syllables of lines, or periods, or _flanazas_, according to the number of the letters in the alphabet; and every line, or _flanaza_, begins with each letter in order. This artificial contrivance was intended for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality and forms of devotion. There are still extant in the books of the Old Testament twelve of these poems, viz. Psalms xxv. xxxiv. xxxvii. cxxi. cxxix. cxlv. Prov. xxxiv. 10—31. Lament. i. ii. iii. iv. Three of these, viz. cf. cxvi. Lam. iii. are perfectly alphabetical in which every line is marked by its initial letter; in the other nine every _flanaza_ only is so distinguished. With respect to the three former it may be observed, that the whole poem is distributed into _flanazas_; two of them, viz. cf. cxxix. into ten _flanazas_ each, all of two lines, except the two last _flanazas_ in each, which are of three lines; and the third, viz. Lam. iii. consists of twenty-two _flanazas_, of three lines, the initial letter of every _flanaza_ being also the initial letter of every _flanaza_.

ABBREVIATIONS, in Music. Though many abbreviations have been long since adopted in writing and printing music, yet the term does not appear to have had admission in a dictionary. It seems as if there should be no contractions in single parts, particularly the principal, if difficult. Tartini, however, more than 50 years ago in the violin principale of his first concertos, has reduced to chords very difficult divisions in semiquavers. This kind of short hand is very convenient for a composer in his first sketch, or _prima intentione_, in filling up his figures; it saves time, and prevents his imagination from cooling.

ABBREVIATION of Fractions, in Arithmetic and Algebra, is the reduction of them to lower terms. See _FRACTION_.

ABBREVIATOR, in a general sense, a person who abbreviates any large book into a more narrow compass.

ABBREVIATOR is more particularly used for an officer in the court of Rome, appointed an affiant to the vice-chancellor, for drawing up the pope's briefs, and reducing petitions, when granted by the pontiff, into proper form, for being converted into bulls. The Abbreviators are supported by Ciampini, in his two volumes on their institution, office, &c. to be the secundaries either of the cancellarii in the imperial household, or of the _severalnotarii_, so to be granted by pope Clement I. in the seven quarters of Rome, to write down the acts of the martyrs within their several dirctors. They form a college of seventy-two persons, divided into two ranks: one called _abbreviatori di parco maior_, who are twelve in number, all prelates; the other _abbreviatori di parco minor_, called also _examinatoria_, who may be laymen.

ABBES HEAD (St.), in Geography, a promontory of Berwickshire in Scotland, in the southern extremity of the Firth of Forth. N. lat. 55° 55'. W. long. 1° 56'.
every line of that stanza. In these three poems, the lines thus determined by the initial letters, in the same poem, are remarkably equal to one another in length, in the number of words nearly, and probably in the number of syllables, and the lines of the same stanza correspond one with another, in the matter and the form, in the fene and the constru-Action of the other nine poems, viz. Pf. xxxv. xxxiv. cxxi. Prov. xxx. Lam. iv. confid of flanzas of two lines; two, viz. Lam. i. ii. of flanzas of three lines; and one, viz. Pf. xxxviii. of flanzas of four lines; allowing for irregularities, which are probably owing to the mistakes of transcribers. These flanzas likewise naturally divide themselves into their distinct lines, the fene and constru-Action pointing out their limits, and the lines corresponding one with another in matter and form, as in the poems more per-0fectly alphabetical. In these however, two of them, viz. Pf. cxxi. cxxi. have the lines shorter than these of the third, Lam. iii. by about one-third, or almost half; and of the other nine poems, the flanzas of which are only alphabetical, three, viz. Lam. i. ii. iv. confid of the longer lines, and the fix others of the shorter.

From these examples it may be inferred, that the poems, perfectly alphabetical, confid of verses properly so called, regulated by some regard to harmony or cadence, measure, numbers, or rhythm. The other poems, which are divided into flanzas by the initial letters, are compositions of the same kind, and equally confid of verses. We may also con-clude from these perfectly alphabetical poems, that the Hebrew verse did not confid in rhyme, or similar and corre-35pondent sounds at the ends of the verses, but in some form of rhythm, probably some form of metre, the laws of which are altogether unknown and undevelopable. Neverthe-less the peculiar form of composition is so observable, as plainly to discriminate in general the parts of the Hebrew scriptures which are written in verse from those which are written in prose. See Lowth's Preliminary Differtation to his Isaiah, p. 4. &c.

ABEDE or Abcede, from acced, to keep eider, a term in Surgery, signifying nearly the same thing as to suppurate. An acceded surface, is a part whose texture has been altered, vitiated, or separated by the formation of purulent matter. The mere contagion of purulent matter to a solid part of the living body, will sometimes effect a diffolition of its natural structure: this may arise either from the acrimonious quality, or the mechanical preface, of the confid pus. See Abcedentia, Abces, Pus, and Supfuration.

ABCOURT, in Geography, a town near St. Germain, four leagues from Paris, famous for a brisk chalybeat water, impregnated with fixed air and the foffil alkali, and resemb-ling that of Spa.

ABDALLAH, formed of abd, slave, and allah, God, and denoting the slave of God, in Biography, a younger son of Abd-Motalleb, and the father of Mahomet. He was the most beauti-ful and model of the Arabian youth, and when he married Amina, of the noble race of the Zahirites, 200 virgins are said to have expired of jealousy and despair. Gibbon's Hist. vol. ix. p. 255.—Several other eminent Abrahains bore the same name.

Abdallah, Ebn Salem, was a Jew, intimate with Mahomet, and an early convert to his religion. He is said to have assisted him in compiling his pretended revelations.

Abdallah, Ebn Zobeir, having ingratiated himself with the inhabitants of Mecca and Medina, by his religious zeal and engaging behaviour, was proclaimed Caliph, A. D. 682. Heg. 6]. He was recognized in all the provinces of the empire, except Syria and Palæstine; and enjoyed his dig-nity nine years, till the 72d year of his age, and 73d of the Hegira. At this juncture Mecca was besieged, and the Caliph's spirits were supported by the attention of his mother Aefma, grand-daughter to the Caliph Abuekeher, who, at the age of 50, administered refreshment to him and his soldiers at the breach with her own hand. At length, how-ever, he took leave of his mother, and fell out on the enemy. Having killed many with his own hand, he was at last overpowered; and when he found the blood trickling down his face and beard, he is said to have repeated this verse from an Arabian poet: "The blood of our wounds falls not upon our heels, but our feet;" and he soon died. The avarice of this Abdallah gave rise to the proverb: "That there was never a brave man who was not liberal, till Abdallah the son of Zobeir." He is reported to have been fo pious and so intent on his devotions, that a pigeon once alighted on his head, whilist he was thus employed, and fat long there without his perceiving it. Gen. Dict.

ABDAlMALSEC, the son of Mirwan, and fifth caliph of the race of the Ommiades, succeeded his father in the 65th year of the Hegira, A. D. 685; and reigned 21 years. At the commencement of his reign he converted the temple of Jerusalem into a mosque, and directed his subjects to perform their pilgrimage to this place; because Abdallah Ebn Zobeir, who had been elected caliph by the Arabs, re-55 tained possession of Mecca. In the progress of his reign he concluded a treaty with the Greek emperor, reduced Perisa, or rather Irak, under his dominion, and having failed to engage the submission of Abdallah by amicable conference, bid siege to Mecca, and took it. By this event he acquired possession of the peninsula of the Arabs, and became sole and absolute master of the Moslem empire. In the 76th year of the Hegira, he caused dinars, and dirhems, to be struck, with Arabic inscriptions upon them, which pro-claimed the unity of the God of Mahomet. Before his time the former, or gold coins, had Greek, and the latter, or silver money, had Perisc characters upon them. On this oc-45 casion he established a mint for coinage in his own dominions. Abdalmalec was deemed brave, learned, and wise, and was much more powerful than any of his predecessors; having subdued Abdallah Ebn Zobeir, and annexed Arabia to his empire; reduced to his obedience the federals of the empire, who had been accustomed to involve his territories in arms against him; conquered Indi4a, or at least a considerable part of that vast region in the East; and in the west, penetrated with his victorious troops as far as Spain. He was buried at Damascus; and the go55 vernment devolved on Al Walid, the eldest of his sixteen sons, who extended the Moslem conquests, and rebuilt the temple of Medina in a style of extraordinary magnificence. Under the reign of this caliph the Greek language and cha-racters were excluded from the accounts of the public re-venue. If this change (says Mr. Gibbon, Hist. of the De-55 cline and Fall of the Roman Empire, vol. x. p. 8. 8vo.) was productive of the invention, or familiar use of our pre-60 4sent numerals, the Arabi or Indian ciphers, a regulation of office has promoted the most important discoveries of arithmetic, algebra, and the mathematical sciencces. Abdalmalec was aversive to such a degree as to be denominated by some of his subjects, in derision, the fweet of a fane; and his breath was so fetid, that the flies which accidentally lighted upon his lips were poisoned by it; from which cir-cumstance he was called the father of flies. Mod. Un. Hist. ab. ii. p. 32. 8vo.

ABDOLMOTALLEB, or Abdol Motalleb, the son of Halihe, the father of Abdallah; and grandfather of Mahomet, was, according to Abulfedah, prince, or chief of the Kordief, during the war of the Elephant. Upon the death of the father of Mahomet, he took charge of his grandfaV
grandson; and at his decease committed the care of him to his son Abu Taleb, who was the guide and guardian of his youth. The life of Abdul Motalleb is said to have been prolonged to the age of 110 years; and he was the father of six daughters and thirteen sons.

ABDALONYMUS, descended from king Cinyras, and of the royal family of Sidon, lived in obscurity, and subsisted by cultivating a garden, when Strato had possession of the crown of Sidon. Alexander the Great having deposed Strato, wished to restore the race of Cinyras, and having found Abdalonymus, he was convinced of his high descent by the apparent dignity of his person. Interrogating him as to how he bore his poverty, Abdalonymus replied, "I wish I may bear my new condition as well. These hands have supplied my necessities. I have had nothing, and I have wanted nothing;" Alexander was so much pleased with this reply, that, besides bestowing upon him what belonged to Strato, he augmented his dominions, and gave him a large prent to the Persian spoils.

ABDALS, in the Eastern countries, a kind of faints supposed to be inspired to a degree of madness. The word comes, perhaps, from the Arabic abdallah, the servant of God. The Persians call them dvnoch khatara, agreeably to the Latin word of speaking of their prophets and lybids, q. d. foreates Deo, raging with the God.

The Abads are often carried by excess of zeal, especially in the Indies, to run about the streets, and kill all they meet of a different religion. The English sailors call this running a man, from the name of the instrument, a fort of poignard, employed on this occasion. D'Herbel. Bib. Or. p. 6.

ABDELAVI, in Botany, an Egyptian plant very like a melon, except that the fruit is more oblong, and acute at the extremities.

ABDELEUR, in Geography, an island in Africa, situated in the country of Auiian, in the Indian Sea. N. lat. 11° 55'; E. long. 51° 45'.

ABDERA, or Abdara, in Ancient Geography, a town of Bactia in Spain, a Phoenician colony; now Adra or Aladra, to the west of Almeria in Granada.

Abdera, a maritime town of Thrace, not far from the mouth of the river Nettus, on the east side. Solinus lays that Abdera was founded by the father of Diomedes, and took her name; but Stephanius (de Urb. tom. 1. p. 5.) describes the name to Abderus, one of the companions of Hercules, who was devoured by the fabulous horse of Diomedes. Herodotus (lib. 1. p. 68.) informs us, that Timaeus, the Cretian, attempted to lay the foundation of it, but he was prevented by the Thracians from accomplishing his purpose. The Ticians afterwards succeeded and settled in this place, in order to avoid the contumacy of the Persians, which gave occasion to its being called "Abdera puicbra Tjurum colonia," signifying, that brave men will live anywhere rather than suffer oppression and servitude. To this laying some fopuilo that Cicero alludes in his epistles to Atticus, lib. 4. 7. The horses that fed on the grass in the neighbourhood of this city were feised with madness, according to Pliny (Hist. Nat. tom. 2. p. 374, Ed. Hard.) In the reign of Caius Fander, king of Macedon, it was so infested with frogs and rats, that the inhabitants were obliged, for a time, to quit it. The Abderites were for some months in the reign of Lyramachus, afflicted with a singular dace. It was a kind of burning fever, according to the description of it given by Lucian, (Op. tom. 2. p. 1. Ed. Reitz.) which came to a crisis on the seventh day. During its continuance, the imaginations of those who were feised with it were distracted, and they fancied themselves players; and they continued reciting verses from some tragedy, particularly out of the Andromeda of Euripides, till the cold of winter terminated their delirium. Of the cause of this disease, Lucian gives the following account. Archelaus performed the tragedy of Andromeda before the Abderites in a very hot summer; several perfoms were attacked with the fever on their leaving the theatre; and their imaginations being fully possemed with the dramatic incidents which had been exhibited, they could not forbear imitating Archelaus's action and declamation; and from them the fever was communicated to others by infection.

The Abderites were reproached for want of wit and judgment; nevertheless many eminent persons, as Protagoras, Democritus, Anaxarchus, Hecatus the historian, Nicxenius the poet, and several others, were born in this city. It was formerly famous for its gold and silver mines; but it is now reduced to a mean place, on the Archipelago, called Polyblito, Alpera, and Afrizzza. There was another city of the same name in Iberia, built by the Phoenicians, and now called Almiera.

ABDERAHMA, Abdirachman, or Abdarrahman, a Saracen viceroy in Spain, who revolted and formed an independent principality at Cordova. He had several successors of the same name.

A viceroy and captain-general of this name led the Saracen and their followers into France, ravaging the country wherever they came; but at length he was met at Tours by Charles Martel, who had been reinforced by a body of Germans and Gepide; and, after many skirmishes, a general action took place, in which the Saracen army was totally defeated, and Abderahma was killed, with 37,400 Moors. This great event, which first broke the Saracen power, and taught the Europeans that they were not invincible, is placed by most writers in the year 733, Hig. 114. Mariana (Hist. Spain, i. 7. c. 2.) dates this battle in the year 734, twenty-one years after the conquest of Spain.

ABDERANA. See ARIANA.

ABDEST, among the Malabatinas, a peculiar manner of walking, before prayer, entering the mosque, and the Alcoran; practised with some difference both by Turks and Perians. The word is compounded of the Persian ab, water, and defh, hand.

ABDAS of Babylon, in Biography, a legend-writer, who had the effrontery to boast, that he had seen Christ, which was one of the 70 disciples, had been eye-witnesses of the actions and prayers of several of the apostles at their death, and had followed St. Simon and St. Jude into Peria, by whom he had been made the first bishop of Babylon. But his forgery is easily detected; as he mentions Hecaleps and Jul. Africanus, one of whom lived about 150, and the other 221 years after our Lord's ascension. His book, intitled "Historia Certaminis Apostolici," was published by Wulfgang Lazius at Batz, in 1551, and has passed through several editions in other places. It may be seen, with notes, in Fabr. Codex. Apocr. N. T. part 2. p. 588.

ABDICARIA propostio, in Logic, is used for a negative proposition.

ABDICATION, Abdicatio, derived from abdicare, to renounce, the act whereby a magistrate, or person in office, renounces, and gives up the same, before the legal term of service is expired.

Abdication is frequently confounded with resignation; but, strictly speaking, there is a difference; abdication being done purely and simply; whereas resignation is done in favour of some other person.

In this sense, Dioclesian is said to have abdicated the crown; but Philip IV. of Spain resigned it. The parliament of England voted that king James IL having endea-
voured to subvert the constitution of the kingdom, by breaking the original contract between king and people, and having, by the advice of Jesuits and other wicked persons, violated the fundamental laws, and withdrawn himself out of the kingdom, has abdicated the government, and that the throne is thereby vacant. This vote was passed by a great majority of the commons; but was opposed in the house of lords. They particularly objected to the word abdicated, and it was carried, that deferred was more proper. The commons adhered to their vote, and by their perseverence obliged the lords to comply. The Scots convention voted that king James, by his mal-administration and his abuse of power, had forfeited (from fortis-fato) all title to the crown.

Abdication, among Roman Writers, is more particularly used for the act whereby a father discarded or disclaimed his son, and expelled him the family.

In this sense the word is synonymous with the Greek ἀποκάλλυς, and the Latin a familia alienata, or sometimes ablatius, and negatio; and stands opposed to adoption. It is distinguished from ehemæatio, or disinheritance, in that the former was done in the father’s life-time, the latter by will at his death: so that whoever was abdicated, was also disinherited, but not vice versa.

ABDITÆ Confes, are the secret or remote caufes of dillempers, which physicians of the dogmatic, or rational sect, affirmed, were necessary to be known, in order to establish a right method of cure.

Abdomen, in Anatomy, derived from addere, to hide, the lower Belly, or the cavity that is bounded at its upper part by the diaphragm, or midrib, by which it is separated from the thorax; and at its lower part it is distinguished from the pelvis by a circular ridge of bone, which is confidered as the brim of the latter cavity. The spine and lumbar muscles form the back part of the abdomen, while the fides and front are completed by muscles, named abdominal. The abdominal muscles are the oblique external and internal, the recti transversi, and pyramidalles. This great cavity is divided by anatomists into certain regions or districts, that they may be easily and accurately to determine the situation of the contained viscera. The divisions are in a great degree arbitrary; one imaginary line is drawn across from the greatest convexity of the cartilage of the 7th or half true rib; another from those projecting points of the hip-bones, named the anterior and superior spinoous processes. That part of the cavity, which is situated above this line, is termed the epigastric region; that below the lower one, the hypogastric. The space included between the lines, is called the umbilical region. These regions are again subdivided, the sides of the epigastric region, which extend beneath the cartilages of the ribs, being named hypochondria, and the small depression at the upper part, just over the cartilage cartilage, being called scrobiculæ cordis by Latin writers, and the pit of the stomach commonly by the English. The sides of the umbilical region are named the ilia or flanks, and the back part the loins. The sides of the hypogastric region are the groins, and the lower part in front, the pubes. The boundaries of the abdomen are every where lined by a thin and elastic membrane, named peritonæum, which is also spread over the contained viscera. From the smooth glossy surface of this membrane, a small quantity of a serous fluid is poured forth, which keeps the bowels separate from each other, and from the sides of the cavity in which they are contained. All the abdominal viscera, except the kidneys, are employed in the digestion of our food, the conversion of it into chyle, and the expulsion of the refuse. The viscera more directly employed in the chyleopotic function, are the stomach, and the small and large intestines. The small intestines are divided into the duodenum, the jejenum, and the ilium; the large into the cecum, colon, and rectum. The liver, with its gall bladder, the spleen, and pancreas, are subfervient to the functions of the alimentary canal. Behind the peritonæum in the loins, we find the kidneys, which are also abdominal viscera. Several processes of peritonæum present themselves in the cavity of the abdomen, and claim attention, as the great and small omentum, the mesentery, and others of less importance.

The abdominal viscera are pressed upwards towards the hollow cavity of the chest, by the abdominal muscles, in expiration; they are pulled down again by the action of the diaphragm during inspiration. When both the diaphragm and abdominal muscles act at the same time, a pre- 2. fure is made on all the abdominal viscera, which is occasion- ally employed to aid particular parts in performing their office; to assist, for instance, in the expulsion of urine and feces, and in parturition. The effort by which this preasure is made, we call straining, and it is often so forcible as to protrude some of the viscera from their natural situation in the cavity of the abdomen. The parts thus protruded form external tumors, and are called herniae or ruptures. Coughing, in which the abdominal muscles alone comprefs the viscera, and tend to diminish the cavity of the abdomen, produces, in a gradual manner, such protrusions.

The principal nutrient arteries of the parietes of the abdomen, are the lower intercostal, the lumbar, and circumflex arteries of the ilium, at the sides; the epigastric, and internal mammary arteries are distributed in front, and communicate by their minute branches with the former vessels. These arteries have corresponding veins. The nerves supplying the parietes of the abdomen arise from the lower dorsal and lumbar nerves, and their branches are distributed in a circular manner round that cavity. For an account of the large arteries, veins, nerves, and abornts, which are found at the back part of the abdomen, in their progress to supply the contained viscera, and also the pelvis and lower extremities, see Ramifications of Arteries, Veins, and Nerves, and Distribution of the Absorbing Vessels.

Abdomen, in Medicine. This part of the body is liable frequently to become the seat of several important and dangerous Diseases. Some of these are real affections of this cavity, while others, though commonly referred to it by the patient, more properly belong to the prime visæ, or the organs of generation and urine.

All these diseases, with the manner of treating them, will be found under some of the following heads or terms, viz.

1. Inflammations of the abdominal viscera, including Inflammation of the Diaphragm, see Diaphragmitis; of the Liver, Hepatitis; of the Stomach, Gastritis; of the Peritonëum, Peritonitis; of the Intestines or Mesenteries, Enteritis; of the Bladder, Cystitis; of the Kidneys, Nephritis; and of the Womb, &c. Hysteritis.

2. Painful or Spasmodic Affections, referred to the abdomen by the patients, and not attended by inflammation or fever, will be found under Cardialgia or Gastrodynia; pain in the region of the womb, under Enterodynia, Colic, Jaundice, Calculi, Scirrhus, Ulceria, Gout, and Worms.

3. Other Diseases of the Prime Visæ, or Intestines, will be included under Vomiting, Cholera, Diarrhoea, Lithenteria, and Dysenteria.

4. Dropsies of the abdomen will be treated of under Ascites, Hydrops curvis, and Tympanites.
ABDOMEN, Chirurgical Diseases and Operations of the. We do not here propose to treat at large of all the local disorders to which the belly is liable, but only to enumerate those of more frequent occurrence, and the operations necessary for their removal. They may be divided into internal and external. The latter affect the muscles and common integuments chiefly; the former are principally Gated by the abdominal viscera. Many diseases, however, are common both to the internal and external parts of the abdomen; as inflammation, suppuration, ulcers, hemorrages, tumors, and wounds of various kinds, &c. See each of these articles in their respective places.

The abdomen and its contents are subject to certain diseases, either of a peculiar nature or requiring peculiar treatment on account of their situation. When the external teguments, from being dilated or ruptured in any part, permit the bowels to force their way through them, an hernia is formed, which must be replaced in its natural position. See hernia. When an accumulation of fluid happens within the belly, to as to prove inconvenient or dangerous, the operation of tapping, technically named paracentesis, is required for its evacuation. See Dropsey. Sometimes the intestinal canal is prettichantly contracted, forming a stercorator; or is distended with flatums, which constitutes the tympanites; or is reflected within itself, forming the disease called intestusception. The liver often inflames and suppures, or becomes indurated and febrirous. The womb is liable to be ulcerated and cancerous, or may suffer during parturbation. See scirrhus and cancer. The glands of the menesterly will likewise inflame, suppurate, and enlarge to a great degree. Collections of pus may form upon the muscles of the joints; calciuni within the kidneys, or the urinary and gall-bladder; varicoe swellings and aneurism in the blood-veinlets, &c. &c. See Psosas or lumbar abscess, lithotomy, varicocele, and aneurism. Several chirurgical operations are also peculiar to the abdomen and its contents; for example, gastrectomy, gas- troscopy, lithotomy, and the casarean section.

All these several disorders and operations are particularly explained in other parts of this work, under their appropriate denominations, in which we therefore refer our readers.

ABDOMEN of Infants. See Insects.

ABDOMINAL Ring. In Anatomy, an aperture through which the peritoneal vessels pass in men, and the ligamentum rotundum uteri in women. It is formed by the tendinous fibres of the myctorus oblique externus abdominis, which are separated from each other near the os pubis. See obli-

ABDOMINALES, in the Linnaean System of Ichthyology, an order of fish, having the ventral fins placed behind the pectoral in the abdomen, and the branchia ossified, and comprehending sixteen genera, and one hundred and ninety-five species.

ABDUCENS labiorum. In Anatomy, a name given by Spigelius to a muscle, which he also calls the secundus ad latera trochan. This is thelevator anguli oris of Albinus, and the caunis elevator or levator laborum communis of others.

ABDUCENT. In Anatomy. See Abductor.

ABDUCTION. In Lora. See Forceful Abduction, kidnapping, and ravishment.

Abduction, in Logic, a kind of argumentation, by the Greeks called apagoge; wherein the greater extreme is evidently contained in the medium, but the medium not so evidently in the lesser extreme as not to require some farther medium or proof, to make it appear.

It is called aboduction, from ab, from, and ducere to draw; because from the conclusion, it draws us on to prove the proposition affirmed.

Thus, in the syllogism, "All whom God absolves are free of sin: but God absolves all who are in Christ: therefore, all who are in Christ are free of sin." The major is evident; but the minor, or affirmation, is not so, without some further proposition to prove it; as, "God received littu-"
the heel, and tendinous from the same bone, where it joins with the os naviculare; and is inserted tendinous into the internal os tarsomalleum and root of the first joint of the great toe. Its use is to pull the great toe from the road. This is the Tendon of Window.

Abductor medio digitii pedis, arises tendinous and flibly from the inside of the root of the metatarsal bone of the middle toe internally; and is inserted tendinous into the inside of the root of the first joint of the third toe. Its use is to pull the middle toe inwards.

Abductor tertii digitii pedis, arises tendinous and flibly from the inside and inferior part of the root of the metatarsal bone of the third toe, and is inserted tendinous into the inside of the root of the first joint of the third toe. Its use is to pull the third toe inwards.

The thigh has also strong and remarkable adductor muscles, which are interposed between the dorsum of the thigh and the trochanter of the femur; the form and bulk of which are visible in the external lineaments of the body. These muscles will be described under Gluteus medius et minimus.

Abductores, or abducens nervi, are names which have been given to the 6th pair of nerves, on account of their being distributed to the abductor muscles of the eye.

ADEC Flute. See Flute.

ABECEDARIAN. See Abecary.

Abeille, Gaspar, in Biography, was born at Riez, in Provence, in 1648. He was much admired at Paris, in early life, for the brilliancy of his wit. He obtained the confidence of Marshal Luxemburg, who appointed him as his secretary; and he was employed, by his lively and animated conversation, to the amusement of the prince of Conti and the duke de Vendome. A very ugly wrinkled countenance, susceptible of a variety of comic expressions, gave a zest to his bon-mots and stories, and enabled him to produce mirth on various occasions. Abeille enjoyed a priory, and a place in the French academy. He wrote some odes and epistles, several tragedies, one comedy, and two operas. A certain prince observed of his tragedy of Cato, that if Cato of Utica should return from the grave, he would be no more Cato than that of the Abbé Abeille. He was held in low estimation as a poet. He died at Paris, May the 24th, 1718. His brother, Scipio, who died in 1697, was also a poet. He has left a good history of the bones, published in 1653; and he also published, in 1699, a treatise, in 12mo, suitable to his office as surgeon-major, under the title of the "Complete Army Surgeon." Abeille, in Scripture History, the second son of Adam and Eve, born in the second year of the world. His history is comprised in a very narrow compass. He was a fliberd, and offered to God the furnishings of his flock, and his facrice was accepted; whilst that of Cain, his brother was rejected. This distinction exasperated Cain, so that he slew his brother. Although no religious respect is paid to his memory in the Greek churches, which have established feasts for every other patriarch and prophet, and his name does not occur in any one of the Roman martyrologies before the 10th century; he, as well as other saints, is made the object of worship in several Roman litanies, designed for persons at the point of death. Some calendars commemorate him on the 25th of March: others on the 2d of January; and others on the 26th of July. Among the Ethiopians he is honoured on the 28th of December. The poem, entitled "The Death of Abel," written in German by Gfener, and translated into various languages, has been much admired.

Abeil, Frederick Gottfried, M. D. the son of Caphar Abiel, the historian, was a fellow of the college of physicians, and member of the literary society at Halberstadt.

He was born July 5th, 1714, and after a classical education, became a student of theology in 1731, under Mofheim, and afterwards at Halle, under Wolff and Baumgarten, where he often preached with great applause. He declined the theological professor, and applied to medicine at Halle, and in 1744 was admitted to the degree of doctor at Konigsberg in Prussia. On his return to Halberstadt he practiced as a physician for half a century, and died Nov. 25, 1794. His poetical translation of Juvenal into German, was published in 1788. One of his sons, viz. John Abel, a physician of Dusseldorf, has distinguished himself as a writer. Gen. Biog.

Abeil, Charles Frederick, an eminent musical composer and performer, was a native of Germany, and a disciple of Sebastian Bach. He left Dresden to a destitute condition in 1751, and travelled through Germany, suppling his necessities by his talents, till at length he arrived in England in 1759, where he soon gained notice and recompense, both as a public performer, and as a private teacher. He had a salary of 200l. a year as chamber musician to his majesty, and his weekly concert, in conjunction with Bach, was liberally supported. He performed on several instruments; but he was chiefly attached to the violin da gamba. Dr. Burney, in the 4th volume of his History of Music, has given the following account of his composition and performance: "His compositions were easy and elegantly simple; for he used to say, 'I do not chuse to be always struggling with difficulties, and playing with all my might. I make my pieces difficult whenever I please, according to my disposition and that of my audience.' Yet, in nothing was he so superior to himself, and to other musicians, as in writing and playing an adagio: in which the most pleasing, yet learned modulation, the richest harmony, and the most elegant and polished melody, were all expressed with such feeling, taste, and science, that no musical production or performance, with which I was then acquainted, seemed to approach nearer perfection. The knowledge Abel had acquired in Germany, in every part of musical science, rendered him the umpire in all musical controversies, and caused him to be consulted in all difficult points. His concertos and other pieces were very popular, and frequently played on public occasions. The taste and science of Abel were rather greater than his invention, so that some of his later productions, compared with those of younger composers, appeared somewhat languid and monotonous. Yet be preferred a high reputation in the profession till his death." Abel was irascible in his temper, and apt to be overbearing. He loved his bottle; and by excess of drinking, when he was labouring under a fmitting of blood, he put an end to his complaint and to his life. He died in London, June 20, 1787.

Abeil-Keramim, or the Vineyards, in Geography, mentioned Judges, x.l., was, according to Enaebim, six miles from Philadelphia, otherwise Rabbath, the capital of the Ammonites. It was remarkable for its vines, whence the name; and it was probably the same with Abeila, between Jabez and Gadara, near Pella; and the Abeila, mentioned by Polybius, (Hist. lib. v. p. 414. cd. Calapha,) among other cities of Galatia. See Abilene.

Abeil-Melahab, the country of Elithia, 1 Kings, xix. 16, about sixteen miles south of Scythopolis according to Enaebim. Near this place Gideon obtained a victory over the Midianites. Judges, vii. 22.

Abeil-Mizraim, the mourning of the Egyptians in allusion to the lamentation for Jacob, called also the thrice-thrusting floor of Atad, Gen. I. ii. was thought by Jerome, and some others, to be the place afterwards called Beth a gla, at some distance from Jericho and Jordan westward.

Abeil-Shittim, or Abel-shittim, was situated in the plains of...
of Moab, opposite to Jericho, not far from Jordan. Here Moses encamped before the Israelites passed the Jordan under Joshua. Here also, seduced by Balak, they worshipped Baal-Peor, and were punished by the instrumentality of the Levites. Num. xxvi. 1. &c. xxviii. 40.

ABEL-TREE, or ABEL-TREE, in Botany, a species of Poplar, with large leaves. This tree may be propagated by layers or cuttings, and also by suckers. Many advantages might be derived from planting it in boggy fields, where few other trees will thrive. The wood of it is useful for flooring or rainproofing rooms; and it is preferred for turfery-wear to any other, on account of its peculiar whiteness. The quickness of its growth, inasmuch that it will yield shoots of eighteen or twenty feet long in a year, renders it eligible in plantations that are designed for shade or shelter.


ABELARD, Peter, an eminent scholastic philosopher of the 12th century. He was the son of Berenger, of noble descent, and born at Palais, near Nautes in Brittany, in the year 1079. At the age of 19 he had acquired, under Roffeline, the founder of the sect of the nominalists, a considerable acquaintance with metaphysics and logic; together with a subtlety of thought and a fluency of expression, which qualified him for the literary contests in which he was afterwards engaged. Ardent in the profession of fame, and of that kind of science, which then prevailed, he settled at Paris, in the 20th year of his age, and devoted himself to the study of dialectics under William de Champeaux, called the venerable doctor. The master and the pupil were for some time much attached to each other; but when the disciple preferred to contradict his teacher, and to enter into disputations with him, in which, according to the judgment of his fellow-students, he was victorious, the vanity of Abelard was inflamed, and the jealousy of Champeaux excited; and a separation became necessary. Thus flattened and encouraged, and polishing superior talents, both by nature and in consequence of sedulous application, Abelard, at the age of 22, determined to open a public school for himself; and the place which he selected was Melun, a town distant from Paris about ten leagues, where the court at that time often resided. Notwithstanding the competition and hostility of Champeaux, the young lecturer's school was thronged with auditors, who were highly gratified by his public performances. Further emboldened by this success, he approached nearer to Paris, and removed his school to Corbeil, where he had an opportunity of triumphing over his former master, and of compelling him to retire. His application and activity, however, impaired his health, and rendered it necessary for him to withdraw from the public scene of literary contest into his native country. After an absence of two years, he returned to Corbeil; where he renewed his lectures with much reputation, that the scholars of Champeaux deserted him; and where he obtained fresh triumphs over his envy and opposition. In the height of his victory was fo complete, that Champeaux, who had assumed the monastic habit among the regular canons in the convent of St. Victor, and who was afterwards preferred to the see of Châlons, was constrained to relinquish the control and to yield to the acknowledged superiority of his rival. Upon this Abelard quitted the school which he had established at the abbey of St. Genevieve, and directing his views to the study and profession of theology, removed to Laon, and placed himself under the tuition of Anselm. Here again the disciple, by the superiority of his talents and acquirements, excited the jealousy of this celebrated theologian; and after establishing his reputation by the lectures which he delivered, he was compelled to retire from Laon, and to remove to Paris. His lectures in this city, both in theology and philosophy, were attended by a great number of students, who resorted to his school, not only from various parts of France, but from Spain, Italy, Germany, Ponthiers, and Great Britain. At the age of forty Abelard sacrificed the reputation which he had acquired, as an able disputant and popular preceptor, to the love of pleasure, and disgraced himself by forming and executing a delusive plan for the seduction of female innocence. During his residence at Paris, where he was acquiring a fortune as well as renown, he boarded in the house of Fulbert, a canon of the cathedral church, who had a niece called Heloise, about the age of 18 years, and equally celebrated for her beauty and literary attainments. The avaricious canon, willing to have his niece instructed without expense, employed Abelard as her preceptor; but instead of improving her in the sciences, he betrayed his trust, taught her to love, and determined to seduce her. From this time Abelard became remiss in the performance of his public functions, and wrote nothing but amorous verses. The canon, deluded by his respect for the preceptor of his niece, remained ignorant of an amour, which became the subject of general conversation. In a little while, however, the pregnancy of Heloise discovered the culpable conduct of her lover, and roused the resentment of the infuriated uncle. She was soon removed to the house of Abelard's sister in Brittany, and there delivered of a son. When the child was born, Abelard made a proposal to Fulbert of privately marrying his niece, to which the canon consented. Heloise, however, hesitated in accepting the offer, partly from a regard to the honour of Abelard, whose profession bound him to celibacy, and partly from a romantic notion, that her passion ought not to submit to ordinary restraints. Abelard at last prevailed, and they were privately married at Paris; though it is said, that he protested to her uncle that she was not married, and that this was one cause of his unkind and severe treatment of her. Abelard made this a plea for removing her from his house to the abbey of Benedictine nuns, in which she had been educated. The uncle meditated revenge, and hired ruffians, who forced their way into his chamber by night, and inflicted on his person a disgraceful and cruel mutilation. Abelard resolved that, as Heloise could no longer be his, he should never be another's, and demanded from her a promise to devote herself to religion. She submitted to the felth and harsh injunction, and professed herself in the abbey of Argenteuil. On this occasion he exclaimed, in the words of Cornelia:

--- O maxime conjux! O thalamis indigae mea, hoc juris habebit
In tantum fortunae caput! cur impia nupisti,
Si miserum factura fuli, nunc accepis puenas,
Sed quos sponte lanum.


"Ah! my once great lord! Ah! cruel hour!
Is thy victorious head in fortune's pow'r?
Since miseries my baneful love pursues,
What did I weep thee, only to undo?
But seek to death my willing neck I bow;
Atone the angry gods by one kind blow."  
Rowe.

Soon after this event Abelard assumed the monastic habit in the abbey of St. Denis. His scholars in Paris, however, intrusted him to return to his school; and after some deliberation,...
beration and delay he resumed his lectures at a small village in the country, and regained his popularity. But his reputation excited envy and expostulated him to a variety of persecutions. About this time he published a treatise, intitled, "The Theology of Abelard," which was said to contain some heretical tenets concerning the Trinity. The work was condemned to be burnt, by a decree of the synod at Soissons, held in 1121, and Abelard was ordered to throw it into the flames. He was also required to read, as his own confession of faith, the Athanasian creed, and to be confined in the convent of St. Medard. His preachers became ashamed of their conduct, which occasioned general dissatisfaction; and Abelard was soon permitted to return to St. Denis. Here again he was persecuted by his enemies; and having ascertained, that the patron of the convent and of the French nation was not Dionysius the Areopagite, but another St. Dionysius, bishop of Athens, he accosted the bishop and the king, as a calumniator of the order and an enemy to his country. On this occasion he made his escape, and fled to the convent of St. Ayoul at Provins in Champagne, the prior of which was his intimate friend. Hence he soon retired to a retreat in the forest of Champagne, near Nogent upon the Sene, where, in 1125, he erected a small oratory, which he dedicated to the Trinity, and which was afterwards enlarged and consecrated to the third person, the Comforter of Paraclete. His pupils in this retreat numbered 650; but he was compelled to withdraw from this solitude, and, by the interceding of the duke of Brittany, he was elected superior of the monastery of St. Gildas, in the diocese of Vannes, where he remained for several years. The nuns of the convent of Argenteuil being dissatisfied about this time, Abelard invited Heloise, with her eight companions, to take possession of the Paraclete. Heloise accepted the invitation; was chosen abbess of the new institution that was established; and in 1127, the donation was confirmed by the king. Whilst Abelard refited at St. Gildas, the interesting correspondence occurred between him and Heloise, which is still extant; and he then wrote the memoirs of his life, which came down to the year 1134. The letters of Heloise in this correspondence abound with proofs of genius, learning, and talent, which might have grace a better age. Upon these letters Mr. Pope has formed his "Epistle from Eloisa to Abelard," a piece that has been highly celebrated for its poetical merit, but which deviates in many particulars from the genuine character and spirit of Heloise, and culpably violates moral propriety, as Mr. Berrington (Hist. Abelard, p. 240, &c.) has shewn in his judicious critique. Abelard was, in this situation, accosted by pope Innocent II. of noxious errors and malicious designs. His accuser, the Abbot of St. Thierry, was challenged by Abelard to make good his accusation in a public assembly; and upon delivering the heads of his accusation, Abelard, probably apprehending a popular tumult, rose up and exclaimed, "I appeal to Rome." The pope, in consequence of some person's intrigues, anticipated his arrival by pronouncing his opinions heretical, and sentencing him to perpetual silence and confinement. Abelard, in his way to Rome, called at Cluni, a monastery on the confines of Burgundy, where he was kindly received by Peter Maurice, the abbot; and here a reconciliation was effected between him and Bernard, abbot of Cluny, who had prejudiced the pope against him. Peter interposed with the pope in his favour, and obtained his pardon; and he was permitted to end his days in the monastery of Cluni. In this monastery, the eloquent philosopher was retired, studious and devout; and his lectures were renewed and heard with applause. But his health and spirits were too feeble to bear the exertions which this service required. Although he was removed to the pure air of the priory of St. Marcellus, near Charton, his debility and decay increased, and terminated his life in his 63d year, on the 21st of April 1142. His body was sent to Heloise to be interred in the convent of the Paraclete. Heloise survived her husband 21 years, a pattern of conjugal affection and monastic virtue. Of the character of Abelard, we shall join the following extract from Field's account of him in the General Biography, vol. 1. "The amours, which has given Abelard so much celebrity in the annals of gallantry, will certainly not entitle his name to a place in the tablet of moral merit; it will remain an eternal blot upon his memory. In Heloise, the criminality, though not obliterated, was palliated by youthful ardour and innocence; and extreme sensibility, romantic attachment, noble generosity, and disinterested invincible constancy, united to throw a veil over human frailty. In Abelard, every circumstance, instead of exciting, aggravated the offense. At forty, "the day of the blood is tame, and waits upon the judgment." It was not a juvenile indiscretion of which Abelard was guilty, but, according to his own confession, the seduction of innocence, deliberately planned, and refutedly executed. It was accompanied with breach of confidence, violation of duty, and degradation of character. Except in the grant of the Paraclete as an asylum to Heloise and her father, an uniform selfishness appears in Abelard's conduct of which admission he was not excusable; unless we transfer the blame from the man to the profession and reprobate that system of suiposition, which, by the unnatural injunction of clerical celibacy, has given birth to innumerable irregularities and enormities. Viewed apart from this disgraceful affair, Abelard appears with more advantage. His writings, indeed, will not give the reader a high idea of his genius or taste; but it cannot be questioned, that the man, who could foil the first masters of the age at the weapons of logic, could draw round him crowded and admiring auditories, and could collect scholars from different provinces and countries, wherever he chose to form a school, must have possessed extraordinary talents. He must be allowed the credit, not only of having made himself master of the philosophy and theology of the age, such as they were, but of having boldly advanced, beyond the time, into the region of new opinions. Had his love of truth been equal to his thirst of fame, and had his courage in adhering to his principles been equal to his ingenuity in defending them, his sufferings and persecutions might have excited more regret, and his title to honourable remembrance would have been better established. Upon the whole, of Abelard it may be said, perhaps, with truth be said, that he was too vain to be truly great, and too selfish to be eminently good, and that his character is rather adapted to excite admiration than to command respect." His principal works, written in Latin, are: "An Address to the Paraclete on the Study of the Scriptures," "Problems and Solutions," "Sermons on the Festivals," "A Treatise against Herefies," "An Exposition of the Lord's Prayer," "A Commentary on the Romans," "A System of Theology," and his letters to Heloise and to others. These, with some other pieces, were collected and edited from the MSS. of Amboise, in 140 to Paris, in 1616. Bayle. Moreri. Berrington's Hist. of the Lives of Abelard and Heloise. Gen. Biog.

ABELIANS, Abelines, or Abelites, in Ecclesiastical History, a sect in Africa, not far from Hippo, mentioned by St. Augustin, (Oper. tom. vi. p. 14.) and supposed to have commenced in the reign of Arcadius and terminated in that of Theodosius. Their differing tenet and practice were to marry, and yet live with their wives in a professed abstinence, without having any carnal commerce together.
together. 1 Cor. vii. 29. The learned have taken great
pains to ascertain the principle upon which they acted, and the
reason of their denomination, to very little purpose. But,
in effect, it is more than probable, they took their name
from Abel for no other reason, but because, like that pa-
trarch, they had no issue; not that he lived in continence
after marriage; but because he was killed before he had
married, or died without issue. In order to perpetuate the
Act, St. Aulphin informs us (ubi supra), that when a man
and woman entered into this society, they adopted a boy
and girl, who were to be their heirs, and to marry under
the same obligation of continence, and of adopting two
children of different sexes.

ABELCEA, in Betany, the name of a very tall tree,
growing principally in Crete, called also pantalus adulterina,
and psudofalbantum.

ABELL, John, in Biography, an English musician,
who belonged to the chapel of Charles II. and continued in it
to the revolution, when he was discharged, because he was a
papist. After many rambles on the continent, and singular
adventures, he returned to England; and, in 1701, published
a collection of fongs in several languages, which is dedi-
cated to king William. It is said that this artist polishing
the fpecies of furnishing the natural tone of his voice to ex-

ABELLA, in Ancient Geography, a municipal town of
Campania, near the river Clania, mentioned by Virgil, (lib.
vii. v. 740.) and by Silius (lib. viii. v. 544.) and inhabited,
according to Jullin, (lib. xx. cap. i.) by a colony of Chal-
cidians. The wex Asculana, or hazle-nut, takes its name,
according to Macrobeus, from this town. It is now a heap
of ruins, near the town and castle of Avella. The ancient
walls enclose a circuit of near three miles, and in the middle
are the fragments of an amphitheatre; the environs are
remarkable for the excellent quality of their fruit and honey.
Swinburne's Trav. vol. i. p. 162.

ABELLI, Lewis, in Biography, bishop and count of
Rhodes, was born in the Vexin Frangais, in 1603. Quitting
his episcopal foon after his promotion, he retired to St.
Lazare, where he died in 1691, at the age of 88 years. His
"Medulla Theologica," in 2 vols. 12mo. is a book which has
been often cited by Protestant divines against Dofinet, because it
supplied them with weapons against the catholic creed of making
converts. He wrote other books in Latin and French. Gen.
Duf.

ABELLINUM, in Ancient Geography, a town of the
Hirpini, a people of Apulia, near the river Sabbato,
both Benvenuto and Salernum. Pliny calls the inhabi-
ants Avelinates Protopi, in order to distinguish them from
the Avelinates Marthi. It is now Avellino. E. long. 15°
20'. N. lat. 21°

ABELMOLUCH, a species of the ricinus, or Palma
Chrifti.

ABELMOSCH, or ABELMUS, the milk feed; a
small odoriferous seed brought from Egypt, chiefly used in
perfumes. The bulb comes from Martinico. The plant
which produces it is the Hibiscus Abelmoschus of Linnaeus.

ABENAS, in Geography, a town in France, in Lan-
guedoc, and in the Lower Vivarais, situated on the river
Ardeche, at the foot of the Cevennes. E. long. 4° 43'.
N. lat. 43° 46'.

ABENDANA, Jacob, in Biography, a learned Spanish
Jew, prefect of a synagogue in London; known as the
author of a Spicilegium of explanations on sacred passages
of Scripture in Hebrew. Aml. 1675, fol. He died in 1 85.

ABENEL CAUBY, a fixed star of the second or third
magnitude, in the fourth scale of the constellation Libra.

ABENEZRA, Abraham, in Biography, a celebrated
Rabbi, born at Toledo, in Spain, and called by the Jews
the wife, great, and admirable doctor, was a very able
interpreter of the Holy Scriptures, and well skilled in gram-
mar, poetry, philosophy, astronomy, and medicine. He
was also a perfect master of the Arabic. His principal work
is "Commentaries on the Old Testament," which are much
elaborated, and printed in Bomberg's and Buxtorf's Hebrew
Bibles. His style is clear, elegant, concise, and much like
that of the Sacred Writings. He generally adheres to the
literal sense, and always manifests genius and judgment;
though his sentiments are sometimes erroneous. His "Elucid
Mora," which recommends the study of the Talmud, is the
most rare of all his writings. His Poem on the game of Chefs
was translated by Dr. Hyde. Many other theological, gram-
matical, mathematical, and astrological works of this author
remain in ancient libraries, and have not yet been edited.
He died at Rhodes in 1174, or 1190, aged 75. Macfcl.

ABEN-MELEK, a learned Rabbi, whose work, in-
titled, "The Perfection of Beauty," printed at Amsterdam,
1661, fol. in Hebrew, and translated into Latin in 166 and
in 8vo. is a Commentary on the Bible, in which he confines
himself to the explanation of the grammatical sense.

ABENOW, in Geography, a mountain of Snahia, thir-
teen miles from Triburg, remarkable as the source of the
Danube, and for giving name to a chain of mountains ex-
tending from the Rhine to the Neckar, and from the forest-
towns to the city of Thorshiem.

ABENRAD, a town of Denmark, in Skelwick, in a
territory of its own name. It is situated on a spacious bay
of the Baltic, surrounded by three high mountains, and has
been lately much improved. E. long. 9° 14'. N. lat. 56° 6'.

ABENSBERG, a small town in the circle of Bavaria,
on the river Abens, near the Danube. E. long. 11° 35'.
N. lat. 48° 46'.

ABER, in Natural History, the name given by Adanfon
to the Mystes panicus of Linnaeus, with a gibusus acu-
mated shell, 15 furrows, and a dentated margin. It is found
on the western shore of Africa.

ABERTARY. See CARDIGAN BAY.

ABERAVON, a small borough-town in Glamorgan-
shire, in Wales, governed by a portreeve. It is now an
inconsiderable village, situated at the mouth of the river Avon,
where its name; Aber, in the ancient Britsh, denoting such
a situation. W. long. 3° 48'. N. lat. 51° 35'.—The copper-
works established near this place have given it importance,
and increased its population.

At a small distance from this town is the charming feat of
Lord Vernon, at Briton ferry, where the Neath river, infus-
ing from the bold hills which enclofe its vale, passes be-
tween several majestic groves, and precipitates itself into the
sea.

ABERBROTICK, or ARBROATH, one of the Royal
Burghs of Scotland, situated in the county of Angus, about
forty miles N.N.E. of Edinburgh, at the discharge of the
river Brete into the sea. It is a small well built town,
and is gradually improving. Its manufactures confeit of
coarse brown linen, failcloth, and thread. Its export
trade consists of these articles, barley, and wheat; and its
import goes is wax and timber from the Baltic. Coals and
lime form its coaling trade. This port is very ancient, and
it is famous for the ruins of an abbey, founded by William
the Lion, in 1178, and dedicated to Thomas a Becket.
The monks were of the Tyronian order, and the lard ab-
bout was cardinal Beaton. This town has a chalybeate wa-
ter, containing iron difolved in fixed air, and used as a di-
urcic and corborative. W. long. 2° 25'. N. lat. 56° 36'.

ABERCONWAY. See CONWAY.

8 ABER.
ABERDEEN, a small town of Georgia, in America, on the Savannah river, about thirteen miles N.W. of Savannah.

ABERDEEN, Thomas, M.D. in Biography, was born at Forfar, in the county of Angus, in 1656, and educated at St. Andrew's and Leyden, in which latter place he took his degree in 1685. Upon his return, he renounced his religion at the request of James II. and was appointed one of the count-physicians. After the revolution he applied to the study of antiquities, and wrote the "Martial Achievements of Scotland," in 2 vols. fol. His Treatise on Wit is not much esteemed. He died at Edinburgh in 1726, aged 70. Biog. Dict.

ABERDEEN, David, in Biography, a Scotch physician, published, in 1684, a Treatise on the Venereal Disease, under the title, "Tuta et efficac Luis Venereus, faepe abique Mercurio, et temper abique Salvatione Mercuriali, curande Methodus," Svo. This was followed by another book on the same subject, in the year 1687. He also published, "De Pulfus Variations," an. 1685; and in the same year, "Ars explorandi medicus facultates Planatarum, ex folo fapere." His works, however, are of little value.

ABERDARON Bay, in Geography, is situated within the S.W. point of Caernarvon county in Wales, and N.E. from the English shire of Flint.

ABERDAVINE, in Ornithology, a name sometimes given to a species of Fringilla, more generally called Siskin. See Spinis.

ABERDEEN, in Geography, the name of two cities in Scotland, called the Old and New Town, situated on the German ocean. This is a place of great antiquity; as it appears that privileges were conferred upon it in the reign of Gregory, about the year 893; and a bithopric founded by Malcolm II. in 1004, at a place in Banffshire, was transferred to old Aberdeen by David I.; and, in 1163, a new charter was obtained from Malcolm IV. Another charter was granted by Alexander II. in 1217.

Old Aberdeen lies at the mouth of the river Don, over which is a fine Gothic bridge of a single arch, reeling upon two opposite rocks, which has been much admired, and which is said to have been built about the year 1290. The principal building in this town is the King's College, which is built round a court-square, with cloisters on the south side. This college was founded in 1494, and from the circumstance of King James IV. claiming the patronage of it, it derives its present name. This and the Marischal College in the new town form one university, called the University of King Charles. The library is large, but has not many curiosities. The first principal was Hector Botethus, who was sent hither from Paris on an annual salary of 40 Scots marks, at thirteen pence each.

The New Town is the capital of the shire of Aberdeen, and exceeds in extent, trade, and appearance, any town in the north of Scotland. It is situated about one mile from the old town, on a rising ground, in a small bay formed by the river Dee, deep enough for a ship of 200 tons, and about two miles in circumference. There is an elegant bridge over the river, consisting of seven arches, which is said to have been built by Dunbar, who was bishop about the year 1500. The chief public building is this town is the Marischal College, founded by George Keith, Earl Marischal, in 1594, and augmented since by many additional buildings. In this college there are about 150 students, who are instructed, as well as those of the king's college, by able professors. Besides two parish-churches, and the college-kirk, there is an elegant episcopal chapel, with several meeting-houses. The other public buildings are a handsome town house, a grammar-school, Gordon's hospital, and an infirmary. The harbour is defended by a strong stone pier, lately erected under the direction of Mr. Simson. The trade of Aberdeen is now considerable, and capable of improvement by an attention to the white fisheries. Its imports are from the Baltic, and a few merchants trade to the West Indies and North America. Its exports are flockings, thread, fustian, cotton, and pickled pork. The two first articles are very important branches of manufacture in this town and neighbourhood. The salmon fisheries on the Dee and Don, and particularly those of the Dee, are very productive; and Mr. Knox observes, that if the merchants would, in addition to the fish supplied by thee, export the cargoes of 50 or 60 vessels, constantly employed in the herring and white fisheries, the port of Aberdeen would in a few years become the most celebrated mart of fish now existing. The number of inhabitants in Old and New Aberdeen is estimated at 25,000. There are two springs near this town, one of pure water, and another of a quality resembling the German Spa. Aberdeen, with Aberbrothick, Brechin, Montrose, and Inverness, returns one member to parliament. Aberdeen is 84 miles N.E. of Edinburgh. W. long. 2° 8'. N. lat. 53° 9'.

ABERDEENSHEIRE, a county of Scotland, which comprises the districts of Mar, Garloch, Strathbogie, and the greater part of Buchan. It is washed on the east and north by the German ocean, and abounds in sea-ports, which are convenient for commerce. The rivers are numerous, and the banks exhibit many natural woods and extensive plantations. In the high parts there is much excellent pasture, and in the level tracts, called Strathbogies, there are many well cultivated fields. This county sends one member to parliament.

ABERDOVEY, a small sea-port in Merionethshire, at the discharging of the river Dovey into the bay of Cardigan. Its export trade, which is not considerable, consists of flannels, Welch webs, oak bark, and other productions of the vale of Dovey.

ABERDOUR, a small town in Fifeshire, in Scotland, on the Frith of Forth, about ten miles N.W. of Edinburgh.

ABEREMURDER, in Ancient Local Books, denotes murder that has been proved, or made manifest by a judicial proceeding.

The word is Anglo-Saxon, compounded of eber, proved or clear, and morth, killing or homicide.

In this sense, aberemurder, called also abermurder, amounts to the fame word probatum murdrum, or murder which needed proof; and stands opposed to open murder, which was murder sufficiently known by the notoriety of the fact.

Lambard explains aberemurder by manifestum murdrum; and Spelman, by eadem manifesta; others, by apertum murdrum. Aberemurder was one of those crimes which could not be expiated by money, as most others might be.

ABERFORD, in Geography, a market-town in the west riding of Yorkshire, 184 miles N.N.W. of London. W. long. 1° 21'. N. lat. 53° 30'.

ABERFRAW, a village in the isle of Anglesey, where the princes of North Wales had formerly a palace. W. long. 4° 36'. N. lat. 53° 53'.

ABERCAVENNY, an irregularly built town of Monmouthshire, beautifully situated in the midst of a range of meadows, at the confluence of the rivers Usk and Gavenny, and surrounded by several projecting hills. It contains about 500 houses. Its public buildings consist chiefly of a long Gothic bridge, the imperfect fragments of a castle, and an ancient church adjoining to the priory. It is a place of re-
Aberavonny seems to have been the Gillianium of Antonius, and Usk his Eurinum. At the distanc of a few miles from this town are the ruins of Llanitony Abbey, situated in one of the deepest recesses of the black mountains, founded on the site of a chapel, supposed to be the residence of St. David, the tutelary saint of Wales. It was rebuilt, and the monastery formed for Augustine monks by Sir Will. de Lacy, in 1108.

DABERMAI, a passage at the S. W. end of the Mem- nai istmus, separating Carnarvonshire from Anglesea.

ABERNETHY, a town in Strachens, a district of Perthshire, in Scotland. It is situated on the river Tay, and said to have been the residence of the Pieth kings, and the site of an archbishop, since transferred to St. Andrew's. It is now much decayed.

ABERNETHY, John, in Biography, an eminent presby- terian divine, was born at Coleraine, in Londonderry, on the 15th of October 1680. His father was a dissenting minister in that town. After continuing under the care of his parents for nine years, he was separated from them by a concurrence of circumstances, which in the event proved favourable. His father had business in London, and his mother removed to Derry. Their son accompanied a relation to Scotland, who removed thither to avoid the troubles occasioned by the insurrection in Ireland; and he thus escaped the danger attending the siege of Derry, in which Mrs. Abernethy lost all her other children. At the early age of thirteen he was sent to the college at Glasgow, where he remained till he had taken the degree of Master of Arts. In conformity to the advice of his friends, he declined the profecution of phy- sic, to which his views were at first directed, and devoted himself to the study of divinity under Prof.or Campbell at Edinburgh. Such was his success in the prosecution of this object, that he was licenced to preach by the Prebendary of Route before he was twenty-one years of age. In 1703, after having been for some years at Dublin with a view to farther improvement, he was ordained at Antrim; where his public performances were much admired, and where his general conduct and distinguished attainments recommended him to the effeem of all who knew him. He was much re- spected not only by his brethren in the ministry, but by many of the laity, who were pleased with the vivacity of his disputation, and the urbanity of his manners. His talents and virtues gave him a considerable ascendency in the Synod, so that he had a large share in the management of public affairs. As a speaker, he was considered as their chief ornament; and he maintained his character in these respects, and his interest in their esteem, to the last, when a change of his religious sentiments had excited the opposition of many violent antagonists. In 1716 he attempted to remove the prejudices of the native Irish in the neighbourhood of Antrim, who were not of the popish perfu- sion, and to engage them to embrace the protestant religion. His labours in this laudable design were not without suecess. Several of them were induced to renounce popery, and continued firm in their attachment to protestant principles; though others, to his great discouragement, reverted to their former persuasion. In the following year he received two invitations, one from Dublin, and another from Belfast; and the Synod, whose authority was very great, advised his removal to Dublin. Such, however, was his attachment to his congregation at Antrim, that he determined to continue there, at the risk of incurring the displeasure of the Synod. The interference of this assembly was repugnant to those sentiments of religious freedom which Mr. Abernethy had been led to entertain, by the exercise of his own vigorous faculties, and by an attention to the Bangorian controversy, which prevailed in England about this time. Many other ministers in the north of Ireland formed more enlarged ideas of Chriftian liberty and charity than they had been accustomed to do, by means of the writings of Dr. Headly and his associates. With a view to the improvement of useful knowledge, they instituted a society, whose profeced aim was to bring things to the test of reason and scripture. This laud- able design was probably suggested by Mr. Abernethy. However he was very active in promoting it. As the gentle- men who concurred in this scheme met at Belfast, the society derived its appellation from the place in which they assembled. In the progress of this business, and in confe- quence of the debates and difcussions that were occa- sioned by it, several persons withdrew from the society; and those who adhered to it were distinguished by the title of non-sub- scribers. Their avowed principles were these:—"First, That our Lord Jesus Christ hath in the New Testament determined and fixed the terms of communion in his church; that all Christians who comply with these have a right to communicate and that no man, or set of men, have power to add any other terms to those settled in the gospel. Secondly, That it is not necessary, or advisable, or wise, to set up rules of foundeins in the faith, that candidates for the ministry should subscribe the Westminster Confession, or any unmis- timed form of articles, or confession of faith, as the term upon which they shall be admitted; and that no church has a right to impose such a subscription upon them. Thirdly, That to call upon men to make declarations concerning their faith, upon the penalty of cutting them off from communion, if they should refuse it, and this merely upon suspicion and jealousies, while the persons required to purge themselves by such declarations, cannot be fairly convicted upon evidence of any error or hes- rify, is to exercise an exorbitant and arbitrary power, and is really an inquisition." Mr. Abernethy was justly con- sidered as the head of the non-subscribers, and he became of course a principal object of reproach and persecution. In an early period of this controversy, viz. in 1719, he published a sermon from Romans, xiv. 5, in which he explained the rights of private judgment, and the foundations of Chris- tian liberty. He afterwards published a small piece, inti- tled, "Seafonable Advice to the contending Parties in the North," which was accompanied with a Preface by the Reverend Meifters. W. l'd, Boyfe, and Chappin, of Dublin. The design of this publication was to prove, that there ought to be no breach of communion among the Protestant Dillenters on account of their different sentiments and prac- tices concerning subscription to the Westminster Confeffion. The Synod, however, determined, in 1726, that the non- subscribers should no longer be of their body, and revived, with additional force, the act of 1705, requiring the candi-dates for the ministry to subscribe the Westminster Confeffion. From that time the excluded members formed them- selves into a separate Prebendary, and prepared to encounter many difficulties and hardships. Mr. Abernethy fought that his justly acquired reputation, which he had uniformly main- tained by a most exemplary life, was no security to him against these evils. Some of his congregation deserted him, and under the influence of the Synod formed themselves into a distinct society; and though most of his old friends ad- hered to him, he thought it most advisable to accept an invitation which he received from the congregation of Wood- street, in Dublin; and accordingly he removed thither in 1732. At Dublin he prosecuted his studies with renewed diligence; and deviated from a practice which he had pur- sued in the north, by writing his sermons at full length, and constantly using his notes in the pulpit. The dilenters in
ABERRATION.

Ireland being at this time defrons of emancipating themselves from the incapacities devolved upon them by the Titl Act, Mr. Abernethy, in 1731, wrote a paper, in subterfiveness to this design, with a view of shewing the uncalculable bene and injustice of all those laws, which, upon account of mere difference in religious opinions and forms of worship, excluded men of integrity and ability from serving their country, and debarked them of those privileges and advan-
tages to which they had a natural and just title as free-born subjects. He particularly insisted that, considering the date of Ireland, it was a great error, in point of policy, to con-
tinue restraints which weakened the protestant interest, and were prejudicial to the government. In 1733, the Irish dif-
ficenti made an attempt for obtaining the repeal of the ob-
nxious Act, and Mr. Abernethy again appeared from the pre-
s in favour of the scheme; but the design miscarried. He
continued his labours in Wood-lreet for ten years, and en-
joyed great satisfaction in the society and esteem of his
friends. From the strength of his constitution, the vi-
gour of his spirit, and the uniform temperance of his life,
time was reason to hope, that his usefulness would have
been prolonged. But a sudden attack of the gout in the
head, to which disorder he had been subject, frustrated the
expectations of his friends, and he died, December, 1749,
in the 60th year of his age. For this event he was fully
prepared, and he met it with great composure and firmness of
mind, with a cheerful acquiescence in the will, and a fixed
truth in the power and goodness of the Almighty. Mr.
Abernethy was twice married; first, soon after his settlement
at Antrim, to a lady of excellent character, of whom he was
deprieved in 1712; and again, after his removal to Dublin,
to another lady, with whom he lived, in all the tenderness
of conjugal affection, to his death. The most celebrated
of Mr. Abernethy's writings were his two volumes of Dis-
courses on the Divine Attribures, which were much ad-
mirèd at the time of their publication, and honourably re-
commanded by the late excellent archbishop Herring; and which
are still held in the highest esteem by those who are disposed
to approve the most liberal or manly sentiments on the great sub-
jects of natural religion. Four volumes of posthumous Ser-
mons were likewise published, the two first in 1748, and the
others in 1757; to which is prefixed the Life of the Author, written, as is generally understood, by Dr. Duchal. A volume, intitled, "Scarcé and valuable Tracts and Sermons, &c." was published in 1751. He also left
behind him a Diary of his life, consisting of six large volumes in 4to, of which the author of his life has given a
large account, and from which he has made many valu-
able extracts, which bear ample testimony to the singular

ABERRATION, in Astronomy, an apparent motion in the
cellular bodies, occasioned by the progressive motion
of light, and the earth's annual motion in its orbit: the
theory of which is explained by Dr. Bradley: for an account of
which, see LIGHT and STAR.

This theory may be illustrated and applied in the follow-
ing manner. If light be supposed to have a progressive
motion, the position of the telescope, through which any cele-
drial object is viewed, must be different from that which it
would have been, if light had been intangible; and there-
fore the place measured in the heavens will be different from
the true place. Thus, if S be a fixed star (Astronomy,
plate 1. fig. 2.), VF the direction of the earth's motion, S'F
the direction of a particle of light, entering the axis ac of a
telecope at a, and moving through dF whilst the earth
moves fr. m. e to F, and if the telescope be kept parallel to
itself, the light will defend in the axis. For, let the axis
nm, FsW, continue parallel to sa; and if each motion be
considered as uniform, that of the spheator, occasioned
by the earth's rotation, being disregarded, because it is so small
as to produce no effect, the spaces described in the same
time will preserve the same proportion; but xF and xF being
described in the same time, and as we have Fs : Fs : en to av,
and en and av will be described in the same time; and therefore
when the telescope is in the situation nm, the particle of
light will be at s in the telescope; and the case being the
same in every moment of its defcent, the place measured
by the telescope at F is s' and the angle S'F is the aberra-
tion, or the difference between the true place of the star, and
the place measured by the instrument. Hence it appears, that
if we take FS : Fs : the velocity of light : the velocity
of the earth, join Sf and complete the parallelogram FSFS,
the aberration will be equal to FSF, S will be the true place
of the star, and s the place measured by the instrument: and
this latter is the same with the apparent place of the object, as
it would be seen by the naked eye. In order to prove this, let
it be considered, that if a particle of light fall upon the eye
in motion, its relative motion with regard to the eye will be
the same as if equal motions, in the same direction, were
impressed upon each at the moment of contact; for it is well
known to be a principle in mechanics, that equal motions
in the same direction, impressed upon two bodies, will not affect
their relative motions, and consequently the effect of one upon
the other will not be altered. Let VF then be a tangent to
the earth's orbit at F, and represent the direction of the
earth's motion at F, and S' a star; join SF, and produce it to
G, and take FG : Fn : the velocity of light : the velocity
of the earth in its orbit; complete the parallelogram FGH, and
draw the diagonal FH. Since FG and FN represent the
motions of light and of the earth, if we conceive a motion
FN equal and opposite to NF, to be impressed upon the eye
at F, and upon the particle of light, then the eye will be at
F, and the particle of light, by two motions FG and FN,
will describe the diagonal FH, which is its relative motion
with respect to the eye itself. Hence it follows, that the
object appears in the direction HF, and consequently that
its apparent place differs from its true place by the angle
GFH = FSF.

But by trigonometry, fine FSF : fin. FSF : : Fr : Fs : the
velocity of the earth : the velocity of light, and therefore
the sine of aberration = fin. FSF x vel. of earth
and if these
velocities be considered as constant, the sine of aberration,
or the aberration itself, which never exceeds 20'', varies as the
sine of FSF, and is therefore greatest when FSF is a right
angle. Let s then express the fine of FSF, and we shall have
1 (radius) : 1 : : 20'' : s x 20'', the aberration. Hence
when Fr coincides with FSF, or the earth is moving directly
to or from a star, there is no aberration. And since FSF =
20'' when FSF = 90'', we shall have the velocity of the
It appears that the aberration S' lies from the true place of
a star in a direction parallel to that of the earth's motion,
and towards the same part.

M. de Maupertuis, in his Elements of Geography, familiarly explains the aberration by the direction in which a gun
must be pointed in order to shoot a bird in its flight. In-
stead of pointing directly to the bird, the bowler directs the
gun a little before it in the path of its flight; and so much
the more as the flight of the bird is more rapid with respect
to that of the shot. M. Clairaut too, in the Mem. of the
Acad. Science, for 1746, explains the aberration by suppos-
ing drops of rain to fall quickly and rapidly after each other
from a cloud, under which a person moves with a very nar-
row
row tube; in which case it is evident that the tube must have a certain inclination, in order to admit a drop which enters at the top, to fall freely through the axis of the tube, without touching the sides of it: and this inclination must be greater or less according to the velocity of the drops in respect to that of the tube. In this case the angle made by the direction of the tube, and that of the falling drops, is the aberration arising from the combination of these two motions.

To find the aberration in latitude and longitude. Let $ABCD$ (Astron. pl. i. fig. 2.) be the earth's orbit, supposed to be a circle, with the fun in the centre at $S$, let $P$ be in a line drawn from $x$ perpendicular to $ABCD$, and represent the pole of the ecliptic; let $S$ be the true place of the sun, and $A$ the circle of aberration parallel to the ecliptic, and $abcd$ the ellipse into which it is projected; let $q$ be an arc of the ecliptic, and $PSG$ a secondary to it, which will coincide with the lesser axis $bd$, into which the diameter $pg$ is projected; draw $GCxA$, which is parallel to $pg$, and $BxD$ perpendicular to it to be parallel to the greater axis $ac$: then, when the earth is at $A$, the sun is in conjunction, and in opposition when the earth is at $C$.

But as the place of the sun in the circle of aberration is always $90^\circ$ before the earth in its orbit, when the earth is at $A$, $B$, $C$, $D$, the apparent places of the sun in the circle will be at $a$, $b$, $c$, $d$: and to find the place of the sun in the circle, when the earth is at any point $E$, take the angle $PS = EXB$, and $r$ will be the corresponding place of the sun in the circle; and to find the projected place in the ellipse, draw $v$ perpendicular to $Sv$, and $w$ perpendicular to $Sw$ in the plane of the ellipse, and $t$ will be the apparent place of the sun in the ellipse; join $s$ and $t$, and $st$ will be perpendicular to $wv$, because the projection of the circle into the ellipse is in lines perpendicular to the ellipse; draw the secondary $PSK$, which will, as to be seen, coincide with $vt$, unless the sun is very near to the pole of the ecliptic. Now as $svS$ is parallel to the ecliptic, $S$ and $v$ must have the same latitude; hence $w$ is the aberration in latitude; and as $G$ is the true, and $K$ the apparent place of the sun in the ecliptic, $GK$ is the aberration in longitude. To find these, put $m$ and $n$ for the sine and cosine of the angle $PSv$, or $EXB$, the distance of the earth from the sun, radius being 1; and as the angle $svw$ is the complement of the sun's latitude, the angle $svw = svt$ the sun's latitude, for the sine and cosine of which put $v$ and $w$, and put $r = Sv$, or $Sv$: then in the right angled triangle $Svr, 1 : m : r : sv = rm$; and therefore in the triangle $svw, 1 : v : rm : tw = rm$, the aberration in latitude. Also in the triangle $Svr, 1 : n : r : vs = rn$; hence $w : 1 : n : GK = rm$, the aberration in longitude. When the earth is in conjunction, $m = a$, therefore there is no aberration in latitude; and as $n$ is then greatest, there is the greatest aberration in longitude. If the earth be at $A$, or the sun in conjunction, the apparent place of the sun is at $a$, and reduced to the eclipse at $H$; therefore $GH$ is the aberration, which diminishes the longitude of the sun, the order of the signs being $\varphi$ $GT$. In this case the angle $AHE$ described by the earth from conjunction, or the angle $aSx$, shows the elongation of the sun from the fun. But when the earth is at $C$, or the sun in opposition, the apparent place $e$ reduced to the ecliptic is at $F$, and the aberration $GF$ increases the longitude: hence the longitude is the greatest when the sun is in opposition, and least when in conjunction. When the earth is in quadratures at $D$ or $B$, then $n = e$, and $m$ is greatest, therefore there is no aberration in longitude, but the greatest in latitude; when the earth is at $D$, the apparent place of the sun is at $d$, and the latitude is there increased; but when the earth is at $B$, the apparent place of the sun is at $b$, and the latitude is diminished; hence the latitude is least in the quadratures before opposition, and greatest in quadratures after opposition. From the mean of a great number of observations, Dr. Bradley determined the value of $r$ to be $20^\circ$.

From the principles above stated and explained it appears, that the greatest aberration in latitude is equal to $20^\circ$ multiplied by the sine of the sun's latitude; and that the aberration in longitude for any time is equal to $20^\circ$ multiplied by the sine of the sun's latitude, and multiplied also by the sine of the elongation found for the same time. The aberration is subtractive before the opposition, and additive after it. The greatest aberration in longitude is equal to $20^\circ$ divided by the cosine of its latitude; and the aberration for any time is equal to $20^\circ$ multiplied by the cosine of the elongation of the sun, and divided by the cosine of its latitude. This aberration is subtractive in the first and last quadrant of the argument, or of the difference between the longitudes of the sun and fun, and additive in the second and third quadrants. The application of these rules will be seen in the following examples:

1. To find the greatest aberration of $15^\circ$ Ursae minoris, whose latitude is $75^\circ 13'$. Here $m = 1$, $n = .9669$ the fin. $75^\circ 13'$; consequently $20^\circ \times .9669 = 19.34^\circ$ the greatest aberration in latitude. Also, $n = 1$, $u = .2551$; and 

$$20^\circ \times .2551 = 78.4^\circ$$ the greatest aberration in longitude.

2. To find the aberration of the same sun, when the earth is $30^\circ$ from conjunction. Here $m = .5$, and therefore $10^\circ, 34 \times .5 = 9.67^\circ$ the aberration in latitude. If the earth be $30^\circ$ beyond conjunction or before opposition, the latitude is diminished; but if it be $30^\circ$ after opposition or before conjunction, the latitude is increased. Also, $n = .866$; consequently $78.4^\circ \times .866 = 67.89^\circ$ the aberration in longitude. If the earth be $30^\circ$ from conjunction, the latitude is diminished; but if it be $30^\circ$ from opposition, it is increased.

3. For the sun, $m = a$, $n = 1$, and $u = 1$: hence it has no aberration in latitude, and the aberration in longitude $r = 20^\circ$ constantly; and this quantity of aberration answers to the sun's mean motion in $8^\circ 7^\circ 30'$, which is therefore the time which the light takes to move from the sun to us at its mean distance. Hence the fun always appears $20^\circ$ more backward than its true place.—The following table will expedit the calculations:

<table>
<thead>
<tr>
<th>Ω. VI.</th>
<th>I. VII.</th>
<th>II. VIII.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>20. 0&quot;</td>
<td>17.32&quot;</td>
<td>10. 0&quot;</td>
<td>30</td>
</tr>
<tr>
<td>20. 0&quot;</td>
<td>17.32&quot;</td>
<td>10. 0&quot;</td>
<td>30</td>
</tr>
<tr>
<td>20. 0&quot;</td>
<td>17.32&quot;</td>
<td>10. 0&quot;</td>
<td>30</td>
</tr>
<tr>
<td>20. 0&quot;</td>
<td>17.32&quot;</td>
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<td>30</td>
</tr>
<tr>
<td>20. 0&quot;</td>
<td>17.32&quot;</td>
<td>10. 0&quot;</td>
<td>30</td>
</tr>
<tr>
<td>20. 0&quot;</td>
<td>17.32&quot;</td>
<td>10. 0&quot;</td>
<td>30</td>
</tr>
</tbody>
</table>

To find the aberration in longitude, multiply the quantities taken from this table by the fine of the star’s latitude.

Ex. Let the longitude of the sun be 7° 5° 18′, the long. of a star 5° 18′ 14′, and its latitude 3° 10′.

1° 7′ 4″ — 1° 7′ 4″ = 30′ 10 Sec. — 1.189

Aberration in longitude —15. 92 Product.

Aberration in latitude —75. 5 Product.

To find the aberration in declination and right ascension, Dr. Bradley has annexed to his theory the rules of formulae for this purpose; and these rules have been variously de...
ABERRATION.

Use of the Tables.

\[ A = \text{the right ascension of the star}, \]
\[ D = \text{the declination}, \]
\[ S = \text{the longitude of the sun}, \]

Enter Table I. with the argument \( A - S \) and Table II. with \( A + S \), and the sum of the two corresponding numbers multiplied by the secant of \( D \) will be the aberration in Right Ascension.

Enter Table I. with the argument \( A - S + 3 \) signs, and Table II. with \( A + S + 3 \) signs, and the sum of the two corresponding numbers multiplied by the sine of \( D \) will be the first part of the aberration in declination.

Enter Table III. with the arguments \( S + D \) and \( S - D \), and you will have two other parts of the aberration in declination; and the sum of these three parts will give the whole aberration in declination.

If the declination of the star is south, add six signs to \( S + D \) and \( S - D \).

Ex. To find the aberration of a star, on May 10, 1795, at 12 o'clock in the evening:

\[ A = 10^h\, 34^m\, 12^s, \]
\[ D = 20^\circ\, 30' \]

\[ A - S = 8^\circ\, 5' \]
\[ A + S = 11^\circ\, 15' \]

Table I.

<table>
<thead>
<tr>
<th>( A - S )</th>
<th>Table I.</th>
<th>( A + S )</th>
<th>Table II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>8^\circ, 5'</td>
<td>+8.47</td>
<td>11^\circ, 15'</td>
<td>+0.8</td>
</tr>
</tbody>
</table>

\[ D = 8^\circ\, 30' \]

Table II.

<table>
<thead>
<tr>
<th>( D )</th>
<th>Table III.</th>
<th>( S + D )</th>
<th>Table III.</th>
<th>( S - D )</th>
<th>Table III.</th>
</tr>
</thead>
<tbody>
<tr>
<td>8^\circ, 30'</td>
<td>-17.17</td>
<td>10^h, 28^m, 32s</td>
<td>-2.08</td>
<td>-11^\circ, 52'</td>
<td>-2.97</td>
</tr>
</tbody>
</table>

Aberration in Declination

If the star's declination had been south, then

\[ S + D = 23^\circ\, 28' \]
\[ S - D = 23^\circ\, 15' \]

Table III.

<table>
<thead>
<tr>
<th>( S + D )</th>
<th>Table III.</th>
<th>( S - D )</th>
<th>Table III.</th>
</tr>
</thead>
<tbody>
<tr>
<td>23^\circ, 28'</td>
<td>-2.49</td>
<td>23^\circ, 15'</td>
<td>-2.08</td>
</tr>
</tbody>
</table>

Aberration in Declination

The aberration of a star applied to its apparent place gives the true place. On the subject of this article, see Dr. Malteblyne's rules for finding the aberration of a star, and Vince's Alcotron, vol. i. chap. 23. p. 311-330.

Aberration of a Planet, in Astronomy, is its geocentric motion, or the space through which it appears to move as seen from the earth, during the time of light's passing from the planet to the earth. Let \( S \) (Astron. pl. i. fig. 2) be the fun, \( T \) the earth, \( P \) the corresponding place of the planet, and let the earth be supped to move in the direction \( T \), parallel to which draw \( PQ \), and let it be equal to the space through which the earth has moved, whilst light paffes from \( P \) to \( T \), and \( Q \) will be the apparent place of the planet. If \( PP \) represent the motion of the planet in the same time, \( Q \) being the apparent, and \( P \) the corresponding true place, the angle \( QTP \) will be the aberration arising from the progressive motion of light and the motion of the planet. Since \( PQ \) and \( PP \) represent the motions of the earth and planet, \( P \) will represent their relative motions; and hence the motion of the planet about the earth in the time which light takes to pass from the planet to the earth, is the aberration. With respect to the fun, the aberration in longitude is constantly 20', that being the space moved through by the fun, or by the earth, in the time of 8° 7' 5", which is the time in which light paffes from the fun to the earth. In like manner, if we know the distance of any planet from the earth, we shall obtain its aberration. For let \( ST = r \), \( PT = d \), and \( m \) is the angle described by the planet about the earth, or its geocentric motion, in latitude, longitude, right ascension or declination, in 24 hours: then \( r + d = 8° 7' 5'', \) the time in which light moves from \( P \) to \( T \); consequently \( 24 \times 8° 7' 5" = m \) : the aberration = \( 8° 7' 5" \).

This by taking the geocentric motion from the Nautical Almanac, and eliminating the diurnal, in doing which no great accuracy is required, we shall find the aberration of a planet in latitude, longitude, right ascension or declination. When \( m = 0^\circ \), or the planet is stationary, the aberration is evidently equal to nothing.

Ex. 1. On May 1, 1791, at noon, What is the aberration in longitude of Mars? Here \( ST = 1, 5237 \) the mean distance, the longitude of the sun is \( 11^\circ 11' \), and the geocentric longitude of Mars \( 0^\circ 20^\prime \); and therefore the angle \( PTS = 11^\circ 41' \), and consequently \( PT = 2.98 \) \( d \), and \( m = 44^\prime \, 50'' = 0.0564 \) \( d \) in the Nautical Almanac; hence \( 0.0564 \times 24 \times 8° 7' 5" \) the aberration in longitude.

Ex. 2. For the Moon, \( d = 0.00253 \) the mean distance, \( m = 13^\circ\, 10'\, 35'' = 47° 43' 5" \) the mean diurnal motion: hence \( 0.00253 \times 47° 43' 5" \) the aberration, which is so small that it may be neglected.

It is evident that the aberration will be greatest in the longitude, and very small in latitude, because the planets deviate very little from the plane of the ecliptic, so that this aberration is almost insensible and disregarded: the greatest is in Mercury being only about 40" and much less in the other planets. As to the aberrations in declination and right ascension, they must depend upon the situation of the planet in the zodiac. The aberration in longitude, being equal to the geocentric motion, will be greater or less according to this motion. It will be greatest in the fixed stars, the sun, Jupiter, Saturn, &c. when they are in opposition to the fun, but in the inferior planets Venus and Mercury, the aberration is greatest at the time of their superior conjunction. These maxima of aberration for the several planets, when their distance from the fun is least, are as follows, viz. Georgian or Herchell 25"; Saturn 27°, Jupiter 26°, Mars 3°, Venus 4° 5', Mercury 5° 5', and the Moon 3°. Between these numbers and nothing the aberrations in longitude vary according to the situation of the planets. That of the Sun, however, is invariable, being constantly 20°; and this may alter his declination by a quantity which varies from 3° to 9", being the greatest, or 8°, about the equinoxes, and vanishing in the solstices. The methods and formulae of computation are given by M. Clairaut in the Mem. Acad. Sc. for 1746, and by Mr. Euler in the Berlin Mem, vol. ii. for 1746. M. de la Lande has calculated a table showing the aberrations of the planets at various degrees of elongation from the fun, by means of which the apparent place may be determined from the true place. When the planet is stationary, there is no aberration; when its motion is direct, the aberration is negative, and when retrograde, positive. This table is published by Mr. Vince. It has been already stated, that the
The aberration is \( \approx 0.00564 \, dm \), if the earth’s distance be suppos’d 1; and if this distance be represented by 10, the aberration will be \( \approx 0.000564 \, dm \), upon which supposition the following table was constructed. If the distance be greater than 10, e.g. 37, find the value for 10, multiply it by 3, and add to the product the value for 7.

### A TABLE

To find the Aberration of a Planet or Comet, in Latitude, Longitude, Right Ascension, or Declination.

<table>
<thead>
<tr>
<th>Distance from the Earth; that of the Sun being 10.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. M.</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>0 8</td>
</tr>
<tr>
<td>0 10</td>
</tr>
<tr>
<td>0 24</td>
</tr>
<tr>
<td>0 32</td>
</tr>
<tr>
<td>0 48</td>
</tr>
<tr>
<td>0 01</td>
</tr>
<tr>
<td>0 05</td>
</tr>
<tr>
<td>0 14</td>
</tr>
<tr>
<td>0 21</td>
</tr>
<tr>
<td>0 28</td>
</tr>
<tr>
<td>0 32</td>
</tr>
<tr>
<td>0 37</td>
</tr>
</tbody>
</table>

Suppose the distance of a comet to be 43, and its apparent motion in 24 hours to be 2° 15' in longitude, and it be required to find the aberration in longitude. If we enter the table with the distance 10 and daily motion 2° 15', we thus get 45.68°, which multiplied by 4, gives 182.72°, and by entering with the distance 3, we obtain 13.7°; and therefore the aberration is 196.4°.

For reducing the place of the body computed from the table, to the apparent place, add the aberration, if the latitude, longitude, right ascension, or declination of the body decrease, but subtract, if it increase; and the contrary, to reduce the apparent to the true place. See Vincen’s Astronomia, vol. 1. p. 332—338. See remarks on the effects of aberration on the transit of Venus over the sun by Dr. Price in Phil. Trans. vol. ix. art. 47. p. 536.

### Aberration

**ABERRATION.** In Medicine, signifies a deviation from the ordinary course of nature.

**Aberration, in Optics,** is used to denote that error or deviation of the rays of light when refracted by a lens or speculum, whereby they are hindered from meeting or uniting in the same point, called the **geometrical focus.** It is either lateral or longitudinal. The lateral aberration is measured by a perpendicular to the axis of the speculum, produced from the focus, to meet the reflected or refracted ray: the longitudinal aberration is the distance of the focus from the point in which the same ray intersects the axis. If the focal distance of any lenses be given, their apertures be small, and the incident rays homogenous and parallel, the longitudinal aberrations will be as the squares, and the lateral aberrations as the cubes of the linear apertures.

There are two species of aberration, distinguished by their different causes: one arising from the figure of the glass or speculum; the other from the unequal refrangibility of the rays of light. The second species of aberration is sometimes called the Newtonian, from its having been discovered by Sir I. Newton. With regard to the former species of aberration we may observe, that if rays proceed from a point at a given distance, they will be reflected into the other focus of an ellipse when the luminous point is in one focus, or directly from the other focus of a hyperbola; and if the luminous point be indefinitely distant, so that the rays are parallel, they will be reflected by a parabola into its focus: but in both cases they will be diffused by leaves of other figures. Spectra of the former kind are made with difficulty; and therefore curved specula are commonly of a spherical figure, which have no accurate geometrical focus. Let BVE (Optics Pl. i. fig. 1.) represent a concave spherical speculum, whose centre is C; and let AB, EF be two incident rays parallel to the axis CV. As the angle of refraction is equal to the angle of incidence, if CB and CF be drawn to the points of incidence, and the lines BD and FG be drawn so as to make the angles CBD and CFG respectively equal to CBA and CFE, BD and FG will be the reflected rays, and D and G the points in which they meet the axis. Because the triangles CBD and CFG are isosceles, the angles at the base being equal, the fides CD, DB, and CG, GF, are respectively equal, and therefore the points of coincidence with the axis are equally distant from the point of incidence and the centre. Hence it appears, that if B be indefinitely near the vertex V, D will be in the middle of the radius CV; and the nearer the incident rays are to the axis, so much the nearer will the reflected ray be to the middle of the radius, and vice versa. So that the aberration of any incident ray increases, as it is farther removed from the axis, till the distance VI become 60 degrees, in which case the reflected ray is equal to the radius, its point of interference coincides with the vertex, and the aberration is equal to the radius. This illustration shews us why specula are made of very small segments of spheres, viz. that all their reflected rays may intersect the axis near the middle point of the radius, and thus suffer the least aberration, and render the image more distinct. The case is the same with regard to rays refracted through lenses.

In different spherical lenses M. Huygens has demonstrated that the aberration from the figure is as follows: 1. In all plano-convex lenses, having their plane surface exposed to parallel rays, the longitudinal aberration of the extreme ray, or that remotest from the axis, is equal to \( \frac{3}{2} \) of the thickness of the lens.

2. In all plano-convex lenses, having their convex surface exposed to parallel rays, the longitudinal aberration of the extreme ray is equal to \( \frac{3}{4} \) of the thickness of the lens; the aberration in this case being about \( \frac{1}{4} \) of that in the former, or in proportion to it, as 7 to 27.

3. In all double convex lenses of equal spheres, the aberration of the extreme rays is equal to \( \frac{3}{4} \) of the thickness of the lens.

4. In a double convex lens, the radius of whose spheres are as 1 to 6, if the more convex surface be exposed to parallel rays, the aberration from the 6, are is less than in any other spherical lens, being no more than \( \frac{1}{12} \) of its thickness.
M. Huygens has also shown, that the same aberration is produced by concave lenses as by similar convex ones.

However this species of aberration is altogether inconsiderable, compared with the latter; inasmuch that if the object-glas of a telecope be plano-convex, and the plain side be turned towards the object, and the diameter of the sphere to which the convex side of the glafs is ground, be 100 feet, the semidiameter of the aperture be two inches, and the ratio of the fine of incidence out of glafs into air be to that of refraction as 20 to 31; the diameter of the circle of aberrations will in this case be only \( \frac{961}{7200000} \) parts of an inch. But the diameter of the little circle, through which the same rays are refracted by unequal refrangibility, will be about the 55th part of the breadth of the aperture of the object-glas, which is here four inches; and therefore the error arising from the spherical figure of the glafs is to the error arising from the different refrangibility of the rays as \( \frac{961}{7200000} \) to \( \frac{1}{4} \), that is, as 1 to 5449. See Newton's Optics, p. 82. 8vo. (apud oper. tom. iii. 347. tom. iv. p. 56..Ed. Hurll.) or Smith's Optics, book ii. chap. 6. (vol. 1. p. 39.) where this proposition is demonstrated. That objects should appear through telecopes so distinct as they do may seem surprising. Newton accounts for the fact by observing, that the rays are not uniformly dispersd over the whole circular space; in the centre they are more dense, and they become more and more rare towards the circumference, and on this account they are not visible, except those of them that are in or near the centre.

In conquence of the discovery of the unequal refrangibility of light, and the apprehension, that equal refractions must produce equal divergencies in every fort of medium, it was imagined, that all spherical object-glafs of telecopes would be equally affected by the different refrangibility of light, in proportion to their aperture, of whatever materials they might be constructed; and therefore, that the only improvement of which refraction telecopes were capable, was that of increasing their length. On this account Sir Isaac Newton, and others after him, despairing of success in the manufacture and use of refraction lenses, directed their chief attention to the conduction of reflecting telecopes. However, about the year 1747, M. Euler applied himself to the subject of refraction, and pursuing a hint suggested by Sir Isaac Newton, formed a scheme of making object-glafs with two lene of glafs, inclining water between them; hoping, that by constructing them of different materials, the refractions would balance one another, and prevent the usual aberration. Mr. J. Dollond, an ingenious optician of London, examined this scheme, and found that M. Euler's principles were unsatisfactory. M. Clairaut likewise concurred in opinion, that his speculations were more ingenious than useful.

This controversy, which promised to be of great importance in the science of optics, engaged the attention of M. Klingenhufnæ of Sweden, and induced him carefully to examine the eighth experiment in the second of Newton's Optics, with the conclusions which he draws from it. He found, that the rays of light, in the circumstances there supposed, did not lose their colour, as Sir Isaac imagined. This hint of the Swedish philosopher led Mr. Dollond to re-examine the fame experiment; and it appeared, after accurate trials, that different substances made the light to diverge very differently, in proportion to their general refractive power: therefore, in the year 1757, he procured wedges of different kinds of glafs, and applied them together, so that the refractions might be made in contrary directions, in order to discover, whether the refractions and divergency of colours would vanish together. The result of his first trials encouraged him to persevere; for he discoverd a difference far beyond his hopes in the refractive qualities of different kinds of glafs, with respect to their divergency of colours. The Venice glafs and the English crown glafs were found to be nearly allied in this respect; the common English plate glafs made the light diverge more, and the English flint glafs moit of all. Without inquiring into the cause of this difference, he proceeded to adapt wedges of crown glafs, and of white flint glafs, ground to different angels, to each other, so as to refcraft in different directions, till the reflected light was entirely free from colours. Having measured the refractions of each wedge, he found that of the white glafs to be to that of the crown glafs nearly as two to three; and he deduced this general conclusion, that any two wedges, made in this proportion, and applied together so as to refcraft in contrary directions, would refcraft the light without any aberration of the rays. Mr. Dollond's next object was to make similar trials with spherical glafs of different materials; and he found that, in order to obtain a refraction of light in contrary directions, one must be concave and the other convex; the latter, which was to refcraft the moth, that the rays might converge to a real focus, was made of crown glafs, and the former of white flint glafs; and, the refractions of spherical glafs being in an inverse ratio of their focal distances, it was necessary that the focal distances of the two glafs should be inverfe to the ratios of the refraction of the wedges; for being thus proportioned, every ray of light that passes through this combined glafs, at any distance from its axis, will constantly be refcrafted by the difference between two contrary refractions, in the proportion required; and therefore the different refrangibility of the light will be entirely removed.

But in the applications of this admirable discovery to practice, many difficulties occurred. At length, however, by repeated trials, and resolute perseverance, Mr. Dollond succeeded so far as to construct refcrafting telecopes much superior to any that had before been used; representing objects with great diffincnfs, and in their true colours.

M. Clairaut, who intereeted himself betimes in this discovery, endeavoured to ascertain the principles of Mr. Dollond's theory, and to lay down rules for facilitating the construction of these new telecopes. With this view he made several experiments, in order to determine the refractions of different kinds of glafs, and the proportion in which they separated the rays of light; and from these experiments he deduced several theorems and problems of general utility. M. D'Alembert likewise made a great variety of calculations to the fame purpose; and shewed how to correct the errors to which these telecopes are subject, by placing the object-glafs, in some cases, at a small distance from one another, and sometimes by using eye-glafs of different refraactive powers. But though foreigners were hereby supplied with the most accurate calculations, they were very defective in practice. The English telecopes, made, as they imagined, without any exact rule, were generally superior to the best of their construction.

M. Euler, who first gave occasion to this important and useful inquiry, was very reluctant in admittting Mr. Dollond's improvements, because they militated against a pre-conceived theory of his own. At last, however, convinced of their reality and importance by M. Clairaut, he assented; and soon after received farther satisfaction from the experiments of M. Zeiber, of Peterburgh.

M. Zeiber demonstrated, that it is the kind, in the composition of glafs, which gives this remarkable property; so that, while the refraction of the mean rays is nearly the same, that of the extreme rays considerably differs; and by increasing
increasing the lead, he produced a kind of glafs, which oc-
casioned a much greater separation of the extreme rays than
the flint glafs which Mr. Dollond had made nfe of, and at
the fame time considerably increased the mean refraction.
M. Zeischer, in the course of his experiments, made glafs
of arimimum and flint, with a mixture of alkaline salts; and
found that this mixture greatly diminished the mean refra-
cition, without making hardly any change in the difpersion;
and he at length obtained a kind of glafs greatly superior to
the flint glafs of Mr. Dollond for the construction of tele-
copes; since it occasioned three times as great a difpersion
of the rays as the common glafs, whilst the mean refraction
was only as 1.61 to 1.

Other kinds of metallic glafs, as well as that of lead, po-
ff is the fame useful property of difpersion. Some philo-
fofers have, indeed, imagined, that there is a conflant rela-
tion between the specific gravity of glafs and its difpersion;
but it ought to be confidered, that the difpersion in ether
and spirit of wine is stronger than that produced in water,
which is a much heavier fluid. The object which optics
have generally proposed by using flint and common glafs in
the construction of achromatic telescopes, might be attained
by using glafs of other transparent fubftances, both folid and
fluid.
Mr. Blair of Edinburgh has lately eivined this fact.
Flint glafs was found to reflect the green light confiderably
lefs than crown glafs, in proportion to the whole refraction
of red and violet light; fo that when the divergency of the
red and that of the violet light, caufed by the refraction of
the two mediums, are equal, the divergency of the red and
green light is always greater in the crown than in the flint
glafs, and the divergency of the violet and green is always
lefs in the crown than in the flint glafs. After a variety of
experiments, Mr. Blair discovered that the muriatic and
nitríc acids, which are difpervative fluids of confiderable ftrength,
instead of refrafing the green light lefs than crown glafs,
in proportion to the whole refraction of the red and violet
light, refrafed the green light more than crown glafs, in
proportion to the whole refraction of red and violet light.
He, therefore, mixed thefe two kinds of difpervative mediums,
and thus obtained a medium, which difpifes the rays much
more than crown glafs, and yet caufes them all to diverge
accurately in the fame proportion in which they are made
to diverge by the refraction of crown glafs; which entirely re-
moves the aberration from the unequal refrangibility of
light.

In 1758, Mr. Dollond made a farther improvement in
telescopes, by introducing two object-glafles of crown glafs
and one of flint. For various papers on the subjedt of
this article, see Phil. Trans. vols. 35. 48. 50. 51. 52. 55. 60.
Hift. Ac. Par. for 1737—40—52—55—56—57—62—64—
65—67—70. Swed. Mem. vol. xvi. Ac. Berl. 1736, 1762,
M. D'Alembert's Opuf. Mathem. Edinburg Transafions,

For a farther account of Mr. Dollond's and other new ref-
fracing telescopes of the achromatic or aplanatic kind, see
Telescope.

Aberbation, crown of, is a luminous circle surrounding
the real disc of the fun, and depending on the aberration of
the folar rays, whereby his apparent diameter is enlarged.
Abersperg, in Geography, anciently Abufina or
Aventinum, a small town and caflle in Upper Bavaria, fited
on the river Umfa, and containing a convent of Carmelites.
It is famous as the birth place of Johannes Aventinus.
Aberville river, a branch of the Mill fippi, in New
Orleans, communicating with the lakes which fall into St.
Louis bay.
Aberystwith, a market town of Cardiganshire
in Wales, on the Rhydol, near its confluence with the
Yfwith, where it falls into the sea. It is fitude on a
bold eminence overhanging the sea, or bay of Cardigan.
The streets are flEEP and ill-paved, and the houses are
covered with the black flate of the country. It carries on
a trade in lead, calamine, and fish, particularly herrings,
which left branch has lately declined; and a few manu-
ufactured goods, fuch as webs, flannels, and flocking.
Of late it has been improving, and is becom BOCTH OF
for fishing. Its walls and caflle are in ruins. The caflle
was built by Gilbert de Strongbough, in the reign of Henry 1.
and commands the whole coast with the contiguous mouths
of the Yfwith and Rhydol on one fide, and a beautiful view
of the vale which defends with the river on the other.
A mint for the coinage of silver was eflabHed in this place by
King Charles in 1637, and the coin was to be flar ped on
both fides with the feathers, in order to fhew that it was
coin'd in Wales. It is 203 miles W. N. W. of London.
W. long. 4°. N. lat. 53° 5'.
ABESTA, or Avesfa, the name of one of the fared
books of the Perfian Magi; which they attribute to their
great founder Zoroafer, or Zerdutht.

The Abefa is a commentary or expiffion of two of
their religious books, called Zend and Pazend; the three
together include the whole fyttem of the ignicole, or wor-
Rel. vet. Perf. c. 2.

According to Dr Perron, the Avelta signifies the lan-
Sc. Par. 1762. See SANSKRIT and SHASTAH.

AESTON. See AesTos.

Aethancourt, Jacob, in Biography, a phyfi-
cian at Rouen, published " Nova penitentialis quadrige-
mum, et Purgariorum in Morbnum Gallicum, five venereum,
una cum Dialogo Aquae Argenti, ac Ligni Guinacis collatu-
num super dicit Morbi Curationis prefntura." Opus fruitiferum
Parisio, 1527, in 8vo.

He is the first French phyfiitian who wrote on the vene-
real difeafe. Perhaps, M. Eloy fays, because the difeafe
appeared at Rouen before it was communicated to other
parts of the kingdom.

Aettor, or Abettor, in Law, one who incites
or encourages another to perform fomething criminal; or by
fome way afifts him in the performance itfelf. It is the
fame with art and part in the Scotis law.

Thus thofe who procure others to fue out false appeals
or murder, againft men, to render them infamous, are
particularly denoted abettors.

So abettors in murder are fuch as advife or procure a
murder to be committed, or are accifary thereto.

There are abettors in felony, but not in treason.
The law looking on all thofe concerned in treafon as princi-
pants.

Abevacuation, in Medicine, denotes a partial
evacuation of the peccant humours, either by nature or art.
Aex, or Abes, in Geography, a country of Ethiopia
in Africa, bordering on the Red Sea, which bounds it on the
eaf.t. It has Nubia on the north, Abyssinia on the west and
south. Its principal towns are Suanem and Arkeko. It
has the name of Beglerbeg of Habeleth, and is fubjedt to
the Turks. It is a fandy, barren, unhealthy country, about
500 miles in length, and 100 in breadth. Being very moun-
tainous, it abounds with wild beafs; and in its forests there
are many eloby-trees. See ANIAN.

Aeyance, Ablanee, or Aveyance, in Law-
books, something that only exists in expectation, or in the
intendment, or reminoration of the law.

Aveyance, in our law, amounts to much the fame with her-
roldas.
AGB
reditas iaceut among the Romans, and \( \eta \epsilon \varsigma \alpha \nu \varsigma \tau \alpha \) among the Greeks; i.e., \( \rho \epsilon \nu \epsilon \beta \iota \iota \) or \( \epsilon \nu \epsilon \beta \iota \iota \), or rather \( \nu \epsilon \nu \omega \varsigma \alpha \iota \mu \iota \nu \iota \alpha \) dominion expectant. As civilising
say lands and goods \( \iota \epsilon \alpha \kappa \) to common lawyers say, that things
in like condition are in abeyance.

It is a maxim in law, that of every land, either there is a
fee simple in somebody, or it is in abeyance. If a church
become vacant by the death of a patron, the freehold is
\( \epsilon \nu \epsilon \beta \iota \iota \) to be in abeyance, till a new patron be
inducted, for the patron has not the fee, but only the-right of
prefenting to it, the freehold itself being in the incumbent thus presented,
and therefore till such presentation, in nobody.

ABGARUS, in Biography, a name given to several of the
kings of Edessa; one of whom is said to have been contempo-
rary with Christ; who, hearing of his miracles, and labouring
under a grievous distemper, incurable by human skill, applied
him to, by letter, for relief. It is also said, that our
Saviour returned him a written answer, promising to send
one of his disciples to cure him, and that Thaddeus was
commissioned for that purpose. Eusebiius (Eccl. Hist. lib. i.
chap. 13.) relates this story, and says, that the evidence of
it existed in the records of the city of Edessa. Abgarus's
letter, which was sent to our Saviour at Jerusalem by the
courier Ananias, is as follows:

"Abgarus, scribe (or prince) of Edessa, to Jesus the
good Saviour, who has appeared at Jerusalem, endowed
with healing: I have heard of thee, and of thy cure, per-
formed without herbs or other medicines. For it is re-
ported that thou maketh the blind to see, and the lame to
walk; that thou cleanseltest lepers, and callest out unclean
spirits and demons, and healeth those who are torment-
ed with diseases of a long standing, and raiseth the dead.
"Having heard of all these things concerning thee, I con-
cluded in my mind of these two things:—either that
thou art God come down from heaven to do these things,
or else thou art the Son of God, and so performest
them. Wherefore I now write unto thee, in treating thee
to come to me, and to heal my distemper. Moreover, I
hear that the Jews murmur against thee, and plot to do
thee mischief. I have a city, small indeed, but neat,
which may suffice for us both." The following is our
Lord's answer, returned by the same courier: "Abgarus,
thus art happy, forasmuch as thou hast believed in me,
though thou hast not seen me. John, xx. 29. "For it is
written concerning me, that they who have seen me
should not believe in me, that they who have not seen me
might believe and live. As for what thou hast written to
me, desiring me to come to thee, it is necessary that all
these things, for which I am sent, should be fulfilled by
me, and that after fulfilling them, I should be received up
three miles from the place where we met. Then, therefore, I shall be
received up, I will send to thee one of my disciples, that he
may heal thy distemper, and give life to thee, and to
those who are with thee." Thrice these epistles are subjoined
many particulars recited by Eusebius. After the ascension of
Christ, Thomas, one of the apostles, he says, moved by a
divine impulse, sent Thaddeus, one of Christ's 70 disciples,
to Edessa to be a preacher and an evangelist of Christ's doc-
trine, by whom all things promised by our Saviour were
fulfilled. This was done, A. D. 43. The authenticity of
these letters, and of the history to which they relate, has
been allowed by Parker, Cave, Grabe, Wake, Tillemont,
Addison, and others; but rejected as false and fabulous by
the Bishops, Spinheim, Le Clerc, Fabricius, Dupin, Jones,
Lardner, &c. The two last writers have produced reasons to
prove the whole story to be fictitious, which are un-
ananswerable. Allowing that the particulars recited by
Eusebius, who flourished at the beginning of the 4th century,
or before, were recorded in the archives of Edessa, it does
not appear that Eusebius was ever at this city and took the
account from the archives himself. Besides, it is remark-
able, that this story is not mentioned by any writer before
Eusebius; that it is not much taken notice of by succeeding
writers; that the whole affair was unknown to Chrysost's ap-
pelles, and to the Chrysostomians their contemporaries, as is mani-
fested from the story of the dispute about the method of receiving
Gentile converts into the church, which he relates, had it
been true, must have entirely decided. As to the letters,
no doubt can be made of their spuriousness, since, if Chrysost
had written a letter to Abgarus, it would have been a part
of sacred scripture, both in the epistle to Abgarus, and in the
history, which are liable to exception. Not to add, that it
was the opinion of many of the most learned and ancient
Christians, that our Lord never wrote any thing. See Jones's
Canon of the New Test. vol. ii. p. 1. and Lardner's Works,
vol. vii. p. 223. 231.

AGBILLUS, John, surnamed Prefer John, was son to
a king of the Frifilis, and from the authorty of his life ob-
tained the name of Prefcr, or priest. He attended Chorle-
magne's in his expedition to the Holy Land; but instead of
returning with that monarch to Europe, it is pretended
that he gained a mighty conquest, and founded the empire of the
Byzantins, called from his name the empire of Prefer. John.
It is said to have been the heart of Charlemagne's
journey into the Holy Land, and of his own into the Indies;
but they are more probably trizing romances, written in the
ages of ignorance.

ABHEL, in Botany, a name given by some to fustin,
an ever-grene gardeh-shrub, well known in phytic in many
intentions.

ABHER, in Geography, a town of the Perfian Irak, or
ancient Parthis, in Afs, delightfully situated, and adorned
with fine gardens and elegant public buildings. It is about
26 miles S. E. from Sultania.

ABHORRERS, in English History, a denomination
given to a party about the year 1680, formed in opposition
to those called Petitioners. In order to restrain the prevail-
ing practice of petitioning against grievances, the church
and court party framed addresses, containing the highest
expressions of regard to the king, the most entire acquiescence
in his wisdom, the most dutiful submission to his perrogative,
with the deepest abhorrence of those who endeavour to en-
croach on it by preferring to him any time for assembling
the parliament. Thus the nation came to be distinguished into
petitioners and abhorrers. But these appellations were
soon forgotten, though, when the parliament assembled, great
numbers of the abhorrers, says Home, (Hist. vol. viii. p. 170.)
from all parts of England, were fared by order of the com-
mons and committed to custody.

ABI, in Biography, a learned rabb of Alexandria, who
wrote a treatise on the intelligence which move the heavens,
and on the influence of the planets. He flourished in Egypt
about the year 1150.

ABIAD, in Geography, a town of Africa, on the bor-
ers of Apex, situated on a high mountain, and remarkable
for its trade in ebony and aromatic plants.

ABiad, or white river, flows into the Nile, and is sup-
popled, by some, to be the Nile itself.

ABIAGRASSO, a small town in Italy, seated on a
channel, in the duchy of Milan. E. long. 9° 24'. N. lat.
45° 30'.

ABIANS, in Ancient History, a people of Thrace, or,
as others say, of Scythia, who derived their name from the
negative particle \( \eta \), and \( \sigma, \) life, probably because they had no
Every person is supposed to be able, i.e. to have the power of taking and disposing of effects, whom the law does not disfable.

The king's issue are of ability to inherit in England wherefover born; and children of subjects born beyond sea, may inherit, if their birth were within the allegiance of the king.

ABIMELECH, in Scripture History, the name of two kings of Gerar, a country of the Philistines, one of whom was contemporary with Abraham, who took away Sarah and determined to marry her, but being warned of his danger, restored her to her husband. She was Abraham's sister, as well as wife, being of the same father, but by another mother. He afterwards made considerable presents to Abraham; and they entered into a mutual covenant at Beer-sheba. Gen. ch. xx. xxi. A. M. 2107, ante A. D. 1807. The other Abimelech was, probably, the son and successor of the former. Isaac employed the same artifice which had been practiced by his father Abraham, in order to preserve Rebekah from the danger to which she was exposed. But when Abimelech, who was captivated by her beauty, discovered that she was his wife, he forbade his subjects upon pain of death, from doing any injury to Isaac or Rebekah. The frequent prosperity of Isaac excited the envy of the Philistines, upon which Abimelech ordered him to depart from them. However, he afterwards formed a covenant with him, A. M. 2120, ante A. D. 1804.

Abimelech was also the name of the natural son of Gideon, by his concubine. His violent acts and death are recorded in Judges, ch. ix. A. M. 2769, ante A. D. 1235.

ABINEAU, in Geography, a port of America, on the north side of the lake Erie, and about 13 miles W. S. W. from Fort Erie.

ABINGDON, a market town of Berks, situated on the Thames. It derives its name from an ancient abbey. The aitches, fiefs, and county meetings are often held here. It has a good hall for the aitches, &c. Here are two churches said to have been erected by the abbots of Abingdon. The streets are well built, and centre in a spacious corn-market. It sends one member to parliament. Great quantities of malt are made here and sent in barges to London. It is four miles S. of Oxford, and 56 W. of London. This town is said to have been built by Caesar, king of S DEF, A. D. 517, and suppofed by Bishop Gibson to be the place called in the Saxon annals, Croyfno, where two synods are said to have been held, one in 742, and the other in 822. W. long. 1° 16' 37" N. lat. 51° 40' 30".

Abingdon is also the name of the chief town of Washington county in Virginia, about 246 miles in a direct line from Richmond. N. lat. 36° 32'.

Abingdon is also a town of Harford county in Maryland, 12 miles S. W. from Havre de Grace, and 20 N. E. from Baltimore. Cockebury college, instituted by the Methodists in 1784, is in this town.

ABINGTON, a township in Plymouth county, Massachusetts; 22 miles S. E. from Boston; containing 1453 inhabitants.

AB-INTESTATE, in the Civil Law, is applied to a person who inherits from one who died intestate.

ABI, in Biography, an Italian physician and alchemist, who lived towards the end of the 15th century and beginning of the 16th. His Dialogue upon Alchemy, 410 Venice, 1544, has been put into the Index Expurgatorium. 

ABIPONIANS, in History, a tribe of American Indians, who formerly inhabited the district of Chaks in Paraguay; but who have since been compelled by the holiness of the Spaniards to remove southward, into the territory lying between Santa Fe and St. Jago. M. Dubrizzholfer lived seven years in their country, and published an account of them in 1785. He says, their number is small, and does not exceed 5000.

Settled habitations and regular means of subsistence. They led a wandering life, and carried all their possessions with them in wagons, which were their houses. Their food was the flesh of their flocks and herds, milk, and cheese, and chiefly mare's milk. They were unacquainted with commerce, and though they possessed lands, did not cultivate them. From others, who performed this office, they received a tribute sufficient to supply them with the mere necessaries of life. They never took arms but to oblige those to make good a promissive that was violated. They paid tribute to none of the neighboring states; and depended on their own strength and courage to repel any invasion. They were a people of great integrity. Thus Huc mer has described them, ANNALI TI DIONYSIO SEI. Strabo, tom. i. p. 145-5-460. 4. 48.

ABIATHAR, in Scripture History, the son of Ahimelech, and the tenth high-priest of the Jews. When Saul, relenting his father's kindness to David, massacred the priests, he alone escaped. Having attached himself to the interest of David, he became the high priest, though Saul conferred the office on Zadok. But afterwards, conspiring with Adonijah, Solomon deprived him of his office, and banished him. 1 Kings, ii. 36.

ABIB, in the Hebrew Chronology, the name of the first month of the ecclesiastical year. This month was afterwards called Nisan, and answers to part of our March and April.

ABIES, in Botany, a species of the Pinus. See Fir-tree.

ABIES marina, or Sea-fir, in Natural History, a name given to the Sylvestia abietis. The Cupressus, a species of this family, is by some writers denominated Ailis redia.

ABIGA · harbo, the ground-plane of Chalcopyrites.

ABIGEATUS. See ABACUS.

ABIHU, in Scripture History, one of the sons of Aaron, who, within eight days after the consecration of Aaron and his sons, and the dedication of the tabernacle, was consumed with fire, for offering incense with strange fire. Lev. v. 2.

ABII Seyth, in Ancient Geography, a people, suppofed by Strabo (tom. i. p. 454.) to be the European Sarmatii, bordering on the Thracians and Batarians; they are sometimes called Aroi, and are commended by Curtius (de Rebus Gestis Alex. Magni, tom. ii. p. 525. Ed. Sakenbow.) for their love of justice. See ARIANS.

ABJAH, in Scripture History, the son of Jeroboam, who was the first king of the ten tribes of Israel. Abijah predicted, that he would be the only person of his family who should receive funeral honours. 1 Kings, xiv. 13.

ABIJAM was the name of a king of Judah, who succeeded Rehoboam. After a reign of three years, during which he imitated the impiety and bad conduct of his father, he died, A. M. 3704, ante A. D. 975.

ABILA, in Ancient Geography. See Abel-Keranim, and Abel-Miton, and also the next article.

ABILENE, a small province in Cela-Syria, between Libanus and Abillabanus, whereof Lyfania was for some time tetrarch. Abila or Abila, the capital of this province, was N. of Damascus and of Pansac, and S. of Heliopolis. It is mentioned by Polybius, (Hist. i. xvi.) Pliny, (Hist. i. xx. c. 18.) and others. See Luke, iii. 1. Gibson (History of the Decline and Fall of the Roman Empire, vol. xx. p. 400. 8vo.) informs us, that the produce and manufactures of the country were annually collected in the fair of Abyla, about thirty miles from the city, and that they furnished a rich spoil to the Saracens after the conquest of Damascus, A. D. 634.

Ability is used, in Law, for a capacity of doing certain things, relating either to the acquisition of property, or the transferring of it.

Ability in this sense coincides with capacity, and stands opposed to disability or non-ability.
ABJ

5000, which he ascribes to the women’s destroying their infants, in order to prevent the infidelity of their husbands during the long time of their keeping them at the breast, which is not less than two years. They are naturally white, but acquire a brown colour by exposure to the air and smoke. They are strong and hardy, which, as this writer says, is owing to their not marrying before 30 years of age; and they are much celebrated for their chastity and other virtues. Though, according to our author, they have no knowledge of a Deity; and yet they admit the existence of an evil spirit, and believe that the soul exists for ever. They consider their diseases as the effects of sorcery and witchcraft; and this superstitious notion gives rise to frequent murders. They are ranged into distinct bodies, under their respective chiefs, and, by means of their wild horses, they make frequent and formidable incursions into the territories of the Spaniards; against whom they have conceived an invincible hatred. Their use of horses commenced in 1641; and they manage them with great agility, without stirrups, saddle, or piastras. The fraud and cruelty practised among them by the Spaniards, have induced the Jesuit missionaries to prohibit any of them from coming, without a formal permission, into any of their colonies. The foes of these missionaries, in their endeavours to convert them to the Christian faith, have been very inconsiderable. They are still, so ignorant and uncivilized, that they can proceed in reckoning no farther than the number three; and the Jesuits have failed in teaching them the simple use and expression of numbers.

ABIRAM, in Scripture History, a sedulous Levite, who rebelled against Moses and Aaron, with a view of obtaining a share in the government, and who, with Korah and Dathan, concerned with them, were swallowed up alive by the opening earth. Numb. xvi.

ABISHAI, the son of Zeruiah, and brother of Joab, was one of the most valiant warriors of his time, and principal general in the armies of David. His military exploits are recorded in 2 Sam. xxi. 17, xxiii. 18; but the time and manner of his death are not known.

ABISHERING, an ancient law term, denoting a being free, or exempt from all amerciments for transgressions of any kind.

The word in a charter or grant, is said not only to give the proprietor the forfeitures and amercements of all others for transgressions committed within his fee, but also to exempt him from all such contravent by any within that compass.

ABITIBI, in Geography, the name of a small lake in Upper Canada, to the S. of which is a settlement called Frederick, in N. lat. 46°. W. long. 79° 40′. It is also the name of a river, which runs N. and joins Moose river, near its mouth at James’s bay.

ABITIBIS, a lake to the N. of Nipissing lake, on the N. E. boundary of Canada in New South Wales, which communicates with James’s bay, near Moose fort. W. long. 78° 5′. N. lat. 59° 5′.

ABIU, a small town of Beira in Portugal. W. long. 7° 16′ N. lat. 40° 20′.

ABJURATION, compounded of ab, oron, and jurare, to swear, in a general sense, the act of denying, or renouncing a thing in a solemn manner, and even with an oath.

Among the Romans, abjuration signified the denying a debt, pledge, deposit, or the like, true, by a false oath. In which sense, abjuration coincides with perjuratio; and stands distinguished from ejuration, where the oath is suppofed jull.

Abjuration, more particularly, is used for a solemn re-
cantation, or renunciation of some doctrine, or opinion, as false and pernicious. Thus it is used in the phrase, abjuration of heresy.

In our own laws, to abjure a person, is to renounce all authority or dominion of such a person. By the oath of abjuration, a person binds himself not to own any regal authority in the person called the Pretender, or ever to pay him the obedience of a subject. 1 W. and M. 13 W. III. 1 Geo. I.

The refusers of the oath enjoined by these statutes are liable to sundry penalties, forfeitures, &c. The oath of abjuration by the 6th G. III. cap. 53. “I A.B. do truly and sincerely acknowledge, profess, testify, and declare in my conscience, before God and the world, that our sovereign lord king George is lawful and rightful king of this realm, and all other his majesty’s dominions thenceunto belonging. And I do solemnly and sincerely declare, that I do believe in my conscience, that not any of the descendants of the person who pretended to be Prince of Wales during the life of the late king James the Second, and since his decease pretended to be, and took upon himself the title of king of England, by the name of James the Third, or of Scotland, by the name of James the Eighth, or the title and style of king of Great Britain, hath any right or title whatsoever to the crown of his realm, or any other the dominions thenceunto belonging. And I do renounce, refuse, and abjure any allegiance or obedience to any of them. And I do swear, that I will bear faith and true allegiance to his majesty king George, and him will defend, to the utmost of my power, against all traitorous conspiracies, and attempts whatsoever, which shall be made against his person, crown, and dignity. And I will do my utmost endeavours to diflodge and make known to his majesty, and his successeurs, all treasons and traitorous conspiracies which I shall know to be against him or any of them. And I do faithfully promise, to the utmost of my power, to support, maintain, and defend the succession of the crown against the defendants of the said James, and against all other persons whatsoever; which succession, by an act, intituled, An act for the further limitation of the crown, and better securing the rights and liberties of the subject, is and stands hallowed to the prince’s Sophia, electress and duchess dowager of Hanover, and the heirs of her body, being protestants. And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken and according to the plain and common sense and understanding of the same words, without any equivocation, mental evaflion, or secret reservation whatsoever. And I do make this recognition, acknowledgment, abjuration, renunciation, and promise heartily, willingly, and truly, upon the true faith of a Christian. So help me God." Abjuration is also used in our Ancient Cynlons, for an oath taken by a person guilty of felony; who, flying to a place of sanctuary, would swear to forfike the realm for ever, in lieu of other punishment. We also find instances of temporary abjuration, viz. for three years, for one year and a day, and the like. This, in some cases, was admitted from criminals in lieu of death. The devotion for the church was so warm, from the time of Edward the Confessor to the Reformation, that if a man, having committed felony, could recover a church or church-yard before he was apprehended, it was an asylum from which he could not be brought to take his trial at law; but confessing his crime to the justices, or coroner, and abjuring the kingdom, he was at liberty.

By Stat. 21 Jac. I. all use of sanctuaries, and consequently of abjuration, is taken away.

ABKHAS, in History, one of the seven nations in the countries
countries comprehended between the Black Sea and the Caspian. Their principal and most ancient establishments are on the southern declivity of the mountains that lie between the river Cuban and the Black Sea. They are tributary to the Turks, and are divided into two governments, the eastern and the western; each of which is subject to a bakhaw. The capital is Anacopia, formerly Nicopis. They speak a language peculiar to themselves, but bearing a remote affinity to that of the Circassians. Some have supposed that it is a dialect of the Celt. They have little religion, though they preserve some traces of Chaldeism. See ABLAQUATION, ABLAQUEATION.

A BLACTATION, the weaning of a child from the breast.

The proper time for weaning a child must be determined by the state of health of the child, and of the parent, but particularly of the latter. The helpless infants, and the late period at which they get their teeth, seem to indicate that nature intended they should derive the greater part of their food, for the first two years, from the breast. This, doubtless, was universally the case in the early periods of the world; as before the culinary art had obtained some degree of perfection, it must have been difficult to have found a sufficient quantity of such kinds of food as the children could properly masticate or digest, without the aid of the breast. And even now we know this to be the practice in rude and uncivilized countries. The negroes, Mr. Park says in his Travels in the interior Parts of Africa, suckle their children three years. A similar practice prevails among the poorer part of the inhabitants of this, and, perhaps, of every other country in Europe. These people also, previous to weaning their children, and for some time after, chew for them such parts of their food as they are incapable of masticating. In families which are destitute, and who are capable of providing for their children proper nourishment, they are usually weaned when they have attained eight or nine months, although they have then rarely more than the eight first teeth, the incisors or fore-teeth. They are therefore necessarily fed for some months after with bread or biscuit softened with milk, or with broth made of beef, mutton, or veal. Pieces of cruit of bread, or of flesh, are also given them to chew, which is suppos'd not only to accelerate the cutting the remainder of their teeth, but by exciting a flow of saliva, to affist in digerating the new kind of food they are now gradually to be accustomed to take. See Weaning.

A BLACTATION, in the Ancient Agriculture, is a method of engraving; wherein the cyno of one tree, being united for some time to the block of another, is afterwards cut off, and, as it were, weaned from its mother-tree.

Among the modern writers, ablactation is more usually called INARCHING, OR GRAFTING BY APPROACH.

ABLANCEOURT. See PELOT.

ABLAINA, in Botany. See TRICHOCARPUS.

A BLAQUEATION, a name used by the ancient writers of Agriculture for an operation in gardening, whereby the earth is dug from about a vine, or other fruit-tree, and its roots are laid bare, to expose them more to the sun, rain, and air, in order to promote its fecundity. — The proper reason for ablaquation is autumn, for the benefit of the winter rain, and snow water. Bradley fixes it in January. But experience having shown the practice to be dangerous, it is now generally laid aside.

A BLATION, formed from auro, to take away, in Surgery, the removal of whatever might be injurious or useless to the animal body.

A BLATIVE, in Grammar, the fifth case of Latin nouns. The word is formed from auro, to take away. Priscian also calls it the comparative case; as it served among the Latins, for comparing, as well as taking away.

The ablative is opposite to the dative; the first expressing the action of taking away, and the latter that of giving.

The ablative hardly answers to the just idea of a case; at least it is more vague than any other. It will be shown in its place that the English, and other modern tongues, have properly no such thing as cases; unless we except the nominative and genitive or possessive, which are the only cases that admit of different terminations. But even in the ancient languages, from which the notion of cases is borrowed, it is supplied, that the ablative is only a sort of supernumerary, or supplement to the rel. The five proper cases not being found sufficient to express all the relations of things to each other, recourse was had to an expedient: viz. the putting a preposition before some of the other cases; and thus made the ablative.

It may be added, that in the plural number the ablative is still more obscure, as it is being only the dative repeated. In English, French &c. there is no precise mark whereby to distinguish the ablative from other cases; and we only use the term in analogy to the Latin. Thus, in the two phrases, the magnitude of the city, and he spoke much of the city; we say, that the city in the first is genitive, and in the latter ablative: because it would be fo, if the two phrases were expressed in Latin.

The question concerning the Greek ablative has been the subject of a famous literary war between two great grammarians, Frischlin and Crufius; the former of whom maintained, and the latter opposed the reality of it.

Thus disputat is not yet decided. Sansius, and the Port-royalists, maintained the affirmative; Perizonius the negative. The chief reason alleged by Sanctius is, that the Roman writers often joined Greek words with the Latin prepositions, which govern ablative cases, as well as with nouns of the same case. To which Perizonius answers, that the Latins anciently had no ablative themselves; but instead thereof, made use, like the Greeks, of the dative case; till at length they formed an ablative, governed by prepositions, which were not put before the dative: that, at first, the two cases had always the same terminations, as they still have in many instances; but that this was afterwards changed in certain words. It is no wonder then, that the Latins sometimes join prepositions which govern an ablative case, or nouns in the ablative case, with Greek datives, since they were originally the same; and that the Greek dative has the same effect as the Latin ablative. See Cases.

ABLATIVE ABSOLUTE, in Grammar, is a word or phrase detached and independent of the rest of the discourse; neither governing, nor being governed of any other thing. This is frequent among the Latins; in imitation of whom the modern languages have likewise adopted it.

ABLAV, in Geography, a country in Great Tartary, the inhabitants of which, called Buchars or Bacherars, are subject to Russia, for the sake of obtaining its protection, but whose chief is a Calmuck. It lies east of the river Iriss, and extends 500 leagues along the southern frontiers of Siberia. E. long. from 73° to 83°. N. lat. from 51° to 54°.

ABLE, or AYBL, Thomas, in Biography, chaplain to queen Catharine, con sort of king Henry VIII., who distinguished himself by his zeal in opposing the proceedings of the king, and particularly the divorce of his royal mistress. For this purpose he wrote treatises, intitled, "Tractatus de non diffendo Henri et Catharinae Matrimonio," or, according to Tanner, "Invicula Viribus," though some suppose thefere are the titles of different works. He took his degree of A. B. at Oxford
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Oxford in 1513, and that of A. M. in 1516. In 1534, he was prosecuted for his concern in the affair of Elizabeth Barton, called, The Holy Maid of Kent, who was burned by the monks to extreme disgrace, to exhibit a variety of fictitious miracles, and to expunge the gift of prophecy, by which means the attached many respectable persons to her interest; but she was afterwards attainted of treason in parliament, condemned, and executed, together with her chief accomplices, whose names she disclosed. Albe was also adjudged guilty of misprision of treason, by Stat. 25 Henry VIII. He was also one of those who denied the king's supremacy over the church, for which he was apprehended and imprisoned, and afterwards hanged, drawn, and quartered, in Smithfield, on the 25th of July, 1540. Douchet gives him the character of a very learned man, and tells us that he taught the queen music and the languages. Bdg. Brit.

ABLECTI, in Antiquity, a choice and select part of the guards in the Roman armies, picked out of those called Extraordinary.

ABLEGMINA, those choice parts of the entrails of victims which were offered in sacrifice to the gods.

Some authors make ablegmina to denote all those parts of the victims which were offered to the deities; contrary to the authority of Felicus, who restrains ablegmina to the extis, or entrails only.

The extis being found good, were to be profected, or parted; i.e. the extremes or prominent parts cut off, as ablegmina, to be sprinkled with flour, and burnt by the priests on the altar, pouring wine on them.—Turcullian ralies the heathens for thus serving the gods with creams and offals.

ABLET, or Allen, in Ichthyology, a name given by seme to the common bleak, a small fresh-water fish, called in Latin Alburnus.

ABLEE, in Geography, a town of Little Tantary, lying between the river Dnieper and the Black Sea. E. long. 33° 15', N. lat. 46° 20'.

ABLEUENTS, in Medicine, a name which some authors give to a sort of diluting medicines, suited to wash off from the external or internal surfaces of the body, any substanines improperly adhering to them; they are either water or other fluids, and they are administered in the form of lotion, gargam, or injection. They are more commonly known by the names of Abstergents, Detergents, and Diluents.

ABLUTION, from ablue, quas ab & lavo, I wash away, in Antiquity, a religious ceremony in use among the Romans; being a sort of purification, performed by washing the body, before they entered on sacrifice.

Sometimes they washed their hands and feet, sometimes the head, and oftentimes the whole body; for which purpose, at the entrance into their temples, were placed marble vials filled with water.

Ablutions appear to be as old as any ceremonies, and external worship itself. Moesiers enjoined them; the heathens adopted them; and Mahomet and his followers have continued them; thus they have been introduced among most nations, and make a considerable part of most established religions.—The Egyptian priests had their diurnal and nocturnal ablutions: the Greeks, their sprinklings: the Romans, their lustralions and lavations: the Jews, their washings of hands and feet, beside their baptisms: the ancient Christians had their ablutions before communion, which the Roman church still retains before their masses, some times after: the Syrians, Copts, &c. have their solemn washings on Good Friday: the Turks, their greater and lesser ablutions: their gait and wonden: their aman, tabarut, gutaf, and abdel, &c.

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Ablution is particularly used in the Roman church, for a cup of wine and water, which the communicants anciently took after the host, to wash it down, and help to digest.

The same term also signifies the water which serves to wash the hands of the priest who consecrated it.

Ablution, in Pharmacy, is a preparation which divers remedies undergo, by washing them in water, or some other liquid, to clean or free them of their impurities, and so to exalt their powers.

The usual way of doing this, is by cohabitation, or pouring the liquor distilled from the body, upon it again: and repeating this as often as it is necessary. See Deputation.

Ablution, in Surgery, a term signifying the washing or cleansing a body. This is performed by injecting with a syringe, or by repeated affluence of a proper liquor, or by plunging the part itself into the fluid.

Abnakis, in History, Indians of North America, between New England and Canada, who are averse from labour, and take no pains in cultivating the ground.

Aber, in Scripture History, the son of Nef, and general of Saul's armies, who adhered to Saul during his reign, but was afterwards at his throne, and supported him for seven years at Mahanaim, beyond Jordan, against the forces of David, who then reigned at Hebron, in Judah. He afterwards conceived a prejudice against Illicholoth, and went over to David, with the chiefs of the army and the elders of Israel. David received him with tokens of affection, which offended Joab, by whom he was treacherously killed; avenging himself, by this murder, of the death of his brother Abihail. His funeral was solemnized by David, who composed a mournful song in honour of him. Abner died A. M. 2956, ante a. D. 1248.

Abo, in Geography, a maritime town in Sweden, and the capital of the province of Swedish Finland, is situated at the present in which the gulf of Bothnia and Finland unite, and on the river Aura, which runs through this city. This is the most considerable town in the whole country, and has a good harbour. It has many good brick houses; but they are generally built of wood, painted red. In 1226, it was erected into a bishop's see. In 1688, Gullvas Adolphus founded a gymnasium or seminary, which queen Christinna converted into an academy in 1640, and endowed with the same privileges as that of Upsal. In 1779, it contained about 300 students. The only royal high court of judicature in Finland is held at this place; and here the governor of the province usually resides. The export trade consists of linen, corn, deals, flax, and iron. Abo is the 3rd voting town in the Diet. It is 140 miles N. E. of Stockholm. E. long. 22° 17' 10". N. lat. 6° 27' 10". The result of 12 years observations, viz. from 1750 to 1761, both included, gives the mean annual temperature at this place, 40° Fahrenheit. Kirwan's Estimate of the Temperature of different Latitudes, p. 60.

Abo-Slot, or Abö-Castle, is one of the most ancient fortifications in Finland. It stands on a peninsula near the mouth of the river Aura. In the 16th century king Eric XIV. was confined in this castle. It has often suffered both by the enemy and by fire. Bosphing.

ABOARD, in Sea-language. See Board.

ABOASAR, in Geography, a village in Lower Egypt, said to be the ancient Busiris.

ABOCIS, in Ancient Geography, the Abuces of Poloe, a town of Ethiopia, situate on the western side of the Nile, not far from the greater Cataract.

ABOCRIS, or ABOREL, in Geography, a town near the river
ABBY or Caligula, public. which frequently or which. 
the cavity. with which he feels for several professors in presence of the people. who tell their joy and gratitude by lifting up their hands towards heaven. The legend is, Regia vetera H.S. nominis aboio.
ABOLLA, in antiquity, a warm kind of garment, lined or doubled, used by the Greeks and Romans chiefly out of the city, in following the camp.

The word is Latin, formed, as some imagine, from bulle, on the supposition that this vellum was garnished with thoe ornaments called bulle. Others, denying this circumstance, derive it from the Greek abolla, of abulla, abulith, abulathing.

The abolla seems rather to have faced opposed to toga, which was a garment of peace, as the abolla was of war; at least Varro and Martial place them in this opposite light. Some, after Nonius, hold it to have been a military gown; others, after Papirius, a senatorial; and Sallustus particularly supposes it to have been worn by the proconsuls in the provinces, and even by the prefects of the city when they administered justice; which Pittius endeavours to refute. Others will also have the abolla to have been used by the philosophers, particularly the Stoics, Cynics, &c. Lastly, others reconcile all the varieties by making divers kinds of bolbe, accommodated to different occasions and professions. Even kings appear to have used the abolla; Caligula was adorned at King Ptolemy for appearing at the feasts in a purple abolla, and by the eunuchs turning the eyes of the spectators from the emperor upon himself.

ADOMASUS, ABOBAS, or ABOMASUS, in Comparative Anatomy, a name given by old anatomists to one of the somachus or ventricles of animals of the ruminating kind. See Ruminant and Ruminating.

Beasts that chew the cud are found to have four somachae; viz. the rumen, or magnus venter, or somachus, properly so called; the reticulum, omasum, and abomasus. The abomasus, properly called the marus, is the last of the four; being the place where the chyle is formed, and from which the food descends immediately into the intestine.

It is full of a fort of leaves, like the omasus; but its leaves have this peculiarity, that, beside the membranes they contain, they contain a great number of glands, not found in any of the art.

It is in the abomasus of calves and lambs that the rennet, or earing is formed, with which milk is curdled.

ABOMINATION, in Scripture History, a term used with regard to the Hebrews, who, being shepherds, are said to have been an abomination to the Egyptians; because they sacrificed the faceless animals of that people, as oxen, goats, sheep, &c. which the Egyptians esteemed as abominations, or things unlawful. The term is also applied in the sacred writings to idolatry and idols, not only because the worship of idols is in itself an abominable thing, but likewise, because the ceremonies of idolaters were always attended with licentiousness, and with actions of an infamous and abominable nature. To this purpose, Chrysostom (Opera, vol. i. p. 645).
The abomination of desolation foretold by the prophet Daniel, (ch. x. 27. xi. 31.) is supposed by some interpreters to denote the statue of Jupiter Olympius, which Antiochus Epiphanes caused to be erected in the temple of Jerusalem. See 1 Maccab. i. 54. 59. ch. iv. 58. 2 Maccab. vi. 2. The second of the passages above cited may probably refer to this circumstance, as the statue of Jupiter did, in fact, make desolate, by banishing the true worship of God, and those who performed it, from the temple. But the former passage, considered in its whole connection, bears more immediate reference to that which the Evangelists have denominated the abomination of desolation. Matt. xxiv. 15. 16. Mark, xiii. 14. This, without doubt, signifies the enigmas of the Roman armies under the command of Titus, during the last siege of Jerusalem. The images of their gods and emperors were delineated on these enigmas; and the enigmas themselves, especially the eagle, which was carried at the head of every legion, were objects of worship, and, according to the usual style of Scripture, they were called an abomination. These enigmas were placed upon the ruins of the temple after it was taken and demolished; and as Josephus informs us, (De Bell. Jud. l. vii. e. 6. apud Oper. tom. ii. p. 391.) Ed. Havercamp.) the Romans sacrificed to them there. The horror with which the Jews regarded them sufficiently appears from the account which Josephus (Antiq. l. xvii. c. 4. § 1. ßc. c. 5. § 2. apud Oper. tom. i. p. 884. 875. Ed. Haver.) gives of Pilate's introducing them into the city, when he left his army from Caesarea into winter-quarters at Jerusalem, and of Vitellius's propoing to march through Judea, after he had received orders from Tiberius to attack Aretas, king of Petra. The people supplicated and remonstrated, and induced Pilate to remove the army, and Vitellius to march his troops another way. The Jews apply the above passage of Daniel to the Romans, as we are informed by Jerome is loc. The learned Mr. Mele (See his Works, b. iv. epil. 41. p. 797. and b. iii. p. 667. 672.) concurs in the same opinion. Sir Isaac Newton (Obit. on Daniel, c. ix. and also c. xii. See his Works by Horsley, vol. v. p. 356. 416.) observes, that in the 16th year of the emperor Adrian, A.C. 132, the Romans accomplished the prediction of Daniel by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem had stood. Upon this occasion the Jews, under the conduct of Barchochab, rose up in arms against the Romans, and in the war had 50 cities demolished, 985 of their chief towns destroyed, and 380,000 men slain by the sword; and in the end of the war, A.C. 136, they were banished from Judea upon pain of death; and thenceforth the land remained desolate of its old inhabitants. Others again have applied the prediction of Daniel to the invasion and desolation of Christ-endom by the Mohammedans, and to their conversion of the churches into mosques. From this interpretation they infer, that the religion of Mohammed will prevail in the cell 1200 years, and be succeeded by the restoration of the Jews, the destruction of antichrist, the full conversion of the Gentiles to the church of Christ, and the commencement of the millennium. See Newton on the Prophecies, in his Works, vol. viii. p. 197. 8vo.

ABON, ABONIS, or ABONIS, in Ancient Geography, a town and river of Albion. According to Camden, the town is ABONIS, and the river ABON or ABON. But by Antoninus's Itinerary, the distance is nine miles from the Venta Silurum, or Caerwent; and therefore, others take the town to be Porflut, at the mouth of the river ABON, near Brittol. ABON or ABON, in the Celtic language, denotes a river.

ABONIS, in Geography, a town in the interior part of Africa, near the Slave coast, which gives name to a province that is rich in gold.

ABONOTICA, or ABONOTICHOS, i.e. ABONIS TOWN, in Ancient Geography, a small fortified town of Papalonia, whose situation is determined by Arrius and Ptolomy. This is the habitation of the emperor Alexander, whom Lucian (Pseudop. Oper. tom. ii. p. 215. &c.) has particularly described. On the coin of Antoninus Pius it is denoted by a double serpent, the attribute of Aesculapius. This town was called Anepolis after the time of Alexander.

ABORAS, called by Xenophon Araxes, a river of Mecopotamia, which rose near the Tigris, was increased a few miles below Nisibis by the little stream of the Mydonius, passed under the walls of Singara, and fell into the Euphrates at Circeum. It was fixed as the boundary between the Roman and Persian empires, in the negotiation between Diocletian and Narses, towards the close of the 3d century, A.D. 297.

ABORIGINES, or ABORITIONES, in History, a name sometimes given to the primitive inhabitants of a country, or those who had their original in it; in contradistinction to colonies, or new races of inhabitants, derived from other places.

The term Aborigines is famous in antiquity. — Though now an appellative, it was originally a proper name given only to a certain people in Italy; and both the reason and origin of it are greatly disputed among the learned.

Aborigines then primarily denoted a nation in Italy, which inhabited the ancient Lattium, or country now called Romana, or Campagna di Roma.

In which sense the Aborigines are distinguished from the Janicenae, who, according to the sable Berofus, inhabited the country before them; from the Siculi, whom they expelled; from the Greeks, from whom they descended; from the Latins, whose name they assumed, after their union with Eneas and the Trojans; and lastly, from the Antonii, Volsci, Oenotri, &c. neighbouring nations in other parts of the country.

Whence this people came by the appellation is much disputed.

S. Jerome says, they were so called, as being, ab origine origenis, the primitive planters of the country after the flood. Dionysius of Halicarnassus, (Antiq. Rom. l. i. c. 10. apud Op. tom. i. p. 8. c. 11. ed. Oxon.) relates several opinions as to the origin of the appellation. Some, he says, allege that they owe their name to their being original inhabitants of the country, and because they were the founders of the race that occupied it, and that the denomination is familiar to the Greek term γαμενοι and περαζονομος. Others consider the appellation as synonymous with Aborigines, and others again conceive them to have been originally Arcadian, and that their ancestors were the Oenotri, who migrated from Greece seventeen generations before the Trojan war, and settled in that country above 400 years before the Trojan war, and that they derived their name either from the mountains of Arcadia, or of the natives of the mountains, or because they gave origin to the Latins, who being descended from them, called them Aborigines; that is, the people from whom they derived their origin; and to this opinion he himself inclines.

Aurelius Victor (de Orig. Roman.) suggests, that they were called Aborigines, quod Aborigines, from ab, from, and errare, to wander; as having been before a wandering people, who, coming from different countries, met accidentally in Italy, and lived there by rapine; to which opinion Ptolus gives some credit. It is added, that the appellation of Pelagians, another name sometimes given them, is of the fame import, and denotes vagabonds, like cranes.
ABORTION.

Parthenium thunb. (Grec. Decript. p. 633, ed. Kuhnii,) that italy was counted by Oenotrius, an Arcadian; and hence it may be inferred that, as Arcadia abounded with high mountains, the appellation might have been derived, 

Parthenium, from mountains; which opinion seems confirmed by Virgil, who, speaking of Saturn, the legislator of this people, says:

Parthenium, ut quidcumque mutans altis
Compugno, legendae delph.

The Aborigines were either the original inhabitants of the country, settled there by Janus, as some imagine, or by Saturn, or Cham, as others, not long after the dispersion; or even, as some think, before it; or they were a colony sent from some other nation; who, expelling the Siciuli, who (according to Dion. Hal. lib. i. Ant. Rom. tom. i. p. 7) were the original inhabitants, settled in their place; but whether these Siciuli were not, in their origin, Arcadians, first brought into Italy by Oenotrius, son of Lycaus, more than 400 years before the Trojan war, is not certain. Some have maintained that this party, a second from Theffaly, a third under Evander, 60 years before the Trojan war, and another under Hercules, and another of Lacedemonians, who fled from the severe discipline of Lycurgus, uniting together, constituted the Aborigines; others trace their origin in Scythia; others again in Gaul; and others will have them to be Canaanites expelled by Joshua.

ABORSEL. See Aborsel.

ABORTION, Abortio, Abortus, formed of al, from, and error, to be born, in Midwifery, the premature exclusion of a fetus. It has been usual to affign names to abortions, occurring at different periods of utero-genitation. Thofe happening within the frift seven or eight days, before the fetus or membranes have acquired such a confidence as to retain their dilinct form when excluded, are called effufions; from that period to about the fixth or seventh month, they are called abortions, or miscarriages; from the fixth month, to any time before the end of the ninth month, premature labour.

Abortion may be occasioned by too full, or too sparing a diet, or by taking food that is too rich and spirited; by blows or falls; hidden frights, or any thing violently agitating the mind, whether joy or grief; frequent coitus; hine abortus primis gravidatis mulieris non infrequent venas uteri, generis acidoribus; by diseases, particularly fever; by profuse evacuations, as from large discharges of blood, whether happening spontaneously, or procured by art, and used in the cure of some acute disfife, as phlegm; or by long continued and violent purging. Vomiting, if occurring spontaneously, though extremely violent, and continuing through the whole course of pregnancy, rarely occasions abortion; but when excited by the exhibition of haps, acid, or poisonous drugs, it usually continues until the fetus is excluded.

There are other causes of abortion, depending on the peculiarity of the constitution of the uterus or of the fetus. Thus some women, who are prone to breeding, are incapable of retaining their offspring longer than the fourth, fifth, fixth, seventh, or eighth month. In these cases, the fetus usually dies three or four weeks before the periods here mentioned; at the end of that time the separation of the blighted ovum from the uterus being completed, it is expelled by the pains, and ordinarily with as little difficulty or danger as a living and healthy fetus. The cause of this peculiarity is not known, neither has any appropriate remedy or means of preventing it been discovered. Sir Richard Maningham supposes it to arise from an incapacity in the uterus to bear more than a certain degree of distention. Si nullus fetus abortus factus, he says, (Aplog. med.) et exceptam temporum, ut sit 40o vel 50o, mensis, uti uteri angustia accidit, quo accidit fetus animus continuo non potest. The same effect, however, would follow perfection in the structure of the fetus, incapacitating it to live or induce beyond a certain time. We know there are children who, owing to a malformation of some of their organs, never live beyond twelve, fifteen, eighteen, or some definite number of months. Whatever may be the cause, it not unfrequently happens that women who have parted with five or six fetuses prematurely, shall afterwards go to their full time, and bear living and healthy children. Women who have miscarried once or twice will be prone to the same accident, at whatever period it happened; it becomes necessary therefore, when approaching that time, that they should use the utmost caution that nothing may occur to agitate or disturb them.

By some writers, women have been suppos'd to be more subject to abortions than brute animals, in consequence of the erect position of their bodies. That they more frequently suffer abortion than such animals seems well ascertained; but as this disposition is more incident to women living in large towns, and treating themselves too delicately, to those following sedentary and exhausting occupations, or to those who are compelled to labour hard for their living, it seems likely that the accident is occasioned by those circumstances, rather than from any vice in their constitution.

From a very early period, attempts have been made to devise means of procuring abortion, without injuring the constitutions of the women, by the exhibition of certain drugs, as favin, colocynth, &c. but without success. It is remarkable, that although Hippocrates prohibited physicians from asiphling in procuring abortion, he relates the case of a young woman whom he had recommended to dance and use other violent exercises for that purpose, in whom it produced the effect, and without materially injuring the woman. The more ordinary consequences, however, to be expected from such efforts, or from taking acrid and drastic medicines, are pain and inflammation of the womb, violent hemorrhage, which, though ultimately terminating in abortion, not unfrequently destroys the life of the woman also. These modes being found to be dangerous to the woman, and not certain in producing the proposed effect, endeavours have been used to destroy the birth by a more direct method, viz. by introducing a balsam, or some sharp instrument, into the uterus, which piercing the membranes, and thence giving vent to the liquor amniis, uterine contractions, or labour pains were produced, which continued until the fetus with its involucrum were ejected. At what time this mode of procuring abortion was discovered is not known; no traces of it appearing in any of our old medical or chirurgical writers. Ovid, it is probable, alludes to it, in the following lines:

—Sine etsi certe nata.

Et patrem ille visse dixit.

Vos qui ad effectu simulata visera teneis;

Et nomen natiis dira venena datis?

Amor. 1. 2. Eleg. 14. apud ep. tom. i. p. 444. Ed. Burman. Tertullian repugnates the practice, and mentions the kind of instrument with which the operation of breaking the membranes and destroying the fetus was performed, which he says was not uncommon in his time. Et clium even unum solutum, (fays this father, De Anima apud oper. p. 328, ed. Rigalt.) quo jugulatio ipsa dirigatur, caro latencion ut motus exappellant, utique venenat infantis perperatorium. Guy Patin says, a midwife was hanged at Paris.
PARIS, for occasioning the death of a lady there, by an attempt to procure abortion by this method. On her trial she said she had frequently practised it with success; but, in this case, it seems, the instrument had pierced the body of the uterus, instead of passing through the os internum.

This operation will be again noticed, when treating of those kinds of laborious parturition, where the difficulty is occasioned by the bones of the pelvis being so distorted, and the cavity thence so reduced in size, as to render the passage of a full grown fetus through it totally impracticable. In those cases, it has been lately discovered, the operation may be performed with perfect safety, and with equal advantage both to the child and to the mother. See LABOUR.

A peculiar delicacy, or irritability of habit, distinct from weaknefs, though perhaps rarely occurring, but in debilitated constitutions, may be also reckoned among the causes of abortion. This habit of body terms in a peculiar manner, and almost exclusively, to belong to persons living in the higher ranks of life, who use late hours, frequent large and crowded assemblies, lie much in bed, and indulge in rich and delicate food. The sudden opening of a door, or appearance of a person not expected, or any thing exciting the least surprise, will often, in such constitutions, be sufficient to produce abortion. That this is not occasioned merely by weaknefs of constitution is evident, as very weakly, and even consumptive persons, are found to conceive more frequently, to be more tedious of their offspring, and generally to produce larger and stronger children, than many women of superior general health.

As the causes of abortions, and the constitutions most prone to it, are so various, the modes of preventing it, or of conducting persons through it, must vary likewise. One of the earliest symptoms announcing an approaching abortion, is a lefse of fulness, of weight, or heaviness, at the lower part of the abdomen; this is soon followed by pains in the loins and thighs, and if these pains increase, which is not uncommonly the cafe, a discharge of blood, more or less profuse, according to the constitution of the woman, takes place; this, if accompanied with pains, recurring at intervals similar to those of labour, usually continues until the ovum is excluded. Sometimes the discharge of blood abates, or entirely ceases for fix, eight, ten, or more days, and then recurs again, usuallv with greater violence; and intermissions of this kind sometimes happen three or more times, before the fruit is excluded. On the other hand, it sometimes happens, that after a woman has suffered two, three, or more effusions of blood in this way, they cease; the part of the placenta that had been detached remaining itself to the uterus, and the woman goes on to her full time. These circumstances only happen in those abortions that occur within the first three, four, or at the latest five months, which are rarely attended with danger. Discharges of blood occurring at a later period, although they allo for times cease, and recur again at intervals, never completely leave the woman until the fetus and involucrum are excluded, which ordinarily does not happen until so much blood has been lost as to destroy the life of the fetus, and to put that of the mother also into extreme danger.

If a pregnant woman of a frigide temperament, should be seized with pains in the loins, and with discharges of blood from the vagina, fix or eight ounces of blood may be advantageously drawn from the arm, which will divert the current of blood from the part. The bowels are next to be opened with some mild purgative; the mift be kept quiet, but not confined to the bed; be put upon a cooling regimen, and take a powder consisting of twenty grains of nitre, and the same quantity of the compound powder of gum tragacanth, twice or three times in the day, mixed with barley water. A tea-spoonful may be taken every night, of an eleuoratory confining of, kiesime eleuorary, two ounces; cream of tartar, and flowers of sulphur, of each two drams; jalap, one dram; syrup of rofe, a sufficient quantity to give it a proper confidence. For those women who are easily moved, a scruple, or half a dram of jalap, may be sufficient, or thirty grains of rhubarb may be substituted for the jalap. If the woman should be only three or four months advanced in her pregnancy, and the fetus should not be dead, or the ovum entirely separated from the uterus, the above may be sufficient to preserve it, and prevent the abortion. In the cases of women of more relaxed and delicate constitutions, the bleeding must be omitted, but the eleuoratory with the rhubarb must be given every night, and instead of the powder with nitre and gum tragacanth, a decoction of bark, with a few drops of the vitriolic acid may be given; or the following:

R. Mistchag, stemm arabici 3 j.  
Oleum eborac., gtt. x.  
Syrop. albi 3 j., aquae f.  
Spirit. nucis moschati 3 j. m. capiat aq. cochlearia ter die in die.

If nausea prevails, so that the stomack with difficulty retains either food or medicines, or if the bowels are too loose, twelve or fifteen grains of ipecacuanha may be given in a spoonful of water, as an emetic, and the following draught at night:

R. Pulv. radicis rhei gr. vj. Confectionis aromaticae 3i.  
Spt. nucis moschati 3 j. Tinctura opij gtt. xii.  
Aquae f. m.

Under this treatment, if the fetus cannot be preserved, the hemorrhage will be restrained, and the abortion will happen without doing any material injury to the constitution.

 Abortions occurring at the times we have mentioned, are rarely attended with danger, and never require manual assistance. Those occurring later, viz. after the sixth month, if the hemorrhage should not be removed by the means here proposed, or should return, which usually happens, often require manual assistance, and must be treated in the same manner as when hemorrhage occurs in women who have attained the full term of gestation. See LABOUR.

Persons administering drugs to pregnant women, with the view of procuring abortion, or even women taking medicines, or using means for that purpose, have in most civilized countries, and from a very early period, been subjected to certain penalties.

The ancient Greek legislators, Solon and Lycurgus, prohibited the practice of producing abortion. Whether or not it was permitted among the Romans, has been much disputed, between two learned modern civilians. It is certain the practice, which was by them called vicerelus vivi inferret, was frequent enough: but whether there was any penalty annexed to it, before the emperors Severus and Antonine, is the question. Noodt maintains the negative; and farther, that those princes only made it criminal in one particular case; viz. of a married woman's practising it out of resentment against her husband, in order to deprive him of the comfort of children; this was ordered to be punished by a temporary exile: figua pregnancies vivi vicerelus facti intolerabili ne inimico mari tirem furi praebeat, temporali exilio coercetur. He adds, that there was no general prohibition of the practice before Gratian and Valens. It is true we find in

G Cicero.
Cicero an earlier instance, of a woman punished for this fact; but it was in Mikia, a country not subject to the Roman laws.

Drinkerhoeck however denies, that a woman was allowed to drink the *poculum abortivum, impium*; and the reason he gives, is, that the womb was the husband's property, which was declared, by the laws, the sole efigas of it; to prevent his being impoed on in the children he was to bring up. But then this does not affect women who had been impregnated by others, who were not their husbands.

The foundation on which the practice is laid to have been allowed, was, that the *fetus*, while in utero, was reputed as a part of the mother, ranked as one of her own vixera, over which she had the same power as over the rest; besides, that it was not reputed as a man, *homo* nor to be alive, other-wise than as a vegetable: consequently, the crime amounted to little more than that of plucking unripe fruit from the tree. *V. Juv. Sat. vi. v. 552.* &c. Senece. Confolat. ad Heliam Matronam, c. 12.

This last cited author represents it as a peculiar glory of Helvia, that she had never, like other women, whole elfe's fuddy is their beauty and shape, destroyed the fetus in her womb. *Nunquam te fortunabilis tu quaes expièsuræst estas, sedit: nunquam noster aliusamen quisque omnem comminato ex forma poëtur, tranfentem ut ramo abstrahit quisque indecum annu, nec inter ovi vasa tuas conceptas fies horumvium.** By the decreals of the canon law, (Part ii. Capil. 32. quæsit. i. c. 8.) *Non est homicida. ut ab urdim procurari, uterum anima corporis sit infirt.*

The primitive fathers, Athenagoras, Tertullian, Minullus Felix, Auguftin, &c. declared loudly against the practice, as virtual murder: *Homicidiut ujus intentionis, says Tertullian, (Apolog. spud Oper. p. 10.) prohiberur non refert, tantum quas eripit animam, ut animen dysferat.* Several coun-
cils have declared again it. That the fetus in the mother's womb is without life, and that it is not animated before it is born; and also that it is lawful for a young woman, her life or character being at stake, to procure an abortion, are pro-
positions which pope Innocent X. in a general council in 1675, condemned as false and scandalous. Yet we are told that the modern Romish ecclesiastical laws allow of dispensations for it. Egan mentions the rates at which a dispensa-
fion for it may be had.

Fodere says, (Traites de Medicine Légale,) in the Introduc-
tion, the emperors Severus and Antonine, decreed, that wo-
men procuring abortion. forty days after they had conceived, at which time they imagined the fetus was completely form-
ed, and ended with life, should be put to death; but earlier than that period, and before the fetus was supposed to be living, they should only suffer a temporary banishment. Our law seems to have adopted a principle similar to this, but it extends the punishment to any person (maliciously or intentionally, we suppose,) being instrumental in occasioning a woman to miscarry.

"Si aliquis materem praegnantem peruocirr," says Bravton, *lib.iii. c. 28. *vol. v. c. 10. d.* *vol. v. c. 10. d. sueter absorbebat, &c.* surnam hominem, et maxime si fuerit animam, *fisci hocdidium.** "Life," says Blackstone, (Commentaries, book i. chap. 1. vol. i. p. 129. Svo.) *is the immediate gift of God, a right inherent by nature in every individual; and it begins, in contemplation of law, as soon as an infant is able to air in the mother's womb. For if a woman is quick with child, and by a potion, or otherwife, killet it in her womb; or if any one beat her, whereby the child dieth in her body, and she is delivered of a dead child, this, though not murder, was by ancient law homicide, or mad-
slaughter." But, he goes on to obferve, *"The modern law doth not look upon this offence in quite so atrocious a ligit, but merely as a hicinus mifdemelleror." 5 Inf. 50.

Abortion, among Gardeners, signifies such fruits as are pro-
tuced too early, and never arrive at maturity.

ABORTIVE, something come before its due time, or be-
fore it has arrived at its maturity and perfection.

The term is applied by some writers on the materia medica
to medicines that occasion an abortion in pregnant women. Medicines of this kind have also been denominated Ambiotica and Ecboias; and they have been commonly supposed to prevent the power of promoting the natural birth, of forcing off the placenta, and even of expelling a dead fetus. But their powers, ascribed to medicines by the ancients, are now deemed imaginary, and such medicines are now hardly ever employed. Cal/us's *Med. M. v. i. p. 402.*

Abortive corn, in Agriculture, a delimeter of corn mentioned by M. Tillet, and suspected to be occasioned by infests. It appears long before harvest, and may be known by a de-
formity in the flalk, the leaves, the ear, and even the grain.

Abortive flux. See Abortion.

Abortive willum, is made of the skin of an abortive calf.

ABORTIVES, or Abodrites, in History, a people bordering upon Bulgaria, in that part of Dacia contiguous to the Danube. Henry I. of Germany, famanued the Fowler, in his zeal for the propagation of the christian faith, undertook, and actually effected the conversion of the king of these people. The kingdom of the Abodrites was a part of the ancient Vandals, and is now called Meck-
lenburg.

ABOU HANES, in Ornithology, a bird of Abyssinia, so called, because it appears on St. John's day; the terms sig-
ifying, father John. This is the seafon when the fresh water of the tropical rains is first known in Egypt to have mixed with the Nile, and to have rendered it lighter, sweeter, and more exhalable in dew; and accordingly it is the seafon when all water-fowl, that are birds of paitage, refort in great numbers to Ethiopia. This bird, according to Mr. Bruce, (Travels, &c. vol. v. p. 175.) is the Ibis of the ancients. Its back refembles in shape that of a curlew, and the colour of the upper part is green, and of the lower part black; and it is four and a half inches in length. The bone of the leg is round and strong, six inches long, and the length of the thigh-part is five and a half inches. The height of the body, as it stands, from the sole of the foot to the middle of the back is nineteen inches. Its feet and legs are black; it has three toes before, armed with sharp strong claws, and a toe behind. The head and back part of the neck are brown: the throat, breast, back, and thighs are white. The largest feathers of the wings are a deep black for thirteen inches from the tail, and a space of six inches in length from the end of the tail along the back is also of the same colour. The measure and colours correspond to those of the embalmed Ibis.

ABOUALLI, in Hydrography, a river of Palestine, which rifes in mount Libanus, and flows with a rapid current into a romantic valley, where it is concealed by trees.

ABOUILLON. See Apollonia.

ABOUKIR, in Geography, a small town of Egypt, situate in the detart between Alexandria and Rosetta. It is the ancient Canopus, and diltauant, according to Mr. Sav-
ary, (Letters on Egypt, v. i. p. 40.) fixes leagues from Pha-
ros. Pliny, (N. H. l. v. c. 31. tom. 1. p. 285. ed. Hard.) who had collected the testimonies of antiquity, says, that it was formerly an island. Its local appearance makes this cre-

The grounds around it are so low, that the sea still covered a part of them in the time of Strabo, (ib. viii. tom. 2. p. 431.) The town, built upon a rock, which forms a handsomc road for shipping, was out of the reach of inundations. Aboukir has been lately (se. in 1794,) rendered famous by the battle between the English and French fleets, in which the British admiral, Nelson, obtained a signal victory, and for which he has been honoured with a peacock. The place itself, though well fortified, and vigorously defended by the Turks, was taken by the French in 1799, and retaken by the English in 1801.

ABOUT, in some languages, the situation of a ship immediately after she has touched, or changed her course by going about and standing on the other tack. About ship is the order to the ship's crew for tacking.

ABOUTIGE, or ABUTISH, in Geography, a town in Upper Egypt, near the Nile, where they make the best opium in the Levant. It was formerly a large, but is now a mean place, though governed by an Emir. It stands on the site of Abzis, mentioned by Stephanus Byzantius; the burchr of Settese, a little above it, represcnts the final city of Apollo. N. lat. 26° 50'.

ABRA, a silver coin in Poland, nearly equivalent to the English halfpenny. It is current in several parts of Germany, and through the dominions of the Grand Signior, at the value of one fourth of the Holland's dollar or eflan. See Covan.

ABRABANEL, ABRABANEL, or ABRAYANEL, ISAAC, in Biography, a learned Rabbi, said to be the same as King David, and born at Lisbon, A.D. 1437. He was obliged to leave Spain with the other Jews, after having been confessor to Alphonso V. king of Portugal, and to Ferdinand the Catholic. He refided at Naples, Corfu, and several other cities, and died at Venice in 1508, aged 71. Among the Jews he was denominated the sage, the prince, and the great politician. Some writers say, (See Accl. Lipp. Nov. 1626, p. 530.) that, by negotiating bills of exchange, which was the business he followed at Corfu, after he fled from Lisbon, and by practicing the several arts and frauds of the Jewish people, he amassed prodigious wealth; that he oppressed the poor; that he apired after the most illustrious titles, such as the nobled houses in Spain could not attain; and that being a sworn enemy to the christian religion, he was the principal cause of that foom which fell upon him and the relick of his nation in 1522, when they were driven out of the Spanish dominions. His Commentary on the Old Testament, which is scarce, is written in a clear, though diffuse, style; and adheres principally to the literal sense. This book, which consists of detached parts, composed at different times, abounda with so much raocour against the Christians in general, and the Roman Catholic in particular, that father Bartolocci was of the opinion that the Jews should be prohibited the perusal of it; and they were not allowed to read or keep in their houses his commentaries on the latter prophets. Bibl. Rabbin. tom. iii. p. 876, 879. Of his other works are, A Treatise on the World against Arithlile, who maintains its eternity; a Treatise on the Explication of the Prophecies relating to the Messiah against the Christians; a Book concerning Articles of Faith; and some others of his note. The various perfections which he, and other Jews suffered, foured his temper, and produced an implacable hatred against the Christians, which he has manifested in his writings; though, in company with them, he behaved with great politeness, and was cheerful in conversation. He was an affable friend, and a very ready writer.

ABRACADABRA, or ABRASADABRA, a magical word, recommended by Serenus Samonicus, preceptor to the younger Gordian, as a charm, or amulet, in curing agues, and preventing other diseases, particularly the fever called by the physicians hemipneus. See Seren. Samon. de Medic. N. 57. p. 1598. fol. Mattaire.

To have this effect, the word must be written on paper, and repeated, omitting each time the last letter in the former, so that the whole may form a kind of inverted cone, (as in the margin,) in which there is this property, that which way ever the letters be taken, beginning from the apex and descending from the left to the right, they make the same word, or as some would have it, the same sentiment, as is found in the first whole line. This paper must be suspended about the neck by a linen thread. According to Julius Africanus, another ancient writer, the pronouncing of the word in the same manner, will do as well.

ABRACADABRA is said to have been the name of a god worshipped by the Tyrans, so that wearing his name was a kind of invocation of his aid; a practice not more superstitious than that of some christians, who bear various things about them in expectation of their operating by sympathy.

ABRAHAM, in Scripture History, the celebrated patriarch, who was the father and founder of the Jewish nation, though it was never called by his name. He was the son of Terah, and the 16th in his paternal line, by his second son Simeon, who lived till Abraham was 175 years old. He was born 372 years after the flood, and A. M. 2528, according to the Hebrew chronology, in Ur of the Chaldees, in the 13th, and not, as some have supposed, in the 7th year of his father's life, and removed with him, at the age of 70 A. M. 2598, into Haran, where Terah died at the age of 283 years. At the age of 75, i.e. 427 years after the flood, A. M. 2983, he migrated into Canaan, in consequence of the divine order and promise, recorded in the first five verses of the 12th chapter of Genesis. Nicolaus (Conn. v. cii. p. 741.) supposes, that this promise was made to the patriarch before he dwelt in Haran (see Acts viii. 3), and that it was 450 years before the law. (See Gal. iv. 17.) But the interval from the birth of Isaac to the law was 450 years; and therefore he concludes, that the promise was made at Ur, thirty years before the birth of Isaac, who was born when Abraham was 100 years old, and that it took place much about the time of his removal to Haran. Of the Opinions (see Taylor's Scheme of Scripture Divinity, PI. 250.) as the promise to Abraham at the time of his removal to Canaan A. M. 2587, ante A. D. 1921, and they reckon 450 years from that period to the Exodus. Compare Exod. 41, with Gal. iii. 17. See Blair's Chronology, PI. 1. This promise, however, was the foundation of that grand scheme for preventing the universal prevalence of idolatry, and for preserving among mankind the knowledge and worship of the only true God, which, under several variations and improvements, was to reach to the end of time. For this purpose Providence selected the family of Abraham, which was afterwards formed into a nation, instructed in religious knowledge by God himself, and favored with such extraordinary privileges and honors, among all other nations of the earth, as were in their own nature adapted to engage them, by the most rational motives, to adhere to God and his worship. The ground of this noble and extensive scheme, and of God's singular regard to Abraham and his posterity, was the Constitution of Grace, the promise or grant of favours and blessings to mankind in Jesus Christ, our Lord. In the conduct and accomplishment of this scheme, God required the patriarch to call himself

G 2

wholly
ABRAHAM.

wholly upon his Providence, by removing at his special command, from his own kindred and country, to an unknown distant land, which he would shew him, affuring him of his presence and special blessing. Accordingly, soon after his settlement in Canaan, probably within two or three years, notwithstanding the renewal of the divine promise, that this land should be given to his posterity, he was forced by a grievous famine to remove into Egypt. Many chroniclers fix the commencement of the 430 years, during which the Israelites continued in this country, at this period. Here Sarah, though she had previously consented, for her own security and that of Abraham, to be called his sister, was forcibly taken away by the king of Egypt; who captivated by her beauty, designed to have made her his wife. But the king was punished in an extraordinary manner for the injustice of his conduct, restored her without violation, and gave orders, that Abraham, and his wife, with all that belonged to them, might safely depart from his dominions. The famine having caused in Canaan, he returned to the situation near Bethel, which he had left, and where he had erected an altar, and devoutly acknowledged his happy deliverance. Abraham, being under the necessity of separating from Lot, his nephew, on account of the increase of their subjugation, and the contention of their respective herdsmen, removed to the plain of Mamre, in Hebron. Here he formed an alliance with three of the principal persons of the country, by whose assistance he rescued Lot, who had been taken captive, and restored him, his family, and his whole property, to his former habitation. A.M. 2097. At his return, as he passed near Salem, supposed to be the city afterwards called Jerusalem, he met Melchizedec, who was king of that city, and "priest of the Most High God," and received from him tokens of special favour. Soon after this event the divine promise was again renewed to him, and accompanied with circumstances of peculiar encouragement. It was particularly revealed to him, that his posterity should be fojourn, and be afflicted in a strange land 430 years; at the expiration of which, God would interpose for the punishment of their oppressors, and for their rescue. These years are to be reckoned, not from their coming into Egypt, but from the birth of Isaac. For during the whole time of their sojournning in the land of Canaan and elsewhere, they were in a strange land, in which they had not a foot of ground, it we except the cave of Machpelah. The meaning of this prophecy to Abraham, therefore, can only be this, that his seed from Isaac forward should be strangers in a land that was not theirs, for the space of 430 years, during which they should be oppressed, and at some part of which they should be afflicted, under bondage; this term being expired, they should find a happy deliverance. After the renewal of this promise, Abraham married Hagar, who was recommended to him by Sarah, and whose children she designed to adopt and educate as her own, according to the custom which was common in those times. By Hagar he had a son, who was called Ishmael, A.M. 2094. When the patriarch had attained the age of 90 years, A.M. 2107, ante A.D. 1897. God was pleased to ratify his former covenant with him, by changing his name from Abram, formed of אָבָרָם, father and רָם, exalted, into Abraham, derived from אָבְרָהָם, father of a great multitude, signifying him that he would make him the father of many nations. Gen. xvii. 5. As a token and confirmation of the covenant now made with him, he enjoined him to be circumcised, and to circumcise all the males of his family; and he promised that, within a year, he should have a son by his wife, whose name was now changed from Sarah, q. d. my princess, to Sarah, the princess. This son was to be called Isaac; to him belonged the covenant and promise; and in his seed all the nations of the earth were to be blessed. The promise of a son was again renewed by those celestial messengers, who announced to him the destruction of Sodom. His intercession on behalf of this devoted city, though in the issue unavailing, forms a distinguishing circumstance in his history. Soon after this event, Abraham removed to the country of the Philistines, and sojourned in Gerar, where an incident occurred similar to that which had happened in Egypt. See ABINIDIA. Isaac was born at the appointed season, 433 years after the flood, and A.M. 2108. But within 25 years after this joyful event, upon which depended the accomplishment of the divine promise, and of the patriarch's hopes, Isaac was demanded as a burnt-offering, and Abraham was ordered to present the offering on mount Moriah. The event, with all the circumstances that attended it, is well known. The order was countermanded, and the patriarch, in consequence of this signal trial of his faith and obedience, obtained a solemn renewal of all the divine covenants and promises. In the year 488 after the flood, A.M. 2144, Sarah died at Hebron, and was buried in the cave of Machpelah, which Abraham purchased as a burying-place, of the sons of Heth, for 400 pieces of silver, amounting at the rate of 3s. for a shackle, to 60l. of our money. This purchase was made, according to the custom of ancient times, at the gates of Hebron. Abraham having married his son Isaac to Rebekah, the daughter of Nahor, his brother, at the age of 141 years, took another wife, named Keturah, by whom he had six sons. Thrice he portioned, that they might not interfere with Isaac's inheritance; and they went to the east of Beer-sheba, and the land of Canaan, and settled in both Arabia, the Petraen and Deleteria, where some traces of their names are still to be perceived. This venerable patriarch died in the 175th year of his age, 547 years after the flood, A.M. 2183, and was buried by his two sons, Isaac and Ishmael, in the cave of Machpelah, near Sarah, his wife.

1. To the above abstract of the history of Abraham, recorded in the book of Genesis, it may not be improper to subjoin a few particulars collected from other sources. Terah, the father of Abraham, it is said, (Suidas in voc. Ἀβραὰμ and Ἠσυχ, Lex. tom. i. & ii.) made statues and images for the purposes of that idolatrous worship, which had been transmitted to him from his ancestor Scrug, and which he encouraged by example and exhortation. Some Jewish authors relate (apud Genebrard. in Chron.) that Abraham pursued the same occupation; and Maimonides (More Nevochim, c. 29.) says, that he was educated in the religion of the Sabaens, who acknowledged no deity but the stars, and that he was led by his own reflection to the belief of an intelligent Creator and Governor of the universe; but that he did not renounce paganism till the 50th year of his age. That he was brought up in the religion of the Sabæans is an opinion adopted by Spencer, de Leg. Heb. Rituali lib. ii. c. i. § 2, vol. i. 279. See SABAISM. Suidas (ubi supra) informs us, that at 16 years of age he cautioned his father against seducing men to idolatry for the sake of pernicious gain, and taught him that there is no other God besides him who dwells in heaven, and created the whole world. It is added, that he destroyed the statues and images of his father, and departed with him from Chaldæa. Others relate (Heidegger Hilt. Patriarch, tom. iii. p. 36.) that his father deputed Abraham to fell his statues in his absence, and that a man, who pretended to be a purchaser, having ascertained that he was 50 years of age, remonstrated with him for adoring at such an age, a being which is but a day old. Abraham, impert and confounded by this remonstrance, destroyed them all, excepting the largest, before
before his father's return; and he told him, that having presented an oblation of flour to the idols, the Roonletes of them, in whose hand he had placed a hatchet, hewed the others to pieces with that weapon. Terah replied, that this was but of the idolai religion, because the idols had not blemish to act in this manner; upon which Abraham retorted these words upon his father against the worship of such gods. But he was delivered up by Terah to Nimrod, the sovereign of the country, and because he refused to worship the fire, according to his order, he was thrown into the midst of the flames, from which he escaped uninjured. Mr. David Levi, in his "Lingua Sacra," has given an account of this tradition, extracted from Medraoth Bersibidi; and it is related by Jerome; (Trad. Hebraica in Genelin,) who seems to admit its general credibility. The vulgar translation of 2 Efdras ix. 7. expresses that he was delivered from the fire of the Chaldeans; but the ambiguity of the word Ûr, which denotes fire, as well as the birth-place of Abraham, seems to have given rise to this opinion. However, if we allow that Abraham, being born and educated in an idolatrous country and family, might have been addicted in very early life to that superstition, it is certain that he renounced it, and that he was providentially removed from a scene of danger, and that he contributed to propagate full sentiments concerning the Deity wherever he journeyed. The fame of his wisdom, piety, and virtue, spread far and wide among the nations of the world: this appears from the testimonies of Berofus, Hecateus, Nicholas of Damaseus, cited by Iophenus, (Antiq. l. i. c. 7. apud Opri. tom. ii. p. 12. ed. Hare,) and also from what is said of him by Alexander Polycleitus, Eusebius, Artapanus, and others, whose testimonies may be found in Eusebius's Preap. Evang. lib. ix. cap. 16, 17, 18, 19. His name is mentioned with honour all over the East to this day. Iophenus (Antiq. l. i. c. 8. tom. ii. p. 30.) informs us, that he taught the Egyptians arithmetic and astronomy; and we learn from others, (see Eusebius and Suidas,) that he also instructed the Phenicians in astronomy; that he invented the Hebrew characters and language; and that he wrote several books. Traditionary truth and fiction seem to have been blended in the accounts that are given of this eminent patriarch by the Jews, Arabsians, and Indians. Of the books ascribed to him, the principal seems to have been the tractate called Jetzirah, or the Creation, of which it gives an account. This is mentioned in the Talmud, and held in high estimation by several learned Rabbis. It was printed at Paris in 1553, and translated into Latin by Polet; and also translated into Latin, with remarks, in 1642, by Rittangel, a converted Jew, and professor at Amsterdlam. A book, called Abraham's Revelation, was dispersed by an ancient sect, under the denomination of Sethians. Abraham's Assumption is mentioned by Athanasius in Syaggeis; and Origen takes notice of a tractate, pretended to be written by him, in which two angels are introduced disputing about his salvation. The Jews also represent him as the composer of some prayers, and of the 156th Psalm, and of a tractate against Idolatry. Fabricius (Biblic. Græc. tom. ii. p. 516.) informs us, that some astrological books of Abraham, which are now lost, are commended by Vettius Valens and Jul. Firmicus; and from Kirchen's Tractate of Libraries, p. 142, we learn, that all the several words, which Abraham composed in the plains of Mamre, are contained in the library of the monastery of the Holy Cross on Mount Amara, in Ethipia. The Indians believe this patriarch to have been the same with their great prophet Zoroaster. According to the Arabians, who have given us a history of Abraham, very different from that of the Bible, he was the son of Azar, and grandson of Terah; and the eastern heathens have a long tradition concerning Abraham's life, which differs very much from that of Moses. In a book, said to be in the French king's library, No. 792, which was written by Ephrem the Syrian, and translated from the Syriac into Arabic, upon Abraham's journey into Egypt, there is a sermon on his death, preached by St. Athanasius, on the 26th of March; on which day the Coptic and Egyptian Chalrilians observe his festival. Among the Mahometans, the memory of Abraham is held in great veneration, and his name frequently occurs in the Koran. See Arab. We are told by Emb Shoban, (ad Ann. Hebraicar. p. 518, cited by D'Herbelot Bibl. Orient. Art. Abraham, p. 174.) that in the beginning of the 12th century, the tomb of Abraham having been discovered near Hebron, his body, as well as those of Isaac and Jacob, were found entire and uncorrupted. There were likewise some gold and silver lamps hung up in the cave, which was visited by multitudes. The Moflems have made a reverence for this place, that they make it one of their four pilgrimages, the three others being those of Mecca, Medina, and Jerusalem; and the Christians built a church over the cave, which the Turks afterwards converted into a mosque, and prohibited Chalrilians from approaching. The emperor Alexander Severus, (Lamp. in Sever.) who knew Abraham only by the extraordinary circumstances related by Jews and Christians, conceived to high an opinion of him, that he ranked him with Jesus Christ among his gods.

Abraham, Rabâth, in Biography, was prince of the Jewish nation, and tutor to Abenazer. He foretold that the Messiah would be born under the same constellation or conjunction of Jupiter and Saturn, with Moses the Jewish lawgiver. According to his calculation, this was to happen 2859 years after the former, i.e. A.D. 1494; and two such conjunctions are said to have actually occurred within the 15th century, viz. in 1444 in Canaan, and 20 years after in Pices; but instead of deliverance, the Jews experienced only disaster and difficulties.

Abraham, R. Ijac Ben, a Jewish writer, who lived about the beginning of the 15th century. He was by nation a Polander, but spent most of his time in the courts of Germany. His book, intitled, Chafuk Emunah, i.e. Munim Fidei, was a violent attack on the Christian religion, in which he examines the whole gospel, and endeavours to explode all the proofs of it, and to confute the objections of Christians against the Jews. This book, which was composed against the disciples of Luther, was published in 1610, from a MS. which was become very scarce. It was translated into Spanish, and very widely dispersed. The African Jews held it in high estimation, and from them it was brought into Germany by Wagenfeld, who invented a Latin translation of it in his Telia Ignea Sataris.

Abraham Usque, a Portuguese Jew, supposed by some to be a Christian, who, with Tobias Athins, translated the Bible out of Hebrew into Spanish. It was printed at Ferrara in 1555, and reprinted in Holland in 1620. The first edition of this Bible, which is the most valuable, is marked with stars at certain words, which are designed to shew that these words are difficult to be understood in the Hebrew, and that they may be used in a different sense.

Abraham, or Abram, Nicholas, a learned Jesuit, was born in the diocese of Toul in Lorraine in 1590. He was made divinity professor in the university of Pont a Mousson, which office he held 17 years, and died Sept. 7, 1655. He wrote notes on Virgil and Nonnus, a Commentary on some of Cicero's Orations, in 2 vols. fol. a collection of theological pieces, intitled, Phæbus Vetus Tert. and some other works.
ABRAHAM, Israel Pitarc, a Jewish rabbi, who flourished at Amsterdam about the middle of the 17th. He wrote a book intituled, the Sceptre of Judah, which is an exposition of the prophecy of Jacob, and intended to confute the notion of the Messiah’s having actually appeared. This work has given a particular account of this book, which he saw in MS. Hall, des Juifs, i. ix. c. 16. § 14–21.

ABRAM, Isle of. See St. Mary.

ABRAHAMANS, or ABRAHAMITES, in Ecclesiastical History, a sect of heretics, who renewed the error of the Paulicians.

They took their names from that of their leader Abraham, a native of Antioch, by the Arabs called Ibrahim; whence also the name Ibrahimish, given by them to this sect. The Abrahamins arose about the close of the eighth century, and were opposed by Cyril, patriarch of Antioch.

The same denomination is also applied to a party of monks, who suffered death for the worship of images, under Theophilies.

ABRAHAMSDORF, in Geography, a populous large village in Upper Hungary. E. long. 10° 52′. N. lat. 46° 26′.

ABRAM’s Creek, a creek which falls into Hudon’s river in America, near the city of Hudon.

ABRAMBOE, a town in the kingdom of Feni on the African coast, in which is held a brilliant assembly of the natives from all parts of the kingdom, to celebrate, by dancing, and other diversions, the birthday of the king.

ABRAMES, in Italic History, a name given by Bellonius and others to the Cyprisian pan, of Erema.

ABRANTES, in Geography, a town of Ebramadura in Portugal, seated on an eminence near the river Tejo, and encompassed with delightful gardens and olive-yards. It contains about 3500 inhabitants, four convents, and an hospital. It was fortified by Peter II., raised to a county by Alphonso V., and promoted to a marquisate by John V., in 1718. W. long. 3° 18′. N. lat. 39° 11′.

ABRASA, in Surgery. See Abrasion.

ABRASAAXAS. See Abbraxas.

ABRASION, composed of the Latin ab, and radis, to shave, or scrape off, a superficial excoriation or ulceration of any part of the body; but the term is generally applied to a surface which has been rubbed off by external violence. The minute portions of abrascd skin are not to be hastily taken away; as, by careful re-application, they may often adhere and unite, thus preventing the consequences of a recent wound. See Adhesion and Agglutination of Wounds.

Sores attended with excoriation are denominated abraxis. The part rubbed off is technically named abrason. Vide Orthphi de Morb. Curat. I. iii. c. 16.

ABRAVANNUS, in Ancient Geography, the name of a promontory and river of Galloway, in Scotland, so called from Abr, which, in Civic, denotes the mouth of a river, and abenas, a river. It is probably that small river which falls into the bay of Glenluce, a little to the south of the mouth of Galloway.

ABRAUM, in Natural History, a name given by some writers to a species of red clay, used in England by the cabinet-makers, &c. to give a red colour to new mahogany wood; we have it from the Isle of Wight, but it is also found in Germany and Italy.

ABRAXAS, a barbarous word, denoting a power which presides over three hundred and sixty-five others, the number of days in the year.

Abraxas is a word of obscure origin: it is supposed to be technically compounded of the Greek letters, considered as numeral characters: according to the custom of the Greeks, who expressed their numbers by letters of the alphabet; the values of which in the present word stand thus: Α 1, Β 2, Π 100, Α 1, Σ 100; which added together make the number 365.

The word is usually written, among modern authors, abracas, though as some hold, by a corrupt transposition of the letters Α and Σ, for abraxis, as it is found in all the Greek fathers, as well as on ancient stones. Irrelevant (lib. i. c. 23, p. 90, ed. Grabe) has abracas, but the reason may be, that the chapter in which the word occurs is only extant in Latin: fa th thought he be in Greek characters, the orthography is of Latin copyists or translators. — In frankness the word ought to be written in Greek character, λαραθακας; since, besides that the inventor of it spoke that language, the word does not contain the number 365, when written in the Latin character. Hence a farther error in moft books, which occurs in the smaller or running character, on account of the Greek sigma; this having in ancient inscriptions the same figure with the Latin С, is often rendered by a Roman C instead of С; whence abracas, or abraxis.

Beauchef (Hall de Manich. tom. ii. p. 55, 56) conjectures, with a very great degree of probability, that abracas, or abraxis, is derived from two Greek words, which signify magnificent Saviour. For the epithet abraxis, the full part of abraxis, is particularly applied, in the sense of magnificent or splendid, to Apollo and Bacchus, who, according to Macrobias, (Sst. i. i. c. 18.) are the same deities; and the second word of which abracas is composed is koumas, which is used by Homer for kouma, or ka, which denotes salvation.

Many learned moderns affirm, that the Balsilians used to call the supreme God Abraxas. For this they have the authority of Jerome (Adv. Lucif. p. 304.), and of the author of the additions to Tertullian’s Book of Prelections, c. 36. But that these writers are mistaken, we may conclude from the better authority of Irenaeus (lib. i. c. 23.), who informs us, that their opinion was, that the Father of all was invisible, or without a name, and that abraxas was the first of their 367 heavens, or the prince of the angels that reigned in them. It is probable that they applied this term to the arcsana of their philosophy, and not to their theology. Accordingly, Jerome affirms us, (ubi supra,) that it is the same with Mythras, or the Sun, which is the deity worshipped by the Persians. Hence we learn, why abraxas is said to be the chief of the 365 heavens, or angels who reign in them, and rule over the 365 days of the year; for the fun, may, according to their doctrine, be said to reign over all the days of the year, and in the hieroglyphical language, to contain in himself the parts of which the year is composed, and to rule over it. Abraxas is, therefore, a technical term, much in the spirit of the caballistic or oriental philosophies; which, joined with that hieroglyphical disposition for which the Egyptians were remarkable, will account for the emblematical figures that appear on several of these gems, called by Montfaucon (Valkog, Grac. i. ii. c. 8) abraxas. But there is no sufficient evidence that these belonged to the Balsilians.

Several have even suspected that they discover some trace of the gospel trinity concealed in this word; which they explain, by supposing it compounded of the initial letters of the Hebrew words Ab ben ronah, q. d. Father, son, and spirit. Wendelin, canon of Tournay, and Father Har- donin, have given more precise explications of the word, according to this fyllem. The former makes it stand for patri, filius, spiritus sanctus, filius, etc.: the latter, im-
proving somewhat on the explanation, makes it represent as
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Abraxas is also used, among Antiquaries, for a species
of graven gem, on which the word abræs is usually inscribed;
supposed to have been worn by the ancient Gnostics, 
Basililians, and Carpocrates, as an amulet or talisman
against diseases.

If the above explanation of the meaning of the term
abraaxas be just, we can easily account for the introduction
of this practice. In the fخام of ancient mythology,
Apollo and the Sun were the same, and Apollo was the
god of healing. Hence, in the true spirit of hieroglyphics
and mythology, these gems were undoubtedly used by the
heathen, and probably by some superstitious Christians,
who being lately converted, retained a reliquy for their former
aburdities, as amulets, or charms, to drive away aegres and
other diseases; and this also gave rise to the use of the word
Abraxas for the same purpofe. It is not unlikely
that they were found among the oracles as well as among
the Basililians and other reputed hieroglyphs.

Abraxas is of divers figures and types: sometimes in
that of rings to be worn on the finger; in which form they
were supposed of great efficacy for driving away flies.

Abraxas frequent in the cabinets of the curious: a
collection of them, as complete as possible, has been much
defired by several. There is a fine one in the abbey of St.
Genevieve, which has occasioned much inquiry. They are
chiefly of the third century; most of them seem to have
come from Egypt, whence they are of considerable use for
explaining the antiquities of that country. But they are
much too numerous and too costly to have been the production
and possession of the Christians of the three first centuries,
though they had all taken delight in such things.

Macarius, Chifflet, Capello, and Montfaucon, have written
expressly on abraxas; the latter has given 36 plates of
them, well filled, and he has divided them, for the sake of
order and perplicity, into seven different claffes.

Abraxas have sometimes no other inscription besides
the word; but more usually some symbol annexed to it.
Besides which, we sometimes find other marks and words
adjoined, as the names of sains, angels, apostles, and the ineffable
name Jehovah itself, either at length, or in the abbreviatior 1A8;
sometimes the words αβρααρα, Αβραάμ, Εβραίον, or the names of other gods as Mithras, or Mithra; 
Αβρααρα, Αβραάμ, Εβραίον, or Scaples, the one Jupi-
tes, and the like. Sometimes we observe this fitting on a
lotus, or Aphis, surronded with stars; Oloris, Scaples, Har
praces, Canopus; the cock, the dog, the lion, the ape,
and the sphinx, which are well known symbols of heathen
deities; sometimes monstrous compositions of animals, ob-
scene images, Phalli, and Ithyphalli; in a word, every kind
of thing which the Egyptians placed among their gods.
The graving of abraxas is not uniform, rarely good; the reverse,
which is the word, is said to be sometimes of a lower
and a more modern talle than the face. The characters are
usually Greek, sometimes Hebrue, Coptic, or Hetrurian;
and sometimes of a mongrel kind, forged as it should seem
in purpose to make their import imperceivable. It is disputed,
whether or not the Veronica or Montreuil, or the Granite
oboliff, mentioned by Gori, be abræs. Dr. Lardner, who, with an indiyinity and accuracy
for which he was distinguished, and by which he has ccnumently
served the cause of Christianity, has examined the particular
class of these gems given by Montfaucon, and clearly
proved that they are of heathenish origin. Many of the
figures and inscriptions on them are exceedingly obscene and
idolatrous, and could not be the production of any Christian
fact whatever; but they must be pagan, and for the most
part Egyptian. To this purpose, Beaufobre (Add. fidg, cap. 4) observes, that it is altogether incredible, that a
gem, which made profession of Christianity, should have adopted
the monsters adored by the Egyptians; or that a man who
breathed of driving his doctrine from Matthew, and from an
interpreter of St. Peter, and who received the godhead and
the epistles of St. Paul, should make images of the deity;
at a time when Christians had the most efficace aovation to
all forms of images, even the most innocent. This learned
writer has also urged a variety of irrefragable arguments
against the opinion of others, who maintain that these gems
were the invention of the Basililians. From many of the
figures themselves, produced by Chifflet, it appears that
they are pagan, and of Egyptian origin, and could not be
among any sects of Christians; and as for those gems, which
have the names of Abraham, Isaac, or Jacob on them, or
the God of the patriarchs, or the words, Sabaoth, Adonis,
or Elos, the fays, are the inventions of the Cabba-
liahs, or of the Egyptian magicians; and he has thus
explained, from his observations on Chifflet's figures, the fame
conclusion, which Dr. Lardner has drawn from those of Mont-
faucon. As for the names of angels, which Montfaucon
afferts (Pal. Græc. l. ii. c. 8. p. 172.) to have been in use
among the Basililians, it is evident, that those which he
mentions were derived from the Ophiites, as Origin (Cantab.
vol. i. p. 295. *) and Montreuil, (he
paraphras an ws. After a elaborate investigation of this
controversied subject, Dr. Lardner concludes in words familiar
to those of Beaufobre; 1. That Ab was not the name of the
Basililians. 2. That this name signifies nothing but
the fun, which was never worshipped by them. 3. That the
figures, both in Chifflet and Montfaucon, are, for the most
part, Egyptian. 4. That there is no kind of proof that any
of them belonged to the Basililians. 5. That those which have Iao, Sabaoth, &c. upon them, were the works
of magicians, who never made any profession of Christianity.
6. That none of these figures derived their origin from the
Simonians and Ophites, who were not Christians either
in belief or profession. See Lardner's Works, vol. i. p. 
290--364.

ABREAST, a Marine term, expressing the situation
of two or more ships, that lie with their sides parallel to each
other, and their heads equally advanced. But if their sides
do not parallel, then that ship, which is in a line with the
beam of the other, is said to be abreast of her. When a
line of battle at sea is formed abreast, the whole squadron
advances uniformly, the ships being equally distant from,
and parallel to each other; so that the length of each ship
forms a right angle with the extent of the squadron, or line
abreast. See Line. Abreast, within the ship, denotes a line
with the beam, or by the side of any object aboard.

Abreast of any place, means off or directly opposite to it.

ABREVO, in Geography, a small town of Tras-
Montes in Portugal, in a district, which, according to Bu-
fling, consists of one parthi. W. Long. 7° 10'. N. Lat. 41° 20'.

ABRUTTENE, in Ancient Geography, a district of
Myia in Aen. Hence, according to Strabo (Geog. tom. ii. 
p. 861),
ABRIDGE

p. 851.), the epithet Abredenous, given to Jupiter, whose priest was Cleon, who, after being the leader of a gang of robbers, received signal favours from Antony, and in the Actian war deserted him and went over to Caesar. The people were called Abredenous, and inhabited the country that lies between Ancyra of Phrygia and the river Rhynacis. Cellarius.

**ABRIDGING, in Algebra, is the reducing a compound quantity, or equation, to its more simple expression.**

To abridge the equation
\[ n^3 - ax^2 + abx - abc = 0 \]
\[ -b + ac \]
\[ -c + bx. \]

All the known quantities \(-a-b-c\) of the second term are supplied equal to some single letter \(-n\) all the known quantities \(+ab+ac+bc\) of the third term, equal to another letter \(+p\); and all the known quantities \(-abc\) of the fourth term, equal to a single letter \(-q\). By which means we have \(n^3-ax^2+\)

\[ = p - 2 = 0, \]

instead of the equation.

An equation thus abridged, is called a formula.

This is done either to save room, or the trouble of writing a number of symbols, or to simplify the expression for relieving the attention and memory, or rendering the formula more easy and general.

**ABRIDGMENT, in Literature, a summary or contradiction of a discourse: wherein the less material things being more briefly infilled on, the whole is brought into a lesser compass. The Abbé Guéjart has published an elaborate work in 2 vols. 4to, intitled, A Method of Making Abridgments.**

Abridgments of books are numerous. They are usually said to have had their rise in the times of ignorance; to have been one of the first fruits of that barbarism which ensued on the decline of the Roman empire; and to have been unknown in those happy days, when letters flourished among the Greeks and Romans: yet we have some traces of them in those times. Lord Bolingbroke, speaking of those who are employed in this way, says, that "they do neither honour to themselves, nor good to mankind; for surely the abridger is in a form below the translator: and the book, at least the history, that wants to be abridged, does not deserve to be read. They have done, anciently, a great deal of hurt, by substituting many a bad book instead of a good one; and by giving occasion to men, who contended themselves with extracts and abridgments to neglect, and, through their neglect, to lose, the invaluable originals." See Epitome. Notwithstanding this reflection, abridgments are in many cases necessary and useful; though it is a difficult task, and it requires peculiar talents to perform the office of an abridger well; to preserve the original author's facts, reasoning, manner, and spirit, and to omit nothing that is essential either in argument or illustration, and at the same time to rectify what is redundant, to restrain needless amplification, and to avoid irritable or useless digressions, are objects of unquestionable importance. When these objects are duly regarded, abridgments cannot fail to make knowledge of various kinds more easily of access and of attainment, and by reducing the expense and labour of acquiring it, to extend its diffusion and prevalence. To readers of various classes and descriptions, compendious epitomes of voluminous works will be acceptable and useful. The practice of abridging books that are read, or the lectures of public professors in the various departments of science, is a method of study, which has been recommended by those who have experienced its utility, and which has contributed in no small degree to assist both the judgment and the memory. Those who have accustomed themselves to this practice have also acquired a facility of composition, of which they have availed themselves on various occasions; whatever may have been the employment or profession to which they have been devoted. We shall here subjoin two excellent specimens of this kind of abridgment which we have recommended.

In the Essay on Miracles, Mr. Hume's design is to prove, that miracles which have not been the immediate objects of our senses, cannot reasonably be believed upon the testimony of others. His argument is:

"That experience, which in some things is variable, in others uniform, is our only guide in reasoning concerning matters of fact. Variable experience gives rise to probability only; an uniform experience amounts to proof. Our belief of any fact from the testimony of eye-witnesses is derived from no other principle than our experience of the veracity of human testimony. If the fact attested by our miraculous here arisen consists of two opposite experiences, or proof against proof. Now a miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as complete as any argument from experience can possibly be imagined; and if so, it is an undeniable consequence, that it cannot be supported by any proof whatever derived from human testimony."

In Dr. Campbell's Dissertation on Miracles, the author's principal aim is to shew the fallacy of Mr. Hume's argument; which he has most successfully done, by another single argument, in the following manner:

"The evidence arising from human testimony is not solely derived from experience; on the contrary, testimony hath a natural influence on belief antecedent to experience. The early and unlimited assent given to testimony by children, then gradually contracts as they advance in life: it is, through the various conditions of life, a difference in testimony is the result of experience, that human faith in it has this foundation. Besides, the uniformity of experience in favour of any fact, is not a proof against its being revered in a particular instance. The evidence arising from the single testimony of a man of known veracity, will go farther to establish a belief in its being actually reversed. If his testimony be confirmed by a few others of the same character we cannot withhold our assent to the truth of it. Now, though the operations of nature are governed by uniform laws, and though we have not the testimony of our senses in favour of any violation of them; still, if in particular instances we have the testimony of thousands of our fellow-creatures, and these too men of strict integrity, swayed by no motives of ambition or interest, and governed by the principles of common sense, that they were actually witnesses of these violations, the conclusion of our nature obliges us to believe them."

These two examples contain the substance of about 400 pages.

For abridgments of the common law and the statutes, see Digest, Law, and Statutes.

**Abridgement, in Law, is particularly used for the shortening a count or declaration, by substracting some of the substance of it.**

A man is said to abridge his plaint in affile, or a woman her demand in an action of dower, when, having put any lands therein which are not in the tenure of the tenant or defendant; and non-tenure, or the like, is pleaded to that land in the abatement of the writ; they are brought to abridge, i.e. to defile from and leave that parcel out of the demand; and pray that the tenant may answer to the rest, to which he has not yet pleaded any thing.---Though the demandant has
ABR has abridged his plaint, or demand; yet the writ still remains good for the rett. The reason is, that such writs run in general, and do not specify particulars. See 21 H. VIII. c. 3.

ABRICATARUM opithum, in Ancient Geography, the town of the Abrincati or Abrincaus, now Avanches, in France, situated on an eminence in the south-west of Normandy, near the borders of Brittany, on the English Channel. W. long. 1° 10'. N. lat. 48° 40'.

ABRIZAN, or Abrizopian, derived from Abrie, which signifies in Perian, a vessel proper for pouring out water; the name of a feast observed by the old Perians on the 13th day of the month Tir, which nearly corresponds to our September, with abundance of idolatrous superstitious. This heathenish festival was apparently preparatory to the descent of the rain in those countries, being about the time of the autumnal equinox, and has been partly adopted by the Mahometans. Mr. Harmer (Observations on Scripture, vol. iii. p. 100) has alluded himself of the practice at this feast, to explain the Jewish ceremony of pouring out water at the feast of tabernacles, alluded to by our Saviour, John, ch. vii. After the return of the Jews from their captivity in Babylonia and Zechariah (ch xiv. xvii.) connects attending the feast of the tabernacles with obtaining the rains of autumn, which are of such consequence after the drought of a Syrian summer; and therefore (says the ingenious writer) this rite was probably then practised, and the pouring out of water in the temple, with solemnity, as before God, understood to be a religious prognostic of the approach of rain, or a morally instrumental and procuring cause of its speedy coming. Might not (he adds) the returning Jews think of adding some memorial of Jehovah's being the giver of rain to that ancient national solemnity that had been enjoined by Moses, to be observed just about the same time of the year with that of the Persian festival, which that people solemnly ascribed to some deity they worshipped, but which the Jews knew was the gift of Jehovah?

ABROCHMENT, or Abrochment, Abrocmenzum, in some ancient Law-writers, denotes the act of ingrossing or buying up commodities by wholesale, before they come into the open market, in order to sell them off dear by retail, otherwise called forefalling.

ABROGATION, from the Latin abrogus, I repeal, the act of abolishing a law, by authority of the maker. In which sense the word is synonymous with abolition, repealing, and revocation. Abrogation stands opposed to ratification: it is distinguished from derogation, which implies the taking away only some part of a law; from fraudgation, which denotes the adding a clause to it; from abrogation, which implies the limiting or restraining it; from dispension, which only sets it aside in a particular instance; and from antigenation, which is the refusing to pass a law.

ABROHANI, or Mallemolli, the name of a kind of muflin, or clear white cotton cloth, brought from the East Indies, particularly from Bengal; being in length sixteen French ells and three quarters, and in breadth five eighths.

ABROJOS, or Bassos de Babuca, in Geography, a bank formed by several small rocks and isles, east of Turk's Island. W. long. 69° 42'. N. lat. 21° 5'. A deep channel of the breadth of three leagues lies between this bank and the island.

ABROKUS, in Botany, a name used by some of the Latin writers, for the bromus, or ovum flexile, the wild oat; and by others for the orbus, or bitter vetch. The Greeks originally used the word, and that not only for these two vegetables, but in a much larger sense, understanding by it any herb resembling the plants cultivated for the use of the table, but not eminent. The Greeks and Romans had a way of expressing the boiling of pulse or herbs, by words signifying the wetting of them: thus the Greeks expressed boiled things by brochus, or bros, and the Romans by muditus. Virgil uses the word for the peas, and Plantus, for all eminent things that were boiled: hence these ballard pens and oats were called abrocha, non mudita, not fit for boiling or eating.

ABROLOS, in Geography, dangerous shoals about 50 miles from the coast of Brazil, and about the island of St. Barbe. S. lat. 13° 22'. W. long. 38° 45'.

ABROMA, in Botany, formed of µ and σμ, q. d. not fit for food, is used in opposition to Theobroma, viz. a genus of plants belonging to the natural order of Cucurbitaceae, the Malvaec of Jussieu, and the 13th class of polyanthododendraria. The generic characters are as follows: the calyx is a five-leaved perianthium, with lanceolate, acute, spreading, and permanent leaflets; the corolla has five petals, larger than the calyx, with obovate, arched, concave, oblong, hairy, waved, and often, placating, dilute borders, contracted at the base into recurved little claws, on which the chief claws are placed, and a small pincher-shaped nectary, divided into five segments, which are obcordate, hairy, crenate, recurved, and arched; the stamens are five, membranaceous, very small filaments, growing on the nectary between the segments, emarginate, tridentate, with three anthers on each filament, that are twin and kidney-form; the pistil has a cylindroidal gynostylus, with five subulate styles, and acute stigma; the paracygium is an ovate, membranaceous, five-winged, five-beaked, and five-celled capsule, with folded partitions; and the seeds are numerous and subovate, within an oblique membranaceous aril, fixed in a double row to the central edge of the partition, which is thickened and longitudinally bearded, and without a receptacle. There are two species, viz. the Maple-leaved abroma, which is a tree, with a straight trunk, yielding a gum when cut, and filled with a white pith like the elder; it flowers in July to November, and its fruit ripens in December and October; it is a native of New South Wales and the Phillipine islands, and was introduced into Kew gardens about 1770, and is a pot-house plant, requiring great heat, and much water:—and Wheler's Abroma, fo called by Koenig, in compliment to Edward Wheler, Esq. of the Supreme Council in Bengal; this is a shrub with a brown bark, a native of the East Indies, and is not known in Europe. Miller's Dict. by Martyn.

ABRONO, in Botany, a name given by Serapon, and others, to the heart-pea; called also abragi.

ABROSTOLIA, in Ancient Geography, a town in Phrygia, which, according to Ptolemy and the Ptolemaic Table, is about 23 miles from Amorium. Cellarius, vol. ii. p. 80.

ABROTANOIDES, in Botany. See Artemisia, Protea, and Serephium.

ABROTANOIDES, in Natural History, a name given by Bauhin to the Madrepors marica of Linneus and others.

ABROTANUM or Abrotanum maj. See Artemisia, and Southernwood. Abrotanum subtilia. See Santolina, and Lavender-Cotton. See also Eriocophalus and Tanacetum.

ABROTANUM, in Ancient Geography, a town and harbour on the Mediterranean, in the district of Syrtes Parva, in Africa; one of the three cities that formed Tripoly.
ABRUG-Banyas, in Geography, a populous town of Transylvania, in the district of Weissenburg, the residence of the Mine office, and the chief of the metal towns. It is situated amongst mines of gold and silver. E. long. 23° 24'. N. lat. 46° 50'.

ABRUPTION, in Surgery, a term of the same signification with Abduction.

ABRUS, in Botany, of acris, soft, or delicate, so called from the extreme tenderness of the leaves, is a genus of the natural order of Leguminosæ, and the 17th class of Dipsacinae. Its generic characters are, that the calyx has a one-leafed, bell-shaped, obscurely four-lobed perianthium, with blunt teeth, the upper one broader than the rest; the corolla is papilionaceous, with a roundish banner, flattert at the sides, longer than the wings and keel, oblong blunt wings, and oblong sickle-shaped gibbous keel; the stamens are nine filaments united in a sheath, claven above, with oblong erect anthers; the pistil is a cylindrical hairy gametophyllum, with fumulate style, shorter than the stamens, and small stigma in form of a head; the pericarpium is a legume or pod, like a thumb, compressed, conarose, bivalved, with four or five cells, and a fumulate delphic claw; and the seeds are solitary and subglobea. There is one species, viz. the Abrus precatorius, formerly the Glycine abrun of Linnaeus, the Phascolus of Sloane, and Orbus Americusans, &c. of Tournefort. It grows naturally in both Indies, Guinea, and Egypt. It is a perennial plant, rising to the height of eight or ten feet. Its leaflets have the taste of liquorice, whence it is called in the West Indies Jamaica wild liquorice, and used for the same purpose. There are two varieties, one with a white, and the other with a yellow seed. The seeds are commonly drunck, and worn as ornaments in the countries, where the plant grows wild; and they are frequently brought to Europe from Guinea, and the East and West Indies, and wrought into various forms with other hard seeds and shells. They are also used for weighing precious commodities, and drunck as beads for rosaries, whence the epithet precatorius. They are frequently thrown, with other West Indian seeds, on the coast of Scotland. This plant was cultivated by Bishop Compton at Fulham before 1680. It is propagated by seeds, fowm on a good hot-bed in spring, and previously soaked for 12 or 14 hours in water. When the plants are two inches, each of them should be transplanteed into a separate pot of light earth, and plunged into hot-beds of tanners' bark, and shaded from the sun. They will flower the second year, and sometimes ripen their seeds in England. Miller by Martyn.

ABRUS, in the Materia Medica, the name of a seed produced by one of the phaenola, or kidney-beans, and commonly called Angola seeds.

ABRUZZO, in Geography, a province of Naples, deriving its name from the ancient city of Termos, which was so called. This name was applied by the Greeks, Lombards, and Normans, to a small domain, denominated the country of Abruzeo, or Abrutius. Under the Swabian government it was extended to the whole country that now bears this appellation. It is divided by the river Pescara into two parts, one of which is denominated Ulterior, or Ultra, having Aquila for its capital, and the other Ceterior or Citra, whole capital is Chieti. The tribunals of government in this country were fixed, on the acclimation of the house of Arragon, at Aquila and Chieti. But in the last century it was found expedient to divide that of Aquila into two jurisdictions; and a third tribunal was established at Teramo. In this province there are, besides the Appenine mountains, two others called Monte Cavallo and Monte Maelio, the top of the last of which is always covered with snow, and many more of inferior note. Although Abruzzo is a cold country, it is fertile in corn, rice, fruit, oil, and wine, which afford not only a sufficient supply for the natives, but artick for exportation. Wool is also a staple commodity, which is furnished by the flocks that pass summer on the fine pastures of the mountains, and are driven in winter to the plains of Puglia, and other parts near the sea coast, where the snow does not lie. Saffron was formerly produced in great abundance in the territory of Aquila, but since the culture of it in Lombardy, it has been neglected in Abruzzo. Liquorice-roots are exported from the maritime districts of this country; and in the province of Teramo there is a manufactory of pottery-ware, which is valued in Germany, and conveyed thither by the way of Treltje; but this is sinking into decay. This country, which is naturally fertile and productive, needs only industry and labour, under the protection and encouragement of a good government, to render it important and prosperous. But delicte of internal improvement and convenient sea-ports, it is, in most parts of it, desolate and wretched. Feludatory estates abound; but the towns are thinly inhabited, and the face of the country exhibits traces of inattention and neglect. The antiquity and naturalist may travel through this province with pleasure and advantage. The most interesting monuments are those of Monte-Corno and Majella. The inhabitants bear a great resemblance to their northern progenitors, who were first Lombards, and afterwards Normans, post-filling the same goodness of heart with great indulgence, and an indolentia to active exertions. Among the mountaineers there are evident traces of the Frank and Teutonic languages. In this province is the lake Cerano. Swinhorne's Travels, iv. p. 378.

ABYSAL, in Scripture History, the son of David, by Maccabah, daughter of Talmah, king of Gezul, and brother of Tamor, who was dishonoured by Amnon, David's son by another mother. For this injury, Amnon was afflicted by Abfilm at a feast which he prepared for the royal family. He then took refuge with Talmah, in the country of Gezul; and soon after he was restored to favour, he engaged the Israeleites to revolt from his father. Having been proclaimed king at Hebron, his father was under a necessity of leaving Jerusalem, where Abfilm was received by the people. He and his army, however, were soon routed by David's forces under the command of Joab; and flying into the forest of Ephraim, his hair was entangled in the branches of an oak, and in this situation he was killed by Joab and his armour-bearer, A. M. 2986, ante A. D. 1074. David, who had ordered his life to be preferred, lamented his death with excessive grief. The extraordinary weight of Abfilm's hair, which is stated (2 Sam. xiv. 26) at '200 shekels after the king's weight,' has been considered by critics and commentators as a difficulty, which is not easily solved. If we allow with Dr. Cumberland, (Effay on weights, &c. p. 103) that the Jewish shekel of silver was equal to half an ounce avoirdupois, 200 shekels would be equal to 64 pounds. Josephus (Op. t. 1. p. 386) supposes the 200 shekels to be 5 minae, and each mina to be 24 pounds, and consequently the weight of the hair to be 125 pounds, which is still more incredible. For the solution of this difficulty some have supposed that the shekel in this passage denoted a weight in gold equal to the value of the silver shekel, or half an ounce, and thus reduce the weight of the hair to about 5 ounces. Others suppose, that the 200 shekels signify not the weight, but the value of the hair. Others, again, are of opinion, that there has been an error in transcribing the Hebrew copy; so that the number of shekels being expressed by the letter ש, which denotes 20, was mislaken for , 200, or that 1, which fig-
A B S C E S S.

This morbid state is always preceded by an inflammation of the vessels from whence the pus has issued. If the purulent matter be well formed, there has been a previous increase of arterial action, a throbbing in the parts adjacent, an exquisite degree of fenibility, augmented animal heat, dilatation of the minute blood vessels, edema of the mucular fibres, and an effusion of serum, or of coagulable lymph from the arteries immediately affected. These phenomena are followed by a gradual diminution of the pain, heat, redness, tension, and throbbing, with a deposition of purulent fluid into the surrounding cellular membrane. Actual suppuration having now taken place; if the pus lies near the surface of the body, a cream-like whitish froth will soon be perceived in some particular point, near the middle, or towards the inferior side of the abscess: an elevation or prominence next occurs, and a fluctuation may be felt underneath, which becomes more distinct as the matter approaches the surface; the pain also is considerably abated, the brilliant appearance of the skin declines; and, if the collection of matter be large, there is usually an attack of shivering, accompanied with irritable symptoms, &c.

The general Seat of Abscesses.

In general, if not always, the matter of an abscess is primarily deposited in the cellular membrane, which surrounds or lies contiguous to the inflamed vessels; except when the secreting arteries terminate and empty themselves in a natural cavity; for example, in the thorax or abdomen. As the texture of the cellular substance admits of easy dilatation, the pus gradually diffuses itself, and forms an extensive reservoir, which either ruptures spontaneously, in a part affording the least resistance, or is evacuated by an artificial opening. When pus is confined by a firm adhesion, or by an aponoeutic, or is situated very deeply among parts that resist its pressure, one or more incisions will be sometimes formed of considerable extent; the aperture of which may be at a distance from the original seat of the disease; and if the matter should exist in a very large quantity, the gravitating force of the fluid will give it a tendency to some depending spot. Thus it happens, that matter formed under the temporal muscle may be discharged into the mouth, or pus accumulating in the lungs may descend to the lower part of the thigh. We are, therefore, not to imagine the point where the pus makes its appearance by a protrusion externally, to be always the focus or centre of the abscess; although it is generally the most proper place for its evacuation. Some judicious remarks on this subject, by the late Dr. W. Hunter, are contained in the Medical Observations and Enquiries, vol. ii. p. 57, &c.

General Indications in the Treatment of Abscesses.

When a practitioner has ascertained, from the preceding and concomitant symptoms, that an abscess exists, (for this disease has sometimes been confounded with an hernia or aneurism,) he should carefully determine whether or not the confined pus ought to be evacuated, and what intermediate reps should be purged. It may be a question, in some cases, if the suppuration be complete, or sufficiently advanced for an operation. In other cases it may happen, that the tumor ought not to be opened, though the maturation be perfect. At other times the matter, from its situation, ought to be evacuated speedily, lest it should injure the contiguous parts. Regard must also be had to the general state of the patient’s health, especially if the suppuration under which he labours be extensive, and has arisen spontaneously. In cases of this kind, which occur after a fever, it will be indispensably necessary to administer such medicines as are adapted to the nature of the internal complaint, as well as to employ appropriate topical remedies to the abscess. When it has been determined to open the tumor, the surgeon should consider in what manner this may be best accomplished, whether by the scalpel, the cautery, or the feto; whether by a single opening, or several; by discharging the pus at once, or at different times.

The various Methods of opening Abscesses.

i. The ancients, and especially Albuscaus, used to open abscesses by the application of an actual cautery. But the unnecessary and terrific apparatus of hot-irons being now laid aside, all the advantages of producing a further degree of inflammation, &c. previously to evacuating the pus, may be obtained by milder remedies. When an abscess is seated in a glandular part, and has been very tardy in advancing to a state of maturation, (as is particularly the case with sebaceous and venereal tumors,) it will be often better to open them with a cautery than by any other means. The chief grounds of preference in favour of the cautery are, that it tends to augment the inflammation and suppuration; it diminishes the subjacent glandular swelling; it gives free vent to the confined matter; it promotes healthy granulations; it is much less likely to be followed by troublesome fistulas, or by a bone with loose and callous edges, than when a simple puncture or incision has been had recourse to; and it may be employed with patients who have an infirm or unstable state of the skin. An unfeeling fear is, however, a not unfrequent consequence of the cautery; and on this account, it is not so eligible in the face or neck, where a cicatrix ought, if possible, to be avoided. The method of preparing and applying caustic substances, in
this and other chirurgical cases, is explained under the term Caustic.

2. An incision or a puncture is employed rather than the caustic, where the surgeon proposes to let out only a part of the contents of the abscess at once; where it is necessary to limit the extent of the artificial opening to certain dimensions; where the pus lies too deep for the precarious operation of an escharotic substance; where an immediate outlet is required, and danger is apprehended from delay; or, where it is requisite to make a wide incision, for the purpose of facilitating the discharge, or applying external medicaments to the bottom of the form. The precise circumstances requiring a variety in the plan of treatment, will be explained in the paragraphs which follow, while we describe the different kinds of abscesses that occur in several parts of the body.

3. Another mode of opening abscesses is by the fenotomy, which consists in passing a skin of soft thread or silk through the parietes of the tumor, by means of a se-

TREATMENT OF ABSCESS.

There are certain general principles in the management of abscesses, from which surgeons do not greatly deviate in common cases; such, for example, as the applying of warm and stimulating applications to the part afflicted, where the intention is to accelerate the suppuration: when the pus is to be evacuated, they not only make an artificial opening, but allow the daily discharge by compresses or by lightly filling the orifice with easy dressings; and, when there is a tendency in the fore to granulate, they remove all external obstructions, and use gentle means as are calculated to aid the healing processes of nature; at the same time internal remedies are administered, according to the nature of the symptoms, and the state of the patient's constitution. But, we shall proceed to illustrate these general remarks by an example.

Suppose an extensive inflammation of the phlegmonous kind to have taken place in a robust young peron, upon a fibrous part of the body. If no effective topical means have been used to allay the pain, heat, and tension; if no general or local bleeding has been employed; if the patient be not ablemious in his diet, nor has had recourse to purgative remedies; under such circumstances it is very probable the inflammation will advance rapidly, and terminate in complete suppuration. In this latter stage of the case, warm emollient poultices and fomentations should be applied three or four times a day; and, if the inflammatory symptoms become excessive, the cooling regimen, with moderate bleedings, and mild saffire purgatives, may be advantageously employed. These last should, however, be cautiously and sparingly used, lest the suppuring process be too far checked or interrupted. When the pus has forced its way towards the surface of the limb, and is nearly ready to burst from the tumor, (which will be known by a palpable fluctuation of the matter, and by the integument becoming thin,) prudence suggests that a sufficient opening should be made for the free and perfect evacuation of the contents of the abscesses. But there are circumstances which sometimes forbid our waiting till this critical period; the matter may be confined within a cell; it may be retained by a thick and firm fascia lying over it; for want of an outlet, it may be actually re-absorbed into the general system, and circulating with the blood, may produce very serious concomitances to the patient's health; in order, therefore, to prevent the inconveniences which might ensue from long waiting, a judicious surgeon foreseeing the evil, will evacuate the pus by an early opening. In making his incision, it should be an invariable rule to cut in the direction of the muscular fibres; left, by a transverse wound, some important part be deprived of its action through life; by neglecting to observe this rule in an impolishing of the forehead, an ignorant operator deprived his patient of the power of opening his eyes, so that he was obliged to pate up his eye-brows with adhesive plasters, in order to enjoy the benefit of vision. It is also necessary, in using the scalpel, to recollect the situation of neighbouring blood-vessels and nerves; taking the precaution to employ a grooved director, whenever there is the smallest danger of cutting these organs. The haustulent dressings, bandages, &c. &c. will be nearly the same as are required in common ulcers. For those, for which they may be considered as peculiar, we refer the reader to those articles. But it will now be proper to point out the plan of treatment to be adopted in some peculiar kinds of abscesses.

Abscess of the maxillary sinus. The cavity of the cheek, Antrum Highmoreanum, is lined with a delicate vascular membrane, which, when it inflames and suppures, produces great pain in the upper teeth, nofe, and the eye of the side affected; it is also very common for people with this complaint to have a severe pain in the forehead, where the frontal sinusses are placed; but all these symptoms are not sufficient to distinguish the disease. Time must disclose the true cause of the pain, for it will frequently continue longer than that which arises from a diseased tooth, and will become more and more severe; after which, a redness will be observed on the forepart of the cheek, somewhat higher than the roots of the teeth, and an induration at the fame place, which will be considerably circumfered; this hard- ness must be felt rather highly situated on the inside of the lip. The method of cure consists in extracting one of the dentes molares from the afflicted side; and then perforating through the focket into the bony cavity. A mild injection may afterwards be employed to cleanse the sinus, and be repeated as occasion requires. Consult Gruoch's, Fachen, Hunter on the Teeth, and Bernfein's Handbuch.

Abscess near the Anus. Any of the causes of inflammation, whether internal or external, may produce this disease. It is generally low and insidious in its progress, involving the rectum, and adjacent cellular membrane in its ravages; for the most part it is painful and tedious, occaoning deep, fistulous, and callous orifices, which demand prompt attention from the surgeon. See Fistula. The chief indications are, to alleviate the pain by gyllers, fomentations, and emollient poultices; to make a free opening as soon as the pus is fairly within reach of the knife; to divide all the fistuloses, if they communicate with each other, so as to effect one general outlet; and, when the intestine has been laid bare or perforated, by the confined matter lying upon it, to rip it up with a curved billory, guided by the operator's forefinger. Recourse must also be had to internal medicines whenever the patient's health is deranged; and indeed, without such collateral aid, the surgeon's efforts will frequently be in vain. Mr. Pott's observations on this sub-
ABSCESS.

Abscess in the Groin and Arm Pit. The inflammation and tumefaction which occur in these situations, generally arise from a disease in the aborbing glands; sometimes they are occasioned by an injury sustained by a distant lymphatic vessel, communicating with the inflamed gland; and, more frequently such glandular affections are the consequence of a malignant constitutional disorder, such as the Plague or Venereal Disease, when they are denominated Tuboes. See these terms in their respective places. From whatever cause abscesses arise in the aborbing system, they are mostly tedious and difficult to cure. See Absorbents, and their effects. But when they happen in the groin or axilla, it is especially requisite to avoid making deep incisions, on account of the large blood vessels there situated; in other respects they require no peculiar management, except that, being very low to fuppurate, it will often be necessary to apply stimulating plasters or cataplasm itself; and when they arrive at a state of perfect maturation, it will much accelerate the cure to evacuate the pus by a caudal instead of a puncture or mere incision. A ferosous habit of body very commonly gives rise to glandular enlargements; in such cases it will, therefore, be proper to employ the appropriate internal means, without which external remedies will often prove useless. See Scrofulous Tumors and Ulcers.

Abscess in the Loins; otherwise called the Psoas or Lumbar Absces. The large mufcles situated within the loins, and their connecting cellular subfurance, are very liable to inflame, and form extensive collections of pus. These are so important and serious, even under the most favourable circumstances, that comparatively few persons recover from their effects. This consideration should urge practitioners to adopt decisive means of relief in the earliest period of the complaint, and never to make light of the symptoms which indicate a fixed inflammation in the lumbar region. When pus has actually formed, we ought not absolutely to despair, but the principal hope lies in preventing its formation; it is, therefore, of great consequence to aertain the exact state of the patient when he first applies to the surgeon. An incipient lumbar abscess may be suppressed, if the patient has been lately exposed to any of the exciting causes of inflammation; if a dull and constant pain affects him in the deep seated mufcles of the loins; if this pain be aggravated in rising and rotating the thigh; if a fene of tightness or confinement be felt within the belly, or near the groin, accompanied with external tenderness to the touch; if there be much difficulty in standing erect, or in lying at full length; and if, in addition to these symptoms, the patient be of a delicate and feroous habit of body. When matter is formed in considerable quantity, a new set of symptoms and a more decided character will be attached to this disease: the sufferer will experience nocturnal exacerbations of fever, with frequent rigors, languor, and loss of appetite, waiting of the body, night sweats, hectic complaints, and an external protuberance in the vicinity of the abscesses. The matter, however, does not uniformly fluctuate in any particular spot, but may be felt sometimes about the loins, near the hip, or in the groin, and sometimes at the anus, or towards the bottom of the thigh. This tumor will generally diminish, owing to the retrocession of the pus, on placing the patient in a horizontal position. During the increafe of the suppuration, there will often be such a remission of the symptoms, that the patient imagines himself in a state of recovery, until a spontaneous rupture takes place in the swelling, or it requires an artificial opening. Now and then some of the lumbar vertebrae become cavious, from the pressure of the contiguous pus, and the lower extremities are paralyzed; the large blood-vessels may be eroded, and thus, a speedy termination is put to the patient's existence.

The early remedies to be employed in this disease, before suppuration has commenced, are free topical bloodletting, by the repeated use of fifteen or twenty leeches, or by the scarificator and cupping-glass; the exhibition of faine purgatives; and, if vegetable diet is perfect tranquility and rest, with repeated bleeding, or a large cauda, over the afflicted part of the loins. But, as suppuration advances, the diet is to be improved; some animal food and wine must be allowed; tonic and acid medicines are to be employed; with country air, moderate bodily exercise, warm sea-bathing, and cheerful company. When the suppuration is far advanced, if it be judged proper to make an outlet, the bell method is to evacuate the pus by a very small oblique aperture, with a broad lancet or trocar. Mr. Abernethy advises us to empty the abscess early and completely; then to bring the lips of the wound in contact, and by means of lint and flicking plaster to keep them together; and over these to apply a suitable bandage. The wound heals, in general, without much difficulty, and requires dressing only once or twice days. When the skin again projects, from the preflure of the subjacent matter, another puncture may be made; and thus, the evacuation is to be repeated as often as shall be necessary, avoiding any permanent exposure of the cavity of the abscess. Among the means which have been successfully employed on these occasions, are emetics, injections, opium, cinchona, and electricity: but for a more detailed account of the treatment, we recommend the perusal of Mr. Abernethy's Essays, and Mr. Bell's System of Surgery.

Abscess in the Muscles of the Belly. The principal object in this case, is to prevent the matter from bursting internally; since such an event might prove fatal. The surgeon should therefore open the abscess early, and endeavour to use those kinds of bandages, or compresses, which may obviate future collections, and the formation of firm absceses.

Abscess of the Urinary Bladder. When an accumulation of pus or mucus occurs in the bladder, mild emollient injections may be used by means of a syringe and catheter. This practice has been lately taken notice of as new; but it was recommended by the Arabian physicians, and by some of the oldest European practitioners, who perhaps took the hint from Alhucains. Abscess under the Cranium, and within the cylindrical bones. No other remedy can be here advised, for giving free vent to the confined matter, than perforating the bone with a trephine.

Abscess under the Sternum. When pus lies immediately under the chest-bone, within the duplicature of the mediastinum, the surgeon will not hesitate to apply a trephine. An interesting paper on this subject may be seen in the 15th number of the London Medical Review and Magazine. Mr. Blair's Observations on a successful case of this kind, are likewise contained in the 4th volume of that work, page 319.

Abscess of the Thorax. See Empyema.

Abscess of the Breast. The mammary abscess may be produced by any of the remote causes of inflammation, but is most commonly occasioned by a redundancy of milk soon after parturition. In general it might be prevented by an immediate application of the infant to the breasts after delivery, or at least before they are turgid with milk. See Inflammation of the Breast. When pus is actually formed, a soft, warm, emollient poultice, composed of bread and milk, or of a decoction of poppies and linseed meal, should be constantly kept upon the part, and renewed every three or four hours:
ABSCESS.

at the same time carefully suspending the enlarged breast, with an handkerchief spread under it, and tied behind the neck. It is very rarely proper to make any artificial opening in these abscesses: they should be permitted to burst of themselves, and be poulticed as long as the hardnefs of inflammation continues. During this painful period, the child must be fucced by the healthy breast; for it rarely happens that the milk is pure during a flate of inflamation, or that the mother can bear the irritation of her child's attempting to draw the nipple.

It is here necessary to apprise mothers that the true milk-abscess never degenerates into a cancer, as many persons have ignorantly imagined. Thofe pells of society, called cancer-curers, often impose on anxious wives, and persuade them they have cured cancers of the breast, when none ever existed! At other times, they keep up a false alarm, to the great detriment of women's health, and the furtherance of their own base designs. See the articles Cancer and Scirrhus.

During the tedious suppurating process, if the patient be not fanguine and robust, it will sometimes be proper for her to live on strong nourifhing broths, with animal food, and porter, and to have daily recourse to tonic medicines. Without these means all external applications may prove fruitless. When the abscefs leaves a deep ulcer, it fhould be dreffed very lightly with mild warm differentes; and cold air must be guarded againft in the convalescent stage, after all the dressings shall have been dilfed. The hardnefs within the breast, or around the cicatrix will generally subflife of itself; but if it fhould not, a little oil of sweet almonds, either alone or mixed with palm oil, fhould be gently rubbed over the breast twice a day. In lieu of these, a piece of fresh butter may answer the purpofe. Sometimes, however, it is neceffary to administer cicuta and calomel to reduce the glandular indurations; now and then superadding the mercurial liniment. But the treatment much vary according to circumstances.

ABSCESS of the Eye. See Hypopyon.

ABSCESS of the Ear. See Otalgia.

ABSCESS of the Gums. Simple gum-boils require no peculiar management: they may be opened with a lancet when the matter lies superficial; but, if they arrive from decayed teeth, or a carious jaw-bone, the tooth affected, or the decayed portion of bone, must be removed before the cure can be effected. The mouth may be frequently rinsed, in order to keep the parts clean, and the breath fweet, with a mixture of warm wine, honey, and diluted vinegar; or with some tincture of myrrh and water. See the article Teeth.

ABSCESS in the Hip-joint and its Involution. Spontaneous difeafes of the hip are very invidious and dangerous. The firft symptoms of an approaching disorder in this part too often pafs unobferved, or fliated, even by the patient himself. Perhaps it begins with a trifling degree of weakness, lameness, and waiting of the limb; which, if it be attentivey examined, will be found a little elongated, and likewife depreffed on the nates of the affected fide. After fome time, there will be a pain felt as if it were fitten up in the knee, efpecially during the night; but this joint, neverthelefs, remains in a state of perfect foundnefs. The patient foon begins to favour the difeafed limb, by bearing chiefly on the other leg, and by vary ing the bed of the affected fide. As his strength fells, he will be fen to graf the difordered thigh during the act of walking; and before night he will be complaining of unaccounted wearinefs. Though he may be naturally alert and cheerful, he will, as the complaint augments, fhew a great averted to move; and, in aiming to produce quick exertions, there will be a fudden halting, or even danger of falling. The affected limb will afterwards be kept in a bended position as much as poflible, and a tenderness is complained of in the vicinity of the hip-joint. In furceleous fubjefts, the inflammation fometimes advances more rapidly, the general health fuffers in proportion to its vifage, the appetite fails, debility and emanation fuccede, night sweats, colliquative diarrhoea, and other hectic symptoms fupervene; in fhort, the local complaints become aggravated, fuppuration then difcovers itself, the exterior part of the thigh enlarges, the concealed pus fluctuates, the limb fhortens and is contracted, the curions joint yields a folid puriform discharge, and he head of the thigh bone becomes displaced, or forms an immovable Anchylosis.

Now and then the progres of this difeafe varies from the course we have defcribed: there may be no external outlet for the matter; fuppuration may not be differently perceptible; the febrile symptoms may not be very urgent; and the patient may be carried through the different stages of his complaint, with but a small share of bodily pain. This difeafe, however, moft frequently goes on to a fatal termination; involving the ligaments, the cartilages, and bones of the joint in one dreadful deftitution.

The general curative means to be purfued in thofe cafes, refemble thofe we advised in the humar abscefs; but, too commonly, the aid of the furgeon proves ineffectual. If the subjef of an hip difeafe be furceleous, it may be proper in its incipient state, to administer the vegetable tonics, with prepared natron, and small doses of calomel; at the fame time, preferving the warm fca-bath, country air, local bleeding, parifive motion, abfolute from wine, milk diet; and, if the complaint advances, the ufe of perpetual bliflers, cafticles, ifufes, or fetons, are to be efpecially relied on. See the treatment of Arthropaufis and White-swelling.

M. Petit, De Haen, Pott, and others, have written on this fubjeft; but, the moft satisfactory treatife we have ever, is that of Mr. Ford, intitled, "Observations on the Difeafe of the Hip-Joint," 8vo. London, 1704.

ABSCESS of the Abdominal Vifera. Any of the contents of the belly may be the seat of an abcefs: the moft frequent and remarkable are, a fuppuration of the Liver, the Kidneys, and the Mefentery. In these cafes, the peculiar symptoms will diftinguifh the part affected, and the general principles before laid down muft be attended to. When the pus fluctuates externally, and there is a well grounded hope of its being evacuated by an artificial opening, no time fhould be lofd; as it might prove fatal to fuffer the spontaneous rupture of a large abcefs into the cavi ty of the abdomen. If there be any particular constitutional affection, the medical treatment adapted for fuch difeafes muft be alikewife have re coucrc to. See Hepatitis, Icterus, Scrofula, Tabes, Mesenterica, Empyema, Nephritis, Gastritis, Cystitis, Enteritis, &c.

ABSCESS of the Thoracic Vifera. As all abcefles are preceded by infimation, the peculiar nature and order of the symptoms which precede the formation of pus in the thorax, or its contents, will guide the practitioner in his diagnosis. See the articles Carditis, Pneumonia, Pleuritis, Vomica, Phthisis, &c. If matter be formed in the interior infulation of the lungs, it will probably find its way into the bronchia, and be coughed up from time to time, but if the pus lies near the surface of that viscus, it is more likely to be discharged into the cavity of the chef, forming an Empyema. As an evacuation into the bronchia is most defirable, we fhould ufe our endeavours to soliciting a discharge of the pus in that way. The chirurgical operation
operation for an empyema is described in its proper place.

From what has been said in the foregoing paragraphs, it will not be difficult to determine on the plan of treatment in other cases of abscesses. The principal authors to be consulted on this subject are Severinus, Hildanus, Wileman, Heiller, Van Swieten, Sharp, Pott, Bell, and Kirkland. Some curious cases are also related, or referred to, in the Bibliothèque Choix de Médecine; the compilations of Mantegus, Bohnstein, and James—the Memoirs and Translations of different learned Societies; and in the works of Bonetus, Forellus, Livitanus, Tulpius, Hildanus, Morgagni, Hornius, Stalparte Vonder Wel, &c. &c.

ASCISSE, ABScess, in Conic, a part of the diameter or tranverse axis, of a conic section, intercepted between the vertex, or some other fixed point, and a semidiameter.

Such are the lines AP, AP, &c. (Tab. Conics, fig. 20.) intercepted between the vertex A, and the semidiameters PM, PM, &c. which are called absciss, of the Latin ab- as a prefix, and derae, to cut off; as being parts cut off from the axis. Others call them figurinae, q. d. arrows.

Abéssin, in a more general sense, is a part or segment of a line, terminated at some certain point, cut off by an ordinate of a curve. As the absciss may commence either at the vertex of the curve, or at any other fixed point; it may be also taken either upon the axis or diameter of the curve, or upon any other line drawn in a given position. Hence there may be an infinite number of variable abscisses, terminated at the same fixed point at one end, whilst the other end is at any point of the given line or diameter. In the parabola, each ordinate has one abéssin; in the ellipse, or circle, it has two, lying on the opposite sides of it, and in the hyperbola also two, both of which lie on the same side of it. It may be observed, in general, that a line of the second order, or a curve of the first kind, may have two abéssins to each ordinate; a line of the third order may have three abéssins to each ordinate; a line of the fourth order may have four; and so on. The use of the absciss is, in conjunction with the ordinate, to express the nature of the curves, either by some proportion or equation including the absciss and its ordinate, with some other indeterminate line or lines; and hence every different curve has its own peculiar equation or proportion by which it is expressed or defined. When the nature and properties of curves are expressed by algebraic quantities, the absciss is commonly denoted by the letter x.

In the parabola the absciss is a third proportional to the parameter and semidiameter; and the parameter a third proportional to the absciss and semidiameter.

In the ellipsis, the square of the semidiameter is equal to the rectangle of the parameter, into the absciss, subtracting another rectangle of the same absciss, into a fourth proportional to the axis, parameter, and absciss.

In the hyperbola, the squares of the semidiameters are to each other as the rectangles of the absciss into another line, composed of the absciss and the transverse axis. See Conic section, Ellipse, Hyperbola, and Parabola. See also Circle and Curve.

ABSCISSION, in Rhetoric, is a figure of speech, when beginning to say a thing, we break off short, as supposing the matter sufficiently digested, by what has been already laid. Cicero, ad Heren. lib. iv. cap. 57.

For an influence: one of her sex, age, and beauty, to be seen alone, at such an hour, with a man of his character—I need say no more.

Absision is a species of Ellipsis, or Suppression. Sculler distinguishes it from precission and supfension.
wood, Achilles, Anthenis, Parthenium, Senecio, and Tanacetum.

Aphis is also a name given to other plants, by different authors; as to dwarf psalmire, with leaves divided after the manner of wormwood; also to the Alpine Rachel, with furrowedwood leaves.

Aphis. See Aphis.

Absolute, in a general sense, something that stands free or independent.

Absolute, in Metaphysics, denotes a being whose whole essence does not consist in a mere habit or relation to another.

In which sense absolute stands opposed to relative, or reflection.

Absolute is more particularly understood of a thing which does not proceed from any cause, or does not fulfill by virtue of any other being, considered as its cause.

In which sense God alone is absolute.

Absolute, in this sense, is synonymous with independent, and stands opposed to dependent.

Absolute also denotes a thing's being free from conditions or limitations.

In this sense, the word is synonymous with unconditional.

We say, an absolute decree, absolute promise, absolute obedience.

Absolute government, that wherein the prince is left solely to his own will, being not limited to the observance of any laws, except those of his own discretion.

When the Danes made their king absolute, in 1660, they declared him absolute from his coronation oath.

Absolute number, in Algebra, is the known quantity or number which constitutes one entire side, or part of an equation; and it is that which Vieta calls homogeneum compositioni.

Thus, in the equation 4x + 16x = 36, the absolute number is 36; which is equal to a multiplied by itself, and added to 16 times a.

Absolute equation, in Astronomy, is the sum of the optic and excentric equations.

The apparent inequality of a planet's motion, arising from its not being equally distant from the earth at all times, is called its optic equation; and this would fulfill if the planet's real motion were uniform. The excentric inequality is caused by the planet's motion not being uniform. For the illustration of this, conceive the sun to move, or appear to move, in the circumference of a circle, in whose centre the earth is placed. It is manifest, that if the sun move uniformly in this circle, then he must appear to move uniformly to a spectator at the earth; and, in this case, there would be no optic or excentric equation. But suppose the earth to be placed out of the centre of the circle; and then, though the sun's motion should be really uniform, it would not so appear, when seen from the earth; and in this case, there would be an optic equation, but not an excentric one. Imagine farther, the sun's orbit to be, not circular, but elliptical, and the earth to be in its focus, it is evident that the sun cannot appear to have an uniform motion in such ellipse; and therefore, his motion will be subject to two equations, viz. the optic and the excentric equation. See Optical Inequality.

Absolute Gravity, motion, place, space, time. See the respective substantives.

Absolute Attributes, in Grammar. See Absolute.

Absolutely, in a general sense, stands opposed to relatively. It is also used for infinitely and unconditionally. In which sense, the schoolmen oppose it to secundum quid.

Moreover, it is used by Divines, in opposition to declaratively.

The church of Rome holds, that a priest can forgive sins absolutely; the Protestants say, only declaratively, and militantly.

Absolutely, in Geometry, is taken for entirely, or completely. Thus we say such a thing is absolutely round; in contradistinction from that which is only partly so; as a sphereoid, cycloid, &c.

Absolutely, in Grammar; we say, a word is taken absolutely, absolute sumptus, when it has no regimen, or government. Thus, in the phrase, We should pray without ceasing. The word pray is taken absolutely, as it governs nothing.

Absolute, in the Civil Law, is a definitive sentence, whereby a person accused of any crime, is acquitted, and declared innocent.

Among the Romans, the ordinary method of pronouncing judgment was this: after the cause had been pleaded on both sides, the praeco used the word discretion, q. d. that they had said what they had to say; then three ballots were distributed to each judge, marked as mentioned under the article A; and as the majority fell of either mark, the accused was absolved or condemned. If he were absolved, the prior dismissioned him with a vestrum non facile, or veere videntur seculi.

Absolute, in the Canon Law, is a juridical act, whereby a priest, as a judge, remits the sins of such, upon confession, appear to have the conditions requisite for this purpose.

The Romanists hold absolution a part of the sacrament of penance; the council of Trent, in their xiv. cap. iii. and that of Florence, in the decrees ad Arminius, declare the form of the efficacy of the sacrament to lie in the words of absolution. I absolve thee of thy sins.

The form of absolution used by Tetzel, in Germany, is preferred in Secund. Comment. lib. i. p. 14. and a translation of it is given by Robertson in his Hist. of Ch. V. vii. p. 117. It is extended to all ecclesiastical censures, and to all sins, however enormous; it remitted all punishment in purgatory, and restored those who were supposed to have the benefit of it to the holy sacraments of the church, to the unity of the faithful, and to the innocence and purity which they possessed at baptism; so that when they died the gates of punishment should be shut, and those of the paradise of delight opened; and if they did not die immediately, this grace remained in full force when they were at the point of death.

The formula of abolution, in the Romish church, is absolutum: in the Greek church, it is deprecatory; and in the churches of the reformed, declarative.

In the church of Rome there are divers other political absolutions; as,

Absolutum a favis, which is necessary when a person has been witness to the execution of sentence of death on a criminal, or has any other way disqualified himself for the holding of a benefice.

Absolutum ad cautelam, is that granted to a person who has lodged an appeal against a sentence of excommunication, by which the force of the censures is suspended.

It being a maxim, in the papal jurisprudence, that the sentence stands good, notwithstanding any appeal; this sort of absolution is sometimes granted until the issue of his appeal be known: by means hereof, some articles, at least, of his excommunication, are taken off; imputing that person
IONS may convey with him without danger: and besides, in case of death, his sentence is supposed to be of some avail to him.

Absolution is chiefly used among Protestants for a sentence, whereby a person, who stands excommunicated, is released or freed from that punishment.

Absorbsents, from absorbere, to drink up, in a general sense, denote substances which partake the faculty of absorbing, or swallowing up others; such are ashes, cloves, plants, &c.; and earths of various kinds. Ashes are absorbent with respect to water, though not in the degree supposed by Aristotle, from whom we derive a vulgar error, that a pot full of ashes will fill a vessel as much water as it will require, if it were empty. Cloves are absorbent to a degree, that we are told, if care be not taken in importing them, to keep water, wine, and other liquids at a distance from them, a certain quantity of clove will, in two days' time, drain a whole hoghead of wine. See Absorbents in the Materia Medica.

Absorbsents, of Absorbing Vessels, in Anatomy, denote a minute kind of vessels found in animal bodies, which attract and imbibe any fluid that is brought near their mouths. These vessels are so minute and transparent as not to be discovered in ordinary dissection; but by great labour they have at length been detected to abound in every tribe of animals. As these vessels are transparent, their contents are visible, which circumstance occasioned them to receive the different denominations of lacteals and lymphatics. The former were so called, because they imbibed the chyle, a milky fluid, from the bowels; whilst the latter, containing much lymph, which they had taken up from all the interstices of the body, were therefore named lymphatics.

The lacteal vessels were first noticed at the Alexandrian school by Erasistratus, who observing that they extended from the region of the liver to the bowels, erroneously concluded that they were a peculiar system of vessels, defined for the nourishment of those organs. They were not, however, particularly noticed till Aselli, in Italy, in 1622, perceiving that the contents of the interstines, and these vessels were similar, rightly conjectured that they absorbed the fluid which they contained from the bowels.

Pecquet, in France, shortly after the publication of the discoveries of Aselli, on opening the large veins near the heart, discovered the chyle not yet incorporated with the blood, and the vessel by which it was poured into the left subclavian vein, and which proved to be the principal trunk of the lacteal and lymphatic vessels, and was named from its situation, by Bartholome, the Thoracic Duct. A little afterwards, in 1651, Rudbec a Swedisch, and Bartholome a Dutch anatomist, discovered vessels resembling the lacteals in structure and office in other parts of the body, and which they named, from their contents, lymphatic vessels.

In Haller's time, although great numbers of lymphatic absorbing vessels had been discovered throughout the body, they did not appear to him completely adequate to perform the function of absorption. They had not then been discovered in birds or fishes, and therefore that great anatomist still retained the idea that the veins performed, in part, the important office of absorption.

The merit of first demonstrating the absorbing vessels in these tribes of animals belongs to Mr. Hewfon, who alluded in the labours of the first eminent anatomical school in London, in which anatomy was most ably taught by Dr. Hunter.

Mr. John Hunter undertook, by experiments, to determine whether the veins afforded in any degree in the office of absorption. Having conveyed milk, coloured with indigo or saffron, or fleeced with musk, into the small interstines of an

Absorbsents, after a short interval the lacteals were found full of these fluids; but on opening the veins of the interstines at the same time, and suffering the blood to separate into serum and erittementum, the serum was neither coloured nor fleeced. When irritating substances are imbied, the absorbing vessels always become inflamed, whilst the veins suffer no kind of irritation. Of late, also, the absorbing vessels have been injected in such great abundance, that they appear fully adequate to perform the office for which they seem so admirably adapted. Anatomists at present, therefore, are warranted in believing that they are the only vessels engaged in performing that very important function in the animal body.

Mr. Cruikshank published a systematic account of these vessels, chiefly taken from the preparations and observations that were made in the school established by Dr. Hunter.

Macedini, in Italy, by employing a new artifice in injecting these vessels, has been able to exhibit them in a more complete and satisfactory manner than any former anatomist. The extremity of a glass tube, like that of the barometer, being melted, is drawn out to any required degree of tenuity, in which state it still remains pervious, or tubular, and affords an opportunity of conveying quicksilver into the minute vessel decipherable by the eye. If these vessels be the only ones, which perform the office of absorption, they must exist in very part of the body. For there is no spot on the surface of the skin from which ointment may not be taken up, nor any internal part, from which blood, accidentally diffused, is not absorbed; nor, the very matter composing the texture of the body is undergoing continual removal and renovation. These vessels, therefore, must be supposed to begin by open orifices, very generally throughout the body, though their commencement can only be demonstrated upon the inner surface of the interstines. They appear to the unaided eye, in that situation, fine and pointed tubes; but by the microscope, their mouths are discerned to be patent, and like a cup, which circumstances have been well described by Leiberkauyn. The beginning absorbents soon join together, and after some time form minute vessels, capable of being injected by anatomists; these again conjoin, and form larger vessels, which are still discoverable with great difficulty.

In structure and arrangement these vessels have great similitude to veins; they have, in consequence, been named by some anatomists the lymphatic veins. Like the veins, their sides are thin and transparent, though of considerable strength: like the veins, they frequently communicate with each other, or, as it is technically termed, anastomose. The advantage derived from these communications is obvious; for by these means the different matters which they take up from various parts are mixed together, and blended with the lymph, which they imbibe from the interstices of the body, and which serves as a vehicle for such heterogeneous particles: they also prevent accidental preasure made on a few vessels from obstructing the progress of the absorbed fluids, which are in that case conveyed forward by collateral channels. Like the veins also, these vessels, by conjoining, form a tube of smaller area, than the united areas of the vessels before their junction. The effect of this contraction is the same as in the veins, that is, an acceleration in the current of the lymph, in proportion as it comes nearer to the trunks of the absorbing vessels. The diameter of the thoracic duct bears a small proportion to the united diameters of the minute absorbents in the body, and when this duct has been opened, the lymph has flowed from it with a force and jet like that with which the blood issues from a large vein. Like the veins, the absorbents are
furnished with numerous valves, which prevent any retrograde motion of their fluids, and also prevent any portion of the vessel from retaining the weight of more fluid than it contains between its valves. The absorbents however differ from the veins in one very material circumstance, viz. that they have a power of contraction, and are able of themselves, to propel their contents. Whoever reflects on the phenomena of absorption, can scarcely doubt that the mouths of these vessels have a contractile power, by which they refuse admission to nutritious substances, whilst they readily imbibe those that are sanguinary. If these vessels are observed in the mctenar, when turgescent with the absorbed chyle, their contents will disappear in a certain tract of the vessel, and again become visible; a phenomenon which cannot be explained, unless by supposing the vessel to contract at that part, and urge forwards its contents. Haller found that the thoracic duct contracted when tumefied, so that there can be little doubt of these vessels being vrticular throughout their whole extent. The absorbents are found in considerable numbers beneath the skin of the extremities, and when they arrive at the groins and armpits, they pass through little hollows about the size of small beans, which are called lymphatic glands. The absorbent vessels, as they approach the gland, generally separate into several branches, which terminate in that body, and again about an equal number of absorbents emerge from the gland, conjoin, and form one or more principal absorbing vessels. The absorbents which enter the gland are usually denominated \textit{vasa inferentia}, and those which go out of it, \textit{vasa efferentia}. If quick-filer be poured into the former vessels, the gland willsvell, and a great deal of quick-filer appears to be deposited in it; and afterwards, if the power propelling the injection be continued, it is seen coming out of the gland by the vasa efferentia. It seems therefore probable, that the progres of the absorbed fluid is checked a little in these glands, and it is probable that some change is effected in it during its passage through them. This opinion is confirmed by observing that these glands abound with blood-vessels, which probably pour some fresh animal juices into those which are contained in the lymphatic vessels.

The lymphatic glands are found in great numbers in the groins, armpits, and by the side of the neck, apparently serving like barriers to the absorbents of the head and extremities, as they approach to the large veins of the trunk. The absorbents of the intellines, which contain the chyle, a scarcely animalized fluid, sometimes pafs through three or four fets of glands before they arrive at the thoracic duct; hence they are called \textit{vasa lacteae pruni}, fecundii, tertii, and quarti generis. The place where the lacteals conjoin, and meet with the lymphatics from the lower parts of the body to form the thoracic duct, appears in animals like a reservoir, and has been named the receptaculum chyli. The velfel thus formed by the junction of the lacteals, with the trunks of absorbents from the lower parts of the body, having passed through the diaphragm, is there named the thoracic duct. In this situation it lies close upon the vefterbè of the back, between the veins axygos and the aorta, receiving in its passage the absorbents of all parts in its vicinity. As it approaches the neck, it leaves the bone to get to the left subclavian vein, in which it terminates just at its commencement. As, however, the absorbents of the right side of the head, and right arm, would have to deviate considerably were they to end in this chief trunk of the absorbing system, they conjoin and form a similar velfel on the right side, which empties itself into the correponding part of the right subclavian vein. Thus all the old materials of the body, which the absorbents are continually removing, all

the new matter imbibed from the surface, all the redundant lymph taken up from the interfaces of the body, and all the chyle occasionally obtained from the bowels, are conveyed into the large veins near the heart. It is, in short, chiefly by this system of vessels that the blood is augmented in quantity or altered in quality; they replenish the body with nutriment, and they also occasionally taint it with infection.

Absorbing Vessels, Distribution of the, throughout the body.—The absorbents of the foot have been injected in considerable numbers from the spaces between the toes; those of the inner side ascend over the inner ankle, and accompany the vena saphena interna. Being joined by others in this course, the trunks thus formed appear like network on the inside of the calf of the leg. These vessels continue in company with the vena saphena interna; and like it, ascend over the inside of the knee and thigh, where their numbers and size increase, and at last they terminate in the inguinal glands. These glands vary considerably in number; the greater part of them is placed above the fæcia of the thigh, but some are found beneath it, in the hollow between the iliacus internus, triceps, and sartorius muscles. Those glands which are highest and nearest to the pubes, receive also the absorbents of the genitals. The absorbents of the outside of the foot pass behind the outer ankle, and accompany the vena saphena externa up the back of the leg to the ham, where they terminate in the poplitical glands. They, however, communicate by some branches with the superficial absorbents on the inside of the leg.

The deep-seated absorbents of the leg accompanying the several arteries, which branch off from the popliteal, also arrive at, and end in the glands of the ham, which are small and few, in number, forming exteriorly three. The absorbents of the femoral vessels, emerging from these glands, are large and their extremity is near the femoral artery to the groin, to terminate in the inguinal glands. Other deep-seated absorbents of the thigh, however, enter the pelvis at the inferior apertures of that cavity, and communicate with the velfels and glands contained in it. The large vasa saphena of the inguinal glands pass beneath Poupart's ligament, and accompany the external iliac artery to the loins. There is a series of glands placed in the course of the external iliac vessels which are named the external iliac glands, with which these absorbents are connected. Having arrived at the lumbar vertebrae, and being increased in size by the accessory absorbents, which they are continually receiving, they terminate in the lumbar glands. These are much more numerous than any of the clades of glands hitherto mentioned, and quite cover the aorta and vena cava.

The absorbents of the genitals terminate, as has been said, in the upper and innermost of the inguinal glands. Some have been injected on the sides of the penis, and others on the middle, accompanying the vena dorsalis; by their junction they form two trunks, which diverge, and proceed to either groin. The absorbents of the ferotum accompany the cutaneous veins to the groin, and terminate in the inguinal glands. The telciles abound in absorbents, some of which join with those of the ferotum, and go to the inguinal glands; but the greater part, confiding of large and numerous vessels, pass up the perineal chord, and along the external iliac vessels to terminate in the lumbar glands. The absorbents of the clitoris, and external parts of the organs of generation in females form two divisions, one of which goes, as in the male, to the inguinal glands, the other vessels either pass with the round ligament of the uterus through the abdominal rings, and along the psoas muscle to the lumbar glands, or entering the pelvis at the inferior aperture, they join the absorbents of the uterus. The absorbents of the hips
hips and nates also pursue a twofold course; some bend round the trochanter, and go to the inguinal glands, whilst the greater number enter the pelvis with the glutal and sciatic arteries at the sacro-ischiatric foramina, and go to the internal iliac plexus of glands. Thus we have traced the absorbents of the lower extremities and of the parts of generation, and find them either entering the abdomen, and running along the lower part of that cavity to the loins, or ascending through the inferior apertures of the pelvis, and joining the absorbents of that cavity, which we next proceed to describe.

In the pelvis there is a numerous plexus of glands, situated in the course of the internal iliac vessels, and continued to ward the obturator foramen; there are also many absorbent glands lying in the hollow of the sacrum. The absorbents of the bladder, after passing through small glands, placed by the side of that viscus, proceed to the internal iliac plexus.

The absorbents of the rectum proceeding through the fecal glands pass on to those of the loins. The absorbents of the uterus form two sets, according with the blood-vessels in this respect; those which accompany the uterine vessels pass through glands by the side of the vagina, and proceed to the internal iliac plexus. Those which accompany the spermatic vessels terminate, as in the male, in the lumbar absorbents.

The absorbents of the kidney pursue the same course as the renal blood-vessels, and terminate in the lumbar glands. The absorbents of the intercostes, commonly called the lacteals, are extremely numerous on account of the function which they have to perform, and abound more in the jejunum than elsewhere, as the chyle is chiefly absorbed from that intestine. The course of these vessels is through the mesentry, where they communicate with glands, the number of which is stated to be between 100 and 150.

The lacteal vessels have been traced through four or five series of these glands, and have been denominated vasa lactea primi, secundi, tertii, et quarti generis.

The lacteal vessels form one or more large trunks as they approach the superior mesenteric artery, which join the thoracic duct. The absorbents of the large intestines pass through glands situated near them, which are very small, and not numerous. Those vessels which arise from the ascending and transverse arch of the colon terminate in the lacteals near the root of the mesentry. Those absorbents which arise from the descending and sigmoid flexure of the colon proceed to the lumbar glands and thoracic duct. Having thus described the principal absorbents that contribute to the formation of the thoracic duct, that vessel may in the next place be attended to. Large trunks of absorbents may be traced in the course of the iliac vessels, converging to form this duct; to these are joined the large trunks of the lacteals, and they unite low down upon the loins. In animals, and particularly in dogs, they terminate in a dilated pyriform cell, which is called receptaculum chyli. This appearance, though sometimes observed, is more frequently wanting in the human subject. At the first vertebra of the loins the thoracic duct gets above the diaphragm, and lies between the vena azygos and aorta on the right side of the bodies of the vertebrae; it is sometimes double, and then the second branch lies beneath the aorta on the left side; all times large lymphatics are found also in this situation.

The dimensions of the thoracic duct gradually lessen till it has reached the middle of the back, and then again enlarge. At about the 8th dorso vertebra it generally divides, and afterwards reunites. Having got above the arch of the aorta, it leaves the spine, ascending and inclining to the left side to reach the subclavian vein, in which it is to terminate. It passes beyond the vein and again descends, and empties itself into the veins of the veins at the angle made by the junction of the internal jugular and axillary veins, as they unite to form the left subclavian vein. At the termination of the thoracic duct we find valves, which prevent the blood contained in the veins from falling into that vessel.

During this course, the thoracic duct receives the absorbents from various parts of the body, of which we now proceed to give some account. It may be proper first to mention that there is a similar duct on the right side of the body, generally less than half an inch in length, which terminates in the corresponding node, made by the junction of the right internal jugular and axillary veins. This duct is formed by the confluence of the absorbents of the right arm, the right side of the head, and those accompanying the right internal mammary vessels.

The absorbents of the omentum pass through very small glands, situated near the root arch of the stomach, and there join with those belonging to that viscus. The absorbents of the stomach accompany its arteries; those communicatant to the left gastric join those of the spleen and pancreas, and terminate in glands, extending themselves along the pancreas and splenic vessels. Those vessels join, in company with the right gastric artery, pass beneath the dia- phragm, and terminate in the same glands with the deep-seated absorbents of the liver, to which they are conjoined. Those vessels which accompany the coronary artery on the lesser curvature of the stomach, pass through glands situated about that part; they then in general descend to the glands beneath the duodenum, and terminate in the thoracic duct; others, however, may be traced through the cardia to the thoracic duct. The absorbents of the spleen and pancreas, when they arise from those vasa, pass through glands extending along the splenic vessels, and are afterwards continued to the thoracic duct. The absorbents of the liver, which are extremely large and numerous, proceed from its convex surface through the right and left, and suprarenal ligaments of that viscus; some of their branches descend upon the diaphragm, and terminate in the thoracic duct near the celiac artery; others penetrate the diaphragm and go to glands on the outside of the pericardium, from which veins they proceed through the anterior mediastinum to the thoracic duct; others accompany the internal mammary vessels on the inside of the sternum, and those of the right side end in the right trunk of the absorbents. Some of the absorbents from the interior part of the liver, emerge from its posterior edge, and join those superficial absorbents.

The deep-seated absorbent vessels of the liver ramify in its substance like the vena portae; they come out here where a vessel enters the gland, and being joined by the superficial absorbents of the concave surface of the liver, they pass through numerous glands situated in the capsula Glissonii, and afterwards join the thoracic duct. The absorbents of the diaphragm are numerous, and join with, and augment those large trunks, which arise from the liver and penetrate that muscle. Both these sets of vessels are connected with glands, situated towards the front of the thoracic surface of the diaphragm, on each side of the pericardium. The absorbents of the heart are found in company with its nutrient vessels; the trunk of absorbents belonging to the right coronary artery passes by the side of the aorta to a gland near the origin of the right carotid, and terminates in the right trunk of the absorbing fifteen. The absorbents accompanying the left coronary artery, which are much larger than the former, proceed with the pulmonary artery to glands near the trachea, are there conjoined with the pulmonary absorbents, and empty themselves into the thoracic duct.
thoracic duct near its termination. The absorbents of the heart pass through the cardiac glands, which are situated about the arch of the aorta.

The absorbents of the lungs may be distinguished into the superficial and deeper seated. Those on the surface are distributed in the areolae, surrounding the small lobules of the pulmonary organs, and appear like the fibres of network. The deeper seated absorbents which communicate with the others, emerge where the air-veins enter the lungs, and both clasps terminate in the bronchial glands, which are numerous, and surround the bronchi. These glands are also connected with those belonging to the heart, so that both sets of glands frequently participate in the same disease. Three or four large trunks of pulmonary absorbents proceed more immediately, or more remotely, to pour their contents into the thoracic duct; the upper ones do not reach that vessel till it approaches its place of infection in the venous system.

Numerous absorbents have been seen upon the eosophagus, and there are many glands placed along the course of that tube. The absorbents of the eosophagus conjoin with those of the heart and lungs. Absorbents have been injected in company with the intercostal blood-veils, which pass through two small glands, situated near the head of each rib, and then enter the thoracic duct. The superficial absorbents of the upper extremity accompanies the vein from the palm and outside of the hand, near the little finger, run up with the ulnar veins over the internal condyle, and then accompany the bicipital vein to the axilla, when they enter numerous glands situated in that part. These absorbents, however, previously are connected with several glands, which are situated in the course of the bicipital vein, one of which is found as low as the internal condyle of the os brachii. The absorbents of the thumb, and the outside of the hand in its vicinity accompany the radial veins to the elbow, and then ascend on the outside of the biceps musculce with the cephalic vein. Arriving at the deltoid muscle they head along its inner edge, and pass between it and the pectoral muscle to glands situated beneath the clavicle. Other cutaneous absorbents have been injected from the palm of the hand, accompanying the median veins in the forearm between these two sets, which afterwards terminate in those, which accompany the venae basilica. The deep-seated absorbents of the arm are found by the sides of the large arteries, and go to the glands of the axilla. The absorbents of the hand accompany the fine in the forearm glands. The axillary glands, and those beneath the clavicle are connected together, and their vasa efferiens conjointing form a large trunk, which terminates in the thoracic duct on the left side, and is one of the principal vessels forming the corresponding trunk of absorbents on the right side.

Absorbents have been injected on the outside of the head in company with all the principal arteries: for instance, the temporal, occipital, external, and internal maxillary arteries; those from the temple pass through small glands found on the parotid gland as high as the zygoma; those from the face in glands, situated in the checks and outside of the jaw; those from the occipit in glands, situated behind the mastoid process. They afterwards converge, and with the deeper-seated absorbents terminate in the most numerous chlatur of glands found in any part of the body, excepting only those of the mufcletary. They have been named glandulae concentrace, and extend beneath the jaw, over the side of the neck, where the external jugular veins are found, and all along the internal jugular to its termination. No absorbents can with certainty be said to have been injected in the brain. The absorbents of each side of the neck having by conjunction formed a common and large trunk, it terminates on the left side in the thoracic duct near its insertion, and on the right it contributes to form the corresponding trunk. The absorbents of the thyroid gland form two vellae of considerable size, which end in these two ducts near their termination. Some of the absorbents of the brachial, which are very numerous in females, proceed to the axillary glands, being previously connected with some small glands, situated midway between the breast and axilla; others pass over the pectoral muscle to the glands, beneath the clavicle, and others from the back part of the breast penetrate the intercostal muscles, and join the absorbents and glands, which accompany the internal mammary blood-veils.

Naturalists, as Malpighi, Leeuwenhoek, De la Hire, &c., speak of similar absorbents in plants; the fibrous or hairy roots of which are considered as a kind of vasa absoberentia, which attract and imbibe the nutritious juices from the earth and air. From the sap-veils they pass into the whole cellular tissue, composed of vessels and closely interwoven with the whole vascular part of the plant. Thence they enter the vasa propria and glands, which contain and prepare the fluids and secretions peculiar to the species. See Plants and Vegetation.

Absorbents. Disseet of the, in Surgery. When we consider how recently the structure and uses of the absorbent vessels have been explained, it is not surprising that practitioners are too negligent of this branch of pathology. Until these last five years, we have not met with one publication on the diseases of the absorbent system; and even to the present day we do not possess a single work upon this subject in the English language. A few scattered hints, indeed, are contained in the writings of several authors; but it still remains a desideratum, to point out—What are the peculiar morbid affections of the lymphatic glands and vessels, and what are their appropriate remedies? To solve this enquiry in a satisfactory manner, would occupy an entire volume. We can, therefore, only throw out a few casual hints, and recommend the farther prosecution of the subject among medical men.

1. Of morbidous fluids contained in the absorbent system.

We know, from the experiments of physiologists, and especially of Mr. Abernethy, that the absorbents which open on the surface of our bodies imbibe both aqueous and gaseous matters derived from the atmosphere, or from effusions lying in contact with the skin. It is defirable to have the precise nature of these matters ascertained in health and disease; and to determine what means are advisable, in order to regulate their quantities or qualities. If our health may be affected by the absorption which goes on upon the external surface of the skin, there is equal reason to believe we are sometimes influenced by the nature of the vapours that must be constantly exhaled from the cavities, refermors, or interstices of the body. When the synovia, the milk, the bile, semen, and other secreted fluids become impregnated, this change arises from the more watery parts having been absorbed and carried into the lymphous system by the lymphatic vessels. When serum, pus, or blood has been diffused among the cellular membrane, its disappearance is entirely owing to the activity of the absorbents. In a dropsy or an emphysema, the same agents are occasionally set to work, and will effect a removal of the disease. Other examples might be adduced to illustrate the different ways in which the absorbent vessels may be irritated and undergo a morbid change from the quality of their contents, not
to mention the noxious vapours applied to them by means of contagious disorders.

II. Of irregular action in the absorbent vessels.

The irritability or contractile power of the absorbents may be preternaturally weakened; and in that case, probably, there will be an accumulation of the secreted fluids in one or more of the different natural cavities or interstices of the body; for, unless the action of the absorbents keep pace with that of the exhaling or secreting arteries, the natural equilibrium must inevitably be destroyed. Thus it happens in dropsy: either the arteries deposit a larger quantity of serum than can be carried off by the natural power of the absorbents; or the latter are defective in their action, and cannot take up their usual proportion of fluid. The different causes and remedies of diminished or increased action in this system of vessels is, therefore, an important object of enquiry.

III. Sensible changes in the structure of absorbents.

Anatomists have taught us to look for various alterations in the structure of absorbent vessels and glands, under particular circumstances of disease. The diameter of these vascular bodies is often entirely obliterated by external compression and other causes. They may be ruptured, wounded, facerated, or eroded. They may be thickened in their coats, or rendered unfit for use by excessive inflammation and suppuration.

It would be entering into a very wide field of enquiry, to consider what changes the absorbent glands and lymphatics undergo in consequence of the absorption of morbid poisons; for example, in cancer, in syphilis, in the yaws, in the various, morbidious, and vaccine diseases, &c. &c. On this subject, we particularly recommend the perusal of professor Sommerswing's Dissertation, De morbis venorum absorbentium corporis humani, Svo. 1705; Dr. Bailie's Morbid Anatomy, 2d edition; Magacquin's splendid work, De Vitis Lymphaticis; Mr. Cruikshanks's book on the Anatomy of the absorbing vessels, 2d edition, 4to: Adams on Morbid Poisons; and the concluding part of Dr. Darwin's Zoënomia, vol. 1. 3d edition, Svo.

Connected with this subject it may also be worth while to peruse a curious original piece, intitled, An Essay on External Remedies, wherein it is considered whether all the curable distempers incident to human bodies may not be cured by outward means. By P. Kennedy, Chir. Med. Svo. London, 1715. Refecting the latter work, the author says, "there has never, as yet, any "thing been attempted of this kind." Introd. p. 5.

Absorbents, or Absorbent Earths, in Chemistry, are those earthy substances which are capable of imbuing by capillary attraction a large proportion of water: such are magnesia, lime, and clay. It is however, only when these bodies are dry and porous, that they exhibit this property; for certain gums, which are pure argil, and calcareous spar, which, chemically speaking, is the same with chalk, are not in the least degree absorbent. Hence appears the impropriety of this term in chemical nomenclature. Indeed it is at present almost discarded.

Absorbents, in the Materia Medica, comprehend those medicinal substances, which, taken inwardly, or applied externally, are adapted to dry up or absorb redundant or acid humours. They are sometimes called driers and sweeteners, and by the Latin writers the word is synonymous with imbibentia and saturas. The term has been occasionally confounded with alkali, because alkali have the effect of absorbents with respect to acids. It is now almost restricted to certain earths, which are distinguishable from others by their solubility in acids, and which are fitted to imbibe acids, and at the same time to destroy their acid quality. In reference to this property, some have referred them to the class of Antacids. Of the absorbents we may reckon the mineral calcareous earths, as chalk; the animal calcareous earths, as crabs-claws, oyster-shells, egg-shells, pearl, coral, and coralline; and animal earths, not calcareous, as crabs-eyes and burnt hartshorn. The obvious and immediate virtue of these sublunaries is to obtain acid humours in the fist passages, and thus to relieve the cardialgia and other complaints occasioned by them; and they possess different properties, and produce different effects, according to the materials which they absorb, and by which they are refined. The relief they give is often merely temporary, as they serve to absorb the acid actually generated, without correcting the indisposition which tends to produce it. In some cases they are injurious, for if there be no acid humours in the stomach and intestines, these earthy bodies not being soluble by any other kind of fluid, concrete with the vitious contents of the stomach, and form with them indigestible mafles, which may be very hurtful. Hence have proceeded indigestion, loss of appetite, nausea, vomiting, obstructions of the bowels, and other disorders. Sometimes they have formed a kind of crust on the stomach and intestines, which has prevented the separation of the gastric liquor, and obstructed the passage of the chyle through the orifices of the lachrymal vessels into the mass of blood. The taking of an immediate quantity of crabs-eyes and other absorbents for the heart-burn, has sometimes been attended with fatal consequences. See Phil. Trans. No. 459. Sect. 2.

It is observed that absorbents are of more general use in infancy than in adult age. Young children are more subject to acidities than adult persons, because their food is chiefly of the vegetable aliment kind, and produces acidities, which are attended with alarming symptoms, and productive of various disorders. When infants, or persons of mature age, but of a feeble constitution, indicate complaints of this kind by four eruptions, paleness of the face, and in the cafe of children by the four smell and green colour of the alvine faces, absorbent medicines may be very properly administered. The other cordial, alexipharmic, anti-febrile, and similar virtues ascribed to these medicines, seem to be founded on an erroneous theory, which attributes the acute diseases of adults to a morbid acid; diseases which instead of being produced, are more successfully subdued by acids. The use of absorbents, says Dr. Lewis (Mat. Med. p. 643.), in different kinds of fevers, is nevertheless still continued, and sometimes perhaps with advantage; for though the earths of themselves are apparently rather injurious than beneficial, yet as acids are often given freely at the former time, the solution of the earth in the acid may prove a medicine more serviceable in particular cases than the acid unaltered. Different absorbents have been selected and recommended for particular purposes. If it be the intention to absorb, confringe, and strengthen at the same time, chalk, coral, oyster or egg shells, are esteemed the most efficacious absorbents; if for restraining a seminal flux, some prefer the cuttle-bone; for provoking urine, crabs-eyes; for promoting perspiration, burnt-harshorn; and for dissolving coagulated blood, crabs-eyes diffused in vinegar. But all these differences have not yet been sufficiently determined by experience, because the earths have rarely been given in a diffused or soluble state. It is most probable, says Dr. Lewis, that they all act, when diffused, as mild cooling re-stringsents; for when they are given in substance, as absorbents, in cases of acidities, they all tend to restrain fluxes of the belly, or to bring on corrections; an effect which should be regarded in the use of them. It is, therefore, a necessary caution to drink diluting liquors with them, and also
to take gentle purges, as well for some time after they are left of, as during the use of them. Dr. Cullen (Mat. Med. vol. ii. p. 130) observes that chalk, and the several tellurics, may be safely used for correcting acidities of the prime vice, in large quantities: and says that if, upon being joined with the acid of the vomit, they become astringent, it is an effect which he has not observed, and which, if it ever happen, must rarely occur. Their utility in diarrhea he ascribes, not to their astringent quality, but merely to their correcting acidity, which, by being mixed with the bile, had occasioned the disease. Burnt hartshorn, he says, is the weakest of all the absorbents; and he thinks it has not any peculiar virtues. Van Swieten, in his Commentaries on Boerhaave's Aphorisms, observes, that these absorbent powders ought not to be ground too fine, but rather left somewhat coarse, as they will be left to concrete and prove dangerous. The college of Berlin, however, sensible of the advantage of having the earths, when administered in febile cases, previously disdosed, or reduced to a soluble saline form, directs them to be digested in distilled vinegar with a gentle heat, till the menstruum ceases to act, and the filtered solution be inipollated to dryness. This preparation, says Dr. Lewis, is greatly preferable to that simple incubation with vinegar or lemon-juice recommended by some; as by this last management the earth is made soluble only in part, and in an undeterminable proportion. Absorbents are sometimes applied to ulcers; but it is to be observed, that the iniquid terrestrious absorbents, such as coral, &c. put into an ulcer, where a bone is carious, can have little effect besides that of inhibiting the matter of the ulcer; if they fall into any coverdale of the corrupted bone, they may remain fo long there, that the matter imbied by them may become acid. Lith is an absorbent, which has not this disadvantage. See Mono in Med. Eff. Edinb. vol. v. art. 24.

Experiments have been made for determining the comparative strength of different absorbents, or the quantities of acid they are capable of fatiating. Longius (Op. Med. Lipi. 1704. p. 452.) reports, that 10 grains of crabs-claws destroyed the acidity of 40 drops of spirit of salt; that egg-shells, crabs-eyes, and mother-of-pearl, taken in the same quantity, fatuated 70 drops each; red coral, white coral, and mixed alkaline salt, 80 drops each; volatile alkaline salt and pearl, 80 drops each; chalk, 100 drops; oyster shells, 120; and some lime-stones, 160. These experiments cannot be much relied on, as earths have different habitudes to different acids. Accordingly Homberg concludes from his experiments, (Mem. Acad. Royal. de Paris, pour l'an. 1700.) that oyster-shells require for their solution more of the marine acid than coral does; whereas the cale is the receive with the nitrous acid. But neither of these acids is that which absorbents are designed for fatiating in the human stomach. The vegetable acids, and the acid of milk, are molt analogous to those which are generated in the animal body; and on trying those with the several substances above enumerated, the differences in their absorbent powers appear not to be very great. Lewis Mat. Med. 645.

ABSORBING, the act of sucking up, or imbizing another body. Sir Isaac Newton shows that black bodies absorb all the rays they receive, and that those rays of light which impinge against the solid particles of bodies are absorbed and lost; but it appears from some later experiments and observations of M. Bouguer, that this effect is to be attributed, not to the impact of light on the solid parts of bodies, but to the action of some power diffused over their surfaces. He found by repeated trials on the reflection of light, from the surface of water, and of different pieces of crystal, that a confiduruant quantity of light, when the angles of incidence were small, was actually extinguished. This effect, he observed, was diminished by increasing the incidence; so that at an inclination to crystal of about 49° 45', every small part of the ray was absorbed, while in few were lost, when they fell perpendicularly on the reflecting surface. See his Traite d'Optique. Paris 1760.

ABSORPTION, in the Animal Economy, is the function performed by the absorbent vessels above described. The only opportunity which animals have hitherto met with of observing the orifices of these vessels, is upon the villous coat of the intestines. The accounts which have been given of them in that situation are so various, and delivered with such little confidence as not to warrant the intimation of any description. The internal coat of the intestine is seen speckled with chylo conglutated in the mouths of these vessels, in persons who have died when the absorption of that fluid was carrying on. The evident reluctance with which the absorbents admit noxious matter has led to the general belief, that their mouths are irritable, and have the power of denying admission to irritating substances. Various theories have been formed to account for the admission of matter into the orifices of the absorbing vessels; but whichever theory be adopted, it is generally necessary to admit a corresponding aptitude in the vessel to receive, and in the matter to be received. This being granted, some physiologists have imagined that the absorbent attracted matter into its mouth, in the same manner that capillary tubes imbibe fluids. A little reflection is sufficient to shew that the absorbing vessels are not circumnated like capillary tubes (the sides of which are rigid) immerged in a fluid. Besides, were such attraction the cause of absorption, that process should be carried on with regularity. On the contrary, absorption is occasionally very deficient when an abundance of fluids, as in edema, is prefent to the mouths of the vessels. This fact may indeed be explained by supposing the orifices of the vessels to be in a contracted state, but the contrary problem is more difficult of solution. In the course of one night a pint of pus may be imbied from the cavity of an abcede, and functioning absorption is so efficacious that the very substance of the body is in parts removed, and chains in consequence created.

Other physiologists have endeavoured to discover some propelling power which should prostrate the matter subject to absorption into the mouths of these vessels. The propre of the atmosphere on the surface of the body has been considered adequate to this effect, and the deposition of new matter by the secreting artery has been ascribed to the cause of the propulsion of the old particles into the orifice of the abundant. Were this theory correct, secretion and absorption should more exactly correspond than they are known to do; like the former theory, it appears inadequate to account for the facts above related.

Mr. John Hunter who contemplated the facts of natural and morbid absorption in animal bodies with the most idle attention, acknowledged that he was unable to account for the effects produced, unless by attributing to the mouths of these vessels powers similar to those which a caterpillar exerts when feeding upon a leaf. This idea, however, has generally been considered as too wild and chimerical.

Doctor Fullarton, in his ingenious Thesis on absorption, published at Glasgow in 1800, attributes to the absorbing orifices a power of suction, which opinion he supports not only by arguments but by analogies. The umbilical tube of the embryo of the fleece and polypi is said, on the authoruty
authority of Albinius, to absorb by action. The prob-
oscis of the papilionaceous flies acts in the same man-
ner. And the absorbents of the echinus marinus have
this power in so great a degree as to enable the animal
to attach itself to any substance which it may
 happen to touch. It may be right to remind the reader
that the difficulty in accounting for the function of these vesicles
exists only at its commencement, for when the imbibed
matter has gone beyond the first valve it must proceed, and it
will be powerless carried forward by the contractile force of
the vesicle, and by every occasional pressure which is applied
to it. Some physiologists believe that the absorbents can-
not take up any matter that is not fluid. If this opinion
were true, the solids of our bodies must be converted into
fluids before they could become subjects for absorption. A
small addition of phosphoric acid might indeed render the
earth of bones soluble, and it is in this state, that it is car-
eous of the circulating fluids by the urinary secretion.
No liquid has been conceived capable of diffusing such solids
could perform the mucular fibers, but one that resembles in
qualities the gastric juices. Dr. Stringham, in his Thesis on
the absorbing vessels published in Edinburgh, and Mr. Smith in
London, imagined they had discovered that such a fluid capa-
able of diffusing flesh could be secreted in various parts of
the body. See Duncan's Med. Com. vol. x. p. 374. Su-
ofuse experiments have, however, been followed by con-
trary consequences. See Dr. Fullarton's Thesis on absorp-
tion, published at Glasgow, A.D. 1805. Indeed it is un-
like the simplicity observable in other parts of the animal
ecology, should such a double secretion take place; first,
the secretion of solid materials to compose the structure of
the body, and then the secretion of a fluid to dissolve them.
It seems bel, in such difficult investigations to note facts
rather than to form theories, and whoever contemplates the
things done in the animal body will be astonished at the pow-
ers of the vesicles by whole agency they must be effected.
As an illustration, the following may be mentioned. A whole
bone may perish, it may be encased by a new one; and by the
vacular lining of the new bone, the original dead bone
may be altogether removed.

Absorption in Chemistry. It is a well known chemical
fact, in molc cakes of combination of gaseous substances,
either with other gasses or with liquids or solids, that a very
considerable diminution of volume is experienced. This
effect is called absorption, to distinguish it from the de-
crease of bulk occasioned by condensation. The conden-
sation of a gas: whether by mechanical pressure, or by lowering
its temperature, merely increases its specific gravity,
without destroying that state of elastic fluidity which is
essential to its existence as a gas. On the contrary, the ab-
sorption of a gas implies such an intimate union with the ab-
sorbent as wholly destroys its gaseous state of existence, and
reduces it to a liquid or a solid. Thus carbonic acid and
ammoniacal gasses, if inclosed in separate vessels, may be
condensed by mechanical means, till they are of much
greater specific gravity than ordinary, but yet retaining all the
physical properties of air: as soon however as these
gasses are brought into contact with each other, a great
absorption takes place, and a solid is produced containing
all their gravitating matter, but wholly deprived of the
essential character of the gas. In pneumatic chemistry, or that branch of the science
which treats of the aereiform substances, the apparatus for
containing the gasses consists of jars or other glass vessels in-
verted in water or quicksilver; now on account of the great
difference in specific gravity between these fluids, whenever
a jar partly filled with air, and the rest of its capacity with
quicksilver, is transferred from a basin of quicksilver to one
of water, the metal descends, and is replaced by a column
of water, at the same time that an apparent absorption takes
place: this fallacy has no doubt often vitiated the results of
experiments, and therefore deserves to be particularly cau-
tioned against. For example, if an inverted jar 14 inches
high contains eight inches of air, and fix of mercury, (the
barometer standing at 29,2,) the pressure of the atmosphere
on the confined air becomes 30 inches of mercury — 6 inches
24 inches; but if the jar, with its contents, be removed into
a basin of water, the quicksilver sinks down and is replaced
by water, in consequence of which the atmospheric pre-
sure on the confined air becomes 30 inches of mercury —
6 inches of water, or (the specific gravity of mercury to
water being 14 : 1) = 20.572 inches. The difference
here amounts to full one fifth of the whole atmospheric
pressure, and therefore the inclosed air occupies less space than
before, although no real absorption has taken place. See
Pneumatic Chemistry.

Absorption of the earth, in Natural History, a term
used by Kircher and others, for the sinking in of large tracts
of land, by means of subterranean commotions, and many
other accidents.

Pliny (Hist. Nat. tom. i. p. 115. Ed. Harl.) tells us,
that in his time the mountain Cibritum, with the town of
Curitas, which float on its sides, were wholly absorbed into
the earth, so that not the least trace of either remained:
and he records the like fate of the city of Tantalis in
Magnea, and after it of the mountain Syrpalis, both thus
absorbed by a violent opening of the earth. Galanis
and Cameles, towns once famous in Phocis, are recorded to
have shared the same fate: and the vall promontory, called
Pheidias, in Æthiopia, after a violent earthquake in the
night-time, was not to be seen in the morning, the whole
having disappeared, and the earth having closed over it.
These and many other histories, attested by authors of
greater credit among the ancients, abundantly prove the
fact in the earlier ages, and there have not been wanting
too many instances of more modern date. Kircher's Mund.
Subter. p. 77.

The mountain Picus, in one of the Molucca isles, was so
lofty, that it appeared at great distances as an immense co-
lumn reared erect in the air, and served as a landmark to
navigators; an earthquake in this island destroyed it; at one
instant the whole mountain was absorbed into the bowels of
the earth, and no mark of its place remained, but a vall
large lake of water exactly answering to the shape of the base
of the mountain. A like accident, but of a more terrible
kind, happened in China, in the year 1556, when a whole
province of the mountainous parts of that kingdom was in
one moment absorbed into the earth, and all the towns bur-
ried, the whole number of the inhabitants linking with it,
and an immense lake of water remaining in its place to this
time. Of much later date is the destruction of a city in the
confinse of Switzerland: but this, though generally said to
have been swallowed up into the earth, was not properly an
absorption, for the whole city was buried by the fall of a
mountain upon it.

The burning mountains, VESUVUS and STRONGYLIUS,
both once very high, have in length of time lost half their
heights, the upper part having been undermined by the
burning, and having fallen into, and been absorbed by the
under part and the sea. And in the year 1646, during the
terrible earthquake in the kmgdom of Chili, several whole
mountains in the ANDES disappeared, and were one after
another wholly absorbed in the earth.

These, and a thousand other accidents of the like kind,
prove the truth of absorptions in general; some of them leaving level ground in the place of the things absorbed, some immense chains and cracks, and some lakes of fresh or salt water; and it may be that many immense lakes were formed in ages, of which we have no histories, by the like absorptions.

Pliny gives many accounts of the refilling of places thus abolished, but later observations do not give an equal credit to those parts of this history.

There are instances, however, of islands being produced, though we cannot affirm them to have appeared in the place of any which have been absorbed.

In the year 1668, an island was raised near St. Michael’s in the Atlantic ocean, by subterranean fires, which threw flames and other subterranean productions, in such quantities that they formed an island of five miles in length. The mountain raised in one night, in the sea near Puzzolli, is another instance of this sudden production of these mountains: this appeared after one night’s violent subterranean conflict, and still keeps its place, and is known by the name of Mons Sanctus. See Iceland.

ABSTEINEN, in Geography, a district near the river Memel, in Little Lithuania. It is a mountainous and pleasant country, and on account of its fertility in corn and pasture, called the land of Lithuania. It abounds with flocks of sheep, various kinds of grain, and excellent horses.

ABSTEMII, in Ecclesiastical History, a name given to persons who could not partake of the cup of the Eucharist, on account of their natural aversion from wine.

ABSTEMIOUS, is properly understood of a person who refrains absolutely from all use of wine.

It is compounded of abs, from, and ritum, wine.

The history of Mr. Wood, in the Medic. Transf. vol. ii. p. 201. art. 18, is a very remarkable exemplification of the very high abstinence which may be effected on the human body, by a strict course of abstinence.

The Roman ladies, in the first ages of the republic, were all enjoined to be abstemious; and that it might appear, by their breath, whether or not they kept up to the injunction, it was one of the laws of the Roman civility, that they should kiss their friends and relations whenever they accosted them.

ABSTEMIUS, Laurentius, in Biography, a native of Macerata, in Italy, who made a very considerable progress in polite literature, to which he devoted himself in early life. He taught the belles lettres at Urbino, where he was librarian to Duke Guido Ubaldo, under the pontificate of Alexander VI. His works are noted on different pages of ancient authors: Hecatomthymum, or a Collection of 100 Fables, which have been often printed with those of Ælop, Phedrus, Gabrias, Avienus, 8c. and a preface to the edition of Aurelius Victor, published at Venice, in 1505.

ABSTEMIUS, among Civilians, is understood of an heir with heir, by his tutor from, taking on him an inheritance. Among Ecclesiastical Writers, the word is also used for a person excommunicated.

ABSTERGENTS, or Abstensive medicines, more usually called among physicians Detergents, are medicines which not only wash off adhering substantias, as ablutions, but are supposed to polifh a power of revolving and loosening their cohesion. But the terms are too general, and are often erroneously applied upon a false supposition, that they have a power of revolving vivid substantias, which water simply, as an ablution, cannot effect.

ABSTINENCE, derived from ablinores, formed of abs, from, and tenere, to hold, in a general sense, the act or habit of refraining from something to which we have a propensity, or in which we find pleasure.

The Jews were obliged to practice various kinds of abstinence by their law. The Pythagoreans were reformed, upon being initiated into the fraternity of the select companions and friends of Pythagoras, to abstain from animal food, except the remains of the sacrifices, and to drink nothing but water, unless in the evening, when they were allowed a small portion of wine. Some of the primitive christians also abstained from the use of particular kinds of food, whilst others treated their abstinence with contempt. See Rom. xiv. The council of Jerusalem, which was held by the apologists, enjoined the christian converts to abstain from meats flangled, blood, fornication, and idolatry. Acts xv. 20. The abstinence, called ritual, which consisted in abstaining from particular meats at certain feasts, was introduced by the Romish church, by prescription, under the title of Rogations, and groftly shiled. The church of England also recommends certain days of fasting and abstinence.---Abstinence from fish has been enjoined by statute even since the Reformation, particularly on Fridays and Saturdays, and on Vigils, and all commonly called fish-days, 2 and 3 Ed. VI. c. 19.---The like injunctions were renewed under queen Elizabeth, but at the same time it was declared, that this was done, not out of motives of religion, as if there were any different in meats, but in favour of the consumption of sea-fish, and to multiply the number of fishermen and mariners, as well as spare the flock of sheep. 5 Eliz. c. 15.---The great fast, says St. Augustine, is to abstain from sin. See Past.

The ancient Athlete lived in a perpetual abstinence from all kinds of sensible pleasure, to render their bodies more robust and hardy.

Abstinence is more particularly used for a spare diet, or a slender parsonious use of food. It is a subject of the effects of abstinence in the cure of many disorders, and in protracting the term of life. The noble Venetian Coraro, after all imaginable means had proved vain, so that his life was despaired of at forty, recovered, and lived to near a hundred, by mere dint of abstinence, as he himself gives the account.

Many of the christians of the east, who retired from persecution into the desarts of Arabia and Egypt, lived in health and cheerfulness to a very advanced age on very little food. According to Cassian, the common allowance for twenty-four hours was twelve ounces of bread, and water; and yet with this sufficiency St. Anthony lived 105 years, James the Hermit 104, Artemius, tutor of the emperor Arcadius, 120; Epiphanius 115; Simeon the Stylite 111; and Romauld 126. Buchanan informs us, that one Laurentian attained to 140, by temperance and labour; and Spotwood mentions one Kentigern, called St. Mungah or Munpo, who lived to 185, by the same means. See Longevity.

Most of the chronic diseases, infirmities of old age, and the short lives of Englishmen, are owing, according to Dr. Cheyne, to repletion; and may be either cured, prevented, or remedied, by abstinence.

Abstinence, however, should be maintained with discretion, and with a due regard to age, sex, climate, exercise, disposition to corpulence in the individual, and various other circumstances; without a reference to which, it may be pursued to a very hurtful extreme. It is certain, that many persons have irreparably injured their constitutions by excessive parsimony; and those who, either by design or accident, have failed long, seldom enjoy good health afterwards.

Among the brute creation, we see extraordinary infirmities of long abstinence.---It is the natural course of divers species
to pass four, five, or six months, every year, without either eating or drinking; accordingly the tortoise, dormouse, serpent, &c. are observed regularly to retire, at certain seasons, to their respective cells, and hide themselves; some get into the caverns of rocks, or ruins; others dig holes under ground; others get into the woods, and lay themselves up in the chefts of trees; others bury themselves under water, &c. See Sleepers.

The serpent kind bear abstinence to a very great degree. We have seen rattlesnakes that have subsisted many months without any food, yet still retain their vigour and fierce-ness. Dr. Shaw (Trav. p. 411.) speaks of a couple of cerastes (a sort of Egyptian serpents), which had been kept five years, in a large chrysalid vessel, without any sort of food, unless a small quantity of sand, wherein they coiled themselves up in the bottom of the vessel, may be reckoned as such; yet, when he faw them, they had just cast their skins, and were as brisk and lively as if just taken.

Indeed, several species of birds, the whole tribe almoft of insects, and many among the other tribes, are able to subsist all through the winter, not only without food, but many of them in a state of apparent insensibility and torpor.—This furnishes an admirable instance of the wisdom of the Creator: the proper food of these creatures, especially the insect tribe, being then wanting, there is provision for them to live without it. When the fields are divested of their flowery furniture, and the trees and plants are dripped of their fruits, what would become of such animals as are subsisted only by the produce of the spring and summer, and of others which are incapable of bearing severe cold? To prevent the total destruction and extirpation of many species of animals, the Author of nature has provided, that creatures, bereaved by the fall of their food, should be likewise impa-ient of cold: that they might thus be led to shelter themselves out of the way of danger; and that when arrived in a place of safety, the natural texture and viscidity of their blood should dispoze it, by a farther degree of cold, to stagnate in the vessels: so that the circulation stopping, and the animal functions being, in a great measure, suspended, there is no sensible waste or consumption of parts, but they re- main in a kind of droisy neutral state, between life and death, till the warm sun revives both them and their food to-gether, by thawing the congealed juices, both of such animals and vegetables. The fact, however, is unquestionable; and will be more particularly considered hereafter.

It is more than probable, that all motion of the animal juices is extinct in flies and other insects, when thus asleep; because, though they are cut in pieces, they do not awake, nor does any fluid ooze out of the wound, unless some extraordinary degree of warmth had been first applied to unbind the congealation. See Hodge-Hidg. The sleep of such animals is little else than death, and their waking a refur-diption.—For if life does not confit in a circulation of the blood, we do not know in what it consists.

Hence it is no wonder that tortoises, dormice, &c. are found as fat and fleathy, after some months abstinence, as before. Sir G. Ent weighed his tortoise several years suc- cessively, at it its going to earth in October, and coming out again, in March; and found that of four pounds four ounces, it only used to lose about one ounce. Phil. Trans. No. 104.

We have some instances of men who have pasted several weeks, and even months in abstinence without injury. The records of the Tower mention a Scottman, imprisoned for felony, and strictly watched for six weeks; during which time he did not take the least sufficiency; on which account he obtained his pardon. There are many cases of abstinence from morbid causes, that are related in the different periodical Memoirs, Transactions, Ephemerides, &c.

It is to be added, that in most of the instances of long abstinence related by naturalists, there were apparent marks of a texture of blood and humours, much like that of summer beasts and insects; though it is no improbable opinion that the air itself may furnish something for nutrition. It is certain, there are substanccs of all kinds, animal, vegetable, &c. floating in the atmosphere; which must be continually taken in by respiration; and that an animal body may be nourished thereby, is evident in the instance of vipers: which, if taken when first brought forth, and kept from every thing but air, will yet grow very consider-ably in a few days. So the eggs of lizards are also ob- served to increase in bulk, after they are produced, though there be nothing to furnish the increment but air alone; after the like manner as the eggs or spawn of fishes grow, and are nourished with the water. And hence, some say, it is, that cooks, turnspit dogs, &c. though they eat but little, yet are usually fat.

Abstinence is also used sometimes to signify a suppres-sion. Thus in Celsus Aurelianus, abstinensulabiris, signifies a suppression of sweat. Sometimes in this author it means a compreffion; as Spiritus ob abstinensulazlas, means the wind shut up in the intellines by compreffion, thereby caufing the ills apellation.

ABSTINATIONES, in Ecclesiastical History, a fort of people, who carried abstinence and mortification so far, that they had been put into the catalogue of heretics: though it is not known in what their error confistted.

Some represent them as the fame with those otherwise called Conimttmz, and that they particularly enjoined abf- tenience from the use of marriage; others say, from flesh, and others from wine. Others will have them a branch of the Gnostics. Some make them the fame with the Hieratics; others with the Encratites. They are said to have rife in Spain and France towards the clofe of the third century.

ABSTOTTEN, in Geography, a small market town, belonging to the bishop of Pallau, in the circle above the foref of Wiener, in Austria.

ABSTRACT, in General Sense, any thing separated from something else.

Abstract of a fact, in Law. See Fine.

Abstract idea, in Metaphysics, is a partial idea of a complex object, limited to one or more of the component parts or properties, laying aside or abstractive from the rest. But among those who adopt the system of Mr. Locke, an abstract idea denotes an idea formed in the mind, when we consider a thing simply in itself, without respect to the sub-fiect wherein it resides; or it is a simple idea detached and separated from any particular subject or complex idea, for the sake of viewing and considering it more distinctly.

Thus, magnitude and humanity are abstract ideas, when considered in themselves, and without being at-tached to any particular body, or person; though they cannot have any real subsistence without such subjects, nor the subjects without them.

Whiteness is an abstract, in such as it does not denote any one white object, but that colour, or idea in the general, wherever found.

Abstract ideas are opposed to those which are concrete; the concrete denoting a general or abstract idea's being at-tached to some particular subject, or considered as combined with some other ideas; as, great bones, white wall. All our simple ideas, says Mr. Locke, have abstrac, as well as con-c rate names: as whitecefs, white; sweetness, sweet, &c. The

like
Like also holds in our ideas of modes, and relations: as justice, just; equality, equal, &c.

But as to our ideas of substance, we have very few abstract names at all. Those few that the schools have forged, as Animalitas, Humanitas, &c. bear no proportion to the infinite number of substances; and could never get admittance into common use, or obtain the licence of public approbation; which seems to intimate a confusion of mankind, that they have no ideas of the real essences of substances; since they have not names for such ideas.

Indeed the reality and existence of all abstract ideas, and of any such faculty in the mind as abstraction, have of late been controverted, and actually denied by persons of very considerable eminence as metaphysicians and philosophers. It will appear in what sense they use the terms abstract ideas under the article Abstraction.

Abstract terms, are those made use of to denote abstract ideas. In which sense the words abstractions, animality, justice, crookedness, &c. are abstract or abstract terms.

Abstract mathematics. See Mathematics.

Abstract numbers, are assemblages of units considered in themselves, and not applied to denote any collections of particular sorts of things.

Abstract, in Literature, is a copious view, or epitome of a larger work, and is supposed to be somewhat shorter, and more superficial than an edition.

ABSTRACT, abstracted, in Church History, is a name given to a sect among the Lutherans, under the lead of Helmhins, a Prussian bishop, who asserted against Beza, "that Christ was to be adored not only in the concrete, as the Son of God, but that his flesh in the abstract was an object of adoration." Wigandius prevailed so far against Helmhins as to get him deposed; afterwards the Abstracti gained the ascendant, and Wigandius was silenced. Micrael. Hist. Ecc. I. iii. f. 2. &c. Budd. Inst. Hist. Theol. i. ii. c. 7.

ABSTRACTION, in Chemistry, properly means the act of taking from or separating, by means of heat, one part of a compound from the other. If the part abstracted is collected, the operation is synonymous with distillation. If it is not collected, the term has the same meaning with evaporation. At present, however, it is almost entirely appropriated to the repeated distillation of nitrous acid off any substance; in which case it is said to have been abstracted with the acid.

ABSTRACTION, in Metaphysics, an operation of the mind, whereby we separate things naturally conjunct, or exiling together; and form, and consider, ideas of things thus separated: or, as others define it (see Dunscomb's Elements of Logic, p. 51.), abstraction is that operation of the mind, by which we separate from any of our conceptions all those circumstances that render it particular, or the representative of a single determinate object; so that, instead of standing for an individual, it is made to denote a whole rank or class of things. In this manner we acquire our general ideas, that serve as standards by which we may rank and denominate particular objects. Thus, in viewing a figure, or circle, we leave out the consideration of every thing that is peculiar to them, except their figure and size. Whenever, therefore, we meet with a figure answering to that shape and form, which we had laid up in our understandings, it is immediately referred by the mind to this pattern, and called by its name, which by this means becomes proper to the whole species. Thus, a square and circle are universal terms, common to all figures of that particular shape, and alike applicable to them wherever they exist; in like manner as the ideas themselves are general, and representatives of all of the kind.

The faculty of abstraction stands directly opposite to that of compounding. By composition we consider those things together, which in reality are not joined together in one existence. And by abstraction we consider those things separately and apart, which in reality do not exist apart.

Abstraction is chiefly employed in these three ways. First, when the mind considers any one part of a thing in some respect distinct from the whole; as a man's arm, without the consideration of the rest of the body. Secondly, when we consider the minds of any substance, omitting the substance itself, or when we separately consider several modes which fulfill together in one subject. This abstraction the Geometers make use of, when they consider the length of a body separately, which, they call a line; omitting the consideration of its breadth and depth. Thirdly, it is by abstraction that the mind frames general, or universal ideas; omitting the modes and relations of the particular objects whence they are formed. Thus, when we would understand a thinking being in general, we gather from our sensations what it is to think; and omitting the consideration of those things which have a peculiar relation to our mind, or to the human mind, we conceive of a thinking being in general.

Ideas framed thus, which are what we properly call abstract ideas, become general representatives of all objects of the same kind; and their names applicable to whatever exists conformable to such ideas. Thus, the colour that we receive from chalk, snow, milk, &c. is a representative of all that kind; and has a name given it, abstractions, which signifies the same quality, wherever found or magnified. It is this ill faculty, or power of abstracting, according to Mr. Locke, that makes the great difference between men and brutes; even these latter must be allowed to have some share of reason; that they really reason in some cases, seem almost as evident as that they have senses; but it is only in particular ideas. They are confined to those narrow bounds; and do not seem to have any faculty of enlarging them by abstraction. Essay on Human Understanding, book ii. c. 11. § 9, 10, 11. book iii. c. 3. § 9. Such is the doctrine of abstract ideas, as it has been delivered by that excellent author. From him it became, for a considerable time, a prevailing opinion, that the mind has such a power or faculty of framing abstract ideas or notions of things; and on such ideas a great part of the writings of philosophers is founded. These are fupposed in all their systms; and they are more especially reputed the objects of logic, mathematics, and metaphysics, and of every thing that passes under the notion of the most abstracted and sublime learning.

However, an eminent and ingenious author, Dr. Berkeley, has contested the reality of any such ideas; and led the way towards overturning the whole system, and consequentally towards setting philosophy on a new foundation. See a Treatise concerning the Principles of Human Knowledge, first printed in 1710.

The qualities or modes of things, it is on all hands agreed, says that learned prelate, do never really exist apart, and separated each from all others, but are constantly mixed and combined together, several in the same object. But, say the philosophers, the mind being able to consider each quality singly, or abstracted from other qualities with which it is united, does by that means frame a itself abstract ideas, of a different nature and kind from the sensible ones.

For example, when the eye perceives an object extended, coloured, and moved, the mind resolves this compound idea into
into its simple constituent parts; and viewing each by itself, exclusive of the rest, frames abstract ideas of extension, colour, and motion. Not that it is possible for such colour and motion to exist without extension; but only that the mind can frame to itself, by abstraction, the idea of colour exclusive of extension; and of motion, exclusive both of colour and extension.

Again, say the same philosophers, the mind having observed that in the particular extensions perceived by sense, there is something common, and alike in all; and some other things peculiar; as, this, or that figure, or magnitude, which distinguishes them one from another: it can consider apart, or single out by itself, that which is common; making thereof a general abstract idea of extension, which is neither line, surface, nor solid, nor has any figure or magnitude, but is an idea entirely abstracted from them all. So, likewise, by leaving out of the several colours perceived by sense, that which distinguishes them one from another, and only retaining what is common to all, it makes an idea of colour in the abstract, which is neither red, nor blue, nor white, &c.—After the same manner by considering motion abstractedly, both from the body moved, and from the figure it describes, and all particular directions and velocities; an abstract idea of motion is framed, which equally corresponds to all motions whatever.

The abstract idea which the mind frames abstract ideas of qualities or modes, do so it by the same faculty, obtain abstract ideas of the more compound beings, which include much coexistent qualities. For example; Having observed that Peter, James, John, &c. resemble each in shape, and other qualities; we can leave out of the complex idea we had of Peter, James, &c. that which is peculiar to each, retaining only what is common to all, and so make an abstract idea, wherein all the particulars equally partake. And thus it is we are supposed to obtain the abstract idea of man, or of humanity, or human nature; wherein there is indeed included colour, because there is no man that has not some colour; but it is neither white, nor black, nor brown; because there is no one particular colour wherein all men partake. So likewise there is included stature, but then it is neither tall nor low, nor yet middle stature, but something abstracted from all these; and of the rest.

Farther yet, there being a general property of other creatures, which partake in some parts, but not all, of the complex idea of man; the mind leaving out those parts which are peculiar to men, and retaining only those which are common to all living creatures, frames the idea of animal; which abstracts not only from all particular men, but also from all birds, beasts, fishes, and insects.

The constituent parts of such abstract idea of animal, are body, life, sense, and spontaneous motion. By body is meant, body without any particular shape, or figure; there being no one common to all animals; without covering, either of hair, or feathers, or scales; nor yet naked; hair, feathers, scales, and nakedfeet, being the distinguishing properties of particular animals, and for that reason left out of the abstract idea. Upon the same account, the spontaneous motion must be neither walking, nor flying, nor creeping; it is nevertheless a motion. But what the motion is, it is not easy to conceive. "I will not affirm," says Dr. Berkeley, "that other people have not this wonderful faculty of abstracting their ideas; but I am confident I have it not myself. I have, indeed, a faculty of imagining, or representing to myself the ideas of things I have perceived, or of variously compounding or dividing them: I can imagine a man with two heads, or the upper parts of a man joined to the body of a horse. I can consider the hand, the eyes, the nose, each by itself, abstracted or separated from the rest of the body. But then, whatever hand or eye I imagine, it must have some particular shape and colour. So again, the idea of a man I frame to myself, must be either of a white, or a black, or a tawney, a straight, or a crooked, a tall, or a low, or a middle-sized man. I cannot by any effort of thought, conceive the abstract idea above described; and it is equally impossible for me to form the abstract idea of motion, distinct from the body moving, and which is neither swift nor slow, curvilinear nor rectilinear. And the like may be said of all other abstract general ideas whatever."

Since all things that exist are only particulars, "Whence," says Mr. Locke, "is it, that we come by general words, 'expulsive of a thousand individuals'? His answer is, terms only become general, by being made the signs of abstract and general ideas; so that the generality of abstract ideas should follow from the reality of general words.—But, according to Dr. Berkeley, a word becomes general, by being made the sign not of an abstract general idea, but of several particular ones, any of which it indiscriminately suggests to the mind.—For example, when I say, that whatever has extension is divisible; the proposition is to be understood of extension in general; not that I must conceive any abstract general idea of extension, which is neither line, surface, nor solid, neither great nor small, &c. To make this more evident, suppose a geometricalian to be demonstrating a method of dividing a line into two equal parts: with this view, he draws, for instance, a black line, an inch long; and this, which in itself is a particular line, is nevertheless, with respect to its signification, general; since it represents all lines whatever; so that what is demonstrated of this one will hold of all others.—And as that particular line becomes general by being made a sign, so does the name line, and the idea of a line in the imagination, either of which, taken absolutely, is particular, by being signs become general likewise; and as the former owes its generality, not to its being the sign of an abstract or general line, but of any or all particular right lines that may possibly exist; so must the latter, both the name and the idea, derive their generality from the same cause, of the various particular lines which each of them indifferently denotes.

But to this reasoning it has been replied, that the universal infills the idea; and not merely in the name as used to signify, and represent the mind, a variety of particular things, referring that which is the immediate object of reflection; because had we no previous fixed notion what the name signifies, we could not know what particular things to apply it to, or assign any reason for applying it to one thing rather than another. All that can be pictured in the imagination, as well as all that we take notice of by our senses, is indeed particular. And whenever any general notions are present in the mind, the imagination, at the same time, is commonly engaged in representing to itself some of the particulars comprehended under them. But it would be a very strange inference from hence, that we have none but particular ideas. As well almost might we conclude, that we have no other notion of any thing than of its name, because they are so appurtenant in our minds, that we cannot separate them; or of the sun, than as a white bright circle such as we see in the heavens, because this idea or phantasm is apt to accompany all our thoughts of it. See Dr. Price's Review of the principal Questions and Difficulties in Morals, p. 43.

Dr. Cudworth observes, that abstract ideas are implied in the cognitive power of the mind; and he pronounces the opinion, that they are only singular ideas annexed to a com-
ABSTRACTION.

Mr. Locke, (Eff. b. iv. c. 7. § 9.) speaking of the difficulty of forming abstract ideas, says: "does it not require some pains and skill to form the general idea of a triangle?" which yet is none of the most abstract and comprehensive; for it must neither be oblique, nor rectangular; neither equilateral, isosceles, nor scaleno; but all, and none of these at once. In effect, it is something imperfect, not that cannot exist; an idea, wherein some parts of several different and inconsistent ideas are put together."

Now, let any man look into his thoughts, and try whether he has, or can attain to an idea of a triangle correspondent to this description.

Dr. Campbell, in his Philosophy of Rhetoric, vol. ii. p. 105. expresses his apprehension, that the bare mention of this hypothesis is equivalent to a confutation of it, since it really confutes itself. He adopts the sentiments of Berkeley on this subject, and will allow to the mind no other power of abstraction, if the term be retained, before that by which a particular idea is regarded, as representing a whole. Mr. Locke, he says, has on former occasions erroneously committed the same opinion: in proof of which he refers to his Essay, book iii. chap. 3. § 17.

In this section Mr. Locke maintains, that not only words but ideas are made signs; and a particular idea is made general, not by any change produced in it (for then it would no longer be the same idea), but by being set up as the representative of many particular things. Universality, he observes, as it belongs not to things, belongs not even to those words and ideas, which are all of them particular in their existence, but general in their signification. Again, the general nature of those ideas is nothing but the capacity they are put into by the understanding of signifying or representing many particulars; and, if possible, more explicitly, the signification they have is nothing but a relation, (no alteration in their essence,) that by the mind of man is added to them. "If such an extraordinary faculty," as abstraction, says Dr. Campbell, (Abf. Dr. p. 110.) "were possible, I cannot for my part conceive what purpose it would serve. An idea hath been defined by some logicians, the form or resemblance of a thing in the mind, and the whole of its power and use in thinking is supposed to arise from an exact conformity to its archetype. What then is the use or power of that idea, to which there neither is, nor can be, any archetype in nature, which is merely a creature of the brain, a monster that bears not the likenesses of anything in the universe."

The late Lord Bolingbroke likewise contended against the existence of abstract ideas. He apprehends that the disputes about abstraction may after all be considered as verbal, and owing to the want of making a proper distinction between ideas and notions, which have been used, he says, both by Mr. Locke and his antagonist the Bishop of Clonmel, as if they were synonymous. "We might avoid the confusion arising from this ambiguity, he prelumes, if we conceived the former to be particular in their nature, and general only by their application; and the latter to be general in their nature, and particular only by their application. In another place he observes, that much confusion and error have arisen from the improper use of the word abstraction. There is a very practicable operation of the mind, by which we are said to abstract ideas, and by which we do, in effect, generalize them in a certain manner, and to a certain degree, by sublating one as representative of many. There is another supposed, but impracticable operation of the mind, by which some philosophers have made themselves and others believe, that they abstract, from a multitude of particular ideas, the idea of one general nature or essence, which is all of them, and none of them; whereas, in truth, though they can define general natures or essences in very clear propositions, they cannot frame an idea of any general nature, which is not a particular idea of that nature. Bolingbroke's Works by Mallet, vol. iii. p. 438. and vol. v. p. 17. &c.

The acute Mr. Hume has also attacked the system of abstraction. He affords, (Essays, vol. ii. p. 165,) that it is unintelligible, and even absurd, to conclude, that the ideas of primary qualifications are obtained by abstraction. An extension, that is neither tangible nor visible, cannot possibly be conceived: and a tangible or visible extension, which is neither hard nor soft, black nor white, is equally beyond the reach of human conception. Let any man try to conceive a triangle in general, which is neither isosceles, nor scalene, nor has any particular length or proportion of sides, and he will soon perceive the absurdity of all the scholastic notions with regard to abstraction and general ideas. Mr. Hume has pursued Berkeley's reasoning to an extent which he himself never proposed, and represented all his arguments as merely hypothetical, because they admit of no answer, and "produce no conviction." -Dr. Reid, in his valuable Essays on the Intellectual Powers of Man, (Ess. v. p. 444,) has discussed the subject of abstraction, and examined the various opinions that have been formed concerning it, in a very diffuse and elaborate manner. This ingenious writer apprehends, that we cannot, with propriety, be said to have abstract and general ideas, either in the popular or philosophical sense of that word. In the former sense, an idea is a thought, or an act of the mind in thinking, or in conceiving any object; and this must be an individual act. In the latter sense, an idea is an image in the mind, or in the brain, which in Mr. Locke's system is the immediate object of thought, and in the system of Berkeley and Hume, the only object of thought; and as he believes there are no such ideas, there can be no abstract general ideas. If they existed, they could not be general, because every thing that really exists is an individual. Universals are neither acts of the mind, nor images in the mind. They cannot be the objects of imagination when the word is taken in its strict and proper sense. We cannot imagine a man, without colour, or stature, or shape. But though Dr. Reid denies the reality of abstract ideas in the sense above stated, he maintains the same doctrine by merely substituting the term conception for idea. As general words are necessary in language, there must, he says, be general conceptions, of which these are the signs; and they take this denomination, not from the act of the mind in conceiving, which is an individual act, but from the object or thing conceived, which is general. Thence general words express either the attributes of things, or the genera and species, into which we divide and subdivide them; and of both these we may have clear and distinct conceptions. As to the operations of the understanding, by which we form these general conceptions, he apprehends that they are the three following; viz. 1. The analysing, or resolving a subject into its known attributes, and giving a name to each attribute, signifying that attribute, and no more. 2. The observing one or more such attributes to be common to many subjects. The first act is by philosophers called abstraction: the second may be called generalising: but both are commonly included under the name of abstraction. We cannot generalise, he says, without some degree of abstraction; but we may abstract without generalising. For what hinders me from attending to the whiteness of the paper before me, without applying that
that colour to any other object. The whiteness of this individual object is an abstract conception; though not a general one, while applied to one individual only. To this reasoning it might be replied, that if whitenefs be separated in his conception of it from the paper, it is no longer the whitenefs of that object; and he must either conceive it as abstracted from all objects, which is impossible, or as pertaining to some other object: and thus neither the quality of whitenefs, nor his conception of it, is abstract and general, but concrete and particular. 3. A third mental operation, by which we form abstract conceptions, is, according to Dr. Reid, the combining into one whole a certain number of those attributes, of which we have formed abstract notions, and giving a name to that combination. It is thus we form abstract notions of the genera and species of things. With regard to abstraction strictly so called, the difficulty of which was acknowledged by Mr. Locke, this author says, "I can perceive nothing in it that is difficult either to be understood or practiced." "What can be more easy," as he proceeds, "than to distinguish the different attributes which we know to belong to a subject? In a man, for instance, to distinguish his size, his complexion, his age, his fortune, his birth, his profession, and twenty other things that belong to him." But in this case, it may be alleged, that though we separate one or more of these attributes from the others in our conception of them, we cannot abstract them from the individual person without transferring them to some other, so that our conceptions will be still concrete and particular. Dr. Reid adds farther, that attributes which are in their nature absolutely inseparable from their subject, and from one another, may be disjoined in our conception. In a body we can distinguish its solidity from its extension, and its weight from both; and in extension we can distinguish length, breadth, and thickness; and yet none of these can be separated from the body, or from one another. But can we conceive solidity, as separated from all extension and weight? Can we conceive solidity or extension, separated from all bodies? Those who cannot do this will still contend that there is no abstraction strictly so called. Without pursuing this ingenious writer's reasoning any farther, or giving in detail his answers to the various objections of Berkeley and Hume, we shall close our abstract of what he says on this subject with the following general conclusions, which he has deduced from his account of abstract and general conceptions. 1. It is by abstraction, he says, that the mind is furnished with all its most simple and most distinct notions. Abstraction analyses the objects of sense, as well as those of memory, and of conciseness. 2. Our most distinct complex notions are formed by compounding the simple notions got by abstraction. 3. Without the powers of abstracting and generalising, it would be impossible to reduce things into any order and method, by dividing them into genera and species. 4. Without these powers there could be no definition, which can only be applied to universals, as no individual can be defined. 5. Without abstract and general notions, there can be neither reasoning nor language. 6. As brute animals shew no signs of being able to distinguish the various attributes of the same subject of being able to class things into genera and species; to define, to reason, or to communicate their thoughts by artificial signs, as men do; "I must think," says this author, "with "Mr. Locke, that they have not the powers of abstracting and generalising; and that, in this particular, nature has made a specific difference between them and the human species." The notion of abstract ideas, which, according to Dr. Berkeley, has contributed to render speculation intricate and perplexed, and to occasion innumerable errors and difficulties in almost all parts of knowledge, led men, in his opinion, first to suppose, that bodies have an existence of their own, exclusively and independently of the mind which perceives them.—Can there be a greater strain of abstraction, says he, than to distinguish the existence of sensible objects from their being perceived, so as to conceive them existing unperceived?—If there were external bodies, he says, it is impossible we should ever come to know it; and if there were not, we might have the very same reasons to think there were that we have now. His principal argument may be reduced to the following syllogism: whatever may be perceived by sense, is an idea; sensible things are immediately perceived by sense; for the proof of which he appeals to experience; therefore sensible things are ideas: and consequently exist only in the mind. See his dialogue between Hylas and Philonous.

Mr. Hume concurs with Dr. Berkeley in denying the existence of matter; and advances a step farther, maintaining that the soul is merely a bundle of perceptions, and that there is nothing in the universe but impressions and ideas.

Some late Scots writers, Doctors Reid, Beattie, and Oswald, with a view of obviating those sceptical inferences, which had been deduced from the principles of Mr. Locke, have, in opposition to those, offered a new system respecting the nature and origin of our ideas, the outlines of which, with remarks, will be inferred under their proper heads, in the course of this work. See Ideas, Intuition, and Common Sense.

We shall only add, that abstracting, on the common system, is no more than generalising; it is making one thing stand for a hundred, by omitting the consideration of the differences between them: it is taking several different, i.e. different combinations, setting aside the peculiarities in each, and considering only what is found alike in all.—Thus it is that I say, I love my friend, love my mistress, love myself, my bottle, my book, my caye, &c.—Not that it is possible, I should have the same perception with respect to so many different sorts of things, things that stand in such different relations to me; but only that there appearing something in them all that bears a resemblance to the rest, in some circumstance or other, I chuse to express all by one name, love.

For if I consider the tendency and effects of them all, I shall find they lead me very different ways, to very different actions; all the analogy there is between them, is a sort of pleasure or satisfaction, arising upon the application of the particular object to its proper organ, or sense.—The abstract idea of love, then, will terminate in the idea of pleasure: but it is certain, there can be no idea of pleasure without a thing pleasant to excite it. Any other abstract idea of pleasure will amount to no more than a view or perception of the circumstances wherewith our pleasures have been attended; but these are mere externals foreign to the pleasurable sensation itself; which nothing but an object applied in such and such a manner can excite.—To suppose an idea of pleasure produced indirectly, by any other than by the proper cause, is as absurd as to suppose an idea of sound, produced without a resonant object. The mind has no power of making any ideas, call them what you will, whether abstrait or concrete, or general, or particular: its activity goes no farther than to the perceiving of such as are presented to it; so that its action is really no other than a degree of passion.

ABSTRACTITIOUS, or ABSTRACTIVE, is applied by some modern Chemists to a spirit drawn from vegetables without fermentation.

ABSTRACT, abstr/itfus, formed of abs, from, and tru. I stru/, denotes something deep, hidden, or far removed from
from the common apprehensions, and more intelligible ways of conceiving; in opposition to what is obvious and palpable.

In this sense Metaphysics is an abstruse science; and many speculations of Mathematicks are likewise abstruse.

ABSORB, Absurdiun, is a term applied to any action or sentiment that thwarts, or goes contrary to some evident truth.

Thus, a proposition would be absurd, that should affirm that two and two make five; or that should deny them to make four.

The Logicians and Mathematicians have a way of proving the truth of a proposition in this indirect manner, by shewing that the contrary is absurd.

This they call Reductio ad absurdam, or arguing ex absurdum.

Absurdity, when applied to actions, is synonymous with ridicules.

ABSORDITY, a kind of error or offence against some evident or generally allowed truth or principle.

The greatest of all absurdities is CONTRADICTION.

This should arise from two species of absurdities—The one absolute, or which is repugnant to the common sense of mankind; the other relative, viz. which contradicts one, or more philosophers, or persons of great weight and authority.

In this sense the doctrine of a vacuum is an absurdity; as being contrary to Aristotle; and that of a plenum, as being contrary to Sir Isaac Newton. In effect, there is scarce one truth of any moment, that is not an absurdity in this sense; as being repugnant to the system of some fects, or party.

As reason conflits in the due use of names and words, absurdity conflits in the abuse of them. Hobbes assigns absurdity as a privilege peculiar to man, and which no other creature is capable of; he adds, that of all men, those called philosophers are most exposed to it. Whence the saying of Cicero, there is nothing to absurd but has been said by a philosopher, nihili tam abjecti nisi patet; quod non dicitur a philosopho. The reason seems to be, that of all men they reason, and discourse most. Yet a nearer and more apposite cause may be assigned, viz. their neglect at setting out, to define the terms they make use of, i.e. to assign the precise idea each is made to represent: which is much like a man's undertaking to number, without knowing the value of the numeral figures; reasoning, according to the author first cited, being no other than computing. Divers absurdities also arose from the wrong connecting of names into propositions; as first, when the names of bodies are applied to accidents; or the names of accidents to bodies; as in that proposition, "faith is infused or in spired:" since nothing is either fusible, or inspirable, but body: and the fame absurdity the Cartesians fall into, when they make extenu to constitute body, &c. Secondly, when the names of accidents inherent in external bodies are attributed to accidents of our own bodies; as when it is said, that colour is in the object, found in the air, &c. Thirdly, when the names of bodies are attributed to words, or conceptions; as is done by those who affirm that there are universal things, that animal is a genus, &c. Fourthly, when the names of accidents are given to words, and propositions; as when it is said, that the definition is the nature of the thing, or a person's command is his will. Fifthly, when in lieu of proper words, metaphors and tropes are made use of; as, the way leads to such a place, the proverb says this or that; which though allowable on ordinary occasions, yet is of mischievous consequence in reasoning and searching after truth. Lastly, when names are taken at random, and used without meaning, as transubstantiation, confutation, entelechy, &c.

He that can avoid these rocks will not easily fall into an absurdity, except in a very long chain of reasoning, when he may be apt to forget some proposition before laid down. Hobbs. Lev. P. i. c. 5. p. 22.

ABSUS, the Egyptian Lotus of Ray. See CASSIA.

ABSYRTIDES, or ABSYRTUS, in Ancient Geography, islands in the Adriatic, on the coast of Illyricum, mentioned by Strabo, Pliny, Mela, and Ptolemy, to which pertain Apuria or Apsyrtum, and Alborm or Absyrnus; so called according to Strabo (tom. i. p. 484.), and Pliny, (tom. i. p. 181.) from Absyrnus, Medea's brother, who was slain there. They are separated by a channel, and are now called Cherfo and Osfer.

ABSYRTUS, in Mythology, the son of Octa and Hypsea, and brother of Medea. When Medea ran away with Jason, whom she stilled in carrying off the golden fleece, he was pursued by her father; but in order to retard his progress, the tore Absyrnus in pieces, and drew his limbs in the way.

ABTHANES, in History, a title of honour anciently used in Scotland, denoting the high order of thanes, or king's minislers, in contradiction to the lower, called underthanes.

ABUBEKER, or Abu Beer, i.e. the father of the girl or virgin, viz. Ayeha, who was of this description when Mahomet married her, the first caliph, and successor of Mahomet. His original name was Abdal Abi, the servant of the Cave, denoting his piety; which name was changed by Mahomet on his conversion, into Abdal Abi, the servant of God; and on the prophet's marriage with his daughter, he assumed the appellation of Abubekeer. He was eminently useful to this impositor at the commencement of his undertaking, as he vouched for his veracity in every thing he related concerning his revelations, and his nocturnal journey to heaven; and very much exerted himself in augmenting the number of his followers. On this account the prophet gave him the surname of Al Ceddik, which denotes the faithful witness, and the appellation Atik, or preferred, &c. favored from hell-fire, thus intimating that he was one of the elect. At the time of Mahomet's death, two powerful parties, called the Mohajerin and the Anfars, claimed the right of nominating his successor. The former founded their pretensions on their having attended the prophet in his flight to Medina, and declared themselves in his favour before any of the other Arab's joined him; whilst the latter pleaded, that they supported him when he was expelled his native city, and enabled him to surmount opposition, when he and his followers were in a state of perplexion. At length, however, by the interpolation of Omar, they concurred in the election of Abu Beer, A. D. 632. As many of the Arabs had renounced their old religion, and returned to paganism, Judaism, or Christianity, towards the close of Mahomet's life, and after his death, they were unwilling to pay the customary tribute which he exacted of his followers, and made attempts for throwing off the yoke which he had imposed upon them. Abu Beer's first attention was engaged in reducing these rebels, whom he defeated, and whose children he made slaves. This service was conducted by Khaled, or Califd, an excellent general; who afterwards by his conduct and bravery conquered Syria, and greatly contributed to the establishment of the Mahometan religion and policy. On the day, however, of the reduction of Damascus, Abu Beer died, in the 15th year of the Hegira, hav-
ing attained the age of 63, and reigned only two years and three months. A little time before he expired he made his will, and appointed Omar to his successor. He dictated it to his secretary in the following terms: "In the name of the most merciful God. This is the testament of Abdallah Ebn Abu Kharafa, when he was in the full hour of this world, and the full of the next: an hour in which the infidel shall believe, the wicked profaner be assured of the reality of those things that he denied, and the liar speak the truth. I appoint Omar Ebn Al Khattab my successor: therefore hearken to him and obey him. If he acts right he will answer the opinion I have always entertained of him; if otherwise, he must be accountable for his own conduct. My intention herein is good, but I cannot foresee future events. However, those who do ill shall hereafter be made fully sensible of the consequences of their behaviour. Fare ye well, and may ye always be attended by the divine mercy and benediction." Before he expired, he prayed God to bless the choice he had made; to inspire the Mo-mens with sentiments of Concord and unanimity; to render their affairs prosperous and flourishing; and to enable them to propagate the doctrines of the Koran in the most effectual manner, as by the prophet Mahomet, in his last moments, they had been most strictly enjoined. Among other sayings of Abu Beer that are recorded, the following are worthy of notice: "Good actions are a guard against the blows of adversity;" and "Death is the end of all things after it, and the end of all things before it." Such was the liberality of his disposition, that on the Friday of each week, he distributed the residue of his own and the public money, after appropriating a very small sum to his own maintenance; first, to the most worthy, and then to the most indigent, of the Mo-mens. Gibbon's Hist. vol. ix. 358. 8vo.

ABUCARAS, Theodore, was bishop of Charre, or Haran in Mesopotamia, and lived in the eighth century. At first he adhered to the party of Photius, and in connection with Zachary, bishop of Chalendon, undertook an embassy to the emperor Lewis II. for the purpose of presenting Photius's book against pope Nicholas, and inducing him to throw off the papal yoke. He afterwards abandoned the interest of Photius, and was restored, after humiliating submission, to his place in the council of Constantinople, from which he had been excluded. Several treatises bearing the name of Abucaras, written against Jews, Mahometans, and Heretics, have been collected by Gretzer, and published in 4to. at Ingollstadt, in 1605. Another treatise by Abucaras, intitul'd, De Unione & Incarnatione, was found by Mr. Arnold in the Bodleian library, and published at Paris in 1683, in 8vo. Some have doubted whether Abucaras, the friend of Photius, and the author of these treatises, be the same person. Bayle.

ABUCATUA, in Ichthyology, the name given by Mare-grave to the Zeux gallus of Linnaeus.

ABUCCO, Abuco, or Abuuchi, a weight used in the kingdom of Pegu. One abucco is twelve tseccals and a half; two abuccos make an agarra, which is also called giro; two giri make half a bizza; and a bizza weighs a hundred tseccals; that is, two pounds and five ounces the heavy weight, or three pounds nine ounces light weight of Venice.

ABUDHAHER, or Abu Thamer, succeeded his brother Abu safd, in the 311th year of the Hegira, at the age of eighteen, as chief of the sect of the Karmathians; and proceeded with a large army to Balsora, which they took and pillaged. The next year he intercepted and plundered a caravan returning from Mecca to Bagdad; and having been refused the sovereignty of Baffora, he pillaged Cufa in the following year, and put many of its inhabitants to the sword. He afterwards threatened Bagdad, but was obliged to retreat. However, in the 316th year of the Hegira, he seized the towns of Rahaba and Karkisfa in Mesopotamia. In the 317th year, he had war with Mecca, plundered the pilgrims and the inhabitants, killed 73,000 of whom 17,000 were murdered within the walls of the Caiba; and having procured this holy place, he carried off the black stone, which remained in the custody of the Karmathians for twenty-two years; but finding that the temple was still venerated and restored to by pilgrims, they restored it. Abudhaher ridiculed the Mahometan religion, and insulted its votaries; reproaching them with the folly of calling the edifice at Mecca God's house, which he was allowed to profane, without being destroyed by the thunder of the Almighty. Six years after these outrages he made a treaty with the Caliph Al Radi, who granted him an annual tribute of 1,000,000 dinars, on condition of his pernitting the pilgrims to pass to Mecca without molestation. This chief reigned at Hajar in Yemen, where he built a palace, and lived till the year of Chrif 953, in the peaceable possession of a large territory. Bayle. Mod. Univ. Hist. vol. ii. p. 311, &c.

ABU JAAFAR AL TABARI, an Imam of great piety, as well as of very extensive reading and erudition, was born at Amu, or Amol, the capital of Tabreez, whence his name, in the year of the Hegira 224; and though he was a fireuous defender of the koran, he was confuted at Bagdad as a heretic or fiirite. His work, intitul'd, Al Tarikh Al Tabari, is held in high esteem, and considered as the basis of all the other histories of the Mo-mens. What we now have is only an abridgment of a much larger work. It began with the creation of the world, and continued, according to Abulfedaa, to the year of the Hegira 502; or, as others say, to the time of the author's death, in the year 310. The Tarikh was translated into Peric and Turkish, and continued by different writers to the year of the Hegira 531. Mr. Ockley says, that an imperfect MS. copy of it, in Arabic, is preferred in the Bodleian library at Oxford. Mod. Univ. Hist. vol. ii. p. 309.

ABU KEBIS, Sir Ashlan.

A BULFARAGIUS, or Abul Farai, or Abulpharagius, Gregory, in Biography, for to Aaron, a Christian physician, was born in 1226, in the city of Malatia, near the Source of the Euphrates, in Armenia. He practiced physic with success, but was more distinguished by his study of the Greek, Syrias, and Arabic languages, as well as philosophy and divinity. The commendations of his contemporaries are dictated in the style of the highest panegyric; and he is intitled, the king of the learned, the most excellent of those who excelled, the example of his times, the phoenix of his age, the glory of the wife, and the crown of the virtuous. He wrote a history in Arabic, divided into ten dynasties, which is an epitome of universal history, from the creation of the world to his own time, and which does honour to his memory. The parts relating to the Saracens, Tartar Mogoils, and the conquests of Jenghis Khan, are the most valuable. It was published with a Latin translation, in two small quartos, at Oxford, in 1655, by Dr. Pococke, who annexed to it a brief continuation relating to the history of the eastern princes. He had, in 1656, published an extract from this work, intitul'd, "Specimen Hist. Arabum," &c. Abulfaragius was ordained bishop of Cuba at twenty years of age, by Ignatius, the patriarch of the Jacobites; and, about the year 1266, he was elected their private in the east; which dignity he possessed till his death, in 1286, which happened at the time when he is said to have predicted,
predicted, and expected it. Considering the age in which he lived, it is not wonderful that miracles were ascribed to him; but it is needless to record them in this place. Abulfaragius wrote about 30 tracts, besides the history above mentioned, which are recited by Al-Biruni. The learned Poecoke vindicates him from the charge of having renounced Chirilianity. There was another Abulfaragius, surnamed Abdallah Ebn Attiba, who died A. D. 1043. He was a Nestorian monk, a learned man, and a philosopher. He wrote a commentary on the Old and New Testament, in Arabic: he also explained the works of Aristote, and removed the Nestorian patriarchs for their neglect of ecclesiastical learning.

**ABUL FAZL, i. e. the father of excellence, the title which was given to the secretary and vizier of the Mogul emperor Akbar. He was deemed the most learned and best writer in the East. He was murdered by order of Sultan Schim, on suspicion of his having occasioned a misunderstanding between him and the emperor his father. His death was much lamented by Akbar, and many others, who had any regard for literature. He wrote a history of the Mogul emperors, which he continued to the 38th year of Akbar's reign, A. D. 1594. His official correspondence formed three volumes, and was much esteemed. Thafer's Kuli Khan, p. 11.

**ABULFEIDA, ISMAEL, prince of Hamah, a city of Syria, was born in the year of the Hegira 672, A. D. 1273, and was the sixth in lineal descent from Ayub or Job, the father of the famous Saladin. He was a lover of study, and particularly of geography, which may be inferred from a work, intitled, "Chorafelie & Mawara-nahze, h. e. Regio-

**nnum extra flavium Oxnem descriptio, ex tabulis Abulfedae Ismaelis, Principis Hamah." It was printed in London in 1620, by our learned countryman John Greaves, who has added to the Arabic original a Latin translation, with a preface, informing us that he confined five MSS. At the conclusion of this work it is said to have been finished in the 721st year of the Hegira, or A. D. 1321. The tables are given in the order of the climates, with the degrees of longitude and latitude. Abulfeda is said to have discovered the true longitude of the Caliphs' court, concerning which Procliemy was mistaken. A new edition of this work was published at Oxford in 1712, by M. Gagnier, in the third volume of Hudson's "Geographie veteris Scriptores Graeci minoris;" and another at London, in 1732, fol. Abulfeda wrote other works, which manifested his general literature; for he is said to have been acquainted with jurisprudence, phyfie, philology, saltology, history, and poetry, as well as geography. His "General History," from the beginning of the world to his own time, was continued to the year 750, or A. D. 1350. He also wrote "A Short system of the Mohammedan civil law;" "A Treatise of Physic;" and some poems. He is also supposed to be the author of the "Al-antonomical Tables," of which there is a copy in the Bodleian library. His "Life of Mahomet," was published in Arabic and Latin, at Oxford in 1723; and his treatise of the "Life and Actions of Saladin," was printed, with a Latin translation, at Leyden, in 1732, fol.

**ABULFEIDA was no less a military man, than a fluent. He served under his father in several expeditions, and he was present at the forming of Trupoli, A. D. 1289; and at the capture of Acca or Ptolemais, A. D. 1291, as well as on other occasions, when he distinguished himself, by his skill and valour. He died about the 75th year of the Hegira, A. D. 1332. We are cautioned by the editors of the General Dictionary from confounding Abulfeda with Ismael, surnamed Shakinsalah, the compiler also of a General History, which is mostly transcribed verbatim from the work of that prince.

**ABULGHAZI, BATATORI, khan of the Tartars, was born in the city of Urga, capital of the country of Karazm, in the year of the Hegira 1014, A. D. 1605. He was descended both by his father's and mother's side, in a direct line from Zingsik Khan, or Jenghizkhan. After experiencing many misfortunes in early life, he became sovereign of Karazm, in the year of the Hegira 1054, and having reigned twenty years, and by his courage and conduct rendered himself formidable to his neighbours, he resigned the throne to his son some time before his death, in order to devote the remainder of his life to the service of God. In his retreat he wrote the famous genealogical history of the Turks, but being prevented by his death, in the year 1074 of the Hegira, from finishing it, he left it in charge with his son and successor to complete it, which was done in two years afterwards. It is written in the Mogul, or Turkish language, and divided into nine parts; the first treat of the khans and tribes descended from Turk, the son of Japhet, to the time of Jenghizkhan; the third relates the life and actions of that conqueror; the fifth relates those of his sons and successors in the ninth treat of the khans of Karazm to the death of the author. This history was procured by Straulkeng, while prisoner in Siberia, and has been translated into Russian, German, French, and English. As this book is one of the chief funds which afford materials for the history of the Turks and Tartars, it will not be improper to mention the authority on which it is founded. The grandson of Jenghizkhan, being desirous of preserving the memory of the Mogul tribes, and the signal exploits of his ancestors, sent a nobleman, skilled in the Mogul language, into Tartary, in order to collect materials for this purpose. At his return his memoirs were digested, under his own inspection and arrangement, into a work, which consisted of three folio volumes, and was finished in the year of the Hegira 702. The first volume is in the Library at Paris, and was translated by De la Croix, the son, but not published. It was chiefly from this history that Abulgazi extracted his work, excepting that part which relates to the Ubecks of Great Bukhara and Karazm. A French translation appeared at Leyden in 1726, 12mo. Mod. Un. Hist. v. iii. p. 233.

**ABUL OLA AHMED, one of the most celebrated of all the Arabian poets, was born at Maara, a town of Syria, A. D. 973. He left his fight by the small-pox, at three years of age; at forty-five he left off the use of animal food, in conformity to the tenets of the Brahins, and also of the eggs and milk, and lived only on vegetables. He died in 1057. He was not esteemed by the orthodox, as a found Muffulman, for one of his sayings was, "The Chri-

**"tians wander here and there in their paths, and the Maho-

**"nets are entirely out of the way." Another of his apothegms is, "The world is divided between two forts of persons, of whom some have fevere without religion, others without life." The inscription which he order-

**ed for his tomb confirmed the fulsion of his orthodoxy: "This crime did my father commit against me, but I have not committed the same again." Gen. Dict.

**ABU MOSLEM, a governor of Khurasan in the second century of the Hegira, who, A. D. 747, caused the dignity of caliph to pass from the race of the Ommiades to the family of Abbas; and who, in accomplishing and maintaining this revolution, is said to have killed 600,000 perons. Notwithstanding the services which he had rendered to Al-

**manor, this caliph, A. D. 759, ordered him to private-
ABU

By affinimated, as some say: or, as others report, to be thrown into the Tigris. His character has been variously repreffed by different writers. Some fay, that he was a fierce brutal ftorder: and by others, he is defcribed as dif- erect and merciful. Some extol his acquaintance with the poets of the courfey, and with the moral precepts of his re- ligion; and others degrade his character as a glutton and fcanfuiit. Bayle fays, that he was added to magic, and of a ftel similar to that of Spinoza. Of his wives he was fo jealous, that he confined them in a cuffle, to which none besides himself had access, and where they were fupplied with provisions through the windows. Bayle. Mod. Un. Hift. vol. ii. p. 124, &c.

ABUNA, among the Chriftian Arabs, is the title or ap- pellation of a religious character.

The word, which is Arabic, is fometimes alfo written aboua, awbauna, and by some abuana, or abonna; it literally denotes—our father, and is more particularly used for the archbishop or metropolitian of the Abyssinian church. Fabr. Lux. Evang. c. 45. Ludolf. Hift. Ethiop. lib. iii. c. 7.

ABUNDANCE. See ABUNDANTIA.

ABUNDANT Numbers, are those whole aliquot parts added together, excefed the number itself whereof they are parts.

Thus the number 12 is abundant, its aliquot parts, 1, 2, 3, 4, and 6, amounting to 16. In oppofition to abundant numbers land deficient ones.

ABUNDANTION, in Lexicon, is that which includes more marks and characters than are neceffary to diftinguifh it from others.

Thus, we may be faved to give an abundant notion of a rectilinear triangle, when we defcribe it as a fpaces terminated by three right lines, and containing three angles. Inasmuch as the number of its angles is determined by that of its fides; fo that the bare mention of its three fides was fufficient to have defined it.

ABUNDANTIA, in Mythology, a heathen divinity, re- pefted on ancient monuments under the figure of a woman with a pleafing aspect, crowned with garlands of flowers, pouring all forts of fruit out of that which he holds in her right hand, and fattering grain with her left, taken pro- mcifuous from a flieaf of corn. On a medal of Trajan, she is repreffed with two cornucopias.

ABUNOWAS, in Geography, a celebrated Arabian poet, who was born in the city of Bagia, in 762, left feveral works collected by different perfons, and died A.D. 810.

ABU OBEIDAH, one of the companions of Mahomet, who was appointed by Abubeker to the supreme command in Syria, and afterwards fuperfeded by Caled, under whom he ferved at the famous fiage of Damafcus. He reftrained the violence of Caled on this occafion, and obtained leave for the citizens to capitulate, and for the chriftians to depart with their effects. Omar, on his accession, reftored Abu Obeidah to the chief command, and Caled fubmitted to ferve under him. He took Balaab, Emefia, and Jerufalem; and affumning the government of northern Syria, he took Aleppo and Antioch. Whilft he was purfuing his conquests in Pafhine, a grievous pelfidence proved fatal to many of the Mahometan officers, and also to Abu Obeidah, who died A.D. 639, Hegira 19; which year was called the year of deftruction. The civil and moral virtues of this commander are more diftinguifhed than his military talents; but he fucceeded in confequence of the impression made upon the minds of his enemies by his eloquence and good faith. Mod. Un. Hift. vol. i. p. 215; &c.

ABUS, in Ancient Geography, a river of Britain, formed VOL. I.

by the confluence of the Ure, the Derwent, Trent, &c. falling into the German Sea between Yorkshire and Lincolnshire, and forming the mouth of the Humber. See also ABA.

ABU SAID, in History, fultan of the Moguls, succeeded his father Aljan, at the age of twelve, A.D. 1317. He died in 1335, at Sultanis, where he was crowned, and which was the place of his usual refidence. His valor was fo diftinguifhed, that he was called Dahander, or bravour. Having fallen in love with the daughter of Emir Juban, who was married to the Emir Haffan, and who was deemed the greatest beauty in Asia; and the father resifling to confent to her divorce from her husband, Abu Said conceived a pre- judice againft him, which terminated in his death. Haffan, however, acquiefced in a divorce, and fent her to the fultan, on whom she obtained a great accendance. Abu Said was the left monarch of the race of Jenghizkhan; and after his death, that happened in the year in which Tamerlane was born, the empire was dismembered, and became a scene of blood and defolation. Gen. Diet.

ABUSCHEHH, in Geography. See BUSHEHR.

ABUSE, compounded of ab, from, and yusa, use, an ir- regular use of a thing, or the introducing of something con- trary to the true intention thereof.

An Agramm, to apply a word abusively, or in an abusive fence, is to misapply, or pervert its meaning.

A permutation of benefices, without the confent of the bishop, is deemed abusive, and consequently null.

ABUSINA, See ABERSPERG.

ABU TEMAM, in Biography, sprung from an Arabian tribe, furnamed Tay, and confidered as the prince of the Ar- abian poets, was born in the 1oth year of the Hegira, A.D. 859, or as others fay, in 188, or 192 Heg. i.e. A. D. 853, or 857; or in 172 Heg. i.e. A. D. 788, at Jaffem, a little town situated between Damofcus and Tberias. He was educated in Egypt, and died at Mawfel, near the spot where ancient Nineveh flourished, in the 23d year of the Hegira, A.D. 845, or in 228 or 232 Heg. i.e. A. D. 842, or 846. His poetical compositions were collected with thofe of others, into a volume, and intitled Al Hamofab. Having written an elegy on the death of another, the following eulo- gium was given Abu Temam:

The man whose virtues thus affend the sky,

Prais'd (mighty Bard) by thee, can never die. Gen. Diet.

ABUTILO, in Botany, the trivial name of feveral spe- cies of the Sida. See also Hibiscus, Melochia, Malva, and Napea.

ABUTTALS, among Law-writers, denote the bu- ttings or boudnings of a piece of land; expressing on what other lands, highways, or the like, the feveral extremes thereof do abut, or terminate. In this fence the word is fometimes alfo written corruptly abuttals or abutals.—In old surveys, we often find them called haUlands. Abuttals amount to the fame with what Latin writers call capita; Marcullus, froniis; the French, bontes. In Coke, the plaintiff is faid to fail in his abuttals, that is, in fettling forth how the land is bounded.

ABUTUA, in Geography, a kingdom in the south of Africa, to the north of the country of the Hottentots, and adjoining to the province of Ohila, which is faid to be rich in gold mines.

ABYDENUS, in Biography, a celebrated historian, au- thor of the history of the Chaldeans and Assyrians, of which only fome fragments have been transmitted to us by Eufchius, in his Preparatio Evangelica, Cyrilus, and Syncellus; which have been illustrated with feveral notes by Scaliger in his book De Emendatione Temporum.

ABYDON.
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ABYDON. See Abydon.

ABYDOS, in Ancient Geography, a town built by the Milesians, in Asia, on the Hellespont, where, according to L. Bruin (Voyage au Levant), the freight is only half a mile, other freight two miles wide, opposite to Selin on the European side; both of which, according to some geographers, are not called the Dardanelles; but others say, that Selin was much nearer the Propontis than Abydos; and Strabo, (l. xiii. p. 465,) reckons 3720 passes from the port of Abydos to that of Selin. Abydos was situated midway between Lampacus and Bium, and was famous for Xerxes's bridge, mentioned by Herodotus, l. vii. c. 34.; and by Lucan, Phar. lib. ii. v. 672.; also for the loves of Leander and Hero, recorded by Micaeus and others, and celebrated for its oysters by Virgil and Ennius. The inhabitants were effeminate, and also addicted, according to Stephanus, of the Castal fountain, to calumny; whence the proverb, Ne temere Abydon calumine, when we would caution against danger. This city was formerly very important, as it commanded the freights, and made those who were poached of it masters of the communication between the Euxine sea and the Archipelago. It was defended by its inhabitants with great courage and obstinacy against the attack of Philip of Macedon, but at length surrendered amidst the horrors of almost universal slaughter, A. M. 3803. Ant. J. C. 201. Fifty of the citizens were compelled to take an oath, in the presence of all the inhabitants, that when they saw the enemy march on the inward wall, they would kill the men and children, set fire to the galleries laden with their effects, and throw into the sea all their gold and silver and, then, in the presence of the priests, they took another oath, either to conquer or die sword in hand. After the surrender of the city, this dreadful resolution was executed to such an extent, that the individuals of every family killed one another, and none escaped but those who by violent restraint were prevented from destroying themselves. Abydos was taken by the Turks, through the treachery of the governor's daughter, in the year 1352.

ABYDUS, an inland town of the Thasians in Upper Egypt, between Ptolemais and Diospolis Parva, towards Syene, famous for the palace of Memnon and the magnificent temple of Osiris built by Imaundes, into which no fingers or dancers were allowed to enter. Here the Egyptians revered the oracle of the God Besa, which was one of the most ancient oracles of Egypt, and famous even in the time of the emperor Constantius. Strabo, vol. ii. p. 1167-1169. Pliny, l. v. c. 9. Stephanus (Urb. vol. i. p. 94) says, that it was a colony of Milesians. The city, reduced to a village, under the empire of Augustus, presents in our time nothing but a heap of ruins without inhabitants; about three miles well of the Nile, in the place, as Pococke (Descrip. Eait. p. 53.) conjectures, where the present village El-Derbi is situated, but to the well of these ruins is still found the celebrated monument of Imaundes. The entrance is under a portico, 62 feet high, and supported by two rows of masy columns. This leads into a temple 300 feet long, and 145 wide. There are several other spacious apartments, which communicate with one another, both by passages and stair-cases. The solidity of the edifice, the huge masses of marble which compose it, and the hieroglyphics that cover the walls, evidently testify that it is a work of the ancient Egyptians. In the multitude of human figures, which are intermixed with those of other animals, there may be discovered women fackling their children, and men presenting offerings to Venus. There are also the divinities of India, such as they are represented in the temples of Hindostan. Six lions' heads, placed on the two sides of the temple, serve as spouts to carry off the water. The stair-case is formed of blocks inlaid in the wall, and projecting fix feet from it, so that being supported only at one end, they appear to be suspended in the air. The walls, roof, and columns of this stupendous edifice, have suffered nothing from the injuries of time; and its solidity will refit the natural decay of many ages. Except the colossal figures, whose heads serve as a ornament to the capitals of the columns, and which are sculptured in relief, the other hieroglyphics, which cover the inside, are carved in stone. To the left of the great building, there is another much smaller, with an altar at the bottom of it, which was probably the sanctuary of the temple of Osiris. Savary has minutely described this structure in his letters on Egypt, vol. ii. p. 5 & c.

ABYLA. One of Hercules's pillars, on the African side, called by the Spaniards Sierra de las Monas, or against Calpe, in Spain, the other pillar. These were supposed to have been formerly joined, but separated by Hercules, in order to make an entrance into the sea, now called the Mediterranean. This, according to Pliny, (Proem. iii. 2.) was the limit of the labours of Hercules. The Hebrew בָּבֶל, denotes a thick cloud, and also a column, and might therefore be applied to a high mountain, or to the pillar of Hercules. See Bochart. Oper. tom. i. p. 731-733. Edit. Vulcm. See the other authors Strabo, Mela, and Ptolemy, cited by Cellarius, tom. ii. p. 136.

ABYLA. See Abila.

ABYO, or ABYUO, in Geography, one of the Philippine islands, in the East Indies, between Mindanao and Luzon, where the Spaniards have a fort. E. long. 122° 15'. N. lat. 10° 0'.

ABYSS, in a general sense, denotes something profound, and, as it were, bottomless. The word is originally Greek, αἰβώος: compound of the privative αὐτός, and εἴβω, bottom; q. d. without a bottom.

ABYSS, in a more particular sense, denotes a deep mafs, or fund of waters. In this sense the word is particularly used, in the Septuagint, for the water which God created at the beginning with the earth, which encompassed it round, and which our translators render by the deep. Thus it is that darkness is said to have been on the face of the abyss.

ABYSS is also used for an immense cavern in the earth, where God collected all those waters on the third day; which, in our version is rendered the deep, and elsewhere, the great deep.

Dr. Woodward has made several observations and conjectures with reference to this great abyss, in his Natural History of the Earth. He afferts, that there is a vast collection of waters enclosed in the bowls of the earth; constituting a huge orb in the interior or central part of it; and over the surface of this water he supposes the terrestrial flata to be expanded. This, according to him, is what Moses calls the great deep, and what most authors render the great abyss.

The water of this vast abyss, he alleges, communicates with that of the ocean, by means of certain hiatuses, or chains passing betwixt it and the bottom of the ocean: and this and the abyss he supposes to have one common centre, around which the water of both is placed; but so that the ordinary surface of the abyss is not level with that of the ocean, nor at so great a distance from the centre, as the other, it being, for the most part, restrained and depressed by the flata of earth lying upon it; but wherever those flata are broken, or are so lax and porous, that water can
can pervade them, there the water of the abyss ascends, fills up all the clefts and fissures into which it can get admittance; and saturates all the interstices and pores of the earth, stone or other matter, all round the globe, quite up to the level of the ocean.

The existence of an abyss or receptacle of subterraneous waters, is controverted by Camerarius, (Diff. Taur. Act. Erud. Sup. tom. vi. p. 244.) and defended by Dr. Woodward, chiefly by two arguments; the first, drawn from the vast quantity of water, which covered the earth in the time of the deluge; the second, from the consideration of earthquakes, which he endeavours to show are occasioned by the violence of the waters in this abyss. A great part of the terrestrial globe has been frequently shaken at the same moment; which argues, that the waters, which were the occasion thereof, were co-extensive with that part of the globe. There are even instances of universal earthquakes; which show that the whole abyss must have been agitated: for so general an effect must have been produced by as general a cause; and that cause can be nothing but the subterraneous abyss.

This abyss is no useless thing; when once established, it serves to solve several difficult phenomena; as the origin of springs and rivers; the level maintained in the surface of different fers, and their not overflowing their banks. To the clefts emitted from this abyss come even attribute all the diversities of weather, and changes in our atmosphere; and, what is more, the origin of every thing in the earth; or in its surface. Dr. Woodward has an epistle on the economy of the great abyss hid in the bowels of the earth, and the perpetual communication between it and the atmosphere. Ray, (Physico-Theological Discourses, p. 76. ed. 4.) and other authors, ancient as well as modern, suppose a communication between the Cappian sea and the ocean, by means of a subterraneous abyss: and to this they attribute it, that the Cappian does not overflow, notwithstanding the great number of large rivers it receives; of which Klappe reckons above fifty, in the compass of sixty miles. But the daily evaporation may be sufficient for this purpose. See Evaporation, Sea, and Spring.—The different arguments concerning this subject, are collected by Cockerum in his Inquiry into the truth and certainty of the Mosiacal deluge, p. 271. See Deluge, Earth, and Volcano.

Abyss is also used to denote the cavernous belly of a hollow mountain.

In which sense Mr. Tournefort describes the abyss of Mount Ararat. This, and similar gulphs, or precipices in mountains, M. Buffon, and others, suppose to be the craters of extinguished volcanoes.

Abyss is also used to denote hell. In which sense the word is synonimous with what is otherwise called Barathrum, Erebus, and Tartarus: in the English Bible, the bottomless pit.

Abyss is more particularly used, in Antiquity, to denote the temple of Phrephine.

It was thus called on account of the immense fund of gold and riches deposited there; some fay 'ill under ground.

Abyss is also used in Heraldry, to denote the centre of an Escutcheon.

In which sense, a thing is said to be borne in abyss, en abyss, when placed in the middle of the shield, clear from any other bearing; he bears azure, fleur de lys, in abyss. Colombiere.

Abyss is also used metaphorically, for a thing not to be known or comprehended, on account of its immense extent, or profundity.

In which sense it coincides with secret, ininteratable, incomprehensible, &c.—The judgments of God are called a great abyss.

Abyss, in Hydrography, is synonymous with Gulph.

Abyssinia, or, as it is sometimes called, Abassia, Abyssinian, and Upper Ethiopia, in Geography and History, an empire of Africa, situated in the Torrid Zone, and mostly comprehended between 8° and 16° N. lat. and 44° and 40° E. long. As to the etymology of this name, some have sought for it in the fruitful spots amongst rugged deserts with which the country abounds, and which the Egyptians call abasis; and others have traced it to Abasa, the capital of the kingdom of Adel, whose monarchs were once masters of Abyssinia; but Ludolphus, and many who have adopted his opinion, ascribe the origin of the appellation to the Arabic Habkis, which has the same meaning with the Latin Cenitra, and signifies a number of distinct people meeting together accidentally in one place. This etymology, it is alleged, corresponds with the manner in which this country was originally inhabited. For the appellation of Prior or Presbyter John's empire, which the Portuguese gave to this country, there is no sufficient foundation, as there was no peron of this denomination that was ever known in Abyssinia. See Peters John.—The imaginary limits of this country have been erroneously extended by ancient geographers far beyond the equatorial line, and its real boundaries have been in later times very much reduced by the invasion of a barbarous people, denominated Gallus, of whom we shall give an account under that article. It is at present bounded on the N. by the kingdom of Sennaar, on the E. and N. E. by the Red Sea, on the S. by the Gallus, and a vall chain of mountains extending with little interruption from 34° to 44° E. long. and between 8° and 9° N. lat. and on the S. E. by the kingdom of Adel, and on the W. by the Nile, and some adjacent provinces. But its boundaries have suffered many irritations and encroachments, that they are not easily ascertained.

At the time of Lobo's mission, in 1624, it extended from the Red Sea to the kingdom of Congo, and from Egypt to the Indian Sea, containing forty provinces. At Maluah, i.e. on the coast of the Red Sea, lays Mr. Bruce, begins an imaginary division of Abyssinia, into two parts; the first is called Tigré, between the Red Sea and the river Tacazze; the second is Amhara, between that river and the Nile, wellward, where it bounds the Gallus. But this division respects language, rather than territory; and it is, in neither view of it, sufficiently precise and determinate. The provinces now comprehended under the empire of Abyssinia are the following; viz. Masfah; Tigre; Sire; Senen; Waldubba; Begemder; bordering upon Angot, which is almost wholly conquered by the Gallus; Amhara; and between the rivers Gezen and Samba, a low, unhealthy, but fertile province, called Walakta; and to the S. of the latter the Kifahr Shoa; Gogam; Danot; Maftah; the province of the Agowa; Dembe on the north of Gojdar, and Waggora, a small province on the call, which are altogether town with wheat, and are the granaries of Abyssinia; and to the south of Dembea, Kuara. There are many other small provinces which are occasionally annexed, and sometimes separated, such as Gnejque to the east of Kuara; Waldubba, between the rivers Guanze and Angrab; Tzegadé and Walkayt on the west of Waldubba; Abergali and Schaw, near Begemder; Tumban, Dobas, Giannemara, Bar, and Engare, in the neighbourhood of Tigre, &c. Such was the rate of the country at the time when Mr. Bruce visited it. These L 2 provinces
provinces form one empire, subject to a monarchy, hereditary in one family, but elective in that line, and disputatious; of which the capital was formerly Axum, but is now Gondar.

The surface of this country is generally rugged and mountainous; it abounds with forests and morasses; and it is also interlaced with many fertile valleys and plains, that are adapted both to丈夫 and cattle breeds. The rivers of Abyssinia, which are numerous and large, contribute very much to its fertility. Besides the Nile, which has its source in Gebeh, an elevated district of this country, there are also the Tacezzé, the Kibber, or as the Portuguese call it, Zebbe, which lies beyond the extent of Abyssinia, as has been above alluded to, the Mareb, the Hoax or Hawash, the Coror, which rises in Agout and empties itself into the Tacezzé, the Anguea and Lidda, which form branches of the March, the Andona, which rises near the source of the Tacezzé, is continued under the name of the Hanazo, through the kingdom of Damaro, and discharges itself near the bay of Zeyla, the Bahllo, Loha, Ghefta, Samba, Jema, Roma, Bolo, Rahad, and Dender, which, rising in provinces bordering on the Nile, empty themselves into that river; the Angah, Lakel, and Guanque, which flow into the Tacezzé, &c. The principal collection of water in this country, is the lake of Taza, 9, as it is generally called, the lake or sea of Dembba. The climate of Abyssinia, though, like other parts of the torrid zone, it was formerly thought to be uninhabit-able, is not only tolerable, but in general temperate and healthy. In this respect, however, the uneven surface of the country exposes different situations to the effects of heat and cold, of dryness and moisture, and of a free circulation or stagnation of the atmosphere in very various degrees. On the mountains, and in the higher parts of the country, the sky is clear and serene, the air is cool and refreshing, and the people are healthy and sprightly; whilst those who live in some of the valleys, in the vicinity of marshes, and in sandy deserts, cannot but experience the pernicious influence of excessive heat, and of a moist, stagnant, and suffocating air; so that the climate depends upon soil and situation as much as upon the latitude; and therefore no description of it will equally suit the several provinces. Mr. Bruce (Travels, vol. iii. p. 662.) observes, that on the highest mountain of the ridge called Lamalmon, the thermometer stood at 32° in the depth of winter, the wind being N. W. clear and cold, but attended only with hoar frost. This, he adds, vanished, into dew after a quarter of an hour’s sun; nor did he ever see any sign of congelation upon the water upon the top of that, or any other hill. The barometer stood at 19° 5' at noon of the same day, and the therm. was at 78°. He observed hail to lie for three hours in the forenoon on the mountains of Amid Amid. From an examination of Mr. Bruce’s register of the barometer and thermometer, &c. kept at Gondar, from February 19, 1770, to May 31, 1774, it appears, that the greatest height of the barometer was 22° 11' 4", on April 29, at 6° 9' M. the therm. being 65°, and wind S. The hail height was 20° 1' 2", March 29, at 24° N. therm. 75°, wind E. The greatest height of the thermometer was 81°, April 19, at 12 N.—Wind W. W. N. The last height was 54°, July 7, at 12 N. barom. 21° 6' 7", wind W. The rainy season commences in April or the beginning of May, when the sun becomes vertical, and ends in September. The rains generally cease about the 8th of September; a sickly season follows till they begin again, about the 20th of October; they then continue constant but moderate, till the 8th of November. All epidemic diseases cease with the end of these rains. In order to avoid the inconveniences that attend the overflowing of their rivers during this season, as well as on account of the greater fulness of elevated situations, the Abyssinians have built many of their towns and villages on the mountains. Their houses are generally very mean, consisting only of adobe, and constructed with straw and thatch, earth and lime, through which there are some of stone, and better materials. It is a mistaken notion, however, that they live in tents, and not in houses. In a climate like that of Abyssinia, subject to scourging weather for fix months, and to deluges of rain, storms of wind, thunder and lightning, and hurricanes, such as are unknown in Europe, for the other six, it is not probable that they should chuse to live in tents, after having known how to build such cities as Axum. In many of the towns and villages, the houses are separated by hedges, which being always green and intermixed with flowers and fruit-trees, at certain distances, afford an agreeable prospect, and contribute also to their fulness. Notwithstanding every caution, the Abyssinian climate, more especially in particular situations, exposes the inhabitants to a variety of diseases. They have among them a fever called fevers, which commonly prove fatal on the third day. Those who survive to the fifth day often recover, merely by drinking cold water, and by repeatedly throwing cold water upon them in their beds. The bark is the most effective remedy; which, in critical cafes, (says Mr. Bruce, vol. iii. p. 54.) should be frequently repeated in small dozes, and perfect abstinence observed, unless from copious drughts of cold water. Another common disease in Abyssinia, is the tertian fever, which is in no respect different from our tertian, and is successfully treated in the same manner. All fevers terminate in intermittent, and if they continue long, in dysenteries, which are always tedious, and very frequently mortal. Bark and ipecacuanha, in small quantities, water, and fruit not overripe, have been found the most effectual remedies. The dyerent, commencing with a confoant diarrhea, is seldom cured, if it begins with the rainy season; otherwise small dozes of ipecacuanha either remove it, or change it into an intermittent fever, which yields to the bark. Another endemic disease is called hanzeer, the hogs or the fwine, and is a fwellings of the glands of the throat, and under the arms, which by ineftual attempts for producing fuppuration, and opening the tumors, becomes a running fource, and fembles the evil. In connection with this diorder, we may mention three fwellings, to which the whole body is fubjeft, and particularly incident to the arms, thighs, and legs, sometimes accompanied with ulcers in the node and mouth, which deface the smoothnefs of the skin, and which, on this account, are much dreaded by the Abyssinians. The two laft diseases sometimes yielded to mercurials; but the laft is fpeedily and completely cured by antimonial. Another complaint afflicts those who are in the habit of drinking fagnant water. It is called Parentis, or the worm of Pharaoh, and appears in all parts of the body, but most frequently in the legs and arms. It is a worm with a small black head and a hooked back, of a whitish colour, and a white body of a filly texture, refembling a small tendon. The natives feize it by the head and wind it gently round a piece of filk, or a bird’s feather, and thus by degrees they extract it without any inconvenience or permanent fear. Mr. Bruce suffered much from this complaint, and the breaking of the worm in the operation of extracting it. The molt terrible of all the diseases of this climate is the Elephantias. The ciucio, mercury, and tar-water, were unsuccessfully tried in this complaint: the greatest benefit was derived from why made
made of cow's milk. To the alternation of scorching heat and chilling cold, thin clothing, the use of stagnant putrid water for four months, and other such causes, these diseases may be partly, if not wholly, ascribed. The small-pox was introduced into Abyssinia at the time of the siege of Mecca, about the year 536, and the Abyssinian army was the first victim to it. The diseases and other inconveniences to which the Abyssinians are subject from the nature of their climate, are in some degree countered-balanced by substantial advantages, if they would avail themselves of them by industry and activity. Their soil, though in many places thin and poor, is rendered fertile by the rare showers of rain which fall upon them by their rains and rivers. Wherever it can be tilled and well watered, it yields very large crops of wheat, barley, millet, and other grain. The inhabitants have two and often three harvests in the year; and where they have a supply of water, they may live in all seasons; many of their trees and plants retain their verdure, and yield fruit or flowers throughout the year; the west side of a tree blossoms first, and bears fruit, then the south side, next the north side, and last of all the east side goes through the same process towards the beginning of the rainy season. Their rivers abound with various kinds of fish; and their pastures are covered with flocks and herds; and yet for want of application and exertion, notwithstanding the almost spontaneous productions of nature which their country affords them, they are in general poor and wretched. Though they have plenty of wheat, and some of excellent quality, the chief grain they use is that called Tiff. They have grains in abundance, but they neglect to make hay of it; and therefore they are obliged to supply this defect by feeding their cattle with barley, or some other grain. Notwithstanding the plenty, and frequent return of their crops, they are sometimes reduced almost to famine, either by the devastations of the locusts or grasshoppers, which infest the country, or by the more destructive ravages of their own armies, and those of their enemies. They cultivate the vine, peach, pomegranate, sugar-cane, almonds, citrus, and oranges; and they have many roots and herbs, which grow spontaneously; and their oil, if properly managed, would produce many more. However, they make little wine; but content themselves with the liquor which they draw from the sugar cane, and their honey, which is excellent and abundant. They have also the coffee-tree, and a plant called Ensete, which produces an edible nourishing fruit. The country also produces many other fruits and products that are adapted both for domestic and medicinal uses: such as the Kolquall, Papyrus, Wanzez, Balessan, Woggoodos, Cusso, Sussa, Ergett, Sena, Cardamon, and Ginger. Here is also plenty of cotton, which grows on shrubs, like the Indian. Flowers in a rich variety adorn the banks of their rivers, and encircle their houses; some of which are common with us, and others unknown in Europe. Their forests likewise abound with trees of various descriptions, particularly the Rack, Baobab, Cedar, Sycamore, &c. This country produces a great number of animals, both domestic and wild. Amongst the former we may enumerate horses, some of which are of a very fine breed, mules, asses, camels, dromedaries, oxen, cows, sheep, and goats; and these constitute the principal wealth of the inhabitants. Amongst the wild animals we may reckon the antelope, the buffalo, the wild boar, the jackall, the elephant, the rhinoceros, the lion, the leopard, the hyena, the lynx, apes and baboons, which are very destructive to the fields of millet, as well as the common rats; the zecc or wild mule, and the wild ass; the jerboa, the fennec, aikokoro hare, &c. The hare, as well as the wild boar, is deemed unclean, and not used as food. To the amphibious kind we may refer the crocodile and hippopotamus, and the water-lizard, called Anecho by the natives, and by the Italians coudrivers. Of the vast variety of fish with which their lakes and rivers teem, we shall only mention the Torpedo and the Penny. Amongst the birds, we might enumerate the eagle, hawk, and many of the vulture kind; the ostrich, the flamingo, the walla, and many other species of pigeons which are birds of passage, the Erkoon, the Auez-Hannes, the Moree, or honey-bird, &c. The swallows that are known in Europe, appear in passage there when they take their flight from hence. In the island of Mafzah, they lighted, and carried two days, and then proceeded with moon-light nights to the south-west. Mr. Bruce saw no sparrows, magpies, nor hawks; nor many water-fowl, nor any geese, except the golden goose or goose of the Nile, which is common in every part of Africa; but there are finches in the marshes. The Locusts of this country are very destructive; they have also a species of ants, that are injurious; but from their bees they derive a rich supply. Of their vipers and serpents we shall take notice under the articles Ceraastes and Boa. For a peculiar fly, see Tsaaltsalva.

The inhabitants of Abyssinia are Christians, Jews, Mahometans, and Pagans. The Christians are of the Abyssinian church, of whom we shall give some account in the next article. — The Jews have been settled in this country from time immemorial. Of these four have been voluntary probelies to Christianity; others have been compelled to embrace the profession of it, in order to avoid persecution, and to enjoy the benefits of manufacture and commerce; and those that remain Jews have been, for the most part, forced to reside in the inaccessible and mountainous parts of the country; and even here they retain the ancient distinction of Caritics and Talmudists, with invincible pertinacity. Besides these two sects, there is a third sort of them, (says Ludolf, l. i. c. 14. p. 73.) who inhabit the Abyssinian frontiers, between them and the Caffres, who dwell along the Nile. These are supposed to be descended either from those whom the kings of Zephyria and Babylon carried away captive, or from those who were dispersed over the world, or were fold by Titus Vespasion, after the destruction of Jerusalem. They were never incorporated with the original Jews that came hither, as tradition has, with Benelius, the foe of Solomon, but were looked upon as aliens, and the descendants of the Sidonians, &c. Strangers or exiles. They retain their Hebrew bible is the corrupt Talmudic dialect, and their synagogal worship. — The Mahometans are reckoned to amount to about one third part of the inhabitants of Abyssinia, and are very much intermixed with the Christians. Some of them apply to agriculture; but the richest and most prosperous are the factors, who, since the Abyssinians have been deprived of their sea-ports on the Red Sea by the Turks, have, by favour of the Mussulmans, engrossed that trade very much to themselves. — The Pagans are chiefly the Gallees; besides some others who are dispersed through several of the provinces of the Abyssinian empire. Amidst this variety of nations, there must be supplied a corresponding variety of language, disposition, customs, and government. The Jews speak a kind of corrupt Hebrew. The Moors use their own Arabic in an impure state. The dialect of the count is that of Amhara; that of Tigré, however, approaches nearest to the old Ethiopic, which is called Lachboni Gore, the learned language, and is still used, not only in all their literary and religious books, but also in the king's letters patent, and all their records. See specimens in Bruce's Travels, vol. 1.
ABYSSINIA.

With regard to arts and sciences, and general literature, the Abyssinians are commonly very unenlightened and likely to continue so, not only from the form of their government and natural indolence, but as long as they are in a great degree secluded from intercourse with nations that are better instructed than themselves.

As to their persons, the Abyssinians, are in general, tall and well made; their features are duly proportioned, their eyes large, and of a sparkling black colour, their noses rather high than flat, their lips small, and their teeth extremely white and handsome. With respect to their natural tempers, they are said to be good-humoured, mild, and placable; unless we except those of Tigre, who, according to the accounts of the Jesuits, not indeed always to be credited, are of a fickle, cruel, treacherous, and vindictive disposition. In their common conduct, they are sober and temperate. They have both a capacity, and an inclination for acquiring knowledge, but have hitherto wanted the necessary means. To, religion, or rather to superstition and ceremonial observances, they are much inclined, and deference to their priests is considered by them as one of their first duties. But inward as they are to war and shedding of blood, and to feeding on raw, and even living flesh, they cannot avoid contracting an obscurity of temper, and remaining in a state of barbarity.

The drabs of perfons of quality, is a long fine veil either of silk or cotton, tied about the middle with a rich scarf. The common people have only a pair of cotton drawers, and a kind of scarf, or piece of the same linen with which they cover the rest of their body. In some parts of the country, more especially near the coast, and in the adjacent provinces, men and women have no kind of covering. Indeed, their drabs is suited to the climate, so that the cloth which covers their bodies, and their drawers, are made fo wide and long, as to admit as much air as possible. The habit of the women, particularly of the superior classes, is formed of the richest silks, garnished, according to their rank, with trinkets and jewels, images, and relics of various kinds. They are allowed to appear in public, and to converse freely with the men, without any of those restrictions to which the Turkish women are commonly subject. The women of superior condition are not very guarded in their conduct, but those of inferior rank are more faithful to their husbands; and they also submit to the meaner and more laborious offices of domestic life. It is their business to grind corn for the family, which they perform daily by means of hand-mills. Every kind of intercourse (says Mr. Bruce, vol. iii. p. 304.) is permitted with absolute freedom. In this particular they resemble the Cynics of old, of whom it was said: "Omnia quae ad Backumet Venenm pertinuerint in publico fasere." They bear children, and are delivered with little pain and inconvenience. Although we read from the Jesuits, continues this author, a great deal about marriage and polygamy, yet there is nothing which may be averred more truly, than that there is no such thing as marriage in Abyssinia, unless it be that which is contracted by mutual consent, without other form, fulfilling only till dissolved by dissent of one or other, and to be renewed or repeated as often as it is agreeable to both parties; who, when they please, cohabit together as man and wife, after having been divorced, and having had children by others, or whether they have been married, or had children by others or not. Upon separation they divide the children. The eldest son falls to the mother's first choice, and the eldest daughter to the father. If, after the first election, the remaining number be unequal, the rest are divided by lot. There is no such distinction as legitimate and illegitimate children from the king to the beggar. The king in his marriage dies no other ceremony than this: he leads an Azage, or officer, to the house where the lady lives, who announces to her, that it is the king's pleasure she should instantly remove to the palace. She then dresses herself in the broid manner, and obeys. From this time an apartment is assigned her in the palace, and a houfe is given to her wherever else she chuses. When he makes her ftrege, the form seems to be the most resemblance to marriage; for, whether it be in the court, or in the camp, he orders one of his judges to pronounce in his presence, that he, the king, has chosen his hand-maid, naming her, for his queen; upon which the crown is put upon her head; but she is not anointed. Whatever be the forms of marriage in this country, and such are entered into at a very early period, when the males are ten, and the females younger; polygamy is allowed, divorces frequently occur, and adultery is compensated by an easy fine. Their funeral are attended with many superfluous ceremonies. The relations, friends, and a number of hired mourners, bewail the dead for many days together, with shrinks and lamentations, clapping of hands, fasting their faces and breasts, and uttering a variety of afflicting expressions in the most dolorous tone. They express their concern at hearing the death of a relation or friend, not only by violent exclamations, but by throwing themselves on the ground with such force as to do themselves great injury.

Whenever a near relation dies, every woman in Abyssinia, with the nail of her little finger, which the leaves long on purpose, cuts the skin of both her temples, about the size of a sixpence; and, therefore, you see a wound, or fear, on every fair face in the country; and in the dry season, when the camp is out, from the lips of friends, they are seldom allowed to heal till peace and the army return with the rains.

The food of the Abyssinians is plain and coarse. Their bread, which is indifferently prepared, of wheat, peafl, millet, tefl, or any other grain, is made into flat cakes or apas, which serves for dinners, plates, and spoons, and even for napkins and table-cloths. They wash their hands before they sit down to their meals, and this is the more necessary, as they touch every thing they eat. The rich have their victuals cut for them, and conveyed to their mouths by pages, who attend them. All their sauces are rich, greasy, and highly seasoned. They never drink till they have finished their meals, alleging an old rule, that you must plant firft and then water. When the tables are cleared, they indulge themselves freely in circulating the globes. The common liquor is hydromel, made of five or six parts of water to one of honey, with a handful or two of parched barley meal, which causes it to ferment; to which they add some chips of a wood, called faro, in order to take off the luscious taste of the honey, and to make it palatable and wholesome. At a feast, which Mr. Bruce attended, there was excellent red wine, brought from Karoota, which is the wine country, good new brandy, hydromel, and a kind of beer, called bouza; both the laft of which were fermented with herbs or leaves of trees, and thus made very hearty and intoxicating. The Abyssinians neither eat nor drink with strangers; and they break, or purify, every vessel which has been used by them. This custom they seem to have derived from the Egyptians. The Abyssinians eat their flesh raw; and they have a method of obtaining it, which at the first report seems to be hardly creditable; but, upon farther enquiry, is an undoubted fact. In the neighbourhood of Axum, Mr. Bruce met with some travellers, who were driving a cow before them. He afterwards found that they cut flecks from the higher part of the buttock; they then closed the wound by drawing the skin over it, and applied to it a cataplasm of clay. They then drove the animal before them, in order to supply them and their companions.
companions with another meal. At their feasts they have a bull or cow, one or more, according to the number of guests, which are tied at the door of the house in which they are assembled. After letting out a few drops of blood from the dew-lap under the throat, they cut through the skin on each side of the spine, and flinging off the hide of the animal half way down the ribs, and as far as the buttock, they cut out the solid flesh from the buttocks in square pieces, and the roasting of the animal, during this savage operation, is a signal for the guests to feast themselves at table. These pieces are served up on round cakes of unleavened bread made of wheat. Three or four of these cakes of a whiter fорт are placed uppermost, and designed for food; and four or five of a blacker kind are under the others, and serve the malters to wipe his fngers upon, and afterwards the fevant eats them as bread at his dinner. As no person of any fashion feeds himself, or touches his own meat, the men take the fteak, while the motion of the fbers is distinctly fcn, cut it into small pieces, well pepper them, and wrap them up in the ftef bread, like fo many cartridges. In this form they are put into the mouths of the guests, who, like firds fed by their dam, are opening their mouths to receive the morsels that are ready as fll as they can be prepared for them. The females, after having thus supplied the male guests, eat till they are fatised, and then all drink together. The victim is fnll bleeding, writhing, and roaring at the door. When the animal has bled to death, the canibilfes tear the remaining flesh from the thighs with their teeth like dogs. Such, in brief, is the description of an Abyssinian feast.

For a fuller account, see Bruce's Travels, vol. iii. p. 302. &c.

The offering of meat and drink in Abyssinia, is an affurance that your life is not in danger; and it is also the constant practice to wash the feet of those that come from Cairo, and who are understood to have been pilgrims at Jerusalem. Many of the customs in Abyssinia resemble those of the ancient Persians and Egyptians. For particular instances, we refer to Bruce's Travels, vol. iii. p. 268—294.

The capital punishments in Abyssinia are the crofs, hanging, burning alive, floning to death, and plucking out of the eyes. The dead bodies of criminals ffl are for treason, murder, and violence on the highway at certain times, are seldom buried. The fcrews of Gondar are fiwed with pieces of their dead carcases, which bring the wild beafs, and particularly the hyaenas, in multitudes into the city as foon as it becomes dark, fo that it is hardly possible to walk about with safety in the night; and the dogs bring pieces of human bodies into the houfes and yards that they may devour them in greater fecurity.

The Abyssinians have few manufactures, though their country produces, or is capable of producing, ample materials for them. Before the discovery of the Cape of Good Hope, and before the Turfes took possession of the ports of the Red Sea, there was a confiderable intercourse of a commercial kind between Abyssinia with its adjacent provinces, and various parts of Arabia and of India. Mafnak was then a harbour of great repute, and had a large quantity of exports brought to it from an extensive tract of mountainous country behind it, in all ages very inhospitable, and almost inaccessible to strangers. Gold and ivory, elephants, and buffaloes' hides; and, above all, flaves, of much greater value, made the principal articles of exportation from this port. There is still a considerable trade carried on from this place; but the hand of power restrains and discourages every exertion, and the interfe rence of it renders every kind of property infecuf. The goods imported from the Arabian fide are blue cotton, Surat cloths, and cochineal dito, fine cloth from different markets in India, cotton unfof in bales, Venetian heds, cry$tal, drinking and looking glaffes, and crude antimony. Old copper is also a gainful article, and imported in large quantities. To the wealth of Gondar they wear bracelets of it; and near the country of Gonga and Guba it has been foul, weight for weight with gold. The Bantins were once the principal merchants of this port; but their number is now reduced to fix, and they forcibly gain a fubfifence, as filversmiths, by making earrings, and other ornaments for the women on the continent, and aflaying of gold. The fame coin is current here as on the Arabian fide, and it is valued by the Venetian fquin. But glass-heads, called Contaria, of all kinds and colours, perfect and broken, pafs for fmall money, and are called, in their language, Bonjoke. The Venetian fquin is = ½ pataka; the pataka, or imperial dollar = 28 harf or dahab; the harf = 4 diwani, or 110 grains of beads; the diwani = 10 kibeir; and the kibeir = 3 bonjoke, or grains. They have no gold in Abyssinia; and in lieu of fmall money, they frequently make ufe of rock-falt as white as snow, and as hard as fhone. This falt is also applied to the fame purpofes as common falt. With this mineral falt they purchase fkins, articles, and flilk flufs, which are brought to them by the Indians in their ports on the Red Sea. Cardamoms, ginger, alifes, myrhis, caffia, cinet, elephant dufk, ivory, wax, honey, cotton, and linen of various forts and colours, may be procured from Abyssinia; to which may be added, fugar, hemp, flax, and excellent wines, if they had the art and indufly to prepare them. The merchants above fpecified are more for foreign than for inland trade. The emeralds of this country have been efimated at a high value. Their domestic commerce confifs chiefly in falt, honey, but kwheet, grey-feafe, citrons, oranges, lemons, and other provifions, with fruits and herbage neceflary for the fupport of life. Antimony, large needles, goat fkins, coarse fcifons, razors, and feet, for flaking fire, as well as buges and fads, are articles of barter in feveral of the provinces. Thofe places which the Abyssinian merchants moftly frequent are Arabia Felix and the Indies, particularly Goa, Cambaye, Bengal, and Surathra. With regard to their ports on the Red Sea, to which foreign merchants commonly resort, the moft confiderable are thofe of Saumam, Ched, Moghul, Maffnak, Maffnak, Suez, Azab, and Caffa. The trade of the Abyssinians by land is inconfiderable. There are, however, hands of them who arrive yearly in Egypt, particularly at Cairo, laden with gold-dulf, which they bring to barter for the merchandifes of that country, or of Europe. Thofe cuflas, or caravans, formed of a few perfons who afocicate for their mutual fafety, are commonly three or four months in their route, traversing forests and mountains, in order to exchange their gold for neceffaries for their families, and return immediate ly with the greatefl part of their merchandife on their backs. One of the principal branches of the Abyssinian commerce is that of their flasses, who are highly esteemed in India and Arabia; and who, enraptured by the merchants, as their factors, and found worthy of confidence, obtain their liberty and a fittable recompence.

The government of Abyssinia has been always monarchial and defpotic, and it has exercised an absolute dominance over the lives, liberties, and fortunes of its subjects, and uncontrollable authority in all matters ecclesiastical as well as civil. This empire has ever been delitute of written laws to restrain the royal power, or to secure the property and privileges of the subject; so that the will of the sovereign is the universal law. The princes of Abyssinia claim descent from Menilek, the fon of Solomon, by the queen
of Sheba. Accordingly it is maintained by many learned men, and in conformity to the Abyssinian records, of which Mr. Bruce has availed himself, that Sheba, or rather Saba, Azaz, or Azaza, signifying South, was the same country with Abyssinia, whatever might have been its extent; and that it was the kingdom of queen Candace, whose enmity or prime minister, came to worship at Jerusalem; and who, on his return homewards, was baptized by Philip the deacon, and from whom the Abyssinians acknowledge they afterwards received the gospel. See Acts viii. 27–28. This country, say Pliny (l. v. c. 20), and Strabo (l. xvi. xvi. 1. 2. p. 1116. 1175) was commonly governed by queens; and, it is said, that Candace was a name common to them all, as Pharaoh was to the kings of Egypt; the term Candace importing their sovereignty authority. The queen of Sheba or Saba, having heard of Solomon's fame, determined to pay him a visit at Jerusalem. She was there converted, as the Abyssinians say, from heathenism to the Jewish religion, and had a son by Solomon, who was named Menelik. With this son she returned to her own country, and after some time sent him back to Jerusalem to be instructed by his father. Having been anointed and crowned king of Ethiopia in the temple of Jerusalem; and having also, at his inauguration, assumed the name of David, he returned to Azab with a colony of Jews, among whom were many learned doctors of the law, and particularly one of each tribe, from whom the present Umbers, or supreme judges, three of whom always attend the king, are supposed to be descended. Azarias, the son of Zadok, the priest, was one of the number, and he brought with him a Hebrew copy of the law, which was committed to his custody as high priest, and which was burnt with the church of Axum in the Moorish war of Adel. By the last act of the queen of Saba's reign, she settled the mode of succession in her country for the future: enacting, 1st, That the crown should be hereditary in the family of Solomon for ever: 2dly, That, after her, no woman should be capable of wearing that crown, or being queen, but that it should descend to the heir-male, however dashing; and that these two articles should be considered as fundamental and immutable laws of the kingdom: and 3dly, That the heirs-male of the royal house should always be first prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them. This custom, however, of having women for sovereigns, never prevailed among the neighbouring kingdoms till the last century, and may possibly prevail in some of them to this day. It obtained in Nubia, and the kingdom of Meroë, till the time of Augustus, when Petronius, his lieutenant, subdued the country, and took and delivered Napata, the residence of queen Candace; and this queen, Mr. Bruce, (v. i. p. 477) supposes, was succeeded by the Candace above-mentioned. Whatever was the origin of the last regulation, it seems to have been necessary in order to prevent the confusion that must have arisen from various claimants, in a country where polygamy was allowed, and where the heir to it must have been numerous; as the crown was to be hereditary in one family, but elective as to the person. Whilist they are confined in a good climate, on a high mountain, they are taught merely to read and write, and the flate allows to the amount of 32,000 dollars for their maintenance. However, they are other times treated, and in times of tumult, put to death up in the slightest misinformation. It is another rule of the sovereignty in Abyssinia, that no person who is married shall inherit the crown. The queen of Saba having established the laws now received, and reigned forty years, died in the year 958 before Christ; and was succeeded by her son Meench or Meinelkech, i.e. Another self; whose politic, according to the annals of Abyssinia, have ever since reigned. The device of these kings is a lion rampant, proper upon a field gules, and their motto, "No Analyis an Neideet Solomon am Negade Judef," i.e. "The lion of the race of Solomon and tribe of Judah hath overcome." Instead of the lion rampant, the Portuguese missionaries introduced a lion rampant, in order, as it is supposed, to put a cross in the paw of this Jewish lion; but the lion rampant is restored. In virtue of this noble defeat, the Abyssinian monarchs assume the title of Nagufh, and are always addressed either by that of Nagufha Nagafa, king of kings, or by that of Nazaghef, equivalent to the French Sire. They are approached with adoration; when seated in council, they are concealed; they are attended by a splendid retinue; their camp is extensive and magnificent, and they wear a very rich and costly crown. The imperial revenue chiefly arises from the four following sources: the tribute paid by those provinces which have gold mines, or which trade with the Caffres and other neighbouring nations, which amounts to about 5 or 6000 ounces per annum; the second source of revenue is, the sale of all the great places in the empire, the annual tax on holding them and their appendages, the amount of which from two provinces, one the largest, and the other the richest, is about 75,000 French livres; the third source is, a tenth, levied every third year, upon the products of the cattle in the kingdom; the fourth is also laid upon every loom of cotton cloth, which, if it belongs to a Christian, pays one piece of cloth, and if to a Malometan, a piece of eight per annum. This revenue, the whole amount of which is not easily estimated, falls far short of what might be expected from an empire of which the sovereignty is the sole proprietor and dipther.

The military force of Abyssinia has been greatly exaggerated. Mr. Bruce does not imagine that any king of this country ever commanded 40,000 effective men at any time, or upon any cause whatever, exclusively of his household troops, which are about 8000 infantry; 2000 of these last carry firelocks, and supply the place of archers; bows having been laid aside for near a hundred years, and being now used only by the Wato Shangaila, and some other incorrigible barbarous nations. As they are in a state of almost continual war, either among themselves, or with their neighbours, the face of the country is fretted with dead bodies; and as they bury neither their friends nor enemies, and their beards of barley are perpetually dying under the load of baggage which they carry, the army is followed by an immense number of birds and beasts of prey, who devour the putrefying carcases when scattered over the ground; and the surrounding trees are covered with them; and they form a kind of dark canopy over the marching army.

The Abyssinians in computing time, have continued the use of the solar year. Thirty days constitute their month, to which they add five days and a quarter, and thus they complete their year. The five days are added to the month of August, and to every fourth year they add a sixth day. They begin their year with the 29th or 30th of August, i.e. the 1st of September; the 25th of August being the fall of their month Makaram. The common epoch which the Abyssinians use is from the creation of the world, and they reckon 5500 years from the creation to the birth of Christ, reckoning the odd eighty years of the Greeks, who make this period 5508 years. They have also many other epochs, such as from the council of Nice and Ephesus. In their ecclesiastical computations they make use of the golden number and epact. The first use of epacts among them was not earlier, according to Scaliger, than the time of Dionysian; but Mr. Bruce observes, (vol. iii. p. 352.) that this
this is contrary to the positive evidence of Abyssinian history, which says expressly, that the epitaph was invented by Demetrius of Alexandria. This Demetrius was the 12th patriarch of Alexandria, and elected about the 105th year of Christ, or in the reign of Severus, and consequently long before the time of Dioecletian. The Abyssinians have another mode of computing time, that is peculiar to themselves. They read the whole of the evangelists, in order, every year in their churches; and when they speak of an event, they write the day of the month, then the hour, then the minute, and lastly, in the first word of the verse, the hour of the day. This is the mode of calculating the day; and they compute the time of the day in a very arbitrary manner. The twilight being very short, is selected for the beginning of their day; this they call Nagro, which comprehends the duration of twilight. Mefet expresses the moment when the evening twilight begins. Mid-day is called Kater, which signifies culmination. All the other parts of time they describe, in conversation, by pointing at the place in the heavens where the sun was, when the event, which they are describing, happened. After all, nothing can be more inaccurate than the Abyssinian calculations. This is a circumstance which renders the historical records of Abyssinia very confused and indeterminate. Besides, the earlier part of their history is, on account of its remoteness, involved in a considerable degree of obscurity and uncertainty; and in later ages, the access into this country was difficult, and the intercourse with it very rare and limited. For that kind of knowledge of this country, in modern times, which is attended with any degree of certainty, we are first indebted to the discoveries of the Portuguese. But the zeal of their missionaries to convert the Abyssinians to the Catholic faith, involved them in difficulties and persecutions, and barred the access of other Europeans, for a considerable time, into this country. The first history of Abyssinia was written by Alvarez, who accompanied an ambassador sent thither by Emanuel king of Portugal; and it was printed at Lisbon in 1550. It is preserved in Purchas's collection. Father Bermudez, who also visited the country, has given some account of it, intermixed with much fable. His relation was printed in 1555. Father Pais, who resided there for a considerable time, and died there in 1562, wrote an account, which extends from 1556 to his death. Father Almeida, who travelled through the inland provinces; Father Mendez, who resided there ten years; and Father Jerome Lobbo, who arrived in Abyssinia in 1624, resided there nine years, and travelled above 38,000 miles in this empire, and whose history was published by M. le Grand at Paris 1738, have given distinct details of the provinces, produce, customs, and inhabitants of Abyssinia. From these several sources, and the letters of the Abyssinian missionaries to the college of Jesuits at Lisbon, Father Balthazar Telker derived materials for his general history, which was published in the Portuguese language in 1660. Peronnet, a physician, who was sent by the French confidant of Cairo into Abyssinia, to cure the emperor of an obstinate disease, in 1666, published an account of the religion, laws, and customs of the Abyssinians; but his personal observation was very restricted, and of course he must have depended very much upon the report of those with whom he conversed. The Jesuit writers have concurred to degrade and vilify him without sufficient reason; but his account is in general just and credible, and is held in good estimation. The history of Ludolph, in folio, is the most comprehensive of any that had been written at his time. It is chiefly compiled from the Portuguese authors above mentioned; though he relies too implicitly in many instances on the authority of the Abbot Gregory, whose learning, capacity, and integrity, did not warrant the confidence repose in him. Ludolph's history was deciphered by the Jesuits. M. Marlet, in his description of Egypt, hath given some account of this country, but it is more sectional than direct and circumstantial. But the most comprehensive account of Abyssinia is that published by James Bruce, Esq. F. R. S. in 5 vols. 4to. in 1760, after a residence of several years in the country. His work is intitled, "Travels to discover the source of the Nile, in the years 1768, 1769, 1770, 1771, 1772, and 1773." Of this work we have freely availed ourselves in the compilation of this article. The chronicle of Axum, which is the most ancient repository of the antiquities of the country, and which, according to Mr. Bruce, is a book elicited the first in authority after the Sacred Scriptures, says, that Abyssinia had never been inhabited till 1086 years before Christ; and 350 years after that, or in the year 1620 before Christ, it was laid waste by a flood, and the face of the country was much changed and deformed, so that it was denominated at that time Outre-Mer, or the country laid waste; or, as it is called in Scripture itself, a land which the waters and floods had spoiled. It is the concurrent opinion of many authors, ancient and modern, that Abyssinia, called also Ethiopia, was first peopled by the early descendants of Cush, the eldest son of Ham; and it is a tradition among the Abyssinians, which they pretend to have had from time immemorial, that almost immediately after the flood, Cush, grandson of Noah, with his family, ploughing through Athbara from the low country of Egypt, then without inhabitants, came to the ridge of mountains, which still separate the flat country of Athbara from the more mountainous and higher lands of Abyssinia. Their tradition says, that terrified by the late dreadful event, the flood still recent in their memories, and apprehending a similar calamity, they chose for their habitations caves in the sides of these mountains, rather than trust themselves again on the plain. This apprehension would be naturally increased by the tropical rains of this climate. In these mountains, therefore, the Cushites first resided; and as they became more populous, they extended their borders to those other mountains that were near them, spreading the industry and arts which they cultivated, as well towards the cusses as the western ocean, but never venturing to quit their hallowed residence on the mountains, and to settle at a distance from them in the plains and valleys. The Abyssinian tradition adds, that they built the city of Axum at an early period, in the days of Abraham. Soon afterwards, without utterly forswearing their first habitations in the mountains, they pulled their colony to Athbara, and built another city called Meroe. This they did, says Mr. Bruce, partly to avoid a fly, named Zyme, which was very troublesome both to them and to their cattle. From thence they advanced to Thibest, and, by degrees, as they proceeded, they ascended to a greater degree of courage, and a still confidence in their own security. Whist they were thus ascending towards a new seat in the central and northern territory of the country, their brethren to the south were not idle. Having extended themselves along the mountains that run parallel to the Arabian gulf towards Saba, or Azabu, answering Saba, which was an appropriate appellation, because it was on the south coast of the Arabian gulf, and the first land to the southward that bounded the Airian continent, they enjoyed the perfumes and aromatics of the cist, myrrh, frankincense, and cassia. The Cushites, in travelling southward towards the mountains of Sofala, opposed by Mr. Bruce to be the Orin of Scripture, found mines of gold and silver, which became gradually ample sources of commerce and wealth. But be-
ABYSSINIA.

ing fully occupied, in consequence of the discoveries they had made, they needed carriers to dispose of their commodities to other provinces of the continent. These they found in a nation that existed in their neighbourhood, and that had been distinguished by the appellation of Shepherd, in this employment they gradually advanced to great wealth and power. Their numbers increased, and the extent of their territory was enlarged. Whilist they extended themselves along the Indian ocean, and afterwards along the Red Sea, for the convenience of trade; the principal fact of their residence and power was the level part of Africa, between the northern tropic and the mountains of Abyssinia, a country now called Beja. This country reaches from Mafraah along the coast to Snakem; then turning westward, continues in that direction, having the Nile on the south, the tropic of Cancer on the north, with the deferts of Sehima and Libya on the west. The next district belonging to these people was Meroe, now called Atbara. A third district, now called Darkin, is a small plain lying between the river Mareb on the call, and Atbara on the west. But the most noble and warlike of the Shepherds were those who possessed the mountains of Habab, reaching from the vicinity of Mafraah to Snakem, which district they still inhabit. The settled inhabitants of Carthage, bordering on the Nile, employed as carriers in the interests of commerce, and of course their power. The country of the Shepherds to the Egyptians originated principally in religious differences; for the latter worshipped the animals which the former used as food; and the Shepherds worshipped the heavenly bodies, whereas the Egyptians practised the greatest idolatry.

Besides these Cuthites and Shepherd, who were the first settlers in Abyssinia, the above cited Chronicle of Axum mentions, among other particulars, that about the year 1400 before Christ, it was taken possession of by a variety of people, speaking different languages, who, as they were in friendship with the Agaazi, or Shepherds, possessing the high country of Tigre, came and took down before them in a peaceable manner, each occupying the lands that were before him. This settlement the chronicle calls Angaba, the entry and establishment of these nations, which finished the peopling of Abyssinia. Tradition farther says, that they came from Palestine. Many approved writers are of opinion, that some of the early descendants of Cuthites, who settled in the land bordering on the Nile, and in the eastern side of the Red Sea, moving gradually from thence to the southern extremity of Arabia; and afterwards, by means of the easy passage over the straits of Babreland, transplanted themselves into Ethiopia. This migration, according to Eusebius, happened whilst the Israelites were in Egypt; but Syncellus places it in the time of the Judges. These Arabian Cuthites were called Abafeni, and formed a great part of the Sabæans or Homerites; and the Ethiopians were distinguished by the same name, agreed in many particulars with the others, and were believed by most of the Asiatic nations in Josephus's time, to have had the same origin. Out of these new settlers, Mr. Bruce (vol. i. p. 392.) gives a somewhat different account. When Joshua had subdued the Jordon, and destroyed Jericho, a panic seized the whole people of Syria and Palestine. These petty states, many in number, and diversified by language, fought for safety from the conqueror by flight or emigration. Having already carried on a commercial intercourse with the Shepherds of Abyssinia and Atbara, they directed their views to them for protection, and obtained settlements among, or near them. The curse of Canaan. (Gen. ix. 25, 26, 27.) says Mr. Bruce, seems to have followed them, as they have obtained no principality, but served the kings of the Agaazi, or Shepherds, and to

they still continue. The first and most considerable of these nations settled in Amhara; the second were the Agows of Damot, one of the southern provinces of Abyssinia; and the third are the Agows of Lalla, a separate branch, living in caves, and paying nearly the same worship to the Siris or Tacaži, that those of Damot pay to the Nile; the fourth is a nation near Damot, called Gatra; the situation of the fifth is not precisely ascertained, unless it be intermixed with the Galla and Falasha. From this recital, we may perceive the propriety of the appellation Haplog or Ottovens, denoting separate nations settled together, as affording the most satisfactory etymology of Abyssinia. The inhabitants who possessed Abyssinia from its southern boundary to the tropic of Cancer, or frontiers of Egypt, were the Cuthites, a polished people, living in towns, being first Troglodytes, and having their habitations in caves. The next were the Shepherds. After these were the nations who, according to Mr. Bruce, came from Palestine. If the account we have now given of the origin of the Abyssinians be just, they might very well vie with the Egyptians, and even be deemed superior to them with respect to antiquity, since Cuthil, their great ancestor, was the elder brother of Ham, the eldest son of Shem. The Cuthites, therefore, had that ancient antiquity with the Egyptians, as from the kingdom of Midian the Cuthites penetrated both into the southern parts of the peninsula of the Arabs and Ethiopia. The communication between Egypt and Ethiopia, as well as the proximity of blood of Cuthil and Mizrāim, introduced that similitude of laws and manners that is observable among their respective inhabitants. The Ethiopians, or Abyssinians, account for this mutual resemblance, by ascertaining, that Egypt, when recovered from the Nile, and made habitable, was first peopled by colonies that migrated out of their country, and they again were civilised by the Egyptians. Mr. Bruce endeavours to prove, that the Abyssinians in ancient times were not only the most learned people in the world, but that they spoke the original language, and were the inventors of writing. How they, as well as the Egyptians, came to lose this character, and to sink into their present state of degeneracy and barbarity, is not easy to explain. But the nature of their respective governments will serve in some measure to relieve the difficulty. According to some authors, Moses resolved the Cuthites of Israel to march into the Lower Egypt, and drove them back into their capital Meroe, which, being surrounded by three rivers, the Nile, Asopus, and Allabariæ, was deemed impregnable. This city, however, was betrayed by a young woman, who fell in love with Moses, and delivered it up to him on condition of his marrying her. He then ravaged the country, and having reduced the inhabitants to such a state that they were incapable of any further hostile attempts for a long time, he returned in triumph to Egypt, after an absence of ten years. Without attempting to fill up the chasm that occurs in the history of Abyssinia from this period to the time of Solomon, and without recurring again to the story of the queen of Sheba, and her son Menick, from whom the kings of Abyssinia derive their descent, we shall proceed to observe, that the Ethiopians, or Abyssinians, after the accession of Menick, were invaded by Sefac, or Soffiris, who plundered their rich temple at Sabba, and probably occasioned the removal of the imperial seat to Tigri, Ethiopia, or as least a considerable part of it, became subject to this monarch. The Ethiopians, according to Sir James Newton, drownd the succesor of Sefac in the Nile, and seized upon Egypt, and obtained Libya in connection with it. However, they were defeated by Afa king of Judah. Upon this the people of the Lower Egypt revolted, and obliged
obliged Mennon, supposed to be the same with Menes and Aменон., to retire first to Memphis, and then into Ethiopia. In about thirteen years heretofore, with his son Rameses, at the head of a large army, and compelled the Cannanite forces to abandon the Lower Egypt; and this event is denominated by the Egyptian writers the second expedition of the Shepherds. Sir Isaac Newton supposes, that the Menmon just mentioned built, or at least fortified Memphis, in order to prevent the Egyptians from penetrating into Ethiopia; and that he died in the second year of his reign, 2559, after the decease of Solomon. In his time the African expedition is said to have happened. He was succeeded by Rameses; and his successor Moeris adorned Memphis, and made it the capital of his empire, about two generations after the Trojan war. Cheops, Caphrenus, Mycerinus, and his son Nitosis, succeeded one another; and in the reign of Afcheis, the successor of Nitocris, Ethiopia and Affyria revolted from Egypt, which being partitioned into several small kingdoms, was soon subdued by Sabacon or So, the emperor of Ethiopia. This monarch, forming an alliance with Holheca, king of Israel, occasioned his revolt from the Assyrians; in consequence of which, an end was put to the kingdom of Israel by Shalmaneser king of Assyria, in the 24th year of the era of Nabonassar, and the 72nd before the commencement of the Christian era. Sabacon was succeeded by Sethon, who, marched with a powerful army against Sennacherib king of Assyria, and defeated him. In the 76th year of the era of Nabonassar, Ethiopia was subdued by Esar-Haddon king of Assyria, who overran both those countries for three years, when the Ethiopians asserted their independence, which they preferred till the time of Cyrus, whose dominion, according to Xenophon, extended to Ethiopia. After his death the Ethiopians revolted; and their empire was so powerful, that Cambyses found it impracticable to penetrate into the country; though Sir Isaac Newton suggests that he subdued them about the year 223, or 224, of Nabonassar. But others are of a different opinion. Herodotus afferts, that they reduced some of the provinces contiguous to Egypt; and it appears, that the Persians proceeded as far as Cyrene; but it is not probable that they brought under subjection the whole Ethiopia Propria of the ancients, which comprehended Sennar, Abassia, and other countries. We have no account of any expedition undertaken by Alexander the Great against Ethiopia, though he was very desirous of exploring the source of the Nile. With this view Ptolemies Euergetes advanced into the country; but if he made any conquests, he does not seem to have long retained them, for nothing of importance relating to Ethiopia occurs till the days of Augustus. About this time, i.e. the year of Rome 727, Candace, queen of Ethiopia, or rather of the kingdom of Merol, made an irruption into the province of Thebaïs, and being repulsed by Petronius, was obliged to sue for peace, which, as we have already mentioned, was granted to her by Augustus. From this time the Romans considered themselves as masters of Ethiopia. Menilek, according to the Abyssinian records, succeeded to the throne in the 456th year before Christ, and they reckon twenty-two kings from Menilek to Bazen, the eighth year of whose reign coincides with the era of the birth of Christ. But this account must be very erroneous, because each reign will amount to more than forty-four years, which is impossible. In the reign of Heliogabalus, about the year of Christ 226, there seems to have been an intercourse between the Roman empire and the Ethiopians; and we learn from Procopius, (De Dell. Perf. l. i. c. 16.) that before the reign of Diocletian, the frontiers of the Roman empire extended so far into Ethiopia, that they were not above twenty-three days journey distant from the capital. Nothing remarkable occurs in the history of the Ethiopians from the time of this emperor to the period of their conversion to Christianity, which event took place under Abreha and Atzheba, or as they are also called Abara and Aba, who are considered by Mr. Bruce as one prince, and by others as joint sovereigns, about 333 years after Christ. Frumentius was consecrated bishop of Axum by St. Athanasius, and deputed by him to propagate the religion of Christ. Of this Frumentius it is said, that whilst he was young, he accompanied Meropius, a philosopher of Tyre, who, in a voyage on the Red Sea to India, was cast away on the coast of Abyssinia. Meropius was slain by the natives, but Frumentius, who had been liberally educated, was conducted to Axum, where the court then resided. Here he was entrusted by the queen with the education of the young prince; and having instructed him in various parts of learning, and impressed his mind with a veneration for the Christian religion, he found him disposed to embrace Christianity on his return from Alexandria in discharge of the commission entrusted with him by Athanasius. The greatest part of Abyssinia followed the example of their prince, and the church of Ethiopia continued in unity with this bishop to the time of his death. When Constantius the emperor embraced Ariamn, an attempt was made to depose Frumentius, because he refused to sanction it with his example and authority. About this time an expedition into Arabia Felix produced, what the Arabian writers, and Mahomet in the Koran, have called the War of the Elephant. The occasion was this: the temple of Mecca had been in high veneration for 1400 years, because, as the Arabs say, Adam, when expelled from Paradise, pitched his tent upon this spot; and they also slew a black fome, where Jacob reposed when he saw the vision, mentioned Genesis xxviii. 12. But Mr. Bruce thinks it is to be much more probable, that this temple was built by Solomon, and that he was worshipped here under the title of Olibria. This temple, venerated by neighbouring nations, was made the emporium of the trade between India and Africa, but Abreha willing to render it more convenient for his dominions, built a very large church or temple in the country of the Horemites, and nearer the Indian ocean, and extended to it all the privileges belonging to the Pagan temple of Mecca. A tribe of Arabs, called Behi Koraf, who had the care of the Caaba at Mecca, alarmed by the prospect of having their temple defected, entered Abreha's temple, burned every part of it that could be consumed, and polluted the relié by besmirching it with human excrement. This infult exasperated Abreha, who, mounted upon a white elephant at the head of a large army, resolved to destroy the temple of Mecca. The temple, however, was miraculously preferred, according to the Arabian writers; but the more probable account is, that the Abyssinian army fell a sacrifice to the small-pox and measles, with which they were infected at this siege. This happened about the year 356. Abreha's church, near the Indian ocean, was finally destroyed in the kalifat of Omar. In the year 532, Julian, the Greek emperor, sent an embassy to Caleb, or Eliaibas, king of Abyssinia, intreating his interference in favour of the Chaldaicians in Arabia, who were severely persecuted by Phineas, a Jewish prince, and others of the same profession, then in possession of the country. Phineas was defeated by Arefas, an Arabian prince, before Abreha, Caleb's general arrived; but the Jewish kingdoms were not wholly overturned, as some of them continued till after the Hegira. To this period, or the reign of Eliaibas, the Arabian historians refer the War of the Elephant, and the miraculous discomfiture of the Abyssinian army. The con-
fusions of names will account for the difference between the Arabian and Abyssinian records; for if this Abreha was the prince who had intercourse with Abou Thalek, Mahomet's grandfather, to whom the eulogy of the Quba was committed, and who was defeated before Mecca, the smallpox was introduced among the Abyssinians about the year 521, or 100 years before the Hegira; and thus the Arab historians and African accounts must be made to correspond. Some historians have failed to show the Abyssinian records as having embraced the doctrines of Mahomet, soon after the appearance of this impostor; but this account has been considered as improbable. It is more certain, however, that Najashi, who was the Ethiopian governor of Yemen, and who was related to the royal family of Abyssinia, was professed to the Mahometan faith. On this occasion the Abyssinians lost their territories in Arabia, and were forced to seek refuge on the side of Africa, where they established several kingdoms, such as Adel, Mər, Jadæn, Auffa, Wypo, Taxhith, and other states, which acquired permanent power and importance. The Jews being at this time oppressed by the caliphs, sought an asylum in Abyssinia; and they contributed to augment and strengthen an independent sovereignty, which had been preferred in one family of Jews on the mountain of Samen, the royal residence having been fixed upon a high-pointed rock, called the Jews' rock. Judith, a very beautiful and intriguing queen of the Jews, had made a strong party, that she resolved to attempt the subversion of Christianity, and also the succession in the line of Solomon. Having malieced the royal family, the took possession of the throne, in defiance of the law of the queen of Saba; but the infant king, the only remaining prince of his race, fortunately escaped into the province of Shoan, and thus the royal family was preferred to be again restored. Judith and her descendants maintained their usurpation for more than 500 years; but no part of their history is recorded in the Abyssinian annals, except that of Lalibala, who lived at the close of the 12th, or beginning of the 13th century, and was reputed to be a saint. This appellation he probably acquired from the protection which he afforded to the Christians, who, persecuted by the Saracens in Egypt, fled for refuge to Abyssinia. Lalibala employed them in forming various works in the boldly rocks, some traces of which remain to this day; and in unsuccessful attempts to divert the Nile out of its course, so that it might no longer be the cause of the fertility of Egypt, which was then in possession of the enemies of his religion. The race of Solomon, which had been restricted to the sovereignty of Shoan, was unexpectedly restored in the person of Tekla Amalaca, to whom Nacasaeto Lab, grandson of Lalibala, by the mediation of Teca Haimanou, a monk and native of Abyssinia, who had ordained Abuna, and who was highly esteemed for his sanctity and patriotism, resigned the kingdom of Abyssinia. Amongst other articles of the treaty between them, one was, that no native Abyssinian should for the future be chosen Abuna; and this article between Icon Amlaca and the house of Zaguc was observed for near 500 years. Icon Amlaca continued to reside at Tequnah in Shoan, from his accession in 1298, and his reign lasted fifteen years. After a rapid succession of princes, Amsa Sion ascended the throne in 1312. This sovereign professed Christianitv, but disgraced it by his conduct. During a reign of thirty years, this prince was almost incessantly engaged in various wars with the Moors, who inhabited different provinces of Abyssinia and its vicinity; but at last, weary with conquest and carnage, he returned in triumph to his capital, and having never felt a red defeat in any battle, he ended his days, and transmitted the crown to his son, Sel' Amad. The only transaction that distinguished this reign, is the relief afforded to the Capite patriarch, whom the sultan of Egypt had thrown into prison, with a view of extorting money from him. Of Zara Jacob, whose reign commenced in 1414, and continued thirty-four years, Mr. Bruce observes, that he was regarded in Abyssinia as another Solomon, and a model of what the loft of sovereigns should be, though he was not justly entitled to this high encomium. This prince lent an embassy to the council of Florence, which formed a fact for a picture in the Vatican, and he obtained from the pope a faceval at Rome for the use of the Abyssinians. From this period a party was formed in favour of the church of Rome; and this body of sovereigns was the sect who introduced religious persecution into his dominions. Although the ciabahsed religion in Abyssinia was that of the Greek church, many different superstitions prevailed in every part of the country. An accuation having been brought against some families for worshipping the cow and the serpent, they were tried by order of the king, capitally convicted, and executed. This severity was followed by a proclamation, declaring, that any person who did not, upon his right hand, carry an amulet, with these words, I renounce the devil for Christ our Lord, should forfeit his personal estate, and be liable to corporal punishment. Before the close of his reign, persecution was suppressed, and he employed himself in repairing the churches which had fallen into decay, or which had been destroyed in various parts of the country in the wars with the Mahometans. In the next reign, which commenced in 1458, the old law for confining the royal children, by which had been discontinued from the reign of Judith, in the tenth century, was revived; and they were sent to the high mountain of Geffhen, on the confines of Ambara and Bejzender, where the continued to be the slave-prison till a slaughter occasioned the defection of Geffhen. Baza Mariam, having ingratiated himself with his people, by clemency towards those who had been banished for various offences in the former reign, commenced a war with the Dobas, who made inroads into his country; and he also turned his arms against the kingdom of Adel; but being feized with a pain in his bowels, which occasioned his death, all his plans and enterprises terminated. About this time Henry of Portugal, a scientific and adventurous prince, formed the project of discovering a passage to India, by doubling the cape of Africa, and thus of sharing with the Venetians, and others, the profits of the commerce that was carried on with that country. A plan was also concerted for penetrating into India through the interior parts of Africa. The practicability of this latter scheme was rendered probable, by the report of some monks who returned from Jerusalem and to Alexandria, and who were the subjects of a christian prince, said to be a priest, whose dominions were said to extend through the African continent from the east to the west sea. This report had been confirmed at the court of Demoy, the foreign reign of the Jafones, on the west coast of Africa, and of Benin, another negro country; though it was somewhat confused and precarious, in consequence of the account given by Marco Paolo, a Venetian traveller, who said that, in his travels into Tartary, he met with a christian prince, who was a priest, and who was called Prebyter, or Preifer John. The king of Portugal, however, resolved to send Peter Ccviian and Alphonso de Paiva, as ambassadors to this unknown prince. The object of their mission was to explore the sources of the Indian trade, the principal marke for spice and pepper, and the channels of their conveyance to Europe; and to ascertain the country whence gold and silver were obtained, and the possibility of arriving at the East Indies by falling along the southern promontory of Africa.
ABYSSINIA.

Africa. Having proceeded on their journey together from Alexandria to Cairo, thence to Suez, and afterwards to Aden, a rich trading town, without the limits of Babelmandeb, they separated from one another. De Paiva soon lost his life; but Covillan felt for India, and having visited Calicut and Goa, and crossed the Indian ocean to inspect the mines of Sofala, returned to Aden, and thence to Cairo, where he heard of the death of his companion. Here he found two Jesuits, who had accompanied the king of Abyssinia, which induced him to return to Aden; whence he crossed to the dominions of that prince, whose name was Alexander, and whom he accompanied to Siena, where the court resided. Covillan settled in the country, became rich and powerful, and no more returned to Europe. But the intelligence he transmitted from time to time to the court of Portugal was important and useful. He described the Indian ports which he had seen, the situation and riches of the mines of Sofala, the disposition of the princes, and the wealth and populousness of the country where he dwelt; and he exhorted the king to prosecute the discovery of the passage round Africa, affirming, that the cape itself was well known in India, and accompanying his communication with a chart, which he had obtained from a Moor in India, and which exhibited the exact situation of the Cape, and the cities round the coast. Covillan came into Abyssinia in the year 1495, and the reigning prince, Alexander, or Ifcander, to whom he was introduced, died by violence, in 1495. He was succeeded by an infant son, who reigned seven years, after which his younger brother, Moos, was elevated king by the unanimous voice of the people; and, having, by his courage and prudence, delivered himself from the fear of a foreign war, he applied with diligence to reform internal abuses, and to cultivate the arts of peace. After a reign of thirteen years, he died in 1508, and was succeeded by his son David III., an infant of eleven years of age, who was set on the throne by the interest of Helmin, widow of Dada Mariam. At the commencement of this reign, the Turks, with a view of sharing the profits of the trade of the country, took possession of Zeyla, a small island in the Red Sea, opposite to the coast of Adel; but their desire of possessing India diverted their views from Adel and Abyssinia. It was thought desirable, in the present situation of the country, to form an alliance with the Portuguese, and for this purpose Matthew, an Armenian merchant, was deputed as an ambassador. The principal object of the embassy was to obtain a force sufficient to destroy the Turkish power; and, it is said, that a third part of Abyssinia was offered as an acknowledgment. During the progress of this embassy, the Turks renewed their depredations on the Abyssinian territories. David prepared to resist them; and, at length, succeeded in completely defeating and routing them. On the day in July, 1516, when he obtained a decisive victory over the Moors, the island of Zeyla was taken, and the town burnt by the Portuguese fleet under Lopez Suarez de Alberguiera, who had brought back Matthew, and with him an ambassador, from Portugal. The two ambassadors, accompanied by fifteen Portuguese, set out on a very difficult and perilous journey for the emperor's court. Matthew died of an epidemic fever in the course of the journey; but the Portuguese ambassador arrived in 1520, within three miles of the Abyssinian camp. His reception was not favourable; and it was not till after a delay of five years, that the business of the embassy was completed, and he was allowed to depart for Portugal. This long intercourse between two distant nations, alarmed the Mahometeran powers; and the Adhabs, afflicted by the Turks, defeated the emperor in several sucessive battles, and over-ran the empire, plundering and burning the towns and villages, and carrying away the people for slaves. This destructive war continued till the year 1537. In the next year the affairs of Abyssinia seemed to revive, and a new embassy to Portugal was projected. John Bermudes, one of the attendants of Rodrigo, the Portuguese ambassador, was deputed, who was invested with the ecclesiatical authority of Abuna. Being a bigot to the popish religion, he declined accepting the office, and his ordination should be continued; this was indirectly submitting the church of Abyssinia to that of Rome; and this submission on the part of David gave the pope inexpressible pleasure, at a time when no king or dominos in the west were revolting from his supremacy. Having in his way through Italy obtained the pope's function, he proceeded to Lisbon, and was acknowledged by the king as patriarch of Alexandria, Abyssinia, and of the sea; and he succeeded in obtaining the succours which he requested. When these succours arrived, they took the town of Arcceko, killed the governor, and massacred all the people in the town whom they could find. The delay, however, had reduced the Abyssinians to great distress. A Mahometan chief had made an attack upon the rock Gehmen, where the royal family had been kept, and massacred them; and David, sinking under a complication of disasters, died in the year 1534, and was succeeded by his son Claudius. On his accession, the Moors formed a league against him, but were defeated. Aided by the Portuguese forces, which had joined thee of the empire, Claudius freed himself from his apprenticeship of foreign enemies; and he then directed his attention to the internal state of the country. John Bermudes, insolent in his disposition, and invested with ample ecclesiastical powers, attempted the conversion of Claudius, and instilled that he should establish the popish religion through his dominions, as his father David had promised to do; but Claudius was invincible, and the altercation terminated in the expulsion of the catholics, and the discontinuance of all intercourse with the Europeans; and Bermudes himself was obliged to leave Abyssinia, and return to Portugal. In 1558, the pope sent a new deputation of priests; but, though they were civilly received by Claudius, they seemed to have had little success with respect to the principal object of their mission. The thoughts of Claudius were now employed about a successor; and as he had no son, it was proposed to ransom his youngest brother, the prince Menas, who had been taken prisoner by the Moors in the time of David. This business having been settled, Claudius's premature and violent death made way for the advancement of Menas to the throne in 1559. After a short reign, embroiled by internal rebellion, and the feilicious practices of the popish missionaries, he closed his life in 1567, and was succeeded by his son Sertza Denghal, who, after various conflicts with the Moors, and with the Oella and Falasha, two neighbouring nations, in which he was generally victorious, died in consequence of eating fish of a poisonous nature, in 1595. Before his death he nominated Za Denghal, his nephew, for his successor. The affections of his people were alienated from this prince on account of his attachment to the church of Rome, whose interest in Abyssinia had much declined, in consequence of the death of Ovidio, and the other missionaries, and through want of a fresh supply of Catholic preachers. In the year 1600, Peter Paez, or Pao, was sent on this mission. He was learned, diligent, and active. The emperor was engaged by his manners and discourses to embrace the Catholic religion; he issued orders for prohibiting the observance of the Jewish Sabbath, and sent letters to pope Clement VIII. and Philip III. of Spain, requesting a supply of mechanics to instruct his people in the useful arts, and
and of Jesuits to teach them religion. This imprudent conduct on the part of the emperor, excited a rebellion among his subjects; he was excommunicated by the Abuna; and having been deserted by his troops, he was overwhelmed and slain. The succession was for some time disputed. At length Socinios, called also Sufneus and Malec Segued, was fully established on the throne; and having declared to Paez his purpose of embracing the Romanist religion, he addressed two letters, one to the pope, and the other to the king of Portugal, supplanting allegiance against the invasions of the Galla. In the mean while he defeated these people, and also a body of rebels assembled to support the claims of an impeller, who pretended to be the late emperor Jacob, that had contended with him for the crown. While he was meditating the establishment of religion in the empire, a new rebellion demanded his attention, and his thoughts were wholly employed in various military expeditions. In 1616, he issued a very severe order against the Jews, whom he determined totally to exterminate. His conduct towards them was in the highest degree cruel and unjust. The consequence of his measures was the almost entire extinction of the Jewish religion, the professors of which were commanded to renounce their religion, and be baptized, under pain of death. Paez was at the same time affidous and successful, in his endeavours to profligate the Abyssinians to the Catholic faith, and Socinios having received letters from the pope and the king of Spain, with assurances of such support as each of them, in his respective province, could afford him, required to make a formal submission to the pope, and to announce for ever his connection with the Greek church. Ambassadors were appointed to go to Europe, to communicate this intelligence, and to finish the negotiation between the pope and the Abyssinians; but these ambassadors were obliged to return; and this unprofitable occurrence prevented the establishment of popery in Abyssinia. The attempts of Socinios to change the religion of the country, occasioned a variety of seditions and rebellious associations against his government; but the obstinate emperor persevered. Though the Abyssinian ambassadors had been constrained to return, many favourable accounts of the state of religion in Abyssinia had been transmitted to Europe; and new missionaries were sent under the direction of Alphons Mendez, who arrived at Gorgora, the royal residence, in the beginning of the year 1629. Socinios, after the ill audience, takes an oath of submission to the pope, and the ceremony was attended with circumstances of peculiar severity. It was followed by a proclamation, that all priests should embrace the Catholic faith on pain of death, that Lent and Easter, and the other movable feasts, should be observed according to the rules of the Romish church, and that the clergy should be re-ordained, the churches consecrated anew, the people re-baptized, and circumcision, polygamy, and divorce abrogated. The emperor, however, soon perceived the injurious effects of these measures, and found it necessary to relax the severity of his proceedings. He proceeded to grant an universal toleration; and having reformed the Alexandrian faith, ceremonies, and worship, he resigned the crown and empire to his son Facihidas, or as he is sometimes called Fluidides; and soon after his proclamation for this purpose, he died, in 1632, and with him all the hopes of the Jesuits were extinguished. Facihidas was an inveterate enemy to the Catholic faith, and he adopted every method in his power to suppress and eradicate it. He first banished and then executed his uncle Achis Chritols, who had been active in promoting it, expelled the European missionaries, and refused the attempts of the Jesuits for introducing others. The spirit of rebellion in Abyssinia, and the neighbouring provinces, was still active; nor could the efforts of Facihidas totally subdue it. However, he left the empire at his death, in 1632, in a much more peaceful and prosperous state, than that in which it was devolved upon him by his father. He was succeeded by his son Hannes I., who had the address to preserve peace during his whole reign, if we except some feeble expeditions against Lala and the Shangala; and, in 1685, his son Yakou II. ascended the throne with the approbation of the whole kingdom. This prince is said to have polished all those abilities and dispositions which form the character of a great and good monarch. In this reign attempts were made to revive European missions. They were occasioned by a report that, on the expulsion of the Jesuits from Abyssinia, many catholic christians had fled into the adjacent countries of Nubia and Senmaar, where they were grievously oppressed by the Mahometans. The canic of these christians was exiled to Rome, and the pope dispatched a mission for their relief, under the title of the Eritheic Mission. The missionaries were instructed to penetrate as far as possible into Abyssinia, and to maintain the catholic faith as far as they were able, till an opportunity offered of converting the whole empire; and for their protection and encouragement, a convent was established at Achimim, in Upper Egypt. At the same time, Louis XIV. of France appointed five Jesuits to the same mission, and furnished them with suitable presents for the emperor and the principal nobility. The admission of these missionaries was solicited by a dangerous fecubistic disorder, which had attacked Yafous and his son, and for which they wished to have the advice of an European physician. Maillet, the French consular at Cairo, willing the Jesuits to have the honour of the mission, disappointed the views of Friars Pachal and Anthony, two Franciscans, who were first thought of, and recommended Charles Ponset, a Frenchman, who had been bred a chemist and apothecary, and Father Brevedent as his servant, to Hagi Ali, a Mahometan factor at Cairo, for the desired purpose. The Franciscans attempted the delusion of Ponset and his attendants; but Ponset arrived safe at Gondar on the 21st of July, 1699, and having perfectly cured his royal patient, set out on the 24th of May, 1700, on his return for Europe, and arrived in safety at Mauhuh. Brevedent died at Gondar soon after their arrival. An embassy on the part of the Abyssinian monarch was defeated by the interference of Maillet; but the Jesuits concerted another mission from France, and the person appointed as ambassador was M. de Roule, vice-consul at Damietta. This mission was very judiciously conducted, and it succeeded in what it relit it; the Franciscans obstructed it, and it terminated in the murder of the ambassador in the province of Senmaar. Yafous, the emperor, had been previously affiliated, in 1704, by a conspiracy of his wife and son, Tecla Haimanou, who was himself affiliated in 1706, and succeeded by his uncle Tibis, or Theophilus. After the death of this monarch, in 1709, the line of Solomon, by the queen of Sheba, was set aside, by the influence of the conspirators who had contributed to the murder of Yafous and Tecla, and a stranger, called Yeulias, was seated on the Abyssinian throne. Yulias was soon deposed; and David, son of Yafous, was proclaimed king of Abyssinia, and crowned at Gondar on the 30th of January, 1714. The diffusions among the Abyssinian clergy, that occurred in this reign, produced a dreadful massacre, and ended in the death of the king, who died, by poison, in 1719. He was succeeded by his brother, Bacuffa; and Bacuffa, in 1729, by his son Yafous II. His reign was disturbed by frequent seditions and rebellions, in one of which Gondar, the capital, was set on fire, and almost entirely ruined. He died in 1753.
not without the suspicion of having been poisoned, and was succeeded by his son Joas. The whole empire, in this reign, was divided into two powerful factions, the causes and effects of which are particularly recited by Mr. Bruce, who was witness of the confusion and tumult which they produced. In the process of this contention, Joas was assassinated; and, at his death, in 179, Hannes, brother to the late king Bacuvia, was appointed emperor. Hannes, however, being maimed by the loss of his hand, was deemed incapable of assume the sovereignty: he was removed by poison, and his son Tecla Haimanout II. was advanced to the throne. From, and even before the ascension of Joas, Michael Ras, who had been appointed Ras or Governor of Tigre, and other provinces, and who was become master of almost one half of Abyssinia, had the principal direction and influence in the government of the country. His marriage with Ozoro Ebiher, a very beautiful and accomplished princess, and the widow of Mariam Barea, the most distinguished nobleman of the country, had very much augmented both his dignity and power. Hannes was established on the throne by his authority, and when he found that he was not likely to answer his purpose, he is supposed to have made way by poison, for his successor Tecla Haimanout. This prince treated him, from the moment of his accession, with the affections and respect of a son; and this influence of Michael was very considerable in preferring the attachment and submission of his subjects, as well as in conducting the military operations of his reign. Of these Mr. Bruce has given a very minute detail, for which we must refer the reader to the 4th volume of his elaborate and comprehensive work.

Abyssinian, in Ecclesiastical History, is used as the name of a sect in the christian church, established in the empire of Abyssinia.

The Abyssinians are a branch of the Copts, or Jacobites; with whom they agree in admitting only one nature in Jesus Christ, and rejecting the council of Chalcedon: whence they are also called Monophysites, and Egyptian.

Some learned men are of opinion, that the Abyssinians, or Ethiopians, embraced the sentiments of the Monophysites in the ninth century, in consequence of the exhortations addressed to them by the doctors of that sect who resided in Egypt. But Molhem (Eccl. Hist. v. ii. p. 363, 8vo.) says, it is certain that the Abyssinians, who were accustomed to receive their spiritual guide from the bishop of Alexandria, commenced Monophysites in the seventh century, if not sooner. For in that period the Arabs made themselves masters of Egypt, oppressed the Greeks, and granted to the Monophysites such a powerful protection, as enabled them to reduce under their jurisdiction almost all the churches that had been established in Egypt. The Abyssinians are, strictly speaking, a distinct body from the Copts, who comprehend those Christians who dwell in Egypt, Nubia, and the adjacent countries, and whose condition is truly deplorable. They surpas the latter considerably in numbers, power, and opulence; nor is this surprising, when it is considered that they live under the dominion of a Christian emperor.

The Abyssinian church is governed by a bishop, or metropolitau, styled Abuna, and sometimes, though improperly, patriarch, sent them by the Coptic patriarch of Alexandria residing at Cairo, who is the only person that ordains priests. The first person who possessed the episcopal dignity was Frumentius, who converted the Abyssinians to Christiainity in the beginning of the fourth century. Some, indeed, have supposed, that they were converted by the apostles; others have affected, that the Eunuch, baptized by Philip, upon his return to Candaee, became the apostle of Abyssinia. But, if the Abyssinians were converted at so early a period, it is not likely that they should have continued without bishops, and without any kind of church-government for 500 years, and that they should have had no intercourse with neighbouring churches during this long period. Besides, we know, in fact, that the Christian religion had not penetrated into the court of Candaee, which was much nearer to Egypt, in the time of Philip, and it therefore could not reach into the more distant mountainous country of Abyssinia. The Ethiopia, where Candaee reigned, could not have been the same with Abyssinia; because, if this were the case, the queen of Saba must be rejected as fabulous, as there must have been a woman sitting upon the throne of that country for 500 years, after she had been excluded by a fundamental law of the land. But we are assured by credible writers, that this Candaee reigned upon the Nile, in Atbara, much nearer to Egypt. Her capital was taken in the time of Augustus, as we have already mentioned under the article Abyssinia, and her successors and kingdom existed in the reign of the Abyssinian kings, long after the Mahometan conquest, and they exist there to this day. To which we may add, that the Abyssinians are known to have continued Jews and Heathens above 500 years after the time of the apostles. The ground upon which some ecclesiastical writers have attributed the conversion of the Abyssinians to the apostles, is a canon of a council, said to be that of Nice, found, or pretended to have been found, in Alexandria. This canon is written in Arabic, and is so unintelligible, says Mr. Bruce, who had seen it, that it scarcely conveys any sense at all. But this canon regulated the precedence of the Abuna of Ethiopia in all succeeding councils, and places him immediately after the prelate of Silenca. The Jesuits have availed themselves of this canon, in order to vindicate the honourable antiquity of the church of Abyssinia. The Abyssinian history informs us, that a queen reigned in Abyssinia, when Frumentius came into this country. Mr. Bruce observes, that though women are excluded from the Abyssinian throne, there exists a law, or custom, that the queen upon whose head the king shall have put the crown during his life, is regent of the kingdom, and guardian of every minor king, as long as he shall live. If such a queen should have a son, he would have the care of the kingdom, and of the king, during his minority: and if her son should die, and a minor, who was not in relation to her, should succeed, the queen would be regent, nor would her office cease till he came of age. This regent for life, is called Iteghe. Such was probably the case at the time of Frumentius's settlement in Abyssinia. The history of the Abunas is very imperfectly known for many years after their appointment. The first of them, who is particularly mentioned, is Abuna Tecla Haimanout, who distinguished himself by the restoration of the royal family, and by the regulations made by him both in church and state. He established the law, that the Abyssinians should not have it in their power to change one of their own countrymen as Abuna. The Arabic canon above mentioned, may probably be attributed to this Abuna; and is a forgery, or very soon after, his time. Tecla Haimanout was a native of Abyssinia, and therefore the prohibition had not taken place before his time; but as no Abuna was afterwards chosen to this office, the canon must be a work of his time; for it is impossible a canon should have been made by the council of Nice, setting the rank of a bishop in a nation which, for above 200 years after that general council, were not Christians. As the Abuna Kedom understands the language of the country, he has no share of the government.
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ABY

He is much sunk in general estimation from what he was formerly, chiefly by his intrigues, ignorance, avarice, and want of Russell. His principal employment is in the ordination of priests, deacons, and monks. Some of these Abunans have been merely lay-monks, without so much as priestly orders. Their revenue arises from the sale of dignities, and of ordination, and from certain lands in the kingdom of Tyre, Gozam, and Dambis, of which they are the sole possessors; to which we may add, a kind of public collection of salt and cloth annually made for them through the empire, which amounts to a considerable value.

The order next, if not in rank and dignity, yet in general estimation, to the Abuna, is that of the Debatars, who are neither priests nor deacons, but a kind of Jewish Levites or chanters, who assist at all public offices of the church, and particularly in the conduct of all their musical performances. Besides these, every parochial church has a presb, subordinate to the Abuna, called Kemos, or Hegumenos, or Arch-prebiter, who has all the inferior priests and deacons, and all the secular affairs of the parish, under his inspection and government. The deacons occupy the lowest rank of the priesthood; they assist at divine service, and have their respective duties and vestments when they officiate. All these orders are allowed to marry; but the monks, who are very numerous, vow celibacy; and, it is said, with a preference. Le Grand says, they make a promise, before their superior, to keep chastity, but add in a low voice, as you keep it.

The monks are divided into two classes; those of Debra Libanos, and those of St. Eulalius. The head of the latter, who are grossly ignorant, is the superior of the convent of Mahabar Sahafi, in the north-west corner of Abyssinia, near Kounto, and the Shangalla, towards Semnaru and the river Dender. The chief of the former is the Itceghue, who is ordained by two chief priests, holding a white cloth, or veil, over him, while mother says a prayer; and they then lay all their hands on his head, and join in psalms together. This Itceghue is, in troublesome times, of much greater consequence than the Abuna. The monks do not live in convents, but in separate houses round their church, and each cultivates a part of the property they have in land.

The churches in Abyssinia are very numerous. Every great man that dies thinks he has abased all his wickedness, if he leaves a fund to build a church, or has built one during his life. The king builds many. The situation of a church is chosen near running water, for the convenience of their purifications and ablutions, in which they strictly observe the Levitical law. The churches are placed on an eminence, and surrounded by rows of Virginia cedar, which form very pleasing objects along the face of the country. All the churches are round buildings, with conical summits, and thatched roofs, and on the outside encompassed with pillars of cedar, to which the roof projects about five feet beyond the wall, so as to form an agreeable walk in hot weather, or in rain. The inside of the church is partitioned in the manner preferred by the Mosaic law. In the first and outer circular apartment the congregation fit and pray. Within this is a square, divided by a veil or curtain, in which is another small division answering to the holy of holies, and so narrow, that none but the priests can enter it. Persons of both sexes, under Jewish disqualifications, are prohibited from going within the outer cell of the church, and must perform their devotion at an awful distance among the cedars; and those who enter the church must put off their shoes, and take care they are not flown by the priests and monks before they return; kiss the threshold and two door-poles, say any prayer which they think proper, and thus their duty is finished. As for the doctrinal religion of the Abyssinians, it is that of the Greek church, which they received on their conversion to Christianity by Frumentius, about the year 335; and every rite or ceremony in the Abyssinian church may be traced to its origin in the Greek church, whilst both of them were orthodox. Frumentius preserved it untainted with hereby whilst he lived. Afterward's Arianism, and a number of other heresies, as they are called, were brought by the monks from Egypt, and infected the church of Abyssinia. Many of these were owing at first to the various use of the two words, nature and person, than which no words were ever more equivocal in every language in which they have been translated. For some time the Abyssinians had free access to Cairo and Jerusalem, where their books were revised and corrected, and many of the principal orthodox opinions inculcated. But since the conquest of Arabia and Egypt by Sultan Selim in 1516, their intercourse with those countries has been interrupted; and they are now, says Mr. Bruce, with regard to doctrine, as great heretics, and with respect to morals, as corrupt as the Jews have represented them. But though he concurs with the Jews in condemning their sentiments and practice, he disapproves of their mode of reforming them. The eucharist is received by the Abyssinians in both kinds; for this purpose they use unleavened bread and the embroidered chalice, and forming a kind of mandrake, is sufficed for wine, though an excellent long wine is made at Dredda, about thirty miles south west of Gondar. The communicant after receiving, drinks a large draught of water, and turning his face to the wall of the church, repeats some prayer in private with apparent decency and attention. Whether the Abyssinians believe the doctrine of transubstantiation or not, is not absolutely certain. Ludolph (l. iii. c. 5. §) thinks, that the words of consecration prove their disbelief of this doctrine. Mr. Bruce maintains the contrary opinion; though he tells us, that a priest declared to him, with great earnestness, that he never did believe that the elements in the eucharist were converted, by consecration, into the real body and blood of Christ. This, he said, was the Roman Catholic faith, but it never was his, and he conceived the bread to be bread, and the wine to be wine, even after consecration. With respect to the state of souls before the resurrection of the body, the opinion generally prevailing is, that there is no third state, but that the souls of good men enjoy the beatific vision immediately upon their separation from the body. However, their practice and their books contradict this opinion; for when any person dies, alms are given, and prayers are offered for the souls of these departed.

Upon the whole, we may observe, that the religion of the Abyssinians, in the present state of it, is unworthily dignified with the name of Christianity, since it consists in a motley collection of traditions and tenets, which have not any influence on practice. This people, of all ranks, of either sex, and of every age, are habitually liars, drunkards, gluttons, impecunious in their repentance, faithless in their dealings, and cruel in their vengeance. The king has unlimited power; and a minster, in the king's name, executes that power with the most licentious cruelty. The Abyssinians are totally illiterate; the arts cultivated among them remain in a state of great imperfection; and, which is a defect peculiar to themselves, they have not even an idea of marriage. Their bloody feasts, and their profane amours, are too disgusting for description. Every thing in their country wears an air of witchcrafts and incantations. Such are the reflections of an anonymous writer in the Monthly Review, vol. ii. p. 423. New Series.

The
The Abyssinians have divers times expressed an inclination to be reconciled to the see of Rome; but rather out of interest of date than any other motive. See Abyssinia.

Several missionaries accuse the Abyssinians of Judaifm, in regard to the many Jewish observances still in use among them: some have even doubted, whether they are more Christian, or Jews. Lobo says expressly, they are only Chalrians in name: they practice circumcision on females as well as males. But different opinions are held in different provinces with regard to the origin and obligation of this rite, as well as the time and mode of performing it. The Abyssinians of Tigré profess to have derived it from Imhāel's family and his descendents, with whom they were in trade at an early period in their trading voyages; and they say, that the queen of Sheba, and all the women of that coast, had suffered excitation at the usual time of life, before puberty, and before her journey to Jerusalem. The Palaisa declare, that their circumcision was that commonly practiced at Jerusalem in the time of Solomon, and in use among them when they left Palesline, and came into Abyssinia. They perform it on the 5th day, as a religious rite, according to the first institution by God to Abraham. The Abyssinians pretend theirs is not of this kind, and that they practice it because Christ and the apostles were circumcised, though they do not hold it necessary to salvation. But none of them pretend that circumcision arises from any kind of necessity, or from any impediment to procreation, or that it is necessary for cleanliness, or from the heat of the climate; and therefore it is probable, that it was originally derived from a divine command, and as such, transmitted to them. See Circumcision.

The Abyssinians can no means prohibited by the law of Moses. Women are obliged to the legal circumanction. Brothers marry their brothers’ wives, &c. They abate from hug's flesh, blood, meats unangled, &c., and observe both Saturday and Sunday sabbath, according to the custom of the primitive church: all of them marks of Judaism; though by some resolved into more human institution, and usage. They celebrate the Epiphany with peculiar festivity, in memory of Christ's baptism; when they plunge and sport in ponds and rivers, which has occasioned some to affirm that they were baptized anew every year. This is positively asserted by Alvarez, but as positively contradicted by Mr. Bruce, (vol. ii. p. 324, &c.) who has given a very ample account of this ceremony, which is an old observance of the eastern church, formerly performed publicly in Egypt, as it is now in Ethiopia. Many falsehoods have been propagated with regard to the mode of baptism in Abyssinia, in order to impugn the validity of it, and to excuse the rash conduct of the Jefuits in rebaptizing all the Abyssinians, as if they had been a Jewish and Pagan people that had never been baptized at all. Among the saints-days, which are very numerous, is one consecrated to Pilate and his wife; because Pilate washed his hands before he pronounced sentence on Christ; and his wife defined him to have nothing to do with the blood of that just persom. They have four Saints: the great one commences ten days earlier than ours, and is observed with much severity, many abatting therein even from fish, because St. Paul says there is one kind of flesh of men, and another of fishes. They allow of divorce, which is easily granted among them, and by the civil judge: nor do their civil laws prohibit polygamy. They have at least as many miracles, and legends of saints, as the Romish church; which proved no small embarrasment to the Jefuit missionaries, to whom they produced so many miracles, wrought by their saints, in proof of their religion, and those so well circumstanced and attested, that the Jefuits were obliged to deny miracles to be any sufficient proof of a true religion; and to allege the same arguments against the Abyssinians, who protestants in Europe allege against the papists. They pray for the dead, and invoke saints and angels; and have to great a veneration for the Virgin, that they charged the Jefuits with notrendering her honour enough. Images in painting they venerate, and pictures have been used in their churches from the earliest age of Christianity, but they abhor all those that are embossed and in relief; nor do they use a cross on the top of the ball of the Sandbeck or standard, because it calls a flame. They hold that the soul of man is not created, because, say they, God finished all his works on the sixth day. They have the fame books of scripture with us; though few are able to purchase entire copies either of the Old or New Testament. The Revelation of St. John is a favourite book with them. The Song of Solomon is also much esteemed by the old priests, but the reading of it is prohibited to the young ones, the deacons, laymen, and women. The Abyssinians believe that this song was made by Solomon in praise of Pharaoh's daughter: but they do not think, with some of our divines, that it contains any mystery or allegory respecting Christ and the church. They also admit the apocryphal books, and the canons of the apostles, as well as the apostolical constitutions, for genuine. Their liturgy is given by Alvarez, and in English by Pagit; their calendar by Ludoff; the answers to abbe Gregory to certain questions, proposed by the author last cited, are published by Fabricius, under the title of Tholozia XEthiopica.

**Abyssian Music.** See Music.

**Aca, Acco, and Acon, in Ancient Geography, a town of Phoenicia, on the Mediterranean; afterwards called Pol- lemais, now Acre, which see.**

**ACABA, a ridge of mountains near Gerri, in Abyssinia.**

**ACABENE, one of the districts or provinces into which Ptolemy divided Egypt. It was situated near the river Tigris.**

**ACABIS, a small town in Cyrenaica, mentioned by Ptolemy.**

**ACACALOTL, in the Materia Medica, the name given by some authors to the *Ligurva foetidissima*, or wild carob. Dale.**

**ACACA, in Orchidology, the name of an American bird, which is the Tantalus Mexicans, of Gemelin, and called by some *corpus aquaticus*, or the water-raven.**

**ACACIUM, a city of Arcadia, so called from Acaca the son of Lycaon. It is mentioned by Pausanias, i. 8.**

**ACACLIA, of Acacia, Martín, in Biography, was born at Chalons sur Yonne, about the year 1530. He studied at Paris under the celebrated Mont. Brillot, and was made Professor of Medicine and Surgery there, and acquired considerable reputation as a teacher in those sciences.**

He published commentaries on several of the works of Galen, in the years 1548 and 1552, and two books de Morbus Muliebris, inserted in the Gymnecia by Spachicus. He died in the year 1588.

**ACACIA, in Botany. See Guilandina, Guaiacum, Mimosa, Poinciana, and Spartium.**

The flowers of a species of the acacia are used by the Chinefe in making that yellow, which, we see, bears wathing in their flks and flufhs; and appears with so much elegance in their painting on paper. The method is this: They gather the flowers before they are fully open; these put into a clean earthen vessel over a gentle heat, and stir them continually about, as they do the tea-leaves, till they become dry and of a yellowish colour; then to half a pound of the flowers they add three spoonfuls of fair water.
water, and after that a little more, till there is just enough to hold the flowers incorporated together: they boil this for some time, and the juice of the flowers mixing with the water, it becomes thick and yellow; then they take it from the fire and strain it through a piece of coarse silk. To the liquor they add half an ounce of cumin seed, and an ounce of calcined oyster-shells reduced to a fine powder. All is then well mixed together; and this is the fine lathing yellow they have to long used.

The dyers of large pieces use the flowers and seeds of the acacia for dyeing three different sorts of yellow. They roast the flowers, as before observed; and then mix the seeds with them, which must be gathered for this purpose when full ripe: by different admixture of these, they give the different shades of colours; only for the deepest of all, they give a small mixture of Brazil wood.

M. Geoffroy attributes the origin of bezoar to the seeds of this plant; which being brouded by certain animals, and vellitating the stomach by their great forness and alarbage, cause a condenation of the juices, till at length they become coated over with a flamy matter, which we call BEZOAR, or BEZORD.

Acacia, bastard, or foul, in Botany. See ROBINIA.
Acacia Indica, flowers TAMARIND.
Acacia, three-lobed, See GLIDITISIA.
Acacia Zeppelin, signifies LOGWOOD.

Acacia, in the Materia Medica, is a subfrangint gummy substance, prepared by infusing into a due confluence the juice expressed from the unripe pods of the Acacia foliis foetidioribus leguminosae of Buhaine, or the Mimosa Nilotica of Linnaeus. For an account of the pods, and manner of preparing the juice, see Murray's Apparatus Med. vol. ii. p. 412. This substance is brought from Egypt, in roundish masses, wrap it in thin bladder from four to eight ounces in weight. It is outwardly of a blackish brown colour, and inwardly of a reddish or yellowish brown. This juice totally dissolves in water; but rectified spirit produces little or no effect upon it; it is therefore truly of the gummy kind. It has no smell, and applied to the tongue it soon softens, and manifestly fits a moderately rough and then a smoothed taste.

This mild gummy astringent may be given to advantage in disorders arising from laxity and acrimony, as habitual diarrhoea, uterine fluxes, and catarharal coughs. By the Egyptians it is used against spitting of blood, in doses of a dram; and also in collyria for strengthening the eyes, in garganisms for quinsies, and glysters for diarrhoea. Among us it is seldom otherwise used than as an ingredient in mithridate or thircaria. The above substance has been called Acacia vera, by way of distinction from the German Acacia, which is a counterfeit of the other, and often sold for it in the shops. This is the infiltrated juice of unripe floes, formed by boiling the juice to the confluence of a solid extract. It is distinguished from the true Acacia chiefly by its colour, which is as black as that of Spanish liquorice, and also by being harder and heavier, and of a sharper taste, and by giving out its astringency to rectified spirit. This is administered in fluxes, that indicate the want of phytic medicines, in doses from a fezere to a dram. Lewis, Mrt. Med.

Acacia, among Antiquaries, denotes something resembling a kind of roll or bag, seen on medals in the bands of several of the consuls and emperors from the time of Anastasius.

According to Du-Cange, the acacia, properly so called, was a purple bag filled with earth, or sand, and borne by the prince in his left hand, to remind him of his frailty and mortality; and thus to prevent his being too much elated with his station.

But authors are not agreed, either about the use of this roll, or about the substance whereof it consists; some taking it for a handkerchief rolled up, which the person who preceded at the games threw out as a signal for their beginning; whilst others rather imagine it intended to represent a roll of memoria, or petitions.

ACACIANS, in Church History, the followers of Acacius, bishop of Caesarea, who flourished about the middle of the fourth century. He succeeded his preceptor, the famous Eufebius, in 340, wrote his life, and several other works, viz. 17 books upon Ecclesiastics, six books of Mifcellaneous Quotations, and a book against Marcellus, and died about the year 396. He was sturned Luficus, or Monophysites, because he could see only with one eye. He is generally reckoned a man of untedy principles, but was sensible and eloquent, and a skilful disputant. Some of the Acacians maintained, that the Son was not of the fame, but of a similar substance with the Father: others held that he was of a different substance from the Father. This was likewise the denomination of another sect, derived from the name of their leader, a patriarch of Constantinople, in the fifth century, who favoured the opinion of Eutyches. See EUTCYCHIANS, and MONOPHYSITES.

It was by the advice of this Acacius, who succeeded Genadius in 471, and died in 489, that the HENOTICON was published, by the emperor Zeno, in 482. In this connection we cannot forbear introducing a circumstance, that redounds much to the honour of another Acacius, bishop of Amida, in 420, whose name, says Gibbon, (Hist. Decl. and Fall of the Rom. Emp. vol. v. p. 427, 8vo.) might have dignified the faintly calendar. Boldly declaring that cups of gold and silver are ufeles to a god, who neither eats nor drinks, this generous prelate fold the plate of the church of Amida; employed the price in the redemption of 7000 Persian captives; supplied their wants with affectionate liberality; and dignified them to their native country, to inform the king of the true spirit of the religion which he persecuted. The king, it is faid, was fo affected with this act of benevolence, that he wished to fee the Bishop; and the interview produced a peace between this prince, Venarius, and Theodolus I.

ACACIUS, a name given to several bishops, and other eminent persons besides those mentioned under the preceding article; particularly a martyr under the emperor Decius; a patriarch of Antioch, who succeeded Basil in 458, and died in 459; a bishop of Miktum in the 5th century; another bishop of Beroca in Syria, who was present at the council held at Constantinople in 381, the friend of Eiphanias Flavius, and the enemy of John Chrysolom, bishop of Constantanople, whom he caufed to be deposed, and who, at the age of 110 years, advised Theodorus the younger, to confirm the sentence pronounced against Nef- torinus, and also against Cyril, bishop of Alexandria: he was eminent for widom and luicuty, fays Theodore, and died in 436 — and a famous rhetorician in the reign of the emperor Julian.

ACADA, see PORTO Bello.

ACADEMIA, Ital. in Italy and Spain denotes a Con- c.erte, which fee.

ACADEMICS, a fect of philosophers who followed thedoctrine of Socrates and Plato, as to the uncertainty of knowledge, and the incomprehensibility of truth. Academic, in this fene, amounts to much the fame with Platonizt; the difference between them being only in point of time. They who embraced the fystem of Plato, among the ancients, were called Academici; whereas those who did not the fame, fince the reforation of learning, have added the denomination of Platonists.

We
We usually reckon three sects of Academicians; though some make five. The ancient Academy was that which was founded by Plato; and consisted of those followers of this eminent philosopher, who taught the doctrine of their master without mixture or corruption. The first of these was Socrates; he was succeeded by Xenocrates. After his death the direction of the academy devolved upon Polemo, and then upon Crantor. After the death of Crates, a new tribe of philosophers arose, who on account of certain innovations in their manner of philosophizing, which in some measure receded from the Platonic system, without entirely departing from it, have been distinguished by the appellation of the Second or Middle Academy. The first preceptor, who appears in this class, and who, in consequence of the innovations which he introduced into the Platonic school, has been commonly considered as the founder of this Academy, is Arcesilaus.

In order to conceive justly concerning the nature and causes of this revolution, it will be proper to advert to the state of opinions in the preceding period. It had been very generally maintained by both the Greek and Barbaric philosophers, that there can be no certain knowledge of things to variable and fluctuating as those material objects which fall under the notice of the senses. But they did not imagine, that human reason was wholly incapable of arriving at truth; nor was the doctrine of universal scepticism introduced in the infancy of philosophy. In excluding material objects from the department of science, the first philosophers discovered an inclination to inquire with modesty concerning the nature of things, to divest themselves of prejudice, and to satisfy themselves with a sober assent to those truths which lay within the reach of the human understanding. Besides, the Barbaric philosophers, and after them the Greeks, held two kinds of doctrine, the popular for the amusement of the vulgar, and the concealed, which was communicated in the confidence of mere private instruction to their professed disciples. Such was the state of philosophy, when Socrates appeared, and exerted himself in regulating the conduct of the human mind. In opposition to the Sophists, who boasted that they knew every thing, he confessed that he knew nothing; by which acknowledgement he did not mean to affect the universal uncertainty of human knowledge, but merely to convince his followers of the futility of those speculations, which do not rest upon the firm foundation of experience, and to teach them modestly in their inquiries, and diffidence in their assertions. Among the sects who sprung out of the school of Socrates, the greater number deviated into the mazes of disputations, and refined the Socratic mode of arguing on either side of every question that was proposed. Plato inclined to a stricter method of philosophizing; and in his public disputations after the Socratic manner, whilst he rebutted the opinions of others, and let his hearers undecided concerning his own, he fully explained the principles of his philosophy to those pupils who were indulged with his private and confidential instruction. His doctrine was, that no certain knowledge can be obtained concerning the varying forms of natural bodies, and that ideas are the only objects of science. This doctrine was universally taught in the Old Academy; but before the time of Arcesilaus, it was never denied, that useful opinions may be deduced from the senses. Cic. Acad. l. 1. c. 8. tom. ii. Ed. Olivet. Two sects arose about this time, which threatened the delirious method of the Platonists. One was founded by Pyrroh, who held the doctrine of universal scepticism, and the other by Zeno, which maintained the certainty of human knowledge, and taught with great confidence, a doctrine essentially different from that of Plato. In this situation, Arcesilaus thought it necessary to exercise a cautious reserve with regard to the doctrine of his master, and to conceal his opinions from the vulgar, under the appearance of doubt and uncertainty. Professing to derive his doctrine concerning the uncertainty of knowledge from Socrates, Plato, and other philosophers, he maintained, that though there is a real certainty in the nature of things, every thing is uncertain to the human understanding, and consequently that all confident assertions are unreasonable. He thought it disgraceful to all philosophy, to affix to any proposition, the truth of which is not fully established, and maintained that, in all questions, opposite opinions may be supported by arguments of equal weight. He disputed against the testimony of the senses, and the authority of reason; acknowledging at the same time, that they furnish probable opinions sufficient for the conduct of life. However, his secret design seems to have been to establish the doctrine of Plato, that the knowledge derived from sensible objects is uncertain, and that the only true science is that which is employed upon the inmutable objects of intelligence, or ideas.

After the death of Arcesilaus, the Platonic school was successively under the care of Lacydes, who is said to have founded a new school, merely because he changed the place of instruction, and held it in the garden of Attalus, within the limits of the Academy grove, and of Evander and Egellinus. Arcesilaus, however, had opposed the Jews and other dogmatistical philosophers, with much violence, and extended his doctrine of uncertainty so far, as to alarm not only the general body of philosophers, who treated him as a common enemy to philosophy, but even the governors of the state, who apprehended that his opinions would dis robe all the bonds of social virtue and of religion. His successor, therefore, found it difficult to support the credit of the academy; and Carneades, one of the disciples of this school, relinquished, at least in words, some of the most obnoxious tenets of Arcesilaus.

From this period the Platonic school assumed the appellation of the New Academy, which may be reckoned the third in order from its first establishment. It was the doctrine of this Academy, that the senses, the understanding, and the imagination, frequently deceive us, and therefore cannot be infallible judges of truth; but that, from the impressions produced on the mind, by means of the senses, called by Carneades phantasies, or images, we infer appearances of truth, or probabilities. These images do not always correspond to the real nature of things, and there is no infallible method of determining when they are true or false; and consequently they afford no certain criterion of truth. But, with respect to the conduct of life and the pursuit of happiness, probable appearances are a sufficient guide, because it is unreasonable not to allow some degree of credit to those witnesses who commonly give a true report. See Probability. According to the doctrine of the New Academy, the judgments arising from the operation of the mind in estimating the different degrees of probability, are not science, but opinion, which is all the knowledge that the human mind is capable of attaining. The chief point of difference between the Middle and the New Academy, seems to have been, that the latter taught the doctrine of uncertainty in less exceptionable terms than the former. Dr. Warburton, however, offers several reasons to show that both these Academies were in reality the same, and that they were as real sceptics, as the sect which was so denominated. See Div. Leg. of Moles, vol. ii. p. 117, 118. 4th ed. Arcesilaus, in his zeal for overturning all other sects, furnished his opponents with a pretext for charging N 2
him with attempts to undermine the whole foundation of morals. Carnedus, availing himself of probability, afforded
sufficient scope for practical conduct of conduct. Acricus
was chiefly employed in opposing the tenets of other
philosophers in logic and physics, and paid little attention
to ethics. Carnedus, whilst he inculcated the necessity of
sub stance in speculative researches, prescribed rules for the
direction of life and manners. The immediate successor of
Carnedus, in the New Academy, was CLITOMACHUS. He
was succeeded by PHILO of Laris, who is considered by
some writers as the founder of a fourth Academy; and a fifth
is laid to have been established by ANTIORUS of Alexium,
who was the last preceptor of the Platonic school, and who
attempted to reconcile the tenets of the different sects, and
maintained that the doctrines of the Stoics were to be
found in the writings of Plato. After his time the pio-
efors of the Academic philosophy were dispered by the
contentions of war, and the school itself was transferred to
Rome. Here the philosophy of the Old Academy, revived
and corrected by Antiorus, found many advocates.
Amongst the most eminent of these we may reckon
Lucullus, Marenus Brutas, M. Terentius Varro, and M.
Piso. The Middle Academy had likewise its patrons in this
city; as it was founded upon a conviction of the imbecility
of human reason, without running, with the Pyrrho-
nists, into the extravagance of an entire suspension of opin-
ion, it became a favorite sect among the Romans. Cicer-
on, to whose profession, as a public pleader, whose busi-
ness was to collect arguments from all quarters on oppo-
site sides of every doubtful question, it was peculiarly
adapted, addicted himself to this sect; and having himself
been instructed by Philo, he would not find it difficult to
induce others to follow his example. Cicero De Off. 1. 2.
1. 4. c. 4. tom. ii. p. 419. Acad. Qu. paixmn. tom. ii.
tom. i. p. 328. De Nat. Deorum. 1. 1. c. 5—7. tom. ii.
Genev.—Diog. Laeret. 1. 3—4. 6. tom. i. Ed. Amil.—
Sext. Emp. 1. c. 33. 36. Contra Logie. 1. 7. p. 401,
vol. 1. p. 238, &c. b. 3. c. 1. vol. iii. p. 9—11. See Eccle-
astics, Platonists, and Sceptics. For the difference
between the Academicians and Sceptics, &c. Sceptics,
Academics, Aestheticians, or Academists, is also
used among us for the members of the modern academicians,
or instituted societies of learned persons.
ACADEMY, Academy, in Antiquity, a public grove,
or villa, situated in one of the suburbs of Athens, about six
stadia, or 2 of a mile from the city; where Plato, and the
wife men who followed him, held assemblies for disputing
and philosophical conference, and which gave the denomina-
tion to the sect of Academicians.
It took its name academy, from one Academus, or Eco-
demus, a citizen of Athens, to whom it originally be-
longed; and who appropriated it to gymnastic sports or
exercises. He lived in the time of Theseus.
Some, erroneously, derive its name and origin from Cad-
mus the Phoenician, as being the first who introduced learn-
ing, and the use of letters, among the Greeks.
The academy was further improved and adorned by Cic-
on, with fountains, trees, shady walks, &c. for the con-
venience of the philosophers and men of learning who here
met to confer, dispute, &c. — Hipparchus, the son of
Pithagoras, built a wall round it; and, in order to defray
the charges, laid to heavy a tax on the people, that ever
after September was used proverbially for any expen-
sive business. It was also the burying place of illustrious
persons, who had deserved well of the republic. Of this
recess, so well adapted to philosophy and the muses, Hor-
ace speaks, Epit. II. 45:

"Atque inter silvas Academi quaerere verum:"

"Mitul' academic groves to search for truth."

Within this inclosure Plato possessed, as a part of his
humble patrimony, purchased at the price of three thousand
drachmas, or about 11 cl. res. 6d. herling, a small garden, in
which he opened a school for the reception of those who
might be disposed to attend his instructions.
Here he taught his philosophy; and from this circum-
stance all public places, defined for the assemblies of the
learned and ingenious, have been since called academies.
Sylla sacrificed the delicious groves and walks of the aca-
demy, planted by Cicero, to the laws of war; and em-
ployed those very trees to make machines with which to
batter the city. Cicero also had a villa, or country retire-
ment near Puzzalon, which he called by the same name
academia; where he used to entertain his philosophical
friends. — It was here he composed his Academic Ques-
tions, and his book De Natura Deorum.

ACADEMY is more frequently used among the moderns,
for a regular society, or company of learned persons;
instituted generally under the protection of a prince, for
the cultivation and improvement of arts or sciences.

Ptolemy Soter, in order to encourage and improve the
liberal arts in his dominions, founded an academy at Alex-
andria, or a society of learned men, who devoted thema-
to the study of philosophy, and all other sciences; and
he provided them with a collection of books, which became by
degrees the finniest library in the world, and has been known
under the name of the Alexandrian library.

Theodosius the younger, founded an academy at Con-
stantinople, which he furnished with able professors of
every science, intending it as a rival Institution to that at Rome,
which, with other literary feminaries, had been destroyed by
Alaric and the Goths, towards the close of the fourth,
and beginning of the fifth centuries.

Some authors confound academy with university; but
though much the same in Latin, they are very different
things in English. — An university is, properly, a body com-
posed of graduates in the several faculties; of professors
who teach in the public schools; of regents or tutors, and
students who learn under them, and aspire likewise to de-
grees. Whereas, an academy is not intended to teach or
profess any art, such as it is, but to improve it: it is not
for novices to be instructed in, but for those that are more
knowing; for persons of distinguished abilities to confer in,
and communicate their lights and discoveries to each other,
for their mutual benefit and improvement.

The first academy we read of, was established by Charle-
magne at the motion of Alcuin: it was composed of the
chief wits of the court, the emperor himself being a mem-
ber. — In their academical conferences, every person was to
give an account of what ancient authors he had read; and
each of them assumed the name of some ancient author who
pleased him most, or some celebrated person of antiquity.
Alcuin, from whose letters we learn these particulars, took
that of Phæbus, the surname of Horace; a young lord
named Augilbert, took that of Homer; Adalard, bishop of
Corbie, was called Augulitin; Riculf, bishop of Mentz,
was Dametas; and the king himself, David.

Most nations have now their academies; but Italy has the
greatest number.
Academies of Antiquities; as

The Academy at Cortona, established for the study of the Hetrurian antiquities; which are numerous and extensive. Their head is called Lucumon, a name taken from the ancient governors of Hetruria. One of their laws is to give audience to poets only one day in the year; another is, to fix their fusions, and impose a tax of a dissertation on each member in his turn.

The Academy of Antiquities at Upsal, owes its rise to queen Christina, but its establishment chiefly to Charles Gustavus, who gave it for illuminating the northern languages, and the antiquities of the country, as stones, coins, and the like monuments; in which notable discoveries have been made by it. The more eminent of its members have been Verelius, Loffeinati, Scheffer, Rudbeck, Keder, Salin, Penkland, &c.

Academy of Architecture, was established at Paris by M. Colbert, in 1671, confining to a company of skilful artists, under the direction of the Superintendant of the buildings.

Academy, Royal, of Arts, was instituted in London for the encouragement of designing, Painting, Sculpture, &c. &c. in the year 1763. This academy is under the immediate patronage of the king, and under the direction of forty artists of the first rank in their several professions. It furnishes, in winter, living models of different characters to draw after; and in summer, models of the same kind to paint after. Nine of the ablest academicians are annually elected out of the forty, whose business it is to attend by rotation, to select the figures, to examine the performances of the students, and to give them necessary instructions. There are likewise four professors of Painting, of Architecture, of Anatomy, and of Perspective, who annually read public lectures on the subjects of their several departments; besides a president, a council, and other officers.

The admission to this academy is free to all students, properly qualified to reap advantage from the studies cultivated in it; and there is an annual exhibition of paintings, sculptures, and designs, open to all artists of distinguished merit.

The Academy of Arts at Peterburgh, was established by the empress Elizabeth in 1758, and annexed to the Academy of Sciences. At the suggestion of count Shuvolof, the empress Catharine in 1764, formed it into a separate institution, enlarged the annual revenue from 4,000 to 12,000l. and augmented the number of scholars from 40 to 300. She also constructed, for the accommodation of the members, a large circular building, which fronts the Neva. The scholars are admitted at the age of 16, and continue to 19; and they are lodged, clothed, fed, and taught, at the expense of the crown. All of them are instructed in reading and writing, arithmetic, the French and German languages, and drawing. At the age of 14, they may chuse any of the following arts, which are distributed into four classes: 1. Painting in all its branches of history, portrait, battle, and landscape; architecture, mosaic; enamelling, &c. 2. Engraving on copper-plates, seal-cutting, &c. 3. Carving in wood, ivory, and amber. 4. Watch-making, turnery, instrument-making, casting statues in bronze and other metals, imitating gems and medals in paste and other compositions, gilding, and varnishing. Prizes are annually distributed among those who excel in any particular art; and from those who have obtained four prizes 12 are selected, who are sent abroad to the public charge. Their travelling expenses are defrayed; and when they settle in any town, they receive an annual salary of 150l. for four years. There is an allotment of paintings and models for the use of the scholars.

Academies, of Painting, Sculpture, and Architecture; as those celebrated ones, anciantly at Florence and Milan, called allo schools; and that other at Bologna, incorporated into the new Institute, to which may be added the academy of painting and sculpture at Paris and Vienna; another at designing at Rome.

Academy of Painting and Sculpture at Paris, was first projected by Le Brun, Sarazin, Corelle, &c. for which they obtained an arret of council in 1648, and established in 1654 and 1655, under the Cardinal Mazarin, first protector thereof; and the chancellor Seguerier vice-protector. In 1655, a pension of 4000l. was granted to the academy by the interposition of M. Colbert. It consists, besides, of a director, a chancellor, four rectors, a treasurer, and four professors, one of anatomy, and another of geometry; adjuncts to the rectors and professors; counsellors; a secretary; an historiographer, and two others.

Perfons are here admitted either in quality of painters or sculptors, who model from a naked person.—The painters are admitted according to their respective talents; there being a distinction made between those who work in history, and those who only paint portraits, or landscapes, or flowers, or flowers, or paint in miniature; or only design, or engrave, or carve, &c.

In the Academy of painting there are 12 professors, each of whom attends a month in the year, and their place is supplied by 12 adjuncts. The professor upon duty places the naked man as he thinks proper, and sets him in two different attitudes every week. This they call setting the model. In one week of this month he sets two models together, which is called setting the group. The paintings and models made after this model are denominated academies, or academy-figures. They have likewise a woman who stands for a model in the public school. Three prizes for design are distributed every three months among the eleves or scholars; two others for painting, and two for sculpture every year. An account of this academy has been published by Guerin, under the following title, Descript. De l'Acad. Roy. de Peinture & Sculpt.

There is also a French academy of painting, sculpture, &c. at Rome, established by Lewis XIV., wherein those who have won the annual prizes in the like academy at Paris, are received and entertained for three years with a view to farther improvement.

An Academy of painting and sculpture was established at Manheim, by Charles Theodore, elector Palatine, in 1775, with a view of encouraging and promoting the fine arts.

The Academy of painting and sculpture, at Stockholm, has nine professors, and commonly about 400 scholars. This academy annually distributes three large and three small medals; and the students who most distinguish themselves, are permitted to travel into France and Italy, at the expense of the institution.

The Academy of painting, sculpture, and architecture at Vienna, was founded in the year 1705.

Academies of Belles Lettres, those wherein eloquence and poetry are chiefly cultivated. Italy abounds with these; and in France there are not a few; such are

The Academy of Umidi at Florence, called afterwards La Florentina, in honour of the grand-duke Cosimo I. who declared himself its protector in 1549, is illustrous both for the works it has produced, and its members; which for these two last ages have included most of the eminent men, not only in Tuscany, but in all Italy. Their chief attention is to the Italian poetry.

Academy of Humorists, Umoristi, had its origin at Rome, from the marriage of Lorenzo Mancini, a Roman gentleman, at which several perfons of rank were guests; and
and it being carnival time, to give the ladies some diversion, they took themselves to the reciting of verses, sonnets, speeches, and comedies, first, ex tempore, and afterwards pren ditatory; which gave them the denomination of Belli Humori. After some experience, coming more and more into the taste of these exercises, they resolved to form an academy of Belli Letters; and changed the title of Belli Humori for that of Humori; choosing for their device a cloud, which, after being formed of the Ehme exhalations of the sea, returns in a gentle sweet shower, with the motto from Lucretius, reddi agmine dulci.

Academy of Arcadi was established at Rome in 1690, for revising the flood of poetry, and the Belli lettera com posed many of the political wits in Italy, of both sexes; many princes, cardinals, and other ecclesiastics: to avoid all disputes among whom, about pre-eminence, it is widely provided, that all appear masked, after the manner of shepherds of Arcadia. Within ten years from its first establishment, the number of Academici amounted to 600. They hold assemblies seven times a year, in a meadow or grove; or in the gardens of some nobleman of distinction. Six of these meetings are employed in the recitation of poems, and verses of the Arcadi. The seventh meeting is set apart for the compositions of foreign, or absent members; in which there is more entertainment than in all the rest; because the pieces produced here are written in all the different styles and dialects of Italy. The government of this academy is wholly democratical, allowing no prince or protector, but only a cyclos, who represents the whole society, chosen each olympiad, that is, every four years; with a power of electing twelve others yearly, to assist him in the administration. Under these are two fabuladores, one vicar or procylus, and four deputies or superintendents, annually chosen. There are five ways of electing members; the first called acclamation, used when sovereign princes, cardinals, and ambassadors of kings, desire to be admitted; in which case the votes are given scia voce; the second, annunation, introduced in favour of ladies and academical colonies; where the votes are taken privately; the third, representation, established in favour of colleges and universities, where the young gentry are bred; who have each a privilege of recommending one, or two members, privately to be ballotted for; the fourth, juroration, whereby new shepherds are inducted in the room of those dead, or expelled: the last, definition, whereby, when there is no vacancy of members, persons of poetical merit have the title Arcadi conferred on them, till such time as a vacancy shall happen. All the members of this body at their admission, assume new pastoral names, in imitation of those of the ancient Arcadians. The academy has divers colonies of Arcadi established in other cities in Italy, all regulated after the same manner.

Academy of Physicians. At Caen, was established by letters patent in 1705; it has its five first years earlier in private conferences, held first in the house of M. de Brieux. M. de Segrais retiring to this city, to spend the rest of his days, restored and gave new life to their meetings. In 1707, M. Foucault, intendant of the generality of Caen, procured the king's letters patent for erecting them into a perpetual academy, of which M. Foucault was to be protector for the time, and the choice afterwards left to the members, the number of whom was fixed to thirty, and the choice of them, for this time, left to M. Foucault. Besides the thirty, leave is given to add some supernumerary members, not exceeding six, from the ecclesiastical communities in that city.

An assembly of men of letters was formed at Lyons, which merely wanted letters patent to constitute a royal academy, inferior to few in France. It consisted of twenty academici, with a director at their head, and a secretary who is perpetual. F. Lombard, a Jesuit, one of the members here read a learned dissertation on infinity.

There is an Academy of Belles Lettres, History, and Antiquities at Stockholm, the Memoirs of which are published in the Swedish language.

Academia, Chirurgical; as that first instituted at Paris in 1731, and finally established by letters patent from the king in 1743; the members of which are not only to publish their own and correspondents' observations and improvements, but to give an account of all that is published in surgery, and to compose a complete histori of this art, by their extracts from all the authors, ancient and modern, who have wrote on it. A question in surgery is to be proposed by the academy yearly; and a prize of a gold medal of five hundred livres value to be given to him who furnishes the most satisfactory answer.

Academy of Surgery was instituted in 1732 at Vienna by the emperor, under the direction of the celebrated Brambilla, who delivered an oration on the occasion. It had at first only two professors, who had the charge of instructing 120 young men, of whom thirty had been surgeons in the army. But the number both of teachers and pupils has been much increased. They are provided with a large edifice in Vienna, which affords habitation for the teachers and students, and also for pregnant women, and patients for clinical lectures, and new arts. They have also a medical library, a complete set of chirurgical instruments, an apparatus for experiments in natural philosophy, a collection of specimens in natural history, a number of anatomical and pathological preparations, and a variety of other useful articles. Adjoining to the building, there is also a good botanical garden. Three prize-medals, of the value of forty florins each, are annually bestowed on the students who return the best answers to the questions proposed in the preceding year.

Academia, Cifmographic; as that of the Argonauts at Venice, instituted at the solicitation of F. Coronelli, for the improvement of Geography. The design of the Academia Cisographic is to procure exact maps, geographical, topographical, hydrographical, and ichnographical, of the celestial as well as terrestrial globe, and the several regions and parts thereof, together with geographical, historical, and astronomical descriptions: in order to which, the several members oblige themselves, by their subscription, to take one or more copies of each piece, published under the direction of the academy; and to advance the money, or part of it, in order to defray the charge of publication. To this end, three societies were settled at Venice, Paris, and Rome; the first under F. Moro, provincial of the Minorites of Hungary; the second under the abbot Laurence au Rue Pauvren au Marais; the third, under F. Ant. Baldigiani, Jesuit, professor of Mathematics in the Roman college; to whom those addresse themselves, who are willing to engage in this design. The number of members in the several countries of Europe has been considerable; their device is the terraqueous globe, with the motto, plus ultra. At the expence of this academy, all the globes, maps, and geographical writings of F. Coronelli have been published.

Academy of Dancing. One of this kind was instituted by Louis XIV. with extraordinary privileges.

Academia, Ecclesiastical; as that at Bologna, instituted in 1687, and employed in the examination of the doctrine, discipline, and history of each age of the church.

Academia, Historical; as the Royal Academy of Portugal.
ACADEMY.

Guest History at Lisbon, which was instituted by king John V. in 1728, as appears by a medal struck by the academy, on the front whereof is that prince's effigy, with the inscription "Johanne V. Luastarum Rex"; and on the reverse, the same prince standing is represented supporting and raising History, almost prostrate before him, with the legend "Historia Refugis"; underneath are the following words in abbreviation, REGIA ACADEMIA HISTORICUS LUSITANAE INSTITUTA VI. Idus Decembris MDCCXX.

This academy consists of a director, four censors, a secretary, and fifty members; to each of whom is assigned some part either of the ecclesiastical, or civil history of the nation; which he is to treat either in Latin, or Portuguese.

Academy of Swedish History, at Tubingen, was established by some learned men, for publishing the bell historical writings, the lives of the chief historians, and compiling new memoirs, on the several points and periods thereof.

Academies of Language, are called by some, Grammatical Academies: as the Academia della Crusca, Academia Fisica of Firenze, or the Brain Academy, alluding probably to the end of their institution, which is to sift out and reject as hulks or bran, all Italian words that are not good Tuscan, is famous for its vocabulary of the Italian tongue, and was formed at Florence, in 1582, but scarce heard of before the year 1584, when it became noted for a dispute between Tasso and several of its members. Many authors of note confounded this with the Florentine academy. The famous Torricelli delivered many of his philosophical discourses in this academy. This academy is now united with two others, viz. the Fiorentina and the Apatifi, under the name of Reale Accademia Fiorentina.

Academy of Frußfîlo had its rise in 1617, at an assembly of several princes and nobility of the country who met with a delign to refine and perfect the German tongue. It flourished long under the direction of princes of the empire, who were always chosen prelates. In 1668, the number of members arose to upwards of nine hundred. The history of this academy is written in the German tongue by George Neumark.

Academy, French, had its rise in a private meeting of men of letters in the house of M. Conrat, in the year 1628. Cardinal Richelieu, in 1635, at the instance of M. Chapelain, erected it into an academy for refining and ascertaining the French language and style. The number of the members was limited to forty, out of whom a director, a chancellor, and secretary, are to be chosen; the two former hold their post for two months, the secretary is perpetual. Several privileges and immunities were conferred on the new academy, particularly the droit de commnuniter, or a privilege of not appearing to answer before any court, but that of the king's household. Their first assemblies were held in the cardinal's apartment; after his death, in that of the chancellor Seguier. At last an apartment was given them in the Louvre, now called Académie Françêlo. They meet three times a week in the Louvre; at breaking up, forty silver medals are distributed among them, having on one side the king of France's head, and on the reverse, Trésorier de l'Académie, with a laurel and this motto, a l'immortalité. By this distribution, the attention of the academists is secured: those who are present receiving the surplus, otherwise intended for the absent.

As to the employments of the academy: its design being not only to give rules but examples of good writing; they began with making speeches on subjects taken at pleasure, each member in his turn; twenty of these have been printed. Their next work was a critique of the Cid. of M. Corneille, a tale enjoined them by the cardinal. They next set about a dictionary of the French tongue, which, after about fifty years spent in it, in order to settle the words and phrases to be used in writing, &c. was published in 1691; having in the mean while given occasion to some smart disputes with M. l'Abbe Furetto, one of their own members.

Their history is written with great elegance to the year 1712, by M. Pelbon; improved and continued to the year 1700, by M. l'Abbe d'Olivet: the same is given rhythmically, by F. le Camus.

A similar Academy was founded at Petersburg by the late emperors, in 1783, upon a plan proposed by the princes Dahekof, and a fund provided for its establishment and support. It is to consist of 60 members.

The royal Swedish Academy was formed on the plan of the French academy by Galvanius III., who attached a pension to some of its members. Its object is the improvement of the Swedish language, poetry, and eloquence.

Academy, Royal Spaniâle, is an academy for cultivating the Castilian tongue, established at Madrid on the model of the French academy. The design of this was laid by the duke d'Ecausses, and approved of by the king in 1714, who declared himself protector thereof. It consists of twenty-four academists; including the director and secretary. Its device is a crucible on the fire, with this motto, limpie, pija, y da esfondar; i.e. it purifies, fixes, and gives brightness; which some have criticized. Their object, as marked out by the royal declaration, is to cultivate and improve the national language; in order to which, they are to begin with choosing carefully such words and phrases, as have been used by the best Spanish writers: noting the low, barbarous, or obsolete ones, and composing a dictionary, wherein these may be distinguished from the former, &c. by which means, adds that prince, it will clearly appear; that the Castilian tongue is inferior to none of those most esteemed in the world; and may be employed with advantage either in teaching the arts and sciences, or in expressing the most perfect Latin or Greek originals in exact translations. The academy is to have its own printer; yet not to put any thing to press without the permission of the council. For further encouragement all privileges and immunities enjoyed by the domestic officers, actually in the king's service, and the royal palace, are granted the academists.

Academies of Laws: as that famous one at Berynt, and that of the Sitientes at Bologna.

Academy of Medals and Inscriptions at Paris, was set on foot by M. Colbert in 1663, and distinguished by its present appellation, in 1691, for the study and explanation of ancient monuments, and perpetuating great and memorable events, especially those of the French monarchy, by coins, relieves, inscriptions, &c. The number of members at first was confined to four or five, but in 1701 was increased to forty, whereof ten were to be honoraries, ten pensioners, ten associates, and the same number of novices or electors, which has since annexed to the chiefs of eleves. The king nominates their president and vice-president yearly; but their secretary and treasurer are perpetual. The royal-examine the members themselves, agreeably to the constitutions given them on that behalf. Their chief work is a kind of medallion history of the reign of Louis XIV., which, after some interruptions, was continued to the advancement of the duke of Anjou to the crown of Spain. Beside which we have several volumes of their effays, under the title of memoirs: and their history, written and continued by their secretaries. Their motto is "Vitat mori.

Academies, Medical, as that of the Nature Curiosi in Germany: that founded at Palermo, in 1645; another at Venice,
ACADEMY.

To Venice, in 1701, which meets weekly in a hall near the grand hospital, at St. Mark's, in the house of M. le Clerc. The colleges of physicians at London and Edinburgh, are also by fame ranked in the number of medical academies.

Academy of Nature Curiosiorum, in Germany, was first founded in 1652, by M. Bruch, a physician, who invited all physicians to communicate their extraordinary cases, and was elected president. Their works were at first published separately; but in 1670, it was proposed to publish a volume of observations every year. The first volume appeared in 1684, under the title of Ephemerides, which was continued with some interruptions, and variations of the title, &c. In 1687, this academy was taken under the protection of the emperor Leopold, who granted the members several privileges, and particularly that their presidents should be counts palatine of the Roman empire. From him it has been sometimes designated the Leopoldine academy.

This academy differs from all others, in that it has no fixed residence, or regular assemblies; instead whereof is a kind of bureau, or office, first established at Brauweiler, afterwards moved to Muenster, where letters, observations, &c., from members and correspondents are taken in. The academy consists of a president, two adjutants, or secretaries, and colleagues or members. The colleagues, at their admission, oblige themselves to two things; first, to choose some subject out of the animal, vegetable, or mineral kingdom to handle, provided it had not been treated of by any colleague before; the second, to apply themselves to furnish materials for the annual Ephemerides. Each member is here to bear a symbol of the academy, viz. a gold ring, whereon, instead of a stone, is a book open, and on the face thereof an eye: on the other side the motto of the academy, namque at fur, i.e. never idle. See the history, laws, &c., of this academy, with the names of its members, and the titles of its pieces, in Ephem. Germ. dec. 1. an. 1, & 2. Pref. and the continuation of the fame in the prefaces and appendices to the ensuing volumes.

Academy, Musical, consists of the managers and directors of the opera.

An academy of this kind, called the Academy of Ancient Music, was established in London in 1710, by several persons of distinction, and other gentlemen, in conjunction with the most eminent masters of the time, with a view to the study and practice of vocal and instrumental harmony. This institution, which had the advantage of a library, consisting of the most celebrated compositions both foreign and domestic, in manuscript and in print, which was aided by the performances of the gentlemen of the chapel royal, and the choir of St. Paul's, with the boys belonging to each, continued to flourish for many years. In 1731, a charge of plagiarism brought against Bononcini, a member of the academy, for claiming a madrigal of Lotti of Venice as his own, interrupted the harmony, and threatened the existence of the institution. Dr. Greene, who had introduced the madrigal into the academy, took part with Bononcini, and withdrew from the society, taking with him the boys of St. Paul's. In 1734, Mr. Gates, another member of the society, and master of the children of the royal chapel, retired in disgust, and it was thus deprived of the affluence which the boys afforded it in singing the operas parts. From this time the academy became a seminary for the instruction of youth in the principles of music, and the laws of harmony. Dr. Pepusch, who was one of its founders, was active in accomplishing this measure; and by the expedients of educating boys for their purpose, and admitting auditor members, the subsistence of the academy was continued.

The royal academy of Music was formed by the principal nobility and gentry of the kingdom for the performance of opera, composed by Mr. Handel, and conducted by him at the theatre in the Haymarket. The subscription amounted to 50,000l, and the king, besides subscribing 100l, allowed the society to assume the title of Royal Academy. It consisted of a governor, deputy governor, and twenty directors. On occasion of a contest between Handel and Senesino, one of the performers, in which the directors took the part of the latter, the academy was dissolved, after having fulfilled with reputation for more than nine years.

Academy, Naval; as that of Petersburg, and those in England. See Academy.

Academy, Political, such as that of Paris, composed of six persons, who met on certain days each week at the Louvre, in the chamber where the papers relating to foreign affairs were lodged. Here they perused such papers as were put in their hands, by order of the secretary for foreign affairs, who acquainted the king with the progress they made, and the capacities of each, that his majesty might employ them accordingly.

Academies of Sciences chiefly denote those erected for improving natural and mathematical knowledge; otherwise called philosophical and physical academies: such as the Academy Secretissimam Naturae, formed at Naples in the house of Bapstilla Porta, about the year 1560, the first academy of the philosophical kind. It was succeeded by the Academy of Lynce, founded at Rome by prince Frederic Celi, towards the close of the same century; several of whose members rendered it famous by their discoveries: the celebrated Galileo Galilei was of the number.

Several other academies contributed also to the advancement of the sciences; but it was by speculations, rather than by repeated experiments on the phenomena of nature: such were the academy of Buffon at Rome, and that of Laurence de Medecis at Florence, in the sixteenth century; in the sixteenth, that of Inamati at Padua, of Vegnà, Paul in Rome, of Ottolani in Placentia, and of Umiati at Florence. The spirit of these flushed fire and pyrotechnia; the second, wine and vineyards; the third, gardens and pot herbs; the fourth, water and hydraulics. Add to these, that of Venice, called La Veneta, founded by Frederic Dabadur, a noble Venetian; another in the same city, whereof Campegio, bishop of Feltro, appears to have been the chief; and that of Cofenza, or la Contantina, where of Bernadino Tiefio, Sor Adivo, Ropstoi, Paulus Aquis, Julio Cavalcanti, and Fabio Cicali, celebrated philosophers; were the chief members.

The compositions of all these academies of the sixteenth century were good in their kind, but none of them comparable to those of the Lyncei.

Academy del Cimento made its appearance at Florence some years after the death of Torricelli, under the protection of prince Leopold, afterwards cardinal de Medecis. Galileo, Torricelli, Aggiunti, and Viviani, prepared the way for it; and some of its chief members were Paul del Buono; who, in 1657, invented the instrument for evincing the fupposed incomprehensibility of water, which was a thick globular shell of gold; Alphonso Borelli, Candide del Buono, brother of Paul; Alexander Marfili, Vivent Vini, Francis Redi, and confident Laurence Magalotti, were some of its chief members. The latter was secretary of this academy, and published a volume of curious experiments in 1677; under the title of Saggi di Naturali Esperienze: a copy of which being presented to the Royal Society, was translated into English by Mr. Waller, and published at London, in 1678.
The Academy of Apisiti, or Imperial Academy, at Florence, which comprehends within the extent of its plan all arts and sciences, holds from time to time public meetings, where any person, whether academist or not, may read his works, on any subject, and in any language: the academy receiving all with the greatest impartiality.

Academy dell' Iniustì, at Bologna, incorporated afterwards into that Della Traccia in the same city, followed the example of the above: its meetings were at the house of the abbot Antonio Sampieri. Here Geminiano Montanari, one of the chief members, made excellent discourses on physical and mathematical subjects, part whereof was published in 1697, under the title of Pensieri Fisico-Matematici. This academy afterwards met in an apartment of Endechio Manfredi; and afterwards in that of Jacob Sandrini. Among the works were held in the palace Marulli. Some writers have represented Manfredi as the founder of this academy in 1590. Its motto was, *Mens agitat.* In 1705, J. B. Morgagni new-modelled the academy, and received Manfredi into his house. Several learned men became members of it, and it was united with the *Institutus,* founded by Manfredi, in the year 1712, under the title of the *Academy of the Institutus.* The arts of painting, statuary, and architecture, introduced by Manfredi, were at first considered as distinct and separate from the plan of the Academy of Institutus; but they were afterwards incorporated with it; and the university finally acquired the name of *Academia Clementina,* from its patron Clement XI. A printing-office was added to the academy by the munificence of Benedict XIV. In this Institutus, not only the learned of each field were admitted as members, but several ladies have been promoted to professorships. Among these may mention the celebrated Anna Mauaudini, professor of anatomy, and Laura Buffi, who died in 1778, renowned for her knowledge in the abstruse sciences. Of this lady we have a particular account in the 6th volume of the *Comment. Bonon.* The philosophical apparatus is large. This academy, in an early period of its existence, published the *Aetas Bononfiana.*

Academy of Roffano, in the kingdom of Naples, called *La Società Scientifica Rossanese dell' Incorvati,* was founded about the year 1540, under the name of *Naviganti,* and received under that of *Spenerfati* by Camillo Tucano, about the year 1600. It was transformed from an academy of belles lettres into an academy of sciences, at the solicitation of the learned abbot Don Giaunto Gimma; who being made president under the title of *promoter-general* thereof, in 1635, gave a new fet of rules. He divided the academists into several classes, viz. grammarians, rhetoricians, poets, historians, philosophers, physicians, mathematicians, lawyers, and divines, with a class apart for cardinals and personages of quality. To be admitted a member, a man must have degrees in some faculty. The members are not allowed to take the title of *academist,* in the beginning of their books, without a written permission from the president, which is not granted till the work has been examined by the censors of the academy. This permission is the greatest honour the academy can confer; since hereby they, as it were, adopt the work; and are answerable for it against all critiques which may be made of it. The president or promoter himself is subject to this law. Add, that no academist is allowed to publish any thing against the writings of another, without leave from the society.

There have been several other academies of sciences in Italy, which have not published long, for want of being supported by the princes. Such were at Naples that of the *Investiganti,* founded about the year 1679, by the Marquis d'Areana, Don Andrea Cocucletto; and that which met in 1698, in the palace of the duke of Molina, Don Lewis della Creda, viceroys of Naples. At Rome, that of *Fisico-Matematici,* which met in 1686, in the house of Sig. Cannini: at Verona, that of *Aleogli,* founded the same year by Sig. Joseph Gazoh, which met in the house of the Count Rechigni della Cucca: at Brescia, that of *Fisichesi,* founded the same year for the cultivation of physics and mathematics, and ended the year following: that of F. Francesco Lana, a Jesuit of great skill in those sciences; lately, that of *Fisico-Critici,* at Siena, founded in 1691, by Sig. Peter Maro Gabrielli. Some other academies still subsisting in Italy, have repaired with advantage the loss of the former. One of the principal is the academy of *Filamonti,* at Verona, liberally supported by the Marquis Scipio Maffei, one of the most learned men in Italy, in honour of whom the members of the academy erected a marble statue over the entrance of the palace, with an appropriate inscription: and in 1544, the *Incantati* of Ancora were incorporated with this academy. Though the members of this body apply themselves to the belles lettres, they do not neglect the sciences. The academy of *Rivettati,* at Padua, has long subsisted with reputation; in it, learned discourses have been held from time to time on physical subjects; such, for instance, is that which the celebrated Sig. Antonio Vallinieri, first professor of physics in the university of that city, delivered here on the origin of springs, since printed. The like may be said of the academy of the *Muti de Reggi,* at Modena; to which the fame Sig. Vallinieri, a native of that city, presented an excellent discourse on the scale of created beings, since inserted in his History of the Generation of Man and Animals; printed at Venice in 1721. In the number of these academies may also be ranked the academy of learned men, which met at Venice in the house of Sig. Chiappino Martinelli, a noble Venetian, and great patron of learning. Among the new academies, the first place after the institute of Bologna, is given to that of the countess Donna Clelia Grillo Borromeo. one of the most learned ladies of the age, to whom Sig. Gimma dedicates his Literary History of Italy. She had lately established an academy of experimental philosophy in her palace at Milan; of which Sig. Vallinieri was nominated president, and had already drawn up the regulations of it, though we do not find it took place. There are likewise many other academies of less note in Italy; Jarchius enumerates 550, of which the names are very curious. F. Merfenne is laid to have given the first idea of a philosophical academy in France, towards the beginning of the seventeenth century, by the conferences of naturalists and mathematicians, occasionally held at his lodgings; at which Guffendi, Des Cartes, Hobbes, Roberval, Pascal, Blondel, and others asisted. F. Merfenne proposed to each certain problems to examine, or certain experiments to be made. These private assemblies were succeeded by more public ones, formed by M. Montmort and M. Tlevenot, the celebrated traveller. The French example animated every Englishman of distinction and learning, to erect a kind of philosophical academy at Oxford, towards the close of Cromwell's administration: which, after the reformation, was erected by authority into a Royal Society. The English example in its turn animated the French. Lewis XIV. in 1666, assisted by the counsels of M. Colbert, founded an academy of sciences at Paris, called the *Academy, Royal, of Sciences,* for the improvement of physics, mathematics, and chemistry. In the year 1699, it had as it were a second birth; the same prince, by a regulation, dated the 16th of January, giving it a new form, and
and putting it on a new and more solemn footing. In virtue of that regulation, the academy was to be composed of four kinds of members, viz. *honorary, penitent, associates, and eleves.*—The first class to consist of ten persons; and the rest of twenty each.—The honorary academists to be all inhabitants of France; the penitentists all to reside at Paris eight of the associates allowed to consist of foreigners, and the eleves all to live at Paris. The officers, to be a president, named every year by the king, out of the class of honorary academists; and a secretary and treasurer, to be perpetual.

Of the penitentists, or those who receive salaries, three to be geometerians, three astronomers, three mechanics, three anatomists, three chemists, three botanists; the remaining two, secretary and treasurer.—Of the twenty associates, two to apply themselves to geometry, two to botany, and two to chemistry.—The eleves to apply themselves to the same kind of science with the penitentists they are attached to; and not to speak, except when called upon by the president.—No regular or religious to be admitted, except into the class of honorary academists; nor any person to be admitted, either for associate or penitentist, unless known by some considerable printed work, some machine, or other discovery.—Farther, no person to be allowed to make use of his quality of academist, in the title of any of his books, unless such book have been read to, and approved by the academy.

The establishment of this academy, as well as of that of the Belles Lettres, was confirmed by royal patent in 1713.

In the year 1716, the duke of Orleans, then regent, made an alteration in their constitution; augmenting the number of honorary, and of associates capable of being foreigners, to twelve; admitting regulars among such associates; supplying the class of eleves, and establishing it on the model of a new class of twelve adjuncts, to the fix several kinds of sciences cultivated by the academy; and, lastly, appointing a vice-president, to be chosen yearly by the king, out of the honorary members; and a director, and sub-director, out of the penitentists.

In the year 1783, the king further confirmed by letters patent, the establishment of this academy; added classes of agriculture, natural history, mineralogy, and physics; and incorporated the associates and adjuncts, limiting to fix the members of each class, viz. three penitents, and three associates. The academy, by this regulation, was made to consist of eight classes, viz. geometry, astronony, mechanics, general physics, anatomy, chemistry and metallurgy, botany and agriculture, and natural history and mineralogy. Each class was to remain irrevocably fixed at six members, viz. three penitents, and three associates, besides a perpetual secretary and treasurer; twelve free associates, and eight associate foreigners; and the adjunct geographer was henceforth to be called the associate-geographer. These several classes were filled with persons whose names have been respectable in the commonwealth of letters. Their meetings, which were formerly held in the king’s library, have since 1699 been held in a fine hall in the Old Louvre.

This academy has done great things for the service of learning, by the continuation of the *meridian,* by sending penitents to different parts of the world for making observations; but especially by the excellent writings they have published, either in a separate, or in a joint capacity; particularly their memoirs. These have been regularly published every year, some late years excepted, ever since the re-establishment of the academy in 1699. To each volume is prefixed the history of the academy, or an extract of the memoirs; and, in general, of whatever has been read or said at the academy. At the close of the volume are eulogiums on such academists as have died in the course of the year. A general index to the volumes has been published every ten years. In the volume for 1783, &c. the extracts from the regillers are omitted, but the eulogies of distinguished men lately deceased are continued. M. l’Abbé Rozier has published, in four quarto volumes, an excellent index of the contents of all the volumes, and the writings of all the members, from the commencement of their publications to the year 1770. M. Rosville de Mellay founded two prizes, one of 5000, and the other of 2000 livres, which are alternately distributed every year; the subjects for the first must relate to physical astronomy, and those for the latter, to navigation and commerce. Indeed they have an advantage over most academies, in being defrayed their expenses, and even paid for time and attendance. Their history to the year 1697 was written by M. du Hamel; and since that time continued from year to year by M. de Fontenelle, under the following titles: *Da Hierm Historia Regia Academia Scientiarum,* Paris, 4to. *Histoire de l’Académie Royale des Sciences, avec les Memoires de Mathe-matique et de Physique tirés des Registres de l’Académie,* Paris, 4to. *Histoire de l’Académie des Sciences et des Arts,* Paris, 4to. *Histoire de l’Académie des Sciences,* Paris, 4to.

A new history, from the institution of the academy to the period from whence M. de Fontenelle commences, has been formed; with a series of the works published under the name of this academy, during the first interval.—Their motto is *invict & perfic.* This academy was suppressed; and, in 1793, abolished by the Convention of France; the last volume of its memoirs being that for 1793; and other institutions of various kinds have been established; see Institution.

The memoirs of the academy, abolished by the edict of the Convention, because it was a royal institution, and royalty was overthrown, are comprehended in 139 volumes in quarto: 11 from the foundation of the academy in 1666 to its renewal in 1669; 52 from 1669 to 1750; the year 1772 containing two: 11 of memoirs prefixed to the academy; 9 of prizes; 9 of tables to 1780; and 7 of drawings of machines.

The French have also considerable academies in most of their great cities; as, the academy at Caen, established by letters patent in 1705; the royal society of sciences in 1706, at Montpellier, which, since 1708, formed one body with the royal academy of sciences at Paris; *academie des jeules floruss* at Toulouse, besides the academy of sciences and belles lettres, founded in 1750; and other academies at Bordeaux, founded in 1703; at Soissons in 1754, at Marseille in 1726, at Lyons in 1706, at Tarascon in 1721, at Montauban in 1744, at Angers in 1785, at Amiens in 1750, at Villefranche in 1758, at Dijon in 1740, at Lyons in 1708; at Chalon-sur-Saône in 1755, at Rochelle in 1753, at Beziers in 1725, at Rouen in 1744, at Metz in 1750, at Arras in 1773, &c. &c.

**Academy, Royal, of Sciences, at Berlin,** was founded by Frederic, L. of Prussia in 1700, on the model of that of England, excepting that, besides natural knowledge, it likewise comprehends the belles lettres. A new form, and a new set of statutes were given it in 1710; by which it is ordained, that the president shall be one of the counsellors of state, and nominated by the king. The members were divided into four classes: the first, for professing physics, medicine, and chemistry; the second for mathematicks, astronomy, and mechanics; the third, for the German language, and the history of the country; the fourth, for Oriental learning, particularly as it may concern the propagation of the Gospel among infidels. Each class to elect a director for themselves, who
who shall hold his post for life. Their meeting to be in the
castle called New Marshal; one class to meet every week in
their turns. The members of any of the classes to have free
admission into the assemblies of any of the rest. The great
promoter of this institution was the celebrated M. Leibnitz,
who accordingly was made the first director. The academy
has published several volumes of its transactions in Latin,
under the title of Miscellanea Berolinensia. The first volume
was published in 1719; and, though undistinguished by any
peculiar tokens of royal favour, they continued to publish
new volumes in 1723, 1727, 1734, 1737, and 1740. At
last, however, viz. in 1743, Frederic III. gave new vigour
to this academy, by inviting foreigners of literary merit to
Berlin, encouraging the culture of science among his subjects,
by suitable rewards, and conferring the honour of president
of the academy on M. Maupertuis. He also proposed new
regulations for the academy, and assumed the title of its
protector. The members held two public assemblies annu-
ally; at the latter of which, viz. in May, is given a gold
medal, of fifty ducats value, as a prize for a dissertation, the
subject of which shall be successively natural philosophy,
mathematics, metaphysics, and general literature. Since
1743, this academy has published several volumes of its trans-
actions in French, under the title of Histoire de l'Académie
Royale des Sciences et Belles Lettres, a Berlin.

Some new arrangements relating to this academy were
proposed by his Britannic Majesty, in the year 1774. The
economical commission of the academy, which had subsisted
to this time, was abolished, and its place supplied by a direct-
ory, which should be formed of a president, the four direc-
tors of the classes, and two members, to be chosen not from
the academy, but men of business, equally distinguished by
their literary merit, and capable of preserving the necessary
order in the economical state of the academy. The mem-
bers of the academy were to be either honorary or ordinary.
The latter members were divided as before, into four clas-
s; and each class composed of a director and six mem-
bers, forming an aggregate of 24 academicians, besides the
members of the directory. It was proposed that this num-
ber should continue invariable, and that no new members
should be admitted except in the case of vacancies. The
right of electing members is preferred to the academy; with-
what the king reserves to himself the right of confirming
or rejecting. The large public library at Berlin, as well as
the collection of natural curiosities, are united to the aca-
demy, and intrusted to its direction. The grand design of
the new regulators is to direct the attention of the aca-
demy to objects of real utility; to humanize it, as the king
expresses himself in his letter to the academy, by giving en-
couragement to efforts that contribute to the happiness of
common life, to the improvement of every thing that con-
sists its wants, and to its conveniences, by the constant ap-
lication of the theory of the sciences to things rather than
to speculative meditations; to excite the national industry,
by furnishing it with the principles suited to that art, which
it exercises; to purify the different systems of moral and li-
terary education, from many vague and erroneous principles,
which fashion, and the imagination of some enthusiastic pe-
dagogues, have introduced, and which must degrade future
generations; and to combat the prejudices and delusions of
the people, as well as the licentious and destructive effors
of the false philosophers of the present day.

There are other academical institutions at Berlin, and
other parts of the north; several of which have distinguished
themselves by their journals, epheemerides, &c. The reader
will find some account of them under the article Journal.

Academy, Imperial, of Sciences, at Petersburg, was pro-
jected by the czar Peter the Great, who, during his travels in
1717, having observed the utility of institutions of this kind,
determined to establish a similar one in his own country. Wolf
and Leibnitz were consulted as to the regulations
which were proper to be adopted. The death of Peter,
however, prevented the execution of the plan which he had
drawn up and signed in 1744. At the close of 1725, his
design was happily executed by the munificence of the em-
rine, Catharine I., his wife and successor, on the model nearly
of the academy of Paris, whereof the czar was a member.
The academy held its first public meeting on the 27th of
December, 1725, in the presence of the duke of Holstein,
and a large appearance of persons of distinction. The
empress settled a fund of 45821 fr. per annum for its support;
and 15 members, eminent for their talents and learning,
were admitted and pensioned under the title of Professors,
in the various branches of literature and science; among
whom were Nicholas and Daniel Bernouilli, the two De
Lunes, Billinger, and Wolf. In 1741, a gymnium was
subjoined to the academy, and with them was connected an
university, the professors of which were to give lectures in
the several branches of science. The academy languished
under Peter II., and was again revived by the empress Anne,
who gave it its statutes. After the accession of Elizabeth,
the original plan was enlarged, and an academy of arts
was associated with it in 1738, but separated from it by Cath-
arine II., in 1764. Afterwards the academy acquired reputa-
tion and vigour by the influx of several learned foreigners.
The annual income, arising from the printing-office, the sale
of books and maps, almanacks and gazettes, amounted to be-
tween 50 and 80,000 rubles.

The late empress took this society under her own imme-
diate protection; corrected many of its abuses, and infused
a new spirit into the researches of its members. In order
to encourage ingenious professors to visit the various prov-
inces of her dominions, she granted an extraordinary benef-
action of 20,000 fr., which she occasionally renewed. These
travelers were instructed by the academy, to prosecute
their inquiries into the different arts of soil and water, the
best methods of cultivating barren and desert spots, the lo-
cal disorders incident to men and animals, and the best
means of relieving them, the breeding of cattle, and especi-
ally of sheep, the rearing of bees and silk-worms, the pro-
per places for fishing and hunting, the various minerals
and plants, and the arts and trades. They were also enjoined
to rectify the latitude and longitude of the chief towns, to
execute astronomical, geographical, and meteorological ob-
servations, to trace the course of rivers, to take the most exact
charts, and to observe the manners and customs of the dif-
ferent people, their dress, language, antiquities, traditions,
history, and religion; and, in a word, to obtain every infor-
mation which might tend to illustrate the real state of
the whole Russian empire. These expeditions have produced,
in the course of a few years, a great variety of excellent
publications on the several objects above enumerated.

The first transactions of this society were published in
1728, and intitled Commentaríi Academici Scientiarum
Imperialis Petropolitanae ad Ann. 1726. The publication
was continued till the year 1747, when its transactions
were called Novi Commentarii Academici, &c. In 1777,
the title was again changed into Nova Acta Academici
Scientiarum Imperialis Petropolitanae. Of the commen-
taries 14 volumes were published. The first of the new
commentaries appeared in 1750, and the 26th in 1776.
About 30 volumes have been published, and two are
printed in the Latin language, every year, all of which
abound with important and useful disquisitions upon
various parts of science, and natural history. This aca-
demy, from the mal-administration of some of its direc-
tors,
tors, was, for several years, torn by internal diffusions, which retarded the labours of the academicians, and put a stop to the usual publication of its collections. By an edict of the emperors, the government of the academy was new-modelled; and the academy resolved to begin a new series of publications. From this era the history commences, which is prefixed to Vol. I. of the Nova Acta, &c. published in 1787. The academy is composed of 15 professors, besides a president and director. Each professor has a house and an annual stipend, from 2000l. to 600l. There are also four adjuncts, who are permitted, attend the meetings of the faculty, and succeed to the first vacancies. The ordinary af-

filiates are held twice a week, and public or solemn ones thrice in the year; wherein an account is given of what has been done in the private ones. The building, apparatus, &c. of this academy, are extraordinary. They have a fine library, containing of 36,000 books and manuscripts; an extensive museum; an observatory, &c. Their motto is paul

laim, and their device, a tree bearing fruit not ripe.

Academy of Sciences, called the Institute of Bologna, was founded by count Murigli, in 1712, for the cultivating of physics, mathematics, anatomy, medicine, chemistry, and natural history. Its history was written by M. de Limiters, from memoirs furnished by the founder himself, and published at Amsterdam in 1723. The academy founded not long before by pope Clement XI. for architecture and painting, was incorporated with this; and for its further encouragement the city purchased and appropriated to its use the palazzo Celsi, that the library, museum, observatory, schools, and the apartments of the professors, might be under the same roof. On the entrance of this edifice is the following inscription: Domus Insecurum et Artium Ins-

titutum, ad publicum totius orbis usum.

Academy, Imperial and Royal, of Sciences and Belles Lettres, at Brussels, was founded in 1773; and several volumes of their memoirs have been published.

Academy, Royal, of Sciences, at Stockholm, derived its origin from six persons of distinguished learning, one of whom was the celebrated Linnaeus; who, in 1730, formed a private society for reading dissertations on literary subjects. As their number increased, it attracted public notice; and the society was incorporated by the king, in 1741, under the title of the Royal Swedish Academy. Though it has no pension from the crown, its fund has gradually augmented to a large sum by legacies, and private donations. The only persons who receive salaries, are a professor of experimental philosophy and two secretaries. Each member resident at Stockholm becomes president by rotation, and continues in office three months. The members, both native and foreign, are admitted without fees. The dissertations read at each meeting are written in the Swedish language, and are collected and published four times in the year; and the annual publications make a volume in 8vo. The first 40 volumes, which were finished in 1779, are called the Old Transactions; for in the next year, the title was changed into that of New Transactions. Any person who lends a treatise, which is thought worthy of publication, receives the transactions for one quarter gratis, and a silver medal of the value of three shillings. All papers relating to agriculture are published separately, under the title of Oeconomica Acta. Annual premiums in money and gold medals are distributed by the academy, principally for the encouragement of agriculture and inland trade. The meetings of this academy are sometimes attended by the king.

Academy, Royal, of Sciences, at Copenhagen, took its rise from the occasional meetings of six literati, whom Christian VI. in 1742, employed in arranging his cabinet of medals. With these persons others gradually associated; and they formed a society, under the patronage of the count of Holstein, whose immediate object was to make researches into the antiques and history of their country, and to explain them. In 1743, his Danish majesty took the society under his protection, gave it its name, endowed it with a fund, and directed the members to extend their pursuits to natural history, physics, and mathematics. The academy has published 15 volumes in the Danish language; some of which have been translated into Latin.

Academy, Royal, of Sciences, at Lisbon, was founded in the year 1772, by the Duke de Louloun, uncle to the queen. The foreigner is the immediate patron, and the founder is president. Twenty-four effective members, divided into three classes, viz. natural sciences, mathematics, and national literature, form the main body of the society; and the residue is composed of 36 free-members; a small number of literary foreigners, and a larger one of great personages of the nation, as honorary members; some veteran members; and a considerable proportion of extra correspondents. Government allows them a revenue, by means of which they have established an observatory, a museum, a library, and a printing-office. The academy has hitherto directed its attention to the encouragement of many objects, which do not, in other countries require the care of an academy of sciences. The first volume of its memoirs was published at Lisbon in 1797. The memoirs commence at 1780. The Academy, of Arts and Sciences, American, was established in 1780, by the council and house of representatives of the city of Philadelphia, for promoting and encouraging the knowledge of the antiques of America, and of the natural history of the country; for determining the uses to which its various natural productions might be applied; for promoting and encouraging medical discoveries, mathematical disquisitions, philosophical inquiries, and experiments, astronomical, meteorological, and geographical observations, and improvements in agriculture, manufactures, and commerce; and in short for cultivating every art and science, which might tend to advance the interest, honour, dignity, and happiness of a free, independent, and virtuous people. The members of this academy are never to be more than 200, nor less than 40.

Academy, Royal Irish, sprang out of a society, established at Dublin, about the year 1782, and consisting of an indefinite number of gentlemen, most of whom belonged to the university, who held weekly meetings, and alternately read essays on various subjects. The members of this society, anxious to make their labours subservient to the honour and advantage of their country, formed a more extensive plan, and admitting only such names as might add dignity to their new institution, became the founders of the Royal Irish Academy, which professes to unite the advancement of science with the history of mankind and polite literature. The first volume of their transactions for 1787 was published in 1788, and the publication has been occasionally continued. We shall here add, that a society was formed in Dublin, similar to the Royal Society in London, as early as the year 1693; but the distracted state of the country was unpropitious to the cultivation of philosophy and literature. The plan was resumed about the beginning of the present century, and the earl of Pembroke, then Lord Lieutenant, was president of a philosophical Society established in Dublin College. In the year 1740, there was instituted a Physico-historical Society; of which two volumes of minutes are extant; but this society soon declined.

Academy, of Sciences, at Manheim, was established in 1763 by Charles Theodore, elector Palatine, according to a plan of the learned Schulz, and divided into two classes, viz. the Historical and Physical. The latter class was sub-

divided,
ACADemies were also used among us as a kind of collegiate school or seminary; where youth are instructed in the liberal arts and sciences in a private way; now indeed it is used for all kinds of schools.

There were two public academies in the Roman empire: one at Rome, founded by Adrian, in which all the sciences were taught; and the other at Berytus in Phoenicia, which was principally designed for the education of youth in the science of law. In consequence of the protection that was given to the sciences in the 15th century, academies were erected in various parts of Europe, peculiar privileges of several kinds were granted to the youth that frequented them; and the learned societies acquired, at length, the form of political bodies: i.e. they were invested with a certain jurisdiction, and were governed by their own laws and statutes.

In the public schools or academies that were founded at Padua, Modena, Naples, Cepau, Thoulouche, Salamanca, Lyons, and Cologne, the application of the youth was restricted to certain branches of learning, and thus the course of academical education remained imperfect. The academy of Paris, which surpassed all the rest, both with respect to the number and abilities of its professors, and the multitude of students by whom it was frequented, was the first learned society which extended the sphere of education, comprehended all the sciences, and appointed masters for every branch of education. Hence it was distinguished, before any other academy, with the title of University, to denote its embracing the whole circle of science; and in process of time, other schools of learning were ambitions of forming themselves upon the same model, and of being honoured with the same title. In the 16th century, academies were founded by the Lutherans at Jena, Helmstadt, and Altorf; by the Calvinists at Franeker, Leyden, Geneva, under Calvin and Beza, and many other places.

Frederic I. king of Prussia, established an academy in Berlin in 1703, for the education of the young nobility of the court, suitable to their extraction. The expense of the students was very moderate, the king having undertaken to pay the extraordinary. This illustrious school, which was then called the Academy of Prussia, has now lost much of its first splendor.

The Roman had a kind of military academies established in all the cities of Italy, under the name of Catnli Maritii. Here the youth were admitted to be trained for war at the public expense. The Greeks, beside academies of this kind, had military professors called Tactici, who taught all the higher offices of war, &c. &c.

We have two royal academies of this kind: one at Portsmouth, for teaching navigation, drawing, &c, which may be styled a naval or maritime academy, founded by George I. in 1722, and under the direction of the board of admiralty, which gives salaries to two masters; and another at Woolwich, where youth are taught fortification, gunnery, and such branches of the mathematics as are necessary to qualify them for engineers. This was established by George II. in 1741, and is under the direction of the master-general and board of ordnance. None are now educated in this academy, but the gentlemen-cadets, to the number of 90 or 100. The masters are now 12; viz, a professor of mathematics, and two other mathematical masters, a professor of fortification and an assistant, two drawing masters, a French master, with masters for fencing, dancing, and chemistry. This institution is important, and admits of improvement. It has now the benefit of the valuable services of Dr. Hutton and Mr. Bonnycastle, whose names are well known among men of science. The royal academy of marine at Breda, in France, was established in 1752.

The nonconformist ministers, &c. are bred up in private academies, as not approving the common university education. The principal of their academies are those in London, York, Exeter, Wymondely in Herts, Rochester, Carmarthen, and Wrexham.

Academies is likewise a name given to a riding school, where young gentlemen are taught the great horse, and other suitable exercises, as fencing, &c. See Manège.

Academies is also used in speaking of the schools of the Jews; i.e. those seminaries where the rabbis, or doctors, instruct the youth of their nation in the Hebrew tongue; explain to them the Talmud; teach them the Cabalistic, &c.

Soon after the destruction of Jerusalem, and the dispersion of the Jews, they are said to have existed academies at Japhne, Lydda, Babylon, and Tiberias; which last place is particularly famous for its learned men, such as the compilers of the Mishna, and the Maimonides. According to Buxtorf, this academy subsisted in Jerome's time. See Steuphanus de Urb. vol. ii. p. 379.

Of the Babylonian schools, the most famous in later times were those which were established in the cities of Sora, Nahardea, and Pumbeditha. Saadias, a celebrated grammarian, was rector of the academy at Sora in 1377. But these academies were demolished by the Maimonides, kings of Persia, about the year 1040. See Maleki's Gram. Heb. vol. ii. p. 14.

Academy, or Academy Figure, in Painting, is a drawing, or design made after a model of a naked man or woman, taken after the life; which is usually done on paper, with red or black chalk, and sometimes with pastels or crayons.

Acaell or Acadia, in Geography, a name formerly given to Nova Scotia, or New Scotland in America. The name was first applied to a tract of country between the 40th and 46th degrees of latitude, granted to De Mon in 1603, by Henry IV. of France.

Acaena, or Acaena, in Antiquity, a Grecian decemved, or ten-foot-red, used in measuring of their lands. See SYNTAG. De Ponderibus, p. 140. Riccius. Geo. i. ii. c. 4. Salme, Ex. in Solm. p. 634.

Acaena, in Botany, a genus of the tetrandria, monogynia class, and order of palms; the generic characters of which are these: the calyx is a four-leaved perianthium, with ovate, concave, equal, permanent leaflets; there is no corolla, unless the calyx be considered as such: the flamina of equal filaments, of middle length, opposite to the calyx, and the anthers are quadrangular, twin, and erect; the piliillum has an obvate, hispid germ, a very small infected style, and the stigma is a small thickish, colored membrane, divided into many segments; the pericarpium is a dry, obturate, single-celled berry, with spines that are bent backwards; and the seed is tingle. There is only one species, which is a Mexican plant. Miller's Dict. by Martyr.

Acajuna, in Geography, a mountain on the coast of Peru, in the South Sea, about four leagues S. E. from the river Hilo, and as far N. W. from the river Sama. It is a good sea-mark; but a strong surge lies on the coast, so that ships should not keep too near, till they are sure of an entrance into some port.

Acajou, and Acajoua, in Botany. See Anacardium.
ACALANDRA. See Calandra.

ACALANDRUS, in Ancient Geography, a river falling into the bay of Tarentum, not far from the Metapontum. This river is mentioned by Piny (Hist. Nat. l. iii. c. 10., tom. i. p. 165.), and by Strabo (Geog. tom. i. p. 439.). It is now Fiume de Rotolo.

ACALEPIE, a nectar. It also signifies a certain fish, the flints of which is very tender. Likewise a sea-fowl mentioned by Naturalis, and a sea-anemone, mentioned by Cellius. 

ACALOT, an abridgment of Acalottta.

ACALYPHA, in Botany, a genus of plants belonging to the monoxica monodia class, and the natural order of Triceras, called by Doerhame, and others. Rincuncyporos or Tili-fruit. It derives its name Acalyp, from its not being pleasant to handle, i.e. soxop 76 μονή κελκυ κεδρος. Its characters are these: the male flowers are crowded about the female ones: the calyx is a three or four leaved perianthium, with roundish, concave, equal leaflets: it has no corolla; the flamina have from eight to sixteen filaments, which are short, crowded, and connected at the base, with roundish anthera. The female flowers are fewer, and received into a larger divided involucrem. The calyx is a three-leaved perianthium, with fimbrous, concave, converging, small permanent leaflets; there is no corolla; the pericarpium has a roundish genus, three, flayed, branching, usually tripartite, and long, and the figments are spinae; the pericarpium has a roundish, three-furred, three-celled capsule, the valves opening in two ways, and the seeds are solitary, roundish, and very large. There are fourteen species.

The first sort, or A. Virginica, grows naturally in Virginia, several parts of North America, and also in Ceylon: the second, or A. virginiana, is a native of the warmest countries, and grows plentifully in Jamaica, and its leaves resemble those of the annual nettle, and sting as much: the third, or Indian Acalypha, was discovered in great plenty by Dr. Houblon at La Vera Cruz, and is also found upon dunghills in the East Indies, and its leaves are like those of Mercury, whence these plants have sometimes been called three-seeded Mercury: the fourth, or Vilicus Acalyp, is found in the woods about Carthagena; the fifth is a native of South America, whence it has its name: the root is a native of the West Indies. These plants have beauty to recommend them, and are preserved in some botanic gardens merely for the sake of variety. Martya's Miller. In the last edition of Linnaeus's Syn. Nat. by Gmelin, the Acalypha is made a genus of the monodaphia monodia class and order, and includes twenty-one species.

ACALIZEKE, a town and seat of Anse Turkey. N. lat. 42° 30'. E. long. 44° 15'.

ACAM. See Acam, and Acam.

ACAMACU, or Acamary, in Ornithology, the Pnlian name of the crested Moucherolle of Buffon; the crested Brazilian Flycatcher of Brilliant, and the crested Brilllian Todus, or variety of the Todus Paradisaeus of Gmelin, and of the Muscicap Paradi of Linnaeus. It is found in Africa and Madagascar.

ACAMANTIS, in Ancient Geography, the name of the island of Cyprus, taken from its western promontory, called Ácamas and Cacamo, now Cape Phialo, or Eupinari, where there was formerly a town of the same name, now a village, called Cruco. The wood in this part of the island (keys Mr. Bruce, Travels, vol. i. p. 4.) remains as thick and impervious as at the first discovery; and in these woods large flags, and wild boars of a monstrous size, shelter themselves in perfect security.

ACAMAS, in Ancient History, the son of Thefeus, who followed the other Grecian princes to the siege of Troy, and was deputed with Diomedes to restore Helen. Laodice, Priam's daughter, had a son by him, called Municus. He was one of the heroes who were concealed in the wooden horse. One of the tribes of Athens was called Acamantides from him, by the desire of the oracle; and he founded a city in Phrygia Major, called Acamantus. Homer (Haid. i. 827, and l. xiv. 475.) mentions two other heroes of this name: one a Thracian prince, who came to succour Priam; and another, a son of Antenor.

ACAMATOS, among Phrygians, means that disposition of a limb, which is equally distant from fixation and extention.

ACAMBOU, in Geography. See Aquambo.

ACAMEA, in Ancient Geography, a town of Assyria, in the province of Sittacens.

ACANCIOUS, see Acanthaceous.

ACANGA, in Botany. See Bromelia.

ACANGIS, i.e. Ravengers, or Adventurers, a name given by the Turks to theirbuffars, or light troops, who are generally sent out in detachments to procure intelligence, harass the enemy, or ravage the country.

ACANNY, or Acammi. See Acmem.

ACANOR, a particular sort of chemical furnace. See Acanon.

ACANOS, in Botany. See Onopordum.

ACANTHUS, formed from an, point, and wo, flower, in a general sense, a spine or prickly, chiefly of plants of the thorny kind.

Acantha, in a more particular sense, denotes a spine, or quill of certain fishes, as the echinus marinus, or sea-hedge-hog. Hence the thorn-back, a species of the raja, is by some called acanthus, from the two prickles on its back. Rondelet, de Pfliech, lib. xiii. c. 2.

Acantha, among some Anatomists, is applied to the hind or posterior protruberances of the vertebræ of the back; forming what we call the spinæ dors. 

ACANTHABOLUS, compounded of acanths, a thorn, and boleus, a tree, in Surgery, an instrument, wherein to extract foreign bodies, which by the sharpness of the points have penetrated, and entered any part of the body.

The acanthabulus is the same with the instrument which is otherwise called wolfa. Its chief use is for extracting fish-bones, or the like, sticking in the esophagus; as also, the fragments of weapons, bones, hair, &c. remaining in wounds. Its figure resembles that of a pair of pincers; sometimes it is also made crooked, for more commodious application to the fauces. Cellius, lib. vii. c. 30.

Acanthabolus is also sometimes used for an instrument, wherewith people pull out the hairs from their eye-brows.

ACANTHACEOUS, among Botanists, a term applied to a class of plants, that are armed with prickles; popularly known under the name of the thistle kind.

ACANTHALZUC, the same as echinopus, or globe thistle.

ACANTHARIS, in Entomology, a species of the Cimex, in the Linnean sytem, and of the Redevius, in the arrangement of Fabricius, the characters of which are, that it has a spinous thorax, and a dilated abdomen, with spines. It is found in Jamaica.

Acanthe, in the Materia Medica of the ancients, a name given to the plant we now call the artichok.

Acanthe Arbatica, in Botany, a name given by some of the Greek writers to a plant called allo leucanthe, and by the Arabian physicians banon. It was a prickly plant, whose roots were somewhat like those of the cyperus, and composed of several knobs or joints, and of a bitter taste. It was brought for medicinal use from the East Indies, and some
some parts of Arabia, and was the root of the omegas of Avicenna and others.

ACANTHIA, in Entomology, a genus of the class of Rynotota, in the distribution of Fabricius, and forming a division in the arrangement of the Cimexx by Gmelin, in his edition of Linnaeus. The acantha of Fabricius have no lip, and Gmelin comprehends under this division the apertis, the coleopra, and the membranarci.

ACANTHIAS, in Ichthyology, a name given by some authors to the fish, the skin of which is used by our artificers in polishing, and called by them simply filth-ikin. In the Linnaean system it is a species of squalus, and the picked dog-fish of the British zoology. A variety of this is mentioned by Gmelin, and described under the name of Squalus Ermantinus. Its dorsal fins are spine-like, and the body round and ocellated. It is found in all seas, and rarely in the Baltic. Its length is about three and a half feet. Acanthus is also a species of Gasterosteus, with four small spines before the dorsal fin, and three rays appertaining to the branchiopoegous membrane. It is found in the Danish seas. See Galeus Acanthias.


ACANTHINE, in Ancient Geography, an island mentioned by Ptolemy, in the Arabian gulf on the fide of Egypt. Acanthus, acanthinus, denotes a thing relating to, or resembling the herb acanthus.

In this sense, we read of acanthina sermenta, acanthine garments, of which we have two different explanations. Some underléad by it a kind of embroidery, wrought in imitation of the Egyptian acanthus or thorn, whose small spurs are much interlaced. Others will have it a peculiar kind of skilful stuff, made of the lango, or down of a plant of the thistle kind, growing in Sicily and the East. Plin. Hift. Nat. i. xxv. c. 12. Hard. Not. tom. ii. p. 343.

Acanthium lignum is used by some writers for Brazil wood.

Acanthion, among Naturalistes, a plant of the thorn, or rather of the thistle kind; whose down, being cleained from the prickles, was manufactured into a kind of fluff, not unlike flik. Plin. ubi supra. See Ongoporum.

Acanthis, in Ornithology. See Goldfinch.

Acanthocephalus, in Natural History, a name given to the Echinorhynchus carpentis, a species of worm which is found in the intestines of the carp.

Acanthopterygii, derived from acanthis, a thorn, or prickle, and ἀπτηρ, a fin, in Natural History, a term used by Arctedi to express one of the general chaffs or families of fishes; the character of which is, that the rays of the fins are bony, and some of them prickly at the extremities.

Acanthos, Acanthus, or Acaenthus, in Ancient Geography, a town of Egypt, near Memphis, now Biflita; or, according to Savary (s. i. p. 484), corresponding with the ancient Dachbour, which the Mastors of the Nile are conducted by a canal, and which is near the summit of the temple of Ciris, and to the west of it a great pyramidal. (Strabo, tom. ii. 1163.) Also a maritime town of Macedonia, a colony of Andrians; now Erifi: near which was shewn Xeres's ditch of seven stadia, in order to separate Mount Athos from the continent, and convey his ships, without doubting Athos, into the Scythisic bay. Herodotus, i. vii. c. 121, &c. Pliny, Nat. Hift. tom. i. p. 202.

Acanthus is also a town of Epirus.

Acanthrus, in Natural History, a name given to the Echinorhynchus candidus, which is found in the intestines of many different species of fish.

Acanthus, Bear's Breech or Branc-Urson, is Bentany, a genus of the didynamia angiofora class, and belonging to the natural order of Perisone; of which the generic characters are these: the calyx is a perianthus, with leaflets in three alternate pairs, unequal and permanent; the corolla is single-petalled and unequal, having a short tube closed with a beard, no upper-lip, very large under-lip, which is flat, straight, very broad, three lobed, obtuse, and of the length of the upper-lip of the calyx; the flamin have four filaments, subdivite, shorter than the corolla, the two upper rather longer, recurved, and incurved at the top; the anthers are oblong, comprized, obtuse, the lateral ones parallel, and villous before; the pistillum has a conical germ, filiform filke, of the length of the flaunts, and two acute, and flagmas; the pericarpium in a subulate pointed capillus, two-celled and two-valved, with a conical portion, alternate claws, curved, and fastened to the partition; the seed is ovate, and gibbous, and fragile; sometimes double. There are ten species: 1. The fiiow acanthus, with white flowers, proceeding from about the middle to the top of the stalk, is the species used in medicine under the name of Branca urson or Brankfurte. It is a native of Italy, about Naples, of Sicily, Provence, and the isles of the Archipelago, and is cultivated in our gardens, and flowers in June and July. Turner (the Herbal of Hort. Kew,) informs us, that it was cultivated in Sian gardens so long ago as the year 1551. The leaves, and particularly the roots, abound with a soft, inutilip mucilage, which may be readily extracted, either by boiling, or by infusion. Rectified spirit, digested on the leaves, extract from them a fine deep green tincture, which is more durable than that which is communicated to spirit by other herbs. Branc urson iseldom or ever used medicinally in this country. But where it is common, it is employed for the same purposes to which the Althea or Marsh-marigold is used, the roots and vegetables are applied among us. In foreign countries the cow-parsley is used in accompaniments, though it possesses very different properties. The last edition of Linnaeus by Gmelin contains twelve species.

The ancients have not only called the herb bear's breech by this name, but also a thorny tree growing in Egypt.

An accurate examination of the ancient writers will, however, show very plainly, that they meant two very different vegetables under this name. Virgil has two very different plants under the same name. The acanthus with which he adorns the handles of Alcenor's cups, in the 3d Eclogue, and places in the Corycian's garden, in the 4th George, and the Egyptian acanthus of Theophrastus, are two very different plants. Virgil mentions another acanthus as being an ever-green plant, and producing berries, or a small round fruit; baccas semper frondentis acanthi, are his words; and Theophrastus tells us, that his Egyptian acanthus is a prickly tree, and bears pods like thole of beans. The Greek sculptors adorned their works with the figure of the latter; the ancient Gothic did with that of the former, which they represented not only in their capitals, but also in other ornaments. It is plain, that the acanthus of Theophrastus is the acacin, a tree, from some specie of which we have the gum arabic now in use: and the acanthus of Virgil, mentioned in the places above cited, is a garden herb, described by Dioscorides, under the name of Acanthis, which is supposed to be the species of acanthus already noticed, though Linnaeus takes it to be the fourth specie. The other acanthus, mentioned by Virgil in the fourth Eclogue, and second George, is the acanthus of Theophrastus. See Professor J. Martyn's notes on Virgil.

The leaves of this species of acanthus accidentally growing round a basket covered with a tile, gave occasion to

Calil.
Callimachus to invent the Corinthian capital. See ABAECUS. For the appearance of the farina of boar's breech in the microscope, see Pluteus Microscopical. 2. The _Acacia Leucophyllum_ was found by Sparman at the Cape of Good Hope, and has many leaves, proceeding immediately from the root, reseeming those of the thistle. 3. The _Acacia Leucophyllum_ grows wild in Italy and Provence, and flowers from July to September. Its leaves are divided into segments, terminated with a sharp spine, which renders this plant troublesome to those who handle it. 4. The _Acacia Leucophyllum_ is propagated by young roots, cuttings, or seeds, and _Cope acanthus_ are natives of the Cape of Good Hope. 5._The Madura acanthus_ is a native of the East Indies.

The smooth and prickly acanthus are perennial plants, and may be propagated either by seeds, which should be sown in a light dry loam towards the end of March, and left to grow, about six inches from the root, till autumn, when they should be transplanted where they are to remain; or by seeds, which may be either transplanted in spring or autumn for the third year; but the others must only be removed in the spring, because they are transplanted in autumn, they may be in danger of being destroyed by cold winter. These plants take deep root, and when they are once established in a garden, they cannot be easily eradicated. The 5th and 10th species are too tender to thrive out of a flower in England, and cannot be propagated, except by seeds, which do not ripen in Europe. The other sorts must be treated in the same manner with Cape plants.

Acanthus, in Architecture, an ornament in the Corinthian and Composite orders; being the representation of the leaves of an acanthus-like plant, in the capitala thereof. See Tab. Archit.

_Acanthus_ Attica, in Ornithology, the name given by Geller to the _Pengilla_ genus of Linnaeus, or Sisken of others. See Spinus.

_Acanthus_, in Ancient Geography. See Chalcidica.

_Acanthus_, in Entomology, a species of Papilio, in the division of Pobeli, with entire brown wings, blue bands underneath, and yellow limb; found in Surinam.

_Acapala_, or _Acapula_, a town in the province of Chiapas, in New Spain. It is situated on the Tabasco river, five leagues north-west from Chiapas.

_Acapari_, or _Acaparapi_, a town of Asia, on the Euxine sea.

_Acapatl_, in Botany, a name used by some authors for the plant which produces the long pepper, used in medicine. De Lact. Ind. Occ. p. 231.

_Acapan_, from a and _acap_; a name of the species of Hymenius, in Attica, both by Pliny, l. xii. c. 16, and Strabo, tom. i. p. 613, from the mode of its preparation.

_Acapon_, from a and _acap_; a name of the _Sampsuchus_, or _Maringan_; also of dry wood.

_Acapulco_, in Geography, a considerable town and harbour in Mexico, situate on a bay of the South Sea, and distant from the city of Mexico about 210 miles, south-east. The haven is large and commodious, and capable of containing several hundred ships; and the entrance is feared by a small island, which runs across it, and forms at each end a deep channel of sufficient breadth for the largest vessels. The only inconvenience is, that ships must enter by the sea-breeze in the dry-time, and go out by the land-breeze in the night, which seldom fails to succeed each other alternately, so that they are frequently blown off to sea, after repeated attempts to make the harbour. Acapulco itself is a mean and ill-built town, and derives its importance and extent from the great trade carried on with the East Indies and Peru, and the number of warehouses and habitations for strangers which this commerce requires. The houses are slightly constructed on account of the frequent earthquakes to which this country is exposed; and good buildings are the least necessary, as the principal inhabitants retire from the sea-coast, when business does not demand their immediate attendance. Besides, the climate is exceedingly unhealthy, and very prejudicial to strangers. Upon the arrival of the gales, the town is populous and gay, being crowded with the richest merchants of Mexico, Peru, and even of Chili, who provide themselves with tents in the vicinity of the town, and form a kind of large encampment. For the trade of this town, see Manila Calleon. Opposite to the town, on the east side, is a strong caleid, said to be provided with forty pieces of cannon, and the platform at the end of the town is also mounted with guns; and ships ride near the bottom of the harbour; so that this place is not so easily accessible as some have imagined. The port is a haven surrounded with very high mountains. Two islands, off the port, parallel to the port, are to be left on the larboard, and within the harbour is a small island near the shore, on the larboard. Within a league of the coast of the town, is a very good harbour, called Port Marquis, where the ships from Peru generally run in contraband goods.

Acapulco, in _Ichthyology_, the name of a fish caught in the fresh waters in the Brazil, and esteemed a very delicate and well-tafted one. It seldom exceeds three or four inches in length, and has a high back like the _Pacara._ Its mouth is small, and its jaws rough like a file. It has one long back-fin, which is supported by a great number of rigid and prickly rays, and reaches to the tail. Its scales are large; its back is of a glossy brown; its sides and belly white; its tail is not forked. It has a large black spot on the middle of each side, and another near the tail. Its fins are all brown. _Marigra._

ACAARAYA, the name of a fish caught on the Brazilian shores, and by some called _Gerrana._ It grows to three feet in length, and is of the shape of our carp. Its lower jaw is furnished with an even range of sharp teeth, like little needles. Its upper jaw has two very long ones, and beside these, a multitude of other very short ones. Its eyes are large, and their iris red. Its tail is broad, and a little forked. Its scales are of a moderate size, and of a silver hue, with an admixture of purple. Its belly, and the under part of its head, are wholly white; and its fins of a fine pale red, except those under the belly, which are white, with a flight edge of red. It is eaten in Brasil, both fresh and salted. _Marigra._

ACARAI, in Geography, a town of Paraguay, in South America, built by the Jesuits in 1624. N. lat. 26°. W. long. 51° 5'.

_Acaramucu_ of _Marigra_ and Willughby, in _Ichthyology_, is the _Balistes Monoceros_ in the Linnean system by Gmelin. See _Monoceros._

ACARABA, the name of an American fish, called also by some _Brosci._ It has a somewhat broad and flat body, covered with large scales of a fine silver whitens. It grows to a foot in length, and to four or five fingers in breadth. It has a large mouth, but without teeth; and its tail is forked. It has one long black fin, the anterior rays, or naves, of which are rigid and prickly, the hind naves soft and
and flexible. The fins are all like the rest of the body, of a pure white. This fish seems to be a kind of *smaris*, Meregrave.

ACARAPINIMA, the name of a Brazilian fish, of the *canthus* kind, and seeming to be of the same species with the *contapara* of the Mediterranean. Ray.

ACARAPITAMBA, the name of a fish caught in the Brazilian seas, of an oblong figure, resembling the mullet, and growing to two feet or more in length. Its mouth and teeth are very small. It has one long fin on the back, running very nearly to the tail, which is supported by rigid and prickly rays. Its tail terminates in two oblique horns. Its scales are large, and of a purplish colour, with a fine admixture of blue; and along the middle of each side there runs, from the gills to the tail, a very broad and beautiful gold-coloured line. Its back, down to this line, is variegated also with small gold-coloured spots; and the sides under the line are very beautifully variegated with small and fine longitudinal, but short gold-coloured lines, of a somewhat paler colour than the broad one. Its belly is white, and the ventral fins are very large. Meregrave.

ACARAPUCUCU, the name of a Brazilian fish, caught in the fresh waters, and growing to sixteen inches in length. It is of a rounded body; and its mouth is small, and not prominent. It has lips, which it can hide, or_futter_ to appear, at pleasure, and has no teeth. Its tail is long and forked; its scales are all of a silvery hue. On the back it has a fine golden gloss, shining in the whiteness; and on the sides five or six large blue spots. Its back and side fins are of a pale blue, as is also the tail; the belly fins are yellowish. It is a well-tailed fish. Meregrave.

ACARANA, of Meregrave, Willughby, Ray, and Jonston, is the *cheto don viverron* of Linnaeus, with a sub-bifid tail, nine spines in the dorsal fin, and a lateral spine on each side of the bifid tail. Its eyes are large, with a silvery iris; the teeth in each mandible are from ten to fifteen, cylindrical, and narrow in the lower part, and above wider, very hard, sub-pellucid, and disposed in a series. The fore-teeth, being the longest; the tongue is short and thick. The operculum of the gills is long and narrow; the lateral line proceeds from it in a direction parallel to the back: most of the fins have ramose rays; the pectoral and caudal are crenaceous, the ventral black; the dorsal and anal white. They are in parts of a dusky hue, and they have bifurcated radii. This fish is found in the Indian, Brasil, and Red Seas, and grows to the length of two feet; it is covered with small scales, blackish above and whitish beneath, and brown on the sides. It feeds on young crabs and tethracous fish.

The small black *Acarnna* of Willughby is the *cheto don auratus* of Linnaeus, with an entire tail, eight spines in the dorsal fin, and four white arches, and is called by Meregrave and Ray, Guapetia. The *Acarnna altera major* of Willughby and Ray, is the *cheto don utilisis* of Linnaeus, with an entire tail, fourteen spines in the dorsal fin, spinose opercula, and ciliated scales. This fish is found in India; it is of a crenaceous colour, white beneath, the iris of the eyes is reddish; the mouth very small, the lips strong, the mandible equal; the operculum of the gills large, the operculum furnished with three spines, the lateral line near the back and parallel to it, the anus in the middle of the body, and the fins brown at their end, with ramose rays, and a black ring before the dorsal fin.

The *Acarnna multilata* is the *cheto don bicolor.* It is allied to the perch, of an oblong shape, thick body, part of which, and the tail, are white, and the other parts brown. It is found in South America and India. Linn. Syll. Nat. by Gmelin, tom. i. pt. 3. p. 1243-1245-1253-1258.

ACARI Port, in Geography, lies on the coast of Peru.

Vol. 1.

S. lat. 15° 50'. W. long. 74° 40'. To the N. W. is the headland of *Morro de Acre*. This port is sometimes called Port Lomo.

ACARNA, in Botany, a name by which Tacopraflan, and some other writers, express the common *arctia*. See Aractylus, Cardius, Carlina, and Cyanus.

ACARNAN, in *Isb.**, the name of a small sea-fish very common in the Mediterranean, and brought to market among the rubellus, or erythrinus, and called by the fishermen by the name *farinella*, or *phreglinio*. It very much resembles the erythrinus in shape; but as that is of a fine red, this, on the contrary, is of a silvery white. Its mouth is moderately large; its teeth slender and pointed; and its eyes large, having fine yellow irises. Its fins are white, but have each a black spot at their origin. It seems doubtful whether this be really any way different from the erythrinus, except in colour, which alone is not distinction sufficient to make a species. Rondellet.

ACARNA, Acarnia, in *Gent. Geogr.*, the first country of Free Greece, or Greece Proper, bounded by the Sinus Ambracius, and the river Acheus; the latter of which separates it from Aetolia, on the east; and the former from Epirus, on the west. Prot. Geo. Liri. c. x. Strabo l. x. Pliny l. iv. c. 1. Thucyd. l. ii. Paulan. l. viii. Acarnania was a free state, and governed by a praxtor, or general assembly, and other subordinate magistrates, of the same description and authority as those of the Achæans and Aetolians. The inhabitants of this country were called Acarnanes, as some say, from *acara*, or *e. c. people unfirm*, as the Curetes on the other side of the Acheus were so called from *xiphon*, i. e. *firma*, but Paulanians say, that they were thus denominated from Acarnanes, the son of Alexmen. Stephan. de Urb. vol. i. p. 49. Strabo Geo. tom. ii. p. 660—714. According to Lucian (Dial. Meret. apud Op. Tom. iii. p. 290.) they were noted for effeminacy and inconstancy, whence the proverb, *ρακαρανας ἀκρυρον*; *φορείς* *Acarnanians* is proverbial to denote any thing excellent in its kind, because this country was famous for its breed of horses. It is now called *La Carina* and *Il Dopoletto.*

The Acarnanians are represented by Polybius (l. iv. p. 290. ed. Calaib.) as faithful to their promise, and extremely jealous of their liberty. They derived their origin from different nations, but assimilated in a general confederacy, and were almost always at war with their neighbours the Aetolians. They were the only people of any note that did not appear amongst the Grecian forces in their expedition against Troy. They were, more than all the other Greeks, attached to the kings of Macedon, and principally to Philip, the father of Perseus, and valued themselves upon an inviolable fidelity in the observance of treaties. The Romans made many attempts to withdraw them from their allegiance, and to deprive Philip of his only support. After more gentle efforts had failed, Lucius Flaminius resolved to reduce them by force, and laid siege to *Leucas*, their capital. It was at length betrayed by some Italian exiles, who, being acquainted with the place, had introduced many Romans into the city. The Acarnanians were surrounded, and those who refused to submit were put to the sword. The reduction of the capital struck such terror into the whole nation, that they deserted Philip, and submitted to the Romans, under whose protection they lived according to their own laws till the destruction of Corinth, when Acarnania became part of the province of Achaia. Liv. l. xxxii. c. 4.

ACARNANIA was also the name of a town in Sicily, famous for a temple of Jupiter. See Acheronte.

ACARON, in Geography. See Acellane.

ACARON, in Botany, the wild Myrtle.

P. Acraron.
ACARON, in Geography. See Accaron.
ACARON Bay. See Birkley's Sound.
ACARUS, the Tick or Mite, in Natural History, so called, probably from a priv. and to be cut, because it is deemed so small that it cannot be cut, is a genus of insects belonging to the order of acarina, in the Linnean system, and the eighth class called annulata in the distribuition of Fabricius. The distinguishing characters of this genus are, that the mouth has no proboscis, that the haustellum orucker is included in a bivalve, cylindric sheath; that the feelers are two in number, equal, and of the length of the haustellum; that the eyes are two, placed at the side of the head, and that it has eight legs. Fabricius reckons forty, *and Gmelin, in the last edition of Linnet's system, eighty-two species; of which, some are inhabitants of the earth, others of water; some live on trees and plants, others among stones, and others on the bodies of other animals, and even under their skin. They are as follow; viz. elephantinus, with an orbicular, depressed, livid body, and a black ovated spot at the base, found in India: Epygus, ovated and black, with a white margin, a native of Egypt: Reduvis: Inclus, oval and ferrugineus, with a black ovated spot at the base, found in South America and India: Americanae, obvated and ruddy, with white feutellum and joints of the legs, found on the cattle and horses of America: Sanguis: Ricinus or Ticks: creatipes, with a fecond pair of legs very thick, nimble, gregarious, and found in the foil of Europe, and frequently in that of gardens: Peperillius, with an angulated thorax and ungualuated legs longer than the body, called the bat-longue, and found on the marine bat: Rapiferus, found on various sparrows, and called the sparrow-longue: muscarius, of a yellow colour, and with its first legs very long and adapted for swift running, found on muffinums: Aphiophilus, red, with the fore-legs long and fit for running; and the hinder part of the abdomen terminating in two horns; and lodging in the putrefaction weed of Europe: coelograpthus, black, with acute-angled sides, found under the bark of trees in Europe: telarius, of a greenish yellow colour, with a brown spot on each side of the abdomen, found on plants in Europe that are not much exposed to the wind, or placed in a hot-house, which it penetrates with its fling, and suffocates; and frequent on the leaves of the lime-tree in autumn: Siro or Mite: laticis, with an ovated, obtuse abdomen, and the hinder part having four declining bristles as long as the body, found in four cream and unwashed milk-vessels: dysenteriae, with two bristles to the legs, and four horizontal bristles at the hinder end of the ovated abdomen, of the length of the body, found in beer-casks, &c.: centnerans, with very long fexacous legs, and the two fore-legs short, suppoed by some to be the caufe of the itch, and neiling in the ulcers of this disease, but by others not to be sufficiently diffinil from the A. fculptura, black, with two gibbous joints of the thighs, found on the dead branches of trees: tumulosus, with a red hairy abdomen, the hinder part obtuse, and the anterior tibia of a paler colour, a native of Surinam and Guinea, and lately introduced into the practice of dyeing: aquaticus, with a fanguineous depressed abdomen, covered with a velvet down, obtuse behind, found swimming briskly in the fresh waters of Europe: kolofricus, with an abdomen like that of the former species, and found in dry situations in Europe and America, generally under the surface of the earth, and sometimes among hay: boecrium, with a dilated red abdomen, and fides of a darker hue, found on berries, and particularly currants and gooseberries: maferum, with a red abdomen, and hinder legs very long and filiform, found on the mofles of Europe: Eustas: gymnopterum, with a red abdomen, and two crimson-coloured spots on the fides, found on bees, wasps, the libellula, aphids, and other insects: coleopterum, with an ovated red body and whitish anus, frequent on beetles, whence the common black beetle is sometimes called the louly beetle: rubifricus, brown, with a dorsal line of two colours, frequent under the fomes of Europe: longicornis, red, with bifid antenna longer than the rostrum, found in the rocks of Europe: literola, ovated and red, with a tubulated extended rostrum, found among the rocks on the shores of Europe: fungarum, of a dark-brown colour, with a sub-gibbous, smooth, unspotted abdomen, gregarious, and moving slowly on different fungi: tremella, sub-gibbous, of a black-blueish colour, found on the Thunella juniperana: scaber, depressed and ash-coloured, and rough sides, found in the earth at the beginning of spring: fulgens, red, with a double brown dorsal line, and in the fore-part bifurcated: found swiftly running on the willows: erucus, yellow, with a red spot on the sides of the thorax, found on the galls of the willow: Usellus: gregalis, ovated, somewhat depressed, of an olive-brown colour, with a blackish feutellum, and the base and apex of a golden copper colour, found on the animals of South America, and suppoed to be the same with the elephantinus: undotus, orbicular and black, with wavy of white on the sides, and a black spot, found in New Holland: Lophus, ovated and brown, with a thick margin, found at Ley配资ng: Iguanae, ovated and spotted with gold, with the margin of the abdomen flared and somewhat jagged, fixing itself to the throat of the lacerta iguanae: Cayenesis, ovated, and varied with grey and white, with the hinder margin elevated and flared, a native of Cayenne: Iunctus, ovated and ferrugineus, with two white wavy lines, found in America: auroculans, obvated and brown, with two small lines and a palmated spot on the hinder part, of a green and gold colour, a native of America: keratopus, ovated and ferrugineus, with a brown thorax: papillos, ovated and brown, with the antennae and legs of a pale white: bisopus, ovated and black, with ferrugineus legs and white joints, found in Barbary: Hirmo: vibrans, roundish, tectaceous, and without spots, with the fore-legs longer than the others, found in Cayenne: domesticus, white, with two brown spots, an ovated body contracted in the middle, very long hairs, and equal legs, found in the houfes of Europe, but suppoed not to be different from the fry: nachitus, with redh-coloured, and the hinder having four very long bristles, and much less than the fry, and found in the uercs of persons infected with the itch, exciting irritation, and suppoed to be either the caufe, or rather a fymptom of the disease: xopera, roundish and whitish, with a red abdomen, found in the fuci of the Norwegian fcas: phalangii, ovated and red, with an extended rostrum and long legs, frequent on the phalangii and spiders: phaetonius, ovated, and behind acuminate, with the legs fapeculated at their apex, found on the placent of the Ocean: fraxenus, pale-coloured, with two black lines and the hinder legs very flort and bent, found on the fuci of the fcas of Norway: rubigus, ovated and white, with ferrugineus legs, found in Europe: libenius, with the first and fourth pair of legs longer, and the second thick, found on the lower surface of the libenius: lecanurus, with the second legs very thick, a tectaceous body, and a pale-coloured anus, found on caracaces: locusta, with four bristles in the hinder part, and as many on the fides: converus, ovated and brown, with the second joint of the legs small, and the third furred at its apex with a long bristle, found in the filaments of the convera under water, but dying out of the water: eoloscurum, with a body formed with two lobes and four long bristles to the hinder part of the body, found on the caracaces of infects: defkuruer, ovated, with many long bristles
bristles to the anus, and one to the legs, found on the exuviae of insects in moist places: erudius, with the fore pair of legs very thick, and clawed, and the second having two very long bristles at their apex, found in books that are kept in moist places: alauda, with the hinder part of the anus emarginated, found on the Aulaca arvensis: graminum, red, with the legs of the fore pair very long, and the hinder part of the abdomen jagged, found on the leaves of grasses: appendiculatus, tub-globose and crimson-coloured, with long legs of a paler line, and the hinder legs longer, found under the Helen pulmonariae: vitis, ovated, secole and red, with equal legs and several bristles, found twisted running on the vine; piper, red, with paler legs, and the hinder part of the abdomen furnished with small bristles, found on moss: dimiciculaus, with four teeth to the anterior part of the body, found under garden-pots: tepidum, with a smooth abdomen, lodged in the foil at the commencement of spring: rubens, red, ovato-oblung, with subequal legs, found under moss: preyana, red, globose and very smooth, scarce visible to the naked eye, found in the foil in spring: musca, concous, hairy and black, found on moss: limicium: fimbrialis, ovated, greenish and brilly, with unequal legs, found in the earth: carduelis, ovated, greenish and blackish, naked, with unequal inflated legs, found on the fringilles: coenius, ovated and of a crimson colour, with a frail body, lodged on various insects: vegetum, castaneous, brown, emarginated and convex, and plain beneath, found on various insects of the coleoptera order: lamprica, red, with pale legs and feelers, with long bristles scattered over the body and legs, found slowly moving on the leaves of the black elder: varum, found on the umbris: accarum, hemispheric, pale-coloured and smooth, with equal legs, found on the acorus grasses: carduatus, ovated, downy and red, black below between the legs, and furnished with an ovated black furlentum, found on mosses in the groove adjoining to the Hague.—Habitat, (Hist. Anim. l. v. c. 32. Oper. tom. i. p. 857. Ed. Du Val.) mentions the acarus bred in wax, as the lead object of human fight. These insects, which are often very troublesome on plants and in hot-houses, may be effectually destroyed by the mixture recommended for destroying those on the Pine-apple. The following mixture will be also equally efficacious: Take two ounces of lust green soap, one ounce of common turpentine, and one ounce of flowers of sulphur; pour upon these ingredients a gallon of boiling water, and work the whole together with a whisk, and let the mixture be used warm. This mixture may also be of use for preventing the mildew on the peach and apricot. However, this method should never be practised on fruit-trees near the time when their fruits are ripening. A strong ley made of wood-ashes will likewise destroy the Acri; but plants are greatly injured by this, and other briny and spirituous compositions. The Acri may be also destroyed in plants, by brushing them with a common painting brush, by often dusting them with flowers of sulphur, by keeping a hot-houte in a moitt flate, by dipping the tops of plants frequently in clear water in which flowers of sulphur and tobacco have been infused, in the hot fumier months, and always keeping the hot-house clean.

Acarus is the name given by Brown (Jam. 418.) to the Pulex pertenuis of Linneus. It is also a species of the Triphana, in the order of Infusoria, and class of Worms.

ACASABASTIAN, in Geography, a river in the province of Vera Paz, in Mexico, whose source is not far from the South Sea, which runs into the Golfo Dolic. There is a town of the same name situated on its banks.

ACASATHULIA, a sea-port situated on a point of land, in the province of Guatimal Proper, in Mexico, on a bay of the South Sea, about four leagues from Trinidad. It receives the greatest part of the treasures from Peru and Mexico. There are three volcanoes in its vicinity. N. lat. 12° 50'. W. long. 97°.

ACASTA, in Entomology, a species of Papilio, found in India, with roundish wings, having five: transverse spots, and brown specks, and the under part yellow.

ACAT, in Mythology, one of the nymphs, called OCEANIDES.

ACASTUS, in Classical History, the son of Pelias king of Thessaly, and one of the most famous hunters in his time. He married Atalanta, according to Suidas, or Albydanea, as his annotator calls her, who, falling in love with Peleus her son-in-law, and not having her wishes gratified by him, accused him to her husband of a rape; upon which he made war against Acastus, and slew his wife. Suidas, tom. i. p. 305.

ACASTUS, in Entomology, a species of Papilio, with black wings, the fore-wings having a snowy band, and the hind green beneath, marked with yellow: ridges; found in Surinam. It is also a name given by Grammer to the Papilio Phidias.

ACATALECTIC, Acatalcticus, formed of the privative a and βαταλτικός, from βαταιτικός, to cause or end, in the Ancient Poetry, a term applicable to such verses as have all their feet and syllables, and are in no respect lame or defective at the end. In the following trope of Horace, the two first verses are acataleptic, and the last catalectic:

Solvitur aequa hymnis, gratia vice

Vròs & Favonii:

Trepidante focis machina caroris

ACATELPSIA, Acatelepsy, compounded of the privative a and καταληπτικός, to deprive, to find out, in Philosophy, an impossibility of a thing's being conceived or comprehended.

Acatelepsia is synonymous with incomprehensibility.

ACATALUS, in Botany, a Juniper berry.

ACATCHATOS, formed of a and κατατομή, in-constant, is a physical term, anciently applied to irregular fevers, whose paroxysms are uncertain, and which are indicated by frequent changes in the urine. It is likewise applied to those flithering fits in fevers, which have no constant return, and to turdial urines, that deposits no regular sediment.

ACATECHILI, or Acatechichtli, in Ornithology, the Fringilla mexicana of Omelin, and the Mexican Stix of Latham, is about the size of the flick, and has the same long, and feeds on the same frutices. Its head and the upper part of its body are a greenish brown, and the throat and under part white, shaded with yellow. Its Mexican name Acatechichtli signifies the bird that rubs itself against the reeds, and may allude to some of its habits.

ACATERY, or Acatery, in the king's household, a kind of check between the clerks of the kitchen and the purveyors.

ACATHARIA, of a and καθαρός, to cleanse, in Medicine, denotes an impurity of the blood or humours.

ACATHISTUS, καθαρός, in an ecclesiasticus fest, a solemn hymn, or vigil, anciently sung in the Greek church on the Saturday of the fifth week in Lent, in honour of the Virgin, for having thrice delivered Constantinople from the invasions of barbarous nations.

It was called καθαρός, i.e. without fitting, because it was celebrated standing: the people stood all night, singing the praises of their deliverer. The same name is also given to the
the day whenon it was performed, which is called the feast
of Tabernacles.

ACCATUM, in the ancient Navigation, a kind of boat
or pinnace used for military purposes.

The acatium was a species of fish called acteria naves,
I.e. such as were wrought with oars. It was sometimes made
use of in battle. Strabo represents it as a kind of privateer,
or pirate ship; and Suidas, as a fishing vessel.

ACCAULIS, and ACCAULOS, in Botany, a term applied
to certain plants, the flowers of which have no stalk or pedi-
cle to support them, but rest immediately on the ground: of
this kind are the carline thistle, and some others.

ACABAB, in Ornithology, a name given by the people of
the Philippine islands to a bird very like our common hen,
which is very frequently wild among them. It lives on rice,
and other vegetables, and does a great deal of mischief; but
is short-winded, and does not fly well, so that it is easily de-
stroyed.

ACBAR, in Mythology, the name of an idol of enormous size,
which the Arabsian are said formerly to have worshipped.
It was with difficulty that Mahomet restrained them from this

ACBARRABAD, in Geography. See Agra.

ACCA (St.) in Biography, bishop of Haguallad, or Hex-
ham, in Northumberland, who succeeded Wilfrid in 709.
Besides ornamenting the cathedral, he erected a noble library,
containing chiefly of cical-falical learning, and a collection of
the lives of the saints. He was accredited a very able divine,
and famous for his skill in church music. He wrote several
books, particularly "Passiones Sanctorum," and "Pro illustran-
dis Scripturis ad Bedam." He died in 740, under Egbert. Simeon of Durham relates several miracles performed
by his relics.

ACCCA, in Geography, the name given by the Arabs
to a chain of mountains near the Red Sea; and which formed
the easternmost range of the 35th 29' of Ptolemey. The
cattle of Acca are situated below these mountains on the
Elanitic point of the Red Sea. See Hor.

ACCAABAR, in Natural History, the Ibis Orchacea of
Linnaeus, the red Indian coral of Ellis.

ACCAABAR is also a name given to the Antipater Par-
naces of Linnaeus.

ACCAABARium, in Natural History, a name given by
Rumphian to the Madreporae Scalata of Linnaeus, or the
white coral of the loops; and also to the Isis Hippuris of
the same author.

ACCAD, or Accad, or as the LXX has it Archah, in
Scripture Geography, a town in the kingdom of Nimrod or
Babylonia, to the east of the Tigris. Wells (Geog. O. T.
vol. i. p. 228) supposes that the city Sittace or Piattace
was formerly called by this name, and that Artacene,
mentioned by Strabo, was formed from Arcaul.

ACCADEMIA, in Musical Language, a term used in
Italy to denote a private concert.

ACCALLA, in Antiquity, Solenn feasts, held in honour
of Acca Laurentia, wife of the shepherd Faustulus, and
nurse or foster mother of Romulus. She was deified by
the Romans, and the flamin of Jupiter once a year of-
fers her a grand festival which he on a holiday instituted to her
honour.

These were otherwise called Laurentalia.—To the same
Acca is also attributed the institution of the Flutres Arn

ACCAPITARE, ACCAPITARE, ACCAPITARE, in ancient
Law-books and records, the act of becoming vassal of a lord,
or of yielding homage or obedience to him.

The word is compounded of the Latin ad, to; and caput,
head; because vassals owned their lords for their head.
Whence also the lords are sometimes called domini capitales
or those who command in an army are called capitanei, capi-
tains; and in old French, chevalerain, chieftain, in respect of
their followers.

ACCAPITUM, a sum of money paid to a vassal, upon
his admission to a feud.
The word is also written accapitum, accapitamentum, acapite,
captavia, and capetum.

ACCAVARA, in Natural History, the Gorgonia
Syaffo of Linnaeus, and also the Acctonium arborum
of the same author.

ACCAVARIUM, the Gorgonia Antipathes of
Linnaeus, or the black coral of other authors.

ACCARISI, Francis, in Biography, an ancient civilian
in the 16th and 17th centuries, who was born at Ancona,
and obtained celebrity as a professor of civil law in the
university of Sienna. At first he lectures confided of illuminations
of Julinian's Institutes; they were afterwards extended to the
Pandects; and at length comprehended civil law in general.
After having occupied the chair of law-professor at Sienna
with high reputation for twenty years, and refuting many
advantageous offers from other Italian universities, he was
induced to accept the proposals of the duke of Parma, who,
besides pecuniary recompense, tempted him with the title of
his counsellor; and he removed to Parma. However, he
was soon recalled by the Grand Duke of Tuscany, who
affigned him the first professorship in law at Pisa. He died at

ACCARON, in Scripture Geography, a town of Judea
called Ekron, in Sam. vi. 17., vii. 14. and mentioned in Jofe-
phus, Ant. i. vi. c. 1. It was the boundary of Philistia to
the north, not far from the sea, and from Bethshemem,
(Joh. xvi. 11, 46.) and famous for the idol Baalzebub, who
was worshipped here under the same attribute with Achor,
the god of flies, from which, according to Bryant (Mytho-
ology, vol. i. p. 83.), this city derived its name. It was about
thirty-four miles from Jerusalem. It first fell to the lot of
Judah, and was afterwards given to the tribe of Dan.
N. lat. 31° 55'. E. long. 34° 57'.

ACCAS Island, in Geography, lies off the mouth of An-
cobar river, on the coast of Guinea, and extends far near the
shore on each side as to render the channel very narrow.

ACCEDAS AD CURIAM, in Law, an original writ, which
lies for the removing suits in any court baron, except the
county court, into the king's court; upon apprehension of
partiality, or false judgment in the other.

A like writ lies for him who has received false judgement in
the county court; where it is called de falsa judicio.

An Accedas ad Curiam lies also for justice delayed, as well
as falsely given; and is a species of the writ Recordari.

Accedas ad Vicecomitum, is a writ directed to the coroner,
commanding him to deliver a writ to the sheriff, who having a
writ delivered to him, suppresses it.

ACCELERANDO, in Music, is an Italian term for
accelerating the time in the middle of a piece of music,
as usually as for retardation. This last is a fashionable
effect lately introduced in the performance of music, and
much abused by the excess and too frequent use of it.
The gradual change of measure, when practiced in the midst
of a regular movement, seldom produces any other effect on
common hearers than that of breaking time. Perhaps in a
very pathetic and expressive passage, even in an allegro,
when very delicately done from real feeling, the effect may
be approved; but the imitators of the licences and refine-
ments
ments of great masters disgrace the compositions which they
mean to embellish, and disgust their hearers. During imita-
tors of the bold modulation of Haydn, and of the rapid
running up and down the keys in half notes, as Mozart did
in his juvenile days, have deformed melody, and corrupted
harmony. These great masters knew when to fliep; but their
apes think they never can feaon their productions
too highly; and, it is to be feared, that the loves of sim-
plicity will never be indulged again with plain food,
even by those who have no means of gratifying them with
luxuries.

ACCELERATING Force, in Mechanics. See FORCE.
ACCELERATION, in Mechanics, the increase of ve-
locity in a moving body.

Accelerated motion is that which continually receives fresh
accelerations of velocity, and is either equally or unequally ac-
celerated. If the accelerations of velocity be always equal in
equal times, the motion is said to be equally or uniformly
accelerated; but if the accelerations in equal times either in-
crease or decrease, the motion is unequally or variably ac-
celerated. Acceleration tends directly to retardation, which
denotes a diminution of velocity.

ACCELERATION is chiefly used in Physics, in respect of
falling bodies, i.e. of heavy bodies tending towards the
centre of the earth by the force of GRAVITY.

That natural bodies are accelerated in their descent, is evi-
dent from various considerations, both à priori and posteriori.

—Thus, we actually find that the greater height a body
defends from, the greater impression it makes, and the more
velociously does it strike the plane or other obstacle on
which it falls.

Various are the systems and opinions which philosophers
have produced to account for this acceleration. Some at-
tribute to it the pressure of the air: the farther, say they, a
body falls, the greater load of atmosphere is consequently
incumbent on it: and the pressure of a fluid is in propor-
tion to the perpendicular altitude of the column thereof.

Add, that the whole body of the fluid pressing in innume-
rable right lines, which all meet in a point, viz. the centre
of the earth; that point, by the meeting of those lines, suf-
tains, as it were, the pressure of the whole mass: con-
sequent to the nature a body approaches to it, the effect or
preference of more united lines must it feel.

But what overthrows this account is, that as the pressure of
the air downwards increases; so, by the known laws of
statics, does the resistance, or the force wherewith the same
fluid tends to repel, or drive the body upwards again.

Others insist, that the incumbent air is the groffer and more
vaporous, the nearer the earth; and filled with more ho-
teregenous particles, which are not true elastic air: and
hence, say they, a descending body, meeting continually
with less resistance from the elasticity of the air, and having
the same force of gravity still setting on it, must necessaril-
ly be accelerated. Hobbes (Philos. Prob. cap. i. p. 3.) at-
tributes acceleration to a new impulsion of the caufe which
makes bodies fall; which, on his principles, is also the air.

As part of this mount, part also must descend; for reasons
drawn from the motion of the earth, which is compounded
of two motions, one circular, the other progressive; con-
sequently the air descends, and circulates at once. As the
body, in its fall, receives a new pressure in every point of
its descent, its motion, he says, must needs be acceler-
ated.

But what overthrows all accounts where the air or atmo-
sphere is concerned, is, that the acceleration holds in vacuo,
and even more regularly than in air. See VACUUM.

The Peripatetic account is worse than this: the motion of
heavy bodies downwards, say they, arises from an intrin-

sic principle, which makes them tend to the centre, as their
proper seat or element, where they would be at rest: hence,
add they, the nearer bodies approach to it, the more is their
motion accelerated.

The Gaffendiis, on the other hand, hold that the earth
emits a sort of attractive effluvia, immeasurable threads
whereof continually ascend and descend; which threads, proce-
ceeding like radii from a common centre, diverge the more the
farther they go: so that the nearer a heavy body is to the
centre, the more of these magnetic threads it receives; and
hence the more is its motion accelerated. But this is re-
puted by an easy experiment: for if a ball be let fall out of
the lowest window of a high tower, and also out of the
highest, the acceleration will be very nearly the same in both
cases, notwithstanding the greater vicinity to the centre in
the one, than in the other case.

The Cartesians account for acceleration, from the repeated
pulses of a subtle ethereal matter, which is continually ac-
ting on the falling body, and impelling it downwards.

After all, the immediate cause of acceleration is not
myterious; the principle of gravitation being once ad-
mitted, will determine the body to descend, and its motion
will be accelerated by necessary consequence.

Suppose a body let fall from on high; the primary caufe of
its beginning to descend, is doubtless the power of gra-
vity; but when once the descent is commenced, that caufe
becomes in some measure natural to the body: so that if left
to itself, it would persevere in it for ever, even though the
action of the first caufe should cease: as we see in a stone
cafed with the hand, which continues to move after it is left
by the caufe that gave it motion.

But, beside the propensity to descend, impressed by the
first caufe, and which of itself were sufficient to continue
the same degree of motion once begun, in infinitum; there is
a constant accession of subsequent efforts of the same
principle, gravity, which continues to act on the body al-
ready in motion, in the same manner as if it were at rest.

Here, then, being two causes of motion; and both acting
in the same direction, the motion they jointly produce must
necessarily be greater than that of any one of them. —And
the velocity thus increased having the same caufe of in-
crease still perilling, the defect must of course be contin-
ually accelerated.

For, supposing gravity, whatever it be, to act uniformly
on all bodies, at equal distances from the earth's centre;
and that the time in which a heavy body falls to the earth
be divided into equal parts indefinitely small: let this gravity
incline the body towards the earth's centre, while it moves
in the first indefinitely small part of the time of its descent;
if after this, the action of gravity be supposed to cease, the
body would proceed uniformly towards the earth's centre,
with a velocity equal to that which results from the force
of the first impression.

But now, since the action of gravity is here supposed
till to continue; in the second moment of time, the
body will receive a new impulse downwards, equal to
what it received at first; and thus its velocity will be
double of what it was in the first moment; in the third
moment it will be triple; in the fourth quadruple, and so
continually; for the impulsion made in one moment, is not
at all altered by what is made in another: but the two are,
as it were, aggregated or brought into one sum.

Wherefore, since the particles of time are supposed in-
definitely small, and all equal to one another; the velocity
acquired by the falling body will be every where propor-
tioned to the times from the beginning of the descent; and
the velocity will be consequtively proportional to the time
in which it is acquired.

Thus,
Thus, if a body, by means of this constant force, acquire a velocity of $32\frac{1}{2}$ feet in one second of time, it will acquire a velocity of $64\frac{1}{2}$ feet in two seconds, of $96\frac{1}{2}$ feet in three seconds; and all bodies, whatever be their quantity of matter, will acquire, by the force of gravity, the same velocity in the same time. For every equal particle of matter being subjected to an equal impelling force, in gravity or weight, the sum of all the forces, in any compound mass of matter, will be proportional to the sum of all the weights or quantities of matter to be moved; consequently, the forces and masses moved, being thus constantly increased in the same proportion, the velocities generated will be the same in all bodies, great or small: i. e. a double force moves a double mass of matter, with the same velocity that the single force moves the single mass, &c. or, the whole compound mass falls together with the same velocity, and in the same manner, as if its particles were not united, but as if each fell by itself, and all were separated from one another; and being put into motion at once, they would fall together, just as if they were united into one mass.

Galileo, who first discovered the above-mentioned law of the descent of falling bodies, illustrated it nearly in the following manner.

The space passed over by a moving body in a given time, and with a given velocity, may be considered as a rectangle made by the time and the velocity.—Suppose a $A$ (Plate I. Mechanics, fig. 1) a heavy body descending, and let $AB$ represent the time of its descent; which line we may suppose to be divided into any number of equal parts, $AC$, $CE$, $EG$, &c. representing the intervals, or moments of the given time.—Let the body descend through the first of these divisions, $AC$, with a certain equable velocity arising from the proposed degree of gravity: this velocity will be represented by $AD$; and the space passed over, by the rectangle $CAD$.

Now, as the action of gravity in the first moment produced the velocity $AD$, in the body before at rest at $A$; in the second moment, the same will produce, in the body so moving, a double velocity, $CF$; in the third moment, to the velocity $CF$ will be added a farther degree, which, together with the velocity $EF$, which is triple of the first, and so of the rest. So that in the whole time $AB$, the body will have acquired a velocity $BK$. Again, taking the divisions of the line, e. g. $AC$, $CE$, &c. for the times, the spaces gone through will be the areas or rectangles $CD$, $EF$, &c. So that in the whole time $AB$, the space described by the moveable body, will be equal to all the rectangles, i. e. to the described figure $ABK$.

Such would be the case, if the accelerations of velocity only happened in certain given points of time, e. g. in $C$, in $E$, &c. so that the degree of motion should continue the same till the next period of acceleration occurs.—If the divisions or intervals of time were supposed less, e. g. by half; then the dentures of the figure would be proportionally smaller; and it would approach so much the nearer to a triangle.—If they were infinitely small, i. e. if the accelerations of velocity were supposed to be made continually, and in every point of time, as really the case; the rectangles thus successively produced will make an exact triangle, e. g. $ABE$ (fig. 2).—Here, the whole time $AB$ consisting of the little portions of time $A$, $1$, $2$, &c. and the area of the triangle $ABE$, of the sum of all the little triangular surfaces answering to the divisions of the time; the whole area or triangle expresses the space moved through in the whole time $AB$; and the little rectangles $A$, $1$, $2$, &c. the spaces gone through in the divisions of time $A$, $1$, &c.

But these triangles being similar, their areas are to one another, as the squares of their homologous sides $AB$, $A$, $1$, &c. and consequently, the spaces moved are to each other as the squares of the times.

If the velocity were uniform, the space would be equal to the product of the velocity and time; i. e. by an obvious notation $S = V \times T$, but in the cases here considered, it increases from $0$ till it becomes equal to $V$, and therefore the space described must be equal to half the above product; i. e. $S = \frac{1}{2} V \times T$, and $S = \frac{1}{2} V \times T$, and $S = \frac{1}{2} V \times T$.

Hence we may easily infer the great law of acceleration, viz. "That a descending body uniformly accelerated, describes, in the whole time of its descent, a space which is just half of what it would have described in the same time, with the accelerated velocity it has acquired at the end of its fall." For, the whole space the falling body has moved through in the time $AB$, we have already shown, will be represented by the triangle $ABE$; and the space the body would move through in the same time with the velocity $BE$, will be represented by the rectangle $ABF$. But the triangle is known to be equal to just half the rectangle.—Therefore the space moved is just half of what the body would have moved with the velocity acquired at the end of the fall. Hence we infer, that the space moved with the last acquired velocity $BE$, in half the time $AB$, is equal to that really moved by the fallen body in the whole time $AB$.

From the preceding principles and reasoning we deduce the following general laws of uniformly accelerated motions: viz.

1. That the velocities acquired are constantly proportional to the times.

2. That the spaces are proportional to the squares of the times; so that if a falling body describe any given length in a given time, in double that time it will describe four times that length, in thrice the time nine times the length, &c.; and universally, if the times be in arithmetical proportion, $1$, $2$, $3$, $4$, &c. the spaces described will be $1$, $4$, $9$, $16$, &c.

3. Thus a body, which falls by gravity through $16\frac{1}{2}$ feet in the first second of time, will fall through four times as many, or $44\frac{1}{2}$ feet, &c. And since the velocities acquired in falling are as the times, the spaces will be as the squares of the velocities; and both the times and velocities will be in a subduplicate ratio, or as the square roots of the spaces.

4. The spaces described by a falling body in a series of equal moments or intervals of time, will be as the odd numbers, $1$, $3$, $5$, $7$, $9$, &c. which are the differences of the squares or whole spaces, i. e. a body which has fallen through $16\frac{1}{2}$ feet in the first second, will fall in the next second through $48\frac{1}{2}$ feet, and in the third second through $80\frac{1}{2}$ feet, &c.

5. Retaining the above notation, $S = \frac{1}{2} T$, or $S = V$; and $V = T$; or $T = V$; and $S = T$. The spaces will be reciprocally as the velocities, and directly as the times; for $S = \frac{1}{2} T$; $V = T$; and $S = T$. Consequently $T = \frac{1}{2} V$; and the accelerating forces are different, but constant, the spaces will be as the products of the forces into the squares of the times; and the times will be in the subduplicate ratio of the spaces directly, and of the forces inversely. For when the force is given, the velocity $(V)$ is as the time $(T)$; when the forces are different, but constant, and the time is given, the velocity $(V)$ will be as the force $(F)$. But when neither the force nor the time is given, the velocity $(V)$ will be partly as the time and partly as the force, or as their product $(F \times T)$. Thus, $V = \frac{T}{F}$.
Hence it appears, that when the constant force $t$ is the natural force of gravity, then the distance $g$ descended in the first second, in the latitude of London, is $16\frac{2}{3}$ feet, but if it be any other constant force, the value of $g$ will be different in proportion as the force is greater or less. See Hutton’s Dict. Art. Acceleration, where two propositions are introduced, which were communicated to the author by Mr. Abram Robertson of Christ Church College, Oxford, in which the laws of accelerated motion are demonstrated in a manner somewhat different from that which is above given.

See farther on this subject, Laws of the Descent of Bodies, and Laws of Motion, uniformly accelerated and retarded.

Having above illustrated the laws of accelerated motion, when the accelerating forces are constant, and deduced the formula for expressing them in finite determinate quantities, we shall now subjoin those that pertain to the cases of variably accelerated motions. Here the formula will be fluxionary expressions, the fluxes of which, adapted to particular cases, will give the relations of time, space, velocity, &c.

Let $t$ denote the time of motion, $v$ the velocity generated by any force, $s$ the space passed over, and $2g$ the variable force at any part of the motion, or the velocity which the force would generate in one second of time, if it should continue invariably like the force of gravity during that one second, and the value of this velocity $2g$ will be in proportion to $3\frac{2}{3}$ feet, as that variable force is to the force of gravity. Then, because the force may be supposed constant during the indefinitely small time $t$, and the spaces and velocities, in uniform motions, are proportional to the times, we shall have two fundamental propositions, viz. $s = 2gt$, or $t = \frac{s}{2g}$; and $v = 2gt$, or $t = \frac{v}{2g}$, from which are deduced the following formulæ, in which the values of each quantity is expressed in terms of the rest:

\[
\begin{align*}
1. & \quad t = \frac{v}{2g} \\
2. & \quad v = 2gt = \frac{2gs}{t} \\
3. & \quad s = \frac{v^2}{2g} \\
4. & \quad g = \frac{v^2}{2s}
\end{align*}
\]

These theorems are equally applicable to the destruction of motion and velocity, by means of retarding forces, as to the generation of them by means of accelerating forces. Hutton’s Dict. Phil. p. 50.

The motion of a body ascending, or impelled upwards, is diminished or retarded from the same principle of gravity acting in a contrary direction, in the same manner as a falling body is accelerated. See Retardation.

A body, thus projected upwards, rises till it has loft all its motion; which it does in the same time that a falling body would have acquired a velocity equal to that with which the body was thrown up. Hence, the body thrown up, will rise to the same height from which, if it fell, it would have acquired the velocity with which it was projected upwards. And hence the heights to which bodies thrown up with different velocities ascend, are to one another as the squares of those velocities.

Acceleration of bodies on inclined planes. The same general law obtains in this case, as in bodies falling perpendicularly; viz. that the velocities are as the times, and the spaces descended down the planes are the squares of the times or of the velocities. But the velocities are less, according...
to the line of the plane's inclination, and the spaces left according to the square of the line. See Inclined Plane.

**Acceleration of the Motion of Pendulums.** See Pendulum.

**Acceleration of the Motion of Projectiles.** See Projectile.

**Acceleration of the Motion of Compressed Bodies.** in expanding or relloring themselves. See Compression, Dilatation, and Elasticity.

**Acceleration in Astronomy.** is a term applied to the fixed stars. Thus, the diurnal acceleration is the time by which the stars, in one diurnal revolution, anticipate the mean diurnal revolution of the sun, which is 3° 55½' of mean time, or nearly 3 minutes 36 seconds; i.e. a star rises or sets, or passes the meridian, 3° 56' sooner each day. This apparent acceleration of the stars is owing to the real retardation of the sun; and this depends upon his apparent motion towards the east, which is at the rate of about 59' 8½' of a degree every day. In consequence of the apparent retardation of the sun, which passed the meridian at the same moment with the sun yesterday, it is to day about 59' 8½' beyond the meridian to the west, when the sun arrives at it; and this disance it will require about 3° 56' for him to pass over; and therefore the star will anticipate the motion of the sun at this rate every day. The true quantity of this anticipation or acceleration, is found by the following proportion, viz. *360° : 59' 8½' : : 24 hours : 3° 55½';* the acceleration required. This diurnal acceleration serves to regulate the lengths and vibrations of pendulums. If the pendulum marks 59' 8½' in 24 hours, it is found that an apparent retardation of 3° 56' is the case. The pendulum may be inferred that such a pendulum is truly regulated, or justly measures mean time. See Clock.

**Acceleration of the Moon, is a term used to express the increase of the moon's mean motion from the sun, compared with the diurnal motion of the earth; so that it is now a little faster than it was formerly. Dr. Halley (Phil. Trans. No. 218.) was the first who made this discovery; and he was led to it by comparing the ancient eclipses observed at Babylon with those observed by Alba-tegrinus in the ninth century, and some of his own time. He was not able to ascertain the quantity of this acceleration, because the longitudes of Bagdat, Alexandria, and Aleppo, where the observations were made, had not been accurately determined. But since his time, the longitude of Alexandria has been ascertained by Chazelles, and Babylon, according to Ptolemy's account, lies 50' east from Alexandria. From these data, Mr. Dunthorne (Phil. Trans. No. 492. abr. vol. x. p. 84, &c.) compared several ancient and modern eclipses, with the calculations of them by his own tables, and thus verified Dr. Halley's opinion; for he found, that the same tables represent the moon's place in the ancient eclipses behind her true place, and before it in later eclipses; and though partly inferred, that her motion in ancient times was slower, but in latter times quicker than the tables give it; and therefore, that it must have been accelerated. But he did not content himself with merely ascertaining the fact. He proceeded to determine the quantity of the acceleration; and by means of the most ancient eclipse of which any authentic record remains, observed at Babylon in the year before Christ 721, he concluded that the observed beginning of this eclipse was not above an hour and three quarters before the beginning by the tables; and therefore the moon's true place could precade her place by computation but little more than 30' of a degree at that time. Admitting the accelleration to be uniform, and the aggregate of it as the square of the time, it will be at the rate of about 10° in 100 years. M. de la Lande makes it 9°.886. In Mayer's Tables it is 9', beginning from 1700.

Dr. Long (Alfron. vol. ii. p. 436.) attributes the acceleration above described to one or more of these causes: other, 1. the annual and diurnal motion of the earth continuing the fame, the moon is really carried round the earth with a greater velocity than it was formerly; or, 2. the diurnal motion of the earth, and the periodic revolution of the moon continuing the fame, the annual motion of the moon round the sun is a little retarded; which makes the sun's apparent motion in the ecliptic a little slower than it formerly was; and consequently, the moon, in falling from any conjunction with the sun, spends less time before the same overtakes the sun, and forms a subequent conjunction; in both these cases, the motion of the moon from the sun is really accelerated. This acceleration is thus shortened: or, 3. the annual motion of the earth, and the periodic revolution of the moon continuing the fame, the rotation of the earth round its axis is a little retarded; in this case, days, hours, minutes, seconds, &c. by which all periods of time must be measured, are of a longer duration; and, consequently, the synodical month will appear to be shortened, though it really contain the fame quantity of absolute time as it always did. If the quantity of matter in the body of the sun be laffened by the particles of light continually streaming from it, the motions of the earth round the sun may become faster; if the earth increases in bulk, the motion of the moon round the earth may be thus quickened. M. de la Place (Mem. de l'Acad. Roy. des Sciences. for 1786) has evinced this acceleration of the moon's motion to arise from the action of the sun upon the moon, combined with the variation of the eccentricity of the earth's orbit. By the present diminution of the eccentricity, the moon's mean motion is accelerated; but, when the eccentricity is arrived at its minimum, the acceleration will cease; after which, the eccentricity will increase, and the moon's mean motion will be retarded. M. de Lambre found, by comparing the modern observations at about the distance of a century, that the secular mean motion of the moon in the last tables of Mayer was too great by 23'; and that the place of the moon calculated by those tables ought to be corrected by the quantity — 25° n + 2°, 135° 4° — 6°, 04398 n, n being the number of centuries from 1700. M. de la Lande, in his tables of the moon, has thus corrected Mayer's tables. Hence it appears, that the present acceleration of the moon is nothing more than an equation, the period of which is very long. It will be accelerated and retarded by the same quantity; and, therefore, if the mean motion be taken for the whole time of acceleration or retardation, it will be found never to vary. Vince's Alfron. vol. i. p. 261.

**Acceleration, in Music.** See Accelerando.

**ACCELERATORES Urine, called by Winslow Bulbo-cavernous, and by others Urine fluminatores and graphene femina, in Anus, a pair of muscles, whose office it is to expel the discharge of the urine and of the semen. These muscles may be laid to arise from jux, before the verge of the anus, where the sphincter ani terminates. They are spread over the bulb and a small portion of the corpus pugionum urethrae: having that appearance, which anatomists have termed a doubly penniform muscle. From the anterior part of the muscule a fascicula of frires proceeds on each side, by which the body of the penis is encurled. When
When these muscles act, they generally contract in a sudden and convulsive manner, and by this means expel in jets the last portions of urine, or any other fluid which may be contained in the urethra.

**ACCIDENTES, or ACCESSORS, in Eclectic, or Accidental writers, a lower order of ministers in the church of Rome, whose office it is to light, stuff, and trim the candles or tapers. The accendentes are much the same with those otherwise called acolythi and confratelli.

**ACCENDONES, or ACCEDONES, in Roman Antiquty, a kind of gladiators, whose office was to excit and animate the combatants, during the engagement.

**ACCENSIA, in Antiquty, an inferior order of officers, appointed to attend the Roman magistrates, somewhat in the manner of usher, ferrjeants, or tip-flavies, among us. They were thus called from action, to send for; one part of their office being to call assemblies of the people, summon parties to appear before the judges, &c.

**ACCENSIA also denote a kind of supernumerary soldiers in the Roman armies; whose office was to attend the motions of their principals, and supply the places of those who were killed or disabled by their wounds.

They were thus denominatet quia accendebantur, or ad crensum adfieiebantur: Vegetius calls them supernumerarii legi- mun: Cato calls them feruntarii, because they furnished those engaged in battle with weapons, drink, &c. Though Nonius suggests another reason of that appellation, viz. because they fought with staves, flings, and weapons, qua feruntar, fueli as are thrown, not carried in the hand. They were sometimes also called velletis, and velites, because they fought clothed, but not in armour; sometimes adscripti, and adscripti; sometimes rovarius. The access, Livy observed, were placed in the rear of the army, because no great matter was expected from them; they were taken out of the fifth class of citizens.

**ACCENSIA was also an appellation given to a kind of adjutants, appointed by the tribune to afflift each centurion and decurion. In which sense, accessus is synonymous with opis. — In an ancient inscription given by a Torre, we meet with accensus equitwm romanorum; an office nowhere else heard of; that author speaks it for a corruption, and instead thereof reads a census. A.C. Erud.

**Leip. 1701. p. 259.

**ACCENSION, ACCENSIS, in Physic, the act of kindling, or setting a body on fire. The word is formed of the Latin accendere, to kindle; a compound of ad, to, and candere, to glow. Though some grammarians suppose the primitive signification of accedentes, to have been, to render famous. Accension, or other occasions, is called Inflammation, Ignition, Conflagration, &c. and stands opposed to Ex- tinction.

Chemists furnish us with various inferences of the accension of cold liquors by bare mixture: as of the acid spirits of minerals, and the efflentia oils of plants.

**ACCENT, in its primitive sense, an affection of the voice, which gives each syllable in a word its due pitch, in respect of height or lowness. The word is originally Latin, accentus, a compound of ad, to, and cantus, to sing. In this sense, accent is synonymous with the Greek τον, the Latin tenor, or tenor, and the Hebrew צו lưu, to give, to sing. The accent, properly, only respects high and low, or acute and grave. — Though the modern grammarians use it also in respect to loud and soft, long and short; but this confounds accent with quantity. The difference between the two may be conceived from that which we observe between the beat of a drum, and the sound of a trumpet; the former expresses every thing belonging to loud and soft, and long and short; but so long as there is a monotony in the sound, there is nothing like accent.

The ingenious Mr. Harris (Philological Inquiries, p. 62.) compares quantity to musical tones differing in long and short, as upon whatever line they stand a semibreve differs from a minint; and accent to musical tones differing in high and low, as D upon the third line differs from G upon the fifth, whether its length be the same, or it be longer or shorter.

**Accent is also used in Grammar for a character placed over a syllable, to mark the accent, i.e. to show that it is to be pronounced in a higher or a lower tone, and to regulate the inflections of the voice in reading or in speaking. It is distinguished from emphasis, as the former regards the tone of the voice, the latter the strength of it. For other distinctions between accent and emphasis, see Emphasis.

It has been long disputed among the learned, whether accents were originally musical characters, or marks of Prosody; it is not easy to determine a question concerning which the arguments on both sides are so numerous. But as music, says Dr. Burney, (Hist. of Music, vol. 1. p. 12.) had characters different from accents so early as the time of Terpander, to whom the invention is ascribed by the Oxford marbles, which place this event about 679 years before Christ; and as accents for prosody are likewise proved to be of high antiquity, there seems to have been no necessity for the ancients to use the one for the other. Mr. Weft (Pindar, vol. ii. p. 194. 12mo.) maintains, that accents were originally musical notes, set over words, to direct the several tones and inflexions of the voice requisite to give the whole sentence its proper harmony and cadence. The names of the Greek accents, he says, express their musical origin, and correspond exactly to those terms made use of in our modern music; viz. harsh, flat, and a grave, called the tourn, and confounding, like the circumference, of a sharp and a flat note. The Abbé du Bos (Reflex. Crit. c. iii. p. 87.) afferts, that as poets originally set their own verses, they placed for this purpose a figure, or accent, over each syllable. The learned author of "The Origin and Progress of Language," has also taken pains to prove that the Greek accents were musical notes, invented and accommodated to raise, depress, and suspend the voice, according to a scale of musical proportions.

We reckon three grammatical accents in ordinary use all borrowed from the Greeks, viz. the acute, grave, and circumflex. The acute accent shows when the tone of the voice is to be raised and sharpened. In modern writings it is a small, or virgula, placed over the vowel, a little sloping or inclined in its descent from right to left, as ('). It is not ordinarily used either in English or Latin: the French indeed retain it; but it is only to mark the close of a masculine. The grave accent is used when the note or tone of the voice is to be depressed and flattened; and is figured thus (').

The circumflex accent is composed of both the acute and grave; it points out a kind of undulation of the voice, which is first raised and sharpened, and then depressed and flattened; or it is an acute tone dying away into a grave, and consequently lengthening the syllable. It is expressed thus (') or ('). Upon a nearer consideration of the subject, says a learned writer, "On the Profodies of the Greek and Latin Languages," it appears, that the acute accent, which is a sharp stroke of the voice upon some one syllable of the word, is in truth the only positive tone. The grave confists merely in a negation of this accent; and is not marked except it be upon the last syllable of certain words;
A C C

but is to be understood upon every syllable of the word, which carries neither the acute nor circumflex; and it seems to amount to no more than this, that what grammarians call the grave tone, consists in a mere negation of accent and of circumflexion, if that be different from accent. Accordingly, the general doctrine of accents is, that, with the exception of fourteen monosyllables in the Greek language, which carry no accent, unless it be in particular circumstances, and for that reason are called acron or gravis, some one syllable of every word, and one syllable only, bears an accent, either acute or circumflex.

If it be true, that the whole system of pronunciation depends upon three accents, it is no less true, that each of these three admits of several degrees. The acute accent, for instance, may be either higher or lower; may be simply acute, or very acute; and the like holds of the grave and circumflex. So that each of the three common accents is, as it were, a genus, including various particular species; though the ancient Grammarians have not thought fit to annex particular names and figures to all these differences.

Mr. Sheridan, in his Lectures on Eloquence, p. 53, observes, that the meaning of the term accent, among the ancients, was very different from what it is with us. They distinguished accents by certain inflexions of the voice like musical notes; but the manner in which they did it must remain for ever a secret to us; for, with the living tongue perished the tones also, which we in vain endeavour to explore in their visible marks. With us the term accent denotes a peculiar mode of distinguishing one syllable from the rest; and this distinction is made in various ways: either by dwelling longer upon one syllable than upon the rest, or by giving it a smarter percussive of the voice in utterance. Of the first of these we have inflexions in the words glas, fæther, boly; of the last in battle, habits, borrow. So that accent, with us, is not referred to tune, but to time; to quantity, not quality; to the mere equable or precipitate motion of the voice, not to the variation of notes or inflexions. He proceeds to observe, that the quantity depends upon the feet of the accent, whether it be on the vowel or consonant: if on the vowel, the syllable is necessarily long, as it makes the vowel long; if on the consonant, it may be either long or short, according to the nature of the consonant, or the time taken up in dwelling upon it. By changing the accent of the syllables above specified, we should change their quantity: if, instead of glas we should say glas, instead of fæther, fæther, instead of boly, boly, the first syllables would become short; and, on the other hand, if we were to dwell on the vowels instead of the consonants in the last inflexions, they would be changed from short to long, as battle for battle, habit, for habit, and borrow, for borrow. This, he says, is one of the chief sources of the difference between the Scotch and English gentlemen in the pronunciation of English, i.e. laying the accent on the vowel instead of the consonant, so as to make syllables long that are short with us. He adds, it is an uncertain rule, that whenever the accent is on the consonant, the preceding vowel has a short sound; and there is another infallible rule in our tongue, that no vowel ever has a long sound in an unaccented syllable: and therefore, if the accent were properly adjusted, it would prove a matter-key to the pronunciation of our whole tongue. In another place, (Art of Reading, vol. ii.) Mr. Sheridan says, that when the feature of the accent is on a vowel, the syllable is long; when on a consonant, short; and that all unaccented syllables are short.

But the use of accent in our language is not confined to quantity alone. It is also the chief mark by which words are distinguished from mere syllables. The essence of a word, says this author, consists in accent as well as articulation. The Greeks also distinguished words from mere syllables by a certain tone or note annexed to each word, which made their speech more musical or pleasing to the ear, than that of any other nation in the world. These tones they learned from their infancy, and they used them with such accuracy, that even the vulgar among the Athenians would have hissed an actor or actress from the stage, and an orator from the pulpitum, on account of a few mistakes in the enunciation of these notes. The wonderful effects of the harmonies of the Greek orators on the enraptured minds of their hearers were owing, in a considerate degree, to those artificial musical tones, by which their syllables were so happily diversified. To this purpose consult Dionysius Hal. de Compositions Verborum, apud Oper. tom. ii. p. 17. &c. Ed. Oxon. 1724. This harmony of utterance is not studied by any of the moderns, except the Chinese. Words are also distinguished from syllables by making a perceptible pause at the end of each word. Mr. Sheridan is of opinion, that the most evident and precise as well as the most easy and certain mode of distinction, is that of accent; and that it would contribute most effectually both to utility and to ornament.

As to public speakers, who can pronounce English properly, the only rule necessary to be observed by them is to lay the accent always on the same syllable, and the same letter of the syllable, which they usually do in common discourse, and to take care not to lay any accent or stress upon any other syllables. Such persons should recollect, that, in the English language, every word which consists of more syllables than one, has one accented syllable; and that there is seldom or never more than one such syllable in any English word, however long. See Pronunciation.

In the English language there is a remarkable peculiarity of throwing the accent farther back, that is, nearer the beginning of the word, than is done by any other nation. In Greek and Latin no word is accented farther back than the third syllable from the end, or what is called the antepenult. But, in English, we have many words accented on the fourth, some on the fifth syllable from the end, as memorable, communicative, &c. The general effect of this practice of hallowing the accent, or placing it so near the beginning of a word, is to give a brisk and spirited, but at the same time a rapid and hurried, and not very musical, tone to the whole pronunciation of a people.

The Hebrews have a grammatical, a rhetorical, and a musical accent; though the first and last seem, in effect, to be the same; both being comprised under the general name of tonic accents, because they give the proper tone to syllables; as the rhetorical accents are said to be euphoni, inasmuch as they tend to make the pronunciation more sweet and agreeable.

There are four euphonic accents, and twenty five tonic: however, authors are not agreed as to the number of either class. Of these, some are placed above, and others below the syllables: the Hebrew accents serving not only to regulate the risings and fallings of the voice, but also to distinguish the fections, periods, and members of periods, in a discourse, and to answer the same purposes with the points in other languages. Their accents are divided into emperors, kings, dukes, &c. each bearing a title answerable to the importance of the distinction it makes.—Their empor rules over a whole phrase, and terminates the sentence.
The use of the tonic or grammatical accents has been much controverted; some holding that they distinguish the sense, while others maintain that they are only intended to regulate the music or finging; alleging, that the Jews sing, rather than read, the scriptures in their synagogues.

The truth seems here to lie between the two opinions: for though we incline to think, that the primary intention of these accents was to direct the singing; yet, the singing seems to have been regulated according to the sense; so that the accents might serve not only to guide the singing, but also to point out the distinctions.—Though it must be confessed, that many of these distinctions are too subtle and incon siderable; nor can the modern writers, nor the editors of old ones, agree in opinion on this subject: some of them making twice as many of these distinctions as others. The Hebrew accents have, indeed, something common with those of the Greeks and Latins; and something peculiar to themselves. What they have in common is, that they mark the tone; showing how the voice is to be raised and sunk, in certain syllables. What they have peculiar is, that they perform the office of the points in other languages. The six following are of this latter kind, viz. Syllur, Athinach, Rebbiango, Segolta, Zakerpntan, and Zakerpntgadhni. To which we might also add, Tiphtha and Sanka, on account of their occasional application to the same purpose. It is certain the ancient Hebrews were not acquainted with these accents; so that, at best, they are not Jure Divino.—The opinion which prevails among the learned is, that they were invented by the Jewish doctors of the school of Tiberias, called the Mavorites. The learned Hennin affirms them to be of Arabic invention; and to have been adopted and transferred thence into the Hebrew by the Mavorites, especially by the celebrated Rabbi Ben Acher; and it is said they were introduced on occasion of the emperor Julian’s prohibiting the reading of their traditions in their synagogues, or about the middle of the sixth century. However, the revival of the sacred writings by Rabbi Acher on the part of the Western Jews, and by Rabbi Nepthali on that of the Eastern Jews, was solely employed about the accents and points; and these two Rabbis lived, according to some writers in the eleventh century, and according to others about the year 940. See Maffé’s Heb. Gram. vol. ii. p. 24. Hennin adds, that they were first brought to their degree of perfection by Rabbi Judah Ben David Ching, a native of Fez, in the eleventh century. It is indeed possible the Jews might borrow their points from the Arabs; but how they should have their accents from them it is not easy to conceive, since the Arabic language has no such thing as accents, either in prose or verse.

The introduction of accents by the Mavorites has been the source of great difficulty in learning the Hebrew language, and of equal confusion and error in the interpretation of it. Few of them have now any known use, except that of distinguishing periods. Biblical interpreters are divided concerning the position, necessity, and utility of them. The doctrine of Hebrew accents has occasioned much dispute amongst learned critics. See Buxtorf’s Theofruss, and Everard Vander Hought’s Pref. to the Bibles of Athias, 1705.

As to the Greek accents, now seen both in manuscript and printed books, there has been no less dispute about their antiquity and use, than about the use of these of the Hebrews. On the subject of this dispute we may observe, in general with a learned writer, Bishop Lowth, (Prelim. Diff. to his Isaiah, p. 10) that there were certain laws of Hebrew metre is very probable, and that the living Greek language was modulated by certain rules of accents is beyond dispute: but a man born deaf may as reasonably pretend to acquire an idea of found, as the critics of these days to attain to the true modulation of Greek by accent, and of Hebrew by metre. To which we may add, that though the ancient Greeks had no accentual marks, they learned those modifications of voice by practice from their infancy; and in pronunciation they are so observed to this day.

Isaac Volfin, in a treatise De Accentibus Graecorum, endeavours to prove that they are of modern invention, and that anciently they had nothing of this kind; but only a few notes in their poetry, which were invented by Aristophanes the Grammarian, about the time of Ptolemy Philopater; and that these were of musical, rather than of grammatical use, serving as aids in the singing of their poems; and very different from those which were afterwards introduced. This appears from inscriptions as well as manuscripts, none of which, till 170 years after Christ, have either accent, spirit, apostrophus, or staccatura. He adds, that Aristarchus, a disciple of Aristophanes, improved on his master’s art; but that the whole of what they both did was only designed to affih youth in the more readily making of verses. The same Volfin shows from several ancient Grammarians, that the manner of writing the Greek accents in those days was quite different from such as are now used in our books. It is alleged by others, that accentual marks, which, they say, were invented by Aristophanes, were not in common use till about the seventh century; at which time they were found in MSS. Amongst those who totally reject the accents, on the supposition that they would confound the quantity, as it is determined by the rules of prosody, we may reckon Beza, Scaliger, Spelman, Ger. Jo. Volfin (De Arte Gram. i. ii. p. 174), and Salmasius in Epist. ad Sarraulm.

Hen. Christl. Hennin thinks, (see his Chaldeus opuscul.; feu Differtatio Paradoxicæ, Graecam Languam non effe promuntiandam secundum Accentus, 1606.) that accents were the invention of the Arabs to late as the eighth century, and that they were only used in poetry; that they were intended to ascertain the pronunciation of the Greek, and to keep out that barbarism, which was then breaking in upon them; that the ancient accents of Aristophanes were perfectly agreeable to the genuine Greek pronunciation, but that the modern ones of the Arabs destroy it. Wetstein, Greek professor at Basle, in a learned Dissertation, endeavours to prove the Greek accents to be of an older standing; and that the Greeks, long before the birth of Christ, regulated their pronunciation by accents, very much like those that are now in use. He owns that they were not always formed in the same manner by the ancients; but thinks that difference owing to the different pronunciation which obtained in the several parts of Greece: and he adds, that accents were not used except in the schools of grammarians, who occurred to them in reading the old poets. He brings several reasons â priori for the use of accents, even in the earliest days; as that, that they wrote wholly in capital letters equidistant from each other, without any distinction of words or phrases; so that without accents they could scarcely be intelligible; and that accents were necessary to distinguish ambiguous words, and to point out their proper meaning; and this sentiment he confirms from a dispute on a passage in Homer, mentioned by Ariostico in his Pastorii, ch. vi. Accordingly he observes, that
that the Syrians, who have tone, but no distinctive accents, have yet invented certain points, placed either above or below the words, to show their mood, tense, person, or case. See farther, in his Dissertatio Epitome de Accentuum Graecorum Antiquitatem et Ufu. Basii. 1686.

Montfaucon, (Pal. Grec. p. 33.) after observing that Aristophanes of Byzantium invented profody, or accents, adds, that the Greek language was not, before his age, totally destitute of accents and aspirates, because, without these, no language can be pronounced; but, that he directed the regulation of them, in place of the marks and forms by which they were to be expressed, and the place in which they were to be introduced. The same sentiments are likewise maintained by Dr. Foster, in his "Effay on the different Nature of Accent and Quantity. Eton. 1763, ed. 2d," who explores the notion that the Greek accent teaches the quantity of pronunciation; and who maintains, with many others, that it is a musical note. Professer Gecer, in a dissertation "De Accentuum genuina Pronuntiatione," printed in 1755, has laboured to remove the principal objections against the antiquity of accents, viz. that they do not coincide with the profody of the Greeks; and are, therefore, to be considered as a modern corruption of the Greek language. His opinion amounts to this, that the accents do not at all determine which syllable is to be pronounced longest; that the accent, e.g. of κατηγορίαν, being placed on the first syllable, does not oblige us to pronounce the word as a dactyl; that, as the Greeks spoke more musically than we, they pronounced some syllables more dactylically than others; that they raised their tone and dropped it; and that the elevation and fall of the tone were determined by the accents. See Monboddo's Origin and Progress of Language, vol. ii. b. 2. paffim. Mr. Marth, the learned translator of Michaelis's Introduction to the New Testament, informs us (vol. ii. p. 892) that Eugenius, a Greek priest and archbishop of Chiefon, in reading Greek, distinctly marked by his pronunciation both accent and quantity, lengthening the sound without raising the tone of his voice, when he pronounced a long syllable, which had not an acute accent, and raising the tone of his voice without lengthening the sound, when he pronounced a short syllable which had an acute accent; in the same manner as in music, where the highest note in a bar is frequently the shortest. Hence he infers, that the opinion advanced by Prof. Gecer and Dr. Foster, is not merely theoretical, but confirmed by actual experience. An example of this kind, however, is very rare; because the modern Greeks, in general, pronounce according to accent alone. In England the Greek accents are rejected; and quantity alone, as it is generally supposed, is regarded in pronunciation. But Mr. Marth observes, that we shall pronounce Greek according to accent, though according to rules different from those which are followed by the Greeks themselves. In reading Greek we observe the same rules with regard to the position of the tone, as in reading Latin; and here we do not regulate the tone of the voice merely by the length of the syllables. e.g. Ψυρίς, ψύρης, φύσις, φόνος, are pronounced in the same manner, though they differ in quantity; and κρίνων, κρίνων, κρίνων, κρίνων, are pronounced alike, though they vary in quantity. We are therefore directed in placing the accent, or raising the tone of the voice, by some principle distinct from that of quantity. The rule for placing the accent in Latin words, which has been laid down by Latin grammarians, is the following. In Latin diffyllables the accent is always on the first syllable, whether it be long or short. In polyyllables the accent is on the penultimate, whether this be long or short. See Diomedes de Accentibus, l. ii. p. 426, printed in the Grammatico Latinae Auctores Antiqui. Op. et Stud. Heleni Matthi, Hanov. 1695, 4to. See also Quinellian Inst. l. i. c. v. p. 59. Ed. Burman. According to this rule, there is only one case in which accent and quantity must coincide, and that is in polyyllables, which have the penultimate long; but in polyyllables which have the penultimate short, and in all diffyllables, it is merely accidental, whether accent and quantity coincide or not. This disagreement constitutes the harmony of Latin verse, which would be intolerable if accent and quantity always coincided; as any one will find, who makes an hexameter consisting of six words, of which the first five are dactyls: whereas, those verses are the most harmonious, in which the number of words, where accent and quantity disagree, is equal to the number of those in which they coincide. In the first line of Virgil's Bucolics, which is a very harmonious verse, accent and quantity coincide in τύτυρος and τεγύμινος, but disagree in ῦηιμνιμα and πατάκα. The Greeks adopted a very different principle from the Latins in determining the syllable which was to be elevated in speaking; for in έκασκενος they raised the antepenultimate, in έκασκενος they shortened the penultimate. Thus Diomedes (ubi supra, l. iii. p. 435.) observes, that the acute accent of the Greeks occupied three places, the ultimate, penultimate, and antepenultimate; but amongst the Latins only two places, viz. the penult and antepenult. Since we then, in order to avoid a method attended with some difficulty, regulate the tone of the voice in Greek as we do in Latin, it follows that we read Greek, neither according to Greek accent, nor Greek quantity; but according to the rules of the Latin accentuation. The whole difficulty of the Greek accents, say Melfra, Port Royal, consists in two points: the first, in knowing the quantity of the penultimate and ultimate, and the second, in knowing on what syllable the words should have their elevation by nature; because, even supposing the same quantity, the elevation may not be the same, which never happens among the Latins. This is a difficult and embarrassing business, for which grammarians have given a number of rules and a greater number of exceptions. See Port. Roy. Gr. Gram. vol. ii. p. 291. &c.

The best advocates for accents have not contended, that the ancient Greeks used them in common books, much less in letters, but only in their schools; and Michaelis apprehends that they do not occur in any copies of the New Testament till extant, which are antecedent to the 5th century, and but seldom in those which are more modern. He adds, they were not written by the Apollos; but were probably first added by Euthalios in the year 458. See Wetstein's Prolegomena, p. 73. His translator, however, has discovered both accents and marks of aspiration in several MSS. which he mentions; particularly the Vatican and the Claromontane. The Alexandrian, Cambridge, and four other MSS. are without accents. Marth's Transf. of Michaelis's Intro. vol. ii. p. 894. In a treatise de Rhythmo Grecorum, not long since published, and ascribed to a learned Prelate of the English church, the author controvert the opinion, adiun effa in soluta eratian francae rhythmicam, adiun in metris, in opposition to Faber, Dacier, Pearce, Clarke, and others. Another learned writer, supposed to be Bishop Horley, in his "Effay on the Profodies of the Greek and Latin languages," maintains, that the marks of the accents were introduced in the writing of the Greek language some time before the commencement of the Christian era, and that they exhibit the true speaking tones of the language; such as were used by the Greeks themselves, when it was a living language,
language, spoken in its purity. This writer ably refutes the fyllem of Mr. Primatt, who (in his "Accentus Redivivus," published in 1764,) is an advocate for the antiquity of the accents, and who defends the accented pronunciation of Greek prose; whilst he agrees with the opposers of the Greek accents, that they are not calculated to regulate the recitation of verse. According to Mr. P. verse and prose were pronounced, by the ancient Greeks, by two different rules: the one, by the rule of the Latin accent, which he, as well as most others who dispute the Greek accents, confider as an universal rule of quantity, or metrical recitation: the other, by the proper accents of the Greek language. He is thus reduced to the necessity of adopting the indefensible hypotheses, that it is the nature of the acute accent to lengthen the syllable on which it falls, and yet, with evident inconsistency, he admits, that, in music, length of sound and accent of tone are not always united. The learned prelate, just mentioned, condemns the rule, which has been functioned by some of the classical scholars of our two universities, that we are to read by accent in prose, and quantity in verse; and he observes, that it is not very probable, that any people should have had two pronunciations essentially different, one for prose, and another for verse. He equally condemns the position, that prose as well as verse in Greek must be read by quantity, that is, as he says, by the Latin accent, and thinking that the Greek accentual marks express, as we have already said, the true speaking tones of the language, he proposes rules of recitation, on the supposition that tone was not always laid on connected words, where the accentual marks appear; whole position, however, was not changed, to prevent the confusion which would follow from making the position of the written mark different in connected from what it is in isolated words; and he confines the printing of books unaccented. He also maintains, that, though in placing accent, regard is had to quantity, euphonia gratiss, and though it may therefore be a symptom of quantity, it is never a cause of it, and never creates it; and he calls the opinion of Mr. Primatt and others, that the acute accent lengthens the tone of the syllable on which it falls, a common prejudice. In order to prevent accent from interfering with quantity, he proposes to transpose it: as in the line, Μίαν απὸ τὴν περιβάλλων Ἀχιλῆς, the word Ἀχιλῆς must be pronounced Ἀχιλῆς.

An ingenious writer, viz. Mr. A. Browne, in his observations upon Greek accents, published in the 16th Translations, vol. viii. p. 339, &c., professes, that he never could adhere to a position contradictory to the testimony of his ear, as that of the acute accent not lengthening the syllable on which it falls; and that his mind was much impressed by an observation of Mr. Primatt, that it is one of the extraordinary powers of the acute accent, even to change the real quantity, and also with his attention, that the opinion of Mevra. De PortRoyal, viz. that the accent only raises the voice without giving any duration in pronouncing, is erroneous. Nevertheless, he is disposed to acquiesce in the sentiment, that the accents denote only tone, or elevation and depression of the voice. This writer, conceiving it of importance to ascerten the pronunciation of the modern Greeks, and their mode of using the accents, made some attempts for this purpose. The importance of this inquiry is obvious, because the Greek is at this day a living language; whereas the Latin has in this respect been extinct for 1500 years.

The result of his inquiry, after conversing with some modern Greeks, was, that they have not two pronunciations for prose and verse, and that in both they read by accent. But they make accent the cause of quantity, so as to govern and control it; and they make the syllable long on which the acute accent falls, and they allow the acute accent to change the real quantity. They pronounced οὐκρατος short, and οὐκρατος long, with a marked attention to the alteration of the accent with the variety of the case. Instead of καθώς they said καθώς, and for Σαμπονις they pronounced Σαμπονίς. He was assured by them, that verse as well as prose was read by accent, and not by quantity, and they exemplified their mode of reading by reciting several lines of Homer. Our author concludes, upon the whole, that the ancient Greeks as well as the modern read both verse and prose by accent, and that they allowed the accents to control and alter the quantity. Dacier, Pearce, and Clarke admit, that they read prose by accent, not by quantity: and the learned prelates, to whole opinion and writings we have referred, contend that they could not have had a different mode of reading prose and verse.

To these two propositions Mr. P. accedes, and the combination of them confirms his opinion. He diffents, however, from the inferences deduced from them by their advocates, viz. that verse is not to be read by accent, as the first mentioned gentlemen maintain; or as the prelates affirm, that, though it is, its quantity is not thereby affected. Our author adds, that the modern Greeks use for accents the word εξα, thus confirming the opinion, that there is properly no accent by the acute, the graces interfering the execution of accent; and that the word ώρομελετε in the ancient Greek language, is the term used for accents; which word, when translated into Latin, is accusus or accusus, implying elevation of voice, or a kind of fong, superadded or raised in the common tone of the voice, and cannot be applied to the grave, which is the negation of any departure from the usual level. He is of opinion, that the circumstance which has been mentioned as the peculiarity of the English, viz. that we always prolong the sound of the syllable in which the acute accent falls, is true with regard to every nation upon earth. It is true of the modern Italians and modern Greeks. In the English language quantity is not affected, because quantity and accent always agree. The cale is the same, as Sir William Jones has shown, among the Etruscans; and he observes, with respect to its position, that the Persians, like the French, usually accent the last syllable of the word. We shall here add a remark, though not immediately connected with the subject of this article, alluded to Mr. B. by his conversation with the modern Greeks, that we are much mistaken in our idea of the supposed lofty sound of ὄστρακον ἐλαρρας; as the borders on the coast of the Archipelago take their ideas from the gentle laving of the shore by a summer wave, and not from the roaring of a winter ocean; and they accordingly pronounced it Πολυβισθενον Θάλασσας.


The use of accents to prevent ambiguities is most remarkably perceived in some eastern languages, particularly the Sanscrit and Chinese. The Chinesc only reckon four accents; for which the missionaries of the following marks: a, a, a, to which they have added a fifth, thus a. They make a kind of modulation, so that by prolonging the duration of the sound of the vowel, they vary the tone, raising or falling it by a certain pitch of voice: and their talking is a sort of mimic or singing. The same found ye, according to the accent affixed to it, signifies God, a wall,
wall, excellent, fluidity, and a goos. If they deviate ever
so little from the accent, they fay quite a contrary thing to
what was intended. Thus, meaning to compliment the
perfon with whom you are converfing with the title of Sir,
you call him a beau with the fame word, by merely a flight
Mem. fur la Chine, tom. i. p. 275.

The Siamese are fometimes observed to fing rather than talk.
Their alphabet begins with characters, all only equivalent to K, but differently accented. For though in the pro-
nunciation the accents are naturally on the vowels, yet they have come to diverfify fuch of their confonants as are in
other refpects the fame. De la Loubierre du Royaume de
Siam, tom. ii. § 8.

As minutely as the accents of words have been studied,
foke of sentences feme to have been utterly overlooked;
yet it may be observed, that all mankind lower the voice at
the end of a period, and elevate it in interrogations and the
vol. ii.

Accent is applied, not very properly, to the characters
which mark the quantities of syllables, or the time during
which the voice is to dwell upon them. The fporious
accents answer to the characters of time in music, as crotchetts,
quavers, &c. The genuine accents rather answer to the
musical notes, fol, fa, &c. Such are the long accent,
which fhews that the voice is to fip on the vowel, and is
expreffed thus, ( ) ; and the fhort accent, which fhews
that the time of pronunciation ought to be fhorter, and is
marked thus ( ). Some even rank the hyphen, diafynes, and apo-
phages, among accents.

Accent also denotes a certain inflextion of the voice;
or a peculiar tone, and manner of pronunciation, contralzed
from the country, or province, where a perfon was bred.
In this fense, we fay, the Welsh tone or accent, the
Northern accent, the Gallican accent, Norman accent, &c.
See Pronunciation.

Accent is also a tone or modulation of the voice, fre-
quently used as a mark of the intention of the speaker,
and giving a good or evil fignification to his words. One may
give offence with the fofealta and mott footing words imagin-
able, by a proper management of the accent and manner of
pronouncing them. The accent frequently gives a contrary
fence to that which the words themfelves naturally im-
port.

Accent, in Music. In the mechanism of melody, or
meffared musical tones, musicians have long agreed to regard
the first and third notes of a bar, in common time,
whether vocal or instrumental, as accented, and the second
and fourth notes as unaccented. In triple time, divided
into three portions, the first note and third are accented, the
second unaccented. But thofe accents are variouly modi-
fled; often to produce some comic effect, as wantonly
lining to ridicule lameness. If the third note in triple
time is accented in serious music, it is always left forcibly
marked than the first. In the speech or elocution of the
natives of every country, and almmost in every province of a
country, there is a peculiar tone or tune, by which nice ob-
ervers discover the refidence of the speaker. A native of
Scotland, e. g. however carefully educated, and accurate his pronunciation, has a cantilene, a tone of voice, by which an
Englishman discovers his country. The language that is
the moft forcibly and frequently accented, is indisputably
the bell fitted to receive musical tones. When it was faid
in a conference with Metallatio on the fubject of languages,
that the Italian was the bell calculated for music of any
dialect in Europe, he cried out " &* musica flesis," it is music
itself. Another Italian (Eximenco) obferved, that the con-
version of a Roman matron, vol un avis, is equal to an air.
In letting fongs, the structure of the verse regulates the
musical accents; and instrumental music is but a fucced-
naum to vocal. It may be faid, therefore, that no music,
even for instruments, is fo generally pleasing as that which
can be sung. The genius of instruments, and abilities of per-
formers, require more notes to display their powers, than a
human voice can, with propriety, attempt to execute. In
very rapid divifions, accenting or defaccenting the fcale in
notes of equal length, no regard is had to accents; and,
though the execution may be neat and articulate, an Italian,
fond of simplicity, would fay of it, as of a fhake misapplied;
non dice niente, it fays nothing. Without accent there is
no more melody in fong, than in the humming of a bee;
and without the regular arrangement of long and fhort syll-
ables, there can be no verification. There are as many
differents accents in music as in speech, or modes of enforcing
or enfeebling the meaning of words. There is a yes that
fays no, and a no that fays yes. There are accents of spirit
and accents of violence, of tendernefs and of friendship.
The voice of a feeling finger can modulate all these shades,
or affect the hearer on the side of intellect as well as of
fence. Dionyfius Halcarn. regards accent as the fource of
all music. Accents is a poetical name for verse itclf.

"Winds on your wings to hear her accents bear
Such words as heav'n alone is fit to hear."

Pattions and affections are the food of vocal music. Dry-
den's Virgil, parf. iii.

"Give to the musician (fays Roufseau) as many images
and fentiments to express as possible; for the pattions fing,
the understanding only fpeaks."

"Accent, according to Holder (Elements of Speech),
as in the Greek names and usage, seems to have regarded
the tune of the voice; the acute accent railing it in fome
certain syllables to a higher, i. e. more acute pitch, or tone,
and the grave depreffing it lower, and both having fome
emphafis, i. e. more vigorous pronunciation." See Accent
in Grammar.

The variety of instrumental expreffion produced by the
different manner of bowing the fame paffage or groupe of
notes on the violin and violincello, on the flute by the
coup de langue, on the hautboiy by the preffure of the lip,
is beyond calculation. Articulation, emphafis, pointed
bowing, flurring, tonguing, &c. are all technical terms,
which will be ferverally explained, as connected with
accent.

Accent, in Poetry. See Ref and Versification.

Acceptance, the act of receiving or admitting.

Acceptance, among Civiilians, is the concurrence of the
will, or choice of the donee, which renders the act com-
plete; and without which the donor may revoke his gift at
pleasure.

In beneficiary matters, the canonifs hold, that the ac-
ceptance fhould be signed at the fame time with the refigna-
tion, not ex intermittis.

Acceptance, in Common Law, denotes a tacit agree-
ment to a preceding act, which might have been defeated
and avoided were it not for fuch acceptance.—If a man
and his wife, feifed of land in the right of the wife, make
a joint leaf, or foellment by deed, referring rent; the man
dying, and the wife receiving the rent; fuch receipt is de-
emed an acceptance, and fhall make the leaf good; fo that
the fhall be barred from bringing the writ, Cui in Vita.

So if a leffe for the term of twenty years, accept a leaf
of the fame land for ten years; by the leffe's acceptance
of the new lease, the term of twenty years is determined in law. 2 Roll Abr. 469.

Acceptance, in Commerce, is particularly used in respect of bills of exchange.—To accept a Bill of exchange, is to sign or subscribe it; and thereby become principal debtor of the sum contained therein: with an obligation to pay or discharge it at the time prefixed.

The acceptance is usually performed by him on whom the bill is drawn; upon its being preferred to him by the person on whose behalf it was drawn, or by some others by his order.

A small matter amounts to an acceptance, so that there is a right understanding between both parties; as, "Leave me your bill with me, and I will accept it," or, "call for it to-morrow, and it shall be accepted." This obliges as effectually by the custom of merchants, and according to law, as if the party had actually subscribed, or signed it, which is usually done.

But should a man say, "Leave your bill with me; I will overlook my accounts and books between the drawer and me, and call to-morrow, and accordingly the bill shall be accepted," this shall not amount to a complete acceptance; for this mention of his books and accounts was really intended to give him an opportunity of examining if there were effects in his hands to answer; without which perhaps he would not accept the same; and so it was ruled by the Lord Chief Justice Hale, at Guildhall, London.

A bill may be accepted for part; because the party, upon whom the same was drawn, had no more effects in his hands; which being usually done, there must be a protell, if not for the whole sum, yet at least for the residue; however, after payment of the full part, there must be a protest for the remainder.

Bills payable at sight are not to be accepted; as being to be accepted at their presenting; or in defect of payment, to be protested.—In bills drawn for a certain number of days after sight, the acceptance must be dated; because the time is to be accounted therefrom.—The form of this acceptance is accepted such a day: and then the signature.

Bills drawn, payable on a day named, or at usage, or double usage, need not be dated; usage being reckoned from the date of the bill itself.—On these it is sufficient to write, accepted, and the signature.

If the bearer of a bill be contented with an acceptance to be paid in twenty days after sight, where, in the bill itself, only eight days are expressed, he runs the risque of the twelve additional days: so that if the acceptor fail he has no remedy against the drawer. And if the bearer contents himself to receive a less sum than is expressed, in part, he is to stand the chance of the reft.

Acceptation, in Grammar, the signification of a word; or the sense wherein it is taken and received.

Acceptation, in the Civil Law, an acquittance given without receiving any money, or a declaration of the creditor in favour of the debtor, signifying, that he is satisfied for his debt, and forgives all further claim, or demand; though in reality no payment has been made.

Acceptor of a bill of exchange, the person who accepts the bill. See Acceptance.

Access, in a general sense, signifies the approach of a thing towards another. In which sense, access stands opposed to recesso.

We sometimes say, the access of bodies, the access of the sun, the moon, the planets, &c. but more frequently the approach of bodies, the appulse of the moon, the rising of the sun, &c. Geometricalians speak of a line called the curve of equal access, or approach.

Access, in a more particular sense, denotes entrance, or admittance. We say such a person has access to the prince: the access on that side was very difficult, by reason of rocks, &c.

Access, in Medicine, denotes a fit, or the periodical diseas[e]. We say an access of the gout, but especially of an ague, an intermitting fever, an epilepsy, &c. and an access of madness: sometimes also prophetic access, a cold access, &c. Access is frequently confounded with paroxysm: but they are different things; an access being the beginning or first onset of a disease, a paroxysm the height of it.

ACCESSIBLE, something that may be approached, or to which we may have access. Such a place, a fortress, is accessible from the seaward; i.e. the passage to it is practicable. See Fortification.

In surveying, it is such a place as will admit of having a distance measured from it: or such a height or depth as can be measured by a proper instrument: for doing which, see Altimetry, Altitude, Distance, Height, and Longimetry.

Accession, in a general sense, is the act of approaching or going to a place, person, or thing. It is more particularly used for the act whereby a thing is joined, or united to something that existed before.

Accession, in Politics, is used for the act of engaging and becoming a party, in a treaty before concluded between other powers; on the same conditions as if originally comprehended in the treaty itself: such as the accession of the States General to the treaty of Hanover, of the Czarina to the treaty of Vienna, &c. It likewise signifies a prince's succeeding to the government upon the death of his predecessor.

Accession, in the language of the Conclave, is a method of electing a pope, by procuring for some candidate two-thirds of the voices, upon which the rest are enrolled by way of accession.

Accession, in the Civil Law, denotes a method of acquiring property is certain things, by virtue of their connection with other things, which already belong to us.

Accession is effected divers ways, whence arise several species of it, simple and mixed, natural and artificial, discrete and concrete accession. See Alluvion, and Specification.

Accessorius Flexor digitorum pelvis, in Anatomy, a name given by Dr. Hunter to that portion of muscle which was described by Sylvius, and generally distinguished by the title of Mappa carnea Sybilli. See Sacroluembaris.

Accessory, or Accessory, something that accedes, or is added to another more considerable thing; in which sense the word stands opposed to Principal.

Accessory, in Grammar, is used by Mr. Harris to denote such words as are significant by relation in opposition to principal, which is applicable to words that are significant of themselves. See Word.

Accessory, or Accessory, in Common Law, is chiefly used for a person guilty of a felonious offence, not principally, but by participation; as, by advice, command, or concealment, &c.

There are two kinds of accessories: before the fact, and after it. — The first is he who commands, or procures another to commit felony, and is not present himself; for if he be present, he is a principal.

The second is he who receives, affilts, or comforts any man that has done murder, or felony, whereof he has knowledge. A man may also be accessory to an acccyory, by aiding, receiving, &c. an accessory in felony.

It is a general rule of the ancient law, that accessories shall
shall suffer the same punishment as their principals; if one be liable to death, the other is also liable. 3 Ind. 183. But though accessories and principals are liable to the same punishment, the distinction between them should be regarded, partly for the purpose of distinguishing the nature and denomination of crimes, that the accused may know how to defend himself; when indicted partly; because a distinction is made between them by the statutes relating to the benefit of clergy; accessories after the fact, being still allowed the benefit of clergy, in all cases (except horse-dealing, Stat. 31 Eliz. cap. 2. and dealing of linen from bleaching grounds, Stat. 19 Geo. II. cap. 27.) which is denied to the principals, and accessories before the fact, in many cases, such as petit treason, murder, robbery, and wilful burning; partly because no man formerly could be tried as accessory till after the principal was convicted, or at least he must have been tried at the same time with him, though that law is now much altered; and, moreover, because, though a man be indicted as accessory, and acquitted, he may afterwards be indicted as principal; but it is doubted, whether, if a man be acquitted as principal, he can be afterwards indicted as accessory before the fact. Nevertheless, it is clearly held, that one acquitted as principal may be indicted as accessory after the fact. See further on this subject of the trial of accessories, the article Aaron. In some cases, if the principal cannot be taken, then the accessory may be prosecuted for a misdemeanour, and punished by fine, imprisonment, &e. Stat. 1 Anne, cap. 9. Stat. 3 Anne, cap. 31. In the lowest and highest offences there are no accessories, but all are principals: as in riots, routs, forcible entries, and other trespas, which are the lowest offences.—So also in the highest offence, which is, according to our law, high treason, there are no accessories. 3 Indit. 178. 1 Hale's P. c. 613.

Accessories, in petty treason, murder, and in felonies of several kinds, are not to have their clergy. There can be no accessory before the fact in manslaughter; because that is sudden and unpremeditated.

Accessory by statute, is such a one as abets, advices, aids, or receives one that commits an offence, which is made felony by statute.

Accessory nerve, Accessorius Willisi, or Par Accessorium, in Anatomy, a pair of nerves, which, arising by several filaments from the medulla spinalis of the neck, and having advanced to the first vertebra, wherever each of them is fixed to the posterior side of the ganion of the nervous suboccipitalis, or tenth pair, ascend through the great foramen of the os occipitis into the cranium; and communicating with the 9th and 10th, pass out again close to the 8th pair. Afterwards turning backward, and perforating the muscle sternum-mastoideus, they terminate in the trapezus, having first distributed some branches to the rhomboidei. Physiologists have been at a loss to account for the singular origin and course of these nerves. The ancients considered them as branches of the 8th pair. Willis also considered them as appendages to that pair, and called them accessorii. They are sometimes called the spinal pair, but as this denomination comprehends the nerves of the spine indifferently, Willis's name is more appropriate, and therefore it has been generally preferred. See Origin and Course of the Nerves.

Accessory, among Painters, an epithet given to such parts of a history piece, as serve chiefly for ornament, and might have been wholly left out; such as veils, armour, &c.

ACCHO, in Geography, a port called by the Greeks Prolemias, and now Acre.

ACCI, in Ancient Geography, a town in the confines of Bactra, supposed to be Guadis, in the province of Gra nada, in Spain. It was also called Colonies Accitana, and its inhabitants were denominated Gen(mainis, and the colony Gemella, because it was formed from two legions, viz. the third and the fifth.

ACCIACATURA, in Muffe, is a term, as it should seem, by the little success of those who have attempted it, difficult to be defined by words, or to be exemplified in notes. It is putting down with any interval the half note below it, and instantly taking off (as if it were red hot) the finger which has struck the lowest of the two notes, continuing the sound of the other note, till the harmony is changed. An organism never puts down a single flow note on his instrument without touching, at the same time, the semi-tone below, and sometimes keeping it on, or making a beat with the forefinger, while the thumb remains firm on the principal sound. The term acciacatura, though not uncommon, is not new; as it occurs in "L'Armonico Pratico "al Cembalo," of the eminent opera composer Francisco Gasperini, the maker of Dominico Scarlatti, and of the celebrated singer la Pautina: this tract, which is in fact a treatise on accompaniment, was first published at Venice in 1703. The technical term acciacatura is derived from acciacare, to bruise, crush, or jam down. Gasperini compares it to the hard bite of an insect, that instantly flies away. See pl. No. 1. Muffe; some examples from the 15th edition of this excellent little tract, reprinted in 1764.

ACCIACOLI, Donatus, in Biography, a learned Florentine of the 15th century, was born in 1428, and distinguished by the honourable employments which were conferred on him in his native country, and by the probity and disinterestedness of his character. He published commentaries on the ethics and politics of Aristotle, which he collected from the lectures of Arrystratus the Byzantinian, and the translations of the lives of Alciabides and Democritus from Plutarch, to which were added those of Hannibal and Scipio, and of Aretino's twelve books of the history of Florence, printed at Venice in 1476. He also wrote an Abridgment of the Life of Charlemagne, and some other Treatises. Having been sent to France by the Florentines to sue for succour from Louis XI. against Pope Sixtus IV. he died on his journey at Milan, in 1473; but his body was carried to Florence, and buried in the church of the Carthusians. His daughters, like those of Aristides, were married, and portioned at the public expense, as an acknowledgment of his services. His funeral oration was pronounced by Chirillof Landini, and an elegant epitaph by Politian, was inscribed on his monument. Gen. Diet.

ACCIACOLI, Zenobius, a learned Dominican, of the same family with the former, continued to enjoy the office of librarian to the library-keeper to Pope Leo X. from the year 1518, to his death in 1520, as aforesaid, in 1537 according to others, at the age of 78. He learned Greek and Hebrew towards the close of his life, translated several of the fathers, and wrote several orations and poems, sermons on the Epiphanies, and some other pieces. He likewise collected a volume of Politian's Greek epigrams, which were published in 1495. D瑶le.

ACCIACOLI, Angelo, cardinal, legate, and archbishop of Florence, died in 1407. He preferred the Florentines in their obedience to the pontiff Urban VI. when attempts were made to seduce them in favour of Clement VII. He wrote a work, with a view of healing schism, which then rent the church.

ACCIACOLI, Renatus, descended from a noble family of Florence, achieved the conquest of Athens, Corinthus, and a part of Boeotia, at the beginning of the 15th century. Having no male issue by Eubois, his wife, he bequeathed Athens
ACCIDENCE, Accidens, a name chiefly used for a little book, containing the first elements or rudiments of the Latin tongue.

ACCIDENS, in Philosophy. See Accident.

Per Accidens, is frequently used among philosophers to denote what does not follow from the nature of a thing, but from some accidental qualities thereof, in which sense it stands opposed to per se, which denotes the nature and essence of a thing.

Thus fire is said to burn per se, or considered as fire, and not per accidens; but a piece of iron, though red hot, only burns per accidens, by a quality accidental to it, and not considered as iron.

Accident, in Grammar, denotes a property attached to a word, without entering into its essential definition. Thus every word, whatever be its signification, will be primitive, derivative, simple or compound, which are the accidents of words. Besides, each particular species of words has its accidents: e.g. those of the noun substantives are gender, declension, and number, and the adjective has another accident, viz. comparison.

Accident, in Heraldry, is an additional note or mark in a coat-armour, not necessarily belonging to it; but capable either of being retained, or omitted, without altering the essence of the armours. Such are Abatements, Differences, and Tinctures. Edmonston observes, that accidents of arms, though frequently mentioned by authors, can have no meaning in blazonry.

Accident, in Logic, something additional or superadded, to a substance; or not essentially belonging to it, but capable, indifferently, either of being or not being in it, without its destruction. The schoolmen distinguish three kinds of accidents, verbal, predicative, and predicamental. Verbal accident stands opposed to essence; and in this sense the adjective to a thing, though subsistences themselves, are denominated its accidents. Thus a man's clothes which are not essential, but adventitious or accessory to his person, are accidents. Predicatable accident is used in opposition to proper. Such is any common quality, as whiteness, heat, or the like. These are called in the schools, predicable accidents, because usually hid down and explained in the doctrine of predicables. They may either be taken in the abstract, as whiteness, learning; or in the concrete, as white, learned. If taken in the abstract, as is done by Periphy, the accident is defined as above, that which may either be present, or absent, without the destruction of its subject. If it be taken in the concrete, accident is usually defined by the schoolmen, to be something capable of being predicated contingently, of many, in respect of quality. As learning, which may probably be predicated of you, him, &c. Predicamental accident is a mode or modification of some creating subsistence, inhering or depending thereon, so as not to be capable of subsistence without the same. In this sense, accident is opposed to subsistence. Whence, as subsistence is defined a thing that subsists in itself, and the substantiation of accidents; so an accident is said to be that corpus esse illi nupta: and therefore Aristotle, who usually calls subsistences simply ousia, entities, beings; commonly calls accidents omen, entities of entity; requiring some subsistence wherein to reside, as their subject of adhesion. So that accident has an immediate and essential dependence on its subsistence; both as to its production, its continuation, and its effects; it arises or is deduced from its subject, is preferred or subsistified by it; and can only be affected by what alters, or affects, the subject. The old schoolmen, however, will not have accidents to be mere modes of matter, but entities really distinct from it: and in some cases, separable from all matter. But the notion of real accidents, and qualities, is now exploded. Aristotle and the Peripatetics make nine kinds of classes of predicamental accidents; others contract them into a less number. The term absolute accident is used in the Romish theology for a predicamental accident, which subsists, or may possibly subsist, at least miraculously, and by some supernatural power, without a subject. Such, they contend, were the accidents of the bread and wine in the eucharist, e.g. the colour, flavour, figure, &c. thereof, which remain after the subsistences they belonged to are changed into other subsistences of flesh.

The Cartesians universally confirm the notion of absolute accidents; it being their doctrine, that the essence of matter consists in extension; and that accidents are only modifications thereof, in no wise distinct from it; an accident therefore without a subject must be a contradiction. And hence Cartesianism is branded as contrary to the Roman Catholic faith. Various expedients have been invented by the Cartesians, to account for transubstantiation, &c. without the hypothesis of absolute accidents. Some hold that the usual impressions are made on the sense by the immediate agency of God; and without any thing remaining of the former nature. Others ascribe the whole to heterogeneous matter contained in the pores of the bread, &c. which remaining unaltered by the transubstantiation, produces the same sensations as the bread produced.

Accident, among Physicians, is sometimes used for what is more generally called Symptom.

ACCIDENTS, in Astrology, denote the most extraordinary occurrences in the course of a person's life: such are a remarkable infallibility of good success, a signal delivery, a dangerous sickness, &c.

ACCIDENTAL, in a general sense, signifies something that partakes of the nature of an accident; or, what is not essential to its subject, but is indifferent. Thus, whiteness is accidental to marble; and sensible heat to iron.

Accidental in Philosophy, is applied to that effect, which proceeds from a cause occurring by accident, without being subject, according to appearance, to general laws or regular returns. In this sense, accidental is opposed to constant and principal. Thus, the sun's left or greater distance from the earth is the constant and chief cause of the heat in summer, and cold in winter; whereas winds, snow or rain are accidental causes, which often alter and modify the action of the principal cause.

Accidental colours, so called by M. Buffon, are those which depend upon the affections of the eye, in contradistinction to such as belong to the light itself. The impressions made upon the eye by looking fixedly on objects of a particular colour are various, according to the single colour, or assemblage of colours, in the object; and they continue for some time after the eye is withdrawn, and give a false colouring to other objects which are viewed during their continuance. M. Buffon has endeavoured to trace the connection which these accidental colours have with those that are natural, in a variety of instances. The subject has likewise been considered by M. de la Hire, and M. Epinus; and M. d'Arcy has contrived a machine for measuring the duration.
duration of the above-mentioned impressions on the eye; and he inferred in the result of several trials, that the effect of the action of light on the eye continued about eight thirds of a minute. See Acc. Par. 1743, and 1765. Nov. Com. Petrop. vol. 10. And for an abstract, Priddley's Hist. &c. of Discoveries relating to Vision, &c. p. 631.

Accidental Point, in Perspective, is a point in the horizontal line, in which a right line, drawn from the eye, parallel to another right line, intersects the picture or perspective plane. This is also the accidental point of all other lines parallel to the original line, since the same line drawn from the eye is parallel to them all; and the representations of all these parallels, when produced, concur in the accidental point. See Perspective.

Accidental Dignities and Debilities, in Astrology, are certain casual dispositions and affections of the planets, whereby they are supposed to be either strengthened or weakened, by their being in such a house of the figure.

Accidental in Mufic, is an epithet added to such sharps, flats, and naturals, as occur not at the clef, and which imply some change of key or modulation different from that in which the piece began. In the key of C natural, for instance, an accidental C# implies the key of D minor; a D#, the key of E; an F#, that of G major; and g#, the key of A minor. In like manner a flat placed before B, implies the key of F major, or D minor.

Accipenser, in Ichthyology. See Accipenser.

Accipesius, a name given by Athenæus and others of the Greek writers to the Sturgeon, called by others Oniscus.

Accipiter, a name given by Gallius and some others to the fifth, called by others the milvus and buccerna. It is a species of trigla in the syllams of Artedi and Linnaeus.

Accipitres, or Rapacious Birds, in the Linnaean system of Ornithology, the first order of birds; the characters of which are, that the bill bends downwards, that the upper mandible is dilated a little on both sides towards the point, or armed with a tooth-like process, and that the nostrils are wide; the legs are short and strong; the feet are of the perching kind, having three toes forwards and one backwards; the toes are wanting under the joints, with claws hooked and sharp at the points. The body, head and neck are naked, and the skin very tough. The birds of this order subsist by preying on other animals, and on dead carcases, and they are unfit for food. They live in pairs, and are monogamous; and build their nests in lofty situations. The female is generally larger and stronger than the male, and usually lays four eggs at a time. This order corresponds to that of ferox and comprehends four genera, viz. vulturn, falco, strix, and lanius. Mr. Latham has removed this hilt genus to the order of picce.

Accipitrina, in Batona, a name by which some authors have expressed the hawkweed, and others, the fiskweed or foplia chrirgorum. See Hieracium and Sisymbrium.

Accissus, or Tafanis, in Biology, a Latin tragic poet, who, according to St Jerome, was born in the year of Rome, 581, B. C. 170. Several of his tragedies were founded on the most celebrated stories which had been represented on the Athenian stage, as Andromache, Andromeda, Areus, Cytemnestra, Medea, Melaner, Philoctetes, the civil wars of Thebes, &c. He also composed one didactic piece entirely Roman, called Brutus, which related to the expedition of the Tarquins. Some few that he wrote comedies; and the Wedding and the Merchant are ascribed to him. See Volusius de Poet. Latin. p. 7. Besides his dramatic writings, he left other works, particularly his Annals, mentioned by Macrobius, Priscian, Felius, and Nonius Marcellus. He was much applauded by Decimus Brutus, who was consul in the year of Rome 615, for the verses which he wrote in his praise; and he was so much esteemed by the public, that a comedian was punished for only mentioning his name on the stage. However, he has been cenured by some for the harshness of his style, though he was generally allowed to be a very considerable poet. The particular character of Accius seems to have been that of vigour and simplicity. Horace styles him alius, elevated, and Ovid, animosus, spirited; the latter applies the epithet arteo, cruel, to his works, which is thought to refer to the subjects of them, or the great catastrophes treated of by the Greek Dramatists. Cicero (De Clar. Orat. p. 395, Eccl. Gen.) speaks with derision of one Accius, who had written history: and some have supposed that, as Accius had written Annals, he refers to him; but this is not probable, as Cicero himself, Horace, Quinctilian, Ovid and Paterculus have expressed themselves in terms of distinguished applause of the Accius that is the subject of this article.

There was also another Accius, or Attius, called Piscan-""
Acclamations were chiefly appropriated to emperors. On them it was bestowed to the most extravagant excess. The talk of applause was not abandoned to the rude and spontaneous voices of the crowd. Prayers of all factions and parties vied with each other on this occasion; and after conflicts which had shaken the capitol, inoffensively sunk into the emulation of servitude. From either side they echoed in responsive melody the praises of the emperor; their poets and musicians directed the choir, and long life and victory were the burren of every song. The fame acclamations were performed at the audience, the banquet, and the church; and they were repeated in all languages by the mercenaries, who sustained the real and fictitious character of the nations in whose respective languages they were pronounced. Constantine Porphyrogenitus has reduced this science of form and flattery into a pompous and trilling volume, which, says Mr. Gibbon, the vanity of succeeding times might enrich with an ample supplement. But this writer very justly observes, that the calmer reflection of a prince would surely fuggiit, that the fame acclamations were applied to every character, and every reign; and if he had risen from a private rank, he might remember that his own voice had been the loudest and most eager in applause, at the very moment when he envied the fortune, or conspired against the life of his predecessor. Decl. and Fall of the Rom. Emp. vol. x. p. 125. Svo. In proof of this it may be remarked, that the acclamations of the populace were conferred on the thrall Vitellius, and the cruel Nero, as well as on Trajan, who merited the title of optimus. In the latter instance, however, they were received with lively feelings of satisfaction and delight, to which the former were utter strangers. His subjects were frequently heard to exclaim in his presence, "Happy citizens! Happy emperor! "Long may he lead this great and virtuous life! "Long "may he hear our ardent wishes for him!" At which tender expressions Trajan blushed, and shed tears of joy; for he was sensible, it was to himself, and not to his fortune, that they were applied; and the senate, after obtaining the prince's leave with great difficulty, ordered such acclamations to be inscribed on plates of brass, that they might be a permanent monument and motive of emulation for succeeding emperors, and a lesson to teach them to distinguish between flattery and the language of the heart.

The honour of acclamations was not wholly restricted to emperors. It was also conferred on their children and favourites, and on the magistrates who prevailed at games. We have likewise instances of its being rendered to persons of distinguised merit, as in the case of Cato and Virgil, mentioned by Quintilian. The most usual forms of acclamations were, "Plector, longarem vitam, annos felices." The actors, and those who gained prizes in the games of the circus, were not excluded from this honour.

The Greeks were accustomed to practice acclamation on extraordinary occasions, as well as the Romans. Plutarch mentions an acclamation found, in consequence of Tiberius's restoring liberty to Greece, that the birds fell from the sky with the shout.

The Turks observe a similar ceremony on the fight of their Emperors and Grand Viziers to this day; and the practice of faluting kings, conquerors, and distinguished perons, with some forms of acclamation, is very general and prevailing.

Authors and poets, who recited their works in public, were always anxious to obtain this honour; and their admirers endeavoured to render it in the most solemn and respectful manner. Sometimes presents enforced the invitations that were designed for convening numerous assemblies for this purpose. "The acclamations, like those of the theatre, were attended with music, and they were adapted to the person, and to the subject; so that philosophers, orators, historians, and poets were differently distinguished. One of the most usual forms was nòs, nóchous, repeated three times; but Martial comprehends other eulogium forms in the following verse:

"Grauiter, eft, nepiter, Euge, Beati." Acclamations made also a part of the ceremony of marriage.

Acclamations, which were at first practised in the theatre, and which passed from hence into the senate, and other departments of civil society, were, in process of time, received into the acts of councils, and the ordinary assemblies of the church. Chrysofom reproved, and checked acclamations of this kind; but Augustine received them very willingly. Sermons were applauded with the hands and feet, by leaping up and down, and exclaiming "orthodox," and by shaking the loose garments, moving plumes, and waving handkerchiefs.

See Lardner's works, vol. iii. p. 81. But their principal use has always been at the solemn entries of princes and heroes; where they are usually attended with good wishes, prayers, vows, &c. Antiquity has transmitted to us several forms of acclamation, some of which we have already recited. The Hebrews used to cry, "Hosanna!" The Greeks, " contemplating the good "good fortune." The Romans addressed their princes, generals, &c. with such expressions as these: "Dii te nosis fervent; vosfors falus, vosfors salus!" i. e. "May the gods preserve you for us; your felicity, our felicity. The acclamations of the army were generally, "Ie triatur" " or " Salve Imperator," Schlemion de Acclam. Vetat. Gen. 4to. 1667. Piftec. lex Ant. tom. i. p. 12. Ferrar de Acclam. et Plan. lib. i. cap. 8. Suicer. Thef. verb. 435. Aquinas L. Milit. tom. i. p. 6. Bingham Orig. Ecclef. lib. xiv. cap. 4. § 27.

Acclamation is also applied among the antiquaries to certain medals, on which the people are represented expressing their joy for some considerable favour. In this sense acclamation is also used to denote the vows represented on medals, for the prosperity of the emperor and common-wealth. Acclamation also denotes a method of election, practised in the Academy of Areata.
ACCLA MATION, in Rhetoric, is a figure of speech, thus called by the Latins, and by the Greeks EVPHONEMA.
ACCLIVIS, in Anatomy, a muscle, otherwise called obliquus abdomen.

ACCLIVITY, the requisite of a line or plane inclined to the horizon, taken upwards. The ascent of a hill is an activity; the descent of the same, a declivity. Some writers of fortification use the term acclivity for talus.

ACCO, in Geography. See ACRE.

ACCOLA, compounded of ad, to, and color, to dwell, being formed of cot, to; and col, or column, neck.

Antiquaries are not agreed, wherein the accolade properly consisted. The generality suppose it to be the embrace, or kiss, which princes anciently gave the new knight, as a token of their affection. Whence the word accolade, q. d. a clapping, or taking round the neck. A very ingenious author will rather have it to be a blow on the chin of the neck, given on the same occasion. Fauchet seems to reconcile the two opinions: he supposes it to be the kiss; but withal, imagines the kiss to be intended as a stroke on the cheek, En leur baillant par la joue—The ceremony being only an imitation of that practised among the Romans, in the manumission of their slaves, where it is known a blow was given. Skinner. Cafeneuve. Orig. Franc. Colomb. Theat. d'Honneur.

As for the accolé, or blow, John of Salisbury affirms, it was in use among the ancient Normans: by this it was that William the Conqueror conferred the honour of knighthood on his son Henry.

At first, it was given with the naked fist; thus Lambertus Ardenius, describing the manner in which Baldric, count de Guinc, was created knight by Thomas à Becket, says, 

\[\text{cecum comite in flagum militium gladium lateri et calcaris fuit militis pedibus adaptato, \& alupam collo suo inficit.}\]

But this was afterwards changed into a blow on the flat of the sword, on the shoulder of the knight.

Salmonet, and after him the continuators of Moreri, mention an order in England, called knights of the accolade; so called from the manner of their elevation. The order here meant is that of knights bachelors, or equites aurati. But the name, if ever, is now no longer known among us.

ACCOLEÉ is sometimes used as synonymous with ACCOLÉ.

Accolé is also used in Heraldry, in divers senses, when two things are joined together, as two shields divided at the flanks, they are said to be accolé. It is moreover applied to lions, dogs, and other animals, which have collars, or crowns about their necks; as the lion in the arms of Ogilvy; others use the term accolé, when two keys, battoons, maces, fowards, &c. are farther wise, behind the field. Nisbet's Elys on Armor. English heralds ordinarily say, collared, or gorged with an open crown, instead of accolé.

ACCOLTI, Benedict, the Younger, in Biography, was grandson of Benedict Accolti, the elder, who flourished about the year 1576, was born at Arezzo, in 1435, and was distinguished about 1450, when he is said to have succeeded Poggios as secretary to the Republic of Florence. He wrote "Four books concerning the war which the Christians carried on against the Infidels, in order to rec-
"that which was spoken by the prophet," or "this was done that it might be fulfilled which was spoken by the prophet." Metekein, in his note to Matth. i. 22, (vol. i. p. 237-8,) has produced, in support of this principle, an example from Ephrem Syrus, and similar expressions from other writers. This principle of accommodation has been adopted, not only by Meteikein, but by Grotius, by Neumull in his "Conference with a Truth" (vol. i. p. 377.) Michaeis in his "Introduction to the New Testament," (see Marth's Tranl. vol. i. p. 214.) and particularly by Dr. Sykes, who has illustrated, defended, and applied it in the introduction to his "Paraphrase on the Hebrews," 3. § 28. &c. and in his "Truth of the Christian Religion," ch. 13. 14. 15.

Dr. Eckermann, profeffor of divinity in the university of Kiel, extends the doctrine of accommodation to every quotation in the New Testament without exception, proceedings on the hypothesis, that the Old Testament contains no prophecy, which literally and immediately relates to the person of Jesus Christ. On the contrary, Dr. Owen in his "Modes of quotation used by the evangelical writers," § 5. entirely rejects the principle of accommodation, admitting, as many others have done, a typical meaning, in order to relieve the difficulties that occur in the explanation of particular passages. Dr. Sykes observes, that if we were better acquainted with the Jewish phileology, we should less hesitate in admitting the above mentioned principle. As for the particular term "fulfilled," he says, the Jewish writers often meant no more by it than the happening of a similar event, or an exact agreement in particular circumstances of latter things with former. An ingenious and much admired writer (see Paley's View of the Evidences of Christianity, vol. ii. p. 298.) speaking of those quotations in the Old Testament found in the New, some of which are applied in a sene and to events apparently different from that which they bear, and from these to which they belong in the original, observes, "it is probable to my apprehension, that many of these quotations were intended by the writers of the New Testament as nothing more than accommodations. They quoted passages of their scripture which suited, and fell in with, the occasion before them, without always undertaking to effect, that the occasion was in the view of the author of the words. "Such accommodation of passages from old authors, from books especially which are in everybody's hands, and which are common with writers of all countries; but in none, perhaps, were more to be expected than in the writings of the Jews, whose literature was almost entirely confined to their scriptures." This writer adds, "these prophecies which are alleged with more solemnly, and which are accompanied with a precise declaration, that they originally represented the event then related, are, I think, truly alleged. But, were it otherwise, it is the judgment of the writers of the New Testament, in interpreting passages of the Old, or sometimes, perhaps, in receiving established interpretations, so connected either with their veracity, or with their means of information concerning what was passing in their own times, as that a critical mistake, even were it clearly made out, should overthrow their historical credit? Does it diminish it? Has it any thing to do with it?"

The question of fact, whether the Jewish Rabbins, in quoting passages from the Old Testament with a formula of this kind, "In this the Scripture was fulfilled," did consider those passages as having themselves reference to the event to which they applied them, or grounded the quotation on a mere parity of circumstances, has been accurately examined by Surenfibus in his Epistle, published in Amsterdam in 1713. In his third thesis, "De formulis allegandis," he compares the expression "כּכָּלָה עַשָּׁה הָעֶהֶלֶת" with Rabbinical Hebrew formulas of a similar kind; and concludes upon the whole, that the expression is not only allusive, but demonstrative. See QUOTATION.

The primitive church accommodated multitudes of Jewish, and even Heathen ceremonies and practices, to Christian purposes; but the Jews had before done the same with regard to the Paraphrase on the Gentiles; some will even have circulation, the tabernacle, brazen serpent, &c. to have been originally of Egyptian use, and only accommodated by Moes to the purposes of Judaism. Siriuin's Differt. Old Test. tom. 1. p. 506. Spencer de Leg. Hebr. Difcri. i. lib. 3. p. 32. Middleton's Letters from Rome in his Works, vol. iii. p. 63. This accommodation, in the most extensive sense of the term, is the subject of two prize differtations in Teyler's Theological Society; and the discussion of it by Van Hamert, professor of philosophy and literature in the Society of Reemonstrants in Amsterdam, and De Vos, minifier of the Baptist congregation in the same city, may be found in the 21th volume of these Differtations. The learned Professor had prepared the way for this discussion by an offer, in which he had delivered upon being appointed to this office. In this discourse he maintains, that Christ, who was the wisest and best of all teachers, adapted both the manner and manner of his instruction to the capacity and habits of his hearers. With regard to the former there can be no dispute; and, as to the latter, he observes, that our Saviour manifested an evidently intended condescension to the ignorance, imbecility, and prejudices of his hearers. Whilst he avoided the discussion of subjects that were superior to the capacity of his disciples, and that philosophical train of reasoning, which would have been unintelligible to them; he made use of arguments, which, coinciding with their popular notions and national prejudices, were likely to make the deepest impression on their minds; without warranting them to conclude, that these notions were in themselves jurfal, or that he approved them as such. That our Saviour never attempted to correct those errors of his countrymen which related to opinions merely philosophical, is abundantly evident; but there were others that might be supposed to have a more intimate connection with religion, where, however, for wise reasons, he did not think fit to proceed to reform; either because he did not deem them of importance, or because, by opposing them, he might have unnecesarily irritated the minds of his hearers, and have rendered them averse from his instructions. In proof of this observation the Professor refers to the conversation of Christ with the woman of Samaria, his discourse with the Sadducees concerning the resurrection, his answer to the mother of Zebedee's children, and his reply to his disciples, when they believed his appearance to be that of a ghost, or spectre. He distinguishes, however, between what is essential to religion itself, and what relates merely to theology, or the mode of teaching it. The strict propriety and absolute necessity of this kind of accommodation he vindicates by a survey of the stupid ignorance and inerete prejudices of the Jewish nation. As proofs that our Saviour condescended to found his arguments even on the erroneous notions of his countrymen, when they suited his purpose, and did not interfere with the essential doctrines of the gospel, he refers to Matt. xxv. 26, Mark vii. 27; to his distinction of the precepts of the law into greater and lesser, Mat. v. 19; and to his using the term gelinoa, and the judicial style of the Sanhedrin, in Matt. v. 22. The apostles and evangelists also imitated his example, of which instances occur in 1 Theff. v. 23. Coloss. i. 16. Epeh. i. 21. iii. 16. Rom. viii. 38. 1 Pet. iii. 22. In relating facts, the writers of the New Testament conform to the
the popular opinion. Of this nature, (says this author) are all those passages which refer to demons and demonsies, and those which represent the devil as the principle of evil, inflicting mankind to sin. These, he adds, were opinions which properly related to philosophy, and did not materially affect religion; as long, at least, as it was believed that these malignant agents were under the control of divine power, and might be vanquished by good men. The Professor is of opinion, that the existence of such a malignant being, exerting an influence over the minds of men, and impelling them to vice and misery, is utterly inconsistent with the perfections of the Deity, with the wisdom of the divine government, and with the free and original agency of man. The Jews had derived from the Chaldeans a notion, that the air was peopled with demons, and that some of these were confined in dark prisons, in the infernal world; and some commentators have supposed, that what the apostles Peter and Jude have said concerning the punishment of angels, was borrowed from the apocryphal book of Enoch, which might probably have been written by some Hellenistic Jew. Of the acquiescence of the writers of the New Testament in the current, but erroneous notions of their countrymen, this author mentions St. John's account of the wonderful virtues of the pool of Bethesda, and what St. Luke says of the Sadducees in Acts xxii. 8. There are also many facts, in which Christ used, what logicians call, the argumentum ad hominem; of which there is a striking example in the answer given to the Pharisees, when they accused him of calling out devils by Beelzebub. Thus also, in the parable of the rich man and Lazarus, Christ founded his description of the future state of reward and punishment on the notions of the Jews concerning their past state and gehenna, which were nearly the same with those of the Greeks and Romans concerning the Elysian fields and Tartarus. See also Luke xxiii. 30. The acquiescence of Christ and his apostles in the prejudices of their countrymen is also evident in the quotations from the books of the Old Testament. These, as their classic authors, the Jews cited on every occasion; but being, like all the orientalists, very fond of allegory, they supposed that, beside the obvious and literal meaning of these writers, which they considered as comparatively of little value, there was a hidden and mysterious sense which referred to the Messiah and his kingdom. With this custom, says the Professor, though in itself injudicious, the writers of the New Testament judiciously complied. Hence, he adds, most of, if not all, the passages of the Old Testament, which are quoted in the New, are adduced in a sense very different from their primitive signification, and form a kind of argumentum ad hominem, founded on the principles of those to whom they were addressed. Of the same kind of accommodation to Jewish prejudices the author deems the condescension of St. Paul in adopting the puerile allegories of the rabbies concerning Sarah and Hagar in Gal. iv. 24; and that of the apostles Peter and Jude, in referring to a story, related in some apocryphal book, of a dispute between the archangel Michael and the devil about the body of Moses. Such are the outlines of the Dissertation above cited, in which the author produces other instances of accommodation. The Pharisees believed the metempsychosis or transmigration of souls (see Josephus Bell. Jud. iii. c. 8.); and M. Hemert imagines that they applied this hypothesis to the prophecy in Malachi iv. 5; and that our Lord did not contradict it in his discourse with his disciples, Matt. xvi. 14. And again, he apprehends, that in Matt. xiv. 14, Christ not only forbears to correct this notion of the Jews, but indirectly allows it, as what he did not at that time think proper to oppose; and shews them that, even on this hypothesis, the prophecy of Malachi was fulfilled. The blended accounts that are given of the destruction of Jerusalem, and of the resurrection and last judgment in Matt. xx. 34. &c. are considered by this writer as an acquiescence in the popular notion, with a view of animating the first Christians to confidence and diligence amid the peculiar difficulties which they had to encounter. The Professor having by such modes of reasoning flated the fact, proceeds to inquire how far this hypothesis of accommodation to popular notions may be extended, confidently with the view to inculcate the character of our Saviour and his apostles. Whilts our Lord generally left physical errors uncontradicted, he confidently opposed those prejudices and mistakes that were contrary to the perfusion of God's impartial love to all mankind, or detrimental to the nature and principles of practical piety and virtue. In answer to the objections which may be alleged again this hypothesis, the Professor begins with evincing the absurdities to which those have been reduced, who have endeavoured to vindicate the philosophical accuracy of the Scriptures. In accommodating their instruction to the different capacities of those to whom they were communicated, and adapting them to the peculiar character of their age and nation, as well as to their particular prejudices and habits, Christ and his apostles did no more than what might be expected from wise teachers, endowed with a divine commission; and they who on this account object to them, manifest an ignorance of the human heart, as well as of the office of an instructor of mankind. They also misapprehend the design of Christ's mission, which was not to make his hearers philosophers, nor even to instruct them in all those particular truths which may be considered as influencing religious opinions. Mankind in general, and the Jews in particular, were not qualified to receive such instruction. Without this accommodation the design of our Lord's mission would have been counteracted and defeated, if either he or his apostles had encountered every error of the age and nation to which they were sent. To those who allege that, among the instances cited by the author, of popular errors, in which Christ and his apostles were supposed to have acquiesced, there are some which relate to the essential doctrines of the gospel; he replies, that while he allows that important truths might sometimes be inculcated on the attention of the people, by arguments founded on their own erroneous notions, he absolutely denies that these notions themselves have any necessary connection with the essential truths of the gospel. Perhaps, he adds, it may be asked, whether the existence and power of the devil be not religious tenets—but by whom, or on what foundation, were these ever made articles of Christianity? Does the belief of such an enemy of mankind at all contribute to promote that integrity, and that sanctity of heart and conduct, which the Saviour came to establish? Or is not this notion rather calculated to fill the weak and superstitious with vain terrors? For this reason, says this professor, the apostles, though they did not contradict the popular notion, took care to obviate its pernicious consequences by always representing the devil as vanquished by Christ. Is the belief of demons that inhabit the air, that haunt the desert, or that INFUNE themselves into the bodies of men and afflict them with diseases, an essential doctrine of the gospel? May we not believe the Christian doctrine of a future state of retribution, without acquiescing in the notions of the Jews concerning paradise and gehenna, and cultivate a firm hope of the resurrection of the dead by Christ, without believing that the archangel will found a trumpet to awaken us from the sleep of death? Is it necessary to our belief that Jesus is the Christ of God, that
that we refer to him all those passages which the Jewish doctors, and, after their example, the Jewish converts to Christianity, from their love of allegories and types, explained as relative to him? &c. &c. In a word, if we consider the genuine nature of our religion, as taught by our divine maimer, we shall see, says the author, that none of the innuences, in which it has been here fupposed, that Christ and his apostles accommodated their intuitions to the prejudices and notions of their countrymen and contemporaries, have any necessary connection with the design of the gospel, or interfere with any of its essential truths. The Prefider proceeds to specify some rules by which we may discriminate those pages of scripture that may be considered as innuences in which the sacred writers accommodate, in popular prejudices; and he closes with some observations on the utility of this hypothesis of accommodation in explaining the scriptures. M. De Vos traces nearly the fame ground of argument; but without extending the hypothesis of accommodation so far or so intrepidly controverting received opinions; opinions which the reader of this article will not inadvertently reject, and without the previous hesitation and subsequent examination which they demand. In a work of this kind the editor, fearfuls of reproach from the judicious and candid, thinks it incumbent upon him to recite impartially different hypotheses pertaining to philosophical and theological subjects, and to submit them, on the authority of their proporcors, to the judgment of the reader; without being answerable either for their truth or falsehood, and without being supposed, on his own part, to admit or reject them.

ACCOMMODATION, in Law, is used for an amicable agreement or composition between two contending parties. Thus we say, the proces is become fo intricate and perplexed that there is no hope of getting out of it but by an accommodation. These accommodations are frequently effected by means of compromise and arbitration. See Arbitration.

ACCOMPANIMENT, something attending or added as a circumstance to another; either by way of ornament, or for the sake of symmetry, or the like.

ACCOMPANIMENT, accompanimento, accompagnatura, in Music, implies the instruments that accompany the voice, solo, or concerto, to sustain the principal part, whether vocal or instrumental, as well as to enrich the harmony.

The Crítica Dictionary gives no authority from early writers in Italian, of accompanimento, accompaniment, being used as a technical term. In the fourth and last acceptance of the verb accompagnare, it is only said, in general, to be a musical term, figuring "to play on an instrument in harmony with the voice." and this definition appears in no edition anterior to that of 1746.

Italian musical terms have now been adopted by all Europe; yet we are acquainted with no professed musical dictionary in that language. But the words peculiar to the art being taken from the common language of the country where it was first cultivated, they need no explanation to the natives; yet, in other countries, which have derived their knowledge, or at least, their taste, from the Italians, these words are become technical, and need a glossary.

To write, make, or compose, an accompaniment, are synonymous terms with musicians, for fetting, or adding parts for violins, flutes, or other instruments, to a melody, vocal or instrumental, in order to be performed with it. In the early operas the accommodations were very thin. In the first operas, indeed, none appeared, except in the symphonies and choruses; but, in process of time, as dramatic music advanced towards perfection, it was found that effects could be produced by the orchestra which were picturesque, coloured sentiments, and augmented auricular pleasure. A simple melody, unless performed by a great singer, became insipid. But, though much ingenuity and science appear in a rich and full accompaniment on paper, yet in performance, the composer and the orchestra frequently abuse their power, and tyrannize over the voice, which they should cherish, and dignify the poetry by complication and noise, which they should help to explain and enthrone. And it is a general complaint at the opera, when a cantilena, or vocal part is good, and performed by a singer of the finest clasps, that the accompaniments are too loud—troppo charger, say the French, and troppe varicato, cry the Italians.

Accompaniment is likewise another word for thorough-bass, by giving in chords the whole harmony on which the melody is built. These chords are expressed by figures over the base, which figures supply the place of a treble part for the right hand on keyed-instruments.

The rules for accompaniment are few, with respect to harmony, but their use depends on judgment and good taste. Some, fond of crowded harmony, think it can never be too loud or full; while others, who prefer a simple and beautiful melody to the most artful combinations of kindred sounds, almost think harmony a grievance. There are, who prefer a measure and monotonous accompaniment to solos; and others imagine that the voice is better supported by being accompanied in unison. But Roussel in enumerating the qualifications of an accompanist, has settled this point:

"Whoever undertakes to accompany a song or solo, should be a confammate musician, well skilled in harmony, and the construction of the several parts; should have a nice and cultivated ear, a hand prepared for all difficulties of execution in the base, and modulation into different keys, with a sound judgment and good taste. It is the business of the accompanist on the organ, harpsichord, or pianoforte, to give the pitch to the several instruments, and the time to the whole band; to have always under his hand the note which the singer is about to deliver, in order to correct, if faile, and enforce, if fcelable; and, at the beginning of an air or movement, to mark with energy and precision the several portions of the bar, that the orchestra, if a quick air, may proportion the rapidity to the abilities of the finger; and, whether quick or slow, indicate such a specific motion as suits the genius of the composition, and the design of the composer. But, above all, whatever is accompanying another to whom the principal melody is assigned, should remember, that he is a servant, a humble attendant on a temporary sovereign, and should suppress all ambition of shining at the expense of the voice or instrument which he accompanies."
right hand, instead of the chords, can completely qualify a performer on a keyed-instrument to accompany a good or a bad singer.

Rousselou, though no deep theorist, had a very good taste in music, and excellent views concerning its refinements and effects; and, in his "Letter on French Music," the bell piece of criticism on the art, perhaps, that has ever been written, speaking of accompaniment on the harpsichord, he says: "when burckita opera were first performed at Paris, every one was struck at hearing the manager's son, a child of ten years old at most, accompanying the fingers, and producing with this little fingers effects so different from those of M. Noblet, the usual performer on the harpsichord, a good harmonist, and exact in giving the full complement to each chord. But what was my surprise in watching the hands of the little man, and observing that he hardly ever gave the whole harmony to the bass; but supposing many chords, and frequently using only two fingers, with one of which he generally played the octave to the bass, and with the other the interval most important in the melody! What! says I to myself, has a multihued harmony more effect than one that is complete? And do our thorough-bass players, by giving the full chords, produce only a confused noise, while this child with fewer sounds enforces the melody more, and renders the accompaniment more useful and agreeable? This was a problem which I was unable to solve; but I became more sensible of its importance afterwards, by observing that all the Italians accompany good fingers in the same manner as this infant did; and upon the same principle as the composers have their scorns thin, often making the tenor play only in octaves above the bass, and the second violin in octaves below the first. I remembered that I had read somewhere in Ramen, that every concord had a different character, or power of affecting our sensibility, peculiar to itself; that the effect of the 3d was different from that of the 5th, the 4th from the 6th. In the same manner 3d and 6ths minor must produce different affections from those of 3d and 6ths major. These facts once established, it evidently follows, that even discords and every kind of interval will be included in the rule: an idea which reason confirms, since, when the relations are different, the imprefion cannot be the same."

The reasoning of the citizen of Geneva on this principle is very specious and ingenious. "I see clearly," continues he, "that, by adding concord to concord, injudiciously, though agreeable to the doctrine of chords, by augmenting the harmony, we may weaken and counteract the effect of each found. If the entire and pure effect of a 5th, be necessary for the expression which I want, I risk the weakening this impression by a 3d found, which, dividing the 5th into two 3ds of different kinds, though when struck together the harmonical effect is good, yet they may mutually diminish the peculiar effect of each other. In like manner, if the simultaneous impression of the 5th and two 3ds were necessary to my design, I should fail in producing the effect I intended by retrenching either of the 3ds from the chord. This reasoning becomes still more intelligible, applied to discords."—"It follows from all this, that, after having well studied the elementary rules of harmony, the musician should not hastily lavish it inconsiderately, nor believe himself a composer because he can crowd the chords with unmeaning notes; but, before he begins to combine founds, he should apply himself to a much longer and more difficult study: that of the different impressions which the concords, discords, and all the intervals make on the ear of sensibility, and often fay to himself, that the great art of a composer consists no less in differing what sounds occasionally to

suppress, than what to admit. It is in finding and turning over incessantly the matter-pieces of Italy, for vocal music, (and of Germany for instrumental, he would now have added) that a composer would learn to make this exquisite choice, if Nature has given him sufficient genius and taste to feel its necessity; for the difficulties of the art are only perceived by those who are able to vanquish them; and such will not treat with contempt the vacant lines in a score; but, seeing with what ease a mere Tyr might fill them up, they will fupleat, and seek the reasons for this seeming simplicity: for much the more admirable, as it conceals prodigies under a seemed negligence, and that, l'arte che tutto fa, nulla si fupprese. These seem to me (continues Rousselou) the caues of these surprizing effects which the Italian music produces, though much less crowded with harmony than ours, (that is, the old French music) of which the effects are so small and the labour so great. This does not imply that a score should never be full, but that it should be filled with choice and deferement; neither is it to say that to accomplish this, the musician should make all these reflexions; but that he should feel the result. It is his business to leave genius and taste to find these effects, and that of the theorist to seek and explain whence they arise."

To accompany recitative on a keyed-instrument, where no regular time is observed, and the finger utters in musical tones, a fableque or dialogue, under no more restraint, as to measure, than if he were declaiming in common speech, the instrumental accompaniment must attentively read the words, and strike the chord firmly which is given to the most accented and energetic part of a verse or period, exactly when it is pronounced by the finger, except at a close or termination of a scene or period, when two chords are given without the voice: one to the base of the 5th of a key, with a sharp 3d, and the other usually to the key note, in whatever key the modulation is carried; but this expectation is often disappointed, except at the close which immediately precedes the air.

We shall pursue the subject of Accompaniment further, under the articles Harmony, Chords, Thorough-base, Rule de l'octave, Figuring a base, and Recitative.

Accompaniments, in Heraldry, are all such things as are applied about the shield by way of ornament, as the belt, mantlings, supporters, &c. A thing is also liable to be accompanied when there are several bearings or figures about some principal one, as a falter, band, fes, chevron, or the like.

Accompaniments, in Painting, denote such objects as are added by way of aptitude or ornament to the principal figures; as dogs, guns, game, &c. in a hunting-piece.

ACCOMPILCE, compounded of ed, to, con, together, andpicare, to fold, in Law, one that has a concern in a business, or that is privy in the same design or crime with another. See Accessory.

By the law of Scotland, the accompile can only be prosecuted after the conviction of the principal offender; unless the accesion of the accompile be immediate, in ipso acta, fo as in effect to render them co-principal. By the general rule, the accompile suffers the fame punishment with the principal offender. Yet if he be remarkably less guilty, justice will not permit equal punishment. The council of Sen, and several other syndical statutes, expressly prohibit the revealing of accomplices. See Discovery of accomplices.

ACCOMPLISHMENT, in a general sense, the entire execution, achievement, or fulfilling of something proposed, or undertaken.
ACCUPLACEMENT, in Theology, is principally used in speaking of events foretold by the Jewish prophets, in the Old Testament, and fulfilled under the New. In the writings of biblical commentators and critics, we read of a literal, mythical, typical, single and double accomplishment. Prophecy may be accomplished either directly or by way of accommodation. See Accommodation, and Prophecy.

Accomplishment is more particularly used for any personal endowment, mental or corporeal.

ACCOUNT. See ACCORD.

ACCOUNTED, or ACCOUNTED, is a verbal agreement between two, at the least, to satisfy an offence which the one hath committed against the other; whether it be a trespass, or the like; for which the one agrees to make, and the other to accept, a certain satisfaction.—This, if executed, becomes a good bar in law to any suit to be brought for the same matter. Accord with satisfaction is a good plea in personal actions, where damages only are to be recovered, and in all actions, which suppose a wrong, vi et armis, where a capias and exequat lay at the common law, in trespass and ejectment, detinue, &c. So in an appeal of Maihem. But in real actions, it is not a good plea. 4 Rep. 1. 970. 9 Rep. 77. By several late statutes, particularly 11 Geo. II. c. 19, in case of irregularity in the method of dilinguing, and 24 Geo. II. c. 24, in case of mistakes committed by judges of the peace, even tender of sufficient amend to the party injured is a bar of all actions, whether he thinks proper to accept such amend or not. See Tender.

ACCOUNT. Accord. Myfics, is more usually called Concord. It is also used by older authors for Chord.

The word is formed, according to some, from the Latin ad, to, and cor, the heart; but others, with greater propriety, derive it from the French corde, a string; on account of the agreeable union between the sounds of two strings struck at the same time. Whence also some of the consonants in mufic are called tetrachord, hexachord, &c. which

Accord, in Painting, denotes the harmony that prevails among the lights and shades of a picture.

are a fourth and a sixth.

ACCORDARE. Ital. to tune instruments.

ACCODRE, Fr. to tune instruments.

ACCOUNTS, Stephen Tabouret, Seigneur des, in Biography, an advocate in the parliament of Dijon in France, was born in the year 1549. The lordship of Accords is an imaginary lieu or title, derived from the device of his ancestors, which was a drum, with the motto, 'a tous accords; "ching" with all." S. Accords was a man of genius and learning, but too much addicted to trilles, and to a licentious mode of writing. This appears from his piece entitled "Les Bigarrures," printed at Paris in 1582; and another called "Les Touches," published at Paris in 1585, which is a collection of witty poems indecorously written. Bayle.

ACCOSED, in Heraldry, a term not often used, but of the same signification with Cottised.

ACCOCHEUR, and ACCOCHUSE, Fr. a man or woman practising midwifery.

ACCOCHMENT, Fr. the act of delivery.

ACCOUNT, premature, AVERTEMENT, or PAVISSE COUCHE, Fr. the premature exclusion of a fetus.

ACCOUNT, or ACCOMPT, of ad, to, and computus, a computation, in Arithmetic, a calculation, or computation of the number or order of certain things; as the computation of time, &c. There are various ways of accounting, as by enumeration, or telling one by one; and by the rules of arithmetic, addition, subtraction, &c.

ACCOUNT, in Chronology, is nearly synonymous with Vol. I.

STYLE. We account time by years, months, &c. the Greeks accounted it by olympiads; the Romans by indicia, lulls, &c.

ACCOUNT is also used in respect of a company or society, when two or more persons have received or disbursed money for each other; or when this has been done by their order or commission. See Commission, and Company.

ACCOUNT, or ACCOUNTS, is also used collectively for the several books or registers which merchants keep of their affairs and negotiations. See Book-keeping.

There are divers kinds of accounts among merchants, as personal, real, imaginary, general, particular accounts, &c.

ACCOUNTS, personal, are those which discover what each person, or subject, with whom a man has dealings on credit, owes to, or has owing to him.

ACCOUNTS, real, are those whereby a dealer discovers what effects are on hand at any time, and what is gained or lost on each.

Every account is distinguished into two parts, for which two opposite pages are aligned on one folio or opening; the name of the person with whom a man has account being written on the top of each, with the word debtor on the left side, and creditor on the right.

ACCOUNT, personal, is to contain on the debtor side what the person owes me, and the payments I make to him; and on the creditor side, all that I owe to him, and the payments he makes of his debts to me.

ACCOUNTS, real, must contain on the debtor side the quantity and value of what was upon hand at the beginning of the account, and all afterwards received, with the costs and charges thereof; and on the credit side, the quantity and value of what is dispaid of or any way taken out of it, with the returns made by it.

ACCOUNTS, imaginary, are then brought in to make a balance between credit and debt, and in cases where the real and personal accounts will not in the articles belonging to them make, as they usually do, such balance.

The chief of these is the account of profit and loss; on the debtor side of which are entered all losses, and on the creditor side all gains. Such also is the flock account, &c.

ACCOUNTS, fundry, when one account is balanced by fundry, i.e. when one is debtor or creditor for a sum, and fundry accounts creditors or debtors for the parts of the sum; it is entered under the head of to, or by, fundry accounts. Accounts, general, are those where all the goods of the same name are put into one account.

ACCOUNTS, particular, are those where each species, or subdivision of things under the same name, have their separate account.

ACCOUNT, open, is used for an account not liquidated or settled.

ACCOUNT, in bankers, is a fund of money, which merchants, or others, place in the common cash of a bank, to be in readiness for the payment of bills of exchange, or promissory notes, purchases, and other debts contracted in the course of business.

ACCOUNT, current, amounts to the same with an open account.

ACCOUNT, opening an, with any one, signifies the placing him, for the first time, in the great book. This is done by writing his name, surname, and place of residence in large characters, and afterwards charging him with articles, either of debtor or creditor, as affairs turn up. When an account is opened with any person in the great book, his name is at the same time to be entered in the index or alphabet book, with the page wherein his account is to be found.

ACCOUNT, placing a sum to an, is to enter down in the
great book the several particulars for which a person becomes either debtor or creditor.

Account, consisting an, is the reading it exactly over, pointing the several articles, and verifying the computation, in order to find whether there be any error, and whether the sum total, or the balance, be just.

Account, casting up, or closing an, is the framing and settling of it, to find the balance: this is called also balancing or setting an account.

Accounts are closed in the great book, on two occasions: the first, when it is required to terminate an affair entirely, either with debtors or creditors, in order to learn what is due. The second, when it is necessary to carry on the account to another page of the same book, or to a new book, for want of room.

Account, balance of an, is the sum by which the debt exceeds the credit, or vice versa, upon stating or settling it.

Account of fails, is an account given by one merchant to another, or by a factor to his principal, of the disputes, charges, commissions, and net proceeds of certain merchandize, sent for the proper, or company, account of him, who configured the same to such factor or vender.

When the like account is inland or domestick, the same is transmitted in the current money of that country wherein the business is transacted. As from a Blackwell-hall factor to the clothiers in the country, or from the warehousesmen in town, who deal by commission for the country manufacturors.

Account, money of, is an arbitrary species, contrived for the facilitating and expediting the taking, and keeping of accounts. Such are pounds sterling in England; livres and sols in France; roupas in India; milres in Portugal.

Accounts, books of, of merchants and tradesmen, are considered as a sort of private instruments, and in the civil law, and law of merchants, are allowed to make a half proof. The reason is, that merchants are often under a necessity of dealing on trust without note or writing. Hence the superintendence of the merchant, with his book of accounts, is admitted abroad as a full proof against his chapman. But in England this is under some limitation. See ibid. 7 Jac. I., cap. 12. which confines this species of proof to such transactions as have happened within one year before the action brought; unless between merchant and merchant, in the usual intercourses of trade.

Account, or Accrue, in a legal sense, is a particular detail or enumeration, delivered to a court, a judge, or other proper officer or person, of what a man has received or expended on the behalf of another, whose affairs he had the management of.

In the remembrancer's office in the exchequer, are entered the flates of all the accounts concerning the king's revenues, for customs, excise, subsidies, &c.

The great accounts, as those of the mint, wardrobe, army, navy, tithes, &c. are called impress accounts.

All accounts which pass the remembrancer's office are brought to the office of the clerk of the pipe. See Tally and Auditor.

Account, in Common Law, denotes a writ or action which lies against a person, who by his office ought to give an account, but refuses.

A writ or action of account properly lies only against bailiffs, receivers, and guardians in socage; though others are also brought in as a secondary intendment.

By 4 and 5 Anne, actions of account may be brought against the executors and administrators of guardians, bailiffs, receivers, &c. and by one joint-tenant, &c. against the other, his executors and administrators, as bailiff, for receiving more than his share: however, actions of account are now very seldom used; the most ready and effectual way of settling matters of account being by bill in a court of equity.

Accounts, chamber of, in the former French policy, is a sovereign court of great antiquity, where the accounts relating to the king's revenue were delivered in, and registered. This answers pretty nearly to the court of exchequer in England.

There are presidents of accounts, masters of accounts, correctors of accounts, &c.

ACCOUNTANT, or Accountant, in a general sense, denotes a person skilled in accounts. In a more limited sense, it is used to a person, or officer, appointed to keep, or make up the accounts of a company, office, court, or the like.

Thus there are accountants in the custom-house, the excise, bank, South-sea, and East-India-house.

ACCOUNTANT-GENERAL, an officer in the court of Chancery appointed by act of parliament, to receive all monies lodged in court, instead of the masters, and convey the same to the bank of England for security. Counterfeiting the hand of the accountant-general is felony without clergy, by 12 Geo. I. c. 52.

ACCOUNTANTS' SHIP, the act of keeping and balancing accounts. See Book-keeping.

ACCOUNTS, Public, Commissions of, are five per cents appointed by letters patent under the act of 25 Geo. III. c. 52, who are invested with the powers formerly entrusted to the auditors of the impress, and who receive salaries paid out of the aggregate fund, not exceeding in the whole 4000l. They hold their office quodnamque, &c. except two of them, who are comptrollers of the army accounts, and who continue commissioners for long only as they are comptrollers. The Treasury likewise appoints officers, clerks, &c. to make up and prepare for declaration the public accounts of the kingdom, and all charges are allowed out of the aggregate fund to an amount not exceeding 5000l. per annum, which is paid in fees and perquisites. The purposes for which these commissioners are appointed are to examine and state in what manner, and at what times, the receipts, issues, and expences of the public monies are now accounted for; and to consider and report, by what means and methods the public accounts may, in future, be perfected, and the accountants compelled to pay the balances due from them, in a more expeditious, more effectual, and less expensive manner. The commissioners have already made a great number of reports.

ACCOUNTREMENT, an ancient term used for an habitation; or a part of the apparatus and furniture of a foliër, knight, or even of a gentleman.

The word is formed from the ancient German, buffer; whence cours, a name used of some cathedrals in France, e. g. at Bayeux, for the sacristan, or officer, who has the care of furnishing and setting out the altar, in the church; called in German, buster, or vormotz.

ACCRETION, of ad, to, and crescre, to grow, in Physics, the growth or increase of an organic body, by the accretion of new parts; also a growing together, as of the fingers to one another.

Accretion is of two kinds; the one consisting in an external apposition of new matter. This is what we otherwise call justicewort or; and it is thus, stones, shells, &c. are supposed to grow.

The other is by some fluid matter received into proper vessels, and gradually brought to adhere, or grow to the sides
fides thereof. This is what we call introduction; and it is thus that plants and animals are nourished.

Accretion, in the Civil Law, denotes the union or accession of a thing vague or vacant, to another already occupied or disposed of.

A legacy given to two persons jointly, tam re quarn velbus, falls wholly to him that survives the testator, by right of accretion. Accretion is another species of accretion.

Accretio, in Heraldry, denotes a thing being hooked into another. Coats Herald.

Accroching, in old Law books, the act of encroaching or usurping on another's right; and particularly the attempt to exercise royal power, which was a very vague charge, and led to a multitude of constructive treasons. There are limited and defined by flat. 25 Edw. III. cap. 2.

The word is originally French, accrocher, which signifies to fallen a thing by a hook.

Accrued, or Accrue, in Law, is understood of a part that accedes to, or follows the property of another part or person.

Accrued, in Heraldry, a term applied to a tree full-grown.

Accumulation, a pottage of the body, between fitting and living.

The word is compounded of ad, to, and cubo, I lie down. Accumulation, or accubitus, was the table pottage of the Greeks and Romans; whence we find the words particularly used for lying, or rather, as we call it, sitting down to meat.

The Greeks introduced this pottage. The Romans, during the frugal ages of the republic, were strangers to it. But as luxury got footing, this pottage was adopted, at least by the men; for as to women, it was reputed an indecency in them to lie down among the men; though afterwards this too was got over. But children did not lie down, nor servants, nor soldiers, nor persons of meaner condition; but took their meals fitting, as a pottage_lifts indulgent.

The Roman manner of disposing themselves at table was this; a low round table was placed in the comaculum, or dining-room, and about this usually three, sometimes only two beds, or couches; according to the number of which, it was called binarium, or trinimum. These were covered with a sort of bed-cloaths, richer or plainer, according to the quality of the person, and furnished with quilts and pillows. What the guests might lie the more commodiously. There were ordinarily three persons on each bed; to crowd more was effeemed forbad. In eating they lay down on their left sides, with their heads resting on their pillows, or rather on their elbows. The first lay at the head of the bed, with his feet extended behind the back of the second; the second lay with the back of his head towards the navel of the first, only separated by a pillow, his feet behind the back of the third; and so of the third, or fourth. The middle place was esteemed the most honourable. Before they came to table they changed their cloaths. putting on what they called censatoria vestis, the dining garment, and pulled off their shoes, to prevent fouling the couch. Pitife. Lex Ant.

Accubitor, an ancient officer of the emperor of Constantinople; whose business was to lie near the emperor. The accubitor was the head of the youths of the bed-chamber, and had the cubicularius and precurrier under him.

Accumulation, compounded of ad, to, and cumulus, heap; the act of heaping, or amassing several things together.

Accumulation, in a legal sense, denotes a concurrence of several titles to the same thing; as when a person claims lands, a benefice, or the like, in virtue of several titles, or pretentions of different kinds; e. g. by death, by resignation, &c. On, it denotes a concurrence of several circumstances to the proof of one fact; thus, we read of accumulative treason; which is, where a fact is not treason in itself, but becomes so by an accumulation of circumstances.

The Earl of Strafford was condemned of accumulative treason; none of the facts alleged against him amounting singly to treason. But his attainder was reversed by 13 & 14 Car. II. cap. 29.

Accumulation, in the ancient Agriculture, denotes the operation of covering up the roots of trees, by throwing on them the earth that had been before dug from them; in which sense, accumulation stands opposed to ablation. Thuny Nat. Hist. vol. ii. p. 58. Ed. Hard.

Accumulation of arms, cumulatio armorum, in Heraldry, is what the moderns call quartering of arms. Nibet.

Accumulation of degrees, in an University, is used for the taking of several degrees together, and with fewer exercizes, or nearer to each other, than the ordinary rules allow of.

Accursed, something that lies under a curse, or sentence of excommunication.

In the Jewish idioms, accursed and crucified were synonyms. Among them, every one was accounted accursed, who died on a tree.

This serves to explain the difficult passage in Rom. ix. 3, where the apostle Paul wishes himself "accursed after the manner of Christ," i. e. crucified, if hapily he might by such a death save his countrymen. The preposition εκατοντας, here made use of, is used in the same sense, 2 Tim. i. 3, where it obviously signifies after the manner of.

Accurius, in Biography, a professor of law in the 13th century, born in Florence, who, on account of his great authority, was called the idol of the lawyers. Three other lawyers of eminence had the same name.

Accurius, Maxiangelus, a famous critic of the 16th century, born at Aquilo, in the kingdom of Naples. His "Diatirbe," printed at Rome in 1524, fol. on Aulius, Solinus, and Ovid, evince his distinguished erudition. In his edition of Ammianus Marcellinus at Augsburg, in 1535, there are five books more than in any preceding ones, and he lays that he had corrected 5000 errors. Although his predominant passion was the collecting of old MSS. he nevertheless made Latin and Italian verbs, was master of the French, German, and Spanish languages, and understood optics and music. Having been charged with plagiarism in his edition of Aulius, he purged himself by oath.

Bayle.

Accurius, or Accorso, Francis, the elder, an eminent lawyer, was born at Bagnolo, near Florence, in 1182, and became professor of law in the university of Bologna, where he had studied. He undertook the great work of forming into one confluent and harmonious whole, the numerous commentaries on the Code, the Institutes, and the Digests. This work, entitled, "A perpetual Commentary," was much valued, and is printed with the "Body of Law," published in six volumes folio, at Lyons, in 1627. Accorso died very rich in 1660. His son, the younger Francis Accorso, succeeded him in the chair of law; and, in 1738, accompanied Edward I. on his return from the crusades to England. Gen. Dib.

Accusat, among Physicians, is a word of the fame import as indicatio.
ACCUSATION, compounded of ad, to, and casuari, to plead, in the Civil Law, the charging any person with a criminal action, either in one’s own name, or on behalf of the public.

By the Roman law, there was no public accuser for public crimes; every private person, whether interested in the crime or not, might accuse, and prosecute the accused to punishment, or abolition. Cato, who was esteemed the moit innocent person of his age, had been accused forty-two times, and abolished as often. But the accusation of private crimes was never received, unless from the mouths of those who were immediately interested in them. Thus, none but the husband could accuse his wife of adultery. Indeed, it was not properly an accusation, except in public crimes; in private ones, it was called simply action, or initiating an action, intendere actionem, or libat. When the accused the accuses the accuser, it is called recombination, which is not admitted till the accused has been first purged.

The ancient Roman lawyers distinguished between passatio, delatio, and accusation: for, first, leave was denied to bring a charge against any one, which was called passio; then he, against whom the charge was laid, was brought before the judge, which was called defere, or dominant delatio; lastly, the charge was drawn up and presented, which was properly the accusation. Vofl. Etym. Lat. The accusation properly commenced, according to Pausanias, when the rei, or party charged, being interrogated, denied he was guilty of the crime, and subscribed his name to the delatio made by his opponent. Calv. Lex. Jur. p. 17.

The accusers, or actors, as they are called, were, by the laws of Pompey, A. U. C. 703, allowed two hours for pleading their cause, and the party charged three hours for a reply. Ditt. Cist. Lex. xi. tom. i. p. 275; Ed. Rem. They had a right to be heard in the court of property of those who were condemned, and they were frequently honoured with the superior offices of the State. Hb. tom. i. p. 100. 485. 867. 887, &c.

By the cruel laws of the Ιnquisition, the accused is forced to accuse himself of the crime objected to him. There are three ways of entering an information in the tribunal of the inquisition. The first, by way of inquisition, when a private person, applying to the inquisitor, declares he will neither be denunciator, nor accuser, but that common fame gives out, that such and such a person is a heretic; the second, by way of accusation, when the informer takes on him the office of accuser, which rarely happens, because in this cafe, the accuser is obliged to prove, and exposes himself to the lex telonias, if his information should prove false. The last, and most usual way, is by denunciation, that is by naming those who know the fact.

It has formerly been the custom in some parts of Europe, where the accusation was very heavy, either to decide it by combat, or at least to make the accused purge himself by oath; which, however, was not admitted, unless a certain number of his neighbours and acquaintance swore together with him.

In the old French law, none but the procureur general, or his deputies, could form an accusation, except for high treason, and coming, where accusation was open to every body. In other cases, private persons could only act the part of denouncers, and demand reparation for the offence, with damages.

In Britain, by Magna Charta, no man shall be imprisoned or condemned on any accusation, without trial by his peers, or the law: none shall be vexed with any accusation, but according to the law of the land; and no man may be molested by petition to the king, &c. unless it be by indictment or pre-sentment of lawful men, or by process at common law. Promoters of suggelsions are to find security to pursue them; and if they do not make them good, shall pay damages to the party accused, and also a fine to the king. No perfon is obliged to answer upon oath to a quiblion, whereby he may accuse himself of any crime.

Writers on politics treat of the benefits and inconveniences of public accusers. Various arguments are alleged, both for the encouragement and discouragement of accusations against great men. Nothing, according to Machiavel, tends more to the preservation of a state, than frequent accusations of persons tried with the administration of public affairs. This, accordingly, was strictly observed by the Romans, in the infallible of Camillus, accused of corruption by Manlius Capitolinus, &c. Accusations, however, in the judgment of the same author, are not more beneficial than calumnies are pernicious, which is also confirmed by the practice of the Romans. Manlius, not being able to make good his charge against Camillus, was cast into prison. Mach. de Repub. 11. c. 7. p. 35. Solon facilitated public accusations, because they are more necessary in a democracy than under any other form of government. Without this formidable check, the general liberty would be perpetually endangered by the liberty of each individual. At Athens, if an accuser had not the fifth part of the votes on his side, he was obliged to pay a fine of a thousand drachmas. Thucydides, who accused Ctesiphon, was condemned to pay this fine. At Rome, a false accuser was, by the Roman law, branded with infamy, by marking the letter K on his forehead. Guards were also appointed to watch the accuser, in order to prevent his corrupting either the judges or the witnesses. See Montefq. Spirit of Laws, vol. i. p. 283.

ACCUSATIVE, in Grammar, the fourth case of nouns, which are declined. They may be known from this, that all verbs which express actions that pass from the agent, as, to beat, &c. must have subjuncts to receive these actions, or imply effects that are produced by them; so that such verbs evidently require after them a noun, name, to be the object of the action expressed. Hence, in all languages which have cases, the nouns have a termination, which they call accusative; as Achilles vulneravit Hecatom, Achilles wounded Hecatom here the accusative denotes the subject. Laqueus victus est: Laqueus was wounded here the accusative denotes the effect. In whatever other manner, says Mr. Harris, (Hermes, p. 283.) whether figuratively, or with prepositions, this case may have been nved, its first definition seems to have been that here mentioned, and hence he forms its character and description. Accordingly, the accusative is that case, which to an efficient nominative and a verb of action, subjoins either the effect or the passive subject. But it has been alleged, that this description does not give us an appropriate and discriminating character of the accusative, and sufficiently distinguishes it from the A TIVE. E. G. Antonius autem Cicerone, and Antonius nccuit Cicero, are expressions of the same import; and in each the action of hurting is conceived as proceeding from Antony to Cicero. It has, therefore, been reasonably affirmed, that the only thing essential to these two cases is the apposition or conjunction of one object with another; and they denote this much in the same manner, although from the custom of language they may not be indifferently subjoined to the same verb. See CASE.

In English, we have nothing to distinguish this case from the nominative; but as we ordinarily place words in their natural order, it is easily discovered: the nominative constantly preceding, and the accusative following the verb.

Thus,
Thus, when we say, "the prince loves the princess," and "the princess loves the prince," the prince is the nominative in the first, and the accusative in the last; and the princess the accusative in the first, and the nominative in the second.

ACE, a card or die, marked only with one point. Ace, in Ancient Geography, a name given by several of the ancient writers to the city afterwards called Ptolemais, and now Acre. Strabo. Geog. vol. ii. p. 399.

ACELA, a city of Lycia.

ACELDAMA, was a place without the south wall of Jerusalem, beyond the river of Silwan, and was called the Potter's field, (Matt. xxvi. 7-10.) because they dug out of it the earth of which they made their pots, and the Fuller's field, because they dried their cloth there; but being afterwards bought with the money by which the high priests and rulers of the Jews purchased the blood of Jesus Christ, it was, by the Providence of God, ordering it, called Akeldama, i.e. the field of blood. Acts i. 19.

ACELIUM, or Acetus, a town of the Venetian territory, now called Acuolo, or Ajolo, fituate to the west of Trebiz, at the mouth of the river, called Cenico. It is marked by N. Long. 15° 5', E. Lat. 45°.

ACENTETUM, or Acenteta, in Natural History, a name given by the ancients to the purest and finest kind of rock crystal. They used the crytal in many ways; sometimes engraving on it, and sometimes forming it into vases and cups, which were held next in value to the Murhina unja of those times. The crystall they obtained from the mines of Cyprus was much admired, but often faulty in particular parts, having hairs, cracks, and fonnelles, which they called faults, in the midst of the large pieces. Pliny tells us (N. H. v. ii. p. 570. Ed. Hard) that when it was used for engraving, the artist could conceal all these blemishes among the strokes of his work; but when it was to be formed into cups and precious vases, they always chose the acientem, i.e. the pure crystal, which had no flaws or blemishes.

ACEPHALI, or Acephalite, a term that frequently occurs in Ecclesiastical History, as the denomination of various sects; particularly—1. Of those who in the affair of the council of Ephesus, refused to follow either St. Cyril, or John Chrysostom, or Animotheus. 2. Of certain Christians in Asia, in the first century, who at first followed Peter Mongus, but afterwards abandoned him, upon his subordinating the council of Chalcodon, and were thus deprived of their chief; being generally of the opinion of Eutyches, that there was only one nature in Christ. This sect was afterwards divided into three other sects, who were called Anthropomorphites, Baranaphites and Esaianites; and these again, in the following century occasioned new factions, frequently mentioned by the ancient writers. However, these numerous branches of the Eutychian faction declined gradually in the next century; and the influence of the famous Barzaeus chiefly contributed to their extinction by the union which he established among the members of that sect. 3. Of the adherents of Severus of Antioch; and of all in general who refused to admit the council of Chalcodon.

ACEPHALI, in English History, a name given to the levellers in the reign of Henry I. who were reckoned to poor, that they had not a tenement by which they might acknowledge a superior lord. In this sense the term is used in our ancient law-books, for persons who held nothing in fee, either of kings, bishop, baron, or other feudal lord.

ACEPHALUS, or Acephalus, composed of the privative a, and φαος, head, something that wants a head. Pliny represents the Blemmyes as a headless, or apeachalous nation. Cuiñas and Solinus mention others in India, near the Ganges, without a head, and with their eyes in their shoulders. Mela, Suidas, Stephanus Byzantinus, Vopiscus, and other writers, furnish similar relations; and some modern travellers pretend that they have found people of the same description in America. The origin of this fable has been variously explained. Bartholin understands it metaphorically, affirming that the Acephali had let their brains, or conducted themselves with less prudence than others. In this opinion Boehart seems to have concurred. See Blemmyes. Olearius ascribes it to the fores of such persons; alleging, that the Sunegitans being short of stature, and covering their heads with hoods in winter, seemed at a distance as if they were without heads. Lasius says, that the term Acephali was merely a denomination of people whose heads were deprefed below their shoulders. Hufeland, in an epitome of Raleigh's voyage to Guiana, speaks of a people discovered by that traveller in the province of Tivipana, between the lakes of Panama and Calilip, who had no head or neck; and Hondius, in his map, marked the place, and delineates the figures of these monsters. However, De Lacet (Defer. Ameirc. l. xvii. c. 22.) rejects the story, and relates, that those who dwell on the banks of a river in Peru, call their heads so far back under their shoulders, that many believed they had their eyes in their shoulders, and their mouths in their breasts. But though the existence of a nation of Acephali be ill-warranted, naturalists furnish several instances of individuals born without heads, by some mutations or aberration of nature. Wepfer gives a catalogue of such acephalous births from Schenckius, Lietzow, Parus, Wolfius, Mauriceau, &c. Acephalous worms, or what are deemed such, are frequent. The humbricus latius, or joint worm, was long taken to be acephalous. The first who ascribed a head to it was Tulpus, and after him Fehr; the former even makes it biceps, or two-headed. See Taniya.

ACEPHALUS, Clerk. See Clerk.

ACEPHALUS is also used in Poetry, for a verse which is defective in the beginning. Some also give the name akephalos to all verses which begin with a short instead of a long syllable; as

In the beginning of this verse we have an lambus instead of a long syllable; as

ACE, Mapes, in Botany, so called, as some fay from aecis, denoting the hardness of the wood, or according to others, from aere ingeniwm, because the common maple was much employed by ingenious artificers in fine works, a genus of the massoca order and polypania clasts of plants, and belonging to the natural order of Trifiates. Its generic and essential characters are these: it hath hermaphrodite and male flowers on the same tree; the hermaphrodite calyx is one-leaved, fivespined, acute, coloured, flat, and entire at the base, permanent perianth; the corolla has five petals, ovate, broader outward, obtuse, greatly enlarged than the calyx, and spreading; the flamino conlit of eight or ten filamentous short filaments; the anther is simple, and the pollen cruciform; the pistil has a compressed germ, immersed in a convex, perforated, large receptacle: the style is filiform and daily progressive; the stigmas are two or three, pointed, slender, and reflex; the pericarpium is composed of as many capsules as stigmas, with one seed in each, coalescent at the base, roundish, compressed, and each terminated by a very large membranous spine; the feed are solitary and roundish: the male flowers are the same with the hermaphrodites, except that they have neither germ nor style, but only a biiid stigma. On the unfolding of the flower the stigma only appears, and a few days after, the style. The hermaphrodite flowers in
the same umbel are often of two kinds; the lower ones feminine hermaphrodites, of which the anthers do not burst, but the pisillus grows into a fruit; the upper ones masculine hermaphrodites, of which the anthers scatter their dust, and the pisillus do not grow, but fall off. Mr. Martyn in his much improved edition of Miller's Dictionary, enumerates and describes twenty species. In the last edition of Linnæus by Gmelin, the Acer is a genus of the Santinia mono-gynus class and order, including twenty species. For the properties and uses of the several species, and the method of propagating and cultivating them, see Maple and Sycamore.

**ACER.** See Banisteria and Thiopteris.

**ACERIS, Pholena.** in Natural History, 3 species of Phalera, found on the Acer, Eiculus and Juglans.

**ACERATOS, ACERNO, Meshetis, ACERIS, ACERNO.** of which the fruits of Acer, Eiculus, and Juglans is the term that is used in botany.

**ACERINA, in Ichthyology.** a name given by Plane, and others of the old naturalists, to the fish now called the Cerura and Atrurra Flavissilis, and in England the Ruff. The cerura of Flemish Linnaeus is a species of Perca, whose dorsal fin has 31 rays and 17 spines. It approaches to the Cerura in many respects, but differs from it in the number of rays and spines of the dorsal fin, and the size of its head, which is longer. It is found in the Euxine sea, and the lake of Mzotsis, and the rivers that run into them.

**ACERNO, in Geography.** a small city of Naples, with a bishop's see, about 12 miles N. E. of Salerno. E. long. 15° 0'. N. lat. 45° 45'.

**ACEROSIO, also the name given by the Portugese, on the first discovery of it in the 15th century, to the island now called the Isle of France.**

**ACEROSIOSE, LEAF.** in Botany. See LEAF.

**ACEROSIOUS, chafy, is an epithet, denoting the brownish and coarifell fort of bread, made of flour not separated from the bran.**

**ACEROSIOUS, in Natural History, a name given by Vogel in his Mineralogy to a species of Talc.**

**ACERRA, in Antiquity.** a kind of altar, erected among the Romans near the bed of a person deceased; on which his friends daily burned incense till the time of his burial. The Chinese have a similar custom. They erect an altar to the deceased in a room hung with mourning; and upon it they place an image of the dead person, to which every one that approaches it bows four times, and offers oblations and perfumes. The original intention of the practice was, without doubt, to overcome any offensive smell that might proceed from the corpse.

By the laws of the 12 tables, the erecting of acerra was prohibited.

The Acerra also signified a little pot, wherein the incense and perfumes were put, to be burnt on the altars of the gods, and before the dead. It appears to have been the name with what was otherwise called thuribilum and pyxis.

We find mention of acerra in the ancient church. The Jews also had their acerra, in our versions rendered cenfers; and the Romanists still retain them under the name of incence-pots. In Roman writers, we frequently meet with acerra plena, a full acerra; for understanding which it is to be observed, that people were obliged to offer incense in proportion to their estate and condition; the rich in larger quantities, the poor only a few grains; the former poured out acerra full on the altar; the latter took out two or three bits with their fingers. Plin. Lex. Ant. Brilllon. de For. moral. 3.

**ACERRA, in Geography.** a walled town of Naples in the Terra di Lavoro, Situate on the river Agno, seven miles N. E. of Naples. It is the residence of a bishop, and has the title of an cardinal. E. long. 14° 30'. N. lat. 40° 55'.

**ACERRAE, in Ancient Geography.** the name of a town on the Clanibus in Campania, now Acerra. It was a Roman colony, and its inhabitants were reckoned a brave people: "Acerraeus plus armi, quam virium erat," says Livy, l. xxvii. c. 17. tom. iii. p. 730. Drakenb. This was also the name of another town, now called La Grotta, or Gherra, which retains some traces of the original name, in the territory and to the S. E. of Lodi, where the river Serio falls into the Adda, to the W. of Cremona, and N. of Piacenza. It was formerly a place of considerable importance. Its siege by the Romans is particularly described by Polybius, l. iii. p. 121. Ed. Caiab.

**ACERRA, a town of Spain, belonging to the Lacetani; pronounced Gerri.**

**ACES E and ACESANES, cities of Macedonia.**

**ACESCENT, a word used to denote any thing which is turning four or acid, or which is slightly acid.** It is only applied properly to denote the first of these two meanings. The second may be better expressed by either of the words acidulums, or fusacids.

**ACESINES, in Ancient Geography, a large and rapid river of India, which Alexander passed in his expedition into that country; and on the bank of which he built a city under the direction of Heptapont. The kingdom of Purnam, whom he vanquished, and which, according to Strabo, contained about 300 cities, lay between the Hydaspes and this river, which, after receiving the former and other considerable rivers, emptied itself into the Indus. Its situation is not precisely known. Arrian says, (De Exp. Alex. l. iv. p. 222. Ed. Gronov.) that, where Alexander passed it, its breadth was 15 fathoms, its course very rapid, and the channel full of large and sharp rocks. It was subject to extraordinary inundations, rising at the full moon, for 10 cubits and overflowing the adjacent plains. Theophrastus (Hift. l. iv. c. 12.) speaks of the reeds that grew near this river; and Pliny (H. N. l. xxxvii. c. 12. tom. ii. p. 796) says, that thia and the Ganges furnished gems. We read of trees near this river of such magnitude, that 50, some fay 400, horsemen might lodge under the spreading branches of one of them; and that they produced long pods of honey, which proved fatal to those who eat it. Strabo, Geog. vol. ii. 1014—1022. Some have supposed that the Acceans of Arrian was the river now called Rauvee; but major Rennell, in his Memoir, gives good reasons for concluding that the modern Jenaub was the Acceans of the ancients.

**ACESINUS, a river of Sarmatia, called by Pliny Panticapes.**

**ACESIUS, in Biography, a bishop of Constantiopole, in the reign of Constantius, was a disciple of Novatus, who founded a sect whole tenet was, that those who had fallen from the faith in time of persecution, or, who after baptism had committed any mortal sin, were not to be admitted to the communion of the church, even on their exhibiting tokens of sincere repentance. Constantius was so much displeased with the severity of this sect, which discouraged repentance, that, after questioning Acesius concerning it, he said, 'then, Acesius, make a ladder for yourself, and go up to heaven alone.' This story is related by Socrates (l. i. c. 10.) and Sozomen (l. i. c. 22); but disputed by Valens,
ACETARY is used for an inner part in the structure of certain fruits, thus called from the fournaux of its taste. The acetry of a pear is a globular part, lying within the calyx or chouk, and surrounding the core. It is of the same substance with the parenchyma, or pulp, only that the bladder of which it consists is smaller, and rounder than those of the parenchyma; from whence, however, it seems to be derived. On this account it is also sometimes called the inner parenchyma. The quince also has an acetry, resembling, though less than, that of a pear.

ACETI Spiritus, spirit of vinegar; made by drenching copper-filings with distilled vinegar, then evaporating it till the fumes of the vinegar cannot be smelt; the saturation and evaporation to be again repeated, till the menstruum be fatuated; which being then distilled, the spirit comes over. Its qualities and uses are much the same with those of the distilled vinegar; excepting that it is more powerful.

ACETIAM, in Law, a clause devised by the officers of the King’s Bench, and added to the usual complaint of trespass, in order to maintain the jurisdiction of this court over civil injuries without force; of which statute, 2, 13 Car. II. c. 2, had nearly deprived it. The bill of Middlesex having been framed only for actions of trespass, a defendant cannot be arraigned and held to answer upon it for breaches of civil contracts. To remedy this inconvenience in the latter case the clause was adopted: the bill of Middlesex commanding the defendant to be brought in to answer the plaintiff of a plea of trespass, ac etiam, and also, to a bill of debt; and thus the complaint of trespass gives cognizance to the court, and that of debt authorizes the arrest. In imitation of this Lord Chief Justice North directed, that in the common pleas, besides the usual complaint of breaking the plaintiff’s close, a clause of ac etiam might be added to the writ of Capias: and this was done in order to save the suitors of his court the trouble and expense of suit out of special originals.

ACETIC Acid, in Chemistry, Radical vinegar, Aci Acetici, Vinaigre radical, Vinaigre de Venus. If any quantity of crystallized acetate of copper (distilled verdigris) be distilled in a glass retort, with a regulated heat, till at length the bottom of the vessel is nearly red hot, the equilibrium of the affinity between the component parts of the salt will be delivroyed, and several new combinations in consequence produced. The proportion of these on 1000 parts of the salt, calculated to an accurate analysis of C. A. de, will be 436 acetic acid, 312 brown vitriol, copper mixed with charcoal, 118 hydrogen and carbonic acid gas, and about 50 acetate of copper, will remain undecomposed. In order to be fully aware of what takes place in these changes, it is necessary to observe, that the crystallized acetate of copper contains hydrogen and oxygen forming the water of crystallization, hydrogen, carbon, and oxygen forming acetic acid, and copper, with about 25 per cent. of oxygen. By the processes of distillation, the acetic acid appears to be decomposed by the separation of part of its hydrocarbonous bafe, and at the same time the oxd of copper is brought to a lower state of oxidation: part of the carbon becomes acidified at the expense of the copper, and, uniting with the hydrogen, forms hydrocarbonous gas; the remainder of the carbon is found in the retort, mixed with the oxyd of copper, and poifies the properties of a pyrophorus. Thus it appears that acetic acid differs from aceto, in a larger proportion of oxygen to the bafe, which is effected not by an addition of oxygen, but by a diminution of the bafe. Acetic acid may also be procured by distilling together acetate of lead, of soda, petralls, or borax, with sulphuric acid; the product is however, in this case, contaminated with sulphurous acid gas; but this may be in part prevented, by...
ACE

adding to the materials some black oxyd of manganese. M. Badollier proposes to obtain acetic acid, by distilling equal parts of sulphat of copper, and acetate of lead, the acid thus produced cools only a fourth of that which is formed from acetate of copper. In its general properties, acetic acid is very similar to acetous acid, yet differing from it in the following particulars. The active acid qualities of this fluid bring it to a near resemblance with some of the mineral acids; it is corrosive, and intensely acid to the taste, exhalis a pungent almost suffocating odour, and has nothing of the spirituous flavour of distilled vinegar; its specific gravity is 1.0626. With earthy and alkaline bases it unites readily, forming the genus of neutral and earthy acetats, the properties of which have been but very little examined. It dissolves copper, and certain other metals which are not soluble in acetic acid, and it is capable of partly decomposing and uniting with alcohol, forming acetic Ether.

This acid is of some use in the laboratory, and is employed occasionally in medicine, as a stimulant application to the nostrils in fainting fits; for this purpose some acetate of potash is put into a smelling-bottle, and a little sulphuric acid is poured upon it. Annales de Chimie, xxvii. 299. xxviii. 113. Fourcroy, Syll. des Connais. Chim. viii. Gren's Chem. ii.


This salt occurs native in the sap, and certain other vegetable juices, and also in the urine of some quadrupeds: it is prepared artificially by adding to pearls, or carbonat of potash, distilled vinegar, till the liquor contains a slight excess of acetic acid; if the salt is wanted in a solid state, evaporation in a glas or silver vessel must be had recourse to; when a pellicle appears on the surface, the procés should go on at a very gentle temperature, till all the moisture is exhausted; there will remain a white micaceous salt, which must immediately, while warm, be put into a well-closed vial. The salt may also be obtained cheap and pure, by adding sulphat of potash to acetate of lime, evaporating to dryness in a water-bath, and dissolving out the acetate of potash by hot alcohol.

Acetate of potash has a lively penetrating odour, and a sharp taste; but leaving an alkaline impression on the palate; it crystallizes in needles and plates, the form of which has not been ascertained. This salt has a strong affinity for water, deliquating readily in the air: it requires 1.021 parts of this fluid at 50° Fahrenheit for its solution, and, while dissolving, absorbs calorically from its hot faturated solution in alcohol, crysalts may be obtained by cooling.

Of the alkalies and alkaline earths, barytes alone is capable of decomposing acetate of potash, setting at liberty the alkali, and forming with the acid acetite of barytes.

The sulphuric, nitric, muriatic, fluoric, phosphoric, oxalic, tartaric, arsenic, fuscicum, and malic acids, are each capable of separating the acetous acid from its alkaline base: all the easily soluble sulphats, and several other neutral salts effect the same by double affinity.

Acetate of potash, subjected to dry distillation, yields hydrocarbonous gas, an ammoniacal liquid mixed with empyreumatic oil, sublimed crysaltals of carbonat, or acetite of ammonia, and there remains in the retort, charcoal, with potash, partly carbonated, and partly carbonized. The appearance of ammonia in this process, is a circumstance well worthy of accurate investigation: it was first observed by Beaumé, and afterwards by Morveau, and seems likely to throw much light on one of the two very important questions, viz. Is nitro a compound? Is ammonia one of the elements of potash? Ammonia confers on azot and hydrogen, but acetite of potash furnishes only oxygen, hydrogen, carbon, and potash; hence, it seems reasonable to suppose, either that these four substances contain the bases of azot, or that ammonia is one of the component parts of potash.

The above salt is applied to no use in the laboratory, or in the arts; it is an article of the Materia Medica, and possesses considerable diuretic qualities.


Acetite of Soda. Acetite de Soude. Terra soluta mineralis et crystallizata.

To any quantity of carbonated soda add distilled vinegar, leaving the liquor, however, till alkaline; evaporate gently to a pellicle, and by cooling, acetite of soda will be obtained in long f slightest prismatic crysallals, similar to those of phosphated soda, permanent in the air, soluble at a gentle temperature in their water of crystallization, and of a pungent bitterish taste.

Acetite of soda is easily soluble in water and alcohol, is decomposable with abstraction of the acid or alkaline base by potash, and the fume substances as the preceding salt: when kept in a long f f is converted into carbonat of soda by decomposition of its acid; if subjected to dry distillation it yields hydrocarbonous gas, empyreumatic oil and acid, and there remain in the retort charcoal and carbonated soda.

This salt is employed a little in France as a medicine—in this country is made no use of.


This is prepared in the liquid form by adding carbonated ammonia to distilled vinegar till saturation. On account of its great volatility, it is not very easy to obtain it in the crystalline form; the following method was successfully practiced by M. Delafon for this purpose: equal parts of chalk and fall-ammonia were mixed well together, and put into a retort, upon which was peared half their weight of concentrated acetic acid; by a gentle heat a white vaporous aroze, which condensed in beautiful crysallals in the receiver, and was acetite of ammonia. Another way of preparing this salt is by distilling equal parts of acetylated lead (sugar of lead), and muriated ammonia (fall-ammonia).

This substance is very deliquecant—has a hot pungent flavour—is decomposed by alcalies, by moist acids, and by double affinity in various ways; it is decomposed and spontaneously when in solution.

It is only employed in medicine, and is considered as a diaphoretic.


Acetite of Lime. Acetite de Chaux.—Salt of Chalk.—Salt of Coral.

This salt is readily procured, by adding distilled vinegar to chalk, marble, coral, oyster-shells, or any other substance that confiis chiefly of calcearious carbonate; the carbonic acid is disengaged with effervescence, and by evaporating the solution to a pellicle, and allowing it to cool gradually, crystallals of acetite of lime are deposited.

Calcearious acetite crysallals in white slender silky filaments, permanent in the air; its taste is bitter, acerb, rather caustic; it is soluble with ease in water, and in small proportion
proportion by alcohol. Barytes, and the fixed alkalies decompose it, by union with its acid; the stronger acids do the same, by combining with its earthy base: most of the carbonates and sulphates decompose it by compound affinity; when in solution, it is destroyed spontaneously by decomposition of the acid, and deposits carbonat of lime: in dry distillation it yields hydrocarbuncous gas, empyreumatic acid and oil, charcoal and carbonate carbonat. It is still admitted into the foreign pharmacopoeas as a fudorite and diuretic.


Acéte of Barytes. Acétè d' Baryt.

This salt is usually prepared by adding carbonat of barytes to distilled vinegar, in which case the acid is always in excess: when reduced by evaporation, to the confusion of a syrup, and allowed to cool gradually, it deposes a white opaque granular salt, and the sides of the vessel are covered with silky filaments of the same: a better way of procuring this substance, is by boiling for a few minutes the sulphat of barytes in a slight excess of acetic acid, (vide Acéte of Strontian) filtering the solution, and fletting it to evaporate spontaneously: transparent crystallals may thus be obtained in large flat thin plates. The salt formed by either of these methods is permanent in the air, and decomposable by moit of the mineral acids, the carbonated alkalies, and the sulphuric salts. Its only use is as a reagent, for ascertaining the presence of fulphuric acid in those cases where the mutrit or nitrat of barytes might affect the results of the analysis.


Acéte of Strontian. Acétè de Strontian.

To any quantity of warm distilled vinegar, add gradually sulphat of strontian, as long as any effervescence is perceived; then boil the liquor for a few minutes, and filter; add afterwards, drop by drop, a solution of acette of lead, (figur of lead) as long as any precipitate takes place, then suffer the liquor to stand for a few hours, and finally separate it from the dark sediment by filtration. This salt has not as yet been the subject of experiment; its properties are, in all probability, very similar to thoses of the Acet. Baryt. It is not made any use of.

Acéte of Magnesia. Acétè de Magnésie.

This is prepared by the improved distillation with carbonate magnesia, then boiling the liquor to separate the remains of carbonic acid and filtering it, if turbid, to get rid of the excess of carbonate magnesia.

The taste of acette of magnesia, is sweet, with a slight mixture of bitter; by evaporation, it is reduced to a viscous syrupy consistence, incapable of being crystallized; but by further concentration, and suffcient cooling, becomes solid, and deliquecent in the air; it is totally soluble in spirit of wine, and from the ease with which it is decomposed, the affinity between its elements appears to be extremely weak. The alkalies, and the reit of the alkaline earths, most of the mineral, vegetable, and animal acids are capable of decomposing this salt by abiration of its acid or earthy base. It is not made any use of.


Of all the acetic salts this is the most important, being absolutely essential to the improved state of the arts of Dyeing and Calico-printing. It is not easy to prepare this salt directly, distilled vinegar, even when concentrated, having no perceptible action on clay; the fresh precipitated and washed earth of alum is indeed soluble by

long distillation in a large excess of acetic acid; but the most economical and effectual way of producing the salt in question, is by means of the double affinities of common slum and figur of lead. For this purpose, to a blood-warm solution of alum in rain-water, is first of all to be cautiously added a solution of pearlash, or any other sufficiently pure alkali, till the liquor is just upon the point of becoming turbid, in order to saturate the excess of acid in common alum; a cold saturated solution of acette of lead (figur of lead) in rain-water is then to be filtered in as long as any precipitation takes place: by standing a few hours, the sulphat of lead entirely subsides, and the supernatant clear liquor, containing acette of alumine and potash, may be drawn off with a syphon. By washing the sediment with cold water a dilute solution of acette of alumine is obtained, which may be used instead of water in distilling alum for the next preparation of aluminous mordant.

Acette of alumine thus prepared has an acetic strongly flpytic taste: by gradual evaporation and cooling, it assumes the form of small needle-shaped crystallals, which are exceeding deliquecent: by a heat inferior to that of boiling water, the acid is almost wholly driven off. It is decomposed by magnesia, and by all the substances that decompose acette of magnesia. Its use is almost wholly confined to the dyes and calico-printers.


This is an uncrystallizable salt, which by evaporation becomes a gummy fumiduité consistence; its taste is sweet, and very alluring, with a flavour of vinegar; its other properties have not been examined into; it is not applied to any use. B, la Grange, 11. 452.

For the metallic acetites, see the respective metals.

ACETIFICATION is used by some Chemists to denote the action or operation, by which vinegar is made. See Acetous FERMENTATION.

ACETOSA, in Botany. See RUMEX and SORRELL.

ACETOSELLA. See RUMEX, OXALIS, and wood SORREL.

ACETOUS ACID.—Distilled vinegar.—Acide Acetius

—Acidum distillatum, Lond. et Edin. Pharm. in Chemifer, is produced from facchearine muillage, gum muillage, focula and vegetable liquors, through the medium of the acetous FERMENTATION: also in urine and dunghills during its spontaneous decomposition; from the dry distillation of wood, muillage, and tartar, from the action of sulphuric acid on many vegetable substances; and from the superoxgenation of moit of the other vegetable acids. It is prepared for use, however, in the large way, only by the former of these methods, and is called alegar, if made from mait liquor; but if from any other fermentable liquor, it bears the name of VI negAR.

Common vinegar never contains this acid in a state of purity, but always contaminated by mixture with tartar, muillage, and carbonaceous matter, which render it very liable to spontaneous decomposition; these subltances can only be got rid of by having recourse to distillation, which ought to be performed in glass or tinmed-copper vessels; the frist product of this operation is an odorous, faintly acid liquor containing alcohol; the next is less odorous and more acid; and what comes over towards the end of the operation is a still stronger acid, but with an empyreumatic flavour, and a flight tinge of colour; hence, in distilling four parts of vinegar, the first may be rejected as too much diluted, and the process may be stopped when three-fourths of the liquor is come over. If distilled vinegar is exposed to frost in a broad shallow vessel, and the ice removed as it forms, till it
A C E

it tastes nearly as four as the remaining liquor, a very strong and pure acetous acid will be obtained, in the proportion of about 7 or 8 per cent. to the distilled vinegar.

Acetous acid is a transparent colorless fluid, of the specific gravity of 1.0095, nearly as volatile as water, exhibiting a pungent fragrant odour, and of a lively agreeable acid taste.

When concentrated, it unites eagerly with water, either in the solid or liquid state; absorbing heat in the former cafe, so as to produce a considerable depression of the thermometer, and giving out heat in the latter cafe.

Upon fat oils it has little or no action, but camphor and most of the essential oils are readily soluble in it, giving their peculiar odours and increasing the inflammability of the liquor. With the empyreumatic oils of wood, tartar, &c. it forms the pyro-ligneous and pyro-tartareous acids.

At a temperature above that of boiling water it decomposes atmospheric air by abstracting its oxygen, and at the same time giving out flame, and producing carbonic acid and water; the same effect is produced more gradually, by exposing to the air a solution of the earthy or alkaline acetates; thus acetate of lime is converted into carbon of lime. Acetous acid is however capable of uniting to oxygen without experiencing such a total decomposition. If equal parts of acetate of lime, black oys of manganese and sulphuric acid are distilled together, a pungent volatile acid called Acetic acid will be produced together with hydrocarbonous gas: the same results are obtained from the distillation of crystallized verdigris, and the copper is found in the retort nearly in the metallic state.

Acetous acid unites easily with all the alkalies and alkaline earths, whether pure or carbonated, forming the genus of alkaline acetates, which contains seven species; viz. Acetite of potash, soda, ammonia, lime, barytes, fluorite, and magnesia.

It appears to have no action on silk, but combines with the other earths into Acetites of alumine and glycerine.

Excepting iron and zinc, the rest of the metals are difficultly or not at all soluble in acetic acid, their oxides, however, especially if carbonated, are easily so; hence results the large and important genus of metallic acetites.

On vegetable and animal colouring matter this acid appears to have little effect: it possibly indeed the property of reddening syrup of violets, and certain other vegetable blues, in common with all acids.

The component parts of acetic acid are oxygen, hydrogen, and carbon, but their relative proportions have not yet been ascertained. If acetic acid in vapour is passed through a red hot glass tube, it is decomposed into water, hydrogen, and carbonic acid.

The affinity of this acid is as follows:

Degree of attraction (by Guyton.) Order of Elective (by Parson.)
Barytes - 28 Barys
Potash - 26 Potash
Soda - 25 Soda
Lime - 19 Lime
Ammonia - 20 Ammonia
Magnesia - 17 Magnesia
Alumine - 15 Alumine

In the composition of:
In the metallic oxides
In the amoniacal water
In the metallic amoniacal water
In the metallic oxides
In the amoniacal water
In the metallic amoniacal water

This acid forms an important article in the Materia Medica; it is also much used in food both as an agreeable

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Acetous fermentation. See Acetous Fermentation.

Acetum, formed of acer, to be history, the name with vinegar; the properties, uses, and preparations of which, see under the article Vinegar. There are several medicines in the shops of which this liquor is the basis: as, Acetum alkalivatum, made of distilled vinegar, with the addition of some alkaline, or volatile salt.

Acetum colchicum. See Colchicum.

Acetum dijilatatum. See distilled Vinegar, and Acetous acid.

Acetum efuriunt, distilled vinegar rectified by means of verdigris. It is made by distilling the common verdigris in fine distilled vinegar, then evaporating the solution, and recovering the verdigris again in form of crystals: and from this, by a proper degree of fire, distilling with a retrort an acid spirit, which is the richest acid that can by any art be prepared from vinegar. Boerhaave's Chem. p. 138.

Acetum fidebarium. See Acid of Lead.

Acetum Philosphorum, a four kind of liquor, made by distilling a little butter of antimony in a great deal of water. See Spirit of Venice.

Acetum Portabile. See Vinegar.

Acetum propylactium is a preparation made in the following manner. Rr. flor. lavand. et. roritim. fol. retus. abrith. falvitez. menth. a m. j. Aceti vini cong. j. infund. in B. A. per 8 dies. R. linus tincl. j. camph. 3 iij. m. f. This is also called the vinegar of the four thieves; for during the plague at Marseilles, four persons by the use of it, attended many of the sick unhurt; under the colour of their services they robbed the sick and the dead; but one of them was apprehended, saved himself from the gillows by discovering this remedy. Motherby's Dict. by Wallis.

Acetum rusticum, vinegar of roes, is made of rose buds infused in vinegar forty or fifty days; the roses are then pressed out, and the vinegar preferred. It is chiefly used by way of embrocation. Some ladies and temples in the head; after the like manner are made acetum fumicium, vinegar of elder; acetum anthophyllum, vinegar of rosemary flowers; acetum sallitum, vinegar of equis. The German dispensatories abound with medicated vinegars, chiefly aimed against pestilential diseases; but they are not used among us.

ACH, or ACHEN, John Van, in Biography, a painter of history and portrait, was born at Cologne, in 1556, and died aged 65, in 1621. Having studied and practiced portrait-painting for some time in his own country, he travelled to Venice, in order to obtain a more extensive knowledge of colouring; and with a view of perfecting his talent, and improving in correctness of design, he settled for some years at Rome. Here he painted a nativity for the church of the Jesuits, and a portrait of Madame Venuita, a celebrated performer on the lute, which is accounted one of his best performances. The best judges allow his colouring to be extremely good, his design correct, and that the air of his heads manifests much of the taste of Correggio. His talents and polite accomplishments, recommended him to several considerable princes of Europe; and under the patronage of the elector of Bavaria, he painted a grand design of the invention of the crosses, which is highly commended for the elegance of the composition, the correctness of the design, the graceful airs of the heads, and the attitudes of the figures. For this, and his portraits of the electoral family,
family, he was preferred by the electors with a chain and
medal of gold, as a peculiar token of his esteem. By the
emperor Rudolph he was invited to Prague, where he
executed a picture of Venus and Adonis, so much to the
emperor's satisfaction, that he was particularly distinguished
by him as long as he lived. His character was that of one
of the belter masters of his time. Pilkington's Diet.
ACHA, or Achaia, in Geography, a district of Africa, on
the confines of Libya; formerly rich and populous, but now
reduced: the chief produce is dates.
ACIALBYTUS, in Ancient Geography, a high mount-
inain in Rhodes, on the top of which stood a temple of
Jupiter.
ACHAC, in Ortschology, the name given by the people
of the Philippine islands to a bird common there. It is
of the size of a common hen; its belly, breast, and neck are
of a pale brown, and its back of a dull reddish colour; its
wings are extremely beautiful, being principally of a greenish
blue colour; the tail is white, short, and continually in
motion; the eyes are black, and the beak is thick and strong,
and is of a black colour, and of an obtuse figure; the legs
are reddish, and the claws black: when it makes any noise,
it seems to utter the word phi, phi, very often repeated.
It lives principally about the cultivated parts of the islands,
and feeds on rice and other vegetables, being properly of
the partridge kind.
ACHILLES, in Ancient Geography, a well fortified town
of the island of Rhodes, in the district of Jalyas, said to be
the first and most ancient of all, and to have been built by
the HELIADES, or children of the sun. Dio. Sicul. l. v.
ACHAEA was also a hamlet of Asiatic Sarmatia, on the
Euxine. The inhabitants were a colony of Orchosmenians,
and called Acher.
ACHAEANS, Achae, in Ancient History, the inhabitants of
ACHAIA Propria, so called from Achaia, the son of
Xuthus, who having been banished from Thebais, settled in
Athens, married Creusa, the daughter of Eretheus, and
had by her two sons, CIVIS, Achaean and Ion. Achaean,
putting himself at the head of a small number of Athenian
and Argivean forces, made an expedition into Thessaly, and
recovered his grandfather's kingdom; but having com-
mitted the crime of manslaughter, he was soon obliged to
fly to Lacedaemon, where he died, and where his property
remained, under the denomination of Achaean, till they were
expelled by the Dorae and Herculeans. On this occasion
they determined to lay claim to Achaia, and to expel the
Ionians. They founded their title on their descent from
the eldest son of Xuthus, and enforced it by collecting a
number of troops, and arranging themselves under their
brave king Tifames, the son of Orelles. The Ionians
were overpowered, and driven into Attica; and the Achae-
ans took possession of the kingdom, which consisted chiefly
of twelve cities. These cities were divided between the four
sons of Tifames; who, uniting with their cousin, the son
of Penthillus, and grandson of Orelles, and jointly reigning
over this new Achaian state for some time, agreed to form
an alliance with Preagenes, and his son Patrus, the sove-
ieigns of those Achaean, who had been banished out of
Lacedaemon, and gave them the sovereignty and territories
of a city, which from the last of these was called PATRE.
The Achaean fortified themselves so well in their new set-
tlement, after having expelled the Ionians, that they were
able to defend themselves against the Herculeans, and to
preserve their laws and liberty, even after all the rest of
Pelopennesus had been subdued by them, and under a series
of kings from Tifames to Ogygus; after which they
formed themselves into a kind of republic, or democracy.
As their country was poor, without commerce, and almost
without industry, its inhabitants enjoyed the liberty and
equality afforded them by a wise legislature. Strangers
to the desire of conquest, and having little connection with
the Roman states, they never employed fraud and falsehood
against their enemies; and as all their cities had the
same laws, and the same offices of magistracy, they formed
only one body, and one state, and the armaments that prevailed
among them prevailed every class of citizens.
The excellence of their constitution, and the probity of their
magistrates were so universally allowed, that the Greek
 cities of Italy addressed themselves to this people to become
their arbitrators, and some of them even formed a similar con-
 federacy. The Lacedaemonians and Thebans, who respec-
tively claimed the victory at Leuctra, referred their dispute,
in which their honour was so materially interested, and
which demanded the most impartial decision, to the deter-
mination of the Achaean. Having long retained their lib-
erties, they ceased not to aspire, when the necessity of public
deliberation required it, even when the rest of Greece
was threatened with wars and perfidy. Polybius observes,
that the Achaean so far gained the esteem and confidence
of all the Peloponnesians, that their name became common
to that whole country. The arms which these people
chiefly used were llings, in the use of which they were
trained from their infancy, and acquired such dexterity
that they struck惊奇 at which they aimed with for-
prizing exactness. The Achaean government was formed
in its democratic form from the expulsion of Ogygus or Gyges,
the last king of Achaia, to the time of Alexander the
GREAT; after whose death this little republic was involved
in all the calamities that are inseparable from discord,
and was confirmed to submit to the Macedonian yoke.
The Achaean then changed matters as often as Macedon changed
sovereigns, and were frequently enslaved by tyrants of their
own. Unable to bear this slavish subjection, in the 125th
olympiad, ante Chr. 280, when Pyrrhus invaded Italy, they
revived their ancient union. The first affronts of liberty
were the inhabitants of Patrae and Dyma, and they were
forced from by those of Aegium, Bura, and others. The
good order that reigned in this little republic, where liberty
and equality, with a sincere zeal for justice and the public
welfare, were the fundamental principles of their govern-
ment, induced several neighbouring cities to join them.
The Achaean league thus revived, and extending its influ-
ce, was first acceded to by the Sicilians, under the di-
cision of Aratus; they were followed by other states not
only of Peloponnesus, but by all Greece, except the Lase-
demonians, who first entered into a war against the Achaean.
By the Achaean league, all the cities subject to it were go-
vern'd by the great coucil, or general assembly of the na-
tion. To this assembly each of them had a right to send a
certain number of deputies, who were elected in their re-
spective cities by a plurality of voices. As the supreme and
legislative power was lodged in this assembly, it was con-
stantly convened, except on extraordinary occasions, twice
a-year; on which occasions they enacted laws, disposed of
vacant employments, declared war, made peace, and con-
cluded alliances; and the acts of the assembly were binding
on all the confederated cities. The chief magistrate of
the league, called by the Greeks strategos, and by the Latin
prætor, was chosen by the majority of votes. At first they
had two officers of this kind; but they were soon reduced
by one, who presided in the diet, and commanded the
army. The prætor, and other magistrates, continued in
the same office two years successively. The former was re-
Sponsable to the general assembly. The demiurges were
next in power to the prætor, and are therefore denominated

By
by Polybius and Livy, the supreme magistrates of the Achaeans. Their number was ten; they were chosen by the general assembly, and their office was to assist the prector, who was not allowed to propose any measure to the assembly, which had not been previously approved of by the majority of the deputies. In some extraordinary cases they were allowed to summon the general assembly. Such was the fundamental constitution of the Achaeans; and they had also several laws, which were religiously observed as long as the republic continued in a flourishing condition. Their peace and prosperity, however, were interrupted by the jealousy of neighbouring states; and particularly by the Lacedaemonians, who, about the year before Christ 227, commenced a war against them, which, from the name of Cleomenes their king, was called the Cleomenic war. The Achaeans, under the command of Aratus, were successively defeated, and reduced to such a state of distress, as to be under a necessity of engaging Antigonus, king of Macedon, to affist them. In a variety of subsequent contests, the Achaeans behaved with uncommon bravery, and Philopomen distinguished himself above the rest. Cleomenes was defeated; and Antigonus received the thanks of the deputies of each city conjoined under the Achæan league; and, by a decree of the council assembled at Argos, was declared in the=end, of Achaia. The Achæans afterwards took part with the Meffenes against the Ætolians; and, being overpowered by them, relicted to Philip of Macedon, who promised to assist them with the whole force of his kingdom. A confederacy was formed, and war, called from this circumstance the confederate war, was proclaimed against the common enemy. This war had terminated first in a treaty between Philip and the Achæans on one side, and the Ætolians, Lacedaemonians, and Eleans, on the other, and soon after in a peace: the Achæans returned to their ancient manner of life, rebuilt their city, temples, and altars, restored their worship, and repaired the various damages which they had sustained during the progress of the war. Philip, however, soon changed his conduct towards the Achæans, and disturbed that tranquillity which he had been the instrument of establishing. As they refused to concur with him in his purpose of subduing the Meffenes, who were members of the Achæan body, he accused their resistance to Aratus, whom he often prevailed upon the Achæans to elect him in the seventeenth time. When Aratus perceived the danger of his situation, he fled to an intimate friend who attended him "Behold, my dear Cephæon, the effect of friendship and love of kings." This distinguished magistrate closed his life at Ægium, in the 57th year of his age, and was interred with extraordinary pomp and solemnity at Sicyon, the place of his nativity; and the part of the city in which he was buried was from that time called Aratium, in honour of his memory. The Achæans also decreed, that divine honours should be paid him, and appointed a priest for that purpose. The conduct of Philopomen incensed the Achæans, and when a favourable opportunity occurred they testified their displeasure. In the mean while they concurred with him in carrying on the war with the Ætolians, who had formed an alliance with the Romans. Philopomen gained new honours; and in the year before Christ 219, was appointed, for the first time, commander in chief of the Achæan forces. After a very decisive victory over the Lacedaemonians, the Ætolians sued for peace, and obtained it; and the Romans also concluded a treaty of peace and amity with Philip and his allies. This peace was not of long duration. The Romans declared war against Philip, who was joined by the Achæans and Lacedaemonians. It was not long however before the Achæans formed an alliance with the Romans, to whom they maintained a steady attachment during the whole course of this war. At the conclusion of it, they were put into possession of Corinth; the Greeks were declared free by the Romans; and the Achæans amongst others, were delivered from every kind of servitude, and allowed to govern themselves by their own laws. Soon after the departure of the Romans, Nabis, who had been left in possession of Lacedaemon, began to raise insurrections in the maritime cities, which were garrisoned by the Achæans; and these hostilities obliged them to have recourse to the Romans, and to declare war against Nabis. The whole management of this war was committed to Philopomen. After a defeat by sea, and a very fortunate escape, this illustrious general obtained a complete victory over Nabis by land; and was thus enabled to unite the powerful city of Lacedaemon to the Achæan commonwealth in the year before Christ 197: by which means the Achæans eclipsed all the other States of Greece. Philopomen, with a disinterestedness and patriotism that served to establish his reputation more than all his military exploits, refused to accept a present of 120 talents, the produce of the palace and furniture of Nabis, which the Lacedaemonians offered him as a token of their gratitude. Recommending the application of this money to the purpose of concluding the disinterred, he said to those who urged his acceptance of it, "it is much more advisable to flop an enemy's mouth than a friend's; as for me, I shall always be your friend, and you shall reap the benefit of my friendship with experience." The Achæan republic, by the addition of Lacedaemon, and the protection of Rome, was now become very formidable. But internal disputes about the place of holding their assemblies, which were transferred by Philopomen from Ægium to Argos, and the more important quarrel with the Lacedaemonians, and their attempt to secede from the Achæan league, produced an interruption of their tranquillity, and exposed them to new dangers. Lacedaemon, indeed, was reduced by the Achæans; and Philopomen ordered them to demolish their walls, disband their mercenaries, drive out all the slaves whom the tyrants had set at liberty, receive the exiles, and renounce the laws of Lycurgus, and for the future govern themselves only by those of Achæa. At this time the Achæan league was in great repute all over the East, and the friendship of a state so powerful was courted by all the princes of Asia. The ancient alliance with Ptolemy, king of Egypt, and with Seleucus, king of Syria, was renewed. But the Romans became jealous of their increasing power, and interfered with their internal government. The city Meffene withdrew from the Achæan league; and Philopomen, in his desire to reclaim the rebels, was defeated, taken prisoner, and put to death. When he held the cup of poison in his hand, he inquired whether Lycortas and the Megalopolitan youth, who had accompanied him as volunteers, had got into a place of safety; and being informed, that they had all made their escape; he replied, "That is enough; I die content." Upon his death the glory of Achæa began to decline; so that Philopomen was not improperly called the last of the Greeks, as Brutus was afterwards styled the last of the Romans. Meffene was afterwards restored to the Achæan league; and the Romans incessantly urging the rebellion of the Lacedaemonians, the Achæans were obliged to submit. In the year before Christ 160, when a war broke out between the Romans and Peræus king of Macedon, the Achæans declared for the Romans, and Polybius was sent to the Roman general with the resolution of the Achæan diet. However, several of the Achæans favoured Peræus; and a thousand of them were summoned to appear before the Roman senate. These persons were kept...
kept close prisoners at Rome; and, notwithstanding repeated remonstrances, their trial was delayed. After a confinement of 17 years, 300 of them, who had survived the hardships which they experienced, were sent home. This treatment alienated the minds of the Achæans from the Romans; and, by degrees, brought on an open war, which ended in the reduction of Achæa, and the dissolution of the Achæan league. Commissioners were sent from Rome, in the year before Christ 147, who announced the orders of the Roman senate and people, that all the cities which were not formerly of the Achæan league, viz. Corinth, Lacedæmon, Argos, Heraclea, and Orchomenos, should be separated from the general alliance, and governed by their own laws, independently of the confederacy. The Achæan deputies, assembled at Corinth, as soon as they heard these words, left the assembly before Aurelius had finished his speech, and when they informed the people of the Roman decree, the whole city was in an uproar; and both the commissioners and Lacedæmonians were treated with the most outrageous insult and violence. The senate was incensed, but sent out new commissioners with proposals of accommodation. But these ambassadors having been treated with disrespect, returned with their complaints to the senate. Four other Romans were deputed by Metellus to negotiate with the Achæans; but their endeavours were ineffectual. The consequence of these unsuccessful efforts was an open rupture, and the declaration of war with Lacedæmon and the Romans. Metellus, without waiting for the orders of the senate, marched towards Achæa; and the Achæans, joined by the cities of Thebes and Chalcis, prepared to receive him. The greater number of them were struck with terror, and sent new deputies to Metellus to treat of peace. But the Achæans, now governed by magistrates, who had no other resort of conduct but their passions, and no other talent for war besides a savage fierceness, and a blind desire of revenge, seemed to be devoted to destruction. On this occasion, after Metellus had in vain endeavoured to settle the affairs of Achæa, Nummius arrived in Greece, and defeated the Achæans; and in the year before Christ 145, plundered Corinth of its rich spoils, and then reduced it to ashes; and under the ruins of this city the Achæan league seemed to be buried. Ten commissioners were sent from Rome, to regulate the affairs of Greece in general, and of Achæa in particular, in conjunction with the confederacy. These abolished popular government in all the cities, and established magistrates, who were to govern each city according to their respective laws, under the superintendence of a Roman proctor. Thus the Achæan league was dissolved, and Greece reduced to a Roman province, called the province of Achæa; because, at the taking of Corinth, the Achæans were the most powerful people of Greece. The whole nation paid an annual tribute to Rome; and the proctor who was sent thither every year, was charged with the care of collecting it. From this time Achæa was governed like the other Roman provinces till the reign of Nero, who restored the whole of Greece to the enjoyment of its ancient liberties; but it was afterwards restored by Vespasian to its former state of subjection. Under Nerva, some shadow of liberty was restored; but it was still governed by a Roman proctor. In this condition the Achæans remained till the time of Constandine the Great, who, in his new partition of the Roman provinces, subjected Achæa to the prefect of Illyricum. Upon the division of the empire, Achæa, with the rest of Greece, fell to the emperors of the East. Under Arcadius and Honorius, all these provinces suffered greatly by the incursions of the Goths, who, under their king Abaric, laid waste the whole country, and reduced the magnificent structures that were then remaining to heaps of ruins. In the reign of the emperor Emanuel, in the 12th century, Peloponnesus was divided into seven principalities, and he bestowed on them his seven sons. In the 13th century, when Constantinople was taken by the western princes, the maritime cities of Peloponnesus, with most of the islands, were allotted to the Venetians. In the 15th century, Constandine Dracopes, despot of Morea, being raised to the imperial throne, divided that province between his two sons, bequeathing Sparta on one of them, and Corinth on the other. Mahomet II., taking advantage of their divisions, stripped them both of their dominion. The Mahometans having gained possession of Morea, drove the Venetians from the cities which they possessed on the coast, and made themselves masters of that fruitful province, till they were expelled by the Venetians in 1687. By the treaty of Carlowitz, in 1699, thebarbarians yielded it to the republic of Venice; but retook it in 1715; and in their hands it still continues, being governed by a Sanguis, under the hegemony of Greece, who resides at Modon. On the subject of this article, see Polybus Hist. and Excerpt. leg. Index ord. Achæi, ed. Cafaub. Paufanias Græc. Defer. p. 521, &c. 558, &c. ed. Kuhnii. Strabo. Geom. tom. ii. Index ordin. Achaeorum, Achai and Achaia, ed. Cafaub. Plut. in Arat. Cleom. et Philipp. Livy, tom. iv. and u. ubi Index. &c. ver. Alex. Ed. Drakenb. Jull. i. xxxiv. ed. c. 1. Sueton. in Neron. et Vesp. tom. ii. utst. Philon. i. viii. Ep. 24. Herodot. p. 71. Ed. Wessell. Anc. Hist. vol. vi. p. 44—155. Anacharsis’s Travels, &c.; vol. iii. p. 401—406. &c. also so elaborate discourse on the origin, nature, and object, &c. of the Achæan league, compared with the Bölgische and Helvético confederacies, entitled, Discours qui a remporté le Prix de l’Academie Royale des Inscriptions et Belles Lettres, de Paris, in 1782, &c. by M. J. de Meerman, 4to. Hague, 1784,—and an abridgment of it in the Monthly Review, vol. xxxii. p. 531, &c.

ACHÆMENES, in Ancient History, was grandfather of Cambyses, and great grandfather of Cyrus the First, king of Persia. According to Herodotus, p. 515:—and according to the same historian, p. 190, § 7, there was a son of Darius I. king of Persia, and brother of Xerxes, who was of the same name. This Achæmenes governed Egypt, after Xerxes had restored them to their allegiance, and he commanded the Egyptian fleet in the celebrated expedition which proved so fatal to all Greece. Having been sent into Egypt to subdue a rebellion, which occurred after the death of Xerxes, he was vanquished and slain by Inaros, chief of the rebels. The term Achæmenus is a very common Persian epithet: Stephanus Byzantinus says, that Achæmenia is a part of Persia, so called from Achæmenes, son of Zerxes. According to Herodotus, p. 63, the Achæmenides were certain tribes from which the Persian kings sprang: and Strabo (vol. ii. p. 1059.) reckons the Achæmenides as one of the three principal nations of Persia. Horace (l. 2. od. 12.) mentions an Achæmenes who was very rich; and who is supposed, by his commentators, to have been one of the Persian monarchs.

ACHÆMENIA, in Ancient Geography, a part of Persia, according to Stephanus Byzantinus and Strabo, so called from its first king ACHÆMENES. It is sometimes used to signify Persia in general, particularly by Herodotus, who represents Cambyses, in an oration, calling his people Achæmenides.

ACHÆMENIS, in Botany, a species of the Tercium.

ACHÆORUM PORTUS, in Ancient Geography, a harbour of the Cheroneus Taurica, on the Tauric; and another mentioned
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mentioned by Strabo (Geog. vol. ii. p. 892.); and also by Pliny, (Hist. Nat. vol. i. p. 232.) near Sigeum, into which the river Xanthus, after having been joined by the Simois, falls.

ACHIEUS, the son of Andromachus, whose wife was the sister of Seleucus Ceraunus, was offered the crown of Syria, as successor to Seleucus, but declined in favour of Antiochus, the brother of the deceased king, who was afterwards named the Great. All the provinces of Asia Minor were committed to the charge of Achæus. In this station he wrested from Attalus, king of Pergamus, all the countries in Asia which that prince had feized, and annexed them to the crown of Syria; when designs were formed against him, he feized the crown which he had before resigned, and was crowned at Laodicea, in Phrygia, assuming ever afterwards the regal title in all letters to the cities of Asia, and obliging them to give it him in all their addresses. Antiochus having succeeded in several enterprises, directed his attention towards carrying on the war in Asia Minor against Achæus; who being shut up in the castle of Sardis, was delivered to Antiochus, after he had taken the city. This prince was moved with compassion towards a person to whom he had once owed his crown; but motives of state prevailing over his natural tenderness, he ordered him to be put to death in the manner related by Polybius, i. viii. p. 526. Ed. Cuspin. For an account of Achæus the son of Xuthus, see ACHÆANS.

ACHAIL, in Ancient Geography, was used in three different senses. In the earlier ages it comprehended all the provinces of that great continent, which the geographers, strictly speaking, called Greece. It was afterwards confined to that narrow district of Peloponnesus, which was peopled by the Achæans in the more limited sense of the appellation, and which extended westward along the bay of Corinth, that lay to the north, and was bounded on the west by the Ionian sea, on the south by Elis and Arcadia, and on the east by Sicily. This was called Achæa propria, and it is now denominated Romania alta, and forms a part of Chalcisura or Chalcisura in the Morea. Its metropolis, according to foam, was Patra, and according to others Acium. In the Roman times the name of Achæa comprised not only all Peloponnesus, but such other cities beyond the islethmus as had entered into the Achæan league; upon the dissolution of which Greece was, by a decree of the Roman senate, divided into two provinces, viz. that of Macedonia, containing also Thessaly, and that of Achæa which included all the other states of Greece.

ACHAIÉ PREBYTERI, Prefbyters of Achæa, in Ecclesiastical History, those who were present at the martyrdom of St. Andrew the apostle, A.D. 59; and who are said to have written an epistle relating to it. Bellarmine, and other Romish writers allow it to be genuine; but Dupin (Hist. of Eccl. Writers, vol. i. p. 17.) and many others reject it.

ACHAIUS, in British History, the son of Ethwini, who was raised to the crown of Scotland, A.D. 783. At the death of the emperor Charlemagne, an alliance with him against the English, whose pirates infested the seas and interrupted commerce, was concluded in France upon conditions so advantageous to the Scots, that Achaius, to perpetuate the memory of it, added to the arms of Scotland a double field sown with lilies. He died in 819.

ACHALACTI, or, as Buffon has contracted the name, ALATLI, in Ornithology, the Alcedo torquata of Linnaeus and Gmelin, the cinereous King-Fisher of Latham, and the Collared-bird of Nieremberg, is one of the largest king-fishers, being near 16 inches long. Its specific characters are, that it is short-tailed, half-crested, hoary-blush, with a white collar, and its wings and tail spotted with white. The upper part of the body is bluish-grey, and this colour is variegated on the wings with white fringes in fimbriae at the points of the quills, the largest of which are blackish, and interlaced with whitish broad white indenings; those of the tail are marked with broad flaps of white; the under-part of the body is chestnut-rufous, diluted towards the breast, and there seared or nailed with grey; the throat is white, which colour forms an entire circuit on the neck; the whole head and nape of the neck are of the same bluish grey colour with the back. The beak is sharp, and about three fings breadth long; it is red, with a mixture of blackish brown at the base; and the feet are red. This bird is migratory; and at a certain time of the year visits the northern provinces of Mexico; and is also found in Martinique and the Antilles. It feeds on fish, whence its name Achalacti, i. e. devourer of fish.

ACHAM, in Geography, a country in Asia, bounded on the N. by Bounton, on the E. by China, on the S. by Burmah, and on the W. by Hindoostan. It is very little known to the Europeans.

ACHAMA, in Ancient Geography, the name of a people who inhabited that part of Lydia interior, which is near the mountain Arvaltes, and on the confines of the equinoctial line.

ACHAMELLA, in Botany. See ACMELLA.

ACHAN, in Scripture History, the son of Carmi, of the tribe of Judah; who, when Jericho was taken, concealed 200 shekels of silver, a Babylonian garment, and a wedge of gold, in direct violation of a divine prohibition. After the Israelites had been repulsed at Ai, they call lots in order to discover the offender, who had been accessory to this calamity; and when Achæan was found to be the guilty person, he and his children were stoned to death, and afterwards burned. Joshua, chap. vii. Some have supposed, that Achæan alone was put to death, and understand the words, "aand they stoned him," (v. 25) as it is in the Hebrew, and not him, as in our translation, of Achæan and his cattle. Grotius in loc. Others suppose, that Achæan's children were accomplices in his crime; St. Anian vindicates the justice of this act, on the ground of God's having a right to refuse the life he has given, when and how he pleases. Some have alleged, that the severity of this punishment was necessary to keep the people in awe, and to oblige them to a perfect submission to the divine commands.

ACHANCES, in Ichthyology, a name given by some to the Remora.

ACHANE, Axum, an ancient Persian corn-measure, containing 45 Attic medimi.

ACHANI. See ACHEM.

ACHANIA, in Botany, from σαχανία, non biam, because the corolla does not open; a genus of the monadelphus polyandria clafs, and the natural order of columnifers. The characters are, that the calyx has a double perianthium, the outer having many leaves, and the leaves being linear, permanent, and slightly coalecing at the base; the corolla is subulate and convoluted; and the petals are five, obovate-oblong, erect, with a lobe at the base on one side, involving the column of stamens; the stamens are numerous stamens, coalecing into a writhed tube longer than the corolla, free at top, and capillary; the anthers are oblong; the pistillum has a subglobular germen; the style is filiform, of the same length with the tube of the stamens, ten-clas at top, the segments spreading, the frigmas capitate; the pericarpium is a subglobular, fleshy, five-celled berry; the seeds are solitary, on one side convex, and angular on the other. There are three species, viz. the A. malviviflua, scarlet achania, or
or baldur hibiscus, which is a native of Mexico and Jamaica, cultivated here in 1714 by the clusehes of Beaufort, and flowering through the greatest part of the year; the melilot, or woolly achania, a native of South America and the West India Islands, found in Jamaica by Hourlouw, in 1730, and introduced in 1780 by B. Rennick, Esq. and flowering in August and September; and the ptilos, or hairy achania, a native of Jamaica, introduced in 1750 by Mr. G. Alexander, and flowering in November. Achania is generally propagated by cuttings, which are planted in pots of light earth, plunged into a gentle hot-bed, and kept from the air till they take root, when they should be gradually inured to the open air. They must be preferred in winter in a moderate stove; and kept warm in summer, they will flower, and sometimes ripe fruit. The achania, in the Linnaean System by Glænch, is made a species of Malva- tussus. Martyn’s Hill Dict.

ACHAVA, in the Materia Medica of the ancients, the name of an herb much cultivated in many different parts; which some have supposed to be what is called in Egypt Unne, an herb nearly resembling chamomile, but lower, and with broader leaves, approaching to those of feverfew, and of a faint, but not disagreeable smell. Avicenna seems, however, to have meant a different plant by this name, and probably the herb which we call MARUM. Proper. Alpin.

ACHARACA, in Ancient Geography, a town of Lydia, situated between Traile and Nyfa; in which were the temple of Pluto and Juno, and the cave Charonion, where patients slept in order to obtain a cure, either by the fissions of their own minds, or by those of others, who, during their sleep, were directed what effectual remedies to preferable. Strabo Geog. vol. ii. p. 960—i.

ACHARISTON, from σα, souβην, and ηυς, value, a denomination under which Galen describes some compositions of angular efficacy, which cured so quickly, that they were undervalued.

ACHARNA, in Ancient Geography, a town of Attica, near Cercopis; the largest of those towns, according to Thucydides, (I. ii. c. 16. p. 111. Ed. Duker) which were called θυσειαν, or villages. Pindar (Nem. Od. ii. v. 25. p. 133. Ed. WeIl and Wilted) says, it had been famous for brave men; and it was particularly celebrated as the birth-place of Themistocles. Corn. Nep. c. i.

ACHARON, in Entomology, a species of sphinx, of an azure colour, with brown wings, and red anus; found in New Holland.

ACHASA, in Ancient Geography, a country of Scythia beyond the mountain Imaus.

ACHAT, in our Law French, signifies a contract, or bargain; especially in the way of purchase. Purveyors were by act of parliament 34 Edw. III. ordained to be thenceforth called Achatens.

ACHATENS, in Geography, the companion and faithful friend of Aneas, who is celebrated by Virgil, and so called, says Servius, either in reference to some properties of the achatens or agate mentioned by Pliny, or from σάντος, the concern he felt on account of Aneas. Virgil, by Malvieux, v. i. p. 336, n. 178.

ACHATENS, in Entomology, a species of Papilio, with black wings, red at their base, and the hinder marked with a white spot; found in China.

ACHATES, in Ancient Geography, a river of Sicily, now the Drillo, which runs from N. to S. near, and almost parallel to, the Gela. Silius records it, (l. xiv. v. 229) “Et perfulacentem splendident gurgite Achaten,” and Pliny, (H. N. l. xxxvii. c. 10. p. 756, Ed. Hard.) says, that the achatens or agate was first found on the banks of this river. Bochart. (Geog. Sacr. i. i. c. 29. Oper. tom. i. 459, Ed. Villem.) supposes, that the name of the stone and river is derived from the Punic agate, varied or spotted, referring to the varied colours of the stone.

ACHATES, in Natural History, the stone called Agate.

ACHATINA, in Natural History, a species of Bulla, in the class of teneacous worms; with an ovated shell, fang- uineous, obtusated, aperture, and opex, and a truncated columnula. It has varieties, such as the white with yellow apex; the yellow or white with fangvineous columnella; and the white with clove bands, and a pale columnella. It is found in the American ocean. This is also the name of the Cyprea amathyes, in the Linnaean System, which is found in Madagascar.

ACH BOBBA, in Ornithology, a bird mentioned by Dr. Shaw (Travels, v. ii. p. 449), of which numerous stocks appear near the city of Cairo in Egypt, and feed upon the carrot and fith that are thrown out of the city. The name, in the Turkish language, signifies white father, and it is given to this bird partly from the reverence they have for it, and partly from the colour of its plumage. It is about the size of a large capon. This bird is called by Belon the Egyptian Sacre, and it is a variety of the Alpine Vulture, or Vultur pecorum of Linnaeus. It is of a red tawny ash-colour, with dusty spots, and its feet are naked. Belon concives that it is the Hierax, or Egyptian hawk of Herodotus, which, like the Ibis, was held in veneration by the ancient Egyptians, because both of them eat and destroy the serpents and other noxious reptiles, which infest Egypt. Buffon suggets that it may be the same with the Carian Vulture.

ACHE, or Achen, a painful ailment in any part of the body. Aches may be either eczematous or rheumatic, owing to violent pains, or the like. See Headach.

ACHE, in old authors, a name given to the plant called Ajun paludorum, or paludatum, in English Small- pepper.

ACHEN, Achen, or Achen, of Geography, a kingdom of Sumatra, lying on the N. W. part of the island. Its capital, of the same name, is situated on a river which empties itself near the N. W. point, or Achen-head, about two miles from the mouth. N. lat. 5° 22'. E. long. 95° 48'.
The town lies in a valley, formed like an amphitheatre by two lofty ranges of hills. The river discharges itself into the sea by several channels, and is very shallow at the bar. The houses, of which there are about 800, are built of bamboo and rough timber, and they are raised by means of pillars to some height above the ground, in order to preserve them from inundation and damps in the rainy season. In the centre of the town, which has neither wall nor moat, is the king’s palace, which is a large though rude edifice, and encompassed by a deep moat and strong walls. Though this place is no longer the mart of eastern commodities, it carries on a considerable trade with the nations of that part of the coast of Hindostan called Talung; by whom they are supplied with the cotton goods of the country, and who receive in return gold-dust, Japan wood, betel-nut, pepper, sulphur, camphor, and benzoin. The European traders supply the country with Bengal opium, iron, and other articles of merchandise. The inhabitants manufacture a considerable quantity of a thick kind of cotton-cloth, and of stuff for the flout drawers worn by the Malays and Acehnese. They also weave pieces of silk, of a particular form, for the Malayen drees. Acheen is deemed, comparatively, healthly, being less subject to complaints arising from woods and swamps than other parts of the island; and the soil is light and fertile, producing rice and cotton, and a variety of excellent fruits. The raw silk of the country is of inferior

quality.
but the little guard large supplies of food, and makes little people in the same. In their disposition and habits, they are more penetrating and sagacious, more active and industrious, and possess a greater stock of knowledge than their neighbours. With regard to religion, they are Mahometans; and their mosques and priists are numerous; and the forms and ceremonies of their worship are strictly observed. They are expert and bold navigators, and employ a considerable number of vessels for different purposes. Being instituted of convenient coins, they commonly make their payments in gold-dull, which they carry with them in pieces of bladder; and they use grain or seeds for weights. The government is an hereditary monarchy, and the king has usually a guard of 100 sepoys about his palace. The grand council of the nation consists of the king, four other officers, eight of a lower degree, who sit on his right hand, and sixteen who sit on his left. The king's pleasure is communicated by means of a woman, who sits at his feet, to an eunuch near her, and by him to an officer, who proclaims it to the whole assembly. Merchants and other strangers introduce themselves by presents to the king and his officers. Whenever an European enters the royal palace, he is obliged to take off his shoes. The royal throne was formerly made of ivory, and tortoise-shell; and, when queens governed, a curtain of gauze was hung before it. After the stranger has been introduced, he is entertained in a separate building of the country, and returns in the evening, attended by a prodigious number of lights. On high days the king goes in great state, mounted on an elephant richly caparisoned, to the great mosque; and he is preceded by officers armed very much after the European manner.

The country under the immediate jurisdiction of Acheen is divided into three districts; each of which is governed by a Panglemo, and subordinate officers. Crimes are severely punished, and without any commutation, by the Acheene laws. Petty theft incurs the supposition of the criminal from a tree, with a heavy weight tied to his feet, or the cutting off a finger, hand, or leg, according to the nature of the offence. Highway robbery, and house-breaking are punished by drowning, and exposing the body on a stake for some days. If an imam or pasha be murdered, the criminal is burned alive. The adulterer is delivered up to the friends and relations of the injured husband, who form a circle round him; and, if he be not fortunate enough to make his escape, he is presently cut to pieces, and buried without being admitted into any house, or the performance of any funeral rites. Notwithstanding these discouragements to iniquity, the Acheenes are represented by travellers as one of the most dishonest and flagitious nations of the east.

For other particulars, we must refer to Mr. Marfden's account of Sumatra. Acheen was visited by the Portuguese in 1509, but they could form no establishment in the country. Captain Lancinger was very differently received in 1602. He made a treaty in behalf of the English East India company, with the king of Acheen, and obtained for the company peculiar privileges. They had for many years a factory at Acheen. See Sumatra.

ACHEIROPITA, formed of a priv. Ache, hand, and may, to make, and denoting made without hands; an epithet given to an image of Christ in the Lateran church at Rome, which is said to have been designed and sketched by Luke, and finished by angels.

ACHEIROSUS, in Entomology, a species of Phalana, with irregulous wings, and the anterior marked with a white point and later, it is large, and found in America.

ACHEIROSUS, in Mythology, is said to have wrestled with Hercules for Deianira, the daughter of King Oeneus, and, aluming the flame of a bull, Hercules is said to have broken off one of his horns, which was reffered on condition of his giving the victor the horn of Amalea, the fame with the Cernuops, or horn of plenty, which Hercules failed with various presents, and consecrated to Jupiter. For the meaning of Acheirosus, see the next article.

ACHEIMOS, in Hydrography, a river of Acadania, which rises in 105° 40' E. and, dividing Achelus from Acadania, flows from N. to S. into the Sinus Cithaonius. It was improperly called Ἀκέλας on account of its impetuosity, and by Herodotus, (i. i. v. 104.) the king of rivers. The epithet Acheimos is used by Virgil, (ii. i. v. 91.) for aquas, the reason of which, according to Servius (in loc.) is, that Acheimos, on account of the antiquity of this river, was used by the ancients as a denomination of water in general. The ancient poets call rivers Tauriformes, either from the bellowing of their waters, or from their ploughing the earth in their course. The reference to the preceding article is explained by some in this manner, Acheimos being a rapid and winding river, roared like a bull, and often overflowed its banks; but Hercules, by dividing it into two channels, and restraining its inundations by mounds and ditches, broke off one of the bull's horns, and restored plenty to the country. Strabo (Geog. an. vol. ii, p. 703-4.) says, There are other rivers of this name in Achaia Properia, Thascal, and Asina Minor.

ACHEM, in Geography, a country of Africa, in that part denominated the Slave-coast. The extent of this country is unknown: the negroes assert that it reaches to the coast of Barbary. It is divided into great and little Achem, which were formerly united under one monarchy, but are now two separate republics: little Achem is denominated Acheni, or Achani. There is a town of the same name, sometimes called Aemony. N. lat. 8° 30'. E. long. 0° 30'. Most of the gold exported from this country is brought to the European forts at Ache.

The negroes of both these districts are of an intelligent and haughty character, valuing themselves on the superiority they once maintained in respect of their neighbours; but civil divisions have of late rendered them less formidable.

ACHEMENIS, in Botany, an herb mentioned by Pliny (H. N. i. xxii. c. 4.) as p. 392.) supposed by the ancients to have the property of exciting terror in their arms, and putting them to flight. The title may probably denote, that soldiers could not prosper in war with plants in their hands.

ACHEMOS, in Entomology, a species of Sphinx, yellow, with glaft-coloured wings, black at their apex, and to the fore wings yellow at their base; found in Jamaica.

ACHERI, Luke, in Biography, a learned Benedictine of the congregation of St. Maur, was born at St. Quintin in Picardy, in 1600, and made himself famous by printing several works, that excelled in MS. with prefaces and notes; such as Barnabas's Epistles, the works of Archbishop Lanfranc, the Life and Writings of Gubert Abbot of Nogent, and a collection of curious pieces, begun in 1655, and concluded in 1677, under the title of Spicilegiu, i.e. Teneings, in 13 volumes 4to. In 1723, it was reprinted by M. de
M. de la Barre, in three volumes folio. With regard to subjects of ecclesiastical history this may be an useful book of reference. The title of the Acts of the Saints, of the order of St. Benedict, also expressed, that they were collected and published by him and Malbon. He died at Paris April 25th, 1685, in the abbey of St. German, where he had been librarian. Gen. Diet.

ACHERNER, or ACHERNE, in Aftermarty, a star of the first magnitude in the southern extremity of the constellation Eriopius, but invisible in our latitude. It is marked off by Bayer. Its longitude for 1761 was X 1° 51' 19"; and latitude 55° 22' 48" S.

ACHERON, in Mythology, a river of Epirus, which the poets assigned to be the son of Ceres, whom the lid in hell for fear of the Titans, and converted into a river, over which souls departed were ferried in their way to Elysium. The Acheron of the lower regions is derived by Servius and others, from μεθέρης, without figs.

Acheron, in Ancient Geography, a river of Thessaly in Epirus, now Doliche, which, rising in the country of the Molossi and forming the lake of Acherusia, falls into the sea near the promontory of Chiron, to the west of the Sinus Ambracius, in a course from N. to S. Such is the account of Ptolemy, Strabo, and Thucydides. Pliny states, that it springs in the above-mentioned lake, and empties itself into the Ambracian gulf.

Acheron, or Acheron, is a river of the Brutii in Italy, now Sevonta, running from E. to W. In this river Alexander king of Epirus was slain by the Lucani, being deceived by the oracle of Delphi, which bade him beware of Acherusia, and of the city of Pandionis. Alexander, not knowing that in this country there were a river and city of the same names with those of Epirus, purfied his military operations without fear of danger. But, being driven by the enemy to the border of a river, which was overgrown with rain, he plunged it into an orchard; when one of his attendants, feending him in danger of being drowned, exclaimed, "Curled Acheron! thus art jutted by a fatal name!"

At these words Alexander recollected the admonition of the oracle; and, while he was hesitating whether he should proceed or not, he was treacherously put to death by one of the Lucani, who were appointed to be his guards. Livy, i. 44. 5. and ed. D� 30. 4. 4.

Acheronta, in Entomology, a species of Papilio, with detacted wings, the anterior being red at their base, and black at the apex, spotted with white. It is found in Brazil.

Acherontia, a small city of Apulia, now Ascraevus, situated on a hill, and thence called by Horace (Od. 3. 4.) a bird's nest.

Acheret, in English Antiquity, a measure of corn conjectured to be the same with our quarter or eight bushels. The monks of Peterborough had a weekly allowance of 12 ascheris de frumento, and 8 ascheris de brota, and 6 ascheris de fabris, &c. Sptman.

Acherusia pulvis, in Ancient Geography, a lake between Cumae and the promontory Milenum, now Il largo della Colonna, or del Fusaro. Some confound it with the lusus Lucrinus, and others with the lusus Acranus; but Strabo (vol. i. p. 374) and Pliny (H. N. i. ii. c. 5. vol. i. p. 154) distinguish them. The former supposes it to be an effusion of the sea; and therefore called by Lyconophor, (v. 655) Αχερουσία ἰπαλς. There is a lake of Epirus of this name, through which the Acheron runs. There is also an Acherusia, which is a peninsula of Bithynia on the Euxine, near Hercules; and a cave of the same name, through which Hercules is said to have descended into hell, to drag forth Cerberus.

Vol. I.

ACHATA, in Entomology, a name by which Linnaeus has distinguished the third family of the Oenopidae; the characters of which are, that they have two brushes situated above the extremity of the abdomen, and three hemes, and that the tars of young individuals. Seventy-eight species are enumerated in the new edition of the Systema Naturae. The leaves of this family feed upon the roots of plants. See Conopidae.

ACHIA, a kind of cane which grows in the East Indies, and is pickled there while green, with strong vinegar and pepper, together with some other tincture and preservatives.

ACHICHA, in Geography, a town of the province of Angélos or Tlapacal in Mexico.

ACHILANS, of Acheron, in Natural History, a word used by the ancients to express a flax or down, in the second year's age. In the first it was called nechus, in the third dicrates, and always after that eronis.

AChiar, is a Malay word, signifying all fruits or fruits and roots pickled with vinegar and spice. The Dutch import from Batavia all sorts of AChiar. The name is applied to whatever the AChiar is made of, as bamboo aChiar, &c.

AChicolium, is used to express the fornicus, tholus, or lobatum of the ancient botanists, which was a large worm, and which they used to fertil. It was also called cicatholus.

AChileas, or AChilicus, a plant, cultivated in France and Belgium, who is supposed to have acquired some knowledge of botany from his native Chiron; and to have used this plant for the cure of wounds and ulcers: a genus of the fam. for pigna, for sphenia, or class of plants, and of the natural order of convolvus clysteres: a genus with the common calyx is ovate, and inbriated, with ovate, acute, converging leaves; the compound corolla is radiate, the hermaphrodite corollae are tubular in the disk; and the males ligulate, being from five to ten in the ray; the proper corolla of the hermaphrodites is funnel shaped, five-cleft, and spreading; the female accumbent, spreading and triphid, the middle cleft being less than the others: the stamens in the hermaphrodites consist of five carpy, very short stamens, and the anther is cylindrical and tubular; the piliillum in the hermaphrodites has a small germ, a fine form of the length of the stamens, and an obtuse, conjeegate figma; in the females, a small germ, a form of a, of the same length in the stamens, and two obtuse, reflex figmas; there is no pericarp in the calyx: the calyx is rarely changed; the receptacle is tripartite, elongate as the disk: the seeds are of different length; the length of the calyx: the seeds are solitary, ovate, furnished with flocks, but without down; and the receptacle is chiefly and elevated; the chaff being lanceolate, of the length of the florets. There are 27 species, viz. 1. the Santolina or lavender cotton leaved Milfoil, with large yellow flowers standing singly on long peduncles, whose leaves when rubbed emit a strong oily odour, an inhabitant of the Levant, cultivated by Miller in 1759, and flowering in June and July; — 2. the Ageratum, sweet M. or maudslay: : the flower, or hickle-leaved M. a native of the east, where it is used in medicine; — 3. the tomentosum, or woolly M. which grows naturally in Spain, the South of France, and Italy, bears the open air in England, was cultivated in the Oxford garden in 1658, and bears flowers that retain their beauty for a considerable time; — 5. the pubescens, or downy M. without chaffs to the receptacle, a native of the Levant; and cultivated in the Chelsea garden in 1739; — 6. the abrotanum, or flower-yellow M. a native of the Levant, which was cultivated by Mr. Miller in 1759, and flowers from June and July; — 7. the blainiata, a native of the Levant; — 8. the ctenopus, with fine silver leaves, which make a good ap
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parance through the year, a native of the Levant, and cultivated at Chelsea in 1712. All the preceding species have yellow corollas; the corollas of the following are white in the ray:—9. the macrophylla, or few-leaved M. whose leaves resemble those of the common feverfew, and some of the fize of those of the tansy; the scales of the calyx edged with black, the plant, and especially the flowers, smelling like feverfew; a native of the Alps, hardy, and thriving in any soil, and deferving a place in gardens; flowering in July and August, and cultivated by Mr. Miller in 1759:—10. the impatiens, with a deep red at bottom, and terminating in a handsome tuft of white flowers, and the florets in the ray elegantly cut, frequent in Siberia:—11. echinops, or silver-leaved M. the Abyssinian album of Gerard and Ray, a native of the Alps of Switzerland, Austria, Pannonia, and Carinthia, cultivated in 1683 by Mr. J. Sutherland:—12. pteronia, or feverfew M. growing wild in all the temperate parts of Europe, found in Britain not uncommonly in meadows, by the sides of ditches, on the banks of cornfields, in moist woods, and shady places; the flowers are put into fallets, and the roots, being hot and biting, are used for the tooth-ache, whence the plant has been called Bafford pulletory and, on account of the form of the leaf, goose tongue: the power of the dried leaves of this plant is said to provoke feezing; whence the name; in Siberia a decoction of the whole herb is said to be usefull in internal hemorrhages: of this plant there is a variety with double flowers called butcher's buttons; it flowers in July and August, and makes a tolerable appearance:—13. alpina, or Alpine M. resembling the last, and by some supposed to be a variety of it; a native of Switzerland. Savoy, and Siberia, very hardy, cultivated here by Mr. Miller in 1731:—14. ferraria, or notch-leaved M. appearing like pteronia, flowering in August and September, and introduced, with the next species, in 1754, by Mr. J. Grubb:—15. cripitata, or flender-branched M. a native of the East, flowering here in July and August:—16. atrata, or camomile-leaved or black M. found on the mountains of Switzerland, the Valsis, and Austria, and introduced here in 1774 by Drs. Pitcairn and Fothergill:—17. mejofeata, mulk M. or Swif's genipi, an excellent feudoric, but injurious in the plentiful attended with high fever, promising to be serviceable in disorders arising from a debility of the solids, and yielding a grateful food to cattle; it grows wild on the high Alps, in Piedmont, and at Vienna, and was introduced in 1775 by Dr. Fothergill and Pitcairn:—18. nova, or dwarf M. found on the high Alps of Switzerland, the Valsis, and Savoy, very hardy, thrives in any soil, loves an open exposure, and deserves a place in gardens:—19. magia, great M. or Yarrow, found in Italy, and cultivated here in 1683 by Mr. J. Sutherland:—20. millesifolium, common M. or Yarrow, abundant in pastures and by the fides of roads, flowering from June to September; mixed instead of hops, by the inhabitants of Dalecarlia, in their ale, in order to give it an inebriating quality; recommended by Anderson in his Essays on Agriculture, for cultivation, though thought to be a noxious weed in pastures; the bruised herb fresh is recommended by Linnaeus as an excellent vulnerary and styptic, and by foreign physicians in hemorrhages, and thought by Dr. Hill to be excellent in dyureties, when administered in the form of a ftrong decoction; an anointment is made of it for the piles, and for the leach in face; and a useless essential oil is extracted from the flowers, but it is not used in the present practice:—21. nonflora, a native of Italy, Germany, Switzerland, Narbonne, and Tartary, and cultivated in 1640 by Mr. J. Parkinon:—22. odorata, or scented M. thought by Gerard and Haller to be a variety of the former, and a native of the same place:—23. cretica, or Cretan M. a native of Crete:—24. pyrethrum, roughly-headed M. introduced in 1775 by Mr. Thouin:—25. barbita, esteemed among the peasants of the Alps as a fudorific against worms, flatulenties, and intermittent fevers:—26. risifola, marjoram-scented M. having a strong smell, as well as the leaf, like mauldin:—27. tanacetifolia, tansy-leaved M. a native of the Grisons, and not uncommon in the pastures and valleys of the Alps. In the last edition of Linnaeus, Gmelin enumerates 33 species, omitting the plant, and adding the lobata, capitata, corposporia, Halenia, micrantha, and pilotes.

All the species of the Achillea may be propagated by parting the roots either in spring or autumn. The seeds of many of them may be sown in March or April, and they may be transplanted at Michaelmas. They will flower the following summer. As they are mostly hardy, they will require little care in the cultivation. Miller's Dict. by Martyn.

Achillea inodora. See Athenasia.

Achillea montana. See Senecio.

Achillea tanacetifolia of Miller. See Chrysanthemum.

Achillea, in the Materia Medica of the ancients, a name given to the gum, which we at this time know by that of the Sanguis draconis, or Dragon's Blood. The ancient Greeks called this cinnamon, and the use of the word for the mineral which we now call cinnamon, was only because it had the same red colour with this gum. Avicenna, treating of the Achillea, says, it is otherwise called Sanguis draconis, and describes it as a real gum, universally known in his time.

Achillea, in Ancient Geography. See Leuce.

Achilles, or Achillus, in Literary History, a celebrated poem of Statius, of the epic kind, in which he propounded to deliver the whole life and actions of Achilles. It only comprehends his infancy; the poem being prevented from proceeding by death. It is a point controverted among critics, whether the whole life of a hero, e. g. of Achilles, be a proper subject of an epic poem?

Achilleon, in Ancient Geography, a town and promontory of the Chimerian Bosphorus, where anciently was the temple of a stock of Aehilleus.

Achilles, in Ancient History, the son of Peleus and Thetis, was one of the most celebrated heroes of Greece. He was born at Pthias in Thessaly. His mother, it is said, dipped him in the river Styx, by which his whole body became invulnerable, except the heel by which she had held him. This relation, however, is not universally received; for it appears by Homer's account, (H. I. xxi. v. 161, &c.) that he was actually wounded in the right arm by the lance of Aeneas, in a battle near the river Scamander. He was enthralled also by Thetis to the care of the centaur Chiron, who fed him with honey and the marrow of lions and wild boars, in order to fit him for enduring martial toil, and taught him horsemanship and the use of arms. When he attempted, by concealing him among young women at the court of Lycomedes, to prevent his going to the siege of Troy, where, as she had been warned by an oracle, he would be slain; Ulysses, being admonished by an old prediction that, without Achilles, the enterprise against Troy would be unsuccessful, discovered him, and persuaded him to follow the Greeks; his mother having procured for him an armoure made by Vulcan, which was impenetrable. During his concealment he is said to have debauched one of the king's daughters, of whom was born Pyrrhus, king of Epirus. Paulaner observes, that Homer has omitted this circumstance as dishonourable to his hero, though it has been
been recorded by all the other poets. At the siege of Troy Achilles distinguished himself by a variety of heroic actions; but being disqualified with Agamemnon for the loss of Briseis, he retired from the camp. When he afterwards returned to avenge the death of his friend Patroclus, he slew Hector, fastened his corpse to his chariot, and dragged him thrice round the walls of Troy. The body was afterwards redeemed by the father with a large sum. At last wounded in the heel with an arrow by Paris the brother of Hector, whilst he was in the temple treating about his marriage with Philoxena, daughter to king Priam, the wound proved fatal to him; and he was interred on the promontory of Scylla. When Troy was taken, the Greeks sacrificed Philoxena on his tomb, in conformity to his request, that he might enjoy her company in the Elysian fields. It is said, that Alexander, when he saw this tomb, honoured it by placing a crown upon it; explaining at the same time, that "Achilles was happy in having, during his life, such a friend as Patroclus, and after his death, a poet like Homer," Achilles is supposed to have died 1154 years before the Christian era. Homer has been blamed for making his hero Achilles of too brutal and unamiable a character. This charge, Dr. Blair apprehends, is unjust to Achilles, and it is founded on an exaggerated representation of his character by Horace, de Arte Poet. p. 55. Ed. Wakelfield.

"Impiger, iracundus, inesorabilis, acer,
Jura neget fibi nata, nihil non arrogant armis."

The following brief account will serve to vindicate Homer, as well as his hero. "Achilles, says Dr. Blair, (Lect. on Rhet. &c. vol. iii. 240) is passionate, indeed, to a great degree; but he is far from being a contenter of laws and justice. In the contest with Agamemnon, though he came off in that struggle with as much honour on his side. He was notoriously wronged, but he submits; and resigns Briseis peaceably when the heralds came to demand her; only, he will fight no longer under the command of a leader who had affronted him. Besides his wonderful bravery and contempt of death, he has several other qualities of a hero. He is open and sincere. He loves his subjects, and reveres the gods. He is distinguished by strong friendships and attachments; he is, throughout, high spirited, gallant, and honourable; and, allowing for a degree of ferocity which belonged to the times, and enters into the characters of most of Homer's heroes, he is, upon the whole, abundantly fitted to raise high admiration, though not pure eëme." 

Achilles, Tatius. See Tatius.

Achilles, in Philosophy, a name which the school gives to the principal argument alleged by each sect of philosophers in behalf of their system. In this sense we say, this is his Achilles; that is, his master proof, alluding to the strength and importance of Achilles among the Greeks. Zeno's argument against motion, is peculiarly termed Achilles. That philosopher, and a companion between the swiftness of Achilles and the slowness of a tortoise, arguing, that if the tortoise were one mile before Achilles, and the motion of Achilles 100 times swifter than that of the tortoise, yet he would never overtake it; and thence he concluded, that there was no such thing as motion. But this is a mere sophism; and is easily solved by expressing the whole relative distance run by the tortoise before Achilles overtook him by the following series, \( \frac{1}{100} + \frac{1}{10000} + \frac{1}{1000000} \), &c. the sum of which is \( \frac{1}{99} \) of a mile; and the distance run by Achilles is one mile more; so that, when Achilles had run \( \frac{1}{99} \) of a mile, he would have overtaken the tortoise.

Achilles, island of, in Geography. See Leuc.

Achilles, in Entomology, a species of Papilio, with wings black on the upper part, a blue band, and brown beneath, and three or five ocelli; found in America.

Achilles, tendon of, chorda Achillii, in Anatomy, is a large tendon, formed by the union of the soleus and gastrocnemius extorsor muscles, which are inserted into the os calcis. See Tendo Achillis. It is so called because the fatal wound, by which Achilles is said to have been slain, was given there.

Achill Head, in Geography, is the W. point of the island of Achill on the W. coast of Ireland. N. lat. 53° 51'. W. long. 10° 45'. The coast between this head and the coast of Erris, is very indented. The point itself is called Achill, Arick, or Acharlodon point is eight leagues S. of this head, and thence to Slinde head, S. by E. eight miles more. Within land there is between these a high hill, called St. Patrick's hill, which may be seen at sea to a great distance. Achill-head is a very high point, and appears at a distance with a hollow in the middle. Within this are two high mountains; and these three appear at sea like three islands.

Achillini, Alexander, in Biography, a native of Bologna, and distinguished both as a philosopher and a physician. He flourished in the 15th and 16th centuries, and was called, by way of eminence, the great philosopher. His progress in his studies was so rapid, that he was promoted in early life to the honour of being a professor in the university. In the year 1506 he removed to Padua, where he filled the first chair of philosophy, and drew to his lectures a great number of students. When the war, in which the republic of Venice was engaged against the league of Cambray, constrained him to leave Padua, he returned to his native country, and was again appointed professor of philosophy in Bologna. He adopted and maintained the sentiments of Averroës; and was particularly distinguished for his acuteness in the conduct of private and public disputations. To him some have ascribed the discovery of the malleus and incus, two small bones in the organ of hearing. Achillini was a man of singular simplicity, and so unacquainted with the common modes of civility and address, that he was often ridiculed by the young scholars who attended him, though much and deservedly esteemed on account of his learning. He was the rival of Pomponacius, who sometimes acquired a superiority over his arguments by his wit and humour. He died at Bologna in 1512 at the age of 40 years; and was buried with great pomp in the church of St. Martin the great, belonging to the Carmelites friars. The following epitaph, composed by Janus Vitalis, was inscribed on his tomb: viz.

"Hospes, Achillini tumulo quiescit, in illo
Fallera: ille tuo junctus Arilothi
Elyium colit: et quas rerum hic dicere caesus
Vix potuit, plebis nunc vident occulis.
Tum, de longum, per terram picta
Memoria, necesse per die longum Vale.

He wrote several pieces on philosophical subjects, which he published and dedicated to John Bentivogli. His works are, 1. In Mundini Anatom. Annotationes. Venet. 1522, fol. 2. De Humani Corporis Anatomia, Venet. 1516, 1521, 410. In 1568, a collection of all his works, philosophical and medical, was published at Venice in folio.

Achillini, John Philotheus, a brother of the former, was the author of a poem entitled "Il Viridario," in which are found the eulogy of several Italian literati, and various liesions of morality. It was printed at Bologna in 1513. He was born at Bologna in 1476, and died in 1538. He was a man of talents and erudition, and conversant with the Latin and Greek classics, with music, philosophy, theology, and antiquities; of which last he has made simple collections.
ACHILLES, Dromoi, Δρόμοι, in Ancient Geography, a peninsula not far from LEUCUS, or the island of Achilles, and near the mouth of the Borylithenes, in the Euxine sea; so called from its being the place where the Grecian hero appropriated to his own use and that of his companions for various kinds of exercise, and particularly that of running; whence Δρόμος, to run. It is now called TIDONES.

ACHIMBASSI, the name of an officer, who prefers the practice of medicine at Cairo. His business is to examine persons offering to practise physic in that city, and to licence only such as are found to be duly qualified. This was, without doubt, the intention of the appointment; but as the Achimbassi purchases his office of the Baisi, the privilege of practising physic there is granted to the persons offering the largest fees, and not to those most distinguished by knowledge in their profession.

ACHINOU Pefs, in Geography, lies betwixt the island of Negropont and the main in the Archipelago sea. N. lat. 39° 40'. E. long. 23° 55'.

AChiotte, a red drug from America, used in dying, and in the preparation of chocolate. The word is Brabanian, and properly signifies the tree from which this matter is procured. Ray writes it Achiote. Achiotte is the same with what the French frequently call rouge, and the Dutch orlaante. It was formerly, and even by Mr. Ray himself, deemed a kind of argilla, or earth; but later observers find it to be a flower, or seed of a tree, which grows chiefly in hot countries, as Yucatan or Campeche, and Guatamala. It is about the size of a plum-tree, only more tufted; its branches being longer than the trunk. The fruit is inclosed in a rind like a chestnut, except that it is of an oval figure. It begins to open crosways from the middle to the top, and subdivides into four parts; having in the middle a beautiful carnation-coloured flower. The tree has no leaves; but instead of these shoots out filaments like those of fasson, only bigger and longer. Between these grow little soft vermilion-coloured grains, about the size of pepper-corns; which the Indians, separating from the filament, bake in cakes of about half a pound each; in which form the drug is brought into Europe. For the use to which it is applied, and the method of preparing it, see Anxotto and Roucou. See also Bixa Orelliana.

AChiropoetos. See AChiropteta.

AChivi, in Ancient History, a name given by the Romans to the people of Greece, or Achaia. See AChaeans. Homer (II. i. iii. v. 81) uses the term to express all the enemies of the Trojans.

AChleitizen, in Geography, a town of Germany, in the circle of Aultria, on the Danube, four leagues E.S.E. of Enns.

AChlet, a town of Great Armenia, situate on the north side of the lake Van, or Aeramar. This town, though small, is important to the Turks, because it lies on the frontier of their empire, and is well fortified. N. lat. 35°. E. long. 78° 20'.

AChlis, in Zoology, a name given by Pliny to the Cervus Alces, or Elk.

AChlys, σχιλος. literally signifying a kind of cloud, in Surgery, a darknes or dimes of sight. It also denotes a small scar or mark over the pupil, of a light blue colour, and is synonymous with caligo cornex, or blindness from opacity of the cornea. It is the leukemia nephelium of Sauvages, and is described to be a speck of the cornea, somewhat pellucid, which occasionally objects to appear as if seen through smoke, or a cloud, and therefore obscured. By oblique inspection it is discoverd to be different from the opacity of the aqueous humour, accompanying some difficulties of the eye. This species often arises from a various ophthalmia, or moid or, or whatever can render the cornea unstable. In infants, as they grow up, it often vanishes spontaneously. The juice of pimpernel, either the blue or purple, dropped into the eye twice-a-day for a week, and the juice of the common star-thistle and blue-cottage, are useful. Sugar-candy powdered is ofien sufficient. Emetic wine, which is the least hurtful, may be dropped into the eye with advantage. The vapours of annisfed, or funnel-feed water, are of service. See Wallis's Nefologia Methodica occultorum.

In a metaphorical sense, achlys also denotes a disorder of the womb, answering to what Latin authors call suffusio uteri.

AChlys, in Mythology, is applied by some Greek authors to the first Being, who existed before the creation of the world, of chaos, and of the gods.

AChmet, in Biography, an Arabian author, supposed to have lived about the fourth century, wrote a book "On the Interpretation of Dreams," according to the doctrine of the Indians, Persians, and Egyptians. The original is lost, but it has been preserved by curiosities, or superstitious credulity in Greek and Latin. It was published together with "Artemidorus on Dreams and Chiromancy," by M. Rigaud, at Paris, in 1603, 4to. Gen. Dict. and Gen. Biog.

AChmet I. emperor of the Turks, was third son and successor of Mahomet III. and ascended the throne before he had attained the age of fifteen. His reign was attended with various circumstances, both prosperous and adverse to the Turkish empire. The Asiatic rebels, who took refuge in Persia, involved the two empires in a war, during the progress of which Bagdad was taken from the Turks, and which lasted, with interruptions, for several years. In this reign Transylvania and Hungary were the scenes of warfare between the Turks and Germans; and the former were assisted by Bethlem Gabor and Potiak. The tranquillity of Achmet was disturbed by various disasters and calamities, which occurred both by sea and land, by a pretender to his throne, and by attempts on his life. His time, however, was chiefly devoted to the gratifications of the harem, in which he had 3000 women, and to the sports of the field, for which purpose he kept 40,000 falconers, and nearly as many huntsmen, in different parts of his dominions. He expended large sums in building, and particularly on a mosque which he erected in the Hippodrome. Achmet was less cruel than his predecessors; but he was haughty and ambitious. His constitution was strong, and his life was active; nevertheless he died at the age of 29, in 1617. His three sons successively ascended the throne after him. Mod. Un. Hist.

AChmet II. emperor of the Turks, son of Sultan Ibrahim, succeeded his brother Solymon, in 1691. This prince, though devout and inoffensive, chesful and condescending, just and amiable in private life, was destitute of the talents necessary for the exercise of sovereign power. He was fond of poetry and musick, in both of which he made some pro-
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proficiency. He died in 1695, at the age of 50,requiting his successor Multapha, to spare the life of his son. Mod.
Un. Hift.

ACHMET III, emperor of the Turks, son of Mahomet
IV, was raised to the throne on the deposition of his
brother Multapha II. in 1703. His first object, after removing
the malecontents, was to amass wealth; and with this
view he debased the coin, and laid new taxes. When
Charles XII. of Sweden, in 1709, after the battle of Pul-
tawa, took refuge in the Turkish dominions, he was re-
ceived with great hospitality; and under the influence of
the sultana mother, war was declared against Czar Peter,
which terminated by the peace of Pruth. The king, how-
ever, was at length obliged to quit the Turkish dominions.
Achmet recovered the Morea from the Venetians; but in
his expedition into Hungary, in 1716, his army was de-
fated by Prince Eugene, at the battle of Peterwaradin.
Achmet was led by his minions and favourites, and their
influence frequently occasioned political revolutions. He is
said, however, to have refrained in disgrace to public places,
in order to discover the sentiments of his subjects. At
length a fennent amongst the officers caused his dethron-
ment in 1720, and the elevation of his nephew Mahomet V.
He was confined in the apartment whence his successor had
been taken, and continued unmolested till he was removed
by an apoplexy in 1736, at the age of 74 years. Achmet
was a prince of moderate abilities, and good intentions; but
confidence in his viceroy obscured the lustre of his reign, and
brought it to a speedy termination. Mod. Un. Hift.

ACHMETSHET, in Geography, a town in the penin-
sula of the Crimea, the residence of the Sultan Galga, the
elder son of the Khan of Tartary. It stands on the largest
river in the country. N. lat. 45° 35'. E. long. 52° 20'.

ACHMIM, a large town of Upper Egypt, situated on
the eastern bank of the Nile: the Chemmis of Herodotus, and
Panopolis of Strabo. On a triumphal arch, situate a
few 100 yards south of the convent, and built of marble by
the emperor Nero, there is a Greek inscription, says Mr.
Bruce, 311. 312. The temple of this place, says Abulfeda,
is one of the most celebrated monuments of antiquity; being
contructed of stones of a prodigious size, on which are
sculptured innumerable figures. There may still be traced
four concentric circles in a square: the innermost of which
contains the sun; the two next are divided into twelve parts,
one containing twelve birds, and the other twelve animals
almost effaced, which appear to be the signs of the zodiac:
the fourth presents twelve human figures, which Savary
supposes to be the twelve gods representing the twelve
months of the year, as the Egyptians, according to Her-
odotus, (I. ii.) first divided the year into twelve months, and
the angles of the square, on the sides of which may be distin-
guished a globe with wings, are occupied by the four seasons.
This temple was probably dedicated to the sun; and those
various hieroglyphics mark his passage into the signs of the
zodiac: whence Savary infers, that the Egyptians possessed
the knowledge of astronomy from the remotest antiquity.
The serpent Haridj is the wonder of the neighbouring coun-
try: Scheilk Haridj, above a century ago, died in this
place; and as he was deemed a saint among the Mahome-
tans, they raised a monument in honour of him, and one of
their priests proclaimed the people, that the foul of Haridj
poised into the body of a serpent. This artful priest had
contrived to make a serpent obedient to his voice, and he
pretended to perform a variety of tricks, and to cure many
disorders by means of this serpent, which he confided to the
tomb, and made the instrument of great gain to himself.
The virtues of this serpent are acknowledged by the Chri-
tians of the country as well as by the Turks; and they
maintain, that it is the demon Asmodeus, who flew the
seven husbands of Tobit's wife, and that he was brought
by the angel Raphael to this place, after metamorphosing
him, and that God makes use of him to deceive the infidels.

Although Achmim had lost much of its ancient splendour, it
is still one of the most beautiful towns of Upper Egypt.
It is subject to a well regulated police. The streets are wide

and clean, and commerce and agriculture flourish in its
vicinity. It has a manufacture of cotton, fluffs, and pottery,
which are conveyed over the whole of Egypt. Bruce
(Travels, &c. vol. i. p. 68.) says, that the air is bad,
and the aspect of the inhabitants, of whom he speaks in very
degrading terms, yellow and unhealthy. See Savary's Let-
ters on Egypt, vol. i. p. 562, &c.

ACHMOUNAIN, a village in Upper Egypt, about
four miles to the north of Millowat, which is remarkable
for the ruins it contains, and particularly for a superb portico
in good preservation. On the frieze there are carved several
hieroglyphics, which probably exhibit the history of the
time, the place, and the deity in whose honour this monu-
ment was raised. It is particularly described by Savary.

ACHNE, in Geography, an ancient name given to one of
the islands of Rhodes, afterwards called Cafsos.

ACHNE, in Medicine. See ACROMY.

ACHOLLA, in Ancient Geography, a free city of Africa
Proper, mentioned by Strabo and Stephanus; called by
others Asilla. Polycren has fixed its situation between
Thapsus and Rufpes; and Dr. Shaw (Trav. p. 111.) sup-
poses it to be the present Alaha, lying upon the borders of
a fertile plain, which extends from Salecho to the vicinity
of Sheba.

ACHOMBONE, in Geography, the capital of the can-
ton of Axim, on the gold coast of Africa. It is defended
by a Dutch fort; and the houses are separated by avenues
planted with fruit-trees, which form elegant villas. The
river Axim runs through the town.

ACHONRY, a small town of Ireland, in the province of
Connaught, and county of Shigo, situate on the river
Shannon.

ACHOR, in Scripture Geography, a valley of Jericho,
lying along the river Jordan, not far from Gilgal; so called
from Achab, who was there stoned to death.

ACHOR, in Hebraology, the god of flies; to whom,
according to Pliny, the inhabitants of Cyrene sacrificed,
in order to obtain deliverance from these insects, and the
diseases occasioned by them.

ACID, in Surgery, a species of herpes, the cruelst lachæa
of some authors, and in England the field-head. It is a
fort of small running ulcer on the face and head, chiefly
of children while they suck, by which the skin is broke into
a number
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A number of little holes, out of which issues a viscid humour, like ichor, whence its name. When the discharge spreads, this serum dries, and forms a fcab. Achor differs from the favus and tinea only in the degree of virulence. When the perforations are large, it is called favus; and tinea, when they are like those which are made by moths in cloth. By tinea is generally understood a dry fcab on the hairy scalp of children, with thick scales, and an offensive smell; and when the disorder affects the face, it is called crusta lactea. Mr. Bell, in his treatise of ulcers, says, that both these may be reduced to the same species of herpes, viz. the herpes pululans, as they differ only in situation. Dr. Cullen considers this disease as a synonym of ulcer, where he also places the crusta lactea, in the clafs localis, and order dialyser. When it happens to children, otherwise healthy, it will be commonly sufficient to keep the belly moderately lax, to preserve cleanliness, and to restrict them to a moderate diet. The hair should be kept short, and the head washed with soap-fuds; and an issue may be of service. When the disorder is more violent, attended with much itching, papulæ of counter-rash, and other unpleasant symptoms, the same method of treatment will generally succeed. Small doses of calomel may be administered as an alterative, and the antimony wine, at proper intervals, as the stomach will bear. The unguentum e pice may be used externally two or three times a week; or cream mixed with chalk in fine powder. When the humour is repelled, warm fuddories should be used; and though the cold-bath should be avoided, the warm-bath will be beneficial. When the hair is short, the part may be washed with a lotion made of aq. pur. Bji. and gr. x. of hydrargyri mutia. Mother. Dist. by Wallis. See Acrimony and Tinea Capitis.

ACHHRADINA, or as Cicero has it, Acadrina, in Ancient Geography, one of the cities, or divisions of Syria-cuce, and the largest, most beautiful, most fertile, and best fortified of the five. The others were the islands Nafis, or Ortygia, Tyche, and Neapolis; to which was afterwards added the hill called Epipole. It was adorned, according to Cicero, (l. iv. c. 53, de Syracusiis,) with a very spacious forum, beautiful porticoes, a very elegant pyramide, a capacious female-house, and a superb temple of Jupiter Olympius. The rocks of this quarter of Syracuse, which are formed by marine depofitions, pollf the singular property of diffipating or abforbing the moisture of dead bodies fo speedily, that they are preferved in vaults excavated for the purpofe, in their proper form and habitations.

ACHIRAS, or Sapota-Plum, in Botany, a genus of the boandria monogynia clafs, and of the natural order of bomoae. The characters are; the calyx is a perianthium, confifing of fix ovate, concave, cærefal leaflets, the outer broader and shorter, and the inner coloured; the corolla is one-petalled, ovate, of the fame height with the calyx, with the border cut into fix fubovate flat divisions, and fcales at the jaws of the corolla, equal in length to the divifions, narrower, spreading, and emarginate; the flaminia have fix fhort awl-shaped filaments at the jaws of the corolla, alternate with the divifions, bent inwards, and the anthers are harp; the pellitium has a roundifi, flatted germen; the fyle is awl-hapced, and longer than the corolla; and the stigma is obtuse; the perianclum is a globofe, very fucculent pomum, with twelve cells; the seeds are foltary, ovate, fliumin, fcarred on one fide, and pointed at the bafe. There are four fpecies, viz. 1. The mammefa, or mammea sapota, otherwise called nippled S. or American marmelade, growing in America to the height of thirty or forty feet, with leaves a foot long, and three inches broad in the middle, cream-coloured flowers, and large oval fruit, containing a thick luscious pulp, called natural marmelade; this tree is planted for the fruit in Jamaica, Barbadoes, Cuba, and most of the West Indiailands, and was cultivated here by Mr. Miller in 1739; of this there is a variety, called the bully or nif-berry bully-tree, because it is the tallift of all the trees in the woods; it is esteemed one of the heif timber-trees in Jamaica. 2. The sapota, which grows to the height of fifty or seventy feet, without knots or branches, and bears a round, yellow fruit, bigger than a quince, which smells well, and is of an agreeable taste; it is common at Panama, and some other places in the Spanish West Indies, but not to be found in many of the English settlements; it was cultivated here by Mr. Miller, in 1739. 3. The diffelta, or cloven-flowered S. cultivated in Malabar for the fruit, which is of the form and size of an olive, having a pulp of a sweetifh acid flavour; its leaves are used for cataplafts to tumors, bruised and boiled with the root of curcumus and the leaves of ginger, suppoed to be a native of the Philippine iflands, and probably growing in China, and found by Forster, flowering in September, in the ifland of Tongatabu. 4. The jucifeta, or willow-leafed S. called in Jamaica white-bully tree, or gafmeta wood, which supplies good timber; cultivated here by Mr. Miller, in 1738. The bark of the sapota and mammefa is very arfiring, and is called cortex Jamiacensis. This was once suppoed to be the true Jefuit's bark, but its effeft on the negroes has been pernicious. These trees being natives of very warm climates, cannot be preferred in England, unless they are placed in the warmed houses, and managed with great care. Miller's Difcl. by Martyn.

Gmelin has added the kolata, with ovated oblong leaves, hoary underneath, and an oblong ovated pomum.

ACHRIDA. See Ochrida.

ACHRORIDES of Java, in Natural History, one of the genera of ferpents, in the second volume of Count de la Cepee's natural history. This genus is described by M. Horulfadt, a Swedish naturalist. Its body and tail are covered with little warts or tubeifcles; its back is black; its belly and fides are white; the latter are marked with black spots; the head is flat, and covered with small fcales; each jaw of the mouth, which has a small opening, is armed with a double row of teeth, but it has no poifonous fangs: the largest part of the body is near the anus, and the tail is remarkably fnder. The fpecimen from which this defcription was taken measured eight feet and three inches in length; its tail was eleven inches long; and the greater diameter of the body was above three inches. It was a female, and in it were found five young ones, completely formed, and nine inches long.

ACHROMATIC, composed of a pure and grey colour, and denoting without colour, a term, says M. de la Lande, frift introduced into his almanac, to denote telescopes of a new invention, contrived to remedy aberration and colours. See Aberration and Telescope.

ACHRONICAL, in Astronomy. See Achronyal.

ACHSTETERS, in Geography, a small town of the circle of Lower Saxony, in the duchy of Bremen, two leagues north of Bremen.

ACHSTETTEN, a town of Germany, in the circle of Swabia, two leagues N. W. of Augsburg.

ACHTELEING, a meafure for liquids used in Germany. Thirty-two achteling make a heem; four fclimens or fentins make an achteling.

ACHTIAR, in Geography, a small commodious haven near Inkerman in the Black Sea.

ACH-
ACHTIRKA, a town of Russia, in the government of Charkow, ten German miles W.S.W. of Charkov.

ACHTUBA, a river of Russia, which rises from the Volga, a little above the town of Tzaratzin, and runs parallel with that river to Krasnoijar, near which place it joins it, and flows with it into the Caiopian Sea.

ACHY, a species of Cassia, that grows in Arabia.

ACHYR, in Geography, a strong town and county of the Ukrain, subject to the Russians since 1607. It stands on the river Uorfsko, near the frontiers of Russia, 127 miles west of Kiow. N. lat. 45° 32'. E. long. 36° 0'.

ACHYRACANTHA, in Botany, a name given by Dillenius to the ACHYRANTHES of Linneus.

ACHYRANTHA, a species of illecebrum.

ACHYRANTHES, formed of axygos, stachis, and aloe, a flower, in Botany, a genus of the pentandra monogyjna class of plants, belonging to the natural order of meliaceous Linn. and of amaranthi Jaff. The characters are these: the calyx consists of an outer perianthium, that is three-leaved, lanceolate, acute, permanent, and of an inner one, that is scale-like and permanent; it has no corolla; the nectarium has five valves, surrounding the germ, bearded at the tip, concave and caducous: the Stamina are filiform filaments, of the length of the corolla, and the anthers are ovate and incumbent: the pistillum has a superior turbinate germ; the style is filiform, of the length of the Stamina, and the stigma is bifid and villous; the pericarpium is a capsule, roundish, one-celled, not gaping; and the seed is single and oblong. There are eleven species, viz. 1. affinis, or rough, of which there are two varieties; the Sicilian plant with oblong pointed leaves, growing near three feet high, and the Indian, found in Malabar, Ceylon, Jamaica, and almost every where within the tropics, with broader leaves, and on both sides smooth and green, cultivated here in 1713; 2. lappacea, or burry, a lofty plant, a native of Malabar and Ceylon, cultivated by Mr. Miller in 1759: 3. muricata or prickly, a native of India, introduced in 1777, by M. Thouin: 4. pennula or spreading: 5. alternifolia or alternate-leaved; both natives of the East Indies: 6. eorynchosa, formerly belonging to the Celosia of Linneus, a native of Ceylon: 7. dichotoma, a native of Virginia: 8. praecox, a native of India: 9. nivica or white, a native of the Canary islands, introduced here in 1756, by Mr. Maillen, and flowering from May to July: 10. oleifera or tall, climbing up trees to the height of twenty feet, common about Spanijo-town and Kinglong, in Jamaica, and in the woods of Domingo, and called by Browne faltard hoopwife: 11. polygonoides, found in Arabia and Malabar. Gmelin enumerates sixteen species; adding the papposa, villata, or illecebrum lanatum, paniculata, capitata, and decumbens, from Forlk. fl. sq. Arab. The several species have little beauty, and are only preferred in botanic gardens.

ACHYRONIA, in Botany, a name given by Van Royen to a genus of plants called by Linneus Aspaphethus.

ACHYROPHORS, the name given by Vaillant to the Hypocheris of Linneus.

ACHZIB, or Achazib, in Scripture Geography, a town of Galilee, in the tribe of Asher, nine miles from Ptolemais; probably the same with that called by the Greeks Exkliphe, also, a town in the more southern parts of the tribe of Judah.

ACIA, formed of the vernacular name Atisoea in Guiana, in Botany, a genus of the monadelpho doctrinea class, and natural order of pomaceae. Its characters are: the calyx is a one-leaved, turbinate, curved perianthium, with a five-parted border, the parts roundish and spreading, the uppermost and two lowest larger, the two middle ones smaller: the corolla has five, oblong, rounded petals; the three upper longer, ascending; the two lower shorter: the stigma consists of twelve unequal filaments, uniting at bottom in a linear fleshy membrane, inserted into the calyx between the two smaller petals; the anthers are roundish and small: the pistillum has an ovate germ, above the base adhering by the membrane of the stigma to a rib internally prominent from the bottom of the calyx; the style filiform and curved; the stigma acute: the pericarpium is an ovate, fibrous, chinked, large drupe: the seed is an ovate nut, with a brittle shell. There is one species, which is a tree, whose trunk is sixty feet high, and three or four feet in diameter, covered with a smooth grey bark; the fruit is of the size of a walnut, including a large kernel, of an agreeable taint, and eaten by the creoles when brought to market in August at Cayenne: they also extract an oil from it, as sweet as that of almonds; the wood is hard and heavy, and of a yellowish white colour.

ACIA, a term in the Roman Surgery, concerning the meaning of which physicians and practitioners are much divided. Cellius, speaking of the healing of wounds, either by future, or by the fibula, says, each is best effected by means of a soft acia, not too much twisted, that it may fit the easier on the body. Texhornius will have the acia to be the acus of the fibula, or that part which is pinched in: in which view, acia mollis only imported, that it was not set fo as to pinch too much.

ACICOCA, in Botany, an herb that grows in Peru, and is sometimes used instead of the herb Paraguay, of which it is said to have all the properties.

ACICULA, in Natural History, a species of Bucicum, with a smooth, tubular, very thin shell, transversely ribbed with contiguous spiral windings. It is found in fresh waters. Acicula is also a species of Helix, with an oblong acuminate shell, longitudinally ribbed and transversely ribbed, and from oval aperture, found in Coromandel.

ACICULAE denote small spikes, or prickles, in form of needles, with which nature has armed several animals and plants.

ACID, in Chemistry, is used in common language as a generic name for all those substances which impress the organs of taste with a sharp four sensation. Since, however, there are certain bodies destitute of this property, which nevertheless are clasped by all chemical writers as acids, this popular characteristic must be abandoned as essential, for one which is more comprehensive.

Newton's well known definition of an acid, "that which strongly attracts, and is strongly attracted," would have required notice only in the history of chemical opinions, if it had not been implicitly adopted by one of the ablest chemists of the present age, Cit. Guyton Morveau. (Dict. Method. art. acid.) "Now if any one should ask me," says he "what is an acid, I reply, it is that which of all palpable substances is the most powerful solvent; that which acts on the greatest number of other bodies; that, as Newton has so well expressed it, which strongly attracts, and is strongly attracted." It is a greater fault for a definition to be too comprehensive than too circumfered, and that which has been just quoted not only includes alkalies as well as acids, as indeed Morveau allows, but all the active chemical agents, such as water, alcohol, hydrogen, oxygen, &c. for they are all powerful solvents, act on a great number.
number of other bodies, strongly attract, and are strongly attracted. In fact, there is no one property peculiar to the genus acid, and which belongs to each species, so that it is not possible to give a definition of the term; nevertheless, by combining together the general distinguishing qualities of acids, and noting at the same time the exceptions to these, a definition may be produced more illustrative than the most laboured definition.

Previously to the consideration of the general properties of acids, it will be an advantage to give a sketch of the opinions held by the old chemists concerning their origin and mode of action, and to examine more at large the theory of Lavoisier upon the same subject.

When the mechanical system was in vogue, according to which the chemical action of bodies was explained by the suppos'd figure and size of their respective molecule, acids were suppos'd to be a genus of salts, composed of extremely small and sharp spicules, which readily penetrated into the minutest pores of the fabulances subjected to their action, and thus separated from each other their component parts; while, at the same time, the acid became neutralized by its points being flexed in the pores of the body with which it was mixed. This explanation was, however, ably controverted by Boyle, and by Stahl in his work on salts; and, at length, together with other chemical phenomena, the solvent power of acids was arranged by Macquer and his contemporaries, under the general laws of elective attraction.

After a few of the acids were discovered, it was suppos'd by Paracelus, and several chemists of his age, that there existed an universal saline element, or principle of acidity common to all acids, which therefore differed from each other rather in mode than essence. Decker, though he allowed the unity of the cause of acidity, yet affirmed it to be composed of water and vitriifiable earth, and therefore not entitled to rank as an element. Stahl, in his valuable researches into the existence of phlogiston, and the composition of salts, was induced to believe that the sulphuric acid, or as it was then called the vitriolic, was the original acid, of which all the rest were only modifications. A similar opinion was held by Sage and Landriani, except that the former suppos'd the phlegmatic acid, and the latter the carbonic acid, to be the primary one. The discovery of dephlogisticated air, (oxygen gas) having been made by Priestley in 1774, a multitude of experiments were soon after instituted by the chemists of Europe on this interesting fabulence; and, in 1778, a memoir was presented to the royal academy of sciences at Paris, by Lavoisier, on the composition of the acid of sugar. In this, after having described the method of preparing the acid of sugar by means of nitrous acid, he concludes, that the conversion of nitrous acid into nitrous gas, is owing to the abstraction of part of its oxygen by the superior affinity of sugar for this fabulence, and that the sugar in consequence of its union with oxygen acquires the properties of an acid. Proceeding afterwards to generalize this inference, he maintains that oxygen is the universal acidifying element, and that by combining in certain proportions with combustible bakes without decomposing them, it thereby converts them into peculiar acids. This doctrine, simple and elegant, and plausible as it was, did not however at first meet with general concurrence; but, in the course of the controversy, it gradually acquired, and meritd new advocates from the accumulated testimonies of experiment in its confirmation. — The publication of Lavoisier's Elements of Chemistry, in 1789, contributed more than any thing else to settle the opinion of chemists upon the subject; in this work he demonstrates that phosphorus, charcoal, and sulphur, being separately inflamed in oxygen gas, combined with its base, acquire an additional weight equivalent to that of the air consumed, and are converted into the phlogistic, carbonic, and sulphuric acids.

Besides the synthetical arguments above alluded to, the Lavoisierian theory is supported by an equal number of analytical experiments, in which most of the known acids are decomposed into oxygen, and one or more combustible bakes. The most elegant specimen of both kinds of proof is furnished by the nitrous acid; if purified nitre, (nitrat of potash) previously deprived of its water of crystallization, be exposed in a silver retort to a low red heat, a large quantity of gas, consisting of oxygen and azot, in the proportion of about 80 of the former to 20 of the latter, will be given out, and pure potash will remain in the retort, whole weight together with that of the gasses will be equivalent to that of the original nitre; the mixed gasses are wholly deficient of acid properties, but by being forced into union by means of the electric spark, their volume is gradually diminished, and at length the whole is reduced to an acid liquor, possesssing all the qualities of nitrous acid; if this and the potash remaining in the first proceeds be mixed together, chemical union immediately ensues, and nitre is reproduced.

Three of the known acids are incapable of being decomposed by any method that we are at present acquainted with; it is therefore only from analogy that they are suppos'd to contain oxygen for their acidifying principle; this circumstance, however, is no peculiar objection to the theory of Lavoisier, for since all the decomposable acids may be resolved into oxygen and a simple or compound combustible base, it seems consistent with the principles of chemical philosophy to establish that as a general law, to which in the present state of our knowledge, there is not a single exception.

Substances, whose mutual affinity is considerable, may combine with each other in various proportions, and the resulting compounds will vary in their properties accordingly; this is the case with all the known acidifiable bases which in their lowest state of oxidation exhibit no acid properties whatever: nor is the development of an acid an evidence of the complete saturation of its base with oxygen, there being several acids capable of combining with additional quantities of oxygen, and thus acquiring new and more decided acid characters. — It is even suppos'd that some bases may be oxygenated in three different degrees, preferring in each the essential qualities of acids; hence results an important arrangement of acids according as they are oxygenated in the first, second or third degree. The reformed chemical nomenclature on the principles of Lavoisier and Moreux, has ingeniously distinguished these states by the terminations ox, and oxi, and the prefix oxy (for oxygenated); thus sulphur, at the lowest rate of oxygenation in which it acquires acid properties, is called sulphurous acid; when still further oxygenated it becomes sulphuric acid; thus also, muriatic acid, when raised to the third degree of oxygenation, becomes oxy-muriatic acid.

The old chemists divided acids into mineral, vegetable, and animal, according to their supposed origin; this, however, is not only an inconvenient, but an incorrect method of arrangement, as many of these bodies are found in all the three natural kingdoms. Upon the whole, perhaps, the best way of arranging them is the following:

**States**
The chemists of the last century seem to have been acquainted only with the three mineral acids, as they are called, viz. the sulphuric, nitric, and muriatic, and with the acetic acid or vinegar: the accuracy and industry of the moderns have increased the number of species to twenty-nine; how many more may be hereafter added to the list it is impossible to ascertain. Without adhering to the possibility of discovering new acidifiable bases, it is by no means improbable, however, that many of the simple combustible bodies as the metals, or the compound ones as phosphorated hydrogen, sulphurated hydrogen, the metallic phosphurites, &c. may be so far saturated with oxygen, as to become peculiar acids.

The characteristic properties of acids, i.e. the peculiar laws and effects of their action on other chemical substances, yet remain to be mentioned.

1. When taken into the mouth they occasion a sour taste.

The oxymuriatic acid alone is distinctive of this property; the rest pertain it in a greater or less degree according to their liquid or solid form, and the energy with which they act on the animal fibre, from the corrosive and intensely four sulphuric acid, to the boracic, whose taste can scarcely be perceived.

2. They change native vegetable blues to red.

Indigo is not turned red by any acid, nor does tannal paper yield to some of the weakest ones; but both these phenomena are artificial; the sulphureous and oxymuriatic acid discharge entirely the native vegetable blues, not however before having changed them to red.

3. They have a stronger affinity for alkalies than these have for any other sub stance. Therefore, all the soluble combinations of alkalies with metallic oxides, with earths, with sulphur, &c. are decomposed by any acid.

4. They combine with earths, with alkalies, and with metallic oxides, forming the numerous and very important classes of earthy, neutral, and metallic salts, most of which are susceptible of crystallization.

5. The property of incombusibility has been generally attributed to acids as a characteristic, but certainly; very erroneously. The most incombusible of the acids are no more so than the fixed alkalies, the earths, and the perfect metallic oxides; and all the acids with two or three radicals, and those with simple radicals in the first place of oxygen, are, strictly speaking, combustible, that is, they unite at a certain temperature with oxygen gas, during which combination heat, and in some cases light also, are extricated.

The medical effects of acids are considerable, and vary according to their degree of concentration; the most active, when pure, or nearly so, are used externally as caustics and febrifuges, and as powerful stimulants in some cases of palsy; if largely diluted with water, they may be safely employed internally in fevers, inflammations, and hemorrhages, as refrigerants and astringents.

For the particular acids, see them under their specific names.


ACIDALIUS, Valens, in Biographia, an eminent grammarian and critic, was born at Wiltlock, in Brandeburgh, and after visiting several academies on the continent, fixed his residence at Breflaw. Being disappointed of employment, he became a Roman Catholic, and was chosen rector of a school at Niefla. Thuanus informs us, that he was a very clofe fludent, and that his nocturnal studies, which were unreasonably prolonged, whilst he was composing his conjectures on Plautus, occasioned a distemper that terminated in his death, on the 25th of May 1595, when he was just turned of 28. He wrote a Commentary on Quintus Curtius; Notes on Tacitus; on the twelve Panegyrics; besides speeches, letters, and poems. A small piece, printed in 1595, and intitled, Medices non effe homines, or that “women were not of the human species,” was falsely ascribed to him. He only accidentally found the MS. and printed it. It is said, that in order to appease the wrath of some ladies, who reproached him as the author, he declared his opinion, that the author was a judicious person, the ladies being certainly more of the species of angels than of men. M. Baillet, who admits him among his Enfants celebres, says, that his comment on Plautus was written when he was not more than fifteen or eighteen years of age, and that he composed several Latin poems about the same period.

ACIDALUS, the name of a fountain in Orchomenos, a city of Boetia, in which the Graces, who are sacred to Venus, bathed: hence the epithet Acidalata given to Venus. See Virgil, Aen. i. 1. v. 724.

ACIDAVA, in Ancient Geography, a town of Dacia, towards the country of the Jazgy.

ACIDIFIABLE BASE, ACIDIFICATION, in Chemistry. The general theory of the formation of acids has already been explained under the term. An acidifiable base or Radical is any sub stance, whether fixed or compound, that is capable of uniting without decomposition, with such a quantity of oxygen as thereby to become posseffed of acid properties. All acids agree with each other in containing oxygen, but differ from each other in their radicals; hence it is the acidifiable base that determines the species of acid. This term was unknown in chemistry previously to the discoveries of Lavoisier on the composition of acids, because those bodies that are now proved to be convertible into
into acids by combination with oxygen, were supposed by Stahl and his followers to be already acids united to phlogiston: thus sulphur, which according to the present theory is a chemical element, and capable, by combination with oxygen, of being converted into sulphuric acid, was, by the Stahlians, considered as a compound of sulphuric acid and phlogiston.

The object of the reformed chemical nomenclature is to denote, as much as possible, the composition of bodies in the names appropriated to them; thus sulphuric, carbonic, and phosphoric acids express the perfect saturation of their respective bases, sulphur, carbon, and phosphorus, with oxygen. This rule, however, has by no means been uniformly adhered to; and the young student in chemistry, reading of the benzoic, succinic, or oleic acids would on this account be led into an error if he supposed that benzoe, amber, or fat, were the acidible bases of the acids that bear their names. Almost all substances are capable of combining with oxygen, but it does not therefore follow that they are acidible bases; that the process of acidification may take place a large proportion of oxygen seems essentially necessary, otherwise the result is only an oxysulphuric, phosphoric, or carbonic acid. Hence oxydable substances may be divided into those which are capable only of a low state of oxidation, or proper oxydable bases; and into those capable of a further combination with oxygen, by which they acquire acid properties, or acidifiable bases. Acidification may be performed in various ways according to the temperature and the affinity of the base for oxygen. The two great refinements from which nature procures her oxygen for the composition of acids are water and atmospheric air, the former confining of oxygen and hydrogen, and the other of oxygen and carbon. The chemist employs principally oxygen gas and atmospheric air at a high temperature, as in the formation of carbonic and phosphoric acids by combustion of charcoal and phosphorus, or the nitric acid as in the formation of the sulphuric and oxalic acids. The acidifying processes of art are generally more rapid than those of nature.

ACIDITY, the quality which constitutes or denominates a body acid, or that sensation of sharpness and sourness which acids excite upon the organ of taste.

ACIDON, a river of Peloponnese, called also Acidas, which united with Jardanus, near Argos.

ACIDOTON, in Botany, a genus of the monocotyledonous class and order; the characters of which are, that it has male and female flowers on the same, or a different tree; the calyx of the male is a five-lobed perianthium, and the leaves are ovate-lanceolate, and reflex; it has no corolla: the flaminia are numerous filaments from 35 to 40, placed on a globular receptacle, the outer shorter, the inner longer and upright; the anthers are cordate-ovate, upright and small; the calyx of the female is a fix-leafed perianthium, the leaves linear-lanceolate and spreading; it has no corolla: the pistilium is a three-cornered germen; the stiglie short, acute, thick and trifid at the top; the stigmas are tomentose and reflex: the pericarpium is a three-grained, hispid, threecelled capsule; and the seeds are solitary and ovate. There is one species, viz. A. ureus, a native of Jamaica, described by Sloane, though he never saw the flower and fruit, which grows to the height of eight or nine feet. Miller's Dict. by Martyn. This, in Gmelin's edition of Linnaeus, is a genus of the polyandra monocotylidae class and order.

ACIDOTON, is also a species of Adelia.

ACIDULA, in Ancient Geography, a fountain of Italy, near Litternum, to the waters of which, probably impregnated with fixed air, or carboinic acid, Pliny ascribes a salutary effect, as an antidote to stone and gravel.

ACIDULÆ, Eaux acidules, Fr. a species of mineral waters, distinguished by their sparkling appearance when poured from one vessel into another, and by their brisk acidulous taste; they contain a considerable quantity of free carbonic acid to which these properties are owing.

ACIDULATED, a term denoting any thing blended with acid juices, in order to give it a coolness and briskness.

ACIDULOUS denotes a thing that is slightly acid: it is synonymous with the word sub-acid.

ACIDULUM, Acidule, Fr. a term used in the new chemical nomenclature, to express a genus of native compound salts, in which the alkaline base is superfluousated with acid, and which are therefore employed in various chemical procedures, and for economic purposes as acids. We are at present acquainted with two species, the tartaric acidulum, or acidulus tartrite of potash, and the oxalic acidulum, or acidulus oxalat of potash.

ACIDUMPINGUE, Caulifíum—Acidulé, Fr. Fruitur Germ.

In the year 1764, when the abilities of Macquer, Bergman, Black, and Scheele, had already discovered many important chemical facts, which were with difficulty explicable on the Stahlian theory, and when the rigorous method of demonstration fo honourable to the present age had not as yet been universally affected to, there appeared in Germany a volume of Essays on the subject of Lime, by Fred. Meyer, an apothecary of Obnaburg, announcing the discovery of a new chemical agent, the acidum pingue, with an extensive theory dependent upon it, and, in many respects, essentially contrary to the conclusions of Dr. Black, from his admirable experiments on the same subject. Several of Meyer's countrymen became the zealous advocates of his system, and it was soon taught publicly in many of the German schools. At length, in 1769, Jacobin published an able indication of Black, intitled Examen chemicum doctrine Meyeriana de acido pingue, et Blackiana de acido fuxo regalis calcis. Hindebom. This work brought out in the course of the following year a reply by Granz, and another by Fourche, both of them strenuously defending the doctrine of Meyer. It does not appear that any thing more was expressly written on either side, but by the accumulation of the splendid discoveries of Lavoisier, Priestley, &c. the theory of Meyer was silently overwhelmed, and the conclusions of Black unequivocally established. Nearly the same hypothesis was afterwards revived by Sage in the effects attributed by him to an imaginary principle, the igneus acid (acide tyne) but which has not been since recognized by any chemical writer.

The facts upon which Meyer's doctrine is founded are the following: Mild calcareous earth being kept at a full red heat for a certain length of time is converted into quicklime; this change, which at present is accounted for by the volatilization of its water and carboinic acids, was by Meyer supposed to be owing to the combination of the acidum pingue with the calcarous base, and the consequent degagement of its water; hence originated a caustic earthy salt soluble in water; if to this lime water, a mild alkali be added, a decomposition takes place, the acidum pingue unites by preference with the alkali, making it caustic, while the calcareous earth combines with a portion of water, becomes insoluble, and is precipitated in the state of milk caulk. So far the theory of Meyer was supported by facts which, however equivocal and imperfect, had at least force plausibility. But in his attempt to raise this causticum to the rank of an acid, and of a prime agent in chemical phenomena, he deviates into the wilder conjectures without the shadow of a fact in their support. The following are the chief
chief of the properties which he ascribes to it. It is a compound elastic fluid, fusible, analogous to sulphur, nearly approaching to the purest matter of fire or light, indecomposable, consisting of a fatty acid principle and fire, compressible, capable of penetrating all vessels when red-hot, and sufficiently heavy. It has an afflignant force, and combines by means of fire with calcareous earth and the alkalies, and with metals when in the state of calx: from its uniting with sulphur, oils, and calcareous earth, he infers, that the acid is united with something fat or oily, (hence its name acidum pingue) and this oil so farreadonly its properties as to prevent the acidity of its taste, &c. Hence it is evident, that the properties of this imaginary fusible are in part purely fictitious, and for the rest a mixture of discordant qualities ejected from those of the pure alkalies, oxygen, and carbonic acid.

Effais de Chymie fur la Chaux, par M. Drex, (translated from the original German of Meyer.) Encycloped. Meth. art. Acidum pingue.—Macquer’s Chemical Dict.—Lavoisier’s Elysias.

ACIDUM wtrichs vingum. See Sulphuric Ether.

ACILA, in Ancient Geography, a steple or mart town in Arabia Felix, on the Perilus gulph, from which, according to Pliny, (H. N. v. i. p. 338.) the Scenite Sabzi fell fail for India. This is a different place from Oeclos, or Oclia.

ACILISENE, a district of Armenia, situated between Mount Taurus and the Euphrates, where it bends its course southward towards Mesopotamia. Strabo, vol. ii. p. 799.

ACILIUS, GLABRO MARCUS, in Ancient History, a confoul of Rome, who distinguished himself by his military skill and bravery on several occasions, and particularly in the victory which he gained over Antocles the Great, king of Syria, at the battles of Thermopylae. He built the temple of Pity at Rome, in consequence of a vow which he made before this battle.

ACINA, in Ancient Geography, a town of Africa, mentioned by Pliny H. N. vol. i. p. 345.

ACINACEA, the name of a people inhabiting Baetia.

ACINACES, in Antiquity, a kind of cutlass or scimtar, in use among the Perians.

ACINACIFORM leaf. See leaf.

ACINARIA, in Botany, a name given by some to the marsh whortle-berries, or vaccinia palustris.

ACINAS, in Ancient Geography, a river of Asia, at the southern extremity of Colchis, which discharges itself into the Euxine sea, between the Bathy and the Thes. In

ACINUM, a city of Pannonia, the situation of which is not precisely known. Some suppose it to have been at or near Duda.

ACINI, in Botany, small grains or berries, growing in bunches, after the manner of grapes. The berries of the elder, privet, ivy, &c. are of this kind, and so called. Anatomists have called some glands of a similar formation, acini glandulose.

ACINIFORMIS Tunica, the same with tunicus vasa of the eye. It is also called acinosa tunica.

ACINIPPO, in Ancient Geography, a town of Butica, of which the ruins called Randa la Viega are to be seen near Arunada, in the kingdom of Granada.

ACINODENDRON, in Botany, the name given by Barman, in his Thebaurus, to a genus of plants, afterwards called Melastoma. It is also the trivial name of a species of this genus.

ACINOS, a wild or wild Basil. See Thymus.

ACINTIL, in Ornithology. See Quaciltilo.

ACINUS, in Botany, properly signifies the grape. It is also the name of the Staphyloma.

ACIOJA. See Acia.

ACIPENSER, in Ichthyology, a genus of fish of the order of Chondropterygii; the characters of which are, that the head is obtuse, that the mouth is under the head, refrangible, and without teeth; that the four curvii are below the front, and before the mouth; that the aperture of the gills is at the side; and that the body is elongated, and angulated with many sericles of scuta or scaly protruberances. There are five species, viz. A. Sturio, or Sturgeon; A. Rutherum, or Sterlet; A. Huso; A. Scypha; and A. Stellatus, or Koster.

ACIPHAS, in Ancient Geography, one of the four cities of Phocis, on the river Pindus.

ACITHYLLA, in Botany, a species of Laspeyrium.

ACIRIS, in Ancient Geography, a navigable river of Italy, not far from the city of Heraclea, mentioned by Strabo, vol. i. p. 405. now a rapid, irregular torrent, called Agri.

ACIS, in Entomology, a species of Papilio, with bicaudated wings, the lower part of the fore-wings being green, sprinkled with gold; the hinder golden, spotted with green and black; found in Surinam.

ACIS, in Geography, a town of France, in the department of l’Aube, on the river Aube. N. lat. 48° 25’. F. long. 4° 10’.

ACIS, in Mythology, a beautiful shepherd of Sicily, the son of Pannus and the nymph Simachis; who, being beloved by Galatea, incurred the rage of Polyphemus, and had his brains dashed out against a rock by this giant. He was afterwards changed by Galatea into a river of the same name. The Sicilian authors say, that Acis was the name of a king, that reigned in this part of the island in a very ancient period; and, to this purpose, they allege an inscription found near the river Acis, Acis Callio. Tie is said to have been slain in a fit of jealousy by Polyphemus, one of the giants of Ætna; and thus they trace the origin of the fable.

ACIS, a river of Sicily, celebrated by the poets, viz. Theocritus, (Idyll. i. v. 69) Ovid, (Falli, i. 6. v. 468) and Silius (l. xiv. v. 222), which flows from a cold spring at the foot of mount Ætna, and runs into the sea at the distance of about a mile from its source. From the rapidity of an arrow, with which it pursues its course between verdant banks, its name is derived. Bochart (Geog. Sac. i. c. 28. apud op. tom. i. p. 529. Ed. Villerm.) deduces it from the Syrian άκής, akês, to bathe, or to be sooty, its water is clear, and to cold as to be dangerous to those who drink it; and never freezes, though it possesses a degree of cold greater than that of ice. It is said to acquire a poisonous quality from the vitriol with which it is impregnated; though it was formerly celebrated for the sweetness and fulness of its waters; which, according to Theocritus, were always held sacred by the Sicilian shepherds.

"Quoque per Ætnas Acis petit equora fines, Et dulce grandem Nereidae perluit unda."

This river is now called Il Fiume Friddo, and Aci, Jaci or Chiaci, according to the different Sicilian dialects. Antonius calls it Accius. Acis is also the name of a hamlet at the mouth of the river. There are several places in this district that take their names from the unfortunate shepherd Acis; such are, Aci Aquilia, Aci Catello, Aci Terra, &c. Brydone's Tour, vol. i. p. 118.

ACISANTHERA, in Botany, a species of Rhexia.

ACITANI, in Ancient Geography, a people of Spain, supposed to be the name with the Lacetani of Phyn.

ACITANIS, in Ancient Geography, a small river of Sicily, now Berigis.

ACITLX,
ACITLI, in Ornithology, the common Mexican name for the *Columbus rutilus*, or great ruffled Grebe, common to Europe and America, and called by authors the *Lepus aquas*, or water hare.

ACKEN, in Geography, a bailiwick of Magdeburg, in Germany, to which belongs a town of the same name, situated on the Elbe. It formerly belonged to the dukes of Saxony, and was hence called *Aquae Saxoniensia*. The revenues of the six vicarages of this town are at present levied by the dean of the cathedral of Magdeburg; but the church was given in 1711, to the Calvinists.

ACKER Sound, lies north-east from the Naze of Norway, and north-west by west from the island of South Wixholm. Siller's Island is also west by north from ACKER four leagues; and behind is the small port of Grafwick.

ACKMETCID Gulf, is on the west side of the Crimean, and the sea through which ships pass to Prekop, and the north-west part of the Black Sea. Its west cape is N. lat. 41° 57, and E. long. 52° 20'.

ACKLIN's Key lies about 150 miles south-east from Long Island, or Yuma, one of the Bahamas islands, having Long Key twelve miles to the north-west; and on the south-east side a chain of rocks. N. lat. 22° 10'. W. long. 73° 30'.

ACKNOWLEDGMENT Money, a sum paid in some parts of England by tenants on the death of their landlords, as an acknowledgment of their new lords.

ACKWORTH, a small village near Pontefract, in the county of York, which deferves mention on account of the benevolent institution supported in it for the education of the children of the Quakers. The original projector of this institution was Dr. Fothergill, who promoted a subscription for purchasing, improving, and furnishing an appropriate building, and an estate of eighty acres of land; and who, by his will, endowed it with a liberal bequest. This institution accommodates more than 300 children of both sexes under the same roof, who are furnished with all the necessary conveniences and comforts of life, properly clothed, and educated in every branch of knowledge, adapted to the stations in which they may be placed. It is conducted by a number of chosen guardians of ability, and of exemplary character, with a degree of order and decorum, which affords pleasure to persons of every description who occasionally visit it. The children are taught habits of regularity, of decency, and of respectful subordination to their superiors, of forbearance and affection to one another, and of reverence to their maker; and they are accustomcd to that kind of silence and recollection, which was practised in some of the ancient schools of philosophy, and which gives a peculiar and distinguishing character to the members of this society in the maturity of life.

ACLIDES, in the Roman military art, a kind of missile weapon, having a thong fixed to it, by which, after calling it out of the hand, it might be drawn back again. Servius describes the aclide as full of spikes, or elmines. As it was formed with spikes, it would injure both where it struck, and when it was withdrawn. Each warrior seems to have been furnished with two. V. C. Eutym. Aquin. lex. Milt. t. b p. 14. Pitie. Lex. Ant. t. b p. 17.

ACLowa, in Botany, the name of a plant common in Guinea, and used by the natives to cure the itch. They rub it on the body, as we do our nightsu. Petiver accounts it a species of coloda, and has named it the Guinea scorpioide coloda, with leaves like the gum tragacantha shrub. Phil. Trans. No. 268. abr. v. iv. p. 2. p. 322.

ACME, the height or top of any thing. The word is Greek, signifies point, and is more specifically used to denote the height, or utmost valence of a distemper.

Accordingly some institution-writers have divided diseases into four sorts or periods: 1. acute, the beginning or first attack; 2. smalls, the growth; 3. acute the height; and 4. paracme, which is the declension of the distemper.

ACMEILLA, or *Amamilla*, in Botany, a plant which grows in the island of Ceylon and Ternate, of which there are three species noted by botanists; two of which were formerly referred to the genus *Vermissa*, in the Linnean system. It is commended in naphhatic disorders, but very rarely used. It is the *Spiranthus Amellia* with ovated, serrated leaves, a straight stem, and radiating flowers. It became known in Europe by the letters of Horton, addressed to the Royal Society in 1701. Phil. Trans. vol. xxii. p. 760.

ACMODE, in Ancient Geography, seven islands in the British sea, supposed by Homer to be in Ilium, but by others, with greater probability, those of Helland and Shetland near the Orkneys, on the coast of Scotland. Phyn. N. v. i. p. 223.

ACMON, in Ancient History, the name of one of the *Dactyli Idris* according to Strabo, vol. ii. p. 726. Bryant says, (Mythology, vol. i. p. 515) that Acmon was a Cyclopian deity, under which title he was worshippers in Phrygia, whence the name of Acmonia. He was also revered by the Amazonians, and there was a sacred grove upon the Thermodon called aecomnion, and held in great repute. It is represented by Callimachus (Hyin. in Dian. v. 146.) as the tutelary god of Titys, an ancient city of Greece, whose towers are said to have been built by the Cyclopiana.

ACMONIA, or in Peutinger's map *Agmonia*, in Ancient Geography, a town of Phrygia Major, now in ruins. Cicero, pro Flacco, cap. 17, calls the inhabitants *Aemones. der*, and the city *Civitas Aemonesia*. There are many medals of this city in gold, bronze, and silver. There was also a city of the same name, according to Peutinger, in Illyria, upon the Danube, near the capital Sarmitz, which was the position of the Roman colony, called *Uphia Traiana*.

ACNIFA, formed of a priv., and *xvista, a nettle, Virginian hemp*, in Botany, a genus of the *dioecia* order, and *pantendria*, clas of plants, of the natural order of *scabioide and aristiques* of Jussieu, the characters of which are as follow: the calyx of the male is a five-leaved perianthium, and the leaflets are ovate, concave, acute, and membranaceous on the edge; it has no corolla; and the flamina are five, capillary, very short filaments; and the anthers are versatile, bilocular, and forked each way; the calyx of the female is a many-leaved, linear, deciduous involucre; the perianthium is two-leaved, linear, very small and permanent; it has no corolla; the pistillum has a superior, ovate, German; the stylos are five, long, reflex, and pubescent; the figmas are simples; the pericarpium is an ovate, compressed, many-angled fruit, rowed, and covered with the succulent calyx; the seed is solitary, round and compressed. There is one species, viz. *A. cannabina*, which is a native of Virginia, and some other parts of America, but seldom cultivated in Europe. It has little beauty, and is applied to no use. Martyn's Miller. In the Linnean system by Gmelin, it is a genus of the *pantendria perdagnostica* clas and order.

ACNUA, in Roman Antiquity, a measure of land about the quarter of an English acre.

ACO, in Geography, a town of Perin in S. America, in the jurisdiction of Guanaco. It is also a river of Africa, that rises in the mountains of Abyssinia, runs in a south-east direction, and discharges itself into the Indian Ocean.

ACO, in Ichthyology, a name given to a fish found in the Mediterranean, called also *agro, farcasbus, and faracibus.*

ACOEMETI, or *ACOMEMI* formed of a priv., and
ACOL, a town placed by Prolem in Media, on the borders of the Hircanian sea.

ACOL, in Ancient Geography, a town placed by Prolem in Media, on the borders of the Hircanian sea.

ACOL, in Geography, a river of France, which runs into the Loire, two leagues above Nevers.

ACOLCHICHI, in Oracology, the Mexican name of a bird described by Nieremberg under the name of the Protophenius Itharum. It is the Oriolus planctus of Linnaeus. The acolati of Seba is the Oriolus Novus Hispaniae of Gmelin, the Euterus Mexicanus of Brillson, and the Oriental Oriole of Latham. Its specific characters are, that it is yellow: the head, throat, wing-quills, and tail are black; the greater quills of the wings are yellow at the tip, and the lesser quills wholly black. This bird has a long yellow bill; and the tail and wings are ornamented with small feathers of a golden colour, which have a fine effect on the dark ground. Seba reckons it an American bird; and Gmelin refers it to New Spain.

ACOLHUCAN, in Geography, one of the three imperial cities of the ancient kingdom of Mexico.

ACOLIN, a river of France, which runs into the Loire two leagues below Decize.

ACOLIN, in Ornithology, the name of a bird of the partridge kind, common in the Spanish West Indies. It is no larger than a thrush; its legs and feet are of a pale greenish colour, and its toes very long; its beak is yellow, and somewhat long; its head small; its breast and belly are white; its sides are spotted with brown, and its back and tail of a dull yellow brown; its tail is very short, and both that and the back have some black spots, and some narrow streaks of white. It frequents the sides of lakes, and is suppos'd to feed on flies, worms, and other insects, which are found about watery places. It is a tolerably well-tailed bird.

ACOLUTHI, or AColythi, in Antiquity, a term applied to those persons as were ready and immoveable, in their resolutions.

The word Acolythos is compounded of the privative α; and κυλοθς, ς; way; and implies their stiff persisting in their way or course.

For this reason, the Stoics were called acolythi; because nothing could induce them to abandon their principles or alter their purposes.

Among the Ecclesiastical Writers, the term acolythos, or acolythis, is peculiarly applied to those young people, who in the primitive times aspired to the ministery; and for that purpose, continually attended the bishops; which solicitude occasioned their being distinguished by this appellation.

In the Roman Church, acolythi were of longer continuance; but their functions were different from those of their first institution. They were such as had only received the first of the four lesser orders, whose business was to light the tapers, carry the candelabres, the incense-pot, and preserve the wine and water.

At Rome there were three kinds of acolythi: viz. pilikia; who waited on the pope; factionii, who served in churches; and regiuntii, who, together with the deacon, officiated in other parts of the city.

ACOLUM, or acolythus, was also a title in the Grecian empire given to the captain or commander of the Varang, a body of guards appointed for the security of the emperor's palace.

ACOLUMThUS, Andrew, in Biography, was an arch-deacon, and prolific of the Oriental languages at Breflaw, his native city, and member of the academy of Berlin. He published, in 1685, a Treatise De Aquo Amari, in 4to. At Leipsic he published, in 1686, a Latin translation of the Armenian version of the Prophecy of Obadiah. He died at Breflaw in 1704.

ACOLUMTHIA, in the Greek church, denotes the office, or order of divine service.

The name is also given to the prayers, ceremonies, hymns, and the like, whereof the Greek service is composed.

ACOMA, and ACOMACH, in Geography. See ACOMA and ACOMACH.

ACOMAS, in History. See HOMALIUM.

ACOMINATUS, NICETAS, in Biography, secretary to Alexius Comnenus, and to Iacques Angelus, who wrote a history of the death of the former in 1118, where Zonaras ended his, to the year 1203, which is much approved.

ACON, an instrument used in the ancient exercises, like the slings.

Acon gave name to an ancient order of knighthood, who were afterwards united to the knights Hospitallers.

ACONE, in Ancient Geography, a small town of Bithynia, near Heraclia.

ACONCAGUA, in Geography, a village or town of Chili, in S. America, which gives denomination to a fertile province at the foot of the Cordilliers, situated on a river of the same name, that discharges itself into the pacific ocean. N. lat. 33° W. long. 75° 36'.

ACONCROBA, in Botany, a name given by the natives of Guiana to a plant, growing wild with them, and in great esteem for its virtues in the small pox. They give an infusion of it in wine. The leaves of this plant are opaque, and as full as those of the phileria; they grow in pairs, and stand on short foot stalks; they are small at each end and long in the middle; and the largest of them are about three inches in length, and an inch and a quarter in breadth in the middle. They somewhat resemble thistle of our bay. They are of a dullish colour on the upper side, and of a pale green underneath.

ACONE, in the Natural History of the ancients, the name of a stone used as a whetstone, and for several other purposes; but more usually known among the Romans by the name cotitula. It signifies also a mortar for the purposes of levigation.

ACONITE, in Botany. See ACONITUM.

ACONITE, Winter. See HELLEBORUS.

ACONITES, in Ancient Geography, a people placed by Strabo, (tom. i. p. 344) in the mountains of the island of Sardinia.

ACONITI,
ACONITI, **aconitum**, is an appellation given to some of the ancient *athletes*, but differently interpreted. Mercury underlines it of those who only anointed their bodies with oil, but did not smear themselves over with dust, as was the usual practice. M. Barett will have it to signify those who conquered easily without dust, q. d. *aconitum*, *aphani*, with little trouble.

**ACONITON** signifies not plaited, and is a name given to veifels not lined within.

**ACONITUM**, *aconite, Wolf’s-bane, or Monk’s-hood in Botany*, a genus of plants of the *Ranunculaceae* order and *polyandria* clas, pertaining to the natural order of *multiflora*. Some have derived its name from *Aconitum*, a city of Bithynia, where it grew in great abundance. Pliny ascribes its etymology to *Aconos*, a whiffetone. But the most probable origin of the appellation is *aconiti*, *without dust*; because this plant grows on rocks deficient of soil, agreeably to the description of Ovid:

"Quo quia nefacenitur *dana* vivacia caute,
\[Aconites Aconita vocant.\]"

The characters of this genus are, that it has no calyx; the corolla consists of five unequal petals, opposite in pairs; the highest being helmet-tubed, inverted and obsolete; the two lateral broad, roundish, opposite and converging; and the two lower oblong, and bending downwards: the nectaries are two, concealed under the first petal, filiform, nodding, with mouth oblique, and tail recurved, fitting on long budulate peduncles; in the same circle with the nectaries there are five little, very short, coloured feales: the filaments are budulate filaments, very small, broader at the base, inclining towards the frint petal; the anthers are erect and small; the pistillum has three (five) oblong germs, ending in filyles the length of the flofima; the ligmas are simple and reflex; the periancenum has as many capsules as the filyles, ovate-budulate, straight, one-valved, gaping inward: the seeds are many, angular and wrinkled. The species, enumerated and defined by Prof. Martyn in his edition of Miller’s Dictionary, are as follow: 1. *A. hypochondrium*, great yellow monk’s-hood, or wolf’s-bane, of which there are two varieties, viz. that of Linnaeus with a blufh ash-coloured flower, and the *aconitum allittum* of Miller. The common fort grows upwards of three feet high, but this, in gardens, is above four feet; its leaves are also broader and smooth, and the spikes of the flowers are longer. They both flower about the middle of June, and in a moderate season continue to blow till Auguft. In Sweden it is reckoned among the earliest flowering flowers. The mountains of Sweden, Lapland, Switzerland, Germany, Austria, Carniola, Italy and Siberia produce it in a wild state; and it was cultivated in this country by Gerard in 1596. A decoction, or powder of the root is used for destroying flies and other insects; but it is eaten in a province of Sweden without injury. It is milder than some of the other species, and eaten by goats and hares. The ancients believed that it was fatal to those who slept under it; and they dipped their venomous arrows in the juice of it. See Smith’s Linnae. Flor. Lappon. p. 152. 2. *A. japonicum*, or Japanese monk’s-hood, is a native of Japan, where it is called *Soo Ljoo*. 3. *A. napellus*, common monk’s-hood or wolf’s-bane, is found wild in Sweden, Switzerland, France, Germany, Austria, Carniola, Italy, Siberia, and Virginia; and was cultivated here in 1596 by Gerard. It blows in August, and would merit a place in every garden, if it were not for its noxious quality, which renders it dangerous to children and ignorant persons. There are two or three varieties with white, rofe-coloured, and variegated corollas. The forts which have blue flowers are more powerful than those with yellow or white flowers. The variety called by Miller *pyramidale* is the most common in English gardens, being preferred on account of the appearance of its long spikes of blue flowers, which are above two feet long. The plant rises to the height of near four feet, is hardy, and will grow in any soil or situation, and as it multiplies greatly by its roots, it has been admitted into most gardens and plantations of shrubs. It flowers in May and June; and the seeds ripen in September. 4. *A. pyreicium*, Pyrenean or fennel-leaved monk’s-hood, grows wild on the Pyrenees, and also in Tartary and Siberia, and was cultivated with us in 1739 by Mr. Miller. It grows to the height of about four feet, and the spike nodas before the time of flowering, which in our gardens is July. This species may be admitted among shrubs, to which children have no access. The four preceding species of *aconite* have three capsules, the following have five. 5. *A. authora*, falutory monk’s-hood, as it has been erroneously called, has a root confiding of from two to four angular, fleshy, bulbs, and a flem which rises from a foot to 18 inches in height. The flowers, which continue in beauty from the middle of Auguft to the middle of September, though not fo large as some of the other farts are of a sulphur colour, and make an agreeable appearance in the borders of the flower garden. This species grows naturally in the Pyrenees, the Alps, Austria, Siberia, &c. and was cultivated here in 1596 by Gerard. There is a variety of this with a white flower. 6. *A. variegatum*, variegated or small blue monk’s-hood, is a native of Italy and Bohemia, and was cultivated here in 1752 by Mr. Miller. It flowers at the end of June, and seldom grows to a greater height than two feet, with spikes of flowers much shorter than those of the first fort: the corollas change from variegated to plain. 7. *A. album*, white wolf’s-bane, was found by Tournefort in the Levant, and first rafed in the royal garden of Paris. Mr. Miller cultivated it here in 1739, and fays, that he has seen it upwards of fix feet high; and he characterizes it by its tall flem, palmate leaves, and large white flower. 8. *A. cammarum*, purple monk’s-hood, has flowers of a paler blue, a much longer helmet, and a shorter raceme than the *A. napellus*. Its stem is also higher, riling even to fix feet. This species is found wild in Switzerland, Austria, Storia, Piedmont, &c. and was cultivated in 1748 by Mr. Miller. Haller found it with a white flower, and others have observed it in Switzerland with flowers of a pale blue, variegated with white. The variety named by Mr. Miller *A. alpinus*, will grow in good ground to the height of five feet, with large flowers of a deep blue colour. 9. *A. unicinatum*, American monk’s-hood, is a native of Pennsylvania, with leaves approaching to those of the third fort, and blue flowers referring them of the leaf. It was cultivated in 1775, by Mr. James Gordon. In the late edition of Linnaeus by Gmelin, this genus comprehends 14 species; the five following being added to those above recited: viz. *vulgaris, fepientriolus, turritum, rosinatnum*, and *cornutum*. 

***Cultivation.*** All the forts of monk’s-hood are hardy perennials, require little attention, and as they bear handfome spikes of flowers, are desirable plants for shrubberies and wildernes quarters, where they are guarded from the accefs of those who are unapprehended of their pernicious quantities. They are propagated by seeds, sown in autumn, in a shady situation. The ground should be kept clean from weeds, and the plants should be watered in dry weather, till they are fit for being transplanted into shady borders, at the distance of 14 inches. If they are watered till they have taken root, they will require no other care, besides being kept free from weeds till the following autumn, when they
may be removed to the places where they are to remain. The italks should be cut down in autumn, after they have done flowering. The common monk’s-hood will grow under the shade of trees, and incafe by means of its creeping roots. The other forts may be propagated in the same way; but they will not thrive under the drip of trees, though they delight in shade.

Qualities. Most of the species of aconite have been deemed poifonous. The ancients were fo surprized at their pernicious effects, that they were afraid to touch the plant; and hence sprung many superstitions precautions about the manner of gathering them. Theophratus relates that there was a mode of preparing the aconite in his days, fo that it should only deftroy at the end of one or two years. But some have questioned whether the aconite of Theophratus, Dioscorides, Pliny, and other ancient writers be the fame with ours, or should be referred to the genus Ranunculus. Vid. Reinhold, Diff. § 1. It is confidently affirmed, that the huntsmen on the Alps, who hunt the wolves and other wild animals, dip their arrows into the juice of these plants, which renders the wounds occasioned by them mortal. A decoction of the roots has been used to kill hogs; and the powder digifuged in bread or some other palatable vehicle has been employed to deftroy rats and mice. The A. nptellus, or common monk’s-hood has been long known as one of the most virulent of all vegetable poifons. Linneus fays, that it is fatal to fwine and goats, but does no injury to horses that eat it dry. He also informs us from the Stockholm acts, that an ignorant furgeon died in con-quence of taking the leaf of this plant, which he preferred to a patient. The efflua of the herb in full flower have pro-duced swooning fits and a temporary lipo of fhight. The leaves and fhoots of this plant, ufed as falad instead of ce-bery, have proved fatal in feveral infances. But the mofl powerful part of the plant is the root. Matthiolus relates that it was given by way of experiment to four condemned criminals, two at Rome in 1724, and two at Prague in 1751, two of whom foon died, and the other two, with great difficulty, were recovered. The juice applied to the wound of a finger, not only produced pain in the arm and hand, but cardia-gia, anxiety, feafe of suffocation, fyncope, &c. and the wounded part phaphacelated before it came to fuppuration. Dodonzus fays, that five perfons at Anwerp died in conquence of eating it by mistake. The effects of this plant are convuptions, giddines, infancy, violent evacuations, both upwards and downwards, faint-ings, cold sweat, and even death itself. Nevertheless it has been ufed for medicinal purpofes. The Indians are faid to ufe aconite, correfted in cow’s urine, with good fucces-fes againft fervers. There is one species of it which has been deemed an antidote to thofe that are poifonous, called anthora, and thofe that are poifonous are called ibora. The tale of the root of the species denominated anthora, is sweet, with a mixture of bitterness and acrimony, and the fmak is pleafant. It purges violently when fresh, but lofes its qua-litics when dried. This is poifonous as well as the others, though in a fighter degree, and is difufed in the prefent practice. The firit perfon who ventured to introduce the common monk’s-hood into medicine was Dr. Storck; though it has been fuppofed by Haller and Bergius from the tale and figure of the plant which he ufed, that it was not the nptellus but the A. cammarum, which much resembles it. But others have fince maintained, that Storck’s plant was the A. napellus. He faw that the extract given to the quantity of 10, 20, and even 30 grains, excited a sweat without inconvenience, and by perfilling in the use of it, great relief was obtaimed in fixed rheumatic and arthritic pains, fihrous glandular tumours, veneral nodes, an-chemylofes, anauropifs, and other fimilar complaints. Other practitioners, after the publication of Storck’s Extraits in 1762, have experienced the fame good effects in fome de-grade, and the Edinburgh college has received the extract as an officinal. In this, as in all the other medicines of fufpi-cious and dangerous properties, it is most expedient to be-gin with very small doses, and incafe them as they can be borne. Storck recommends two grains of the extract to be reduced into a powder, with two grains of fugar, and to begin with 10 grains of this powder two or three times a day. The extract is often given from one grain to ten for a dose; and some have considerably increafed the quantity. Instead of the extract a tincture has been made of the dried leav, macerated in fix times their weight of spirits of wine, and 40 drops given for a dose. Martin’s Miller’s Dict. Lewis’s Med. 1784. Woodville’s Med. Bot. vol. i. p. 19. Murray’s Appar. Med. vol. iii. p. 6, &c.

ACONTIA, in Ancient Geography, a town of Spain, which Strabo (tom. ii. p. 228.) places near the Durius, and calls a city of the Vaccei.

ACONTIAS, a name ufed, by fome authors, for a fort of cornet, or meteor, whose head appears round or ob-long, and its tail very long and fnder, refembling a ja-velin.

It takes its denomination from a ferpent thus called, frequent in Calabria and Sicily; where it is also named fuctone (from figilla, an arrow) by reafon of its flying at paffengers, &c. Soon after, in order to wound the fcene to a tree, to spring thence with the greater violence. For the like reafon the Greeks call it aconitas, of woxow, a dart, or arrow.

It differs from the xiphias, in that it is longer, and more like a dart; and the other is shorter and broader in the middle.

ACONTIAS, in Zoology, the name of the Anguis juculas, a species of ferpent, called also JACULUM, or the dart-fnake, from its manner of vibrating its body in the manner of a dart. Bellonius found one of these in the illand of Rhodes, which he defcribed in this manner: it is about three hands-breadth long, and the thicknes of one’s little finger; its colour is a milky grey on the back, variegated with fmall black spots, like fo many eyes; and on the belly it is perfectly white; the neck is wholly black, and from that two milk-white creams run all the way along the back to the tail; the black spots also are each surrounded with a fmall circle of white. It is found in Egypt and Lybia, and in the illands of the Mediterranean. It is also called cornecras and cornecbrus. Ray.

ACONTISMA, in Ancient Geography, a city of Mace-donia, between the Strymon and Nefts.

ACONTIUM, in Ancient Writers, a kind of Grecian dart or javelin, somewhat refembling the Roman pilum.

ACONTIUM, or ACONZIO, JAMES, in Biography, a cele-brated philofopher, civilian, and divine, born at Trent in the 16th century. He embraced the Protestant religion, and was favourably received in England by queen Eliza-beth, who granted him a penfion as an engineer, which he repectfully acknowledges in the dedication of his well-known work, “The Stratagem of Satan.” This treatife was first printed at Basle in 1565; and the author died in England. Another edition of it was published in the fame city by James Grafferus in 1610; at Amsterdam in 1674, and a French translation was published in 1616, and reprint-ed at Delis in 1624; in the above edition is inserted Acon-tius’s letter to Wollius, “De ratione endorum librum,” containing excellent advice to authors. He wrote also a treatife
treatise on method, entitled "De Methodo, sive de Réétia naturali genetorum tradendarumque artium et scientiarum ratione," which was published at Utrecht in 1648, and infected in a collection of dictations, "De Studioribus amicis," printed at Utrecht in 1648; an Italian work on fortifying cities, translated by himself into Latin, but never published; and a treatise of Logic, which he did not live to finish. His religious principles differed from those of Calvin; and he was an avowed friend to toleration. He has been charged with scepticism in theology, and referred by Isaac Juynius, minister of Delft, to the same class with Socinians and the Remonstrants, who represents him as a person delirious in reducing all facts into one, and including them in the same ark, as Noah preferred all animals in his bow, though they lived on different food. Arminius says of him, "Acostius eicit divinum prudentiae ac moderationis lumen," and Amelius gives him this character. "Idem Acostius eicit doctrinam, qui semetanm ecclesiae Anglicanae calorem atit ore celesti solvit sedulo." Gen. Dict. Biog. Dict.

ACONTIUM, in Ancient Geography, a city of Peloponnesus, in Arcadia, which derived its name, according to Pausanias, from Acontius, the son of Lycaon. There was another town of the same name in the island of Euboea.

ACOINTUS Mon, a mountain of Boeotia, in Greece, in which was built the town of Orchomenes. Strabo, t. i. p. 637.

ACOOTAN Island, in Geography, lies north-east from the point of Onemak, or the south-west point of the continent of America; and between there is a channel.

ACOPA, in Botany, a name given by Dioscorides, and some other authors, to the Menaethes trifolata, or other plants.

ACOPA, derived from a privative, and other circumflexions, in Medicine, is also used to denote remedies against the ill consequences proceeding from latitude, occasioned by too violent labour, exercise, or the like; such as tensions, tumors, pains in the bones, &c. some being of a warm, and others of a mollifying nature. But the title is improperly applied to medicines, as none are adapted to this purpose, except by a general quality. Cullen's Mat. Med. vol. i. p. 162.

ACOPIS, or Acopa, a suffulcance classed by Pliny among the genus of which he gives the following account. Acopis resembles Natron, is porous, and spars with golden drops. Oil which has been boiled upon this, is used as an ointment to prevent the effect of fatigue. Pliny, Nat. Hist. xxxvii. 54.

ACOPIS, a plant mentioned by Pliny, said to be the same with the Acopis of Dioscorides, which Gerard says is the bean-trefoil; it signifies also Laburnum.

ACOR signifies lours, or acromy.

ACORACA, in Ancient Geography, a town of Chalcybitis, a prefecture of Syria.

ACORDINA denotes Indian tattle.

ACORIS, a small town of Egypt, in the nome of Cynopolis, in the province of Hectanomis.

ACORN, in Natural History and Agriculture, denotes the fruit of trees of the oak kind.

The acorn, according to Dr. Grew, is the nut of an oak, with this only difference, that besides the cup it stands in, it has only a leathern or parchment cover, instead of a shell. And hence it is, that whereas the kernel of a nut is sweet, that of an acorn is of a very rough and bitter taste; the aulcine parts of the sap, which in a nut are dried off into the shell, being here imbibed by the kernel itself. Writers on huskery give directions concerning feminities or nurseries of acorns, and the method of propagating, by sowing or planting them. For timber, those acorns are to be chosen as seed, which are most solid and heavy, and not those which are the largest. See Oak.

In the Phil. Trans. vol. lxvii. p. 75, we have a curious and important memoir by John Ellis, Esq., containing a method of preferring acorns in bees-wax for a whole year, in a flat fit for vegetation, by which other seeds may also be preferred; and such as are valuable may be brought from the East Indies, for the purpose of planting them in other countries. See Seed.

Acorns were the food of the last ages; but when corn was cultivated, acorns were neglected. They are of little use with us, except for fattening hogs and other cattle, and pigeons. The hogs that are fattened by them will be subject to conflux, and the disease called the garget, unless they are given sparingly, and mixed with some laxative substances; and during the use of them, the hogs should be allowed to run at large: for if they are confined to the flye, they will not grow fat with this kind of food. Among the Spaniards, the acorn, or Elan Inches, is said to have long remained a delicacy, and to have been served up in the form of a defect. In dearths, acorns have been sometimes dried, ground into meal, and baked as bread. Bartholin relates, that they are used in Norway for this purpose. The inhabitants of Chio held out a long siege, without any other food; and in 3 years of scarcity in France, A. D. 1709, they recourse to this food. But they are said to be hard of digestion, and to occasion head-aches, vomiting, and colics. In Smoland, however, many influences occur, in which they have supplied a salutary and nutritious food. With this view they are previously boiled in water and separated from their husks, and then dried and ground; and the powder is mixed with about one half or one third part of corn-flour. A decoction of acorns is reputed good against dysenteries and colics; and a pectoral of them is said to be useful in immoderate fluxes of the menses. Some have recommended the powder of acorns in intermittent fevers; and in Brundwick they mix it with warm ale, and administer it for producing a sweat in cafes of the erysipelas. Acorns roasted and bruised have restrained a virulent diarrhœa. For other medical ues to which they have been applied, see Murray's Appar. Medic. vol. i. p. 100.

From some late reports of the Academy of Sciences at Peterburgh, we learn that acorns are the best substitute to coffee that has been hitherto known. To communicate to them the only properties of coffee, the following process is recommended. When the acorns have been toasted brown, add fresh butter in small pieces to them, while hot in the hulks, and stir them with care, or cover the hulks and shake it that the whole may be well mixed. The acorns of the holm oak are formed at Venice into cups, about 1½ inch in diameter, and somewhat kis in depth. They are used for drizzling leather, and, instead of walls, for dyeing woolen cloths black.

Acorn, in Sea-language, denotes a little ornamental piece of wood in the shape of a cone fixed on the top of the spindle on the main head, above the vane, to keep it from coming off the spindle in a whirlwind, or when the ship leans much upon one side under sail. See Lepas.

ACORUS, derived from Acorum, the pupil, because it was esteemed good for disorders of the eye. Calamus Aromaticus, Sweet Flag, or Sweet Ruffles, in Botany, a genus of the monography order, and Alexandria chals of plants, and belonging to the natural order of piprites. The characters are that the calyx is a cylindric,imple flap, covered with florets, without flatus or perianthum; the corolla is composed of six petals, obtuse, concave, hoag, thicker at the top,
The root is an ingredient in the mithridate and tonics of the London pharmacopoeia, and in the aromatic and rosmarinic tinctures, and compound arum powder, of that of Edinburgh. The Turks casually it, and regard it as a prefervative against contagion. It is also said that it has cured agues, when the Peruvian bark has failed; and it has been recommended in vertigo, proceeding from a vitiated flomach. Some have pretended that it is efficacious in scorbute and hemorrhagic complaint, to which little credit will be given, and much left to its alexipharmac power. The preparations of it, enumerated by Murray, are a dry confection of the roots, a distilled water and oil, a spirituous and aqueous extract, and the chlorknax Matthiaii, and clorix avisii Mynfichiis. The leaves have a sweet fragrant smell, resembling that of the roots, but weaker. No cattle whatever will eat any part of the plant. Martyr's Miller. Lewis's Mat. Med. —Woodville's Med. Bot. vol. iii. p. 473. Murray's App. Med. vol. p. 19.

ACORUS, or BLUE CORAL, in Natural History. The true accrus of this kind is very scarce: some of it, however, is found on the coasts of Africa, particularly from Rio de Janeiro to the river of the Camarones. This coral is part of the merchantize which the Dutch trade with for the Camarones; that of the kingdom of Benin is much esteemed. It grows in form of a tree on a rocky bottom. Acorus is also a name for the greater galangal root.

ACORUS Adulcerinae, in the Materia Medica, the name of the root of the iris latu polystiri, or common yellow water-flag-flower.

ACOSTA, GABRIEL, in Biography, a canon and professor of theology at Coimbra, who died in 1616, and whose large Latin commentary on part of the old testament was printed in fol. in 1641. Lugd. Bat.

ACOSTA, JOSEPH, a celebrated Spanish author, born at Medina del Campo, about the year 1540. He was a missionary and provincial of the Jesuits in Peru, and died at Salamanca in 1600. Besides his "Natural and moral history of the Weft Indies," first printed in Spanish in 1592, and printed in French in 1602: he also wrote a treatise "De Procuranda Indorum salute," 8vo. Salam. 1595. "De Chirillo Revelato," 4to. Rom. 1599, and "De vera Scriptura," or precepts of life ratione, in the commentators of Menochius, &c. The general council of Lima is also adhered to some parts of his authority. Acosta, says Dr. Robertson, (Hist. Amer. vol. ii. p. 450) it is the first philosopher who endeavoured to account for the different degrees of heat in the old and new Continents, by the agency of the winds which blow in each.

ACOSTA, URIEL, was born at Oporto near the close of the 16th century. Having been educated in the Romish religion, though descended from one of those Jewish families which had submitted, as it were by constraint, to Christian baptism; he continued in the profession of it till the age of 25 years. His mind, however, had been perplexed by doubts previously to this period, in which he became treasurer in a collegiate church. At this time he directed his attention to the books of Moses and the Prophets, and the result was a conviction, that Judaism was the true religion. Fearing openly to profess it during his continuance in Portugal, he determined to resign his place, and embarked for Amsterdam with his mother and brothers, whom he had instructed in the principles of the Jewish faith. In this new situation they became members of the synagogue, and were circumcised according to the Jewish custom; and he changed his name of Gabriel for that of Uriel. He soon perceived that the Jews did not conform, either in

Vol. I.
their rites or morals, to the law of Moses; and disapproving of their conduct, he avowed his sentiments, and incurred the resentment of the chiefs of the synagogue. By them he was excommunicated and forbidden to hold any intercourse even with his own brothers. In these circumstances he wrote a book in his own justification; in which he endeavours to shew that the rites and traditions of the Pharisees are contrary to the writings of Moses: and he was soon led to adopt the opinion of the Sadducees, from a persuasion that the functions of the Jewish law related merely to the present life.

Acosta was reputed an atheist, and became an object of general odium and persecution. With the concurrence of the magistrates of Amsterdam he was thrown into prison; all the copies of his work were seized, and he was fined 300 guineas. His scepticism increased, and he proceeded to think that the Mosaic law was a political invention. With these ideas he boldly determined to sacrifice his conscience to this interest, and returned to the Jewish church after having been 15 years excommunicated, recanted what he had written, and subscribed what was enjoined. Accused by his nephew of not conforming to the laws of Moses in his private conduct, he found found that the unaccommodating defertion of principles which were his own availed; he was summoned before the grand council of the synagogue, and again expelled from their communion. After living in wretchedness for seven years, he declared his purpose of submitting to the sentence of the synagogue; and contrary to the expectations which he had been encouraged to entertain, he underwent a very severe penance. After making a public recantation, and a very humiliating acknowledgment of his offence, he was flung to the wait, and received 39 lashes with a whip. He was then abdufed from the excommunication, and laying himself down at the door of the synagogue, all who came out walked over him. This account is extracted from his treatise, intituled "Exemplar humanæ vitæ," published and refuted by Limborch, in his "Amica Catioium cum eruditissimo Judæorum de veritate religionis christianæ." This treatise he is supposed to have composed a few days before his death. Having failed in his attempt to kill his principal enemy, he put an end to his own life with a pistol in 1647, according to some, but as others say in 1640. Such was the termination of a life disgraced, not by the change of sentiments, in consequence of his conversion and conviction, but by a want of integrity in conduct, and by a mean and dastardly avowal, for purposes of self and interest, of principles which he did not believe.

Gen. Dict.

ACOSTAN, in Geography, a mountainous island in the North Sea, between Asia and America, observed by Captain Cook.

ACOTYLEDONES, in Botany, denote seeds without lobes, and of course when they vegetate, they produce no fernial leaves.

ACOUEZ, in Geography, the name of an Indian nation in Canada.

ACOUS, the principal, though small, town in the valley of Atpe and country of Bear in France. Near this place are several cold springs, particularly those of Ecolat. N. lat. 43° 5′. E. long. 0° 50′.

ACOUSMATICI, from acous, to hear, an appellation given to such among the disciples of Pythagoras, as were left under the probation of five years. They are also called by Latin writers acouschici. The acousmatici stood opposed to the mathematici, who were initiated into the secrets of science: and the acousmatici, philosoply to the mathematici. These distinctions corresponded to the exoteric and esoteric. To persons of this class, it was sufficient to appeal to the authority of Pythagoras, "Alo, 47a, ipse dixit," which decided every dispute. Some have denied the appellation of Pythagoreans to be due to the acousmatici; because many of these had their learning, not immediately from Pythagoras, but from Hippamus, who, according to some, was of Crotona, but according to others, of Metapontum.

ACOUSTIC, formed from acous, to hear, denotes in general any thing that relates to the ear, the sense of hearing, or the doctrine of sounds.

ACOUSTIC Duct, in Anatomy, is applied to the external passage of the ear; called also MEATUS AUDITIVUS.

ACOUSTIC INSTRUMENTS, or Auricular tubes, are such as are adapted to supply the defect of hearing. See also DEAFNESS and TRUMPET.

ACOUSTIC NERVES. See AUDITORY NERVES, and NERVES.

ACOUSTIC VOICES, in the ancient theatres, were a kind of voices made of brass, shaped, as some have said, like a bell, which being of all tones within the pitch of the voice, or even of instruments, rendered the sounds more audible, so that the actors could be heard through and past the noise from which they were not 400 feet in diameter. Vitruvius.

The acoustic voices, mentioned by Vitruvius as harmonically tuned, and placed in different parts of the ancient theatres, have been tried in the Opera-lounge at Turin, and other parts of Italy; but without the effect expected from them of augmenting the tone of the human voice, or of the instruments to which they were tuned.

ACOUSTICS is that branch of general science which illustrates the origin, propagation and perception of sound. Some writers have divided acoustics into diacoustics, which explains the properties of those sounds that proceed directly from the resonant body to the ear, and cataacoustics, which treat of reflected sounds. Sound originates in the percussion and vibration of the parts of a chitie substance: and it is transmitted by means of the density of the air, or of some other more subtile medium of a similar kind. How it is produced and propagated, and with what velocity it moves, are subjects of discussion which will be particularly investigated and explained in their proper place, under the article Sound. The reverberation of sounds will be illustrated under the articles ECHO, TRUMPET, and WHISPERING PLACES. For the manner by which they impress the organ of hearing; see Ear and Hearing. See also CHORD, PHONICS, STRING, VIBRATION, and VOICE.

Acoustics is properly the theoretical part of Music: it is that which gives, or ought to give, reasons for the pleasure which we receive from harmony and melody, which determines the relation of harmonical intervals, and which discovers the affections or properties of vibrating chords, &c. Rouleau. For an account of the amusing contrivances, connected with this branch of science, see ALOUS's Harp, ARMONICA, Communicative BUSTS, Automaton Harpsichord, Solar Sonata, Convergeur Statute, and Venitioi Symphony. See also Hooper's Recreations, vol. ii. p. 202, &c.

ACOUSTICS, or ACOMATIC MEDICINES, are remedies against the imperfections and disorders of the ear, or of the sense of hearing. Such general terms as acoustics, says Dr. Cullen (Mat. Med. vol. i. p. 163.) serve to mislead rather than instruct, and should, therefore, never be employed.

ACOQS, in Geography, a small town at the foot of the Pyrenees, in the department of Ariege, and late province of Foix in France, and so called from its hot waters. N. lat. 43° 42′. E. long. 1° 3′.

ACQS, or DAX, Aque Farbellese and Aque Angulius, is also the name of the same town, in the vicinage of the fame.
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A name, and in the district of Arouba, on the river Adour. It is a bishop's see. In this place are six convents, one college, and an hospital. In the neighborhood are warm baths. N. lat. 43° 47'. E. long. 1° 6'.

ACQUA, a small place in Tuscany, noted for its hot baths. N. lat. 43° 45'. E. long. 12° 10'.

ACQUA della Fico, a town of Italy, in the kingdom of Naples and province of Calabria Ultra, 15 miles west of Squillace.

ACQUA Nea, a town in Italy in Mantua, 2 miles N. E. of Caneto. There is another town of the same name near the confluence of the Adda and Po, 3 miles west of Cremona.

ACQUASKNACK, or ACQUASKNANE, a town of America, on the W. side of Passaic river, in the county of Essex in New Jersey; 10 miles N. of Newark, and 17 N. W. from New York.

ACQUAPENDENT, a large town, now almost deserted, though a bishop's see, and containing 16 churches and convents, situate on a rocky eminence in the territory of Orvieto in Italy. N. lat. 43° 43'. E. long. 11° 5'.

ACQUARA, a town of Italy in the kingdom of Naples, 13 miles S.W. of Cangiano.

ACQUARIA, a small town of Italy in Frignano, a district of Modena, famous for its medicinal waters. N. lat. 44° 24'. E. long. 11° 17'.

ACQUA SPARTA, a town of Italy in Umbria, 10 miles W. of Spoleto.

ACQUAVIVA, an inconsiderable town in the county of Buri, a district of Apulia in Italy. N. lat. 43° 10'. E. long. 16° 20'. Another town of this name lies 8 miles N. of Rome, and another in the kingdom of Naples, 19 miles W. of Moletti; and again another in the marquisate of Ancona, 10 miles N.E. of Alcoli.

ACQUEST, or ACQUIST, formed of Fr. acquérir, from acquérir, to acquire, or get; is understood in a legal sense, of goods or effects, acquired either by purchase or donation. The French law makes a great difference between acquits and their corollary effects. The civil law allows none. See Heir.

ACQUIST is also popularly used for CONQUEST, or a place acquired by the sword.

ACQUETTA, in Geography. See Aquetta.

ACQU, a fortified town and bishop's see in the duchy of Montferrat in Italy. It is situated at a small distance from the Apennines, about 25 miles N.W. from Genoa, and has its name from its warm baths. N. lat. 44° 40'. E. long. 8° 30'.

ACQUI, a small Dutch fort to the E. of Ancobar in the gold coast of Africa. N. lat. 32° 32'. long. nearly the same with that of Greenwich.

ACQUETANDIS Plegit, in Lex, a word of justices lying for a surety against the creditor that refuses to acquit him after the debt is paid.

ACQUETARE, in ancient Law-books, signifies to discharge or pay the debts of a person deceased; as the heir then to his estate. See Acquisition.

ACQUISITION, the act of procuring a right or title to the enjoyment or property of a thing. Acquisition is also sometimes used for an Acquest.

ACQUITAL, a discharge, delivery, or setting free of a person from the guilt or suspicion of an offence. Acquittal is of two kinds; in lewe, and in fait. When two persons are appealed or indited for felony, one as principal, the other as acceczy; the principal being discharged, the acceczy is, by consequence, also freed; in which case, as the acceczy is acquysted by law, so is the principal in fait.

When a person is acquitted of a felony, and is questioned again for the same crime, he may plead autem duxit acquit; as his life cannot be twice exposed to danger for the same offence. But in murder, acquittal does not prevent an appeal; and the principal or acceczy, may be either remitted to prison or bailed by the court, till the year and day of appeal be past. If a person is lawfully acquitted on a malicious prosecution, he may bring his action for damages, after he hath had a copy of the indictment.

ACQUITTAL, is allowed where there is a lord mesne and tenant, and the tenant holds lands of the mesne, and the mesne holds over the lord paramount; here, the mesne ought to acquit the tenant of all services claimed by any other for the same lands; the tenant being to do service to the mesne only, and not to divers lords for one parcel of land.

ACQUITTANCE, or QUITTANCE, a release or discharge in writing, for a sum of money or other duty, which ought to be paid or done. No person is obliged to pay without an acquittance, and the acquittance of a servant accustomed to receive money for his master, is a good discharge. The verb acquit, the participle acquittance, and the noun acquitted, do all signify a discharge from an offence objected. In which case we meet with acquitted by proclamation.

ACRA, or ACRAB in Geography, a dependent and tributary district of the kingdom of AQUAMBOE, on the coast of Guinea, in Africa; where the English, Dutch, and Danes have strong forts, which are considered as the belt on the whole coast. That of the English is Fort James, situate on a rock, and capable of mounting 20 cannons. Near it is a salt-pit, which supplies a great part of the coast with this commodity, and yields a considerable revenue. The Dutch fort is Creveceur, standing on a rock and guarding the beach. The Danish fort is Christiansburgh, which is the only place the Danes possess on this coast. Each fort hath its adjacent village; though the general one is Acra, the name of the ancient kingdom, before it was subdued by the Aquamboans, and its inhabitants removed to Little Popo. N. lat. 5° 40'. E. long. 1° 20'.

ACRA, in Ancient Geography, one of the hilly isles of Jerusalem, on which stood the old or lower city, as that of a high city, called also the city of David, was situate on mount Zion to the south of Acra. This is supposed by some to be the same with Mount Moriah, on a part of which Solomon built his temple; and they allege, that Moriah in Hebrew, and Acra in Greek, have the same meaning, and signify an eminence. Wells's Sac. Geor. vol. iii. p. 76.

As there was a citadel or fortress built on this hill by Antiochus, in order to annoy the temple, which was afterwards taken and razed by Simon Macabeus, it is not improbable that the name was derived from this circumstance. Anc. U. H. vol. ii. p. 428. The Ammonian kings, not satisfied with having razed the citadel built by the Syrians, lowered the top of the mountain, and filled up the valley towards the eel, by which means the ground on which the temple flourished, or Mount Moriah, became higher than Acra, and thus the communication between them was rendered more easy.

ACRA, in Syria. See Acre.

ACRA Point. See Hadessiak.

ACRABA, a town of Mesopotamia in Asia, situate near the river Chaboras, about 36° 26'. N. lat.

ACRABATA, a town of Asia, towards the limits of Samaria.

ACRABATENE, the name of two districts of Judea; one extending itself between Schechem, now Napolis, and Jericho,
ACRACANUS, a river of Asia in Abydene, supposed by Kallius to be the same with Mairares.

ACRADINA. See Aceramia.

ACRE, an ancient town of Sicily, founded according to Thucydides (ib. 6. p. 35. Ed. Duker.) 70 years after Syracuse, built upon an eminence, as Sibylus (lib. 14. v. 207.) describes it, and inhabited by a people whom Piny (H. N. vol. i. p. 161.) denominates Acarnes. It was situated about 24 miles to the south of Syracuse, not far from the sea, and near the monastery which the Sicilians call Santa Maria d'Arina, between the cities of Noto and Avala. There are medals of this city in bronze, gold, and silver.

ACRE SELIANA, a district of Spain, S. E. of the promontory of Arthabum.

ACRE, was also an epithet of Diana, who was generally worshipped in high places.

ACREA, a surname of Jenu of Corinth, who had a temple in the citadel of the Sicilian Acre; and also a surname of Fortune for the same reason.

ACREPHIA, ACREPHIUM, or as Paulyas (lib. 9. c. 33. p. 755. Ed. Kohlii) calls it, Acrephium, was a city of Sicily, on the coast of Mount Pisa, where was a temple of Apollo. This place, according to Paulyas, afforded refuge to the Thicans, when Alexander demolished their city.

ACREUS, was a surname of Jupiter, who was honoured by the inhabitants of Smyrna in a temple on an eminence near the sea.

ACRAGAS, a town of Sicily, built upon a mountain, at the confluence of the rivers Acragas and Hypsas, and within two miles of the sea, by the people of Gela in the year before Christ 584. It took its name from the river Acragasia, now called Fiume di Gorgenti; whence other cities, enumerated by Stephanus (de Urb. vol. i. p. 53.) were denominated Acragantes. Acragasia was very strongly fortified. The inhabitants were luxurious in their diet, and magnificent in their dwellings; and they are represented by Empedocles, says Diogenes Laertius (tom. i. p. 534.) to be perfect, who lived to-day as if they were to the to-morrow, and who built, as if they were to live for ever. The adjacent country abounded with vines and olives, the produce of which afforded a lucrative commerce with Carthage. Acragasia has been more generally distinguished by its Roman appellation Agrigentum. The metals of this city were gold, silver, and bronze.

ACRA JAFYCA, a promontory in the kingdom of Naples, to the S. E. of Otranto, where was formerly a town now in ruins, on the Ionian Sea, opposite to the Montes aerocereanini of Epirus. Ptolemy called it Salentina, and it is now denominated Capo di San Maria di Luce.

ACRA of Sylcas, an island on the coast of Numidia, that forms the modern part of Harthage, under which vessels of the greatest burden may lie in safety. Stephanus (de Urb. vol. i. p. 53.) enumerates 10 cities under the appellation of Acras.

ACRAMAR, or VAN, in Geography, a town and lake of the Greater Armenia in Asia. 'N. lat. 46° 35'. E. long. 44° 14'. The town, which is the capital of the government of Van, is situated at the foot of the mountains of Darrbekir, and is said to have been built by Semiramis. It is large, populous, and commercial. In the adjoining lake, which abounds with fish, there are two small islands, inhabited by religious Armenians.

ACRASIA, formed of Α and ρασανον, to mix, is used by some writers in Philos., for the excess or predominant quality of one above another, either in artificial mixture, or in the constitution of the human body. The word is used by Hippocrates, and other Greek medical writers, to express excess of any kind, intemperance and imbecility.

ACRASUS, in Ancient Geography, a town of Asia Minor in Lydia. There are some imperial Greek medals of this city, which were struck under the pretors, in honour of Severus, Plantilla, Geta, Julia Paula, Alex. Severus, and Caracalla.

ACRATH, a town in Mauritania Tingitana, supposed to be the present Tefel de Gomara.

ACRATISMA, in Antiquity, a breakfast among the old Greeks, consisting of a morcel of bread toasted in pure unmixed wine.

ACRATOMELI. See Mulsum.

ACRATOPHORUS, a surname of Bacchus, under which he was honoured at Phigalia, a city of Arcadia.

ACRATOS, from a priv. and κεραθνη, to mix, denotes simple or unmixed. This term is very often used by Hippocrates, and applied to excrescences of different kinds, and is always of very bad preface. Thus, in his Pneumonies, he observes, that in all painful disorders of the pleura and lungs, the fopptle should appear mixed and yellow; and that it is a dangerous symptom, if it be altogether yellow, without any mixture; and if it be that, if the fopptle be so unmixed as to appear black, it is a very bad preface.

ACRE, or ACRE, in Geography, a sea-port town on the Phoenician coast in Syria. Its ancient Hebrew name was Acro or Accho, under which appellation it is mentioned as a place of considerable strength in the book of Judges, ch. i. 31, and it is still called by the Arabs Akka. It was afterwards denominated Ptolemais, from one of the Ptolemys in Egypt, and Aca, on account of its fortifications and importance; whence the knights of St. John of Jerusalem called it St. John d'Acre. The situation of Acre proffesses every possible advantage both of sea and land; as it is encompassed on the N. and E. by a spacious and fertile plain, on the W. by the Mediterranean, and on the S. by a large bay, extending from the city to Mount Carmel. This city successively under the dominion of the Romans and afterwards of the Moors, was for a long time the theatre of contention between the Christians and the Infidels in the progress of the crusades. It was taken by the victorious Saladin in 1187, and surrendered to the united arms of Philip Augustus of France, and Richard I. of England in 1191, after a siege of two years, which consumed a great multitude of forces, both of Europe and Asia. Although the Europeans thus acquired a strong town and convenient harbour, the advantage was very dearly purchased. It is said (see Gibbon's Hist. vol. xi. p. 144. 8vo.) that on this occasion more than 100,000 Christians were slain; that a far greater number was lost by disease or shipwreck; and that a small portion of an army, consisting of five or six hundred thousand person, returned in safety to their native countries. After the loss of Jerusalem in unsuccessful attempts for recovering the Holy Land from the possession of the Saracens, renewed by St. Louis with the co-operation of our Edward I. and other powers, Acre became the metropolis of the Latin Christians, and was adorned with strong and lofty buildings, with aqueducts, an artificial port and a double wall. Its population was increased by an influx of pilgrims and fugitives; and the trade of the East and West was attracted to this convenient station. At this time, however, the inhabitants were extremely corrupt; and the government, though exercised by many sovereigns, feeble and ineffectual to any purpose of salutary restraint. Adventurers issued from this city, under the banner of the crofs, to plunder the Mahometan villages; and
and though nineteen Syrian merchants were robbed, and ignominiously put to death, satisfaction was withheld. The Sultan Khalil refented this conduct, and marched against Acre, at the head of a large army, furnished with a tremendous train of artillery. After a siege of 33 days, the double wall was forced by the Moslems, the principal tower yielded to their engines, the city was stormed, and death or slavery was the lot of sixty thousand Christians. The fortresses of the Templars was destroyed, the grand master killed, and of 500 knights, 10 only survived: who probably suffered on a scaffold (says Gibbon) in the unjust and cruel profligation of the whole order. Few of the fugitives, among whom were the king of Jerusalem, the patriarch, and the great master of the hospital, escaped the dangers of the sea, and safely arrived in the island of Cyprus. This disastrous event happened (says Maundrel in his journey, & c. p. 55.) on May 19, 1291. He adds, that the abbeys of the nunneries, in order to avoid that violation which was apprehended from the licentiousness of the Saracen victors, ordered the young nuns under her care to mangle their faces, setting an example in her own person, that they might thus become the objects of aversion instead of brutal desire. The Saracens, disappointed and inflamed with resentment, put them all to the sword.

After the expulsion of the crusaders, Acre exhibited a scene of magnificent ruin, and remained in a great degree defoliated and deserted till about the year 1750, when it was fortified by Daher, an Arabian sheik, who obtained the appellation of Prince of St. John of Acre, and maintained his independence against the whole force of the Ottoman empire, till the year 1775, when he was basely assassinated by order of the Ottoman Porte, at the advanced-age of 86 years. He was adored by his people (says Savary, Letters, vol. ii. p. 200.) whom he had through life defended against the tyranny of the Pacha, and yet by this tyrant he was betrayed and murdered.

At a later period Acre has been rendered, by the works of Djezzar, one of the principal towns upon the coast. The most of this Pasha is much admired. The bazaar, or covered market, is not inferior to the bazaars of Aleppo, and its public fountain is superior in elegance to those of Damascus. These improvements were designed and executed by the Pasha himself. The place, however, though its fortifications had been often repaired, was very weakly defended; and in the spring of 1799, it was found necessary to strengthen its fortifications, in order to guard against the apprehended assault of the French army under Bonaparte. The Pasha Djezzar, who had actually evacuated Caïfa, a town at the foot of Mount Carmel, surrounded with a good wall, and flanked with towers, and who had disarmed the castle which defended the fort and road, had reason to distrust his security at Acre. He was therefore preparing to make good his retreat, and to convey away his women and treasure, when our gallant countryman Sir Sidney Smith anchored in the road of Caïfa with an English squadron, and deputed a French engineer (Col. Philipeaux) to aid him in fortifying the town. This engineer caused the fortresses to be repaired, which was completed after the model of the 18th century, with courtyards flanked with square towers. The Pacha, thus affrighted and animated, determined to co-operate with the English squadron in the defence of the town. Kléber, however, with the French advanced guard, had taken possession of Caïfa; and Bonaparte had completed the investment of Acre, when his battering-pieces and howitzers fell into the hands of the English. This lois decided the fate of the town; and though the French renewed and varied their attacks, they were repeatedly repulsed by the garrison in concurrence with the marines of the English squadron, under the command of the Commodore, Sir Sidney Smith. After multiplied and irreparable losses, it was found almost impossible to reduce a place, defended with so much intrepidity, and possessing a variety of advantages which it is besides our purpose minutely to detail. Bonaparte, at length, determined to raise the siege, and announced his resolution to the army, which began its march on the 26th of May, the 6th day after breaking ground. Djezzar did not perceive for two days that the trenches were evacuated, so that the French army had an opportunity of continuing its march without molestation, ravaging the country, burning the harvests, and destroying the defences of the ports, the magazines, and all the resources which the Turks might have used in approaching the frontiers of Egypt. Kléber formed the rear-guard with his division, which, after having crossed the defile, embarked at Ténès for Damietta. Bonaparte left a strong garrison at Cattieh, and entered Cairo with the rest of the army, 23 days after the raising of the siege.

The aspect of the field of carnage on this occasion was horrible. The ditches and the ruins of the parapets were filled with corpses, and the air itself was infected for want of an opportunity to remove the wounded whom the Turks left maimed, and to bury the dead. Notwithstanding the singular spirit and very extraordinary exertions manifested in this siege, both by the assailants and the besieged; humanity must lament the aggravated circumstances of cruelty and dittrefs that attended it.

The principal articles of commerce at Acre, are corn and cotton: but the trade is monopolized by the Pacha in his own hands. The French have usually had a consul in this place, and Russia a resident. Acre is situated 27 miles S. of Tyre, and about 70 miles N. of Jerusalem. N. lat. 32° 40'; E. long. 39° 25'.

Acre, is used in the dominions of the Mogul, with regard to his revenues, in the same sense with lack, for the sum of 100,000 rupees; eight rupees being equal to about one pound Sterling.

Acre denotes a quantity of land, containing four square roods, or 100 square poles or perchés. The word, perhaps, is formed from the Saxon acce, or Germanacker, field, or the Latin ager. Salmantius derives it from acre, used for acena, a land-measure among the Ancients, containing 10 acres. The term acre formerly meant any open ground or field, as Caillé-acre, Wall-acre, and not a determinate quantity of land.

By the cullum of countries, the perch differs in quantity, and consequently the acre of land: it is commonly 16 1/2 feet; but in Staffordshire it is 24 feet; in other counties 28 feet; and in some parts of England 18, 21 feet. According to the statute 34 Hen. VIII. concerning the sawing of flax, it is declared, that 100 perchés, i. e. 16 in length, and 10 in breadth, or in that proportion, make an acre; and the ordinance for measuring land, 35 Edw. I. agrees with this account. And therefore, as the statute length of a pole is 5 1/2 yards, or 16 1/2 feet, the acre will contain 360 square yards, or 3,600 square feet. Moreover, as the chain, used in measuring land, is four poles or 22 yards in length, the square chain will be 644 yards, and the acre will be 10 square chains. And a mile being 1760 yards, or 80 chains in length; the square mile will be 1760 x 1760 = 3,097,600 square yards, and contains 80 x 80 = 6400 square chains, or 640 acres. Some old farmers distinguish between feed-acres and statute acres: the former being a vague measure, determined by the proportion of seed used in sawing it, and therefore depending on the fertility or barrenness of the soil.
The Scotch acre contains 4 Scotch roods, and bears proportion to that of the English by statute, as 100,000 to 78,694, regard being had to the difference between the Scots and English foot. One square rood is 40 square falls; one square fall, 32 square ells; one square ell, 9 square feet, and 73 square inches; and a square foot, 144 square inches. The Scotch acre is also divided into ten square chains; the measuring chain being 24 ells in length, and consisting of 100 links, each link 892 28 inches; and each square chain will contain 10,000 square links. The English statute acre is about 3 roods and 6 falls, standard measure of Scotland.

The French acre, *arpent,* is different in various provinces; the acre of Paris contains 100 square perchs, the perch being 18 feet, or 3 toises; but in some places the perch is 20 feet, and in others 22. Allowing the proportion of the English square foot to be to that of the French, as 1000 to 1165, the acre of 100 square perchs, at 18 feet each, will be 32,400 French square feet, or about 36,774 English square feet, and the perch being 22 feet, the acre will be 48,940 French square feet, or 56,634 English square feet; and if the English acre being 43,560 square feet, it will be very easy to estimate the proportion of the one to the other. The Strafburg acre is about half an English acre. The Welsh acre contains commonly two English acres. The Irish acre is equal to 1 acre, 2 roods, 19 perches 72 inches, English.

Houghton gives a table of the number of acres to a horse in each county of South Britain, which is found to vary in the English counties from 33 acres, the proportion in Middlesex, and 174 in Surry, to 495 acres in Southampton; in the Welsh counties, from 51 acres, as it is found in Flintshire, to 193, as in Merionethshire.

Dr. Grew attempts to ascertain the number of acres in England; which, according to him, amounts to 40 millions and 80,000. Phil. Trans. No. 330, or Abr. vol. iv. p. 450. Sir William Petty reckons 28 millions; others 29 millions. And by an account of the number of acres in each county, supposed to be taken from some old registers, the number of acres in England amounted only to 39 millions. Others estimated the number of acres in England and Wales at 46,979,609, and in Scotland 22,600,000; whilst others again assert, that England and Wales contain no more than 38,500,000 acres; and that Scotland with its adjacent islands, contains about 21 millions of acres. Allowing with Zimmermann (Political Survey, p. 192.) that England and Wales contain 54,112 square miles, and Scotland 25,600 square miles; the number of acres in the former will be 34,631,680, and in the latter 16,384,000. Ireland, comprising 21,216 square miles, will contain 13,578,340 acres. See Great Britain, England, Ireland, and Scotland.

The United Provinces are said to contain 4,382,000 acres, but reckoning with Zimmermann (Political Survey, p. 164.) the area 10,000 square miles, the number of acres will be 6,400,000; and the province of Holland is estimated at one million of acres, or according to the same writer, 1,289,000 acres; and they were thought formerly to contain 2,400,000 persons, but according to a public account given in 1785, 2,758,632 persons. If England were as well peopled as the Kingdom, it is said that it would contain 46 millions of inhabitants, i.e. about seven or eight times as many as it now contains.

The area of France, according to the statement of Necker, is 157,524 square miles; and if this estimate be just, it contains 101,571,560 acres. Spain, according to Lopez's map, contains 189,448 square miles; and consequently 95,066,720 English acres. Portugal comprehends 27,376

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The whole of Turkey in Europe, Asia, and Africa, estimated at 800,000 square miles, contains 512,400,000 acres. The European part of Russia is said to contain 1,194,976 square miles, and consequently 764,874,640 acres; and Asiatic Russia supposed to be 3,605,244 square miles, includes 236,815,620 acres. If Sweden contains 216,000 square miles, as Bufingh states it, its extent in English acres will be 138,520,000. Denmark, comprehending 182,400 square miles, will contain 167,736,000 acres. Poland and Lithuania, estimated at 160,800 square miles, will contain 102,912,000 acres. The kingdom of Prussia, including the countries that are independent of the German empire, is supposed to contain 57,600 square miles, comprising 36,864,000; and Prussia alone containing 22,144 square miles, includes 14,724,160 acres. Germany, estimated at 119,571 square miles, contains 122,605,440 acres. Switzerland, containing 15,269 square miles, has 9,789,440 acres. Italy, containing 50,000 square miles, has 57,600,000 acres. Hungary and Transylvania, having 52,112 square miles, include 58,051,682 acres. The number of square miles in Europe is estimated at 2,627,574, and consequently it contains 168,627,574 acres. The territory of the United States of America, according to the measurement and computation of Mr. Hutchins, geographer to the States, contains 380 millions of acres, exclusively of water, which is computed at 51 millions more. *Morse's Geog.* p. 35. See *Political Arithmetic.*

By a statute of 51 Eliz. it was ordained, that if any man erected a new cottage, he should add four acres of land to it; but this statute was repealed by 15 Geo. III. c. 32.

Acre-Fight, is an old sort of duel, fought by single combatants, English and Scotch, between the frontiers of their kingdoms, with sword and lance; and this duelling was also called camp-fight, and the combatants, champions, from the open field that was the stage of trial.

Acre-Tax, a tax laid on land at so much per acre. In some places this is also called acre-shot. Impositions on lands in the Great Level are to be raised by a proportionable acre-tax. 20 Car. II. cap. 8. An acre-tax of 26d. per acre, for draining Hadhamen level. 13 Geo. I. cap. 18.

ACRE, in *Ancient Geography,* a town placed by *Polybius* in Sicily. N. lat. 76° 40'. E. long. 39° 15'. See ACRE.

ACREDULLA, in *Zoology,* a species of the *Mus,* in the Linnean system; the migratory mouse of Pallas, with pouches to the cheeks, diminutive small cars, a grey body, with the lower part white. It is four inches long; with an annulated tail, the upper part of which is brown; found in the Orenburg district of Siberia, near the river Urgal.

ACREL, *Lotor,* in *Biography,* was born the 26th of November 1717, in a parish in the neighbourhood of Stockholm, where his ancestors had been ministers ever since the year 1580. He commenced his studies at Upsal; and in the year 1738, translated into the Swedish language some of the works of Boerhave. He then went to Gottingen, where he continued his studies, and afterwards to Srafbourg, and thence to Paris. In the year 1744, he served one campaign in the French army in Germany, whence returning to Stockholm, he was admitted a member of the Surgeons' company there. In 1746, he was elected into the academy of sciences; in 1751, he was made one of the foreign associates of the academy of surgery at Paris. In 1764, he was advanced to the degree of doctor of the faculty of medicine at Upsal, and admitted to the royal college of physic at Stockholm. He was in great reputation, and had a considerable share of practice, principally in surgery, and has left several works, all written in his own language, which
which are in great request among his countrymen. The
titles translated into English are, 1. A Treatise on Wounds. 2. A Discourse on the best method of constructing an
Hospital. He read this discourse at a meeting of the Royal
Academy at Stockholm when he was elected their pre-
dent. 3. A Dissertation on the Method of depurifying the
Cataract, 8vo. 1759, 1775, Stockholm. In this dis-
fertation he defends his practice against professor Walborn,
who had opposed him. A Discourse on some alterations
and improvements in performing certain operations in Sur-
gery, and the instruments used in performing them, was read
by him to the Royal Academy on his being elected pre-
dent a second time.

ACREME, a term sometimes used in ancient law-books
for ten acres.

ACREON, in Entomology, a species of Papilio, with
brown wings, the under part black and occluded; the hinder
wings having a white margin, marked with a red band
and ridge of gold-coloured points. It is found in the
South of Europe.

ACRI, in Geography, a town of Naples, in Calabria
Citra, five miles east of Scala.

ACRIBELA, a Greek term σκεβας, literally denoting
an exquisite or delicate accuracy; it is sometimes used in
our language for want of a word of equal significance.

ACRID, in Natural History, denotes any thing paper
or pungent to the taste. Ancient naturalists distinguished
two kinds of acid taints: the first proceeding from hot and dry,
as that of pepper; the second from that of hot and moist,
as that of garlic. Acrid, according to Dr. Grew, properly
belongs to the class of compound taints. It is not
nearly four or pungent: as there are bodies not acrid, which
nevertheless are pungent, e. g. arum; nor is it simply hot;
for there are many hot bodies which are not acrid, as the
roots of zedoary, yarrow, and corngewater. The characte-
ristic, therefore, of acrid substances in pungency is joined
with heat; proper bodies applied to the skin inflaming and
exacerbate it; when chewed, they produce saliva, and when
sniffed, sneezing. Acrida may be divided into classes,
according to the manner in which they yield their acrimony.

1. By distillation, as horseradish, mustard, &c. 2. By
infusion, as the greater Celandine, &c. 3. Neither by in-
fusion nor distillation, as arum, &c. Acrid medicines, as
to their general effect, serve to inflame the vesicles, and dis-
folve tenacious and viscid juices. In leucoplagmatical
habits they are powerful expeptorants, debilitants, diuretics,
and emmenagogues; and if the patient be kept warm, fu-
dorifics. In hot bilious tempers, plecthetic habits, in-
flammatory diptermes, and in cases where the juices are too
thin and acrimonious, or the vifcera unfound, acrids are in-
jurious. See Stimulants.

Some vegetables which are either inodorous, or emit a
weak smell, excite a local inflammation when applied fresh
to the skin, but lose their faculty in drying. When recently
gathered, and inwardly taken, they produce poisonous
effects. Of this kind are the fresh roots of squills, the
leaves of fox-glove, of wild amomene, of virgin's briers, of
wolf's-bane, or monk's-hood; the roots of blue orris, of
aphodel, or king's spear, of meadow saffron, of white bry-
ony, or wild vine, and of wave-rack, and the fruits of
wild cucumber. As these substances lose their acrimony by
being well dried, the acrid matter which produces their
irritating effect appears to be volatile; and this is farther
confirmed, by its being communicated to water and spirit of
wine, abstracted from them by distillation. Hence it may
be inferred, that this volatile matter is a particular, proxi-
mate, constituent part, belonging to the vegetable kingdom;
and in order to distil it from other principles of a simi-
lar kind, it has been denominated the acrid matter of plants.
Its action is not destroyed by acids nor by alkalies, and it is
not ammoniac in any form. In the antiscorbutic plants,
such as feurisy-grafs, water-cress, garlic, onions, horse-
radish, common radish, and mustard-seed, this acrid prin-
ciple is combined with oleaginous particles of an ethereal
nature, and its effects seem to be weakened by this union.
There are other plants which are not deprived by excsation
of the power of producing local inflammation, when out-
wardly applied to a living body; and in these plants it seems
to originate from their resinous parts; such are euphor-
bium, or wort-wort, various species of several species of
the gaphne, of the capricium annuum, or Guinea-pepper, of
the polliary of Spina, &c. The acrid matter of Spanish flicks
abundantly distills from the acrid matter of vegetables, as
it is not dissipated by drying, and cannot be extracted by
water; though it may be obtained by spirit of wine and
ether. It resembles the latter kind of acrid matter, and
seems to be of a resinous nature. See Green's Principles of

Acrid substances constitute one class of CONDIMENTS in
the Materia Medica of Dr. Cullen, vol. i. p. 427. He dis-
tributes them into two kinds, viz. aromatic, imbued with
peculiar and pretty strong odours; and the more simple
acids possessing little peculiar odour. Besides the Aroma-
tics, the acrid substances employed as condiments, are
especially taken from the class of tetradynamia plants; and
they are chiefly the mulard and horseradish. These stimu-
late the stomach and afflit digestion; and as they promote
perpiration and urine, they correct the putrefactive ten-
dency of the system, and hence vegetables of this class have
been denominated ANTISCORBUTIC. Because they posse-
s this quality, they are proper to be used with our animal
food, as the aromatics are the suitable condiments of our vegetable
food. The plants of the garlic tribe are endowed with a
similar acrimony. That is the milder kind, as the onion
and leek, more especially when deprived of their acrimony,
afford a considerable quantity of nutritious matter; and
these, together with the echalot, and others, are very pro-
per condiments. Garlic, used for the same purpose, strong-
ly stimulates the stomach, and promotes digestion. All the
plants of this order, as they serve to promote perspiration
and urine, are very properly joined with our animal food,
and may be referred to the class of antiscorbutics. Asa-
facida may be also considered as a condiment, that is
useful in promoting digestion. Of the more simple acids, the
capricium, or pepper is the most commonly used. The
eating of acid food, with a view to the effects above enume-
rated, was particularly called by the Greeks drimaphagia,
formed of ὄψις, acrid, and ἅλεως, to eat.

ACRIDE, in Entomology, the name by which Lin-
neaus has distinguished the first family of the Gryllus, the
Travassilers of Fabricius, or the cricket, properly so
called: the characters of which are that the head is conical
and longer than the thorax, and the antennae eniform or
favored-shaped. Of this family there are eight species, none
of which are found in Britain. The insects of this family
feed on other insects.

ACRIDOPHIAGI, compound of ἄγριος, local, and
ἐχθρός, to eat, in Ancient Geography, a nation or people of
Ethiopia, inhabiting near the deserts, &c. who are said to have
have fed on locusts. These people, as Diodorus Siculus (lib. iii. c. 29. tom. i. p. 195. Ed. Weiβling.) describes them, were of a low stature, and a meagre black aspect. In the spring they provided themselves with a supply of large locusts, by setting fire to wood and other combustible materials, which they deposited in a large and deep valley, so that when swarms of locusts were driven by the south-west winds over this valley, they were suffocated by the smoke. These locusts, which covered the ground to a considerable extent, were collected and salted, and in this state furnished a supply of food for the whole year: and, indeed, it was the only food upon which they subsisted, as they had neither herds nor flocks; and being far from the sea, they had no supply of fish. They were an active people, and ran with great swiftness; but the duration of their lives was short, not exceeding forty years; and they generally fell sacrilegiously to a malady of a very peculiar kind. They were devoured by winged insects of different species, and of very hideous forms, which were generated in their bodies, and which, inflamed in various parts, occasioning exquisite torture, and at length a very painful death. Whether this was due to this dreadful malady was owing to the food of the people, or to the peculiar climate in which they lived, it is not easy to determine. See Strabo, (Geog. l. xvi. tom. ii. p. 1118.) and St. Jerome against Jovinian, lib. ii. and on St. John, cap. iv. Pliny (H. N. tom. i. p. 609. Ed. Hard.) also speaks of Acridophagia, in Parthia, and St. Jerome, in Lybia. Although the circumstances of these people may in some respects be fabulous; yet may the Acridophobia be true; and to this day they are said to eat locusts in some parts of the coast. This is confirmed by the accounts of the Danish mission, in Niebuhr's Description de l'Arabie, p. 159, &c. In Abyssinia locusts are eaten, both fresh and salted. Some of them are dried in the sun, and thus prepared for use. In Arabia also, as Niebuhr informs us, they prefer locusts in the same manner. Dr. Shaw (Travels, &c. p. 188.) observes, that the Jews were allowed to eat them; and that when they are sprinkled with salt and fried, their taint resembles that of our fresh water cray-fish; and Ruffell (Hist. Aleppo, p. 62.) says, that the Arabs salt them, and eat them as a delicacy. From Hefellus, who travelled in Syria and Egypt as lately as the year 1752, we learn, that when wheat is scarce, the Arabians grind the locusts in hand-mills, or flette-mortars, and bake them in the form of cakes, which they use as bread; and that he has frequently seen them boiled and stewed with butter, and made into a kind of fritaccia. Amongst the Hotentots, as Dr. Sparrman informs us, (Voyage to the Cape, vol. i. p. 36.) they are made into a brown coffee-coloured soup, which acquires from the eggs of the females, that are chiefly used for this purpose, a fat and greasy appearance. These people compensate themselves for the damage done by the flights of locusts, by converting large quantities of them into a nutritious food. These facts remove every difficulty in determining the food of John the Baptist, who is said to have lived on locusts, αἰσχρᾶς, and wild honey. Matt. chap. iii. v. 4. Yet the rendering of αἰσχρᾶς by locusts, as the English translators have done, has been much controverted. Hidrae of Pelium, in his 123d epitile, speaking of this food of St. John, says, it was not animals, but the tops of herbs; and even charges those who understand the word otherwise with ignorance; but St. Augustine, Beda, Ludolphus, and others, are of a different opinion. Accordingly the Jevufits of Antwerp reject, with contempt, the opinion of the Ebi- 

nites, who, for αἰσχρᾶς put τρικταφία, a delicious diet prepared of honey and oil; that of some other innovators, who

A C R I O A M A,
ACROAMA, from ακροαμα, to hear, in Antiquity, a name given by the Romans to amusing tales, which they recited at their repasts. The appellation was also given to those who played on musical instruments, in contradistinction to those who sung.

ACROAMATIC, in a general sense, denotes a thing sublime, profound, or abstruse; and in this sense it is opposed to exoteric. There are few facts or propositions, that have not two modes of teaching, if not two forts of doctrine; an acroamatic for adepts and proficient, and an exoteric for novices. We find traces of this distinction among the heathens, as well as among christian divines, philosophers, and chemists. Hence proceeded the ceremonies of initiations and abductions, and the discipline of secrecy; and hence also the origin of fables, anagmas, parables, symbols, &c.

ACROAMATIC is sometimes also used for any thing kept secret, or remote from popular use: in which sense Reimanman gives the title Bibliotheca Acroramatic, to a description of the MSS. in the library of Vienna, abridged from the vast commentaries of Lambecius and Neflius.

ACROAMATICI, in Philosophy, a denomination given to the disciples or followers of Arilotle, &c. who were admitted into the secrs of the inner or acroamatic philosophy.

ACROATHON, in Ancient Geography, a town situated on the top of Mount Athos, where, according to Mela, cited by Cellarius, the age of the inhabitants was half as long again as that of those who lived in other countries. It is called by the modern Greeks, Λαος νας, and by the Italians, La Cima di Monte Samio.

ACROBATIC, a name given to Arilotle’s lectures in the more difficult and curious parts of philosophy, to which none but his disciples and intimate friends were admitted; whereas the exoteric were public or open to all: but there are other differences. The acrobatic were fet apart for the higher and more abstruse subjects; the exoteric were employed in rhetorical and civil speculations. Again, the acrobatics were more simple and exact, as they aimed at evidence and demonstration; the exoterics chiefly aimed at the probable and plausible. The former were the subject of the morning exercises in the Lyceum, the latter of those in the evening. Besides, the exoterics were published, whereas the acrobatics were kept secret, being either entirely concealed, or if they were published, it was in such obscure terms, that few but his own disciples would be the wiser for them. Hence, when Alexander complained of his preceptor for publishing his acrobatics, and thus revealing what should have been reserved to his disciples; Arilotle answered, that they were made public and not public, because none who had not heard them explained by the author, would understand them. Plut. in Alex. Stanley’s Hist. Philos.

It has been supposed, by Dr. Gillies, in his translation of Arilotle’s Ethics and Politics, that in these two kinds of lectures, the Stagyrite maintained contradictory doctrines on the subjects of religion and morality. But the fact is far otherwise: his practical tenets were uniformly the same in both; but his exoteric, or popular treatises, nearly resembled the philosophic dialogues of Plato, or Cicero; whereas his acroatic writings contained, in a concise energetic style, peculiar to himself, those deep and broad principles on which all solid science is built.

ACROBATES, in Antiquity, a name given to ropecutters; of these there were four forts: the first vaulted or tumbled on a rope, sometimes suspending themselves by the neck or foot, &c; the second slid from a high station along a rope, upon which their breast rested, and with their arms and legs extended, as if they flew: others ran along a rope, which was obliquely extended from a low to a high station: and those of the last fort, danced, leaped, and performed other kinds of feats on a rope stretched horizontally many feet above the ground.

ACROBATIC, or ACROBATICUM, formed of ακρο, high, and βατος, or βατως, I go, an ancient engine, by which people were raised aloft, that they might see more conveniently about them. This was the same among the Greeks, with what they call teataramium among the Latins.

Authors are not agreed as to the use of this engine. Turchius and Barbarus suppos’d, that it was of the military kind; rais’d by besiegers high enough to overlook the walls, and discover the state of things on the other side. Baldus rather suppos’d it to be a kind of movable scaffold, or cradle, contriv’d for raising painters, plasterers, and other workmen to the tops of houses, trees, &c. Some suppos’t that it might have been used for both purposes. Vitruvius and Aquinas.

ACROCERAUNIA, in Ancient Geography, so called from ακρος, high, and σεραυζης, thunder, because they were lofty, and often thunder-like; mountains of Epirus, running out into the sea, under N. lat 40° 25’, extending from W. to E. as far as Pindus, and separating the Ionian sea from the Adriatic, now called Monti della Chierina. Virgil (Georg. i. 332, and Æn. iii. 506) calls them Ceratiana. They derived their name from the town of Acroceraunia, now called Chierina, which is at the foot of the mountain, in the gulf of Chierina. The inhabitants, called Chimerots, are savage robbers; they give their name to a promontory of the Adriatic coast.

ACROCHIRIDUS, am ακροπυρος, among the Ancients, a kind of gymnastic exercise, wherein the two parties contended only with their hands and fingers, without clothing, or engaging the other parts of the body.

The word is also written acrochirida, and acrochiria: it is originally Greek, formed from ακρος, high, the part employed in this combat, which some would needlessly refrain to the tips of the fingers; though the etymon does not make this necessary.

Some make this a distinct exercise from wresting, and suppos’d it to have given the denomination acrochirida to a peculiar sort of athlete who professed it. Others with more probability consider it only as a species of wrestling: some will have it to have been properly only a prelude to a wrestling match, wherewith the athlete began to try each other’s strength, and bring their arms into play. This exercise made part of the pancratium. Pausanias speaks of a famous pancratist, named Sophrates, who got the surname of Acrochiridus, or Acrochiriis, from his having overcome all his antagonists at the acrochiria.—It appears to have been in use at the age of Hippocrates, who ascribes it to a virtue of exterminating the rest of the body, and making the arms fleshy.

ACROCHORDON, a painful species of wart, very prominent and pendulous, having a large head with a small pedicle, or base.

These are also called penes verrucos, or hanging warts, and itand distinguished from selis verrucos, or myrmecia. Others describe the acrochordon, as a harder, rougher sort of wart, growing under the cutis, very callous and usually of the same colour with the skin; small at bottom, and bigger upwards, but rarely exceeding the size of a bean.

ACRICOLO, from ακρος, extreme, and κολος, a limb. These are the extremities of animals, which are used in the page you provided.
ufed in food, as the feet of calves, swine, sheep, oxen, or lambs, and of the broths of which jellies are made. They are recommended by Hippocrates as a proper food, where there is a tendency to a dropy. They are in general recommended as strengtheners for weak people.

ACROCOMES, in Antiquity, a people of Thrace, so called, from ακρον, head, and κομή, hair, because they had long hair before like females, in contradiction to the Athenians, who wore their hair long behind.

ACRO CORINTHIUS, in Ancient Geography, a high hill hauing over the city of Corinth, on which was erected a citadel, called also by the same name. This mountain separated the two continents of Greece and Peloponnesus, so that the fortrees cut off all communication by land from the innerpart of the Ilissus of Corinth, and when well garnished, kept all Greece in awe; on which account Philip of Macedon used to call it the letters of Greece. Augustus took this fortrees by surprise, with a design to divide Peloponnesus; but Aratus recovered it by an action equal, in the opinion of Plutarch, to any of the most celebrated enterprises of the ancient heroes of Greece. Having secured the citadel, he went into the city, and assembling the people in the theatre, acquainted them with the particulars of the Aegean league, and exhorted them to adhere to it. They unanimously agreed to join in the alliance; upon which Aratus referred to them the keys of the city, which had not been in their power since the time of Philip, the father of Alexander. On the top of this mountain flowed a temple of Venus, and from a lower part issued the fountain Pyrene.

ACROE, in Botany, the name given by the natives of Guinea to a kind of shrub, which they use in wine, as a refractive and analetic. It is of the trifoliate kind, and has somewhat of the appearance of the corallodendrons, but it is not prickly; the middle end or leaf stands on a pedicle of an inch long, the two other leaves have no pedicles at all.

ACROISSUS, in Ancient Geography, a fortrees of Illyria, in Dalmatia, situated on a mountain to the north of Lifius, of which it was the citadel. Polibius says, it was impregnable by Philip king of Macedonia.

ACROTHOS, in Antiquity, a colifal statue placed by Manlius, on an eminence, in the temple of Mars, in the city of Helicarnassus.

ACROCHIAS, in Ancient Geography, a promontory of Egypt; which, according to Strabo, was near the isle of Pharos.

ACROMION, ACROMIUM, in Anatomy, the upper proccs of the SCAPULA, or shoulder-blade.

The word is derived from ακρός, highfly, and μέσος, shoulder, q. d. the extremity of the shoulder.

Some have thought the acromion of a nature different from other bones; because, during infancy, it appears no more than a cartilage, which offiltes by little and little, and about the age of twenty years becomes hard and firm, like a common bone.

ACROMONGRAMATICUM, from ακρός, highfly, and μέγας, large, letter, in Poetry, denotes a kind of poem, or composition, wherein each subfquent verse commences with the letter with which the verse preceding terminates.

ACROMPHALION, from ακρός, highfly, and μέγας, large, the naval, or the tip of the navel.

ACRON, in Biography, a celebrated physician of Ancient Athens, in Sicily, where he practiced physic in the time of Empedocles, is said to have restrained the plague at Athens, by purifying the air with large fires, and by burning perfumes in the manner practised by the Egyptians.

When he required, some years after, as a reward for his services, that a piece of ground should be allotted him in the city for his tomb, Empedocles, with whom he had disputed, prevented his obtaining it. He lived about the middle of the fifth century before Christ. Stilbis mentions two tracks written by him, in the Doric dialect, the one a general treatise of physic, the other on abstinence or diet.

ACRON was also the name of an ancient scholar on Horace, in the seventh century, whose work is still extant in an old edition of Horace, printed at Basili, in 8vo. in 1527.

ACRON, in Botany, among the Antiquities, was used to signify the capitulum, top, or flower of plants of the thistle kind.

ACRON, in Geography, a district on the Gold coast of Guinea, extending along the sea coastward from Tassini to the Mount called Monte del Diabolo, or the Devil's Mount. It is divided into Great and Little Acadron; the former, which is the interior country, is a kind of republic; the latter, bounded on the Sth by the sea, is a pure monarchy. They are independent on each other, and yet strictly united under the protection of the Fantouns, who derive from the fertile Acrons a principal part of their maintenance. The only European settlement in this kingdom is a Dutch fort, built at Falmouth, in 1657, called Pounce, from the difficulties they encountered while they were building it. Appam is a small village and inhabited only by fishermen. The natives of Acron live in peace, cultivate their lands, and pursue their employments in security. Every year affords a plentiful harvest, which enables them to supply their protectors and adjacent countries with corn. The country abounds with game, with which the Dutch fort is plentifully supplied. The people, however, are poor, notwithstanding their industrious and the fertility of the soil, and extremely ignorant.

ACRON, in Scripture Geography, See Accaron.

ACRONIUS LACUS, in Geography, a small lake formed by the Rhine, soon after its rise out of the Alps, and after passing the greater lake, called Lacus, and now Boden, or the lake of Constance.

ACRONYCAL, ACRONYCAL, or ACRONICAL, in Acronymy, is applied to the rising of a star or other point, above the horizon, when the fun sets; or its setting when the fun rises. This is one of the three poetical risings and settings of the stars; and lands distinguished from ECLIPTICAL, and HELICICAL.

Among ancient writers, a star was properly said to be acronical, or to rise acronically, which rose in the evening when the fun was set. Greek writers, it is true, use the term acronical indifferently, in speaking either of evening or morning, by reason both are considered as an ακρός νυκτός, the extremities of the night. And hence, among them we find acronical applied to the rising and setting of the stars, either in the morning or evening. But the ancients were more distinct, and by the acronical rather meant the first beginning or approach of night, than the end or period of it; and accordingly among them, the stars which rose in the evening, not those in the morning, were said to rise acronically.

This word is sometimes ignorantly spelt acronial, from a miss-kenned notion of its being derived from άκρο, times.

ACRONYCHIA, in Botany, a species of Asiana.

ACRONYCTAE, the stars rising in the twilight about sun setting.

ACROPOLIS, in Ancient Geography, the citadel of Athens, which derived its name from the eminence on which
which it was erected, and which is accessible only at the entrance. The sanctuary is fortified by a wall, built on its extreme edge, and encompassing the whole upper surface, which is nearly level. The natural strength of its situation is said to have induced the first inhabitants to settle there: and as their number increased, they began to build on the adjacent ground, till the Acrropolis, being surmounted on every side, became the fortress of a large and populous city. It was richly adorned by the Athenians, in the days of their prosperity, with temples, statues, paintings, and votive gifts to their divinities, but is now in a most ruinous condition: though the remains of the famous Propylon, the little temple of victory without wings, the Doric temple of Minerva, called Parthenon and Erectheum, erected in the time of Pericles, under the direction of Phidias, and the Ionic temples of Erechtheus and Minerva Polias, with the cell of Pandroseus, are still to be seen. Its walls have, at different times, been rudely repaired, or rather rebuilt, as little of the ancient masonry remains; but numerous fragments of columns, cornices, and sculptures, are seen in several parts, which exhibit a ruinous appearance. The Turks keep a small garrison here; and it is the residence of the Difdar Aga, or governor of the fortress, and also of the Buya Aga, and other inferior officers. The Acr��polis formed one of the three divisions of Athens, the other two being the town and the port.

Acrropolis was also the name of a city of Libya, and also of Acdis, mentioned by Stephano de Uribius, vol. i. p. 54. There was a city of the same name in Albania, mentioned by Dion Cassius. Hist. Rom. lib. xxxvii. tom. i. P. 112. Ed. Reimar.

ACROPOLI TAR. George, in Biogrphy, one of the writers in the Byzantine history, was born in Constantinople in the year 1226, and educated at the court of the emperor John Ducas, at Nice. Having made a very distinguished proficiency in mathematics, logic, rhetoric, and poetry, he was employed in the most important affairs of the empire. Ducas deputed him to negotiate peace with Michael of Epirus, at Larissa: and he was appointed judge to try Michael Cemmens, on a suspicion of being engaged in a conspiracy. Having been advanced to the government of the western provinces of the empire by Theodore Lascaris, the son of John Ducas, he engaged in a war with Michael Angelus, in 1255, and was taken prisoner by him. In 1266, he was liberated by the intervention of the emperor Paleologus, who appointed him ambassador to Constantinople, prince of Bulgaria. Upon his return, he devoted himself wholly to the education of youth, in which employment he acquitted himself very honourably for many years. In 1272 he was one of the judges in the cause of John Vevcas, patriarch of Constantinople; and, in the following year, he concluded a reconciliation between the two churches with pope Gregory, and swore to it in the name of the emperor, at the second council of Lyons, in 1274. In 1282, he was sent ambassador to John, prince of Bulgaria, and died soon after his return. His works are, "A Continuation of the Greek history from the taking of Constantinople by the Latins, in 1222, to its recovery by Michael Paleologus, in 1261," which forms a part of the Byzantine history: "a treatise concerning faith, virtue, and the soul;" and "an exposition of the sermons of Gregory Nazianzen;" together with some other pieces. Gregorius Cyprus, the patriarch of Constantinople, lays of Acropolis, in the extravagance of praise, that he was equal to Aristotle in philosophy, and to Plato in divine things and dialectical sequence. His son, Constantine, flourished under Michael Paleologus, and Andronicus his son, by whom he was made Legislator, or chancellor, in 1294. He defended the cause of the Greeks; and wrote several books. Bayle, Fabr. Bibl. Græc. 1. v. s. c. 5. ; to tom vi. p. 418.

ACROPORA, in Natural History, a name given by some writers to two species of the Madrepora, viz. the cespitsola and acutila of Linnaeus.

ACROPOSTHILA, acrypta, or acrypta, from acrypto, extreme, and posthos, the prepuce, or slit, which covers the glans of the penis, denotes the extremity of the prepuce, which is cut off in circumcision.

ACORIA, in Ancient Geography, a country of Elis, in Greece, where Xenophon places the city Thraulum.

ACROSPERLOS, a name given to the wild-cat, grails, or brumes.

ACROSPERMUM, in Botany, a genus of the cryptogamia fungi clad.; the characters of which are, that the fungus is very simple, tuberculate, and discharging spores at the apex. There are six species.

ACROSPERMUM, is also a species of the Spermatia.

ACROSPIRE, in Natural History, &c. the same with Plumbule.

ACROSPIRED, or Acrospered, is used in respect of barley; which, in the operation of making malt, is apt, after coming or sprouting, at the lower or root-end, to become acrospered, i.e. to sprout also at the upper or blade-end.

By 6 Geo. I. cap. 21. Malt-makers are forbid to wet or water their malt when on the floor, or cooch; or to permit it to become acrospered.

ACROSTIC, in Poetry, a kind of poetical composition, the verses whereof are disposed in such a manner, as that the initial letters make up some person's name, title, motto, or the like. The word is derived from the Greek acris, a motto; but that is at one of the extremes; and e, a verse, or thesis. There are also acrostics, where the name or title is made up by the initial letters of the middle words, or the last of the final ones; and others which go backwards; beginning with the first letter of the last verse, and proceeding upwards. Some refiners in this trifling way, and in the exercise of this species of false wit, have even gone to pentacrostics; where the name is to be repeated five times. The Sybiline oracles were written, according to Cicero, in a kind of Acrostics. See Sybils.

ACROSTICS is also an appellation given by some authors to two ancient epigrams in the first book of the Anthology; the one in honour of Bacchus, the other of Apollo. Each consists of 35 verses, the first whereof is the proposition, or argument of the whole, and the other 24 composed of four epit烙s, beginning each with the same letter, and thus following in the order of the 24 letters of the Greek alphabet; so that the first of the 24 comprehends four epithets beginning with & the second as many, with & ; and so of the rest to a; which makes 96 epithets for each god.

Among Eucologistical Writers, acrostics denote the ends of verses of psalms, which the people sang by way of chorus, or responsory, to the psalms, the psalm of the psalm. This was called fusing acrostics, acrostichon, which was a species of psalmody usual in the ancient church.

Acrostic, in this sense, amounts to the same with lyrios, diphylma, acrostidion, and epigraphon, which are all terms of the same signification.

Though an acrostic properly signifies the beginning of a verse, yet it is sometimes also used for the end and close of it; as by the author of the constitutions, when he orders one to sing the hymns of David, and the people to sing after him the acrostics, or ends of the verses.

It does not, however, denote precisely the end of the
verfe, but something added at the end of a psalm, or something frequently repeated in the course of a psalm, anwering to our "gloria patri."

Some pretend to find acrostics in the psalms, particularly in those called alphabetical psalms.

**ACROSTICHUM**, formed of ωςως ροςω, χαμος ροτς, ταλας τις, ρυχτας, ρους, or forked fern, in Botany, a genus of the Cryptogramma family class and order; the character of which is, that the fructifications cover the whole inferior surface of the frond or leaf. Professor Martyn, in his edition of Miller's Dictionary, enumerates 44 and Gmelin 45 species, which are distributed into different classes, comprehending those with a frond simple, undivided and divided; and those with a compound frond, pinnate, sub-bipinnate, bipinnate, and suprapinnate. Under the first distribution with a frond simple, undivided, are included, A. lanceolatum, cirtisulium, heterophyllum, cirrinitum, punctatum, fisicatum, lingua, and bifatam; and those with a frond simple, divided, are A. septentrionalis, aspleni, pellitatum, digitatum, ferrugineum, and polypodioides. Under the second distribution, are comprehended the pinnate, viz. A. aruncum, rufum, punctatum, for- bicipitum, areolatum, marginatum, platycrurus, and trifoliatum; the sub-bipinnate, viz. A. filipodium, thalidoreas, maranta, ilvens, echinum, and furcatis: the bipinnate, viz. A. aculeatum, cruciatum, barberum, calanulans, viojparum, velleum, simplici, petiolarum, bifolium, villosum, milesium, ferrulatum, gramatoides, and fulpulcaram. Gmelin omits the viojparum, introduces the longifolium and filare, makes some difference in the arrangement of the species, and refers the aculeatum to a class with a suprapinnate frond. Of these species, two only are natives of Great Britain, viz. A. septentrionalis, forked or horned fern, with fronds, naked, linear, and lacinate, or jagged; the fructifications, in an immature state, are in short indefinite lines or dots, resembling an afplenum; but in an adult state, the lower surface of the leaf is totally covered with brown dusty capsules; from two to five inches high; found in crevices of rocks and old walls in Yorksh, Wilts, Warks, and Shropshire, and anciently used by the ancients in various uses, to cover the tops of temples, or other buildings. Sometimes they also denote those sharp pinnacles, or spiny battlements, which stand in ranges about flat buildings, with rails and balusters.

Acroteria, among ancient Physicians, were used to denote the great extremities of the body, as the head, hands, and feet.

Aristotle also uses acroteria for the tips or extreme parts of the fingers, covered by the nails; sometimes also for the eminences of the nose.

**ACROTERIASM** was anciently used for the amputation of any extremity.

**ACROTHYMIA**, in Surgery, the name of a large tumour in the flesh, rising in the shape of a wart, though sometimes depreved and flat, called thymus. Heifer. See *Neus*.

**ACROTYNI**, in Ancient Geography, a town placed by Stephanus Byzant. on the top of mount Athos. See **ACROATHON**.

**ACRYDIUM**, in Entomology, a name given by Degener to the Gaiulus brevior, and the G. formans of the Linnean system. The former is found in South America; and the latter, at the Cape of Good Hope.

Acsac, a meafure of capacity in use both in Asia and Egypt. See **LOG**.

**ACSOR**, in Geography, a town on the river Nile in Egypt, famed for its仓en wheare.

**ACSTED,**
ACSTED, a town in the Duchy of Bremen, in Germany, 24 miles N. of Bremen.

ACSU, the name of a small town of Asiatic Turkey, in Natolia, 3 leagues west of Haskak.

ACT, in general, denotes an effective exercise, or application of some power or faculty. In this sense all acts imply power, potentia, which is only the capacity of acting, but not the execution of that capacity. Though the word act, properly and primarily, be only applicable where the power might exist without being drawn forth into act; yet the schoolmen extend it farther; defining it by the presence of any power or perfection, even though it could not be absent. In which sense, God himself is said to be a most pure act; because his perfections are always and necessarily present. And thus, as in the Latin, an act is inact, as the presence thereof completes the power and perfection of matter. — Even existence is termed an act; because, when this is given to a being, nothing farther is wanted. The Greeks sometimes call act, πράγμα, a term denoting an actual possession of perfection, by the Latins finitiously rendered perfectio (perfectio).

All and power are distinguished by writers on Ontology three ways; viz. as actual being is distinguished from a power to be; actual doing or action, from a power to do; or actual suffering or passion, from a power to suffer. See Watts's Ontology in Works, vol. v. p. 647.

Metaphysicians give various divisions of all; viz. into infinite, as the act of creating; and finite, as the act of moving. — Transient, or those exercised in other beings, as heating; and immemorial, which remain in their own subject, as thinking. See Action.

Act, in Logic, is particularly understood of an operation of the human mind. Thus to discern, examine, and judge, are acts of the understanding; to affirm and chuse, are acts of the will. There are voluntary and spontaneous acts; the former are produced by the operation of the soul, the latter without its privity or participation.

Act, in a legal sense, is an instrument, or other matter in writing; of use to declare, or justify the truth of a thing. In which sense, feres, records, decrees, sentences, reports, certificates, &c. are called acts, authentic acts, solemn acts, &c. See 1 D. 45.

Act, in the Universities, a thesis maintained in public by a candidate for a degree; or, to show the capacity and proficiency of a student in the University.

The candidates for a degree of bachelor and master of arts are to hold philosophy acts; those for bachelor of divinity are to keep divinity acts, &c.

At Oxford, the time when the masters or doctors complete their degrees is also called the act; which is held with great solemnity: at Cambridge they call it the commencements. — All is also a collegiate appellation for the person who proposes questions that are the subjects of disputations in the excercises of the university schools. The persons with whom he contends in these questions are called opponents: and the discussion is propounded under the direction of the moderator at Cambridge. The distinguished men of the year appear eight times in this manner in the schools; twice as acts, and five times as opponents. One act and three opponents are kept before the former; and one act and three opponents in the term following the summer vacation.

Act of faith, Auto da fe, in the Romish church, is a solemn day held by the inquisition, for the punishment of heretics, and the abolition of the innocent accused.

They usually contrive the auto to fall on some great festi-
ACT

fo high, that the top of the flame seldom reaches higher
than the seat they sit on, so that they rather seem roasted
than burnt. There cannot be a more lamentable spectacle;
the sufferers continually crying out, while they are able,
\textit{mihi licet omne Dei amoris amor} yet it is beheld by all
eyes, and ages, with transports of joy and satisfaction: this joy
is not the effect of natural cruelty, but of the spirit of their
religion; for the deaths of other malefactors are tenderly
commemorated and lamented. Geddes's Misc. Tracts, tom. i.

\textit{Acts of Grace.} See Grace.

\textit{Acts} also denote the deliberations and resolutions of an
assembly, senate, council, or convention; taken down by
departments, notaries, actuaries, or the like, and entered in a regis-
ter. \textit{Acts} are also matters of fact transmitted to posterity
in certain authentic books, or memoirs, as the \textit{Acts} of the
Apostles, of the Martyrs, &c.; to this general class belong
acts of parliament, which are called \textit{statutes}; acts of
the Royal Society called \textit{transactions}; those of the late
royal academy of sciences at Paris, called \textit{memoirs}; those of
the societies of Lonicere, &c., called simply \textit{acts}, \textit{acts erudito-
rum, &c.}

\textit{Acts} of the Confessor, \textit{acta confessoris}, the edicts and
declarations of the council of state of the Roman emperors.
The senate and fathers often swore, either through abject
flatery or by compulsion, upon the edict of the emperor,
as we do upon the Bible; and the name of Apeius Merula
was erased from Nero by the regis of senators, because he
refused to swear upon the edicts of Augustus.

\textit{Acts of Council}, differed from canons, in that the latter
contained only the results, or the laws and regulations agreed
on, and drawn up in form; whereas the acts included the
preceding debates, motions, &c.

In the first collections of councils, only the bare canons
were delivered. Afterwards they began to give the acts as
well as the canons.

Hence we have two kinds of synodal collections: one
containing all the acts, or transactions, relating to matters of
faith and doctrine; the other, containing only the canons
relating to discipline, is called the \textit{book of canons}.

\textit{Acts of the people}, \textit{acta populi}, among the Romans, were
journals or registers of the daily occurrences, as assemblies,
trials, executions, buildings, births, marriages, deaths, &c.
of illustrious persons, and the like.

There were otherwise called \textit{acta publica}, and \textit{acta diurna},
or simply \textit{acts}.

\textit{The acts} only differed from annals, in that only the greater
and more important matters were in the latter, and those of
least note in the former. Tacit. Annal. xiii. 31.

Their origin is attributed to Julius Cæsar, who first or-
dered the keeping and making public the acts of the people;
from these they higher, to Servius Tullius, who, to the
cover the number of persons born dead, and alive, ordered
that the next of kin, upon a birth, should put a certain piece
of money into the treasury of \textit{fino Lucina}; upon a death,
into that of \textit{Venus Libitina}; the like was also to be done
upon affixing the \textit{toga virilis}, &c. Under Marcus Anto-
inus, this was carried farther; persons were obliged to
notify the birth of their children, with their names and sur-
names, the day, consul, whether legitimate or spurious,
to the prefects of the \textit{atrium Saturni}, to be entered in the
public acts: though before this time the births of persons
of quality appear to have been thus registered. Suetonius.

\textit{Acts, Public.} The knowledge of public acts has been
erected into a peculiar science, called the \textit{diplomatic}, of great
importance to an historian, statesman, chronologer, and even
critic. The preservation of them was the first occasion of
erecting libraries.

The style of acts is generally barbarous Latin. Authors
are divided as to the rules of judging of their genuineness,
and even whether there be any certain rule at all; F. Ger-
man will have the greater part of the acts of former ages to
be spurious. Fontainel affirms, that the number of forged
acts now extant is very small. It is certain that there were
severe punishments inflicted on the forgers and falsifiers of
acts.

The chief of the English acts, or public records, are pub-
lished by Rymer, under the title of \textit{Eadenda,} and continued
by Sanderfon; an extract whereof has been given in French
by Ranin, and translated into English, under the title of
\textit{Acts Regius.} Great commendations have been given to this
work, and some exceptions made to it; as that there are
many spurious acts, as well as errors in it; some have even
charged it with falsifications.

The public acts of France fell into the hands of the Eng-
lith after the battle of Poitiers, and are commonly said to
have been carried by them out of the country. But the
tradition is not supported by any sufficient testimony, and
has even been thrown by M. Bruflé to be false.

\textit{Acts of the Senate, acta senatus,} among the Romans,
were minutes of what passed, and was debated in the senate-
house.

There were also called \textit{commentarii}, and by a Greek name
\textit{komenta.} They had their origin in the confusilship of Ju-
lius Cæsar, who ordered them both to be kept and published;
and there was an officer, who was himself a senator, whose
province it was to compoite these \textit{acts}. The keeping of them
was continued under Augustus, but the publication was
abrogated. Afterwards all writings, relating to the decrees
or sentences of the judges, or what passed and was done be-
fore them, or by their authority, in any cause, were called
by the name \textit{acts}. In which fente we read of civil acts,
criminal acts, intervenient acts, \textit{acta civila, crimina/ia, inter-
venientia, &c.}

\textit{Acts, Clerk of the} is an officer of the navy. See

\textit{Clerk.}

\textit{Acts of the Apostles}, a canonical book of the New Testa-
ment, which contains great part of the lives of St. Peter
and St. Paul, and of the history of the Christian church;
and in the discourses at the elevation of our Saviour, and
continued to St. Paul's arrival at Rome, after his appeal
to Cæsar, comprehending in all about thirty years. St.
Luke has been allowed by all antiquity to be the author of
this book, and his principal design in writing it was to fur-
nish an authentic history of the first plantation of Chris-
tianity; and it thus serves to obviate the falsé \textit{acts}, and
false histories, which were afterwards dispersed through the
world. The exact time of his writing it has been ascer-
tained with a very considerable degree of accuracy; for it
must have been at least two years after St. Paul's arrival at
Rome, because it informs us that St. Paul dwelt two whole
years in his own hired house; perhaps he wrote it while
he remained with St. Paul, during the time of his impris-
oment.

It was written, according to Mill, in his Prolegomena, in
the year 64. And Dr. Lardner (works, vol. vi. p. 145) ob-
erves, that it could not have been written till after St.
Paul's confinement at Rome was come to a period, which
he supposes to have ended in the former part of the year
of Christ 63; and he thinks it probable, that St. Luke
finished this book the same, or the next year, either at Rome
or in Greece. That St. Luke was the author of it appears
from the general consent of the ancient Christian writers:

\textit{Acts, Public.}
Eusebius, and the fathers, the former, the latter.

The truth and divine original of Christianity may be deduced from the history of the Acts of the apostles. The general and particular doctrines contained in this book are so reasonable, and the evidences which the apostles gave of their doctrine, in their appeals to prophecies and miracles, and the various gifts of the spirit, were so numerous and so strong, and so widely adapted to all sorts of persons, that the truth of the religion, which they attest, cannot be reasonably disputed. The history itself is credible. It was written by a person who was acquainted with the various circumstances which he relates, and who was both able and inclined to give a faithful relation of every particular that occurred. St. Luke was a companion of the apostles; he was himself an eye and ear witness of the facts, and personally concerned in many of the incidents which he records.

The history itself there are no inconsistencies or contradictions. The miraculous facts related in it are neither impossible, when we consider the divine power, to which they are ascribed, nor improbable, if we attend to the grand design and occasion of them. The writer appears to have been honest and impartial; for he has recorded the objections made to Christianity, both by Jews and Heathens, and the reflections which enemies cast upon the religion itself and the first preachers of it. He has not concealed the weaknesses, faults, and prejudices either of the apostles or of their converts. The occasional hints that are dispersed through the epistles of St. Paul, harmonize with the facts related in the history; and much that the history is the belt guide to the study of the epistles. The other parts of the New Testament agree with the history, and confirm it. The Gospels close with references to the facts recorded in the Acts; and the epistles suppose that these facts had actually occurred which the history relates. The incidental circumstances mentioned by St. Luke correspond so exactly, and without any previous view to such a correspondence, and in cases where it could not possibly have been premeditated and precontrived, with the accounts that occur in the epistles, and with those of the best ancient historians both Jews and Heathens; that no person who had forged such an history, in later ages, could have had the same external confirmation; but must have betrayed himself, by alluding to some customs or opinions since sprung up; or by misrepresenting some circumstances, or using Luke phrase or expression, not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and if St. Luke had published such a history at so early a period, when some of the apostles, or many other persons concerned in the transactions which he has recorded, were alive, and his account had not been true, he would only have exposed himself to an easy confirmation, and to certain infamy.

If any history of former times deserves credit, the Acts of the Apostles ought to be received and credited. And if the history of the Acts of the Apostles be true, Christianity cannot be false. For a doctrine so good in itself, and attended with so many miraculous and divine testimonies, has all the possible marks of a true revelation. See Benso, ubi supra, p. 310-318: and an excellent work, distinguished by acute and original reasoning, and amply justifying the argument above suggested, by Archdeacon Paley, entitled Horae Paulinae, 8vo. 1792.

There are also several iparious acts of the Apostles: such as, 1. The acts of Audias, or the History of the Twelve Apostles, said to be composed by him in Hebrew, translated into Greek by his disciple Eutropius, and thence into Latin by Julius Africanus. 2. The Acts of St. Andrew, received by the Excortไร, Manichees, Apostolies, and Origenians. 3. The acts, received by the Ebionites, and mentioned by Justin. 4. The Acts of St. John, forged by Lecunus. 5. The Acts of the Apostles, under the names of Leucius, Lecinou, Lrontius, Leonides, and Leucion, names of the same person who lived in the fourth century, and who was a Manichee, and probably the father of those heretics, called by St. Augustine, Seleucius from the name Seleucus, which Mr. Jones thinks to be the same with Lecunus. This book contained the Acts of John, Andrew, Thomas, Peter, Paul, James, and others. 6. The acts of St. Matthias were probably written by Lecunus Charnus under this apostle's name, to which clas we may refer the acts used by the Manichees. 7. The acts of Paul, which Mill in his Prolegomena, sect. 120, supposes to have been compiled by some faithful Christians, about the year of Christ 69, to supply the imperfect accounts in the acts of the apostles, written by St. Luke, and which Whiston regards as in some sense a faked book, but which Eusebius reckons to be spurious, and Philostratus condemns as a fable book, abounding with strange stories. 8. The acts of Paul and Thecla, which was the work of some weak prebyster of Asia, and never had any authority in the Christian church. It is not certain when these acts were composed;
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posed; but Dr. Lardner (vol. ii. p. 314) conjectures, that they were written in the latter part of the first, or the beginning of the second century. Dr. Grabe has published a book under this title from MSS. in the Bodleian library. If this be the same with the work mentioned by Tertullian, Jerome, &c. as Dr. Grabe supposes, it has undergone many interpolations; and Lardner conceives the number in both the Latin and Greek copies to be greater than Grabe allows.

9. The acts of St. Peter, the travels of Peter, or the signatures of Clement, which are rejected by Eusebius, Athanasius, Jerome, Epiphanius, &c. as apocryphal.
10. The acts of St. Philip, which were probably the work of Lucius Charinus, or an appendage to his work. Fabricius (Codex Aprocr. Nov. Teft. tom. iii. 656.) mentions a MS. of some acts under the name of Philip, in the Vatican. 11. The acts of Ecumenus, the name with those of Lucius, already mentioned. 12. The acts of Thomas, mentioned by Epiphanius, Athanasius, and Gelasius, are supposed by Fabricius, Mill, and others to be the same with the acts of Lucius; but Mr. Jones supposes, that as it was used by some sects of the Gnostics, who sprung up at an earlier period, it was interpolated and altered by Lucius. But the work is unquestionably apocryphal. See on this subject Jones’s Canon. vol. i. pallium; and Lardner’s Works: — Index under Acts.

Acts of Pilate, denote certain memoirs or reports concerning the trial and death, the resurrection and ascension of Jesus Christ, which were transmitted by Pilate to the emperor Tiberius, and communicated by him to the senate. Justin Martyr, in his Apology (Num. 36. p. 65. and Num. 48. p. 72. Bened.) prefented to Antoninus Pius, and the senate of Rome, about the year 140, after having mentioned on one occasion some of our Lord’s miracles, and on another his crucifixion, and some of the attendant circumstances, adds: “and that these things were done, you may know from the acts made in the time of Pontius Pilate.” Tertullian also, in his Apology, (c. 21. p. 24.) about the year 200, having spoken of our Saviour’s crucifixion and resurrection, his appearance to the disciples, and his ascension to heaven in their sight, adds this remark; “of all these things relating to Christ, Pilate, in his confidence a Christian, sent an account to Tiberius, then emperor.” In another place he says, that by an ancient decree, no person should be acknowledged as a deity, unless he were first approved by the senate. Tiberius having received from Pilate an account of such things as manifested our Saviour’s divinity, proposed to the senate, recommending the proposal by his own vote, that he should be placed among the gods. The senate refused, because he had himself declined that honour. Nevertheless the emperor perished in his own opinion, and ordered that if any accused the Christians they should be punished. Eusebius, in his Ecclesiastical History, (lib. ii. cap. 2.) relates the fact, and cites the authority of Tertullian. Many learned moderns have objected to the original testimonies of Justin Martyr and Tertullian. Dr. Lardner has investigated the subject with his usual accuracy and impartiality. He first alleges that Justin Martyr and Tertullian were writers of good repute. He then shows that it was the custom of the governors of provinces to compose acts, memoirs, and commentaries of the remarkable occurrences that happened in the places where they presided: and these acts or register were considered as public authorities, and therefore more decisive and satisfactory than some other accounts. Of this circumstance the ancient fathers were well apprised; and Eusebius admits the truth of what they report. In the time of the persecuting emperor Maximin, about A.D. 307, the heathen people forgave acts of Pilate, derogatory to the honour of our Saviour, which were very diligently circulated to unsettle Christians, or discourage them in the profession of their faith. The edict to this purpose was so negligently or ignorantly written, that our Saviour’s death was referred by it to the fourth consulate of Tiberius, &e. to the seventh of his empire, which is seven years before our Saviour’s passion, and five before Pilate was made governor of Judea. See Euseb. Hist. E. L. i. c. 9. 1. ix. c. 4. 5. 6. Rufinus, lib. i. c. 5. &c. It was also customary for governors of provinces to send to the emperor an account of remarkable transactions that occurred in the places where they presided. We may therefore conclude, though the acts of Pontius Pilate and his letter to Tiberius, which we now have, (see Fabric. Codex Aprocr. Nov. Teft. p. 290—372.) are manifestly spurious, that Pontius Pilate did compose some memoirs concerning our Saviour and send them to the emperor, whether Justin Martyr and Tertullian have given a just account of them or not. Dr. Lardner, after replying to other objections that have been urged against the relation of these ancient fathers, concludes with observing that they deserve some regard. See Lardner’s Works, vol. vii. c. 2. p. 231, &c.

Acts. in Poetry, are certain divisions, or principal parts, in a dramatic poem, contrived to give some relief both to the actors and spectators. In the interval between the acts the stage remains empty, and without any action visible to the spectators; though it is suppose all the while that there is one proceeding out of sight. It is not, however, merely for the sake of the relief that these acts are observed, but to give transactions a greater degree of probability, and render the intrigue more affecting. For the spectator, who sees the action prepared that is to pass in the interval, cannot forbear acting, in his imagination, the part of the absent actors; by which means he is the more agreeably surprised, when a new act coming upon the stage, he sees the effects of that action, which before he could only guess at. To this it may be added, that authors contrive to have the most dry and difficult part of the drama transferred between the acts, that the spectators may have no notion of them, excepting what their fancy presents them with at a distance; and that nothing may appear upon the stage but what is natural, probable, and entertaining. In this respect, says an approved writer, a dramatic or epic poem ought to resemble a sentence or period in language divided into sentences, that are distinguished from each other by proper pauses; or it ought to resemble a piece of music, having a full close at the end, preceded by imperfect closes that contribute to the melody. See Elem. of Criticism, c. 22.

The ancient Greek poets were unacquainted with this division of a play into acts, though their epodes, or choruses, served almost the same purpose. The word act never occurs in Aristotle’s Poetics, though he defines exactly every part of the drama. It is true the Greeks considered their pieces as consisting of certain parts or divisions, which they called próteis, epíteis, katakefes, and katakefropos: but there were no real interruptions or divisions answering to them in the representation. With them the stage was never empty, nor were the performers idle, so that when the choruses were incorporated in the piece, as in some of the tragedies of Sophocles, it may be said literally to consist of only one act.

The Romans first introduced acts into the drama, and filled up the intermediate space of time between these divisions with a chorus, a dance, or a song; and in Horace’s time, the five acts were established as a law. This appears from the following verses in his De Art. Poet.

‘Neve
"Neve minor, nee sit quinto producitor aetn Fabula, quix poeci vult, et spectator reponit."

If you would have your play deferre success,
Give it five acts complete, nor more nor less.

Francis.

This number was constant in the comedies of Terence, and tragedies of Seneca; and the law stands uncompleted to this day; though it seems to derive its force from the authority of Horace, rather than that of reason or nature. All plays are deemed irregular, that have either more or fewer than five acts. Some, indeed, have asserted, that every just action consists of five distinct parts; and have undertaken to mark out the precise share of the action, which each of the five acts ought to bear. The first, they say, is to propose the matter or argument of the fable, and to show the principal characters. This should be so managed as to awaken the curiosity of the spectators, and also furnish them with materials for understanding the sequel. It should make them acquainted with the personages who are to appear, with their several views and interests, and with the situation of affairs at the commencement of the play. In former times, the explication of the subject was made by a prologue, or by a single actor, who appeared to give full and direct information to the spectators. Some of Æschylus's and Euripides's plays are opened in this artificial manner, which is now totally abolished. The second act is to bring the affair or business upon the carpet. The third, to furnish obstructions and difficulties. The fourth, either points out a remedy for these difficulties, or finds new ones in the attempt. During these acts, the plot should gradually thicken; the action of the play ought to be advancing, and as it advances, the suspense and concern of the spectator should be raised more and more. It is the great excellence of Shake-speare, that his scenes are full of sentiment and action; and out of mere discourse; whereas it is frequently a fault of the best French tragedians, that they allow the action to languish for the sake of a long and artful dialogue. The fifth act puts an end to all by a discovery. This is the seal of the catastrophe, or the unravelling of the plot, in which the art and genius of the poet should be most fully displayed. See Catastrophe.

However, it is certain that, on the principles of the great master of the drama, Aristophanes, we may have a just and regular play, though it be only divided into three acts; and the number may be varied according to the taste of the author, or the nature of the subject; since the division is purely arbitrary. Nevertheless, every act ought to elapse with some incident that makes a pause in the action; without which there can be no pretext for interrupting the representation. Milton has deviated from this rule at the elope of the first, seventh, and tenth books of his Paradise Lost; in the first of which inferences he seems to have copied the Æneid, the two first books of which are divided in a similar manner. Homer, in the Iliad, has paid no great attention to this rule.

The acts of a drama are divided into scenes. Metafolia, in conformity to the precept of Aristophanes, with regard to the construction of a fable (See Action and Tragedy) divided his melodramas, or operas, into three acts; in order to constitute the beginning, middle, and end, which the Stagirite required. But at present this wise and rational delign is violated at our lyric theatre, by compreasing all the incidents of a drama, written in three acts, into two; by which means the bulnings of the piece is so precipitated or mantled, that the events lose all appearance of probability, and the spectator all chance of illusion. On this occasion, however, the trouble and expense of a third dance are hindred and avoided; but to compensate for this retrenchment, the two remaining dances are put to such a length as to preclude all desire in the most diffusated part of the public to be kept longer from home.

ACT I., in Antiquity, denoted among the Romans a pleasant garden formed near the bank of a river, in which they devoted themselves to pleasure, and even to debauchery. Cicero says of Verres (v. 25) "Tanetiis in Actis suis mulieribusJacobstcbrius." From Acta the ancients deduced actus, aeterni, to devote themselves to pleasure. Acta was sometimes used more generally to denote solitary rivers and shady coverts. Virgil Æn. v. ver. 613. Prudent. in Symmach. l. 135.

ACT I., in Ancient Geography, a town of Acrarnania, mentioned by Stephan. Byzant. and called a port in the Periplus of Scylax. Acta is also a town of Magnesia.

ACT II., in Antiquity, one of the fifty Nereids.

ACT III., or Acterus, was also one of the six envious and malicious genii, called by the Greeks Telechines.

ACT IV., in Botany, the Chrysophorina of Tournesol, and in the Linnean system, a genus of the polyanthus monogynia class and order, belonging to the natural order of multijfique and ranunculaceae of Jussieu. Its characters are, that the calyx is a perianthium of four leaves, with roundish, obtuse, concave, and caducous leaves; the corolla has four petals, acuminate at both ends, longer than the calyx and caducous; the flamina consist of numerous, usually about thirty, capillary filaments, broader at top; the anthers are roundish, twin and erect; the pistil has a superior ovate germen, no style, and a thickish, obliquely depreffed stigma; the pericarpium is an oval-globose, smooth, one-sixrowed and one-celled berry, and the seeds are many, semi orbicular, and lying over each other in two rows. There are four species: 1. A. Bicae, or common herb christopher, which grows naturally in the northern counties of England, and rides two feet and a half in height, with the foot-natts of the leaves springing from the root, and dividing into smaller foot-natts, each of which divides again into three, with three lobes each; the flowers grow in ramose spikes, and are of a pure white: they appear in May and June, and are succeeded by black thinning berries, about the size of peas, which ripen in autumn. This plant is a powerful repellent, and the root has been administered internally in some nervous cafes, but should be used with caution. Datur, says Pliny, (H. N. v. i. p. 425. Ed. Hard,) acetabu plena interiusius femininarum morbis. The berries are poisonous, and to the indirect use of them some have referred the explanation of the fable of Actaeon, and to this they have also applied the Latin adage;

Hic niger est, bunc in Romana corvus.

Hor. Sermon. I. s. 4, v. 85.

The juice of these berries, with alum, yields a black dye. Toads are said to refer to this plant, being allured by its fattiol smell, which, as Dr. Withering observes, may be owing to the damp shady situation in which it is found. This herb is poisonous to cattle, but it is happily scarce in England, and found only in the woods. Of this species there are three varieties, viz. the nigra, or common black,berry herb christopher, or bass-bery; the alba or American herb christopher, with white berries, whose leaves are lops deeply indented at the edges, flowers in a more compact spike, and roots composed of thick knobs; and the rosa, with red berries, differing only in the colour of its fruit. 2. A. racemosa, or American black or wild snake-root, with large compound leaves, rising immediately from the root, and branched like the hirl, flower-leaves ascending to the height of four or five feet, and white flowers in a long spike, reflex at the top, which appear in June or July, but not perfecting seeds in England. It deserves, on account of its flowers, a place in shady borders among shrubs, and will require no other atten-
tion than the shrubs themselves. This species is a native of North America; and the root is much used in that country, and said to be an antidote to poison, or the bite of the rattlesnake. 3. A. japonica, or Japanese herb Christopherson, differs from the second in having simple, not pinnate leaves; it has heart-shaped leaflets, petioles longer than the leaflets, and sessile flowers.

4. A. afra, or rough-leaved Christopherson, has a thorny climbing stem, sessile leaves, white flowers, and linear spikes, quadrilateral corolla and calyx, more than fifty stamens, and a gibusous berry, without juice. This species is a native of China near Canton, and the Chinese use the rough leaves in polishing, particularly their tin ware. These plants may be propagated by seeds, or by a thorny border soon after they are ripe, and transplanted in the following autumn into a thorny border, where they are to be left to flower. Martyr’s Miller’s Diet.

In the Linnaean system, by Gmelin, there are six species.

ACTAEA, in Botanology, is a species of Papilion, with expanded wings, brown above, the anterior marked with two ochre and two white points, and the hinder marbled beneath. It is found in the southern part of Russia.

ACTAEA, in Ancient Geography, a name formerly given to Attica. Pliny (1. 4. c. 7.) says it was also called Actae, an old name. Paulan, Attic, cap. xi.

ACTAEON, in Fabulous History, the son of Arilæus and Autonoba, and grand-son of Cadmus. Whilist he was pursuing his favourite exercise of hunting, he is said to have looked upon Diana, when she was bathing, to have been transformed by her into a stag, and devoured by his own dogs. The moral of the fable is applied to those who ruin themselves by keeping packs of dogs, or by too curious researches into nature.

ACTAEON is also the name of one of the horses that drew the chariot of the sun, in the fall of Phaeton. Actaeon formed of actus, a ray of the sun, signifies luminous, and takes its name from the splendour of the sun.

ACTAEON, in Natural History, a species of Sarracæus, or Beetles, called by Fromanerdm rhinoceros; the enca of Marcgrave; with a smooth body, bicorn thorax, the horn of the head undulated, with a bisap apex, and smooth elytra; the horns of the thorax are turned forward, and are conic. It is found in America, and is the largest of all known insects, except the cancer and monocus.

ACTAEON is also a species of Papilio, with tricuspidated bluish wings, black at the apex, and gold-coloured beneath, with very oblique parallel lines.

ACTIANIA, in Ancient Geography, an island mentioned by Pliny (H. N. tom. i. p. 231.) in the North Sea. It is situated to the west of Holstein and Diemermark, not far from the mouth of the Eyder and Elbe; is now called Heligoland.

ACIT, as in, denoted a pennisula. It was also a name given to the sea-crafts about Mount Athos, in which were six towns mentioned by Thucydiades, lib. iv. p. 302. Ed. Dukerus.

ACITE, in Botany, the elder-terce, which bee.

ACTIAN GAMES, Ludi Actiae, in Antiquity, solemn games instituted, or, according to some, only reformed by Augustus in memory of his victory over Mark Anthony at Actium. Stephonius (tom. i. p. 56.) and some others maintain, that they were held every third year: but the more common opinion is that of Strabo, who says (Geog. tom. i. p. 501.) that they only returned every fifth year, and were celebrated in honour of Apollo, since named Actian. By the way it is a great mistake in some authors to imagine, that Virgil infinates their having been instituted by Actaeus, from that passagé, Aen. iii. 280.

"Ataque Ilias celeberrmus litora luidus."

It is true the poet alludes to the Actian games; but he only does it by way of compliment to Augustus, to attribute that to the hero from whom he defended, which was done by the emperor himself, as Servius has observed in loc.

Hence Actian years were a series of years, commencing from the era of the battle of Actium; called the era of Augustus. See EPOCHA.

ACTIAE, in Geography, a town near Bucharia, lying on the western side of the peninsula of Chersonesus Taurica, which, in consequence of the convention of 1783 between the late Empress Catherine of Russia, and the Grand Signor, and the cession of territories by the Turks, was declared a free port, and denominated SERBESTPOLIS.

ACTINE, in Botany, a name of the herb BUNIAE, or NAUS.

ACTINE, in Ancient Geography, a town of the Thracian Doriphore.

ACTINIA, in Zoology, a genus of the mollusca order of worms, the characters of which are, that the body is rough or wrinkled, furnished with eccentric cirri, and with a single terminal aperture, and that it attaches itself by its base to rocks and other substances among which it is found. Of this genus Gmelin, in his edition of the Linnaean system, enumerates twenty-three species, which are as follow: viz. 1. A. rufus, of a reddish colour, with a rofaceous foramen and whitish cirri. This is the urchin marina libera of Aristotle, the urchin parva of other authors, the first species of Hill’s Medusa, and of Dicquemarre’s anemone. It is found in various parts of the ocean and of the Mediterranean Sea, adhering to rocks; of a variable form, sometimes cylindrical, or globular, or conical, and in some rare influences of a changeable colour: its cirri are whitish, flatter, flexile, and very movable, shorter than the diameter of the body and truncated at the apex. 2. A. crenatus, of a red colour, with conically extended cirri, found in the Atlantic, Mediterranean, Northern, and Icy Seas. This is the second species of Dicquemarre’s anemone, the priapus ruber, and the urchin rubra of other authors.

3. A. planiforis, with small tentacula and a ciliated margin. This is Dicquemarre’s fourth species of anemone, and called kettuperak by the Greenlanders. It is found in the European Ocean, and exhibits a variety of beautiful colours.

4. A. medusa, cylindrical, smooth and truncated; found in the Mediterranean Sea, and called by the inhabitants of Linguadoue polerv. 5. A. catenata, sub-cylindrical and angularly truncated; found in the ocean. 6. A. crenata, varied with white and red, with cylindrical annulated cirri; found rarely in the bays of Norway. 7. A. undata, conic and whitish, with duplicate wrinkled yellow flax; found adhering to fuel and mill-corn, in the bay of Christianfand in Norway. 8. A. viduata, of a grey colour, with longitudinal ridges, and white cirri; the urchin cina of Rondeletius, sometimes found in the fucus facchinarius in the Norvagina Sea. 9. A. truncata, of a reddish yellow colour, conical, smooth, and pulliced; the third species of Dicquemarre’s anemone.

10. A. nodosa, wrinkled and furrowed, enlarged at the ends, with short compressed crimson-coloured cirri; found on the rocks of the Greenland Sea. 11. A. spallallia, smooth and ficy-coloured, with thick cirri spotted with white and a radiated foramen; frequent in the caverns of rocks on the shores of Greenland. 12. A. digita, yellow, with fivel points of red, and floffy cirri, lodged in the fissures of rocks on the shores of the Northern Ocean. 13. A. gigantea, cincereous and greenish, with a folded fringe much wider than the body, and greenish papilliform tentacula; found on the shores of the Red Sea, hiding itself in the sandy clay. 14. A. alba, gelatinous, white and greenish,
with small papilliform oblong tentacula; found adhering to rocks on the shores of the Red Sea. 15. A. verdita, green and brown, with tentacula of the length of its own diameter; found attached to sub-marine rocks & Alexandria in Egypt, and called by the Arabs karoba. 16. A. prasus, with a cylindric body, dilated at the base, and spotted tentacula; found adhering to terebellid fish in the Red Sea, near the city Ghomfoda. 17. A. canis, found with a wrinkled horn, non-fluminous brightly tentaculat, ranged on the upper margin. 18. Bicarin, smooth, of an hemispheric oval figure. 19. A. volvus, with a cylindric body plane above, and six appendices to the orifice; found, as well as the two former species, in the Northern Ocean. 20. A. carpellus, red and brown, with small penciliform tentacula; found in the British Sea. 21. A. ovis, with body and tentacula obtuse and cylindric, the exterior red, the interior bluish, and the centre red. 22. A. fuscita, with longitudinal ridges transfervately fringed, and cylindric obtuse annulated tentacula; found, as well as the former species, in the Norwegian Sea. 23. A. pulchra, elliptic and smooth, with a double order of rays, the exterior of which is black at the apex, the size of a large pea; found in the ocean about the 57th degree of latitude.

The animal polenta of Pennant, and ceres of Solander and Ellis, which some suppose to be a variety of the A. unica, is the HYDRA ceres in the Linnaeus system by Gmelin. Pennant describes it as having a body marked with trifurcated sulci, and summit surrounded with long slender tentacula, from 120 to 200 in number; the color of the body is pale ochreous, and of the tentacula a sea-green varied with purple; it is found on the rocks of the Cornith and Angles. The A. pedunculata of Pennant, or A. bellus of Solander and Ellis, is the HYDRA bellus of the Linnaeus system. According to the description of Pennant, it has a long cylindric flalk, expanding at top and tuberculated; the tentacula are disposed in several ranges, short, and when open form a raduated angular circumference, like a beautiful flower, with a smooth polygonal disc; the colour of the flalk is a fine red, and that of the tentacula varied with several colours. This species, he says, is retractile, and inhabits Cornwall. The A. vernacula of this author, or A. nematocera of Solander and Ellis, is the HYDRA nematocera of Gmelin's Linnaeus system. According to Pennant, it has a long cylindric flalk, and is marked with elegant small tubercles, disposed in straight lines from top to bottom; the circumference of the mouth is fringed, surrounded with short petals, like those of the sun flower, and those again with white tentacula, barred with brown. When drawn in, it assumes the form of a bell; and the lines of the tubercles converge to the centre of the summit. Its body is a pale red; it inhabits Cornwall. The A. pennata, or cinquefoil of Pennant, is the A. dianthus of Ellis, with a circular contracted mouth; the disc divided into five lobes, covered with several series of short fruticulated tentacula, the flalk short and thick; when contracted it assumes the form of a long white fig; it inhabits the rocks near Hallings, Suffolk. The A. benevii, or button of Pennant, is the A. myobryarhynchos of Solander and Ellis, and the HYDRA myobryarhynchos of the Linnaeus system. It has a smooth short thick flalk; the edge of the disc surrounded with a single row of tubercles, the tentacula numerous and slender; the colour a dull crimson; the body retractile, and flinging itself into the form of a conoid button. It inhabits most of our rocky shores. Pennant's Zoology, vol. iv. p. 49, &c. The actinia have only one aperture both for the mouth and anus; they feed on fish and other small fish and marine animals, and are themselves edible; as they sometimes retract and sometimes extend their tentacula, in different degrees, their form is very variable; the parts that are cut off are renewed; they are acutely fendible of light, and most of them are viviparous. For a further account of these animals, see ANEMON, ANI- MLA FLOWER, and URTICA marina. See also HOLLANDIA and HYDRA.

ACTINOLITE, in Mineralogy. See STRAHLSTEIN.

ACTION, in a general sense, denotes the operation or exertion of an active power, and is synonymous with act. Grammarians, however, introduce some subtle disquisitions between these two terms; confiding the former to ordinary transmutations, and the latter to those which are more signal. The former, by others, relates chiefly to the person that acts, and the latter to the effects produced; and is therefore considered as the attribute of the other: e.g. "Preserve, or what may act: and in the latter, it is the same cause, only considered as acting, or connoting the effect it produces.

Actions are divided with respect to their principle, into universal, where the effect is of the same kind with the cause; as the production of man by man: and equivocal, where it is different, as the supposed production of frogs by the sun: and again into vital; as nutrition, respiration, the action of the heart, &c. and not-vital, as heating.

With respect to their subject, actions are divided into immanent; which are received within the agent that produced them; as are vital actions, cognition, &c. and transient, which pass into another, as a master loves his son, and feeds and clothes him, &c. Actions are also natural, as fire hardens clay; supernatural, as raising the dead; voluntary, as the potter's moulding his clay; and accidental, as a person's heedlessly dropping a glass and breaking it; necessary, as the sun warms the earth; and free, when a person chooses what food he likes, and eats it when he pleases. See LIBERTY AND NECESSITY.

In respect of duration, actions are again divided into instantaneous, where the whole effect is produced in the same moment, as the creation of light; and incessive, where the effect is produced by degrees; as corruption, fermentation, putrefaction, dissolution, &c.

ACTION, in Physiology, is applied to the actions or functions of the body, which are divided into the vital, natural, and animal. The vital are such as are essential to the subsistence of the individual; such are the motions of the heart and lungs, the secretion of spirits in the cerebrum, on which the motions of the heart and lungs depend; and the circulation of the blood and fluids in their proper vessels. Pulsa tion and respiration are the external signs of life.

The natural actions are such as are necessary to the continuance of the animal, but not so immediately, but that it may subsist some time under a suspension of them; as digestion of the aliment, and its conversion into blood.

Under animal actions are comprehended those which constitute the senses of touch, taste, smell, vision, hearing, perception, imagination, memory, judgment, ratiocination, affections.
affections of the mind, and voluntary motion; which are not absolutely necessary to the life of the animal, but conducive to its comfortable existence.

In the year 1752, Dr. White published an ingenious performance, under the title of an Essay on the vital and other voluntary Motions of Animals, 8vo; and in the same year Dr. Simpkin also published a book on Vital and Animal Actions, 8vo.

Action, in Mechanics, denotes either the effort which one body or power exerts against another, or the effect resulting from such effort; or more accurately, the motion which a body really produces, or tends to produce, in another. The action of a body becomes apparent only by its motion; and we cannot affix any precise idea to the term action besides that either of actual motion, or a simple tendency to motion. Leibnitz and his disciples, for want of duly attending to the proper and discriminating idea of the word action, have perplexed themselves and others with unprofitable and indecisive disputes concerning suo vivo, and suo mortuo. See Force.

The Cartesians resolve all physical action into metaphysical causation, according to them, bodies do not act upon one another; but the action occurs immediately from the Deity; the motions of bodies, which seem to be the cause, being only the occasions of it. See Occasional Cause. Action is either incontinent or continued; that is, either by percussion, or by pressure. These two sorts of action are heterogeneous quantities, and are not capable of mutual comparison any more than a line can be compared with a surface, or a surface with a solid. The least degree of percussion may be made to overcome the pressure of the greatest weight. These actions, therefore, cannot be measured one by the other; but each of them must have a measure of its own kind, as solids are measured by solids, and surfaces by surfaces; because time is concerned in the one, but not in the other.

It is one of the laws of nature, that action and re-action are always equal, and contrary to each other.

If a body be urged by equal and contrary actions, it will remain at rest. But if one of these actions be greater than its opposite, motion will ensue towards the parts least urged.

It is to be observed, that the actions of bodies on each other, in a space that is carried uniformly forward, are the same as if the space were at rest; and all powers or forces that act upon all bodies, so as to produce equal velocities in them in the same, or in parallel right lines, have no effect on the mutual actions, or relative motions. Thus the motions of bodies on board a ship, that is carried steadily and uniformly forward, are performed in the same manner as if the ship were at rest. The motion of the earth round its axis has no effect on the actions of bodies and agents at its surface, except so far as it is not uniform and rectilinear. In general, the actions of bodies upon each other depend not upon their absolute but relative motion.

For the actions of powers, see Friction, Force, Mechanics, Motion, Power, and Resistance. For the laws of the action of fluids, see Fluid, and Specific Gravity.

Action, quantity of, in Mechanics, an expression used by M. de Maupertuis, in the Mem. of the Acad. of Sciences of Paris for 1744. and in those of Berlin, for 1746, to denote the continual product of the mass of a body, by the space through which it runs, and by its celerity. He lays it down as a general principle, that, "whenever any changes happen in nature, the quantity of action necessary to produce this change is always the least possible." And this, he says, is a law indicating the highest wisdom. This principle he applies to the investigation of the laws of refraction, the laws of the collision of hard and elastic bodies, and even the laws of reff, as he calls them, that is of the equilibrium or equipollency of pressures; and, thus investigating the laws of motion, referring those and the laws of equilibrium to the same principle, and connecting the metaphysical consideration of final causes with the fundamental doctrines of mechanics, he deduces what he conceives to be a stronger proof of the existence of a Deity, or of a first intelligent cause, than the other arguments commonly alleged, and derived from the order of nature.

It may be observed, however, that the quantity of action, according to the definition of M. de Maupertuis, is in reality the same with the product of the means into the square of the celerity, when the space passed over is equal to that by which the celerity is measured; and therefore the force or quantity of motion will be proportional to the mass multiplied by the square of the velocity; since the space is measured by the velocity continued for a certain time.

In the same year that Maupertuis communicated his principle, Professor Euler also demonstrated, in the supplement to a treatise intitled "Methodus inveniendi Lineas curvas maximi et minimi proprietate gaudentes," that in the trajectories described by bodies urged by central forces, the velocity and phlil by what the foreign mathematicals call the element of the curve, is always a minimum; which Maupertuis considered as an application of his principle to the motion of the planets. For the manner in which this principle of a minimum may be deduced from the Newtonian theory of refraction; see Refraction.

Action, in Ethics, or moral Action, is a voluntary motion of a creature capable of distinguishing good and evil; whose effect, therefore, may be justly imputed to the agent.

A moral action may be more fully defined to be whatever a man did with the powers of understanding and willing, with respect to the end he ought to aim at, and the rule he is to regard in acting, resolves, thinks, does, or even omits to do; in such a manner as to become accountable for what is thus done or omitted, and the consequences thereof.

In the first philosophical sense, says Dr. Reid (Essays on the Active Powers of Man, p. 97) nothing can be called the action of a man, but what he previously conceived, and willed or determined to do. In morals the word is commonly employed in this sense, nor is any thing imputed to a man as his doing, in which his will was not interposed.

The foundation, then, of the morality of actions is, that they are done knowingly and voluntarily; and all moral actions may be divided, with respect to the rule, into good and evil.

But when moral imputation is not concerned, many things are called the actions of a man, which he previously neither conceived nor willed. Hence the actions of men have been distinguished into three classes, the voluntary, the involuntary, and the mixed. By the latter are meant such actions as are under the command of the will, but are commonly performed without any interposition of the will. See Active Power, Motive, Principles of Action, and Virtue.

Action, in Oratory, is an accommodation of the person of the orator to his subject; or a management of the countenance, voice, and gesture, suited to the matter spoken or delivered.

Action makes one of the greatest branches or divisions of rhetoric. The ancients usually call it Pronunciation.

ACTION
ACT

Action is a collateral or secondary method of expressing our ideas; and is susceptible of a kind of eloquence as well as the primary. In the infancy of Language, when words were few, or not easily connected, men would naturally recur to action for explaining and expressing their conceptions; and they would labour to make themselves understood, by varying their tones of voice, and accompanying their tones with the most significant gesticulations. At this day, when persons speak in a language which they possess imperfectly, they have recourse to all these supplemental methods, in order to render themselves more intelligible. Besides, in the gradual improvement and extension of language, a warm imagination would introduce into discourse a variety of voices, and a considerable degree of action. Thus Dr. Warburton accounts for so much speaking by action, as we find among the Old Testament prophets. Among the northern American tribes certain motions and actions are adopted in order to explain their meaning on all great occasions of intercourse with one another. The Chinese find it more easy to express different ideas by a variety of tones than to contrive words for all their ideas. The Greek and Roman languages also were pronounced with more numerous inflections of the voice, and more elaborate gestures than any to which we are accustomed. Accordingly we find, that this action was treated of by all the ancient critics, as the chief quality in every public speaker; and the orators and players of Grecce and Rome were distinguished by the vehemence of their action. This is, in all cases, an address to the external senses; which it endeavours to move, and bring into its party by well-concerted motion and modulation; at the same time that the reason and understanding are attacked by force of argument. Accordingly, Tully very pertinently calls it "fermo corporis," the discourse of the body; and "corporis eloquentia," the eloquence of the body. — The Roman mimes and pantomimes, we read, had such a compass even of mute action, that voice and language seemed useless to them: they could make themselves understood to people of all nations; and Roscius, the comedian, is particularly famed, as being able to express any sentence by his gestures, as significantly and variously as Cicero with all his oratory. Quintuslian gives us a system of the rules of action; taken not only from the writings of the ancient orators, but from the best examples of the forum.

What we usually attribute to eloquence, was really the effect of the action only, as some of the greatest matters in which we have the advantage. — Demosthenes expressly calls it, the beginning, the middle, and the end of the orator's office; and Cicero professes, that it is not of so much importance what the orator says, as how he says it.

The Greeks, who were attentive to multiply the means of influencing the passions, omitted nothing which might bring to perfection this first language of Nature. Poetry and music were always supported by the action of the performers. This action, which was acquired by a kind of dance that regulated the motions and different inflections of the body, animated the discourses of their orators, and sometimes the lessons of their philosophers. See Plut. in Demosth. tom. i. p. 837; Ed. Xylad. Id. in Rhet. Vit. tom. ii. p. 843; Plato de Leg. v. tom. ii. p. 816; Ed. Serrani. Athen. Deipn. l. c. 17. p. 27. Ed. Cafaub.

After all, it is a point of which will bear being controverted, whether action ought to be practised and encouraged at all? A thing that has so much command over mankind, it is certain, must be very dangerous; since it is capable of being turned to our disadvantage as well as to our advantage. It is putting a weapon in the hands of another, which, if he pleases, he may make use of to subdue and enslave us; and accordingly, history is full of the pernicious usages made of it. — For this reason, eloquence and action have been unkindly discouraged by modern policy; and both the bar and the pulpit have been brought to a more frigid way of delivery.

But this is an extreme, which no objection founded on the abuse of eloquence accompanied with action, and no apprehension of its pernicious effects, can justify. The benefits accruing from it amply counterbalance the mischief which it is capable of producing.

Perhaps the foundation of all action may be vicious and immoral. — Voice and gesture, we know, will affect brutes; not as they have reason, but as they have passions; so far as these are used in discourse, therefore, it does not regard an assembly of men more than it would a herd of quadrupeds; that is, their whole effort is spent, not on the rational faculties, which are out of the question, but on the animal ones, which alone they endeavour to possess and actuate, independently of reason. — Nay more, our reason, and the judgment itself, are intended to be baffled and inclined by them: action being only used as an indirect way of coming at the reason, where a direct and immediate one was wanting; i.e. where the judgment cannot be taken by the proper means, argument, it is to be taken indirectly by circuition and stratagem.

The natural order of things, then, is here inverted; our reason, which should go before and direct our passions, is dragged after them; instead of coolly considering, and taking cognizance of things; and according to what we believe therein, raising ourselves to the passions of grief, indignation, or the like, we are attacked the other way; the impression is to be carried backwards, by virtue of the natural connection there is between the reason and the passions: and thus the helm, the principle of our actions, is taken out of our own hand and given to another. See Passion.

The case is much the same here as in lenation and imagination: the natural and regular way of arriving at the knowledge of objects is by sense; an impression begins there is transmitted to the imagination, where the image is produced, similar to that which first struck on the organ. But the process is sometimes inverted: in hypochondria, lunatic, and other delirious cases, the image is first excited in the imagination; and the impression thereof communicated back to the organs of sense: by which means objects are seen which have no existence.

Upon the whole, action does not tend to give the mind any information about the subject which is discussed; nor is it designed to convey any arguments or ideas which the simple use of language would not convey. But is it not that upon which we should form our judgments? And can any thing help us to form a just judgment, beside that which in some way or other enlightens and convinces our understanding? When Ciceron made Cæsar tremble, turn pale, and let fall his papers, he did not apprize him of any new guilt which Cæsar did not know of: the effect had no dependence on Cæsar's understanding; nor was it any thing more than might have been produced by the unmeaning sounds of a monstrous instrument duly applied. However, action may be useful in awakening and fixing the attention, provided that it be accompanied with suitable argument and address. As there is no nation, nor hardly any person, so phlegmatic and dilletente of feeling, as not to accompany their words with some actions and gesticulations, whenever they are such in earnest, it would be unnatural in a public speaker, and inconsistent with that earnestness and ardour which he ought to manifest in all affairs of moment, to remain
The poet, says Buffon, should so begin his action, that, on one hand, nothing should be farther wanting for the understanding of what he afterwards delivers; and, on the other, that what thus begins require after it a necessary consequence. The end is to be conducted after the like manner, only with the two conditions transferred, so that nothing be expected after it; and that what ends the poem be a necessary consequence of something that went before it. Lastly, the beginning is to be joined to the end by a middle, which is the effect of something that went before it, and the cause of what follows.

In the causes of an action, one may observe two opposite designs; the first and principal is that of the hero; the second comprehends all the designs of those who oppose the pretensions of the hero. These opposite causes do all produce opposite effects, viz. the endeavours of the hero to accomplish his design, and the endeavours of those who are against it.—As the causes and designs are the beginning of the action, so those contrary endeavours are the middle of it, and form a difficulty, plot, or intrigue, which makes the greatest part of the poem; and the solution or clearing up of this difficulty makes the unravelling.

The unravelling of the plot, or intrigue, may happen two ways; either with a discovery or without.

The several effects which the unravelling produces, and the different states to which it reduces the persons, divide the action into so many kinds.—If it change the fortune of the principal person, it is said to be with a peripetia; and the action is denominated in acies, or mixed; if there be no peripetia, but the unravelling be a mere falling from trouble to repose, the action is simple. It has been debated among critics, whether the close of the action in an epic poem should be always prosperous or not? The general opinion and the general practice are on the side of a prosperous conclusion. But there are some exceptions. Lucan and Milton, two authors of great note, have purposed a contrary course; the one concluding with the subversion of the Roman liberty; the other with the expulsion of man from paradise.

Another property of the epic action is, that it be great, or sufficiently splendid and important both to fix our attention, and to justify the magnificent apparatus which the poet follows upon it. One circumstance which contributes to the grandeur of the action is, that it be not of a modern date. Antiquity is favourable to those high ideas, which epic poetry is designed to excite and cherish. Lucan and Voltaire have, in the choice of their subjects, transfigured this rule. As the action is rendered important, says Buffon, by giving a higher idea of the perfections that are introduced than any the readers can conceive from comparing them with those of the present time, and where heroism, says Dr. Blair, is the ground-work, and where the object in view is to excite admiration, ancient or traditional history is certainly the safest region. The distance of the period, or the remoteness of the scene, affords sufficient licence for fiction and invention. The importance of the action much depends on the dignity and importance of the persons concerned in it. Thus, the fame of Homer's heroes, and the conceptions of their diffusion, furnish a subject important in itself, and particularly important to his countrymen, who valued themselves on their descent from those heroes. The importance of the action itself should also be regarded. In this respect, the subject of the Æneid is greater than that of the Iliad, as it is the foundation of the most powerful empire that ever was established on the globe; which is an event of much greater moment than the destruction of a city, or the anger of a warrior. But in comparison of the great ones displayed in Paradise Lost, all other greatnesses,
fays Dr. Johnson, in his life of Milton, shrinks away.
The subject of the English poet is not the destruction of a
city, the conduct of a colony, or the foundation of an
empire: it is the fate of worlds; the revolutions of heaven and
earth; rebellion against the Supreme King, raised by the
highest order of created beings; the overthrow of their loft,
and the punishment of their crime; the creation of a new
race of reasonable creatures; their original happiness and
innocence, their forfeiture of immortality, and their refor-
tation to hope and peace.

Another property required in the action of an epic poem
is, that it be interesting. The subject should interest the
public; and therefore the poet should select for his hero,
one who is the founder, or deliverer, or favourite of his
nation; and he should direct the attention to achievements
that have been highly celebrated, or that have been con-
ected with important consequences to the public caufe.

But more than this, in the management of his subject, he
should contrive to interest not one age or country, but all
readers, by conjuring his plan so as to comprehend many
affecting incidents. He may sometimes be awful and au-
gust: he must oftentimes be tender and pathetic; and he must
give many pleasing figures of love, friendship, and affec-
tion; the more an epic poem abounds with situations which
awaken the feelings of humanity, the more interesting it is;
and these form, always, the favourite passages of the work.
No epic poets have been so happy in this respect as Virgil
and Tasso. It is needless to mention, that the subject of
the Paradise Lost is more universally interesting than that of
any other poem. The character of the heroes serves also, as
we have already observed, to render the action interesting.

As to the duration of the epic action, Aristotle observes
(De Poet. cap. v. p. 656.) it is not so limited as that of the
tragic action: the latter is confined to a natural day; but
the epic one, according to that critic, has no fixed time.—In
effect, tragedy being full of passion, and consequently of
violence, which cannot be supposed to last long, requires a
shorter time; and the epic poem, being for the habits which
proceed more slowly, requires a longer time, either for them
to take hold, or to be rooted up; and hence the difference
between the epic and dramatic action in point of duration.
Boslu lays it down as a rule, that the more vehement the
manners of the principal personages are, the less time ought
the action to last: accordingly, the action of the Iliad,
which is formed upon the wrath of Achilles, &c. lasts no
longer than forty-seven days; whereas that of the Odyssey,
where prudence is the reigning quality, computed from the
taking of Troy to the peace of Ithaca, extends to eight years
and a half; and that of the Æneid, where the prevailing
character of the hero is piety and mildness, computed from
the taking of Troy to the death of Turnus, includes about
six years.

But if we estimate the period only of the poet's own
narration, or compute from the time in which the hero
makes his first appearance till the conclusion, the duration
of both these last poems is brought within a much smaller
compass. The Odyssey, beginning with Ulysses in the
island of Calypso, comprehends fifty-eight days only; and
the Æneid, beginning with the storm, which throws Æneas
upon the coast of Africa, is reckoned to include, at the most,
a year and some months. See Blair's Lect. on Rhetoric,
&c. vol. iii. p. 211.—221.

Action is also used in Painting and Sculpture for the
poise of a figure, or the attitude it is supposed to be in;
expressed by the position of several parts of the body, or
by the passions a peering in the face. Thus we say, the action
of such a figure finely expresses the passions by which it is
agitased. The same expression is applied to animals.
When the word action is used by way of distinction from
motion, it may have respect to the figure's being repre-
sented in motion, as running, leaping, flitting, falling, &c.,
which the painter distinguishes from such as are at rest.

By removing from the centre the imaginary line of gravity
used in balancing his figures to some distance, before, behind,
or on one side, according to the degree of motion which he
means to express. It is evident, that if a man be running,
and we view him sideways, his head and chest will be thrown
as much before his feet, as immediately to suggest the idea
of his falling on his face, unless the hinder leg be quickly
brought forward to prevent it. See ATTITUDE and
Gravity.

M. Wattelet, after observing that, however terms may
resemble one another in signification, there are none which
are perfectly synonymous, proceeds to ascertain the differ-
cence between action, motion, and expression, as applied to
painting or sculpture. To this purpose he remarks, that
there are passions, or rather sensations, which, though they
immediately produce neither action nor motion, have their
characteristic expressions. Of this kind are dejection, vo-
luptuousness, and melancholy; the expression of which, be-
ing passive, arrest motion, and suspend action in those
who are under their influence. On the other hand, figures that
are engaged in any violent bodily exertion may be said to
have motion and action; though they are not affected by
those passions, to the external tokens of which the term ex-
pression is peculiarly adapted.

Action, he farther observes, requires a motion of some
parts of a figure, without supposing that the whole changes
its place, which is the idea suggested by the term motion.
These distinctions are illustrated by appropriate examples.
He supposes a picture of what is commonly called the
judgment of Solomon, in which the monarch is represented
seated on his throne, and extending his arm to command the
division of the infant. Such a figure, even though the face
were concealed, ought, in consequence of this gesture, to
be said to have action; and yet it could not with equal
accuracy be affirmed to have motion. Again: suppose a
woman represented as rushing forward to separate two con-
batants, every part of her appears to concur towards the
precipitance of her course, and is drawn in that position
which is requisite to the immediate effect of her intention;
so that the beholders are ready to imagine that they see her
change her place; such a figure may be more properly said
to have motion than action. Wattelet's and Levelque's
Diét. des Arts de Peinture, Sculpture et Gravure. art.
Action.

Action of the Mouth, in the Manege, denotes the agita-
tion of a horse's tongue, and mandible, or his champing
on the bit; which produces a white foam. This, with the
riding-masters, is esteemed not only a sign of health, vigour,
and mettle; but also of a tenible mouth. This action is
likewise supposed productive of a good mouth, whence
various means are made use of to keep a horse constantly
champing. Some perons put a large bit with several de-
tached moveable parts, called a flawing-bit, into his mouth
two hours before riding, and then turning his tail to the
manger fallen him between the hallo-polis; others make
use of a similar bit in common, and molt perons use it for
his watering exercise. There can be no doubt that this
action serves to keep the mouth tensive and alive, as it is
termed, especially when accompanied with a judicious bridle-
hand upon a horse: but it must be recollected that the bars
of a horse's mouth are covered with cuticle or epidermis,
which is the outer tenible skin of other parts, the nature of
which
which is to thicken upon pressure; therefore the following-bit put on to long before riding, though it may give temporary flexibility, will not conduct to permanent hardens.

Action, in the *Military Act,* is an engagement between two armies, or between different bodies of troops belonging to them. Although humanity and sound policy will induce the general of an army to avoid an action, when no considerable benefit is likely to accrue from it, yet there are certain circumstances that will direct him in the alternative either of commencing or avoiding it. Wildness will suggest the importance of bringing the enemy to an immediate action, when it will force to prevent the junction of his forces; to discourage the hostile declaration of a neutral power; when any advantage may be obtained by the diffusion of his forces; when there is reason for apprehending the insufficiency or actual withdrawal of allies; when defection, on account of an exciting or impending fear of money, or of the means of subsistence, is dreaded; when new allies may be thus gained, or those of the enemy may be induced to abandon him; and when a reasonable prospect is seen of securing a present advantage, without risking any loss or injury that shall in the event more than counterbalance it. The commencement of an action, when it is defirable, may be expedited by threatening, or actually besieging a port or place, which is of importance to the enemy; by attempting to relieve and succour a place that is besieged; by ravaging and laying waste the country; by presenting the allurement of booty; by depriving the enemy of forage or water; by exhibiting the appearance of an untenable post, or of a feeble force; and by feigning fear, the diminution of forces, the disorder of detachments, or a defection of part of the army, or prevailing discontent and a disposition to mutiny, or orders not to engage. The motives which will induce a prudent general to avoid to begin an action are such as these; the defect or the distance of his resources, the prospect of fresh supplies, the dread of defection, the augmentation of the enemy's allies, the disadvantage of ground, position, number, &c., want, defect, and defection in the opposing army, actual negotiations, or positive orders not to hazard an engagement.

The means of avoiding an action are the choice of polts and detachments, well concerted and well executed stratagems, the devastation of the country through which the hostile army must pursue that which is retreating, and from which it must draw some of its supplies; any movements that would cause a diversion, real or feigned negotiations, report of approaching succour, and the appearance of considerable force. These various circumstances are detailed at large, and illustrated by appropriate examples selected from the conduct of the most able commanders, both ancient and modern, in the Encyclopaedia, vol. x. or vol. i. *Art. Miliare.*

**Art. Action.**

This term is likewise used to signify some memorable act done by an officer, or commander of a body of troops.

**Art. Action, in Lexis,** is a right of demanding, and purifying in a court of judicature, what is any man's due.

Or, *action* is any kind of process or suit which a person enters for the recovery of his right. See *Cause.*

Actions are divided, by Justinian, into two different kinds: *real,* or those against the thing; and *personal,* or those against the person. For whoever brings an action, either does it against one obnoxious to him, in respect either of contract or offence; in which case arise actions against the person which require the party to do, or give something; or, he does it against one not obnoxious, yet with whom a controversy is arisen touching some matter; as if Caius hold a field which Julius claims as his property, and brings his action for the same. See the Justinian, lib. iv. t. 4. where the principal actions, introduced by the Roman law, are summarily explained.

In common law, from the two classes of *real* and *personal* actions, arises a third called a *mixed action,* which regards both the person and the thing.

**Art. Action, real, or,** as it is called in the *Mirror,* *judicial* action, is that which concerns real property, whereby the defendant claims title to lands or tenements, rents or common, in fee-simple, fee-tail, or for life; and these actions are either *ancilier* or *possessory.* *Ancilier* action is that which we have by some right descending from our ancestor.— *Possessory,* sometimes also called *personal* action, is that which hath its beginning in land and barony.

But real actions, formerly so numerous and considerable, as writs of right, of entry, &c. with their appendages as *grand capes, petit capes,* receipt, view, aid-prayer, voucher, counter-plies of voucher, counter-plies of warranty, and recovery of value, are now much out of use; on account of the great nicety required in the management of them, and the inconvenient length of their process: a much more expeditious method of trying titles being since introduced in other actions, *personal* and *mixed.* In a real action several lands held by several titles may not be demanded in the same writ; but in *personal* action several wrongs may be comprehended in one writ. A bar is perpetual in the latter actions, and the plaintiff has no remedy, except by writ of error or appeal; but, in the former, if the defendant be barred, he may commence an action of a higher nature, and try the same again.

**Art. Action, personal,** is that whereby a man claims a debt, or personal duty, or damages in lieu thereof; and likewise, whereby a man claims a satisfaction in damages for some injury done to his person or property. The former is said to be founded on *contract,* the latter upon *tort* or wrongs. Of the former nature are all actions upon debt or promissory of the latter all actions for trespasses, nuisances, affluents, defamatory words, and the like.

Many *personal* actions die with the person; but *real* actions survive. In all actions merely personal, arising *ex delicto,* for wrongs actually done by the defendant, as trespasses, battery, and slander, the action dies with the person. But in actions arising *ex contractu,* by breach of promise and the like, though the suits shall abate by the death of the parties, they may be revived by or against the executors who have affects to answer the demand; as they are rather actions against the property than the person.

**Art. Action, mixed,** is that which is indifferently for the thing detained, or against the *peron* of the detainer; being thus called, because it has a mixed respect, both to the thing, and to the person.

Others better define it, a suit given by law to recover the thing demanded, and damages for the wrong done.

Such is, *suit of novel dilsigin,* which, if the defendant make a feecism to another, the dilsigine shall have against the dilsigine, and the feecism, or other terre-tenant, to recover not only the land but damages also. And the like is action of *waste,* *quare impedita,* &c. See *Assise.*

Actions are also divided into *civil* and *criminal.*

**Art. Action, civil,** is that which only tends to the recovery of what, by reason of a contract, or other like cause, is a man's due. As, if a person by action seek to recover a sum of money formerly lent, &c.

**Art. Action, criminal,** is that the object of which is judgment of death, as appeals of death, robbery, &c. or judgment for damage to the party, fine to the king and imprisonment, as appeals of malice, &c. To this class belongs action *penal.*

**Art. Action,**
Action, penal, aims at some penalty upon the party sued, either corporeal or pecuniary.

Such is the Actio Legis Aquilina, in the Civil Law; and with us, the next friends or man feloniously slain, or wounded, shall pursue the law against the offender, and bring him to condign punishment.

Action is also distinguished, as it lies for the recovery of the simple value of the thing challenged; or of the double, treble, quadruple, &c.

Thus, a Delecta tautum lies against embracers; and against jurors that take money for their verdict, of either, or both parties.

To this class also belong all actions on a statute that punishes offence by retaliation, or fine proportionable to the transgression.

Action, again, is divided into prejudicial, called also preparatory, and principal.

Action, prejudicial, is that which arises from some question, or doubt in the principal one.

As, if a man sue his younger brother for land defenced from his father; and if it be objected, he is a bailiff, this point of bailiff must be tried, before the cause can proceed: whence this action is termed prejudicialis, quia post subjiciendum.

Action upon the case, Actio faciæ causam, is a general action, given for the recidive of a wrong done any man without force, and not especially provided for by law; in order to have satisfaction for damage.

This, of all actions, is now most in use.—Where there arises an occasion of suit, that has neither fit name, nor certain form already prescribed; the clerks of the chancery, anciently, conceived a proper form of action for the thing in question: which was called an action upon the case, by the civilians Actio in factum.

This is called an action of the case, because the whole cause or case, as much as in the declaration (except time and place), is set down in the writ; and there is no other action given in the case, except only where the plaintiff has his choice to bring this or another action. This action lies in a variety of instances; as for words spoken or written, which affect a person's life, reputation, office, or trade, or tend to his loss of preferment, in marriage or service, or to his disinheritance, or which occasion him any particular damage. Action on the case likewise lies upon an Assumption. It lies also, in all instances, wherein no general action could be framed: e.g., against Carriers, against a common inn-keeper for goods stolen in his house, for deceit in contracts, bargains, and fales, for neglect or malfeasance, for injuries done in common, for malicious prosecution and false arrests, against clerks for default in executing writs, permitting escapes, &c., for conspiracy, nuisances, &c., &c. See Comyns's Digest, art. Action, and Jacob's Law Dict. by Toninis, art. Action.

Action upon the statute, Actio faciæ statutum, is a writ of action, brought against a man, upon an offence against a statute, whereby an action is given that did not lie before.

Thus, where one commits perjury, to the prejudice of another, he who is damaged shall have a writ upon the statute, and a cause accordingly. Such action is now obsolete.

Action, popular, only differs from an action upon the statute, in that, whereas the statute gives the suit or action to the party injured, or otherwise to one single person certain, it is called an action upon the statute; and where the authority is given by the statute to every one that will sue, it is an action popular: and from the words used in the process, it is called a qui tam action. See Information.

Vol. I.
due, the several sums subscribed to the flock of the company, according to the several orders of council made for the creation of the new actions.

ACTIONARY, or Actionist, a term frequent in foreign newspapers; denoting the proprietor of an action or share in the company's stock.

ACTIVE, something that communicates motion or action to another. In this sense, the word stands opposed to passive. Thus we say, an active cause, active principles, &c.

The quantity of motion in the world, Sir Isaac Newton shews, must be always decreasing, in virtue of the vis inertiae, &c. So that there is a necessity for certain active principles to impart: such he takes to cause gravity to be, and the cause of fermentation: adding, that we see but little motion in the universe, except what is owing to these active principles.

Active principles, in Chemistry, are those which are supposed to act of themselves, and do not need to be put in action by others.

Salt, sulphur, and mercury, have been usually considered by the chemists as active principles; and phlegm and earth as passive ones.

Mr. Homerick, and some chemists after him, only make one active principle, viz. sulphur, or fire; which they take to be the source or principle of all the motion and action of the universe.

The term active principle, says Dr. Quincy, has been used to express certain divisions of matter, that are, by some particular modifications, comparatively active, in respect of others. But the progress of science, and particularly of experimental philosophy and chemistry, has introduced new and more rational ideas on this subject.

In a strict sense, all motion in matter is rather passion; and there is no active principle, unless we thus call the known powers of gravitation, attraction, and repulsion, on which the Newtonian philosophy is founded: so that let bodies exit under what modifications ever, there can be no alteration made of these universal properties.

Active, in Grammar, denotes a word having a significancy that serves to explain or define an action.

Thus we say a verb active, a conjugation active, &c. or an active participle.

Active verbs, are such as do not only signify doing, or acting, but have also nouns following them, to be the subjects of the action or impression; and they are thus distinguished from verbs neuter.

Thus, to love, to teach, are verbs active; because we can say, to love a thing, to teach a man.

Some grammarians, however, make three kinds of verbs active; the transitive, where the action passeth into a subject different from the agent; reflexive, where the action returns upon the agent; and reciprocal, where the action turns mutually upon the two agents who produced it. See Verb.

Active Power, in Metaphysics, is the power of executing any work of art or labour, in contradistinction to speculative powers. The exertion of this power is called action; and as every action produces some change, so every change must be caused by some exertion, or by the cessation of some exertion of power. That which produces a change by the exertion of its power, we call the cause of that change; and the change produced the effect of that cause; and that being in which the change is produced is said to be passive, or to be acted upon. Thus (says Dr. Reid, Ed. on the Active Powers of Man, p. 13.) we see, that action and passion, cause and effect, exertion and operation, have such a relation to active power, that if it be understood, they are understood of consequence; but if power be a word without any meaning, all those words which are related to it, must be words without any meaning. See Power.

Activity, the power of acting, or the active faculty. The activity of an action, a power, &c. Bodies according to Sir Isaac Newton, derive their activity from the principle of attraction.

Activity of a body, the sphere of, is the space which surrounds it, so far as its efficacy or virtue extends to produce any sensible effect.

ACTIUM, in Ancient Geography, a small town near a promontory of the same name in the mouth of the Ambracian gulf, on the coast of Acarnania, and opposite to Nicopolis on the other side of the bay. This place was famous for a temple of Apollo, mentioned by Thucydides (l. i. c. 29. p. 24. Ed. Duker), and by Strabo (l. vii. tom. i. p. 502. Ed. Cusab.) thence denominated Actius; (Virgil Aenid. viii. 704.) and afterwards for the victory obtained by Augustus over Antony and Cleopatra in a naval battle on the 2d of September, in the year of Rome 723. Nicopolis was built in order to commemorate this victory, and games were instituted called the Actian games. There were anciently fowk games at Actium, at which the Lacedaemonians used to preside, mentioned by Strabo, and alluded to by Virgil, Aen. iii. 258. The victory at Actium was also celebrated by games instituted at Rome. Sueton. Tib. vi. Dion. Cafs. Hift. Rom. lib. 19. lili. i. iv. 19. tom. i. pp. 649—656—749. Ed. Reim. The Actian era took its rise from the battle of Actium. The promontory is now called Capo di Figalo. The medals of Actium were silver, gold, and bronze; and the ordinary type is a flying pegasus.

ACTON, in Geography, a village about six miles West of London, where is a well of purging water, noted for the pungency of its falt. Its colour is whitish, its taste is sweetish, with a mixture of the falt bitter which is in the Epsom water. Its falt is not quite so falt, and is more calcareous than that of the Epsom water, being more of the nature of the falt of lime: it is however more nitrous than the other. A quantity of it being boiled high, and mixed with a solution of subflime in pure water, throws down a yellow sediment. It strikes a deep red or purple with the thinufure of log-wood in brandy, as is usual with nitrous farts. It does not precipitate filver out of the spirit of nitre, as common falt does; a pint and a half of the water yields forty-eight grains of falt. See Allen's History of Purging waters.

Acton, a township of Middlesex county in the Massachusetts, containing 853 inhabitants; 24 miles N. W. of Boston.

Acton Burnel, a village in Shropshire, about three miles from Great Wenlock, where a parliament was held in the reign of Edward I., when the famous act 11 Ed. I. A. D. 1283, called Statute-merchant, was renewed.

ACTOR, in Antiquity, was the name of a person who had the superintendence of all the goods of a Roman citizen. He was called "actor honorum, and actor praediorum fun- dorumque."

Actor Summarum, was a slave, to whom was committed the office of cask-keeper: and that he was a slave we may infer from the punishment of the crofs which Domitian caused to be inflicted on one of these actors. See Sueton. in Domit. c. x. t. 2. p. 1058.

Actor, in a general sense, one who performs any act.

Actor, among Civilians, the proctor or advocate in civil courts or causes: as actor ecclesiae has been sometimes used.
ACTORICUM, in Ancient Geography, a territory of Epidaurus, according to Suidas, which he says was afterwards called Lucania, belonging more properly to Acarnania.

ACTORION, or ACTTORIS, in Entomology, two species of papilio, found in Serinum; one with subcubalid brown wings; the anterior marked with a yellowish fascia, and the hinder with a blue spot and an ocellum underneath; the other, with wings of an uniform colour, marked with brown and white.

ACTORUM Tabulae, were tables inscribed by Servius Tullius, in which the births of children were registered. They were kept in the treasury of Saturnus.

ACTRESS, Actrix, a female who acts, or does the office of an actor.

Actresses, or women actors, were unknown to the ancients, among whom men always performed the part of women; and hence one reason for the use of masks among them. Mem. Acad. Inscript. tom. vii. p. 188. Among the Greeks, the women only danced; and their place in tragedies and comedies was supplied by eunuchs, whose voice resembled theirs.

Actresses are said not to have been introduced on the English stage till after the restoration of king Charles II. who has been charged with contributing to the corruption of our manners, by importing this stage from abroad. But this can be but partly true: the queen of James I. acted a part in a play, and Prymus, her Hiftromatik, speaks of women actors in his time as whores; which was one occasion of the severe prosecution brought against him for that book. Whitlock, Mem. 1652. Wood's Athen. Oxon. tom. ii. p. 434.

ACTRIDA, in Ancient Geography, a town placed by Pliny in Arabia Felix.

ACTUAL, something that is real and effective; or that exists truly and absolutely. The philosophers use actual heat, or cold; in opposition to virtual or potential.

Actual heat, considered actively, is the act of producing heat; passively taken, it is the quality whereby a body is denominated hot.—Virtual or potential heat, actively taken, is the power or faculty of producing heat; passively taken, it should be the power or faculty of being heated, or receiving actual heat.

In medicinal language, actual is also opposed to potential, and is applied to any thing endowed with a quality which operates by an immediate power inherent in it. For example: a red-hot iron, or fire, is called an actual cauter, in contradistinction to cauteries, which have a power of producing the same effects on animal bodies, as an actual fire; and which are called potential cauteries or caufics. Boiling water is actually hot, and brandy is potentially hot.

Actual is that committed knowingly, by a person arrived at the years of discretion; in contradistinction to what theologians have called Original sin.

Actual possession and actual right of possession are terms used in Law, for the meaning of which see Possession.

ACTUARIA, naves, in Antiquity, a sort of long and light ships, thus denominated as being particularly contriven for swiftness and expedition; they answer to what the French call brigandines.

Cicero, in an epistle to Atticus, calls a ship decem scalam, or ten banks of oars, actuaria.

ACTUARIUS, or ACTARIUS, primarily denotes a notary, or officer appointed to write down the acts or proceedings of a court, assembly, or the like.

In the eastern empire, the actarii were properly officers, who kept the military accounts, received the corn from the sustores, or store-keepers, and distributed it to the fol-
ABU

ACUBENE, in Astronomy, a name given by some to a star of the fourth magnitude, in the southern claw of Cancer, marked α by Bayer.

ACUFIDA, in Ancient Geography, a town of Africa, in Mauritania.

ACUHYATI, in Zoology, the name of a large serpentine, of a poisonous quality, in America, more usually known by its name of cocomos, or curcuma.

ACUITION, in Grammar, Prophesy, and Medicine. See Acutation.

ACUL, in Geography, a small port on the north coast of the island of St. Domingo.

ACULEATUS longus, in Ichthiology, a name given by some to the Pugnatus marinus longus, a small prickly West-India fish. Willughby. See Stickel-back.

ACULEI, formed from acus, a needle, among Botanists, &c. denote the prickles or spines of plants of the thorny kind.

Acutong Zoology, aculus is also used for the sting of a bee, hornet, or the like. See Sting.

The word aculeus is also used for certain parts of the Echini or crown.

ACULEOSA, a name of the cardus polyanthus. See Gorteria.

ACULEUS, or Acutus, also the name of an herb which registered the acts and constitutions of the convocation.

ACUATE, to bring into act, or put a thing in action. Thus an agent is said, by the schoolmen, to actuate a power, when it produces an act in a subject. Thus the mind may be said to actuate the body. And thus a medicine, &c. is said by some ancient physicians, to be actuated, when, by means of the vital heat, it is made to produce its effect.

ACUTUS, in the Ancient Agriculture, the length of one furrow: or as far as a plough goes before it turns. Plin. lib. xviii. cap. 5. tom. ii. p. 97. Ed. Hard.

In English it may be rendered by a furrow. It is also used by Vitruvius as a determinate measure, containing 120 Roman feet.

Actus minimus, was 120 feet in length, and four in breadth; being equal to the sextans, or sixth part of the juggerum, or integer.

Actus major, called also actus quadratus, was the square of 120 feet, or 14,400, being the jinims, or half of the jiggerum. This was also denominated modius, and mina. Varro de Re Rust. lib. i. cap. 10.

Acts. Intercolae, a space of ground four feet in breadth, left between the lands as a path or way.

ACUANITES, Acanites, in Ecclesiatical History, are those called more frequently Maniches. They took the name from Acua, a disciple of Thomas, one of the twelve apostles. Bib. Univ. tom. xxv. p. 330.

ACUBA, in Botany, is a tree of St. Domingo, which, it seems, a great height, and yields an excellent fruit. The fruit is a kind of fig; resembling in taste the mulcudum pear, but so hard that it must be softened in water before it can be used. The wood is the hardest of any in the island. M. de Lamarck (Encyclopedie, vol. vi. p. 39.) apprehends, that it is a species of Chrysophyllum, and the name which is called Aucuba, and according to Plumiier denominated Acomas.

ACUBA, in Ancient Geography, a fountain or lake of Africa, in the Syrtis.
of the discoveries of this Jesuit, and his work became very scarce. The Spaniards were jealous of the Portuguese, and wished to prevent their deriving any advantage from the relation of Acuna. The work was translated by M. de Gomberville, in four volumes 12mo, in 1684; and, it is said, that only the copy of the original, besides which the translator used, is in the Vatican library. Gen. Diet.

ACUMEN, in Ancient Geography, a town of Pannonia, north-call of Sirmium.

ACUMEN is also the present Acona; supposed by M. d'Anville to be the Acclum of Ptolemy.

ACUPUNCTURE, a method of curing many diseases, by pricking several parts of the body with a needle, or instrument of that form; practised by the Chinese and Japanese, and other nations in that part of the world. They perform the operation with a large gold or silver needle, which they strike into the several parts of the body, either with their hand, or with a hammer made on purpose. This severe and dangerous operation is performed on the head and breast, as well as the abdomen, arms, legs, thighs, and other parts of the body, nay even in the abdomen of women with child, when the fetus is reliefs. The disease, for the relief of which this operation is chiefly performed, is ascribed by the Japanese physicians to the immediate use of the fauki, a strong wine made of rice, which gradually fills the abdomen and lower parts of the body with a noxious fluid, that occasions convulsions and exquisites pains. The place in which the puncture is commonly made, is the middle between the navel and the pit of the stomach; and the holes are distributed into three rows, with three punctures in each row, at the distance of about half an inch, and the whole disposed in the form of an oblong square. The needles are vended by the emperor's license.

Surgeons are furnished with images, wherein all the places in the body proper for the needle are described by marks. M. Ten Rhyn was an eye-witness of the use of this puncture on a soldier, who being afflicted with violent disorders of the stomach, and frequent vomitings at sea, suddenly relieved himself by pricking a thumb's breadth deep into four different places about the region of his pylorus. Ten. Ryn. Diff. de Acupunct. ap. Phil. Trans. N° 148. p. 231. Leq.

We sometimes also find mention of an acupunctura practised in Europe; but this amounts to no more than the perforating or opening a part, e.g. the cornea, with the point of a needle; which has been done with good success, for the cure of an hydrophobulina and hydrogen.

ACUR, in Ancient Geography, a town of Asia, according to Ptolemy, in lat. 15° 20'. Long. 124° 43'.

ACUROA, in Botany, a genus of the diadephia decamnchra class and order: the characters of which are, that the calyx is quinquenata: that it has five petals; and that the legumes are roundish, cacious, not gaping, with a single cell, and a sngle seed. There is one species, viz. A. violacea.

ACURON, a name given to the Alisma.

ACUS, in Jethology, the name of several species of fish, whose forms are long and slender, belonging to different genera in the Linnean System. The cygnus acus is distinguished by having no fin on the back, belly, and tail, and by an anal fin terminating before the apex of the tail, with fainty rays. It is found in the Mediterranean. The colour of the upper part is white, bledclouded with reddish and brown spots, and underneath it is bluish. It has no tentacula. The synangathus acus is of an hepagonal figure, and has a pinnated tail. This is the typhe of Gencer; and, according to Aldrovand, the acus of Arrilote, and the acus alter major species of Arrilote, according to Willughby and Ray. It is the harp-fit of Joufton. It is found in the northern ocean of Europe; in length, as stated by Gmelin, it is about two or three feet, and it is variegated with alternate spots and belts of a brown and light-oker colour. The acus of Arrilote, according to Rondeletius, Joufion, Willughby, and Ray, and the second species of Arrilote's acus according to Gesner, is the synangathus typhe of Linnea. This is the shorter pipe-fit of the British zoology, and the sead-fish of Burke. The acus vulnberi of Aldrovand, Willughby, and Ray, the acus of Oppian, and the acus 1st. species of Rondeletius and Gesner, is the belone of Arrilote; the esox belone of Linnea, the sea-fish of the British zoology, and the garfish of other authors. The acus maxima chineus, with a compressed body, is the pecularia chineus of Linnea. The acus maxima fluvialis or rutilus of Catesby, is the esox striatus of Gmelin's Linnea. Mr. Daines Barrington conceives, that a fish which he found near Chilthurch, in Hampshire, had the appearance of the scale of this fish, though it be a stranger to our seas. Bilb. Trans. vol. I. p. 171.

The acus lambriformis of Willughby and Ray, is the synangathus opilion of Linnea, and the little pipe-fit of the British zoology.

ACUS is also used by some authors for the amonyns, or sand-cel, a small cell caught in the sands.

ACUS, in Natural History, is a name given to the oblong cixem, with uniform antennae, or the cixem flagorum of Linnea, with a roundish black body, and two globular points in the middle of the thorax, which is very common in both of the lakes of England. Acus is also a species of acarias, strait, rigid, and angular, and bending at both ends. It is white, about two inches long, and found in the intellines of the pipe. Acus is also a species of the voluta-shell, marked with transverse stripes of red points, and terminating in a smooth pointed wreath. It is scarce an inch long, and of a white or yellowish colour.

A species of buccium, of a whitish colour, with horizontal undulated lines, withambil emulated rugs and windings, and the columnula spirally twisted, is called acus.

Acus Potoris, in Botany, a name of the scandix.

Acus Moschata, a name of the Geranium moschatum.

ACUSCHY, in Zoology, a species of Cavia. See Acouscy.

ACUS, in Botany, a species of apocynum.

ACUSILAUSS, in Biography, one of the most ancient Greek historians, was born at Cearca, near Aulis, not long before Pericles of Athens, and compiled genealogies of the ancient royal families from tables, which his father is reported to have found in digging the foundations of his house. He goes back to the ages before the war of Troy, and as far as Phoroneus, king of Argos. Suidas.

ACUSILAUSS is also the name of an Athenian orator, who went to Rome in the time of Gaius, where he practised rhetoric, and gained a large fortune of a hundred thousand drachmae, with which he returned to Athens, where he died. Suidas.

ACUSILORUM Colonia, now Ancona, in Ancient Geography, is situated, according to Lucas Holkcinus, between Orange and Valence, near Montmart, on the banks of the Rhine. It was called Acumen; and, according to Ptolemy, was one of the cities of the Cavari.

ACUTE Infusor, in Ancient Geography, are comprehend in the number of the Echinides. They are a little more to the south-west, in the south of the promontory of Araxum. M. d'Anville calls them Oxice infuso.

ACUTE;
ACUTE, sharp, something that terminates in a point, or edge; disposed either for piercing or cutting.

In this sense the word usually stands opposed to obtuse.

Acute angle, in Geometry, is that which is less than a right angle, or which does not subtend 90 degrees.

Such is the angle ACB (Plate Geometry, fig. 1.)

Acute-angled triangle, is that whose three angles are all acute, called also an equilateral triangle.

Such is the triangle ACB (Fig. Geometry, fig. 1.)

Acute-angled Cone, is that whose opposite sides form an acute angle at the vertex; or whose axes, in a right cone, makes less than half a right angle with the side. See Cone.

Pappus, in his mathematical collections, p. 164. Ed. P came, says, that this name was given to such a cone by Euclid, and the ancients before the time of Apollonius; and they called an

Acute-angular Section of a Cone, which was made by a plane, cutting both sides of an acute-angled cone, an ellipse; but they did not consider, before it was pointed out by Apollonius, that such a fection might be obtained in any cone whatever. See Conic Section.

Acute, in Music, is understood of a found, or tone, which is sharp, shrill, or high, in respect of some other; in which sense the word stands opposed to grave. Both these properties of sound depend on the quickness or slowness of the vibrations by which they are produced; and are independent of loudness or force, for a tone may be acute or high, without being loud, and vice versa. There are degrees of acuteness and gravity beyond our powers of appreciation. The warbling of birds is of this kind. No birds but the nightingale and cuckoo produce musical tones which we can imitate, or compare with those of our musical instruments. A bullfinch and canary bird can be taught tunes by our flageolets and bird-pipes; but their natural warble is incomparable with our scale. The grave additional tones in our large piano-fortes become the more difficult to tune as they ascend. The octave below double C can, with the utmost difficulty, be made to satisfy a nice ear by the most experienced tuner.

Sounds considered as acute and grave, that is, in the relation of gravity and acuteness, constitute what we call tunes, the foundation of all harmony.

Acute Accent, in Grammar. See Accent.

Acute Leaf. See Leaf.

Acute Disease. See Disease.

ACUTELLA, in Botany, a name used by some to express the common anemis, or red-barrow, a small prickly plant, with red or white flowers, and famous for its spreading and tough root. Ger. Emac. Ind. 2.

ACUITATOR, in writers of the barbarous ages, denotes a person that whets, or grinds cutting instruments: called also in ancient glossaries, acutus, acutinis, famius, calcaris, &c. Du-Cange.

In the ancient armies there were acuitores, a kind of smiths, retained for whetting or keeping the arms sharp.

Again.

ACUTITATION, or Acution, in a general sense, the same with acuating or sharpening.

Acuration, in Grammar, denotes the pronouncing, or marking a syllable with an acute accent.

Acution, or acutitus, in Medicine and Chemistry, is used for sharpening or increasing the force of any medicine.

ACWORTH, in Geography, a township of Cheshire county, in New Hampshire, incorporated in 1766, and containing 784 inhabitants. It is eight miles call-by-north from Charlestown, and 73 north-well-by-west from Port- mouth.

ACY, a town of France, in the department of the Aisne, one league south-east of Sultans.

ACYLIA, in Ancient Geography, a town of Italy, built by the Romans, to restrain the barbarians who inhabited the Alps. It was a Roman colony.

ACYPHIAS, a city of the Doric Tetrapolis, called by Strabo and others Pinintes.

ACYROLOGIA, compounded of acrye, improper, and logos, discourse, denotes an improper accretion, or expression, by which a word or phrase is used in some unusual or oblique sense, hardly reducible to the rules of language. Such, e.g. is the word spere, sometimes used in Roman writers for times. The acyrologia bears a near affinity to the catachresis, inasmuch that many terms and expressions alleged as infinities of the latter, are by others brought as examples of the former.

ACYTUS, in Ancient Geography, a small island near Cydonia, in the isle of Crete.

ACZUD, in Geography, a town of Moldavia, in European Turkey. N. lat. 47° 20'. E. long. 29° 10'.

AD, in Grammar, a Latin proposition signifying in, and often used fingly, and in composition to express the relation of one thing to another. Among all the eastern nations, Ad was a peculiar title; and according to the learned Mr. Bayle's opinion, was originally conferred upon the sun.


An hifian, in Antiquity, is underfoot of a kind of punishment of criminals, condemned to be thrown to wild beasts. The term was also applied in a sort of gladiators hired to fight with wild beasts.

These are otherwise called hifianii, Calv. Lex. Jor. p. 36.

An extera, a term used among School Divines, in speaking of the external operations of the Godhead.

Acts or operations ad extera, are properly those whose term or effect is not within the divine essence; by which they stand opposed to extera ad intra. Creation, preservation, regeneration, conversion, renovation, &c. are actions of God ad extera.

An intra, among School Divines, is underfoot of those acts of the Divine Being, whose term and effect is within his own essence. In which sense, acts or operations ad inutra are opposed to those ad extera.

An hominim, among Logicians, is underfoot of a kind of answer or drawn from the belief or principles of those who oppose with, and which of consequence must be conclusive to them, though otherwise disbelieved by us; or, it is where a disputant quits his own language and syllables, and borrows that of his opponent to convince him, by turning his own prejudices or errors against himself. This the schoolmen call argumentum ad hominem.

An libitum, used in Mu
er, for a piaster, when the principal performer is at liberty to give way to his conceptions, to change the measure from quick to slow, or the contrary, without accompaniment, and to manifest his abilities in effusions of fancy, satire, and brilliant passages. But this privilege is often abused in the length and dullness of these extemproaneous flights, as they are called, though generally prepared at home with great pains and application to very little purpose. None but performers of first-rate abilities should be permitted to obtrude their erudite, and often clamorous attempts on the public, interrupting the progress of, perhaps, an elegant or ingenious composition.

Ap ludea, in Antiquity, a Roman sentence, whereby criminals were condemned to entertain the people, either by fighting with beasts, or with each other, and thus executing justice on themselves. Kennet. Rom. Ant.

Ad metalla, the punishment of being doomed to work
in the mines. Criminals condemned to this, were called metallici.

It was to be wished that punishments of this kind could be infubstituted in lieu of our frequent executions; which are as repugnant to the principles of humanity as to those of found policy.

Ad quidditias, among schoolmen, include the relations, analogies, agreements, disagreements, similitudes, and difficulties of things.

Ad quidditias are properly those attributes of things, which answer to the question, ad quid? to what? By which they differ from mere quiddities, which answer to the question, quid fit? what is it? The latter enquire what things are in themselves; the former what they are, ad alia. Herb. de Verit. p. 233.

Ad volorem, is used in speaking of the duties, or customs, paid for certain commodities; some things are rated by the weight, measure, tale, or the like; others pay ad volorem, according to the value or worth, sworn to by the owner.

Ad Efe, in Ancient Geography, a town of Italy near the river Ems, between Sensogalla and Aega.

Ad Angers, a place remarkable for the martyrdom of St. Mark, and for a town thought to have been near Alexandria.

Ad Aquas, a name given to several places in Moetia, Dacia, Numidia, Spain, &c.

Ad Aquas calidias, a town of the Picentini, about ten miles from Ateoli.

Ad Aquas gratiatas, a town situated near Aquileia, and remarkable for the martyrdom of three brothers, of the illustrious family of Anicius.

Ad Aquas labodas, or Labodas, a place called Termam Sellonitae, in Sicily, famous for its baths, and situated near the mountain now called S. Calangero.

Ad Aquas, a denomination distinguishing several places in Mauritania, Attica, Gaul, and Italy.

Ad Atrias, the name given to various places, in which altars were erected; one in Asia between Tigrinia and Melantia, not far from the Euphrates; and another in Bocotia, in Spain, between Alligii and Corduba.

Ad Arnum, a place of Etruria, in Italy, west of Florentiae.

Ad Aureae, a place in Venetia, between Vicentia and Verona.

Ad Bassilicum, a place of Africa, in Numidia, between the colonies of Saldae and Agiligis.

Ad Bivium, a place in Italy, 30 miles from Rome, now Valmontone.

Ad Caballos, Bagnacavallo, in Italy, was also called Tiberiacum.

Ad Calculus, called by Aristotle Eageb, was situated in a small island near Etruria.

Ad Calem, Cagili, a place of Umbria in Italy, on the Flaminian way.

Ad Caleum, a place in Italy, between Salernum and Marcellianum in the Appian way, called also Ad Codorum.

Ad Caprae paludis, or Caprata, a country near Rome in which Romulus died.

Ad Capras, Caprae, Caprae, a district of Umbria in Italy, where Totila, king of the Goths, died of his wounds.

Ad Castra, a denomination given by the Romans to several places where they had castra or camps.

Ad Centenarius, a place of Gaul, about five miles from Summus Pirinccus, belonging to the Sardones.

Ad Centumvarum, a place in Italy, south-east of Aefenum, so called, because it was at the distance of 100 miles from Rome. The Romans, who paid great attention to the measurement of distances, denominated places by their distance from Rome, in miles.

Ad Centuriones, a place in Spain near the Pyrenees.

Ad Columnat, a place in Italy, five miles from Ravenna.

Ad Columna, was situated in Brutium, north of Rhegium, and opposite to the town of Neapolis, in Sicily.

Ad Confluentes, a place in Italy, between Cesena and Rimini: and another small place near Parma.

Ad Cottii, Corez, was situated between Verelle and Laumellum, in Italy.

Ad Greci, now Oran, a place of Mauritania Cilicia, in Africa.

Ad Dianum, a place of Numidia, in Africa, 32 miles from Hippo-regius.

Ad Draco, a place in Mauritania Cilicia, between Alumbula and Regia, south-west of Sigia: there was also a place of the same name in Armenia minor in Asia, between Otter and Ava.

Ad Duas Columnas, a place of Italy, between Laumellum and Tifernum.

Ad Druidecum, the name of a place in the Cottian Alps, south-east of Segusio, and of another in Italy, north-west of Patavium.

Ad Duridecum, a name applied to several places, one in Magna Graecia north of Hydruntum; another belonging to the Aedini, between Angitiodunum and Cabillonum; another in Gaul, between Divizardum and Decem Pagi, belonging to the Mediomatrici, and another, now Godward, between Noviomagnus and Lugdunum Batavorum.

Ad Duas Pontes, a place in Spain between Vicus Scarum and Grandinimum.

Ad Ensens, a small place in Umbria, north of Iguvia, in the Flaminian way between Hevillus and Cale.

Ad Fanum Martis, a place of Gaul in the Cottian Alps, west of Ocelium.

Ad Ferriam, a place near Mount Soracte, in the territory of the Falisci, north of Rome, where were a temple and grove consecrated to the goddess Ferona. There was another Ferona south-east of Luna, near the road to Luca.

Ad Ficium, or Fetas, a place of Numidia, south of Igligilis.

Ad Flaminia, a denomination given by the ancients to several places, because they were on the limits of a country. There were several places of this name in Italy, Belgium and Gaul. See Ad Fines.

Ad Flexum, a place in Italy, between Brixia and Ariolica, West of the lake Benacus.

Ad Flumen, a place in Pannonia, corresponding to that which is now called Saint-Veitam Flauin, in Croatia.

Ad Fromulas, a place of Norica.

Ad Gallum Gallinacium, a place of Africa proper, in the road from Utica to Carthage.

Ad Graces, a place of Italy, north of Clusium, and west of Cottone.

Ad Hercules, the name given to the port of Leghorn in Tuscany: also to a small place in the island of Sar-dania; and to another 12 miles from Gades, called Tempulum Herculis.

Ad Horrea, Canes, a place of Gaul, between Antipolis and Forum Julii, pertaining to the Oxbi.

Ad Interius, a place of Italy, belonging to the Senones, between Calam and Forum Sempronii.

Ad Latini, a place of Pannonia, in the route from Sirmium to Salona.

Ad Luminata, was situated between Varia and Carceoli in Italy, and belonged to the Aequi.
An *Lupus*, a place of Spain, between Ceclionica and Scenice.

An *Tauricius*, now *Argentea*, in Gaul, belonging either to the Morini or Ambiani.

An *Mora*, the name given to different places in Umbria, Etruria, and the Alps.

An *Matrona Magna*, a place belonging to the *Hirpini*, supposed to be the situation of the abbey on Mont Vergine.

An *Mole*, a name given to a place in the island of Sardinia, to another of Insubria in Italy, and to another, called *Meza*, in that part of Latium in Italy inhabited by the Volsci.

An *Morum*, was situated in the route from Carthage to Calabria, between Elicorea and Bali.

An *Novum*, a denomination given to several places, whose distance was nine miles from a more remarkable station; one north of *Boville* in the Appian way; another in Campania, nine miles from *Capua*; another, nine miles from *Mediolanum* or Milan, now *Mingan*, according to *Chivier*; another in *Venetia*, south-east of *Altinum*, another west of *Aemona*; and another, denoting a situation in Gaul among the Tologas, between *Tulfolis* and Badera.

An *Aquileia*, a place in Italy, near the mouth of the Rubicon, on the borders of the Adriatic gulf; another place in Italy belonging to the Sabines; another in Spain between Ilerda and *Tarracon*; another in Etruria, south-east of *Cofa*, and another north of *Chirum*; and another in Upper *Mafia*.

An *Oltysium*, an appellation denoting the distance of eight miles from a well-known and principal place; one in Italy belonging to the *Taurini*, and another in Umbria, partly occupied by the *Senones*; and another in *Dura Minor*.

An *Olivea*, a place of Africa, in Numidia, south-east of *Saldae*, and south of *Tubuscapus*; and also another in Sicily, in the route from *Agrigentum* to *Lilybaeum*.

An *Oppidens*, a place of Campania in Italy, near the sea, and three miles from *Pompeii* and *Stabiae*.

An *Paeum*, a place in Venetia upon the *Athesia*, four miles south of *Tridentum*.

An *Pericatia*, a place near *Ticinum* or *Popes*, still called *Sanctia Maria del Pertiche*.

An *Pinaea rubra*, or *ad fissa rubra*, a place near *Fidenae*, now *Borghezzia*.

An *Pirum*, a place of Italy in the *Apennines*, 12 miles from *Venetia*, in *Apulia*. Another is also in the extremity of Italy in the Juliana Alps, in the route from *Aquilaeia* to *Aemona*.

An *Pirum*, a place of Italy in the *Sannio*, and another, with the addition *Pulianem*, in the Adriatic gulf, between *Metaurus* and *Sena Gallica*.

An *Postum*, a denomination given to several places which had bridges: one in Great Britain, now *Lincoln*; another of *Boetica* in Spain, between *Gades* and *Corduba*; another *Zenini*, in *Vindellia*; another, *Ibisa* in *Noricia*; another, *Muri*, in *Noricia*, now *Muravia*; another, *Santii*, south-east of *Forum Julii*.

An *Puteum*, a place of Gaul, on the confines of the territories of the Allobroges and Centrones, between *Catusaria* *Mantala* and *Obitum*.

An *Quinum decimum*, a place in *Venetia*, E. of *Aemona*.

An *Quintum*, a place of *Magna Grecia*, in *Apulia*; and of Italy in *Lattium*, on the Latin way.

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An *Regiana*, a place of Upper *Media*, on one of the streams which form the river *Cosus*.

An *Rheuma*, a place of *Numidia*, in *Africa*, between *Cirta* and *Lambrilla*.

An *Rutae*, a place of *Italy* belonging to the *Cenomani*.

An *Rubicon*, a place of *Boetica*, in *Spain*, belonging to the *Tardian*, and another of *Mauritania*, in *Africa*, between *Cabis* and *Ad Regias*.

An *Sicilia*, a place of *Scythia*, situated on the borders of the Black Sea, near the most southerly mouth of the Danube.

An *Salutricum*, now *Sparta*, a small place on the Adriatic gulf, between the confines of the *Preutii* and *Veflini*.

An *Sancta*, a place of *Italy*, situated according to *Chivier* in *Venetia*.

An *Septimania*, a place in *Spain*.

An *Septimania*, a name given to two places in Italy: one in the Claudian way, west of *Rome*, and south-east of *Veii*; and another in *Etruria*, west of *Sena*.

An *Septimania*, the name given to two places on the Adriatic gulf, 12 miles from *Sena Gallica*.

An *Sestum*, a name given to two places in Italy: one in the Claudian way, west of *Rome*, and south-east of *Veii*; and another in *Etruria*, west of *Sena*.

An *Silesia*, a place on the Adriatic gulf, belonging to the *Tridenti*, and another on the Adriatic gulf, between the Alps, the Danube, and the Pyrenees.

An *Silia* in *Africa*, a town called *Septia*, whence the modern *Centum*.

An *Septimania decimana*, a place of *Spain*, 17 miles from *Tarraco*.

An *Sex Insulae*, small islands, whose situation is not precisely ascertained; but *M. d'Anville* places them near a small promontory, south of *Malaen* in *Boetica*, and north-east of *Preutii*, on the coast of *Mauritania Cesaribrensis*.

An *Scotia*, or *Ad Scotiae*, a place situated by the Pontianian tables on the Adriatic gulf, 12 miles from *Sena Gallica*.

An *Sestum*, a name given to two places in Italy: one in the Claudian way, west of *Rome*, and south-east of *Veii*; and another in *Etruria*, west of *Sena*.

An *Silenus*, a place in Gaul, belonging to the *Sobaria*, in the south-west, and *Andecina* in the north-west, on the borders of the *Rutani* and *Gals*

An *Silvium*, or *Ad Silvium*, is a place of *M. d'Anville* in *Apulia*, between *Venetia* to the west, and *Ereta* to the south-east.

An *Sileria*, a place of *Etruria*, in *Italy*.

An *Sorona*, a place marked by *Antonius*, 25 miles from *Emerita Augusta*, in the road across *Spain* to *Cesar Augusta*.

An *Spesina*, a small place of *Italy*, in *Messapia*, in the sea-coast, west of *Brundisium*.

An *Sponsus*, a place of *Italy*, in the Appian way, between the postum of *Tres tabernae* and *Forum Appii*.

An *Stabulum*, a postum of *Gaul*, between *Illyria* to the north-east, and *Ad centuriones* to the south; situated at the foot of the *Pyrenees*, and belonging to the *Sardones*.

An *Statone*, a place of *Etruria*, in *Italy*, 25 miles from *Artium*, and 12 from *Clunium*; another between *Labium* and *Preutii*, in the *Labican* way; and another in *Pannonia* on the Danube, between *Lusitania* and *Ipsa*.

An *Tabernum frigidum*, a place of *Etruria*, in *Italy*.

An *Taraco*, a postum in *Taras*.

An *Templum*, a place of *Africa*, to the south of *Byzacene*.

An *Titulus*, a place of *Liburnia*, in the route from *Tergelia* to *Tarbatica*.

An *Tres Insulae*, small islands placed by *M. d'Anville* in a small gulf, south-east of *Rufus*, south-west of *Siga*, and nearly south of *Charidemum*, pertaining to *Boetica*.
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An *Tebanos*, a place in Italy on the Appian way, 17 miles from Aricia, called Cattello.

An *Ticinum* is situated 30 miles, as the name imports from Aquileia, now Treviso; another position in Gaul, 50 miles from Narbona Martius, whence the itinerary reckons the distances.

An *Tyrus*, a place in Italy in Brutium.

An *Turia*, a place of Sardinia, known by the name of Turris Libisonis. It is also the name of a place, called Turres, in a part of Gaul, called the third Narbonne, pertaining to the SUcteri, north-east of Mariilla, and south-east of Acque Sextiae.

An *Turris*, a place in Italy on the Aurilian way, in the territory of Cercit; another, on the Appian way in Brutium, north of Vibo; another at the extremity of the promontory Circeae: another, in Liburnia, on the road from Aquileia to Signia, south-east of Taras: another, in Spain, between Valletia and Carthago; and another between Auguita Eemira and Auguita Caearea. *Ad Turres alba*, is a place in Italy between Circeae and Antium.

An *Undretin*, a place of Venetia in Italy, west of Aquileia, in the road that leads to Altium.

An *Urbanus*, a place of Campania in Italy, between Capua and Teanum, called by M. d'Anville, after Pliny, Urbann, and also Colonia Silana, from the colony established here by Sylla.

An *Vigetum*, a place of Italy, 20 miles from Rome, on the Flaminian way, south-west of Capena; another, in Lucania, on the gulf of Tarcentum, north of Sybaris, and south of Hercules; another, in Asia Minor, in the road from Trapezus to Satala, in Armenia Minor; and another, called by M. d'Anville *Ad Vigetum*, south-east of Tolos, between Badera and Elufo.

An *Victorina*, a small place of Italy in the road from Mutina to Bononia.

An *Villam Seriolanum*, a place of Numidia in Africa, 20 miles from Hippo Regius, in the way to Cirta.

ADA, in Geography, a town of Africa, in the province of Caria.

ADA, in Geography, a town of Media.

ADA, in Geography, a lake whereon one of the branches of the Tigris flows.

ADACHA, a town of the Palmyrene region in Asia.

ADAJ, compounded of Ad with ida, was used, fays Mr. Bryant (Anal. Anc. Myth., vol. i. p. 23.) for a supreme title, with which both kings and deities were honoured.

Macrobius (Saturn. i. i. 23.) fays, that it signified one, and was so interpreted by the Alfeans, who gave this name to their supreme deity. 'Mr. Bryant supposes, that what Macrobius renders one, should be first or chief; and he observes, that it was a sacred title, and when single, was conferred upon a Babylonish deity, but when repeated, it denoted greater excellence. We read of Adad, king of Edom. Gen. xxxvi. 57. 1 Kings xi. 14. And there was another of the same name at Damascus, whose son and successor was denominated Benhadad, 1 Kings xx. 17. The kings of Syria, according to Nicolas Damaicas (see Joseph. Antiq. i. viii. c. 5.) for nine generations had the name of Adad. The god Rimmon was called Adad. Zechar. xii. 11. The feminine of Adad was Ada, and this was a sacred title, and appropriated by the Babylonians to their chief goddesses. The authors of the Ancient Universal History are of opinion, that Benhadad II. was deified by the Syrians, under the title of Adad or Adar. By Adad they meant the sun, and represented him with rays darting downwards to express his beneficence. But this honour would have been more fitting to the prosperity of Hazael than of Benhadad, who was often unfortunate. And Josephus (Antiq. i. vii. c. 6.) informs us, that they were both deified. Adad was not properly a Babylonian deity, but one who had been deified by the ancient Syrians, and probably revived again after the destruction of the Babylonian empire, whole new gods must have brought him into disfavour. Adad, thus degraded, and afterwards reinvited, was the sun, as well as Bel or Baal, Ominus and others. Anc. Un. Hist. vol. i. p. 443. vol. iii. p. 391. 8vo.

ADAJ, a city of Judah, situate in the plain of Megiddo, in the valley of Jezebel, in the half-tribes of Manasseh; where Josiah, king of Judah, was killed by Pharaoh Necho, king of Egypt. It was afterwards called Maximinopolis, in honour of the emperor Maximilian. It is 17 miles from Caearea in Palestine, and 10 miles from Jezebel Calmit.

ADADA, in Ancient Geography, was a town of Pisidia to the south-east of Seleucia. There was also a town of the same name in Syria, situate to the north-west of Palmyra, and at no great distance from it. We also find a place of this name mentioned by Josuah, (ch. xv. 22.) and lying in the south of Judah, towards the borders of Edom.

ADAL, a town of Phrygia, which Strabo places at the foot of Mount Ida.

ADAI, a people of Arabia, placed by Ptolemy in Egypt, in a country encompassed by mountains near the latter cataract of the Nile.

ADAGE, a testamentary provision or popular saying. Eresinus has made a large and valuable collection of Greek and Roman adages from their poets, orators, philosophers, &c. Mr. Ray has done the same with regard to the Anglo-Latin; and Kelly has made a collection of Scots proverbs.

ADAGIO, in Music, one of the words used by the Italians to denote a degree of distraction of time. Adagio expresses a slow time; the slowest of any, as some have said, except grave. Used simphonically, it signifies a slow movement. Sometimes this word is repeated, as adagio, adagio, to denote a still greater retardation in the time of the music.

Adagio has been laid by Rouille and others to be the slowest degree of time in musical measures, except grave; however, we think that exception erroneous. In Corelli's works and those of his contemporaries, we find that quavers in adagio, vocal and instrumental, are sung and played as slow as crotchets in grave. An adagio in a song or solo is generally, little more than an outline left to the performers abilities to colour; and the performer who is not enabled to interest an audience by the tone of his voice or instrument, and by taste and expression, should never be trusted with slow notes, in the performance of which the smallest defects are so easily discovered; and if not highly embellished, they soon excite languor and disgust in the listeners. The talent of executing an adagio well, in which performers of great powers of execution often fail, is a merit of the highest classes which a musician can possess.

ADAGUESA, in Geography, a town of Spain, in the province of Aragon, and diocese of Balbastro, situate on the Vero. N. lat. 41° 56'. E. long. 20° 4'.

ADAGUSUS, in Mythology, a Phrygian deity, whom Bochart takes to be Hermaphroditus, the son of Venus and Mercury, from the similitude of sound between Adagius and Androgyne.

ADAJA, in Geography, a river of Spain, which runs into the Duero between Simancas and Tordesillas. C e
ADAIA, Porte de, a large harbour on the north-east of the island of Minorca, well sheltered by the mountains from north-west winds. It is north-east of mount Toro.

ADAIR'S Harbour lies on the west side of Falkland found, and nearly opposite to Jordan's bay on the east coast. It is distinguished by a high hill to the north-west of it. Within the harbour the water is from eight to ten fathoms deep; but the numerous rocks and breakers on the coast are dangerous. This harbour is by some called Port Howard.

ADAL, in the sense of Paracelsus, signifies that part of plants in which their medicinal virtue consists; or the pure and active parts of plants, separate from the impure and inert.

ADALBERON, or ADELARD, in Biography, the son of count Bernard, grand-son of Charles Martel, and confid-german of Charlemagne, was born about the year 753. Having abandoned the court for the religious habit, he was nominated to the abbey of Corbie, and afterwards appointed prime minister to Pepin king of Italy. In 823, he founded the celebrated abbey of New Corbie, in Saxony; and died January 2, 866, at the age of 72, much lamented by the virtuous and the learned. He was an excellent linguist, and denominated the Augustine of his age. His principal work was, "A treatise concerning the order, or the state of the palaces, and of the whole French monarchy." Biog. Dict.

ADALBERON, ASCELINUS, was an ambitious prelate, and a fervile courtier. He was consecrated bishop of Laon in 977, and died in 1030. He is the author of a fa- timatical poem, dedicated to king Robert, of which an edition was published in 1653, by Svo. by Adrian Valois, at the end of the panegyric on the emperor Berenger. It contains several curious historical facts. Biog. Dict.

ADALBERT, a German divine of the tenth century, arch-bishop of Magdeburg, was educated in the monastery of St. Maximin of Treves, and was employed in 914, to preach the gospel to the Russians. He was more successful after his return from this embassy, in his labours among the Slavonians on the borders of the Elbe and Oder. He died in 981. Dupin's Eccl. Hist. 10th cent. vol. iv. p. 58.

ADALBERT, bishop of Prague, in the tenth century, was one of the first founders of the Christian religion in Hungary. He also preached the gospel in Prussia and Lithuania, where he was murdered by Sgo, a pagan priest. Dupin, ubi supra. Mohrme's Eccl. Hist. cent. 12. vol. ii. p. 378. Svo.

ADALIDES, in the Spanish policy, are officers of justice for matters that respect the military forces. In the laws of king Alphonus, the Adalides are mentioned as of- ficers appointed to guide and direct the marching of the forces in time of war. Lopez represents them as a sort of judges, who take cognizance of the differences arising upon excursions, the distribution of plunder, &c.

ADALUS, in Ichthyology, a name given by authors to the Sturgeon.

ADAM, in Biography, the first man whom God created, and the original parent of the whole human race. He was formed by an immediate act of divine power, out of the dust of the ground, as his name imports, on the fifth day in the scripture-arrangement of the works of creation; and God breathed into his nostrils vital breath, so that he became a liv- ing soul or person. Gen. ii. 7. We read also, Gen. i. 27, that God created man in his own image. He was then placed in the garden of Eden, a particular district which was previously ordained and adapted for his subsistence and accommodation. In process of time, probably after some experi- ence of the inconveniences of solitude, and after he had found that the various animals which had pased in review before him, and to which he had given names, afforded no proper companion, he was provided with a suitable helpmate; who, being formed of a rib taken out of his side, when he was in a deep sleep, as the history informs us, Gen. ii. 21, was called ה個人資料, or woman. Adam and Eve thus created as fit associates for each other, did not long enjoy, with the security and satisfaction of innocence, the happiness which was designed for them. In the garden, which was the appointed place of their residence, and from the productions of which they were to derive the means of their support, there was one tree, called the tree of the knowl- edge of good and evil, the fruit of which they were forbidden to eat; and the prohibition was enforced by the awful func- tion, that in the day they did eat of it they should surely die. Gen. ii. 17. The woman, deluded by the misrepresentation of the serpent, and by the alluring appearance of the fruit, disregarded the prohibition; and having herself tasted it, gave it to her husband, who likewise shared her guilt; and they both became obnoxious to the threatened doom. The consequences of their transgression were shame and fear. The man was also subjected to labour, and the woman to the pain of child-birth, and to the dominion of her husband. They were both excluded from paradise, and their return to it was prevented by an awful apparition, i. e. by cherubic and by a flaming sword. Gen. iii. 24.

After their expulsion from paradise, they had several children; but of these the scripture records the names only of three, viz. Cain, Abel, and Seth. The life of Adam was prolonged to the age of 930 years. The time of the death of Eve is not recorded in scripture; but some have presumed to say, that she survived her husband ten years. Such is the concise account which the scriptures give us of the origin of the human race: but this account, even if we allow Moses to have been the writer of it, was not compiled till about 5500 years after the creation; and, in the opinion of many, it is either wholly, or in part, confused with allegory, that it is not easy to give a satisfac- tory explication of every circumstance to which it alludes. Whether it be understood literally or allegorically, it suggests many curious questions, which have furnished scope for much learned criticism, and for a variety of fanciful conjectures.

As to the etymology of the name Adam, the greater number of biblical interpreters have derived it from.Adamathos, or Adamathos, signifying the earth or mould, or as some render it, the red earth, of which he was formed. According to Mr. Bryant, Ad denotes first, or chief; and in this sense it may be applied to the appellation Adam. This conjec- ture is confirmed by the use of the term protagons, or first made, in Sanchoniatho, which seems to be the Greek translation of the Egyptian title of Adam, taken, as this author professes, from the pillars of Thoth; and also by a hint of that ad- mirable lexicographer Sir William Jones, in his Asiatic Researches, who queries whether Adam may be derived from Adem, which in Sanscrit means the first, and is the name of the first Men. Mr. Parkhurst supposes the name Adam to be de- rived from מַעַן, damath, used for likenesses, (Gen. v. 1) and thus to denote the likeness of God, in which Adam was created. Ludolfus (Hist. Ethiopia, p. 77.) deduces it from the Ethiopic Adamab, which signifies beautiful, el- egrant, or pleasing, and refers it to the absolute perfection of his frame and shape, as being the master-piece, to speak more humano, of his creator. But whatever be the true etymology of the name, it is an appellative, rather than a proper name, and comprehends both the sexes.

The time of the year in which Adam was created has been
been also a subject of discussion. This has been most generally supposed to be the autumnal equinox, which is the era from which the year anciently commenced.

According to Blair, in his first chronological table, Adam and Eve were created on Friday the 28th October, ante Christum, 4004, and Adam died 3974 ante Christum, at the age of 930 years.

Another subject of inquiry has been the place where Adam was created, and in which his first habitation was assigned. See Eden.

A considerable difference of opinion has prevailed with respect to the vesture of Adam's intellectual faculties, and the degree of knowledge which he possessed at the time of his formation. We may reasonably imagine, that, as our first parents were created in an adult state, they were immediately capable of the full exercise of their natural powers and faculties; and there is a certain dignity of intellect, as well as rectitude of will, that is probably implied in the expressions "our image," and "our likeness," in which God is said to have created them. Mr. Shuckford, however, (Creation, &c. of Man, p. 74, &c.) refers this expression to the structure of his body, which was superior to that of other living creatures, agreeably to Ovid's description, Or hominlim fudine dedi.—Metam. or to Cicero's (De Leg. Lib. i.) Fugum corporis habemus a optum ingenio hominis dedi, &c. And he supposes that this is an Hebrew form of speech, which refers to God whatever is most excellent in its kind. He adds, that this expression denotes his designation for immortality, so that sin introduced death. But whatever were Adam's original powers, without exercise, and without experience, his actual knowledge must have been, in a very considerable degree, restricted and partial. It seems, therefore, unreasonable and unnecessary to suppose, that he was endowed with a much greater comprehension and vigour of mind, and with a greater compass of knowledge than any of his descendants; and that he was, in real attainment, as well as in capacity of improvement, little inferior to higher orders of beings. The knowledge that was adapted to his condition, and that was subservient to immediate use, was without doubt communicated to him at his first formation; and as he had no native prejudice and no irregular propensity or bias to mislead him, he possessed peculiar advantages for extending his knowledge, and more especially his moral improvement. But as religious principles, devout affections, and virtuous dispositions are established and strengthened by exercise and discipline, it may be supposed that, without some supernatural assistance, which his history does not mention, he would be liable to be seduced and overcome by a temptation, which the maturity of habit, and the wisdom of experience might have enabled him to withstand. See Fall of Man and Original Sin.

Adam possessed, without doubt, the necessary powers of articulation, and the faculty of speech; but in the exercise of these faculties he must have been puzzled and perplexed; nor is it easy to conceive, that the few words of which even the feint vocabulary that served his necessities consisted, could have been invented by him, nor the signification of that language, which was afterwards enlarged and improved, could have been devised by him without a supernatural communication. See Language.

How long our first parents continued in paradise before or after their fall is a question, for the solution of which we have no sufficient evidence, nor indeed such questions of any real importance. It is probable, that they were not removed to any great distance, and that they found scope enough for their attention and labour near the spot where they were first settled, and from which they were excluded, according to the literal acceptance of the scriptural history. The scriptures give us no information as to the place where Adam was buried. St. Jerome inclines to the opinion of those who think, that he was buried at Hebron, in the cave of Machpelah, afterwards bought by Abrahah for a burying-place. The eastern Christians say, that he gave orders to have his body embalmed, and deposited in a cave on the top of a mountain, which cave was called Al-kuss, from an Arabic word which signifies to lay up privately; and it is alleged, that this order was given to prevent his posthumity from worshipping his relics. It is added, that he ordered his body to be placed in the midst of the earth, because thence should proceed his salvation, and that of his posterity. The primitive fathers generally believed, that he died in the place where Jerusalem was afterwards built, and that he was interred on Mount Calvary, on the spot where Christ was crucified; and where a chapel was erected in honour of him. Some of the Arabians inform us, that he was buried on Mount Aboucais, near Mecca; but the ancient Persians say, that he was buried at Serendib, where his corpse was guarded by lions at the time of the war of the giants.

As to the reversion and fables of Jewish Rabbins and Mahometan writers, they are scarcely worthy of being received. As a specimen, however, the following particulars may be exhibited.

Some of the Rabbins say, that Adam was distinguished by his personal beauty, and that God, before he formed him, assumed a human body, after the pattern of which he was created. They also pretend, that his stature was so gigantic, that it reached even to the heavens, and extended from one end of the world to the other; and that it was reduced after his transgression, first to the measure of 100 ells; and, as others say, to 1002, or 900 cubits, which was done at the request of the angels, who were terrified at his enormous stature, or who were envious and jealous in this account. Thus they pretend he was able to pass through the ocean, which separated Eden from the other parts of the world. Similar to this is the description given of Polyphemus by Virgil, "Exs. I. iii. v. 604, and of Orestes, "Exs. I. x. v. 763." Writers of this class affirm, that Adam was at first both male and female, and that he confessed of two, and joined one to the other; and that Eve was formed by merely separating the human body from the animal. But more absurd even than this is the opinion of Parchelius, (vid. Vossium de Philos. c. ix.) Negoitum primae parentes ante lapum habuisse partes generationis hominis necessarias: credebant pedes saccatos, ut hominum gutteri. The Jews, in order to exalt the importance of the rite of circumcision, affirm, that Adam was created in this state, and that one part of his transgression consisted in his attempt to obliterate the traces of it. Some of them have also imagined, that Eve was the forbidden fruit, and that Cain was the production of the serpent, &c.

The Mahometan writers, in their account of the creation, and first state of man, blend many fables with the particulars, which they seem to have borrowed from the Jewish scriptures. They say, that Azrael, notwithstanding the pre-intimation which he had received of Adam's rebellion, executed the commission for creating him, though the other angels to whom it was proposed had declined the office, and for this reason he was called the angel of death. The earth of which he was formed was, as they say, carried into Arabia, to a place near Mecca, where it was prepared by the angels, and fashioned into the human form by God himself. The angel Eebits, afterwards the devil, dreading a superior, treated
treated the materials of the human frame, which were left to dry for forty days, or as some say, so many years, with contempt. The clay, it is said, was animated by the Almighty, and endowed with an intelligent soul; and Eve was formed after Adam had been placed in paradise, out of his left side. This paradise Mohammed conceives not to have been on earth, but in the seventh heaven. When our first parents were call from paradise, Adam is said to have fallen on the isle of Serendib, or Ceylon, and Eve near Mecca, and after a separation of 700 years, they were conducted to each other by the angel Gabriel, on a mountain near Mecca, and afterwards removed to Ceylon, where they propagated their species. In this island there is a mountain called Pico de Adam, on which they flew the print of Adam’s foot, of an enormous size. Salt’s Koran, c. ii. p. 4. &c. The Robbins and Muffulans give strange reports of Adam’s knowledge. They ascribe to him the invention of the Hebrew letters, and a degree of inspiration, which enabled him to write a great number of books on different subjects, particularly one on the creation, and another on the Deity. They say, that he was the author of the 92d psalm, which was composed immediately after his creation. We have also an account among the apocryphal writings of a book called the “Revelations of Adam;” and there is another mentioned by pope Gelasius, called “Adam’s Paradise.”

Adam and Eve are honoured among the Greeks on the Sunday preceding the festival of Christmas; and on Feb. 4, the first day of their Lent, they commemorate their exclusion from paradise with religious mourning and humiliation. In some Latin martyrologies there are fixed days for the commemoration of Adam; as March 25, April 24, and Dec. 24.

Of the opinion of Tatian concerning Adam, see TATIANITES.

Adam, Melchior, a writer of the 17th century, was born in the district of Grotkaw, in Sileia, and educated in the college of Brieg. He was appointed rector of a college at Heidelberg, where he published his first volume of illusory men, “Vita illusoriorum virorum,” in 1615. This volume consisted of philosophers, poets, writers on polite literature, historians, &c. It was succeeded by another, in 1619, which treated of divines; by another of lawyers; and by a fourth of physicians, both of which were published in 1620. The subjects of these volumes were the lives of learned men, who were either Germans or Flemings of the 16th, and beginning of the 17th centuries; in 1618, he published a volume containing the lives of twenty divines of other countries. All his divines, however, were protestants. The Lutherans thought him partial, and will not allow his work to be a standard of the learning of Germany. He wrote other works, such as: “Apographum monumen tum Heidelbergicum;” “Nota in orationem J. C. Scaligeri pro M. T. Cicero uno contra Ciceronianum Erafmi;” and “Paradox et metaphyras Horatianae.” The catalogue of the Bodleian library ascribes to him the “Histria ecle siat. Hamburg et Bremen,” which, according to Mr. Bayle, was written by Adam, a canon of Bremen, in the 11th century. This work begins with the reign of Charlemagne, and ends in the time of the emperor Henry IV. To this work is annexed a description of Denmark, and the other northern kingdoms, with an account of the religion and manners of the inhabitants. The last edition of it was printed at Helmstadt, in 40.; in 1670. Bayle gives to Melchior Adam the character of an industrious collector, and acknowledges himself much indebted to his writings. He died in 1622. Gen. Diét.

Adam, Scotus, a doctor of the Sorbonne, who lived in the 12th century. He was born in Scotland, and educated in the monastery of Lindisfarne, now called Holy Island, near Berwick upon Tweed. He afterwards went to Paris, and became a teacher of school divinity in the Sorbonne. Towards the close of his life he returned to his native country, and became a monk, first in the abbey of Melrose, and next in that of Durham, where he wrote the lives of Columbus, and of other monks in the 6th century. He also wrote the life of David I. king of Scotland, who died in 1153. His works were printed at Antwerp, in fol. in 1559. Gen. Diét.

Adam, Lambert Sigisbert, an eminent sculptor, was born at Nancy, in 1702, and first instructed by his father, who exercised the same profession. In 1719, he came to Paris for further improvement. From thence he went to Italy, where he spent ten years, and finished several considerable works, one of which, viz. the restoration of the mutilated group of the family of Lycomedes, discovered by cardinal Polignac, in the ruins of the villa of Marius, gained him great applause. He also formed a model for the fountain of Trevi, which was much approved, but he was prevented from executing it by the jealousy of the Italians. After being admitted a member of the academy of St. Luke, at Rome, he returned to Paris in 1733. Here he executed several designs for the decorations of palaces, gardens, &c. of which the most celebrated are a group representing the union of the rivers Seine and Marne, at the cascade of St. Cloud, two groups of hunting and fishing, Neptune calming the sea, the triumph of Neptune at Verfailles, the base-relief of the chapel of St. Adelise, St. Jerome, Poetry, and Mars cared for by Love. In 1754, he published a collection of ancient Roman and Greek sculptures, delineated by himself, and engraved by able artists, in folio. Excess of application brought on an apoplexy, of which he died in 1759. The style of his works is harsh and savage, resembling rocks by their deep cavities and asperities; but they manifest an acquaintance with the antique, and furnish specimens of patient thought and labour. Gen. Biog.

Adam, Nicholas Sebastian, second brother of the preceding, was born at Nancy, in 1705. From Paris, whither he went for improvement, he removed to Rome in 1725, and affidavtually applied for nine years to the study and imitation of the antique, devoting his leisure hours to painting. In 1734, he came to Paris, and by his models of Christ and the furniture of Iphigenia, obtained the applause of the academy of painting. He also admirably succeeded in his model of Prometheus chained to the rock. His base-relief for the chapel of Versailles, representing the martyrdom of St. Victoria, is reckoned one of his best performances. He afflicted his brother in executing the group of Neptune; and, in 1740, he obtained the apartment of the deceased Rouf sean, in the Louvre, which is a favour granted only to excellent artists. In 1747, he was urged, by liberal offers, on the part of Frederick king of Prussia, to remove to Berlin. His younger brother, to whom the offer was made by the elder Adam, accepted the proposal; and Nicholas remained at Paris, where he was employed by king Stanislaus in executing a monument for his queen in a mausoleum near Nancy. His last performance was the Prometheus, which was greatly admired. This artist was estimable for the simplicity, integrity, and mildness of his character, which conciliated the friendship of his brother artists. He lost his fight several years before his death, which happened in 1778, at the age of 74. Gen. Biog.

Adam, Gablard, was born at Nancy, in 1710, and pursued the fame course of studies with his brothers above-mentioned.
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that from the coast of Coromandel is of a foliated texture, and seems in fact to be confusedly crystallized, but its fp. gr. is only 2.73.

Adamantine spar is used throughout India and China for the purpose of polishing steel and gems, for which its great hardness renders it peculiarly well adapted. Of the mines of this stone, and the method of procuring it in China and Bengal we have no account, but some interesting topographical information respecting the corundum of the coast was procured by Mr. Greville in 1792. In the Myfory country, about four miles south of the river Cavery not far from Caramel, is an excavation from fix to sixteen feet deep, running east and west about a mile and a half in the direction of a vein of adamantine spar that traverses a hill of gritty granite. The matrix of the vein consists of granitic fragments cemented by corundum; masses of this, weighing several pounds, are cut out with iron crowns, and then broken to pieces, among which the crystals of corundum are found; these are loaded on horsecars and bullock, and distributed to the cast of fudukars or polishers throughout India; its price, at Madras, is about fix shillings a pound.

This mineral appears to have been first brought into Europe by Mr. Bulkeley, a correspondent of Dr. Woodward, who, in his catalogue of foreign fossils, published about 1719, has the following notices: — "Nella convivium is found in fields where the rice grows; it is commonly thrown up by field rats, and used, as we do emery, to polish iron." — "Tella convivium, Port St. George, Mr. Bulkeley. It is a tallowy spar, grey with a cast of green; it is used to polish rubies and diamonds." In Dr. Woodward's additional catalogue of foreign fossils, 1725; Nella convivium is found by digging at the foot of hills about five hundred miles to the southward of this place. They use it as emery to clean arms, &c. it serves also to grind rubies by making it like hard cement by the help of flick leather mixed with it. East India. Mr. Bulkeley." From this time no further information was obtained concerning it till about 1767, when Mr. Berry, a dealer in Edinburgh, received from Dr. Anderson of Madras a box of crystals, with information of their being the material used by the Indian lapidaries to polish crystal and all gems but diamonds. They were found by Mr. Berry to cutagate, cornelian, &c. but for minute engraving were not equal to diamonds, in consequence they were laid aside as curiosities. Dr. Black ascertained their difference from all the known European minerals, and their hardness gained for them the name of adamantine spar. In 1784, Mr. Greville obtained specimens from India, together with the native name corundum, which ascertained their identity with Dr. Woodward's specimens. A description of its external characters by M. de la Merihin and Hauy appeared in the Journal de physique for January and March 1787. Its chemical composition, however, still remained unknown till Klaproth was enabled by the liberality of Mr. Greville, in facilitating some specimens for the purpose, to undertake its analysis. The extreme hardness of the adamantine spar, rendered the first attempt to decompose it imperfect: by the strongest nitrico-muriatic acid, nothing was separated but the iron, which is accidentally diffused through the Chinesc variety, and after this the most concentrated acids were digested upon it in vain. Carbonated putrid ignited together with it for two hours, was perfectly ineffectual, and even eleven times repeated calcination and fusion with caustic soda produced only a partial decomposition. The results of the analysis were principally aluminous earth, together with a matter that appeared to be either a mixture of amorphous and silicious earth, or a new simple earth with peculiar properties. In this state of the inquiry Mr. Kirwan, and several other eminent chemists, were induced to consider the adamantine spar as containing an earth fui generis, which was called the adaman- tinum, or corundum earth. Soon after Klaproth, having improved his method of analysis by the use of caustic potash as a solvent, undertook a second time the analysis of this uncommonly refractory soil in which he completely succeeded, reducing the supposed adamantine earth to alumine and filers.

The Chinesc spar yielded

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<th>Compound</th>
<th>Quantity</th>
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<tr>
<td>Alumine</td>
<td>84</td>
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<tr>
<td>Oxid of iron</td>
<td>7.5</td>
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<tr>
<td>Silex</td>
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<td>Lofs</td>
<td>98.0</td>
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<td>Lofs</td>
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The Philosophical Transactions for 1798 contain a valuable paper on corundum by Mr. Greville, which is the last addition that has been made to our information on this subject; we here find the first authentic account of the corundum mine in the Myfory, the characteristic differences between the Chinesc and Indian varieties, the crysallography of the mineral by Count Bournon, and a comparison between the characters of corundum, topaz, ruby, and sapphire.

Corundum is said to have been found in France, in the Forez, by count Bournon, and in Bretagne by Morceau; of these, however, the latter at least is said by Hauy (Journ. des Mines.) to be titanicite. Perhaps a mineral found by M. Raphe at Tirez, one of the Hebrides, which was supposed to be jade, belongs more properly to adamantine spar; its specific gravity is 3.049, and in hardness it corresponds with the matrix of corundum, that is, it will scratch glass readily, but not rock-crystall. Greville cor- rondere on corundum, Philos. Trans. for 1798. Kirwan's Mineralogy, vol. i. art. Adamantine Spars. — Klaproth's Analytical Essays.

ADAMANTINE, in the Linnean system of Mineralogy, denote the fifth order of earths, which are chiefly composed of adamantine earth. To this order belongs one species, which is the adaman- tinum or corundum.

ADAMARA, in Geography, a district of Abyssinia, near the province of Wulubbe, containing several considerable villages, that are inhabited by Mahometans; but by their number and strength contribute to the safety of the monks in that part of the country. It is so called from Adamas, which in the Anbharic dialect signifies plainland, the name of an adjacent mountain. The river Ano runs in a contiguous valley. Bruce's Trav. vol. iii. p. 179.

ADAMAS, in Astrology, a name given to the moon.

ADAMAS, in Geography, a town of Cordova in Spain, seven leagues from Cordova. Adamas is also a river of India, the source of which is said to be in the mountains of Mount Uxentus, and its mouth in N. lat. 13° 7', and long. 14° 4'.

ADAMBEA, in Botany, a genus of the polyandria monogyna class and order; the characters of which are, that the corolla has five to seven petals, the calyx is hemispherical, and parted into five or seven divisions; the capsule is hemispherical, covered by the calyx, containing five or seven cells, and papyraceous. Glendin mentions one species; but L. Marx (Encyc. vol. i. p. 399) describes two, viz. A. glabra, which grows on the coast of Mahabar, in sandy and rocky places, rises to about seven feet, and sends forth
forth branches which are terminated by panicles of fine purple flowers, large, and resembling roses; and A. biflata, which grows on the mountains of Malabar to the height of about nine feet; its branches of flowers resemble those of the former species.

ADAMI, ANDREA, in Biography, maestro di cappella to the pope, published at Rome, in 1711; a work entitled "Osservazioni per ben regolare il coro dei cantori pontifici," a very instructive work on the progress of counterpoint and refined singing in the Roman school, from the time of Palestrina to the beginning of the 16th century. Here we have anecdotes of all the great composers and singers of that school, with etchings of the heads of many of the most illustrious.

ADAM, in Geography, a town of Judah, in the tribe of Naphthali. Joshua, xix. 33.

ADAM, POMM, in Anatomy, a protubrance in the fore-part of the throat. Some fancy, that it is thus called upon a strange conceit that a piece of the forbidden apple, which Adam eat, stuck by the way, and was the occasion of it. In reality it is only the convex part of the first cartilage of the larynx, called cartilagineous and thyroides. This is usually larger in the male than in the female subject.

The name, Adam's apple, is also given to a kind of fruit frequent in Italy, resembling a lemon, said to be a good remedy against the itch. See Citrus.

ADAMIC earth, is a name which some have given to common clay, called also terra loca, rebella, and lutum. Woodw. Method. Foss. p. 4. The occasion of the name is supposed to be, that this is taken for the adamah or reddish earth, of which the first man was formed. This application is likewise given to the mud deposited by sea-water, which is a sediment of the molt shiny and perfect parts contained in it.

ADAMITES, or ADAMIANs, in Ecclesiastical History, a sect of persons who took upon them to imitate the nakedness of Adam; as if man had been reinitiatted in his original innocence. They are supposed to have been a branch of the CARPOCRATIANS and BASILIDIANs. Prodicus was that author, according to the account given by Theodoret; though, according to Tertullian and Clement of Alexandria, the followers of Prodicus were never called by this name. Epiphanius is the first writer who speaks of the Adamites, and he places them towards the end of the second century.

He professes to have no certain account of these people; but he says, that they met together, both men and women, naked as they were born; and to performed their readings and prayers and other acts of religious worship. They are a kind of monks, who reject marriage, and they call their church a paradise. When they approached their places of worship, which were made warm for their accommodation, they took off their clothes; and when they left them, they clothed themselves again. Dr. Lardner is of opinion that there never were any such people; and to this purpose he alleges, that they are not mentioned by any ancient writer before Epiphanius, and that he had no certain account of them; nor does he give the least intimation of the country or period in which this sect appeared. He does indeed say, that the Gnostics praised naked; but they were a wicked people, and practiced lewdness in their assemblies; whereas he represents the Adamites as endeavouring to imitate Adam and Eve, not only in their nakedness, but likewise in the innocence of their original state. But Dr. Lardner thinks that Epiphanius's charge against the Gnostics is not true. Theodoret's account of this sect was borrowed from Epiphanius, as he had no knowledge of Prodicus, the reputed founder of it, but what he received from Clement of Alexandria, who does not say any such thing of him. Besides, it is said that Prodicus was against praying at all; and therefore the Adamite cultum of praying naked could not be derived from him. Lardner's Works, vol. ix. 345—346.

A similar sect appeared in the twelfth century, under the direction of one Taiman, known by the name of Tanchelin, who propagated his errors at Antwerp in the reign of the emperor Henry V. This was followed by the TURBINI.

In the fifteenth century Picard pretended to re-establish the law of nature, which, according to him, consisted in two things, viz. community of women and nakedness. His followers are said to have walked naked in the public places; whereas the original Adamites only put off their clothes in their assemblies. See BUCHARD, BRETHER of the free spirited, and PICARDS.

An ingenious writer, viz. Beaufobre, has shewn that the Adamitism, i.e. the nakedness of these people, is a mere calumny, forged by their adversaries, the Calixtines and Papists, at the time when the Vandals first appeared in that country. See Beaufobre's Differtation at the end of L'Enfant's History of the War of the Huns, and Bayle's Dict. Art. ADAMITES, PICARDS and PRODICUS.

Joseph and Morti speak of Adamites in England; and indeed the Remifi and reformed mutually reproach each other with having Adamites among them. ADAMITES, a name also given by some writers to the first patriarchs, the sons or descendants of Adam by Seth; in which sense Adamites are the name with Stithes, and stand distinguished from CAINITES. There are various traditions concerning the quarrds, wars, &c. between the Adamites and Cainites.

ADAMITES, Pat. See PRE-ADAMITES.

ADAMS, in Geography, a township of Berkshire county in the Massachusets, containing 2040 inhabitants, about 140 miles north-west of Boston. In the northern part of this district, the mill-stream, called Hudson's Brook, which rises in Vermont, and falls into the north branch of Hoquflick river, has formed a deep channel, about 30 or 40 rods in length, and in some places 60 feet deep, through a quarry of white marble; and over this channel the rocks form a natural bridge, about 12 or 15 feet long, 20 bread, and 62 feet above the water.

ADAMSDORF, a town in Germany, in the circle of Upper Saxony; 1 league east of Lipsheim.

ADAMSON, PATRICK, in Biography, a Scot, prelate, who was born March 15, 1536, at Perth, of mean but honest parents, and had his collegiate education at the university of St. Andrew's, where he obtained the degree of Master of Arts. In 1566, he set out for Paris as tutor to a young gentleman; and here he wrote a Latin poem on occasion of the birth of the prince, who was afterwards James VI. of Scotland, and first of England. In this poem he gave the titles of France and England to his own prince, which offended the French court, and occasioned his arrest and confinement. As soon as he was released, he retired with his pupil to Bourges, the capital of the duchy of Berry. During the massacre at Paris, he was concealed in this place, and very narrowly escaped suffering martyrdom for the protestant religion. In his sepulture, as he called it, he wrote two excellent Latin poems, which are still extant, viz. a poetical version of the book of Job, and the tragedy of Herod, who was smitten by an angel. In 1575, he returned to Scotland and entered into holy orders, and officiated as minister of Paisley. In 1575, he was appointed one of the commissioners
Theophilus for settling the jurisdiction and policy of the church, by the General Assembly; and being in the next year deputed to report their proceedings to the earl of Morton, then regent, he was named by this nobleman as one of his chaplains, and afterwards advanced by him to the archbishopric of St. Andrews's. This preeminence subjected him to various disputes with the General Assembly, which continued for several years. In 1577, he composed a catechism in Latin verse for the use of the younger princes, which was much admired and applauded in England, France, and the Low Countries, where the author was already known by his Latin translation of the Confession of Faith, which was printed in France, during his residence in France, at the hazard of his life. In 1582, he was seized with a disorder for the relief of which he took some simple medicine that was recommended to him by an old woman. This woman was charged with witchcraft, and within three or four years executed at Edinburgh; and the prelate was traduced by his enemies for applying to the devil in order to save his life. The archbishop, however, recommended himself to the favour of king James VI. by zealously defending the episcopal order; and he was sent as his ambassador to queen Elizabeth, which office required his residence in London for some years. Queen Elizabeth was jealous of his popularity, as a preacher, and dreading the impressions which he made on the minds of the people in favour of the young king his master, prohibited his preaching during his stay in her dominions. Soon after the execution of the first earl of Gowrie, viz. in 1584, the archbishop was recalled, and sat in the parliament held at Edinburgh, and concurred in enacting several laws for settling the peace of the kingdom, and for establishing the king's authority in ecclesiastical offices. Many attempts were full renci for degrading his reputation, and making him odious to the people; nor was the royal declaration of the reasons which induced those laws, sufficient to restrain them. At a provincial synod, held at St. Andrew's in 1586, the prelate was accused and excommunicated; but upon his submission at the next General Assembly at Edinburgh, he was absolved from the excommunication. In 1588, a commission was granted by the General Assembly, before which he was cited, for trying him on account of various crimes with which he was charged. In the beginning of next year, he published the Lamentations of Jeremiah in Latin verse, which he dedicated to the king, and in which he complained of his hard usage; and at the close of the year he published a familiar translation of the Apocalypse, together with a copy of Latin verses, addressed to his majesty, and deploring his difficulties. His application, however, was of no avail. The revenue of his fee was granted to the duke of Lenox, and the prelate, with his family, were literally reduced to the want of bread. The scanty relief he obtained was procured for him in the most humiliating manner; so that he lingered out a most cheerless existence till the latter end of the year 1591. His character has been very differently appreciated by persons of discordant sentiments in religion and politics. It is generally allowed that he supported, under the authority of the king, oppressive and injurious measures; and that his bigotry and timidity involved him in the difficulties and disgrace which beclouded the close of his life. During the reverse of his condition and the trials with which he was exercised, he manifested sentiments of pious resignation. Of his learning there is no question; and he is said to have been one of the most polite prelates of the age in which he lived. Besides those pious works, which were collected and published in a 4to. volume, by Mr. Wilson, this prelate wrote many things which were never published; such as six books on the Hebrew republic, various translations of the prophets into Latin verse, predictions on St. Paul's epistles to Timothy, various apologetical and funeral orations, and a very candid history of his own times. Biog. Brit.

ADAMSTOWN, in Geography, a town of Lancaster county in Pennsylvania, consisting of about 40 houses; 20 miles north-east of Lancaster.

ADAMS, in Antiquity, is said to signify the philosopher's stone, which persons addicted to this kind of science call an animal, and, as they say, has carried its invisible Eve in its body, ever since they were united by the creator.

ADANA, in Geography, a town of Nususia, or Asa Minor, in the province of Caramania. It is situated on the river Choquin; on the banks of which, is a small but strong castle, erected upon a rock. The water of the river is brought to the town by means of water-works, which convey it into the several fountains; and a bridge of 15 arches leads to these works. The climate is healthy, and the winter mild; but the summer is so hot as to render it necessary for the inhabitants to retire to the neighbouring mountains, and to shelter themselves in groves and grottos. The adjacent country is rich and fertile, and produces melons, cucumbers, pomegranates, pulte, and herbs of all sorts through the year; besides corn, wine, and fruits in their proper season. Adana is much resorted to by the inhabitants of the other towns of Cilicia, especially from the mountain side, for its vines, corn, and other fruits, which are hence diffused into the most barren parts. It is about 32 miles north-call of Tarsus. N. lat. 35° 10'. E. long. 36° 12'.

Adana, in Ancient Geography. See Aden.

ADANATES, a people of the Cottian Alps, called by Pliny Ednates.

ADANI Infule, two islands of the Red Sea, according to Ptolemy.

ADANO. See Sturgeon.

ADANSON, Michael, in Biography, was born at Aix in Provence, in April 1727, and at a proper age he was sent to Paris, where he professed his studies in medicine, botany, and alchemy with singular zeal. He was a pupil of the celebrated Reaumur. In the year 1748, he went to Senegal, where he spent five years in examining the productions found in the neighbourhood of the famous river of that name. In return for some valuable communications respecting the geography of the country, and on the plants and animals he had discovered there, which he sent to the Royal Academy, he was made one of their corresponding members. On the death of Reaumur, in the year 1759, he was elected a member in his place, and about the same time was made honorary member of the Royal Society of London. At the end of six years, he returned to Paris, where he published his "Histoire naturelle du Senegal," 4to. containing observations on the diffeents incident to hot climates; and in 1763, his "Famille des Plantes," 2 vols. 8vo.

In February 1775, he preferred to the academy a plan of a natural history which he did not live to perfect. The time of his death, which happened soon after, is not precisely known.

ADANSONIA, in Botany, the name of which is derived from Mr. Adanson, above mentioned, is a genus of the monadnactis order and polyandra class, and belongs to the natural order of columnifera and malvaceae of Jussieu. Its characters are, that the calyx is a one-leaved semiquinquefoil, cymathiform perianthium, with divisions revolute, and deciduous; the corolla consists of five roundish, nerved, revolute petals, connected by the claws with each other; and the stamina; the stamina have
have numerous filaments united at bottom into a tube, which they crown, expanding horizontally: the pedium has an ovate germen, very long, tubulous and variously inserted:yle the stigmate are many (10) prismatic, villous and radiate-expanded: the pericarpium is an ovate, woody, not gaping, ten-celled (from 10 to 14) capsula, with farinaceous pulp, and the partitions membraneous: the seeds are numerous, kidney-shaped, rather bony, and involved in a fragile pulp. The Adianthus digitalis, Ethiopian four-podded, or Monkies' bread, called also Abasso, Guanabaens and Bababie, is the only known species of this genus. See Adar.

ADAUS, in Geography, a people of Africa, residing on the ivory coast in the kingdom of Saska.

ADAPPER, in Chemistry. See Adept.

ADAR, in the Hebrew Chronology, the 12th month of the ecclesiastical year, and the 6th of the civil year. It contains only 29 days, and answers to our February, and sometimes enters into the month of March, according to the course of the moon. On the 7th and 13th days of this month, the Jews observe two fasts: the former on account of the death of Moses, and the latter called that of Esther, in commemoration of the conspiracy of Haman. On the 14th they have a fast in commemoration of the sin from between the schools of Shamai and Hillel. The 12th is a feast in honour of two prophets at Laodicea, who preferred death to the violation of the law; some observe the 13th as a fast in memory of the death of Nicajos, an enemy of the Jews. The feasts of Purim are celebrated on the 14th and 15th days; the latter on the 14th (Esth. 2. 11.) and the greater on the 17th day. The 17th is observed in commemoration of the Sages of Israel, who escaped from Kolbik, a city of Arabia, whither they were driven by the persecution of Alexander Janmous. The 20th is observed as a feast in remembrance of the rain obtained in a time of drought, during the reign of this prince. The dedication of the temple of Zerubbabel, was on the 23rd day, Ezra, viii. 15. and the 28th was observed in commemoration of the repeal of the decree by which the kings of Greece had forbidden the Jews to circumcise their children, to observe the Sabbath, and to declare foreign worship. Selden de Syed. l. iii. c. 13. Megillat, Tannith et Gemara.

As the lunar year is shorter than the solar by 11 days, which in three years amount to about a month, the Jews then insert a 13th month, which they call Veadar, or a second Adar, consisting of 29 days. This intercalation pollutes the great feasts, &c. a whole month.

ADAR, in Geography, a city in the tribe of Judah, Joshua xv. 3. Euclides places another town of this name in the neighborhood of Lidda or Dipolpos, in the district of Tannah. ADARCE, in the Materia Medica of the ancients, a salty humour, consisting of the salts of reeds and other vegetable matter, in form of incrustations. The ancients speak of adarce, as chiefly produced in Cappadocia and Galatia, though we also read of it in Italy; and also of a native kind produced in Indian reeds, much as sugar in the cane. Its colour is like that of the fine powder of the Asfian stone, or Sarcophas, and its substance is lax and porous, much like the butterm sponge; so that it might be called the butterm sponge of the marshes. It is a topic adapted to rub and cure the skin in a leprous, fun-burning, tetter, freckles, and similar blemishes, being on the whole of a serenous quality. Dr. Piot describes it in his natural history of Oxfordshire.

The incrustations often seen about our springs, are very different in their nature and qualities from the adarce of the Greek physicians. Vol. i.
ADD on the banks of this river, in which Flaminius was victo-
rious over the Infubian Gauls.

ADD is also the name of a small district in the duchy of
Milan, where Louis XII. gained a victory over the Ven-
tians in 1509.

ADD, Ll., in Zoology, a species of small lizard described
by Mr. Bruce, and represented as a native of Atbara be-
beyond the rains, in the situation to which he refers the an-
cient island and city of Meroe. Its length is six inches
and a half; its body is round, and tail of the same form, but
very sharp pointed; its forehead is flat, of a conical shape,
and rounded at the end: the head is darker than the body, and
its face covered with black lines crossing one another at
right angles: its eyes are small, and defended by a number
of long black hairs which serve for eye-hashes: its upper
jaw projects beyond the under, and its jaws are furnished
with several short and fine teeth: its ears are large, open,
and nearly round; its body is of a light yellow colour,
crested with eight black bands: the scales are close, and
largely along the back, and their surface is polished; its legs
from the shoulder to the middle toe are near one and three-
fourths of an inch long, and its feet have five toes, each of
which is furnished with a brown claw tift at its end with
black. Its motion is very swift, though it crawls with its
belly almost close to the ground. It burrows in the sand,
but comes out in the heat of the day to bask in the sun;
and when it is not much frightened, it will shelter itself
behind stones, or in the withered roots of the abietum when
they are dried so as to be nearly of its own colour. This
is one of the few lizards which the Arabs believe to be free
from poisonous qualities, and they ascribe to it many medi-
cinal virtues. It is thought to be a certain remedy for the
elephantiasis; and to be efficacious in cleaning the skin of
the body and the face, from cutaneous eruptions; and it is
also used against films and suffusions of the eyes. Such are
the virtues ascribed to it by Arabian authors.

ADDACA, in Geography, a town according to Ptolemy,
of Mefopotamia.

ADDACE, in Zoology, the name by which the Africans
call the common Antelope.

ADDIA, in Ancient Geography, a town of Asia in the
southern part of Mefopotamia, near the Euphrates; placed
by Ptolemy in lat. 34°, and long. 77° 15', and probably
the same with Anato.

ADDUS, a river of Asia, which is supposed to be
the Anamis of Arrian, and the Antamis of Ptolemy.

ADDEPHAGIA, compound of add, much, and φταίνει,
(at), in Medicina, a term used by some physicians to denote
a greediness in children, whereby they load themselves with
new food, before the old is digested. Some use Addephagia
as a more extensive sense for voracoufness in general, so as
to comprehend the Bulimia, Pica, and Malacia.

ADDER, in Zoology, a venomous reptile of the serpent
kind, more usually called a Viper. See Coluber. The
adder is sometimes confounded with the s pf: thus the deaf
adder, spoken of in the English Bible, is not properly the
adder, but the s pf. Coluber.

The adder differs from the snake, as the former is much
shorter for its bulk, and especially its tail below the vent;
that it is marked on the back with black lines or spots,
which the snake has not; that its belly is blackish, and of one
colour, whereas the snake's is party-coloured, of a pale yellow
and blue; that it never grows to the size of some snakes;
and lastly, that it is viviparous, whereas the snake is ovipar-
ous.

ADDER, Sea, in Ichthyology, the English name of the
Syngnathus Typhle. See Sea-adder.

ADDER, water, in Zoology, a name given to the Natrix.
See Coluber.

ADDER's Bank, in Geography, a shoal which lies off the
north-west point or entrance of the river Ilissibibo, in Gui-
ana, in South America, which, with some others, extends far
into the sea, and reaches to cape Nassau, or the east point
of the river Poonarum.

ADDER-Bolts, in Zoology. See Dragon-flies.

ADDERGIEY, in Geography, a village in the district of
Salent, or Talent, in Abissinia, not far from the river Ta-
cazzi, situate amongst rugged and barren mountains, and
surrounded by a thick wood in form of an amphitheatre,
which is full of lemons and wild citrons. The river maize-
rites near the village, and precipitating into a cataract 150
feet high, at some distance discharges itself into the Tacazzi,
N. lat. 13° 24' 56". E. long. 37° 57'. Bruce's Trav.
vol. iii. p. 170.

ADDER-stung is used with respect to cattle when stung,
whilst they are grazing, by any kind of venomous reptiles,
particularly the adder. Dogs are peculiarly liable when hunt-
ing to this accident; and if relief is not obtained it sometimes
proves fatal. The symptoms are great pain, anxiety, and
swelling of the wounded part; after which, the body swells,
universally.—Oil has been given with advantage, as likewise
onions: but the remedy most to be depended on is the
cautic volatile alkali, which is the eau de lice of cabinets,
the aqua ammonia pura of the college dispensatory, and the
vapour of the shops. To a horse or ox two moderate
table-spoonfuls may be given in half a pint of milk; to a
large horse three tea-spoonfuls in the same manner, and to a
keller dog or other small animal a proportional dose. What-
ever is given internally may with propriety be applied ex-
ternally to the wound.—The adder is perhaps the only ani-
mal in our island whose bite occasions any considerable
morbic concomitances; the goat-fuckor, the hedge-hog, and
the thrush-mole, are animals perfectly ineffectual, and in-
capable of inflicting any venomous wound.

ADDER's Tongue, in Botany, a medicinal plant, so called
either from its resembling, or its curing, the bite of a viper.
It is more commonly called Cephalocereus. This is a s pf
plant, and is only to be found in April and May. It is not
uncommon in wet meadows, and is easily distinguished among
the other spring plants by its spike or tongue. It is
exclude one of the best vulnerary herbs this country pro-
duces; but it is more in use among the common people
than in the shops. They give its juice internally, and use
the herb bruised, or an ointment prepared from it with
lard, or May-butter, externally, at the same time. Farriers, &c,
prepare an ointment of this herb, called adder's tongue oint-
ment, used as a remedy against the bites of venomous baits.
Phil. Trans. vol. xliii. pt. ii. no. 112. p. 853.

ADDER's Wort. See Distorta.

ADDENTRATORES, or ADDENTRAX, in the
court of Rome, denote to the pope's mitre-bearers. Some
suppose that they are thus called, on account of their
walking at the pope's right hand, when he rides to visit the
churches.

ADDICE. See ADE.

ADDICO. See ADEPTIO.

ADDICTIONI, in Antiquity, influent perfons, or those
who being sentenced to pay a debt, but unable to do it,
were adjudged to a temporary kind of servitude to the cre-
ditor. In this sense additio were a species of ficti: from
whom, however, they differed in this, that a slave, when
discharged, became a libertus; whereas an additio became
ingenious. Again, a slave could not be discharged without
the consent of his master; whereas the additio was dis-
charged...

ADDICTIO, Addiction, in the Roman Law, a transferring or palling of goods to another, either by sentence of a court, or in the way of fafe, to him that bids mott for them. The word standsopposed to additio, or addicitione. This is formed of additio, one of the dated words used by the Roman judges, when they allowed the delivery of the thing or person on whom judgment had passed. Hence goods thus adjudged by the prator to the right owner, were called bona additio; and the debtors delivered up, in like manner to their creditors to work out their debt, were called servit additio.

Additio in diem, denoted the adjudging of a thing to a person for a certain price; unless by such a day the owner or some other person gave more for it.

ADDINGTON, Anthony, in Biography, ministered his studies at Trinity College, Oxford, where he took his degree of doctor in medicine, 1744. He then settled at Reading, in Berkshire, and there acquired considerable reputation for his judicious and successful method of treating diseases. About the year 1754 he came to London, and in 1759 was made Fellow of the Royal College of Physicians, and soon attained that eminence in his profession, to which he was entitled by his genius and talents. In a few years after, the indifferent state of his health obliging him to quit London, he returned to Reading, where he opened a house for the reception of mortal patients. In 1739, he was sent for to visit his present Major, then labouring under a severe fever, and was the first of the physicians attending him, who gave a favourable prognostic of the event of the complaint, which was soon after verified, to the great satisfaction of the country. The doctor died at Reading, on the 21st of March, 1790. While practising in London he became acquainted with the great Mr. Pitt, afterwards Earl of Chatham, with whom he lived in the strictest intimacy. It was on the recommendation of his lordship's son, then Chancellor of the Exchequer, that he was called on to visit his Majesty. By the same interces Henry Addington, Esq. his chief son, was made first speaker of the House of Commons, and having filled that arduous office, nearly through two parliaments, with great reputation, he was raised by his Majesty, in March, 1804, to the high dignity of Chancellor of the Exchequer, which his friend and patron had resigned.

The only publication we have of the doctor's, is an essay on the tea feavy, printed 1753, containing an account of a method of preserving water sweet in long voyage. This was proposed to be effected by mixing a portion of the acid of tea silt, with the water. A more effectual mode has been since discovered by Mr. Henry of Manchester.

ADDISON, Lancelot, in Biography, the son of a clergyman of the same name; was born in the parish of Crowby Ravensworth, in Westmorland, in the year 1632. Having received the rudiments of classical learning in the grammar school of Appleby, he was sent to Queen's College, Oxford, in 1650, and admitted to the degree of bachelorm of arts in 1654; and distinguishing himself by his genius and application, he became master of arts in 1657, and in 1658, was elected to be one of the Twelve Socitor or the act which was celebrated in that year. As in the occasions delivered on this occasion he reflected on the persons then in power, he was obliged to recant and ask pardon on his knees. After this he soon retired from the university, and chose for his retreat the neighbourhood of Petworth in Sussex, where zealously propagated principles of loyalty to the king, and of attachment to the church. Upon the restoration of King Charles II, he was recommended to Dr. King, bishop of Chichester, who would have provided for him, if he had not previously engaged to go to Dunkirk, as chaplain to the garrison. When that place was delivered up to the French in 1662, he accepted the same office to the garrison of Tangier, being sent to England in 1669, and was made one of the chaplains in ordinary to the king. After struggling with some difficulties by the lot of his chaplainship at Tangier, he obtained a rectory in Wilts, and one of the probends in the cathedral church of Sarum; and in 1675, took the degrees of bachelor and doctor in divinity at Oxford. Thus advanced and decently provided for, he lived in the country with hospitality, discharged his parochial duty with diligence, and devoted his leisure hours to writing on behalf of religion and the established church. In 1683 he was installed into the deanship of Litchfield, and in 1684 collated to the archdeaconry of Coventry, which he held with his deanship in commendam. After the Revolution he might, it is said, have been made a bishop, if he had not, in the convocation of the preceding year, and on other occasions, manifested a degree of zeal for the church which afforded a pretext for misrepresenting him to persons in power. His industry, however, was unquestionable, and his literary reputation universally acknowledged. He departed this life on the 20th of April, 1703, in the 71st year of his age, and was buried in the church-yard of the cathedral at Litchfield. He was twice married, and had three sons and three daughters by his first wife; but by his second wife, who survived him, he left no issue. The treatises which he published are as follow: viz. 1. WeU Barbery, or a short Account of the Revolutions of the Kingdom of Pez and Morocco, &c. 1671, 8vo. 2. The present State of the Jews, &c. with an annexed Discours on the Mishna, Genara, and Talmud, 1675, 8vo. 3. The primitive Institution, or a reasonable Discours of Catechising, &c. 4. A modest Plea for the Clergy, &c. republished by Dr. Hicken in 1709, 8vo. 5. The first State of Mahometism, &c. 1678, 8vo. 6. An Introduction to the Sacrament, &c. 1681; republished with an appendix, called the Communicant's Assistant, &c. in 1696, 12mo. 7. A Discours of Tangier, &c. 1685, 4to, second edition. 8. The Catechumen, 1690, 12mo. 9. An historical Account of the happily, denying the Godhead of Christ, 1696. The Christian's daily Sacrifice, or right Performance of Prayer, 1698, 12mo. 11. An Account of the Millennium, the genuine Ufe of the two Sacraments, viz. Baptifm, and the Lord's Supper, with the Christian's Obligation frequently to receive the latter.

ADDISON, Joseph, the son of Dean Addison, the subject of the preceding article, was born at Milton, near Ambro-bury, in Wiltshire, May 1, 1672, and being unlikely to live, was baptized the same day. Mr. Tyers says, that he was laid out for dead as soon as he was born. At the Charter-House, whither he was removed at an early age, and where he was under the tuition of Dr. Ellis, he commenced an intimacy with Mr. afterwards Sir Richard Steele, which lasted during life. At the age of 15 he was enterer of Queen's College, in Oxford; and there he soon acquired an elegant Latin style, of which a specimen appeared in a copy of verses that fell accidentally into the hands of Dr. Lancelott, afterwards provost of Queen's College, in 1675, and which induced him to procure the election of Mr. Addison as a deacon of Magdalen College in 1599: where he took the degrees of bachelorm and master of arts. His Latin poetry, in the course of a few years, gained him the reputation of a great poet; and his poems in this language, eight of which were published in the second volume,

D d 2
volume of the *Encyclopædia Londinensis* were so much approved, not only in both universities, but among foreigners, that the celebrated Dryden was led to conceive a very favourable opinion of the English genius for poetry, from these specimens of it, and to break the author in high terms of commendation. The first exhibition of his talents in English poetry was a copy of verses addressed to Mr. Dryden in the 22d year of his age, which was very much admired by the beaux-frères. This was soon succeeded by a translation of the 23d of Virgil, highly commended by Mr. Dryden, and a Discourse on the Georgics, prefixed to Mr. Dryden's translation, which is allowed to possess the distinguishing characters of just criticism. Amongst other poems, which appeared in 1691, there was one which contained an account of the greatest English poets, addressed to Mr. H. Sacheverell, with whom he seems to have been intimate; and whose fair he is said to have courted, though their intimacy was afterwards interrupted by the author's adherence to the political principles which Mr. Sacheverell detested. The subject of his next performance was one of King William's campaigns; and this poem, which was addressed to the Lord Keeper, Sir John Sakers, and much approved by him, engaged the attachment and patronage of this eminent statesman.

Mr. Addison having relented urgent solicitations to enter into holy orders, and abandoned a resolution which he seems to have once formed, obtained, from the friendship of Lord Somers, an annual pension of 300l. which enabled him to gratify his inclination of making a tour to Italy, towards the close of the year 1699. In 1701, he transmigrated from Italy an epistolary poem to (Montague) Lord Halifax, which seems to have pronounced as the height of his performances. On his return he published, an account of his travels, dedicated to the Lord Somers. Upon the death of King William, his pension was discontinued, and in consequence of the exclusion of his friends from the ministry, he remained for a considerable time inactive and unremunerated. However, in 1704, Lord Halifax recommended him to the Lord Treasurer Godolphin, as a fit person to celebrate the Duke of Marlborough's victory at Blenheim. Mr. Addison was engaged in a manner peculiarly respectful to undertake this important office; and this produced the poem, intitled the *Campaign*; which was received with very loud and general applause, and which will be admired as long as the victory is remembered. In 1705 the author was appointed under-secretary of state; and about this time he composed his inimitable opera of *Rofamond*, and he also affiled Sir Richard Steele in his play called *The Tender Husband*, to which he wrote an humonous prologue. In 1709 he went over to Ireland as secretary to the Lord Lieutenant, the Marquis of Wharton, where her Majesty conferred upon him the office of Keeper of the Records in that kingdom, with an augmented salary. In this year the *Tatler* appeared; the author of which was discovered by Mr. Addison to be his friend Mr. Steele, by an observation on Virgil, which he had communicated to him. In consequence of this discovery he afforded to the author such assistance as induced him to lay of it, that he feared by this means, like a diffidient prince, who calls in a powerful neighbour to his aid; that is, that he was undone by his auxiliary. The *Tatler* being discontinued in 1711, was succeeded by the *Spectator* upon a plan concerted between Mr. Steele and Mr. Addison. It commenced March 1, 1711, and was concluded, September 6, 1712. Mr. Addison's papers in this work, the excellence of which time has very highly appreciated, are marked by the letters that form the name of the Male Cleio. It is said, that when his book-seller came to him for the *Spectator*, Dryden's Historical and Critical Dictionary always lay open before him; and that he was at his extreme necessity in his prose compositions, that when almost a whole impression of a *Spectator* was worked off, he would flop the press, to invent a new preposition or conjunction. Of the value of this publication, and of the good sense that directed the judgment and taste of the British nation at the period in which it was written, we shall form a very favourable opinion, when we consider that 30,000 copies were sometimes sold in a day. An attempt was made to continue it by other ingenious writers; but it proved unsuccessful. Eighty numbers were published, to which Mr. Addison contributed about a fourth part, and they formed an eighth volume. The *Guardian*, in which Mr. Addison had a principal concern, amused the town in the years 1713 and 1714: his papers are marked by a hand. Two numbers, in a paper called the *Letter*, were also written by him. During his travels, Mr. Addison executed a design, which he had conceived at an early age, of writing a tragedy; and in 1715 appeared his famous *Cato*, with a sublime prologue by Mr. Pope, and an humane apology by Mr. Carter. It had many nights; and it was read with a satisfaction and commendation equal to the eagerness and pleasure with which it was attended on the stage. It was translated into French, Italian, and German; and the jests at St. Omer made a Latin translation, where it was acted by their pupils with great magnificence. The folio of *Cato* was rendered into Latin verse by Bishop Atterbury, in a style worthy of the sublime original, and which would have been admired even by the critics in the count of Augustus. The author had intended to have written another tragedy, under the title of *The Death of Socrates*; but the offices and honours which were devoted upon him in his advancing years, prevented the accomplishment of his purpose. He was likewise under a necessity of declining another work which he had projected, viz. that of composing an English Dictionary upon the plan of the Italian Della Crusia; in his project for this purpose, he considered the writings of Archbishop Tillotson as the chief standard of our language. During the period in which the Earl of Sunderland was Lord Lieutenant of Ireland, he was his secretary; but on the removal of the Earl, he was appointed one of the Lords of Trade. In 1715 he began to publish the *Freeholder*, which is a kind of political spectator, and admirably conceived and executed, at a period of discord, for the purpose of removing prejudices, settling the government, and making his country happy. This admirable collection of papers contained fifty-five numbers, the last of which was published June 29, 1716. About this time he also published his verses to Sir Godfrey Kneller, on the King's picture, and another copy to the Princes of Wales, with his tragedy of *Cato*. In 1716 he married the Countess of Warwick, without deriving from the connection, as it has been said, any great addition to his happiness. In the following year King George I. appointed him one of his principal secretaries of state; but the application and parliamentary attendance which this office required, concurring with an impatient disorders, to which he was subject, in impairing his health, and hastening his dissolution; and he was, therefore, under a necessity of resigning it, in lieu of which he had a pension of 1500l. a year. His friends hoped that by recouping his public business, and the tranquility of retirement, his health would be re-established, and his life prolonged. For some time he seemed to experience the good effects of his new course of life; and he employed his hours of leisure in completing his Treatise of *The Christian Religion*, which
which he had begun long before, and of which the first part, in an unfinished state, is contained in his works. He intended likewise to have paraphrased some of the Psalms of David; but a long and painful relapse broke all his designs, and terminated the life of this excellent person, June 17th, 1719, in the 43rd year of his age. He died at Holland-House, near Kewington, leaving behind him an only daughter by the Countess of Warwick. After his decease Mr. Tickell, in pursuance to the injunctions which he had received, collected and published his works in four volumes, 4to. This edition contains, besides the pieces already mentioned, the "Dissertation upon Modern," for which the materials were collected in Italy, and digested at Vienna, in 1762; "The present State of the War, and the Necessity of an Augmentation comfortably," first published in the form of a pamphlet in 1707; "The Whig Examiner," published in 1710, of which five papers are attributed to Mr. Addison, and they are the most severe of his publications; they were written by way of reply to the "Examiner," published on the part of the Tories, and contain some hard animadversions on Dr. Sacheverell, Mr. Prior, and others. A similar piece, intitled, "The late Trial and Conviction of Count Tariff," and designed to expose the Tory ministry on the subject of the French commerce-bill, was published in 1713. The comedy of the "Drummer or Hanged Horse," though not noticed in this edition, was afterwards published as Mr. Addison's, by Sir Richard Steele. The following pieces have been also ascribed to Mr. Addison: viz. "Dissertatio de inauguiribus Romanorum Politis," written about 1692; "A Discourse on ancient and modern Learning," preferred among the MSS. of the late Lord Somers, and printed in 1739, 8vo.; and No. 1 and 2 of "The Old Whig," pamphlets, written in defence of the peerage bill, 1719.

The character of Mr. Addison, as a classical scholar, as a statesman, as a poet, and as an elegant writer, and as a man of religious principle and exemplary probity and virtue, has been delineated and ably defended against the attacks of prejudice and envy by many writers; and their testimonies have been collected and duly appreciated by Dr. Kippis, in the last edition of the Biographia Britannica. The Latin poems, which were his early productions, his discourse on the Georgics, and his dissertation on medals, afford ample evidence of his classical taste and erudition.

As a statesman he has been all the more against him, that his invincible modesty and timidity disqualify him for conducting any political debate in parliament; that he made a mean figure in the office of secretary of state; that he was unfit for active life; and that he was very deferentially removed from office to make way for a more able successor. Such are the contemptuous charges retailed by Sir John Hawkins, in his History of Mufie, (vol. v. p. 315,) who adds, that Dr. Mandeville, the author of the Fable of the Bees, called him, "a parson in a tye wig." In reply to these charges it has been urged, that Mr. Addison was gradually trained up to a qualification for the several employments in which he was engaged; that he was designed for the service of the state by Lord Somers and Lord Halifax; and that he occupied in succession various departments of public business without incurring the reproach of want of ability. As to his removal from public office, the true cause of it was his declining health; and that on his own part it was purely voluntary, appears from his intimate connection with Lord Sunderland and the Lord Viscount Stanhope, who were in office, and his friendship with Mr. Craggs who succeeded him, and from the zealous support which he gave to the ministry after his resignation. The reserve and diffusion charged upon him by Dr. Mandeville, if the story be true to which the anecdote refers, might possibly arise from his disposition to be free and intimate with a person whose principles and character he must have disliked.

As a poet, Mr. Addison was for a long time highly exalted; but his reputation has lately been upon the decline. He is ranked by Dr. Warum in the second class of our poetical authors, and joined with Dryden, Prior, Cowley, Waller, Darrell, Fenton, Gay, Denham, and Farnell; whilst the first class comprehends Speier, Shakespeare, and Milton. Others have degraded him to a still lower rank. Mr. Gilbert Cooper says, (Letters concerning Taste, p. 14,) that he has not so right to a pretension of being a good poet. Dr. Hurd (Critical Commentary and Dissertations, v. iii. p. 322.) speaks of him as one who had no want of natural talents for the greater poetry; which yet were so restrained and digested by his constant and superfluous study of the old classics, that he was, in fact, but a very ordinary poet. Although it should be allowed that Mr. Addison did not truly display, in his poetry, a truly vigorous imagination, yet there are many admirable excellencies in his poems, which intitle him, in the opinion of very competent judges, to a higher rank than even Dr. Hurd assigns him. In this connection it may not be improper to observe, that Captain Thompson, in his edition of Mr. Andrew Marvell's Works, (vol. i. Pref. p. 19, &c.) ascribes to Marvell the twofine hymns in N. 453 and 456 of the Spectator, which hitherto have been universally, and without doubt, justly ascribed to Mr. Addison. Whilst it is not to be disallowed that criticism was not a talent, in the exercise of which he excelled, nevertheless those who question his abilities as a critic concede that his taste was truly elegant, and that he may be ranked in this department of literature with Longinus, though he links below Aretide; and that, however defective he may be thought with regard to the philosophy of his criticisms, he determined judiciously from his feeling, and contributed by his critical remarks on the Georgics, on Ovid, and especially on Milton, more than any other man, to excite and propagate a good taste in the English nation. His Essay on the Pleasures of the Imagination should not be forgotten by those who dispute his critical sagacity; and the candid will recollect, that philosophically, Addison had not been cultivated at the period in which he lived, and that in this respect he was far superior to his contemporaries.

Whatever difference of opinion there may have been as to the rank and celebrity to which Mr. Addison is intitled as a poet and a critic, his distinguished and almost super-eminent excellence as a prose writer has been universally allowed. Those whose province it has been to mark his usual errors and defects, have concurred in paying him a tribute of high commendation. Many testimonies of this kind might be cited from the publications of Mr. Cooper, Dr. Hurd, Dr. Young, Mr. Milmouth, Dr. Warum, Dr. Johnson, Dr. Blair, and others. Under this head the following reflections may not be unacceptable to the reader. In various parts of Mr. Addison's prose essays, says Dr. Warum, are to be found many strokes of genuine and sublime poetry; many marks of a vigorous and exuberant imagination. After all, his chief and characteristic excellence was his humour; for in humour no mortal has excelled him, except Moliere; for which he refers to the character of Sir Roger de Coverly, for original, for natural, and so inviolably preferred; and to the Drummer, that excellent and neglected comedy. Dr. Young, in his Conjectures on Original Composition, describes his character as a writer at large; and upon a comparison of Addison with Swift and Pope, he
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he remarks, that he polished a more refined, decent, judicious, and extilusive genius, than either of the latter writers. Swift, says he, is a singular wit. Pope a correct poet. Addison is a great author. Addison's crown was elective; he rejected by the public voice.

Per populos dar jura, vianique affectat Olympa.

Virgil.

Addison wrote little in verse, much in sweet, elegant Vergian prose. His compositions are built with the finest materials, in the style of the ancients, and on truly classic ground; and though they are the delight of the present art, yet I am persuaded (continues this author) that they will receive more justice from posterity. His admirers call him an elegant writer. That elegance which shines on the surface of his compositions seems to dazzle their understanding, and renders it a little blind to the depth of sentiment which lies beneath; thus (hard fate!) he loses reputation with them, by doubling his title to it. On subjects the most interesting and important, no author of his age has written with greater, I had almost said, with equal weight: and they who commend him for his elegance, pay him such a sort of compliment, as they would pay to Lucretia, if they should commend her only for her beauty. Young's Works, vol. iv. p. 93.

Truth and beauty of imagery (says Mr. Milmouth) is the characteristic distinction of Mr. Addison; and the principal point of eminence which raises his style above that of every author in any language that has fallen within my notice. He is everywhere highly figurative; yet, at the same time, he is the most easy and periphrastic writer I have ever perused. His images are selected with the utmost delicacy and judgment, from the most natural and familiar appearances. One is particularly mentioned, taken out of a thousand that might be named, which appears to me, says Mr. Milmouth, the finest and most expressive that ever language conveyed. It occurs in one of the immortal papers upon Paradise Lost, where Milton represents the fun in an eclipse; and at the same time a bright cloud in the western regions of the heavens, descending with a band of angels. The whole theatre of nature, says Mr. Addison, is described, that this glorious machinery may appear in all its lustre and magnificence. After other expressions of high commendation, Mr. Milmouth eulogizes—"In a word, one may justly apply to him what Plato, in his allegorical language, says of Aristo- phanes, that the grace having seized all the world for a temple, wherein they might for ever dwell, settled at last in the breast of Mr. Addison." Pittsborough's Letters, Let. xxiv. p. 112, &c. Let. xxix. p. 137.

Dr. Johnson, in delineating the literary character of Mr. Addison, observes with Tickell, that he employed wit on the side of virtue and religion. He not only made the proper use of wit himself, but taught it to others; and from his time it has been generally subordinated to the cause of reason and truth. He had emancipated the prejudice that had long connected genius with vice, and cauised of manners with luxity of principles. He has restored virtue to its dignity, and taught innocence not to be abashed. This is an elevation of literary character "above all Greek, above all Roman fame." No greater anxiety can genius attain than that of having purifed intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a succession of writers to bring elegance and gaiety to the aid of goodness; and, to use expressions yet more awful, of having "turned many to righteousness." As a describer of life and manners, he must be allowed to stand perhaps the first of the first rank. His humour, which as Steele observes, is peculiar to himself, is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. He never "outsteps the modesty of nature," nor raises merit or wonder by the violation of truth. His figures neither dazzle by dilution, nor amuse by aggravation. He copies life with so much fidelity, that he can hardly be said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination. As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous, nor wantonly sceptical: his morality is neither dangerously lax nor impracticably rigid. All the enchantment of fancy, and all the elegance of argument, are employed to recommend to the reader his real interest, the care of pleasing the author of his being. Truth is shown sometimes as the phantom of a vision, sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of reason: she wears a thousand dresses, and in all is pleasing. Johnson's Poets.

Among ourselves, says an anonymous writer, in the 26th number of the World, no writer has made so happy and judicious a mixture of plain and figurative terms as Addison, who was the first that hesitated from the English, as Boileau from the French, every species of bad eloquence and false wit, and opened the gates of the temple of taste to his fellow-citizens.

Dr. Blair observes, that of the highest, most correct, and ornamented degree of the simple style, Mr. Addison is, beyond doubt, the most perfect example; and therefore, though not without some faults, he is, on the whole, the facet model for imitation, and the fecul from comparable defects, which the language affords. Puristic and pure he is in the highest degree: his precision, indeed, is not very great, yet nearly as great as the subjects which he treats of require: the construction of his sentences, easy, agreeable, and commonly very musical, carrying a character of smoothness more than of strength. In figurative language he is rich, particularly in families and metaphors, which are so employed as to render his style splendid, without being gaudy. There is not the least affectation in his manner; we see no marks of labour, nothing forced or contrived; but great elegance joined with great ease and simplicity. He is, in particular, distinguished by a character of modesty and of politeness, which appear in all his writings. No author has a more popular and instructing manner; and the great regard which he everywhere shews for virtue and religion recommend him highly. If he fails in any thing, it is in want of strength and precision, which renders his manner, though perfectly suited to such essays as he writes in the Spectator, not altogether a proper model for any of the higher or more elaborate kinds of composition. Though the public have ever done much justice to his merit, yet the nature of his merit has not always been seen in its true light; for, though his poetry be elegant, he certainly bears a higher rank among the prose writers, than he is entitled to among the poets; and, in prose, his humour is of a much higher and more original strain than his philosophy. The character of his Roger de Coverley discovers more genius than the critique on Milton. Blair's Lectures, vol. ii. p. 41, &c.

Mr. Addison's character, as a man of probity and religious virtue, stands in high estimation. His attachment to his principles and his friends was inviable, and afforded the most convincing evidence, in times of political discord, of his inflexible integrity. It was, nevertheless, blended
with an amiable liberality and candour. Such, indeed, was his general popularity, that Dr. Swift says of him on a particular occasion, "Mr. Addison's election has passed easy and undisputed; and, I believe, if he had a mind to be chosen king, he would hardly be refused." The friendship that subsisted between these two gentlemen continued through life, without interruption, notwithstanding the difference in their political principles and connections: and nobly did Mr. Addison act on an occasion, in which he was desired by Lord Sunderland not to converse with some people in Ireland that were not agreeable to him, whilst he professed his great obligation to his Majesty for the honour intended him; (of being secretary to the Lord Lieutenant,) he declared, at the same time, he could not comply with his excellency's request; as he would not sacrifice his friendship for Dr. Swift, to be made chief governor of that kingdom. Suppl. to Swift's works, vol. iv. p. 426. His character for probity has not, however, escaped calumny and reproach. Dr. Johnson relates an anecdote, which every admirer of the distinguished merit of Mr. Addison will be very reluctant to believe; at least without some authority which Dr. Johnson has not produced, and especially in opposition to the evidence that has been alleged of its falsehood. Steele is said to have borrowed 100l. in a time of pressing exigence of his friend Addison, probably without much purpose of repayment; but Addison, being impatient of delay, claimed the loan by an execution. The following anecdote, which is of a very different kind, was told by the late Dr. Birch. Mr. Addison and Mr. Temple Stanyan were very intimate, and were accustomed to dispute each other's opinions. Mr. Stanyan, however, was reduced to the necessity of borrowing 50l. of Mr. Addison; the consequence of which was a severe and difficult, and an apparent acquiescence in the sentiments of his creditor on the part of Stanyan. A dispute occurred on a topic, with regard to which the latter had always been of opinion to oppose the former, but on this occasion Mr. Stanyan was silent and acquiescing, which conduct hurt Mr. Addison so much, that he said to his friend, "Either controul me, or pay me the money." It appears also by some particular recital concerning Mr. Addison, by a late sprightly writer, (Mr. Tyers) that upon his return to England, after his travels, he discharg'd the old debt amounted to Oxford, with ample interest; and that he refund'd a gratification of 500l. back post, and afterwards of a diamond ring of the same value, from a Major Dunsar, whom he had endeavoured to serve in Ireland by his interest with Lord Sunderland; and, it is probably on this occasion, that he wrote a letter: "Believe me, Sir, when I advise you not to do, or ever will, on any pretence whatever, take more than the third and customary fees of my office. I might keep the contrary practice concealed from the world, were I capable of it; but I could not do so from myself; and I hope I shall always fear the reproaches of my own heart more than those of all mankind." We are informed by the writer just mentioned, that having received encouragement from a married lady, of whom he had been formerly enamoured, he had the integrity to resist the temptation. Addison has been charged with manifesting a great degree of jealousy, envy, and malevolence in his conduct towards Mr. Pope. Dr. WarTon and Gibber seem to have given credit to this charge; and the accusation has been directly and circumstantially produced by Mr. Rafthead in his life or Pope, p. 154.-153. The late Judge Blackstone took great pains to investigate the grounds of it, and to evince its falsity. Besides the jealousy of Mr. Pope's superior talents, which constitutes part of the charge, Mr. Addison is accused of permitting Mr. Tickell, who was his dependent, to publish a translation of the first book of the Iliad, which some say was the juvenile work of Addison, and which others affirm was Tickell's, revised by him, just at the time when the fifth volume of Mr. Pope's work was delivered to his subscribers. After a very elaborate investigation of this business, published in the last edition of the Bag. Brit. the learned Judge closes with this paragraph: "As there are so many inconveniences in the story itself, which never found its way into print till near sixty years after it is said to have happened, it will be no breach of charity to suppose, that the whole of it was founded on some misapprehension in either Mr. Pope or the earl (Warwick); and unless better proof can be given, we shall readily acquit Mr. Addison of this, the most odious part of the charge." At the close of his life, and with the near views of his dissolution, he sent for the young earl of Warwick, and also for Mr. Gay. He told the latter that he had injured him; but if he recovered, he would reconcile him. Mr. Gay was ignorant of the circumstance to which he adverted, but supposed that some preferment had been designed for him, which Mr. Addison prevented his obtaining.

Of his interview with the young Earl, Dr. Young has given the following account. After a long and manly, but vain struggle with his distemper, he dismissed his physicians, and with them all hopes of life. But with his hopes of life he dismissed not his concern for the living, but sent for a youth, nearly related, and finely accomplished, but not above being the better for good impressions from a dying friend. He came; but life now glimmering in the socket, the dying friend was silent; after a decent and proper pause, the youth said, "Dear Sir! you sent for me; I believe, and hope, that you have some command; I shall hold them most sacred." May distant ages not only hear, but feel, the reply forcibly grasping the youth's hand, he softly said, "See in what peace a Christian can die." He spoke with difficulty, and soon expired. Mr. Addison, says his Biographer, notwithstanding the several things which have been advanced to leter him in the public opinion, will always be held in the highest estimation, as an amiable and excellent man in private life, as one of the brightest ornaments of, perhaps, the finest age of English literature; as one who greatly contributed to the spreading of good sense and good taste in the nation; as one of our most easy, elegant, and graceful writers; as having been singularly beautiful in his allegorical papers, and admirable for the vein of humour which runs through many of his compositions. Bag. Brit.

Addison County, in Geography, a county of Vermont in America, on the south side of lake Champlain, and divided nearly into equal parts by Otter Creek. It has Witsden county on the north, and Rutland county on the south; and contains 6449 inhabitants, dispersed in twenty-one townships. Its dimensions are about thirty miles by twenty-seven, and a range of the Green Mountains pasies through it. Its chief town is Middlebury.

Addison is also a town of the above county, lying on the lake Champlain, separated from New-haven, on the east, by Otter Creek. The Stowe Mountains are on the south-east. This town contains 701 inhabitants.

ADDITAMENT, in general sense, denotes a thing added to another. It signifies the same as Additamentum. ADDITION, in Physis and Cheesistr, are things super-added to the ordinary ingredients of any composition. ADDITION, the act of joining one thing to another, or of augmenting a thing, by the accession of others. ADDITION, in Arithmetic, is the first of the four fundamental rules, or operations, of that art. Addition remains in finding the amount of several numbers.
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'J'he nuiiiber llu;b found is called the Jvm, or aggregate
of the numbers given.
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denotes the funi of 3 and 4 ; and is
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15, make 26.
In longer, or compounded numbers, the bufinefs is perfoimed by writing the given numbers in a row downwards ;
homogeneous under homogeneous, i.e. units imder unit^,
11

ttns ti-ider tens, &c. ar.d accurately coUecling the fums of
tlie refpefilve columns.
'i'o di) this, we begin at the bottoni of the outmoft row
or colimin to the rigiit ; and if the amount of this column
be ten, or fome number of tens, we fet down only the over-

and carry one for each ten to the next column.
iSuppofe, e.g. the numbers 1.357 and 172 were given to
be added: write either of thtm v. gr. 172, under the other
13'7; fo that the units of the one, viz. 2, ftand
1357
uiider the units of the other, viz. 7 ; and the other
ph.is,

172
numbers of the one, nuder the correfpondent ones of
the other, viz. the place of tens under tens, as 7
15:9
under 5; and that of hundreds, viz. I, under the
place of hundreds of the other, 3. Then, begiiiwhich write underneath alfo
uiiig, fay 2 and 7 make 9
7 and 5 make 12 ; the lall of which two numbers, viz. 2,
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to be written, and the other one referved in your mind to
be added to the next row, i and 3 then fay I and 1 make
-.which added to 3 make 5 this written underneath, and
there will lemain only one, the hril figure of the upper row
of numbers, which alio mail be written underneatli ; and
thus you have the whole funi, viz. 15:9- The fame method will extend to any number of fums, which are required
is

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to be united in one.
When a great number of fcparate fums, or numbers, are
to be added, it is more eafy to ftparate them into two or

more parcels, which may be added feparately, and tlitn their
fums added together for the total amount : and thus, by
dividing the numbers into parcels in different ways, the

may be proved.
Another method of proving .^ddition was fuggeded by
Dr. Wallis in his arithmetic, publilhed in 1657, by calling
out the nines. Thus, add the figures of each Hne of numbers together feparately, arid call out always 9 from the

truth of the addition

adding the overplus to the next figure,
end of each line the cxceK- above
Purfue the fame procefs with the fnm
the nine or nines.
of 9, and the laft exceffcs
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the odd remaining pence or inches to be put down in tliC
And the fan.e rule ii to be ob-~
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To add quantities which are unlike, with unlike figures: collect all the like quantities together by the fall rule, and set down those that are unlike one another, with their proper figures. Thus, \( 5xy + 4ax - xy - 4ac = 5xy + 2ax + 2/ax - 5\sqrt{ax} + 12\sqrt{ax} = 5\sqrt{ax} - 11\sqrt{ax} + 2\). And \( 6\sqrt{ac + b} + 6\sqrt{be} - 4\sqrt{ac} + 4\sqrt{ac - 2be + 7} - 4 = 2ab + 2b - 12\).

**Addition of irreducible quantities, or parts.** See **Surd**.

**Addition, in Law,** is that name, or title, which is given to a man over and above his proper name, and surname: to shew of what estate, degree, or mystery he is; and of what town, village, or county.

**Additions of Esquire,** or quality, are yeoman, gentleman, esquire, and such like.

**Additions of Degree,** are those we call names of dignity; as knight, lord, earl, marques, and duke.

**Additions of Mysterious,** are such as scrivener, painter, malon, and the like. See **Chopchurch**.

**Additions of Place are,** of Thorp, Dale, Woodlock, Where a man hath houshold in two places, he shall be liable to dwell in both; so that his addition in either may suffice. Know was anciently a regular addition.

By that, 1 Hen. V. cap. 5, it was ordained, that in all original writs of actions personal, appeals, and indictment, upon which process of outlawry may be awarded, such addition should be made to the name of the defendant, to shew his estate, degree, or mystery, and the place where he dwells; and that the writs, not having such additions, shall abate, if the defendant take exception thereto; but not by the office of the court. The reason of this ordinance was, to prevent any clandestine or ill-taken outlawry, by reducing to a specific certainty the person who is the object of its process.

If one be of the degree of a duke, earl, &c. he shall have the addition of the most worthy dignity. 2 Inft 669.

Such titles, however, are not properly additions, but names of dignity. The title of knight or baronet, is part of the party's name, and ought to be rightly used; but the title of esquire, gentleman, or yeoman, &c. being no part of the name, but additions, as people please to call them, may be used, or pot used, or if varied, it is not material. 1 Litt 34.

An earl of Ireland is not an addition of honour here in England; but such a person must be written by his Christian and surname, with the addition of esquire only; and the sons of English noblemen, although they have given them titles of nobility, in respect to their families, if you use them, they must be named by their Christian and surnames, with the addition of esquire; as—such-a-one, esquire, commonly called lord A, &c. 2 Inft 596 666.

No addition is necessary where processes of outlawry doth not lie. 1 Salk 5. If a city be a county of itself, wherein are several parishes, addition thereof, as de London, is sufficient; but addition of a parish not in a city, must mention the county, or it will not be good. 1 Danv 237.

**Addition, in Music,** is a dot placed on the right side of a note, to signify, that the time of the sound of such note is to be lengthened half as much more, as it would otherwise be.

A note of addition amounts to the same with what is by some old English authors called *prock of perfection*.

Thus a semibreve, when marked with a dot, is to be as long as three minims; the minim, with the like dot, to be as long as three crotchets; the crotchet, as three quavers, &c. See **Character**.

**Additions, in Heraldry,** denote a kind of bearings, in **Vol. I.**

coats of arms, wherein are placed rewards, or additional marks of honour. In which sense, additions stand opposed to abatements, or diminutions. See **Difference**.

Additions resemble, but differ from ordinaries. To the chiefs of additions belong a barbure, quarter, canton, gyron, pile, falque, flanche, voider, and an infeclment quile, called also an *elcutecher of pretence.* On any of these may an addition of honour be placed, according to the pleasure of the prince, or the fancy of the herald; which reward descends to none of the family, except the person's own direct line. In this manner the arms of a kingdom have been sometimes given, by way of addition to a private subject. The estimation in which these additions are held, has declined since the college has granted them to persons who apply, although neither they nor any of their ancestors have had any particular claim on marks of the royal favour.

**Additions, in Distillation,** a name given to such things as are added to the wahl, or liquor, while in a stage of fermentation, in order to improve the viscosity of the spirit, procure a larger quantity of it, or give it a particular flavour.

All things of whatever kind, thus added in the time of fermentation, or which are called by those of the business, who speak most intelligently, additions; but many confound them with things of a very different nature, under the name of **ferments**.

The additions used in the distillery may be reduced to four general heads. 1. Salts. 2. Acids. 3. Aromatics, and 4. Oils. A little tartar, nitre, or common salt finely powdered, may be added to the liquor while fermenting, especially in the beginning of the operation; or in their kind, a little of the vegetable, or finer mineral acids, may be dropped in at different times, when found necessary. These are of great use, especially in the fermenting solutions of treacle, honey, and the like sweet and rich vegetable juices, which either wholly want an acid in themselves, or have it in too small a proportion, or have been robbed or divested of it. The proper acids for this purpose are, the juice of Seville oranges, or lemons, or the spirit of sulphur, or Glauer's spirit of salt, or, what is greatly preferable to all these, a particular aqueous solution of tartar, a succedaneum for which may be tamarinds, or the robs of some very acid fruit, or the *media flabellina vini.* On this foundation stands that ingenious practice of using a suitable proportion of the full bottoms, or the remaining wath, in the sublimate brewing.

After the same manner, a very considerable quantity of any essential vegetable oil, may by proper management be converted into a surprizingly large quantity of inflammable spirit; but great care in this case must be had not to drop it in too fast, nor too much at a time; this might damp the fermentation; and, indeed, the adding a large quantity of oil at once, is the common way of slopping the fermentation at any point required.

The bell method of all, of introducing the oil, so as to avoid all inconvenience, is to reduce it first to an cleofacharum, by grinding it in a mortar, with a due quantity of fine grage in powder. The oil thus added, with its particles diffused, and in form of powder, will readily mix with the liquor, and immediately ferment with it.

A large proportion of rectified spirit, or of any other spirit, may, by prudent management, be also introduced into the fermenting liquor; and this will always come back with a large addition to the quantity of spirit, that would otherwise have arisen from the distillation. Shaw. See **Combinatory Distillation.**

**Additive,** denotes something to be added to another. E c Geome
ADD

Geometricians speak of additive ratios; astronomers of additive equations, &c.

Additive ratio is used, by some writers, for that whole terms are added to the addition, that is, to composition, in opposition to subtractive ratio, whose terms are subject to subtraction, i.e., to division. Phil. Trans. N° 257.

Suppose the line \( a \) divided in the points \( b \) and \( c \), and the ratio between \( a \) and \( b \) is additive; because the terms \( a + b \) and \( b + c \) compose the whole \( a + c \). But the ratio between \( a \) and \( b \) is subtractive, because \( a - b \) differ by the line \( a + b \).

Additive equations, in Astronomy, those which are to be added to the sum of mean anomaly, in order to find the true one. See Equation.

ADDIX, in Antiquity, a measure of capacity in Asia and Egypt. See Pioc.

ADDIXIT, or Addixentum, was the word by which they expressed the fav'ourable augur of the sacred birds. For an unfavourable augur, a negative was annexed.

ADDITURBORS, in Law. See Redubbors.

ADDRESS, in a general sense, is used for skill and good management, and of late has been adopted from the French, and is used in genteel phrase, and also in Commerce, as synonymous with direction to a person or place. The word is formed from the French verb addreffer, to direct any thing to a person.

Address, means also a discourse prefered to the king, in the name of a considerable body of his people; to express or notify their sentiments of joy, satisfaction, or the like, on some extraordinary occasion.

We say, the lords' addresse, the commons' address. Adresses were first let on foot under the administration of Oliver Cromwell.—At Paris, their office of intelligence was commonly called bureau d'adresse.

ADDRESS, in Rhetoric. See Apostrophe.

ADDUCENT Muscles, or Adductors, in Anatomy, are those which bring forward, close, or draw together, the parts of the body whereto they are annexed.

The word is compounded of add, to, and ductus, to draw, or bring.

Adductors, or adductors, stand opposed to abducent, or abductors.

ADDITION, in Anatomy, the motion or action of the adducous muscles, or adductors.

ADDUCTOR brevis femoris. See Triceps.

ADDUCTOR longus femoris. See Triceps.

ADDUCTOR magnus femoris. See Triceps.

ADDUCTOR Oculti arises from the inner side of the foramen opticum, between the obliquus superior and depressor, and is inserted into the globe of the eye opposite to the inner angle. It is from its situation the shortness of the four straight muscles of the eye. It will turn the eye towards the nose.

ADDUCTOR Ossa metacarpis minimi digitus manus, metacarpus of Winlow, arises from the os unciforme, and the ligament of the wrist, and is inserted in a tendinous form into the inner side and front of the metacarpal bone of the little finger. It will bring the metacarpal bone of this finger towards the palm, and will bend it.

ADDUCTOR minimi digitii pedis, arises from the inside of the metatarsal bone of the little toe, and is inserted into the inside of the root of the first joint of the little toe. It will bend the first joint of the little toe, and draw it inwards.

ADDUCTOR pollicis manus, has a broad flaky origin from the whole length of the metacarpal bone of the middle finger; its fibres are collected together to be inserted tendinous into the inner part of the root of the first bone of the thumb. It will pull the thumb towards the fingers.

ADDUCTOR pollicis pedis, the antithenar of Winlow, arises by a long tendon from the os calcis, from the os cuboides, from the os cuneiforme externum, and from the metatarsal bone of the second toe. It is inserted into the external hallucial bone of the great toe. Its use is to bring the great toe towards the other toes.

ADDUCTOR profilatus, a name given by Santorini to a muscle, which he also calls levator profilatus, and which Winlow calls profilatus superior. Albinius, from its office, had very properly called it compressor profilatus.

ADDUX, in Ancient Geography, a town of Palestine in the tribe of Judah.

ADDYME, a town of Africa, placed by Ptolemy in Mauritania Caæ里面enis.

ADEA, in Geography, a district of Abyssinia, called also Hadea.

ADEB, in Geography, the name of a large Egyptian weight, used principally for rice, and consisting of 212 okes, each of three rotulas, a weight of about two drams less than the English pound. But this is no certain weight: for at Rosetta, the aedeb is only 150 okes. Ptoleme, Egypt.

ADEBA, in Ancient Geography, a town of Hiipania Tarragonensis, placed by Ptolemy among the Illeracenes.

ADEBAREA, in Geography, a defect, hilly district of Abyssinia, called the country of the Slaves, as being in the vicinity of the Shangalla.

ADEDUS, in Ancient Geography, a town of Arabia Felix, on the borders of the Red Sea, placed by Ptolemy in long. 72° 15' and lat. 17° 16' among the Caffanii.

ADEGEM, in Geography, a town of Flanders, 5 leagues east of Bruges.

ADEL, a kingdom on the eastern coast of Africa, so called from its metropolis, and Zeila from an eminent feast, situated to the south of the Red Sea, the Straits of Bablmandel and Cape Guardius, and has the Indian ocean on the east, on the south the kingdoms of Magdazo and Ada; and on the west the country of the Gallis, or the kingdoms of Danfali, Dawaro, Bali, Fatigar, and other districts of Abyssinia. The exact extent of this kingdom is not known; but it is supposed from east to west to be about 160 leagues, and from north to south about 72 leagues. The interior part of Adel is very imperfectly described. The principal places in it are Adel the capital and royal residence, situated in the inland country, near the river Hawah, about 300 miles south of Mocha, N. lat. 8° 5'; E. long. 44° 20'; Aftam, a small town on the eastern coast, which furnishes provisions for mariners, but has no haven; Cape Guaéefius to the north of Aftam; Meta, the northern coast near the river Soal, Bakora and Zeila. Some geographers have mentioned other cities in this kingdom, viz. Aram, Bali, Doara, Comizara, Novorata, Socel, and Aufifluru, situated on a high hill in the centre of the kingdom. The whole coast to the fourth-east is desert. This kingdom is said to have been founded by a prince of Abyssinia, called Salatru, who, escaping from the prison in which the princes of the blood are confined in that country, took refuge in the province of Adel, and marrying the daughter of the king of Zeila, established himself in the possession of the united kingdom. Of all the enemies, with whom the Abyssinians have had occasion to contend, the kings of Adel have been highly powerful and inveterate; and, indeed, the history of this kingdom consists principally of details of alternate defeats and victories. The Adelians being Mohammedans, and the Abyssinians Christians, a mutual animosity has subsisted between them; and the ravages have increased.
increased in consequence of the succour given to the latter by the Portuguese, and the alarm occasioned by their submision to the authority of the Roman See. At length, however, the Portuguese were totally expelled, and the kingdom of Aedel became tributary to the Grand Signior.

The inhabitants of this country have been for a long time in high favour at the Porte, and dignified with the title of Saints, on account of their singular zeal, and frequent wars against the Christians. Nevertheless the Sultans have contrived to flip them of their most considerable maritime towns on the Red Sea: so that they have now no port left, except that of Zeila, the rest being all in the hands of the Turks. By these means the kings of Aedel are precluded from maintaining any intercourse with Europe.

The country, though it has seldom any rain, is so well watered by rivers and canals, that it is very fertile and productive. It has plenty of wheat, barley, and mellet; and a great variety of sheep, cows and other cattle. Some of the sheep have large tails, which weigh between 20 and 30 pounds. But the chief traffic of the inhabitants consists of gold dust, elephant’s teeth, frankincense and negro slaves, which they procure from Abyssinia with which they are almost always at war, and convey to the port of Zeila, where they find purchasers from Arabia, Cambaya, and other parts.

The Edelites, called Giberite, are a host and warlike people, and fight with surprising intrepidity against the Abyssinians, partly from a zeal for religion, and partly with the hope of plunder; and they are furnished by the Turks and Arabs with a variety of fire-arms. Their complexion, particularly on the northern coast, is of a tawny brown, and towards the south it is of a more deep black. Their drefs chiefly consists of a piece of cotton, which covers them from the girdle to the knee, the rest of the body being naked: but the king and nobles wear a kind of loose garment that covers the whole body, and a cap over the head. All, and especially the women, are fond of adorning their necks, arms, wrists, and ankles with bracelets of glafs, amber, and other similar trinkets.

Aedel, or Athelhard, in Biography, a benedictine monk of Bath, flourished about the year 1120, and for the sake of mathematical knowledge, travelled into France, Spain, Germany, Italy, Egypt, and Arabia, and is said to have settled at Paris, where he acquired reputation as a teacher of medicine. He translated Euclid, among other Greek writers, out of Arabic into Latin; and also an Arabic work, entitled "Eriechatem," upon the seven planets. He wrote a treatise on the seven liberal arts, comprehending, according to the language of the times, the mathema, and quadrivium. He is also said to have written many books of physic and medicine, which are lost. Wallis, in his Algebra (p. 6.) mentions the prefaces to two MS. books of Travels; one or both of which had noticed the travels of Athelardus, the B Kashmiri, which had been cited by Voss, who says that he was learned in all the sciences of his time; but these have since been cut out of the books in Corpus Christi and Trinity colleges, Oxford, and carried away:—a species of larceny, which, in the Republic of Letters, deserves to be treated as a capital offence.

Aedel. See Adalard.

Aedelberg, in Geography, a town of Germany, in the duchy of Wurttemberg; two leagues south-east from Schorndorf. See Adlesberg.

Aedelbold, in Biography, a monk of Lobes in the diocese of Liège, and afterwards bishop of Utrecht, wrote the life of his emperor Henry II. surnamed Claudius, with whom he was a favourite. He was made bishop of Utrecht in 1002, and died in 1027.

Aedel-Fish, in Ichthyology, a name given by some authors to the Lavaretus, or albula nobilis.

Aedelfors, in Geography, a gold-mine in the province of Smaland, in Sweden, discovered in 1738. Ducats are coined with its gold.

Aedelflenz, or Aedelitz, in Geography, a town of Germany in the circle of Trauelin.

Aedelia, formed of adela, uncertain or obsolete, in Botany, a genus of the diccia monadelphia class and order, of the natural order of triconce and aphyllophus of Jussieu. Its characters are, that the male calyx is a one-leaved, tripartite perianthium, with oblong and recurved leaflets; it has no corolla; and the flamina are numerous, capillary filaments of the length of the calyx, united into a cylinder at the base; and the anthers are roundish, the female calyx is a five-parted perianthium, the parts being oblong and permanent; no corolla; the pistillum has a roundish inerme, three very short divaricate styles, and thorn fitgmas; the pericarpium is a tricoccus, roundish, three-celled capsule; and the seeds are solitary and roundish. There are three species, viz. A. bernardia, the villos-leaved bernardia; A. rimbula, smooth-leaved bernardia; and A. acidata, or box-leaved adelia. These shrubs grow naturally in the island of Jamaica, and are nearly allied to the coton. The second grows to the height of eight or ten feet; the third resembles a young ebony, and does not rise above four feet high. They may be propagated by seeds brought from the countries where they grow. Martyn. In the last edition of Linnaeus by Gmelin, this genus is ranked under the monadelphia iconiandria class and order.

Aedeling. See Atheling.

Aedella, or Adalus and Adano, in Ichthyology, names given to the sturgeon.

Aedelum, in Ancient Geography, a town of Spain, north-west of Illicis.

Aedel, or Aedhelm, in Biography, son of Kenred, and nephew of Ina, king of the West Saxons, was a learned Englishman, who flourished about the year 680. He was first Abbot of Malmesbury, and afterwards bishop of Sherborne. He was much esteemed, and is said to have been the first Englishman who wrote in Latin, and the first who brought poetry into England. He composed several books, not only in theology, but in the mathematical sciences, as arithmetic, astronomy, and de discipulis philosophorum. He died in 759, in the monastery of Malmesbury, and is honourably mentioned by Bede and William of Malmesbury, and also by Bale and Camden. He was canonized, and many miracles are ascribed to him.

Aedelmannsfelden, in Geography, a town of Germany in the circle of Swabia, two leagues west of Elwangen.

Aedelnaug, or Odelnaug, a town of Poland, seven leagues south-west of Kalih.

Aedelphi, a small island in the Grecian Archipelago, about a league south-south-east of Scopelo.

Aedelphani, in Church History, a seat to called from their leader Aedelphius, who kept the sabbath as a fast.

Aedelscalp, in Ancient Cyprus, denotes the servant of the king. The word is also written Aedelcalp, and Aedelficus. It is compounded of the German adel or edel, noble, and sculus, servant. Among the Bavarians, adelscales appear to have been the same with royal thanes among the Saxons, and those called minftri regis, in ancient charters.

Aedelsdorff, in Geography, the name of two small towns.
ADE

ADE

towns of Franconia; one in the bishopric of Bamberg, and the other in the marquitage of Anspach.

ADEPTION, in the Civil Law, the revocation of a grant, donation, or the like. The ademption of a legacy may be either express, as when the testator declares in form, that he revoke what he had bequeathed; or tacit, as when he only revokes it indirectly or implicitly. Thus, if A. by will gives his daughter M. 1000L. to be paid after his debts, besides a share out of the dividend of his estate; and afterwards on her marriage, an agreement be made for what she should have out of A’s estate, that it should be only 100L., which should be in full of what was intended out of it: this agreement is an ademption of the legacy.

ADEN, a gland. See GLAND.

ADEN, in Geography, a celebrated mart, giving name to a country of which it is the capital, situate at the most southern extremity of Arabia Felix upon the Indian ocean, near the straits of Babismsnand. According to the Arabs, its founder was Adon the son of Saba and grandson of Abraham. Some suppose that the etymology of the name is the same with that of Eden, and that it was so called from the delightful country in which it was situated. It stands at the foot of several high mountains which surround it almost on all sides. The Arabs have erected forts on the summits of these mountains; and a large aqueduct conveys the water from thence into a large reservoir or canal, built about three-quarters of a mile from the city, which supplies the inhabitants. Galus supposes, that Adon is the Arabick Empire of Ptolemy; and it is without doubt the Aksa of Usan, mentioned by Stephanus, vol. i. p. 21.

The situation of the harbour of Aden, 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, under Soliman II. in 1539, who did not long remain masters of it. The king of Yeman, who possessed the only district of Arabia that merited the appellation of happy, drove them thence and removed the trade to Mocha, which, till this circumstance occurred, was only a village. N. lat. 12° 40’. E. long. 46° 15’.

A. is also the name of a mountain in the kingdom of Fez.

ADENANTHERA, formed of the, glandular, and unctus, an anther, byfard flower-fence, in Botany, a genus of the dicentra monogynia class and order, of the natural order of lomentacae, and leguminae of Jullien; the characters of which are these: the calyx is a one-seeded, five-toothed, very small perianthium; the corolla is five-petalled and bell-shaped, the petals lanceolate, fleshy, convex inwards, and concave underneath; the stamens are filiform filaments, erect and somewhat shorter than the corolla; the anthers are roundish, incumbent, bearing a globose gland at the outer tip; the pistillum is an oblong germen, gibbous downwards, style filiform, and as long as the stamens, the stigma simple; the pericarpium is a long compressed membranaceous legume, and the seeds are very numerous, roundish, and remote. There are three species, viz. 1. A. pavonis, or poinciana, with leaves smooth on both sides, which is one of the largest trees in the East Indies. Its duration is 200 years, and its timber is much used on account of its solidity; the powder of the leaves is used in their ceremonies: the seeds are eaten and are also valued as weights, being each of them four grains; and beaten with water and borax, they form a cement, and the bruised leaves yield a liquor which is esteemed good against pains in the loins. This species must be raised on a hot-bed from seeds, and it must afterwards be placed in the dark-house. It has not yet flowered in England. Mr. Miller mentions a variety with scarlet seeds received from India, which is of a very slow growth. 2. A. falsa, with leaves tomentose underneath, is a native of the East Indies. 3. A. verdens is a native of Malacca, an island in the South Seas. These two species are little known with us, having never been cultivated in England.

ADENANTHERA, is also a species of Anthemis.

ADENBURG, or ADENDBURGH, a town of Welfphalia, in the duchy of Berg, subject to the elector Palatine; 12 miles north-east of Cologne. E. long. 7° 16’. N. lat. 51° 2’. 

ADENDA, in Geography, a town of Africa, in the empire of Morocco, and province of Temfica.

ADENIA, in Botany, a genus of the baccaria monogynia class and order; the characters of which are, that the corolla has six petals; the calyx is very long, and divided into six portions; the nectarium is composed of six linear scales. There is one species, viz. A. venenata, with palmar, leaves and spiked flowers. This species is mentioned by Farikal in his Flor. Egypt. And he says, that the powder of the young branches mixed in any kind of liquor, is a strong poison; and that the capparis pinafa is an antidote to it. The tree grows in Arabia.

ADENOGRAPHY, compounded of edon, gland, and sapo, I describe, that branch of Anatomy which describes the glands, and the glandular parts of the body.

Adenography, is the name with what some others call adenoby, or the adenoanalytic part of Anatomy.

ADENOIDES, q. d. glandulosus, an epithet applied to the prostate.

ADENOS, a kind of cotton, otherwise called marine cotton. It comes from Aleppo by the way of Marfelles, where it pays 20 per cent. duty, according to the tariff of the year 1795. Its valuation, by the same tariff, is of 76 livres 16 fols.

ADENOSUS alceifus, in Surgery, a crude, hard tubercle, difficult of dissection, and resembling the appearance of a gland. See Abscess.

ADENSEN, in Geography, a parochial village in the bailiwick of Calenberg, in Hanover, which formerly belonged to the lords of Adenos, whose male issue became extinct in 1571, and whose viles were defended by marriage to the counts of Hallermund.

ADEOMA, in Mythology, a goddef of glutony, as the name imports, to whom the Sicilians paid religious worship. In the temple erected to her, her statue was placed next to that of Ceres.

ADEPHAGUS, or voracious, an appellation of Hercules.

ADEPS, in Anatomy, the fat found in the abdomen. The term also denotes more generally any kind of fat.

ADEPS, ADEPT; from the verb adfcrb, to obtain, a denomination given to the professors in Alchemy, by which those chemists chose formerly to distinguish themselves who were engaged in experiments on the transmutation of metals, and researches after the universal medicine. The appellation is derived, according to Paracelsus (de alchimiae magni, lib. i.), from the Latin term philosophia adeps, philosophy acquired by contemplation, in opposition to that which
which was taught and transmitted in the schools *philosophia
elementaris*. Such is the nature, says Paracelsus, of this
higher philosophy, that it does not originate from man but
from heaven; and one mortal can no more communicate it
to another, than the paper on which letters are traced, can
of itself declare their meaning. Hence the antinomists who
gave themselves up to this kind of study, intitled them-
seft *philosophi adepit*, as they spoke of others by the name
of *philosophi tertium*. Van Helmont also says, “*vocantur
bi adepit quorum rerum ortus Dei est*,” (De magnet. vuln. curat.
119.) “Adepts are those who are guided by the spirit of
God.”

Originally, however, this flattering epithet was common
to several sciences, for Paracelsus expressly mentions adept
theology, adept geometry, adept medicine, &c. All these
sublime distinctions are however fallen into neglect, and the
believers in the philosopher’s doctrine have alone retained pos-
session of the title of adepts. The term therefore in the
vocabulary of the alchemists, means a person, who, besides
being a matter of all that has been written, or is current by
tradition, relative to the occult qualities of bodies, has by
contemplation, and in some mysterious manner, acquired an
insight into those secrets of nature, on which depend the
transmutation of metals, and the universal medicine. It was
a tradition among the adepts, that the number of persons
thus divinely initiated, was neither more or less than
twelve. The most celebrated of this fraternity are Ray-
mond Lully, Paracelsus, Van Helmont, and Isac Hol-
landus; men superior in real chemical knowledge to most of
their contemporaries, but who were led partly by their own
vanity and love of mysticism, and partly by the easy and
eager credulity of the public to be contented with the fame
of conjurers, when they might have deferred the notice of
polterity as philosophers.

The term *adept* is sometimes more generally applied to
those who are proficient in any kind of science.

ADEQUATANGIE Creek, in Geography, is the eastern
head water of Susquehanna river, in the state of New
York.

ADEQUATE, something equal to, or co-extended
with another; and filling the whole measure and capacity
thereof. In this sense the word stands opposed to INADEQUATE.

ADEQUATE, or total, in Logic, is applied to the objects
of science. The adequate object of a science includes the
material and formal object: the material object of a science
is that part which is common to it with other sciences; the
formal is that which is peculiar to itself.

Adequate ideas, or notions, in Metaphysics, are such
images or conception of an object, as perfectly represent it,
or answer to all the parts and properties of it.

M. Leibnitz defines an adequate notion to be that of whole
several characters we have distinct ideas.—Thus, a circle
being defined, a figure bounded by a curve line which returns
into itself, and whose points are all equally distant from
a certain intermediate point therein, our notion of a circle is
adequate, if we have distinct ideas of all these circumstances,
viz. a curve repeating upon itself, a middle point, an equal-
ity of distance, &c.

All simple ideas are adequate and perfect; and the fa-
culty, be what it will, that excites them, represents them
entire.

The ideas of modes are likewise adequate, or perfect;
except of those modes which occasionally become sub-
fiances; for when we speak of modes separately existing,
we only consider them separate from the substance by way of
abstraction.

All abstract ideas are also adequate and perfect; since
they represent all that part of the subject which we then
consider. Thus, the idea of roundness is perfect, or ade-
quate, because it offers to the mind all that is in roundness
in general.

Of the same kind are all ideas, of which we know no
original, or external object really existing out of the mind,
by occasion of which they were excited in us, and of which
we think them the images. Thus, when a dog is before us,
it is the external object without us which raises the idea in
our mind; but the idea of an animal in general, has no ex-
ternal object to excite it: it is created by the mind itself,
and must of necessity be adequate or perfect.

On the contrary, the ideas of all substances are inadequate
and imperfect, which are not formed at the pleasure of the
mind, but gathered from certain properties, which experi-
cence discovers in them.

This is evident, because our knowledge of substances is
very defective; and we are only acquainted with some of
their properties: thus, we know that silver is white, that
it is malleable, that it melts, &c. but we do not know what
other properties it may have; and we are wholly ignorant of
the material texture of the particles wherewith it con-
sists.—Our idea of silver, therefore, not representing to
the mind all the properties of silver, is inadequate and
imperfect.

ADER, Guillaume, in Biography, practised medicine at
Toulouff in the beginning of the 17th century; and
published "Exarationes de Eragros et Morbis in Evan-
gelia." Tolofoe, 1620, 4to. "De peffis Cognitions, Fre-
viis nec et Remedias." 1623, 4to.

ADER, EDER, HARD, or HERED, in Ancient Geography,
a town thus variously called, allotted to the tribe of Judah;
which, before that distribution was made, is said to have
been the capital of Arab, one of the Canaanitish kings.
This prince attacked and vanquished the Israelites before
their entrance into the promised land. The town was
situated to the south, and near the lake Apadites.

ADERAIN, See ADERAIN.

ADERANPATANAM Bay, lies about north-west by
west from Point Pedro, in the island of Ceylon, and west
north from Calimer Point, on the coast of Coromandel.

ADERBIGHAN, or ADERBEITZAN. See AIDERBIE-
ZAN.

ADERBOURG, a small town of the circle of Upper
Saxony, in Pomerania, belonging to the king of Prussia;
three leagues north-west of Stettin.

ADERBOURG, a small town in Germany, in the
marche of Brandenburg.

ADERCAN, a town of Persia, in the province of La-
rilcan; 20 leagues north-east of Laar.

ADERCO, in Ancient Geography, a town of Iberia.

ADERKAN, in Geography, a town of Persia, in the
province of Fariflian: 45 leagues south of Schiraz.

ADERNO, a small place in the Val di Dama in Sicily,
ancoyntly called Adrianum, and situated near the river
Fiume d’Aderno, at the foot of Mount Gibel. E. long. 15° 25'.
N. lat. 35° 5'. The remains of the walls of this ancient
city still retain an air of grandeur. The pretended temple
of Adrian in the vicinity of it is nothing more than a bath,
constructed of bricks and lava, in the lower period of anti-
vivuity, when both Sicily and the Roman empire had lost all
their eminent arts. See Flonel’s Voy. Pittorique des

ADERSELBEN, a town of Germany, in the prin-
cipality of Halberstadt; 16 miles south-east of Halberstadt.

ADES, or HADES, 286, from α and ἄδεια, 10,6, denotes the
invisible
Dr. Campbell observes, that the word ἀδεσις, ades, occurs eleven times in the New Testament, and is translated hell in all, except one, where it is translated grave. He thinks, however, that it ought never in Scripture to be rendered hell, at least in the form applied to that word by Christians. In the Old Testament, the corresponding word is ᾠδας, bades, which signifies the state of the dead in general, without regard to their character or to their condition, either of happiness or misery. The Seventy in their translation of the word, have almost invariably used ᾠδας. See Gen. xxxvii. 15. chap. xii. 28. Ps. xvi. 10. Acts ii. 27. Some biblical critics, however, among whom we may reckon father Simon, bishop Law, and Dr. John Taylor, have contended that the term, in the Old Testament at least, means no more than ᾠδας, sepulchre or grave. This opinion is examined by Dr. Campbell, and he alleges, that though our word grave may, in some cases, sufficiently express, not the import of the word bades, but the purport of the sentence; yet, in others, it gives but a feble, and sometimes an improper version of the original. He maintains, that with regard to the situation of bades, it seems always to have been conceived both by Jews and Pagans, as in the lower parts of the earth, and corresponding in depth to the height of the vifible heavens, both which are on this account contrasted in sacred writ. See Job. xi. 6. 9. Psal. xxxviii. 8. Amos, ii. 2. 3. Besides, the inhabitants of bades are, from their subterranean abode, denominated in the New Testament, (Phil. ii. 10.) ἀπόκαθιστα, a word of the same import with the phrase ἐν τοῖς νεκροῖς, under the earth, (Rev. v. 13.) which, with the εἰρυθρα and ἐκθέα, celestial and terrestial beings, include the whole rational creation. In proof of the coincidence of the Hebrew and Pagan notions concerning the situation of the place of departed spirits, he refers to the lines of Virgil, Æne. vi. v. 243, 8c.

Non fecus, ac si quâ penitus vi terra deliciens
Infernus referet fedes, et regna recludit
Pallida, diis invisa; superque immane barathrum
Cernatur, tridentique immenso lumine manes.

Dr. Campbell further observes, that kever, the Hebrew word for grave, is never rendered in the ancient translation σαρκα, but τοὺς νεκροὺς, some, or some equivalent term; whereas bades is never rendered τοὺς νεκροὺς, or μαρτυρα, but always ᾠδας. This word is also always singular in meaning, as well as in form; but the word grave is often plural: and the former never admits the possessive pronouns, being the receptacle of all the dead, and therefore incapable of an appropriation to individuals; the latter often. In bades all the dead are represented as present, without exception: but the cafe is quite different with the graves or sepulchres. If. vi. 14. chap. xiv. 9. See also Job. xxxviii. 17. in which the challenge to Job could have no relation to a sepulchre, the door or entry to which is always known to the living; whereas the cafe was very different with regard to the habitation of departed spirits. Upon the whole, Dr. Campbell concludes, that the word grave, or sepulchre, never conveys the full import of the Hebrew bades, or the Greek bades. This author proceeds to examine the sense of ᾠδας, bades, in the New Testament, and refers to Acts. ii. 27. in which he observes, that in using two expressions, one regarding the soul, the other the body, would undoubtedly adapt his language to the received opinions concerning each; and if this be the case, bades was as truly, in their account, the soul's destiny after death, as corruption was that of the body. Another clear proof from the New Testament, says Dr. Campbell, that bades denotes the intermediate state of souls between death and the general resurrection, occurs in Rev. xx. 14, where the expression denotes that death, and the state of souls intervening between death and judgment, i.e. bades, shall be no more; but that to the wicked these shall be succeeded by a more terrible death; hell, properly so called. See also ch. vi. 8. The apostle Paul, it is said, without naming bades, conveys the same ideas of the state of souls departed. Rom. x. 6. 7. Bades is often used figuratively to denote a humble and miserable state; and thus it is opposed to heaven. Matt. xix. 23. xvii. 18. Here it may be observed, with Grotius, (True of Christian Religion, p. 368. Clarke's edit,) and many others, that μετά ᾠδας, the gates of bades, are a very natural paraphrase for death. So the expression is used by the Seventy as a literal version of the Hebrew. If. xxxviii. 10. See also Wisdom of Solomon, xvi. 13. The classical use of this phrase is the same with that of the inspired writers. Homer makes Achilles say, as rendered by our English poet:

"Who can think one thing and another tell,
My foul detests him as the gates of hell!"

i. e. I hate him as death, or mortally.

To say then, that the gates of death shall not prevail against the church, is, in other words, to say, it shall never die, or be extinct. The only passage, says Dr. Campbell, in holy writ, which seems to countenance the opinion, that μετά ᾠδας, bades, means the same thing as μετά νεκροῖς, gehenna, or a place of punishment, is in Luke, xvi. 23. According to the explanation given of this passage, the rich man and Lazarus were both in bades, though in very different situations: the latter in the mansion of the happy, and the former in that of the wretched. When bades is represented as being under the earth, and heaven, or the seat of the blest, as being above the fars, these expressions should be regarded merely as attempts to accommodate what is spoken to vulgar apprehension and language. See Campbell's Four Gospels, translated from the Greek. Prelim. Diff. vol. i. p. 206—216. See Sleep of the Soul.

ADES, in Geography. See RHADES.

ADESA, or Adessa, a river of Lycia, in Asia Minor. A town of this name is placed by M. d'Anville, on a small river, which unites with a much larger, called Xanthus.

ADESSE, or Adesta road, lies on the west side of the island of Tenerife, and six leagues east from Gomera illand road, which is opposite. It is open to the south-west.

ADESSENIARII, formed of the verb adesti, to be present, in Ecclesiastical History, a name given to those who in the 16th century held that Jesus Christ is really present in the eucharist, but in a manner different from that which is maintained by the Romanists. The adestenars, called also impanisters, are divided into such as maintain four different opinions concerning this point. Some hold that the body of Jesus Christ is in the bread; others, that it is about the bread; others, that it is with the bread; and lastly, others, that it is under the bread. See Impanation.

ADECTED, or AFFECTED Equation, in Algebra, is that in which the unknown quantity is found in two or more different degrees or powers; e.g. $x^2-px+qx=a^2b$, which has 3 different powers of $x$, viz. $x^2$, $x$, and 1. See Equation. The term affected is sometimes used in speaking of quantities that have co-efficients. Thus, in $2a$, the quantity $a$ is said to be affected with the co-efficient 2: and an algebraic quantity is said to be affected with the sign + or —, or with a radical sign, if these signs are prefixed
ADH

to it. The term affected, or affected, is said to have been introduced by Vitellius.

ADHILATION is used to signify a Gothic custom, where a person remarrying, who has children by a former bed, renders them capable of inheriting equally with the common children of both parties. This is done by agreement, and is otherwise called by some adopio per matrimonium. This custom is still retained in Germany, under the name eindkindschaff, and unio prolium. But the learned Hinneccius observes, that the unio prolium is not an adoption.


AD FINES, in Ancient Geography, a town of Switzerland, supposed to be the modern Pfla, in the north of the district of Turgaw, on the river Dura, or Thur, not far from the borders of Swabia, about half way between Coufland and Fravennfeld. It is so called, because at the time when Cicecum, the general of the emperor Vitellius, with the auxiliary Rhetians, defeated the Helveti, the former extended their borders thus far; and in the time of the Romans, it was the last town of repute in this quarter.

ADGADNA, in Geography, a town in the Guan, one of the Marianas isles in the South Sea.

ADGE, AGDE, or AUGE, is a river that falls into the gulf of Lyons. It is north-east from Narboune, between Buziers and Montpelier, and forms a good bay.

ADHA, among the Mahometans. See BIRAM.

ADHAD EDDOULET, in History, second prince of the race of Buurah, or Dilamites, was born about A. D. 935, and succeeded his uncle, Amad-eddoulet, in the empire of Peruia; and by the additions he made to it, became the most powerful prince in the east. In 977, he became emir and master of Bagdad, and directed his attention to the improvement of his extensive dominions. He built hospitals, founded monasteries, cleaned the beds of rivers, and recovered and rendered more fabulous large tracts of land. He encouraged literature and poetry, and cultivated a taste for science, and a proficiency in that kind of knowledge which was most esteemed among the Arabs. By marrying one of his daughters to the caliph Al-Tay, he mingled the blood of the Buurahs with that of the ancient sovereigns of the Moslems. His ambition led him to commit occasional acts of severity; but his government was, upon the whole, wise and beneficent. He fell a sacrifice to repeated attacks of the ephelapy, at the age of 47, A. D. 952, and left four sons, who shared his dominions. When this prince was at the point of death, he is reported to have said, with a faltering tongue, "What have all my riches and prosperity availed me? My power and authority are now at an end;" and these words he continued repeating till he expired. Mod. Un. Hist. vol. ii. p. 410.

ADHATODA, in Botany, a species of Justicia. This name is given to it in the Zevanian tongue, from its supposed virtue of expelling the dead fetus, which it signifies.

ADHERENCE, action of, in the Scots Law, is an action competent to a husband or wife, to compel either party to adhere in case of defection.

ADHERGAT, in Geography, a town of Syria, on the frontiers of Arabia.

ADHESION, or Adherence, compounded of ad, to, andhere, to stick, in a general sense, the state of two bodies which are joined or fastened together, either by mutual attraction, the interposition of their own parts, or the impulsion or pressure of external bodies. Anatomists sometimes observe prophysyes, or adhesions of the lungs to the side of the thorax, the pleura, and diaphragm, which give occasion to various disorders. We also read of adhesions of the dura mater to the cranium; of the bone to the bladder, though some combat this last as a chimera; at least the existence of it are rare. We have also several cases of adhesions of the intestines, mentioned in the Philosophical Transactions, No. 481. The adhesion of two hollow hemispheres and of two polished planes exhibit other instances of adhesion. See ADHESION infra.

ADHESION, in Logic. The schoolmen distinguish two kinds of certitude; the one of speculation, which arises from the evidence of the thing; and the other of adhesion, or attachment, which does not depend on the evidence, but on the importance of the matter, and the interest we have in it.

ADHESION, or Adherence, is also used for the perishing in a former opinion or resolution. After the free conference between the two houses concerning the bill for preventing occasional conformity, when the Lords retired, and it came to the final vote of adhering, they were to equally divided, that in three questions put to different heads, the adhering was carried but by one vote in every one; and by a different person each time. The Commons likewise adhered; and thus the bill was lost.

ADHESION, adhesion, Fr. in Philosophy, and Chemistry, is a term generally made use of to express the property which certain bodies have of attracting to themselves other bodies, or the force by which they adhere together: thus, water adheres to the finger, mercury to gold, &c. Hence arises an important distinction between two words, that in a loose and popular sense are often confounded. Adhesion denotes an union to a certain point between two dissimilar substances, and cohesion that which retains together the component particles of the same mass. See COHESION.

Adhesion may take place either between two solids, as two hemispheres of glass, which, according to an experiment of Defaguilier, adhere to each other with a force equal to 19 ounces on a surface of contact of an inch in diameter; or between solids and fluids, as the suspension of water in capillary tubes; or lastly, between two fluids, as oil and water.

The proximate cause of adhesion has been variously stated by different philosophers. James Bernoulli, in his Dissertatio on the Weight of the Atmosphere, published in 1698, maintains, that the resistance which two pieces of polished marble oppose to their separation, is owing to the pressure of the air; in proof of which, he affirms as a fact (what in all probability he had himself never attempted to verify), that the two plates were equally parable in vacuo.

Dr. Brook Taylor having observed, in 1713, the ascent of water between two planes of glass, was induced to make several experiments on the adhesive power of surfaces, from which he concluded that the degree of this force might be measured by the weight required to separate them. About the same time Mr. Haukfle proved experimentally the error which Bernoulli had fallen into, in attributing the adhesion of surfaces and capillary attraction to the pressure of the atmosphere, (Philol. Trans. vol. xxv. xxxv. xxvii.) Nevertheless, in 1772, M. M. Lagrange and Cugna, taking for granted a natural repulsion between water and oily substances, imagined if there was an adhesion between water and oil, or tallow, that it must be occasioned by a cause different from attraction; and having ascertained the reality of the adhesion, they concluded that it was occasioned by the pressure of the air, and that Dr. Taylor's method was not well founded.

Such was the state of opinions on the subject, when, in 1773, Guyton Morveau made his celebrated experiments on adhesion.
adhesion in presence of the Dijon academy, (Journ. de Physique, i. p. 173 and 460) demonstrating, as indeed Haffkine had done before him, not only that water ascends between two parallel plane plates of tallow separated from each other by a line, but also that the atmospheric pressure is not in the least degree the cause of the phenomenon, which is solely attributable to attraction; in proof of this, a polished disk of glass, 20 lines in diameter, was suspended to the arm of a balance, and brought into contact with a surface of mercury; the counterpoise required to separate it was equivalent to 9 grms., and a few grains, and upon moving the apparatus into the receiver of an air-pump, and forming a perfect vacuum as possible, precisely the same counterpoise was required as before.

In the prosecution of his inquiries on this subject, which hitherto had principally interested the mathematical philosophers, Morveau was led to discoveries, which promised at first to reduce the intricate science of chemical affinities to the certainty of algebraic computation; and, if that hope has since been realized, it still remains an interesting object to the chemist, and affords much subsidiary assistance in the investigation of the general laws of chemical agency.

He observed, that the same disk of glass which, when in contact with phlegm, adhered to it with a force equal to 259 grms., required a counterpoise of only 219, in order to separate it from a solution of potash, notwithstanding the superior density of this last. This inequality of effects on equal diameters, and in an inverse order to that of the respective specific gravities of the two fluids, appeared not only to be decisive in favour of Dr. Taylor's method, but to encourage the hope of applying it to the calculation of chemical affinities.

In order to verify this proposition (Elémens de Chymie, de l'Académie de Dijon, vol. i. p. 63.) plates of the different metals in their highest state of purity were procured, perfectly round, an inch in diameter, of the same thickens, well polished, and furnished with a small ring in the centre of each so as to keep them suspended precisely parallel to the plane of the horizon. Each of these plates was in turn suspended to the arm of an alloy balance, and exactly counterpoised by weights placed in the scale attached to the opposite arm; the plate thus balanced was applied to the surface of some mercury in a cup about two lines beneath it, by sliding the plate over the mercury as in the fusing of mirrors, so as to exclude every bubble of air, and weights were then successively added till the adhesion between the plate and mercury was broken. Fresh mercury was used for each experiment. The following is the Table of results:

<table>
<thead>
<tr>
<th>Metal</th>
<th>Adhesion Force</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gold</td>
<td>446 grains</td>
</tr>
<tr>
<td>Silver</td>
<td>429</td>
</tr>
<tr>
<td>Tin</td>
<td>418</td>
</tr>
<tr>
<td>Lead</td>
<td>397</td>
</tr>
<tr>
<td>Bismuth</td>
<td>372</td>
</tr>
<tr>
<td>Zinc</td>
<td>294</td>
</tr>
<tr>
<td>Copper</td>
<td>143</td>
</tr>
<tr>
<td>Antimony</td>
<td>116</td>
</tr>
<tr>
<td>Iron</td>
<td>85</td>
</tr>
<tr>
<td>Cobalt</td>
<td>58</td>
</tr>
</tbody>
</table>

The striking differences in the above Table show that the pressure of the atmosphere has no share in them, since in this respect the circumstances of each were precisely similar: nor do they depend on the respective specific gravities; for if so, silver should rank after lead, cobalt before zinc, and iron before tin.

The only order which agrees with the above is that of the chemical affinity of these metals, or the respective degrees of their solubility in mercury (see amalgam): it is highly probable, therefore, that at least the principal part of the adhensive force thus found by experiment is owing to chemical affinity, and that the above numerical series 446, 429, 418, 397, &c. is an approximation to the ratio of the relative affinities of gold, silver, tin, lead, &c. for mercury.

M. Achard, of Berlin, convinced by Morveau's discoveries of the accuracy of Dr. Taylor's method, followed them up by a great multitude of experiments which were published in 1780, along with other tracts in his Chemische Physische schriften. The results of these, if accurate, would make a considerable accession to the science of chemical philosophy, but as there are some rather suspicious circumstances, it will be necessary to investigate M. Achard's system with some minuteness.

He lays down three conditions as essential to the accuracy of each experiment. 1. That the solid, whose adhesion with the fluid is to be ascertained should be suspended by its true central point, in order to be in a truly horizontal position, and that the force employed to separate the adhesion should always form a right angle with the fluid. 2. That no air bubble should remain interposed between the solid and fluid; which is easily perceived when using disks of glass, but can only be inferred when using opaque solids; to obviate this cause of inaccuracy he has found no method answer so well as fiding the plates on the surface of the fluid as explained above. 3. In adding the counterpoise, especially towards the end, care must be taken to use very small weights, such as pieces of paper, a quarter of a grain each, and to place these in the scale, gently and gradually, so as to avoid any jerk or sudden action.

The first point to be ascertained was, whether the temperature remaining the same, the difference of atmospheric pressure, as evinced by the barometer, had any influence on the adhesion of surfaces; he found that in this respect there was no difference in the adhensive force between a plate of glass and distilled water.

The results, however, no longer uniform, when he operated at different temperatures with the same elevation of the barometer, nor did this variation arise from the different temperatures of the surrounding air, but solely from that of the water; purifying this train of experiment he found that the adhesion of solids to fluids is constantly in an inverse ratio to their temperature; and for the verification of his experiments he instituted a number of calculations from the following data. Let \( x \) be the temperature of the water; \( y \), the corresponding adhesion; \( a \), its co-efficient; and \( b \) the constant force; hence we have the equation \( x = a - by \). To find the value of \( a \) and \( b \) let he made use of two experiments, the one in which water at 104\(^\circ\) of Sulzer's thermometer (152\(^\circ\) 278 Fahrenheit) adhered to the glass disk with a force equal to 85 grains, the other where water at 56\(^\circ\) 8\(^\circ\), (56\(^\circ\), 764 Fahrenheit) adhered with a force equal to 89 grains. Proceeding from these two terms \( 104 = a - 80b \) \( 56 = a - 89b \) we have, \( a = 530 \) \( b = -\frac{48}{9} \)

Hence the relation of the temperature of the water to its adhesion to the glass, may be thus expressed \( x = 530 - \frac{48}{9} y \); and from this are deduced the corresponding values of \( x \) and \( y \) for all the adhesions of glasses to water at any temperature.

From these data, and the corresponding experiments, M. Achard
Achard formed the following Table of the adhesive force of a glass disk, \( \frac{1}{2} \) inch in diameter, to water at different temperatures.

### Table I.

<table>
<thead>
<tr>
<th>Degrees of Sulzer's Therm.</th>
<th>Degrees of Adhesion by Experiment</th>
<th>Adhesion found by Calculation</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>95</td>
<td>121.487</td>
<td>81.25 gals.</td>
<td>59.23 gals.</td>
</tr>
<tr>
<td>90</td>
<td>135.014</td>
<td>82.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>85</td>
<td>149.964</td>
<td>83.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>80</td>
<td>165.924</td>
<td>84.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>75</td>
<td>181.905</td>
<td>85.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>70</td>
<td>197.912</td>
<td>86.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>65</td>
<td>213.997</td>
<td>87.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>60</td>
<td>229.904</td>
<td>88.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>55</td>
<td>245.834</td>
<td>89.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>50</td>
<td>261.774</td>
<td>90.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>45</td>
<td>277.724</td>
<td>91.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>40</td>
<td>293.694</td>
<td>92.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>35</td>
<td>309.634</td>
<td>93.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>30</td>
<td>325.514</td>
<td>94.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>25</td>
<td>341.344</td>
<td>95.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>20</td>
<td>357.124</td>
<td>96.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>15</td>
<td>372.864</td>
<td>97.5 gals.</td>
<td>59.5 gals.</td>
</tr>
<tr>
<td>10</td>
<td>388.544</td>
<td>98.5 gals.</td>
<td>59.5 gals.</td>
</tr>
</tbody>
</table>

Of the accuracy of this Table of M. Achard’s there seems no reason to doubt, since, in the individual instances, the difference between the force of adhesion found by experiment, and that ascertained by calculation, is so considerable as to exclude the idea of fiction; while, upon the general average, the difference is so small as to give a high opinion of the precision with which the inquiry has been conducted.

We learn from this Table, that for every degree of Sulzer’s thermometer \( (1.565 \text{ Fahrenheit}) \) taken in a descending series, the force with which a glass disk \( \frac{1}{2} \) inches in diameter adheres to the surface of water, is increased by \( 0.0876 \) grains according to calculation, or \( 0.1858 \) by experiment, in a uniform ratio; now two things take place during the cooling of the water, viz. a portion of calorick is separated, and the bulk of the water is thickened: each of these causes may account for the increased adhesive force, but upon different principles. It is owing to the escape of calorick, it may be accounted for in the following way. Water at any state of liquidity is, properly speaking, a compound of calorick and water, which combine together by a slight degree of affinity; and in proportion to this force resist the union of any third substance either with the calorick or the water; if part of the calorick is taken away, the water is more disposed to union with a third substance by the whole quickest affinity of the water and the abstracted calorick; therefore the force by which a plate of glass adheres to water is increased, exactly in proportion to the diminution of the temperature, or, in other words, the increase of weight is the exponent of the quickest affinity between the masses of water and the calorick taken away. According to Morveau’s observations on this same Table, “the adhesion is stronger when the water is colder, because containing more ponderable matter in a given volume, it “preyets to the glass-plate more points of contact; and “the force of adhesion being proportional to the sum of “these points, it ought to augment or diminish, as the fluid “is condened by cold, or rarified by heat.” These few words express the aim and object of all the experiments of Morveau on this subject; namely, that chemical affinity is only a modification of the attraction of cohesiveness, and in like manner subject to mathematical computation. The general reasons on which this opinion is founded will be discussed hereafter in the article chemical affinity; all that is necessary here, is to show, that the argument just mentioned, deduced from M. Achard’s Table, is liable to a very strong objection. The fact being allowed, that the adhesion becomes uniformly greater in proportion to the diminished temperature of the water, it follows, that if this adhesion is owing simply to the cohesive attraction of the proximate particles of the glass and water, the degree of this force will be according to the number of proximate particles in a given superficies; or, in other words, directly as the specific gravity. Now, by the experiments of Achard, the adhesion between the glass-plate and water at \( 92^\circ \) Fahrenheit, is equal to 80 grains, and at \( 96^\circ \) Fahrenheit, equal to 80 grains. From Kirwan’s experiments on specific gravity (Phil. Trans. vol. xxxv. pt. i. p. 267.) it appears, that the weight of a cubic inch of water at \( 92^\circ \) Fahrenheit is equal to 248.7 grains; and the same at \( 96^\circ \) Fahrenheit, equal to 252.47 grains; if, therefore, the adhesion is as the specific gravity, the adhesive force at \( 96^\circ \) Fahrenheit ought to be only 81.21, instead of 89; for

\[ 248.7 : 80 :: 252.47 : 81.21, \]

Having ascertained the influence of temperature on the adhesion of surfaces, the next object with M. Achard was to determine the ratio between the force of adhesion and the superficial magnitude of the body. For this purpose he procured round plates of glass of different diameters, from \( 1.5 \) inch to \( 7 \) inches, and having first determined the force of their adhesion with the different fluids, by the number of grains necessary to overcome it, he afterwards calculated the same by the following equation. Let \( p \) be the force of adhesion belonging to a disk of glass, whose diameter is \( a \); and \( y \) the adhesive force of a similar disk, whose diameter is \( b \), we shall then have

\[ \frac{b}{p} = \frac{a^2}{y}. \]

From these materials, the following Table has been constructed.
TABLE II.

The force of adhesion between glass disks of different diameters, and different kinds of fluids, determined by experiment and calculation.

<table>
<thead>
<tr>
<th>Diameter of the Disks</th>
<th>Diffused water</th>
<th>Alcohol</th>
<th>Liquid ammonia</th>
<th>Solution of potash</th>
<th>Oil of turpentine</th>
<th>Linseed oil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inches</td>
<td>Kg per dm²</td>
<td>Cacl, gr</td>
<td>Kg per dm²</td>
<td>Cacl, gr</td>
<td>Kg per dm²</td>
<td>Cacl, gr</td>
</tr>
<tr>
<td>1.5</td>
<td>364.</td>
<td>316.</td>
<td>328.</td>
<td>410.</td>
<td>240.</td>
<td>268.</td>
</tr>
<tr>
<td>1.75</td>
<td>674.5</td>
<td>495.</td>
<td>394.</td>
<td>447.</td>
<td>410.</td>
<td>326.5</td>
</tr>
<tr>
<td>2</td>
<td>647.25</td>
<td>647.</td>
<td>584.</td>
<td>447.</td>
<td>240.</td>
<td>476.</td>
</tr>
<tr>
<td>2.25</td>
<td>819.75</td>
<td>819.</td>
<td>738.</td>
<td>945.</td>
<td>326.5</td>
<td>663.</td>
</tr>
<tr>
<td>2.5</td>
<td>1010.</td>
<td>1011.</td>
<td>912.</td>
<td>1140.</td>
<td>666.</td>
<td>603.</td>
</tr>
<tr>
<td>2.75</td>
<td>1223.5</td>
<td>1223.</td>
<td>1103.</td>
<td>1410.</td>
<td>744.</td>
<td>1258.</td>
</tr>
<tr>
<td>5</td>
<td>1457.9</td>
<td>1456.</td>
<td>1311.5</td>
<td>1680.5</td>
<td>961.</td>
<td>1072.25</td>
</tr>
<tr>
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<td>1311.5</td>
<td>1680.5</td>
<td>961.</td>
<td>1258.</td>
</tr>
<tr>
<td>3.75</td>
<td>2257.</td>
<td>2257.</td>
<td>1786.</td>
<td>2287.</td>
<td>1325.75</td>
<td>1458.5</td>
</tr>
<tr>
<td>4</td>
<td>2557.9</td>
<td>2558.</td>
<td>2049.</td>
<td>2624.5</td>
<td>1500.</td>
<td>1675.25</td>
</tr>
<tr>
<td>4.25</td>
<td>4044.</td>
<td>4044.</td>
<td>2332.2</td>
<td>2986.</td>
<td>1707.</td>
<td>1925.</td>
</tr>
<tr>
<td>5</td>
<td>5824.5</td>
<td>5824.</td>
<td>3045.</td>
<td>6721.</td>
<td>2289.3</td>
<td>2488.</td>
</tr>
<tr>
<td>5.25</td>
<td>7026.25</td>
<td>7027.</td>
<td>3045.</td>
<td>6721.</td>
<td>2289.3</td>
<td>2488.</td>
</tr>
</tbody>
</table>

Hence it appears, that the difference of adhesion manifested by different sized disks of glass with the same fluid, is in the ratio of the squares of their diameters; and this may be admitted as true, at the same time, that it may be doubted whether the Table expresses faithfully the result of the experiments. If we bear in mind the first of the conditions which M. Achard himself lays down, as essential for the correctness of the experiment, namely, that the disk should be suspended by the true centre of its mass and figure, and that the force employed to detach it should always form a right angle with the plane of the disk; and of the fluid, it will be obviously extremely difficult to procure the concurrence of these circumstances, when operating even with the smallest of the disks mentioned in the Table; and with larger disks, the causes of error must increase as at least in proportion to the squares of their diameters. By comparing the differences between experiment and calculation, when a disk 1.75 inch in diameter was used, with those that took place when a disk 7 inches in diameter was used, we shall find them to be according to the Table, 0.0999795 : 1.0000525; whereas, if the probable causes of error were only as the diameters, the proportion ought to be 0.9999795 : 4.000100; and if the squares of the diameters are admitted as the true proportion, then it should be 0.9999795 : 21.7000425.

Besides the experiments already mentioned, a series of 600 more was made by M. Achard, with different fluids formed into disks of equal diameters, and applied to the surface of some of the simpler and more compound fluids; unfortunately several of the fluids and fluids are as heterogeneous in their chemical composition as to afford few important results: those which are of most consequence are assembled in the following Table:

<table>
<thead>
<tr>
<th>Diameter of the Disks</th>
<th>Diffused water</th>
<th>Alcohol</th>
<th>Liquid ammonia</th>
<th>Solution of potash</th>
<th>Oil of turpentine</th>
<th>Linseed oil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inches</td>
<td>Kg per dm²</td>
<td>Cacl, gr</td>
<td>Kg per dm²</td>
<td>Cacl, gr</td>
<td>Kg per dm²</td>
<td>Cacl, gr</td>
</tr>
<tr>
<td>1.5</td>
<td>364.</td>
<td>316.</td>
<td>328.</td>
<td>410.</td>
<td>240.</td>
<td>268.</td>
</tr>
<tr>
<td>1.75</td>
<td>674.5</td>
<td>495.</td>
<td>394.</td>
<td>447.</td>
<td>240.</td>
<td>326.5</td>
</tr>
<tr>
<td>2</td>
<td>647.25</td>
<td>647.</td>
<td>584.</td>
<td>447.</td>
<td>240.</td>
<td>476.</td>
</tr>
<tr>
<td>2.25</td>
<td>819.75</td>
<td>819.</td>
<td>738.</td>
<td>945.</td>
<td>326.5</td>
<td>663.</td>
</tr>
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<td>3.75</td>
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<td>4</td>
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<td>4.25</td>
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</tr>
<tr>
<td>5</td>
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<td>5824.</td>
<td>3045.</td>
<td>6721.</td>
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<tr>
<td>5.25</td>
<td>7026.25</td>
<td>7027.</td>
<td>3045.</td>
<td>6721.</td>
<td>2289.3</td>
<td>2488.</td>
</tr>
</tbody>
</table>
TABLE III.
The force of adhesion of different solids, in disks 1.5 inch in diameter, with water and other fluids, at 70° Fahrenheit's thermometer, determined in grains.

<table>
<thead>
<tr>
<th>Solids</th>
<th>Distilled water</th>
<th>Sulphuric acid</th>
<th>Concentrated vinegar</th>
<th>Alcohol</th>
<th>Acetate of lead</th>
<th>Acetate of copper</th>
<th>Deliquated potash</th>
<th>Liquid ammonia</th>
<th>Sulphuret ether</th>
<th>Oil of turpentine</th>
<th>Oil of almonds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plate-glass</td>
<td>91</td>
<td>115</td>
<td>87</td>
<td>54</td>
<td>98</td>
<td>96</td>
<td>105</td>
<td>82</td>
<td>54.5</td>
<td>60</td>
<td>66</td>
</tr>
<tr>
<td>Rock crystal</td>
<td>92</td>
<td>112</td>
<td>86</td>
<td>52</td>
<td>98.75</td>
<td>95</td>
<td>103</td>
<td>85</td>
<td>55</td>
<td>58.5</td>
<td>66</td>
</tr>
<tr>
<td>Gypsum</td>
<td>83</td>
<td>199.75</td>
<td>78</td>
<td>46.5</td>
<td>87.25</td>
<td>85</td>
<td>93</td>
<td>71</td>
<td>48</td>
<td>52.5</td>
<td>56.5</td>
</tr>
<tr>
<td>Sulphur</td>
<td>66.5</td>
<td>123</td>
<td>62.5</td>
<td>58</td>
<td>107</td>
<td>101.5</td>
<td>110.5</td>
<td>86</td>
<td>57.5</td>
<td>64</td>
<td>60</td>
</tr>
<tr>
<td>Yellow-wax</td>
<td>97</td>
<td>120.5</td>
<td>92.75</td>
<td>56.5</td>
<td>106.5</td>
<td>103</td>
<td>111</td>
<td>88</td>
<td>59</td>
<td>64</td>
<td>71</td>
</tr>
<tr>
<td>Copper</td>
<td>96.5</td>
<td>123</td>
<td>92</td>
<td>57.25</td>
<td>106</td>
<td>102</td>
<td>112</td>
<td>87</td>
<td>58</td>
<td>62.5</td>
<td>68.75</td>
</tr>
<tr>
<td>Tin</td>
<td>94.5</td>
<td>91</td>
<td>55.5</td>
<td>103.5</td>
<td>100</td>
<td>108.5</td>
<td>86</td>
<td>54.75</td>
<td>61</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Lead</td>
<td>100.25</td>
<td>129.25</td>
<td>98</td>
<td>59</td>
<td>111</td>
<td>107</td>
<td>115</td>
<td>91.5</td>
<td>61</td>
<td>57</td>
<td>72</td>
</tr>
<tr>
<td>Brass</td>
<td>99</td>
<td>124.5</td>
<td>96</td>
<td>59</td>
<td>110</td>
<td>103.5</td>
<td>114</td>
<td>90</td>
<td>60</td>
<td>65</td>
<td>70.5</td>
</tr>
<tr>
<td>Zinc</td>
<td>96</td>
<td>90.25</td>
<td>57</td>
<td>106.25</td>
<td>102</td>
<td>110</td>
<td>85.75</td>
<td>56.75</td>
<td>61.25</td>
<td>69</td>
<td></td>
</tr>
</tbody>
</table>

If this Table may be at all depended upon, the results are very extraordinary, as will appear at once by arranging the articles in the several columns according to the order of their adhesion. Thus

TABLE IV.

<table>
<thead>
<tr>
<th>Distilled water</th>
<th>Sulphuric acid</th>
<th>Concentrated vinegar</th>
<th>Alcohol</th>
<th>Acetate of lead</th>
<th>Acetate of copper</th>
<th>Deliquated potash</th>
<th>Liquid ammonia</th>
<th>Sulphuret ether</th>
<th>Oil of turpentine</th>
<th>Oil of almonds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lead</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Brass</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Wax</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Sulphur</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Copper</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Zinc</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Tin</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Iron</td>
<td>Plate-glass</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
<td>Lead</td>
</tr>
<tr>
<td>Plate-glass</td>
<td>R. crystal</td>
<td>Plate-glass</td>
<td>R. crystal</td>
<td>Plate-glass</td>
<td>R. crystal</td>
<td>Plate-glass</td>
<td>R. crystal</td>
<td>Plate-glass</td>
<td>R. crystal</td>
<td>Plate-glass</td>
</tr>
<tr>
<td>R. crystal</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
<td>Gypsum</td>
</tr>
</tbody>
</table>

It is manifest that the strength of adhesion is not owing either to the specific gravity of the solid or of the fluid, nor is it at all more conformit with the acknowledged order of chemical affinities. Why lead and brass should generally be the first in each column, and why sulphur and wax should be interposed between these and the rest of the metals, is wholly unaccountable, and contradictory to all known chemical facts. The column in the lead of which the acetate of lead, contains besides several peculiar difficulties. The plates of zinc, iron, and tin, would begin to decompose this salt as soon as they came in contact with it, and would in consequence be superficially covered with lead; the acquired weight of lead, therefore, and the loss of substance sustained by the metallic plates, would be two powerful disturbing causes in the performance of the experiment; besides, as each of the plates would be coated with lead, the greatest part of the adhesive force ought to be reckoned as belonging to the adhesion of lead to acetate of lead, and in consequence the three corresponding numbers in Tab. III. ought to be nearly equal, which they are not; the same objections, and perhaps with still greater force, apply to the column whose title is acetate of copper, on account of the more perfect adhesion of the revivified copper to the surface of the zinc and iron plates.

In the Journal de Phystique (vols. xv. xvi. and xix.) is a series of papers by M. Dutour, on the subject of capillary attraction.
attraction, which contains some excellent observations on Dr. Taylor's method: he maintains, that the force of adhesion is then only truly expressed by the weight of the counterpoise, when upon raising the solid plate out of the fluid no particles of this last are found adhering to it; thus the adhesion of mercury to glass, to marble, to those metals with which it does not readily amalgamate, is accurately expressed by the weight necessary to counterpoise this adhesion; but where the solid comes out covered with a thin plate of the fluid, as is the case when a plate of gold or silver is applied to a surface of mercury, it is obvious that the separation of the solid and fluid does not take place at their plane of adhesion, but some way below it in the fulbarance of the mercury, so that the weight of the counterpoise is rather the expulsion of the cohesion of the mercury, than of the adhesion between it and the gold. Hence arises the necessity of taking into consideration the cohesive force of the fluids themselves in calculating with any accuracy the adhesion between solids and fluids; and this requires so much nicety, is so liable to be affected by small changes of temperature and other circumstances, as to preclude any great dependance upon it, in determining the comparative energy of different cases of chemical affinity.

Upon the whole then we may conclude that there exists a tendency to adhesion between any, and probably between all substances in nature, absolutely independent of atmospheric or any other external preiiure; that the force of this adhesion between solids and fluids is in an inverse ratio to the thermometrical temperature, and a direct ratio to the squares of the surfaces; that every solid adheres with a peculiar force to each fluid, and that the different degrees of adhesive force between the same fluid and equal surfaces of different solids form a series which corresponds with the order, and is perhaps the exponent of the proportion of their respective chemical affinities to the same fluid; that this force is truly expressed by the weight necessary to break the adhesion in all cases where the solid comes out clean from the fluid, but that whenever any particles of the fluid adhere to the solid, the weight of the counterpoise is then expressed by the mixed forces of the adhesion between the surfaces of the solid and fluid, and of the cohesion between the component particles of the fluid, which last is in the present state of our knowledge, cannot be depended on with any accuracy in the calculation of chemical affinities.


Some, however, have supposed, and others have allowed, that, although in the case of polished planes, brazen hemispheres and leaden bullets, which adhere to one another with a considerable force both in the air and in vacuo, the principal cause is their mutual attraction, yet the pressure of the air may contribute in a slight degree to their adhesion. But the effect of this cause is very inconsiderable, and, compared with the other, scarcely deserves notice.

Adhesion, in Surgery, the same as agglutination, a preternatural process, by which various parts of the body cohere together and become one mass. A partial coheion, for example, often takes place between the pleura of the lungs and ribs, between the heart and pericardium, the liver and diaphragm, or between other contiguous viscera, after an attack of inflammation. This process also follows if two abraded or ulcerated surfaces be applied for some time to each other, as when the fingers have been severely burnt and not kept together. What is called "healing of wounds, by the first intention," likewise comes under this denomination. The doctrine of adhesion is, therefore, of considerable importance in surgery, and should be carefully attended to. The right understanding of this doctrine has led to many of the greatest improvements in modern practice, especially in the extirpation of tumors, in the treatment of recent wounds and in amputation. The perfect union of living parts can only happen where there is a mutual elongation or inclusion of the blood-vessels at the two contiguous surfaces, or at least where the vessels from one part pivot into the adjacent substance, and thus keep up a vital communication.

ADHIL, in Astronomy, a star of the sixth magnitude, upon the garment of Andromeda, under the latter figure in her foot.

ADHOA, in Ancient Geography, denotes what we otherwise call relief. In which sense we also sometimes find the word written adhoba, adhobamentum, and adhobamentum.

Du-Cange.

ADJA, or AGGA, in Geography, a high and fort of Guinea, on the coast of Fantin, belonging to the Earl India Company.

ADIABA, in Ancient Geography, a town built by Simon Maccabaeus, in a plain, or ephemus, as a place of defence.

ADIABIDA, a town of Abia, in Albania, placed by Ptolemy in long. 70°, and lat. 45° 30'.

ADIAEBENE, the chief province of Affryia, which sometimes gave its name to the whole country. It was so called according to Ammianus, (l. xxxi. c. 20.) from the two rivers Diabba and Adiaba, which Valelius (in loc.) says, are more frequently denominated Zabas and Anzahas. Stephanius (de Urb. vol. i. p. 22.) confounds Adiabene with Mecopotamia. In this province, which was the richest and most fruitful of Affryia, Ptolemy (l. vi. c. 1.) and Ammianus place Ninus or Nineveh, Gaugamela, and Arbela; and with them Strabo (l. xvi. vol. 2. p. 1671) agrees; for though he places Ninus and Gaugamela in Aturia, and Arbela in a district of its own name, yet he makes both Aturia and Arbels parts of Adiabene. This province became a distinct kingdom in consequence of the disturbances that prevailed among the Seleucids, and was held by successive sovereigns in opposition to the Syrian kings, till they were expelled by the power of the Roman emperors. The first king mentioned in history, reigned in the time of the Mithridatic war, and joined Tigranes against Lucullus. In the reign of the emperor Claudius, Monoobazus, called also Bazos, ruled over the Adiabenians: who was succeeded by Izates, his son, by his father Helena, whom he married. Izates, being instructed in the Jewish religion (see Jos. Antiq. l. xx. c. 2. tom. 1. p. 957, &c. Ed. Havern.) introduced it among his subjects; upon which they conformed against him, and called in Abias the king of Arabia, to their assistance. Failing in this attempt, they solicited the assistance of Vologesef, king of the Parthians; he was equally unsuccessful; and Izates closed his life and reign in peace, and left five sons, who were educated under their grandmother Helena at Jerusalem, and there taught both the Jewish language and religion. Little is known concerning the affairs of this kingdom from the death of Izates, who was contemporary with the emperor Claudius, and who bequeathed his crown to his brother Monoobazus, until the reign of Trajan, when it was governed by one Mearbaspe, who joined Chlofas, king of the Persians, against the Romans. This war proved unsuccessful, and Mearbaspe was driven from the throne; and though Mansus king of Arabia, attempted to restore him to the kingdom, his enterprise for this purpose was ineffectual, and he was obliged to conclude a peace with Rome. Trajan, having obtained possession of Adenytrea, a fortified place of great strength, which was delivered to him by Senius, a centurion, who had escaped the treachery of
of Mebarhaps, formed a bridge over the river, Tigris, and made himself master of the whole kingdom of Adiabene, A. D. 368, or in the 15th year of the Chaldean, or 12th year of the Persian. However, vonmann had himself put to death by one Severus, A. D. 348, of this circumstance Codianicen. See Dion. Cass. Hist. Rom. vol. ii. p. 1177. Ed. Reimnir. In the reign of Sapor II. king of Persia, the Adiabeniens, as we learn from Sozomen (I. ii. c. 13.) embraced the Chaldean religion, and were on that account treated with great cruelty by this king, to whom they were subject.

Adjacent, or adjoining, of ad, to, and jacer, to lie, something situated near, or by the side of another. Adjacent angle. See Angle.

ADIADA, in Ancient Geography, a town of Palestine, in the tribe of Dan. See ADIABEN.

ADIANTUM, Maiden-hair, in Botany, the name of a genus of plants of the cryptogamia, filices clafs and order, the characters of which are these; that the fructifications are collected in oval spots, at the end of the fronds or leaves, which are folded back; or at the reflex tip of the frond underneath. Prof. Martyn enumerates thirty-five, and Gmelin forty-four, species; of these forne have a simple frond, viz. 1. A. reniforme, a native of the island of Madeira, and introduced here, in 1738, by Mr. F. Maffon. 2. A. sigittatum. 3. A. philippine, a native of the Philippine islands. 4. A. repons, native of the isle of France. 5. A. decurrent. Others have a compound frond, viz. 6. A. triquetrum, native of America. 7. A. radidatum, an elegant plant, with small fronds, a native of Jamaica and Dominica. 8. A. pedatum. 9. A. Josens. 10. A. captatum, native of the East Indies and Japan. 11. A. furcatum, native of Jamaica. 12. A. hystatum, native of the Cape of Good Hope. 13. A. lanceum, native of Surinam. 14. A. macrophyllum, native of Jamaica. 15. A. deltoideum, native of Jamaica. 16. A. puniceum, native of Jamaica. 17. A. cunctatum, native of Jamaica. 18. A. trilobatum, a beautiful little fern, found by Commeron in Buenos-Ayres. Thofe with a decomposed frond are; 19. A. denticulatum, native of Jamaica. 20. A. flabellatum, native of China. 21. A. trifolium, native of America. 22. A. cibisam, native of China. 23. A. capillus veneris. 24. A. truncatum. 25. A. guianense. 26. A. eritatum, native of South America. 27. A. furcatum. 28. A. fritillatum, native of Jamaica. 29. A. ferratum. 30. A. wilfordi, native of Jamaica. 31. A. pulverulentum, native of South America. 32. A. coxifolium. 33. A. fragrans, or Polyodium fragrans, native of Madeira, introduced here, in 1758, by Mr. F. Maffon. 34. A. fritillatum, native of Jamaica. 35. A. microphyllum, native of Jamaica. 36. A. barbicum. 37. A. telluroides. 38. A. fandens, native of Cochinchina. Thofe with a super-decomposed frond are; 39. A. fragile, native of Jamaica. 40. A. tenetrum, native of Jamaica. 41. A. chloratum, native of Dominica. 42. A. trapaniforme, native of New Zealand, and between the Tropics. 43. A. acutatum, native of Dominica and Jamaica. 44. A. hexagonum, or PTERIS heterophylla. 45. A. pteroides, native of the Cape of Good Hope, introduced in 1775, by Mr. F. Maffon. 46. A. Aethiopicum, native of the Cape of Good Hope and Japan.

Of all the species above enumerated one only belongs to Great Britain, viz. the A. capillus veneris, or true maiden-hair, which is found rarely in Scotland and Wales on rocks and moor walls, and which is a native of the south of Europe and the Levant. The fronds or leaves of this species are double compound; the leaflets or wings are alternate; the pinnae or leaflets are wedge-shaped, lobed, and pedicelled, or on leaf-flasks; it is perennial, and flowers from May to September. This is a very succulent plant, yielding almost its whole weight of juice; but neither its tafe nor smell promises any efficacy. If the syrup of capillaris, which is made from it, be good for any thing, it is from the high-flowering water that is put into it. The A. petasium, or Canadian maiden-hair, is a native of Canada, Japan, and the Society islands, and was brought into England from Virginia by John Tradescant, the son, before the year 1632. It flowers in August and September. In Canada this plant grows so plentifully, that the French, when they were in possession of that country, sent it to France in a package for goods, and the apothecaries at Paris used it instead of the true maiden-hair. The leaves of both these species have a slight sweetish roughish tafte, and a pleasant but weak smell, very perceptible when boiling water is poured upon them. Infusions, or decoctions of them infiltrated, yield a moderately rough, bitter, mucilaginous extract. Maiden-hair has been long esteemed good against disorders of the breast, for promoting expectoration, softening recent coughs, and allaying the tickling in the throat occasioned by defluxions of thin rheum. For these purposes a syrup of the true fern, flavoured with orange-flower water, has been usually brought from France; and a syrup of the Canadian fern, made with maple sugar, is sometimes received from America. Our confectioners prepare a syrup of the maiden-hair, which they sell under the name of capillaries. But the English maiden-hair, or ASPLENIUM, has been commonly substituted in the pectoral syrups and infusions made among us. The Canada species is said to be superior to both. But the virtue of the maiden-hair may be obtained to much greater advantage, by drinking an infusion of the herb as tea, sweetened either with sugar, or by the addition of a little liquorice. Lewis, Mat. Med.

Culture. The only species that have been cultivated with us are the 18, 20th, 30th, 40th, 42d, and 45th, in the above enumeration. The A. capillus veneris may be preserved in pots filled with gravel and lime-rubbhish, in which it will thrive much better than in good earth. The A. pedatum will live through the winter in the open air, if the feafon be moderate; but as severe frosts will sometimes destroy it, a plant or two should be kept under shelter. The A. wilfordi, and A. trapaniforme must be preserved in a fovee, and will afford by their shining black flacks, and odd-shaped leaves, an agreeable variety among other exotic plants. The A. reniforme, fragrans, and pteroides, may be kept in the green house.

ADIANTUM aureum. See POLYTRICHUM.

ADIANTUM nigrum, a species of ASPLENIUM. ADIANTUM, in Natural History. See TUBULARIA. ADIAPHORISTS, or ADIAPHORITI, compouged of a priv. and a diaphori, different, and denoting indifferent; in Ecclesiastical History, a name given in the 16th century to the moderate Lutherans, who adhered to the sentiments of Melanthon; and afterwards to those who subscribed the INTERIM of Charles V. Melanthon, whose sentiments were moderate, and temper mild and gentle, declared on this occasion, that, in his opinion, compliance was due to the Imperial edicts in matters of an indifferent nature: but both he and his associates ranked in this clafs many things which appealed to Luther and his disciples to be of the highest importance; particularly the doctrine of justification by faith alone, and the necessity of good works to eternal salvation, as well as the number of the sacraments, the jurisdiction claimed by the pope and the bishops, extreme union
unction, and the observation of religious festivals and superstitions. Hence sprang the adiaphoristic controversy, as it was called, which divided the church for many years, and obstructed the progress of the reformation. See Form of Concord.

ADIAPHOROUS is a denomination given by Mr. Boyle to a kind of spirit distilled from tarant and some other vegetable bodies, and which is neither acid, vinous, nor unctuous; but in many respects different from any other sort of spirit.

ADIAPNEUSIA, from α, αες, and μιν, I breathe, in Medicine, signifies defective perspiration, from dense pores, &c.

ADIAPTOTOS, a Greek word signifying form, and applied by some medical writers to a remedy for the colic, which is flene-parley, henbane-feed, white-pepper, &c. made into an electuary.

ADIARROLLAE, from α, εις, and ιερ, I flow, signifies a total suppression of all the necessary evacuations.

ADJAZZO. See Adjazzo.

ADICARA, in Ancient Geography, a town of Asia, near the Persian gulf, which Potemian places in long. 79°, and lat. 27°, 30'.

ADIECA, in Botany. See Nettle.

ADIDA, ADDIBA, or ADDIBA, in Ancient Geography, a city of Judea, not far from Jerusalem. Josephus says, (De Bell. Jud. l. iv. c. 9. tom. 2. p. 330.) Ed. Haverc.) that when Vespasian besieged Jerusalem, he established a camp and guards in this place as well as in Jericho. Simon Maccabaeus also encamped in this place to dispute the entrance into the country with Tryphon, who had brutally seized his brother Jonathan, at Potemian. 1 Maccab. xii. 13. ch. xii. 38. Jof. Ant. l. xiii. c. 6. § 14. tom. 1. p. 653. Adida is probably the same with Addius.

ADJECTIVE, in Grammar, a kind of noun joined with a substantive, either expressed or implied, to shew its qualities or accidents.

The word is formed of the Latin adjicere, to add to; as it is designed to be added to a substantive, without which it has no specific signification.

Father Bubbler defines adjectives in a manner somewhat different from other grammarians. — Nouns, according to him, are substantives, when the objects which they represent are considered simply, and in themselves, without any regard to their qualities; on the contrary, they are adjectives, when they express the quality of an object. Thus, when I say, simply, a heart, the word heart is a substantive, because none of its qualities are expressed; but when I say, a generous heart, the word generous is an adjective; because it adds a quality, or attribute, to the heart. Adjectives, then, appear to be nothing else but modificatives.

In effect, the end of an adjective being only to express the quality of an object; if that quality be the object itself whereof we speak, it becomes a substantive: e. g. If I say, this book is good; good here is an adjective; but if I say, good is always to be obeyed, it is evident good is the subject I speak of; and consequently good, there, is the substantive.

On the contrary, it often happens in other languages, and sometimes in our own, that a substantive becomes an adjective: as, for instance, in these words: the king, hero as he is, remembers he is a man, where the word hero, though ordinarily a substantive, is apparently an adjective. From this idea of an adjective, it appears that many of the nouns, which, in the common grammars, are accounted substantives, are really adjectives, and not verba: grammar in this, and a thousand other infinences, depending upon custom.

An adjective, according to the definition of Mr. Harris, (Hermes, p. 156.) has no affertilon, and only denotes such an attribute, as has not its essence either in motion or its privation. Thus in general the attributes of quantity, quality, and relation, such as many and few, great and little, black and white, good and bad, double, triple, quadruple, &c. are all denoted by adjectives. Every adjective may also be considered as capable of being resolved into a substantive, and an expression of connection equivalent to of, e. g. a good man, is a man of goodness: in which case the adjective expresses not only an attribute, but also the connection between the attribute and its substantive; and the particular kind of connection is ascertained by experience. In this view of the subject the adjective appears to have two uses. The first and principal is that of restricting or modifying a general term, as in the infinences above recited. The second is, when the abstrait substantive contained in the adjective is modified by the noun, with which, in the concrete or adjective form, that abstrait substantive is joined. The former may be called the direct, and the latter the inverse, acceptance of adjectives. In the following passage, Livy says, "Regnantum cett Rome ab urbe condita ad liberam annos ducentos quadraginta quattuor;" i. e. monarchs from the building of the city to its deliverance; here the participles, or adjectives, condita and liberam, are used inversely; i.e. the abstrait substantives contained in these words are modified or restricted by the substantives urbe and urbeon, with which they are suffixed to unite. Mr. Harris observes (ubi supra, p. 187) that attributes sometimes assume an affertilion, and appear as verbs: as abeo, or abus sum, tueas or tumidus est, and πανομονος and πανομονος is equal. Of these there are but few, and they may be called verbal adjectives. Participles likewise insensibly pass into adjectives, as bonus or learned, lose their power as participles, and mean a person possessed of an habitual quality. Thus also vir elegans denotes a person who poises the habit of speaking, and not a person now speaking. Substantives may also be converted into adjectives; when we say the party of Pompey, the fylle of Cicero, the philosophy of Socrates, the perfons perform the part of attributes, or stam and characterise their subjects; so that they assume the form of adjectives. And we accordingly say, the Pompeian party, the Ciceronian fyle, and the Socratic philosophy. Even pronominal substantives admit the like mutation. Instead of saying the book of me, of thee, and of him, we say, my book, thy book, and his book; or the country of us, of you, and of them, we fay our country, your country, and their country; which words may be called pronominal adjectives. In English the adjective is not varied on account of gender, number, or fale. Dr. Lowth, indeed, (Intro. to Eng. Grammar, p. 56.) excepts some few pronominal adjectives, which have the positive sile, as:

Teach me to feel another's woe.

Rope, and the adjectives former and latter, which may be considered as pronominal, and repre{enting the nouns, to which they rerer. The only variation which it admits of, is that of the degrees of comparison.

In the Greek and Latin, however, they have the same form with substantive nouns; and are declined, like them, by cases, and subjected to the like distinctions of number and gender. It is obvious, that neither number, nor gender, nor cafes, nor relations, have any thing to do, in a proper fenfe, with mere qualities, such as good or great, soft or hard: and yet bonus, magnus, and tener, have their singular and plural, their masculine and feminine, their genitives and datives, like any of the names of substantives, or perfons.

To account for this circumstance, Dr. Blair (Lectures, vol. i, p. 199.)
ADJ

p. 199.) directs us to consider the genius of those tongues. They avoided, as much as possible, regarding qualities separately, or in the abstract. They made the adjective depend on its substantive, and relapse it in termination, number, and gender, in order that the two might coincide the more intimately, and be joined in the form of expression, as they were in the nature of things. Thus also they favoured that liberty of transposition, which these languages allowed. In the English sentence "Beautiful wife of a brave man," the juxtaposition of the words prevents all ambiguity. But in the Latin, "Forma foris viri uxor," it is only in agreement in gender, number, and case, of the adjective "formae," which is the first word of the sentence with the substantive "uxor," which is the last word that declares the meaning.

The learned Maceflé observes (Gram. Heb. v. i. p. 56.) that in the Hebrew language, all those words are adjectives which are changed from the masculine into the feminine by the addition of the letter א, as בּלָל bonus, בנה, bona, &c. and therefore the Hebrews refer to the class of adjectives many words which we should rank as substantives. There are many distinguishing idioms of the Hebrew language that result from the use and application of the adjective; e.g. the substantive precedes it, as נָבָל נִמְלָל, manus foris; and when the contrary is the case, the verbal substantive is understood, as in Pf. xxxii. 4. Pf. xxxii. 10. except when numeral adjectives occur.

Again, the Hebrews often express their adjectives by substantives, with the prepositions ל, ב, prefixed; as בּלָל תּוֹרָה לִבֶּל תּוֹרָה Pl. xx. 1. כָּל לַעֲבַד כָּל לַעֲבַד Pl. xxxiv. 20. c.ὑπόθεσιας, c.ὑποθεσιας, Thus Hebrews occur in Matt. xxii. 16; Luke iv. 32; x Tim. ii. 3; 2 Pet. ii. 1; Mark v. 1; 1 John v. 9.


Moreover, the Hebrews sometimes express adjectives by substantives without any preposition, or in the language of grammarians, they use the abstractive for the concrete: as בּלָל תּוֹרָה לִבֶּל תּוֹרָה יֵנֶמְלָל יֵנֶm לִבֶּל תּוֹרָה יֵנֶm לִבֶּl. Similar to which are Eph. v. 8; Luke xvi. 15; John xvii. 17; 2 Cor. v. 21. When two substantives occur, one is sometimes taken for an adjective, and sometimes the other, as בּלָל תּוֹרָה לִבֶּל תּוֹרָה יֵנֶm לִבֶּl. Hebrews of this kind are found in 1 Cor. i. 21; Gal. iii. 14; 1 Cor. i. 25; Phil. iv. 5; 2 Pet. ii. 14. Adverbs are sometimes substituted for adjectives, as הָלִבְּל יֵנֶm. Similar expressions occur in Matt. vi. 34; Luke x. 29; 2 Pet. i. 9; and also in the Greek and Roman classics. See Maceflé, ubi sup. p. 256—266.

Adjectives, in Logic, are divided into four kinds; the nominal, the verbal, the numeral, and the pro-nominal. The nominal are those which distinguish certain species by some inherent and permanent quality, which arises either from the nature of the thing, or from its form or situation; such as good, black, round, external, &c. The verbal are those which denote some accidental or adventitious quality, which appears to be the effect of an action which passes, or has passed, in the thing under consideration, such as rampant, domincible, carrying, embelishing, &c. Numerical adjectives are those which rank any subject in numerical order, as first, second, last, &c. Pro-nominal are those which do not concern either species, action, or arrangement, but are merely indications of individuality; these adjectives are either personal, as mine, thine, &c. or they have a vague and indeterminate meaning, such as some, one, many, &c. or at length, they serve the purpose of mere indication, such as this, that, such, &c.

Verbal and nominal adjectives are also called concretes. Some distinguishing adjectives into physical and metaphysical, the former being used to distinguish physical effects: in consequence of the immediate impressions they make upon us; the latter to denote those which are metaphysical and abstracted, in consequence of some operations of our minds with regard to them.

ADIEUS, or ADINEUS, in Ancient Geography, a river which emptied itself into the Euxine Sea, probably near Colchis, in the territory of the Heniochi.

ADIEROUTE, in Geography, the name now given to the ancient Heropolis.

ADIGE, ADIGE, Anciently ATHENIEN, a river of Italy, which rises south of the lake Clare, in the Rhettian Alps, runs south by Trent, and falls by Verona, and falls into the gulf of Venice, north of the mouth of the Po. This river serves the purpose of peace between France and Austria, signed at Luneville, February 9th 1801, for the limit between the flats of his Imperial Majesty, and those of the French republic; and the freedom of its navigation is established, so that neither party shall be allowed to fix any toll upon it, or to have upon it any armed ship of war.

ADIL, a river of Hindustan, which discharges itself into the Hoogly, six miles west of Kilbengar, in the province of Bengal.

ADISING. See BUNDELA and RUEHA.

ADIL, in Zoology, a name given to the Canis AURUS of Linnaeus, and ADIVE of Buffon.

ADIMA, in Botany, a species of SAUVAGEA, with ramose filks.

ADIMAIN, a name given by Leo Africanus and Mar- mor, to a variety of sheep, called by Naturalists the African or Smugal sheep.

ADIMANTUS, in Biography, a disciple of Mani, who probably flourished about the close of the third century, and wrote a book against the law and the prophets, endeavouring to swell the disaggreement of the Old Testament, and that consequently the former could not be of God. This book was confuted by Augustin, who supposed this Manichaeon to be the same with Addas. Tillmount likewise, Lardner, and many others are of the fame opinion; but Cave (Hist. Lit. t. i. p. 145.) supposes them to be different persones. The book of Adimantus was every where confedered by the Manichees as one of their bell books. It was famous in Africa, and was also used by the Manichees in Aia, who ascrib'd it to Addas; but it is not now extant. Lardner's Works, vol. iii. p. 395.

ADIMARI, ALEXANDER, a descendant of the ancient and noble family of Florence, was born in that city A.D. 1579. He devoted himself in early life to the study of the Greek language, and also to poetry, translated Pindar into Italian verse, and wrote original poems. He was honoured by Ferdinand II. duke of Tuscany, and much esteemed by learned men. The troubles that befell him were alleviated by his taile for poetry, which was his occupation and delight. He died in 1649, at the age of 70 years. Gen. Dict.

ADIMARI, RAPHAEL, a native of Rimini, who lived towards the latter end of the 16th century; wrote a litology of his country, which is held in good estimation, though that of Clementine is preferred by the Italians. It was published in 1610 at Brescia in 1610, under the title of "Sito Rimesi."

AD INQUIRENDUM, in Law, a judicial writ, commanding
mending inquiry to be made of any thing touching a case depending in the king's court, for the better execution of justice: as of bailfast or the like. Reg. Judic.

ADINSEIK, in Geography, a town of Asiatic Turkey, three leagues south-east of Artaki.

ADJODIN, a town of Hindostan, in the Subah of Mooltan, 35 miles east of Mooltan, and 68 south of Lahore.

ADJOINING is particularly used for the assoication of a person to another, or appointing him a colleague or adjunct.

ADJOURNMENT, formed of ad, to, and Fr. jour, day, q. d. another day, in Law, the putting off of a court or meeting; and appointing it to be kept at another time or place: in which sense we meet with the phrase adjournment in court, for an appointment of a day when the juries in court intend to sit again. Adjournment of Parliament is a continuance of the session from one day to another, and is done by the authority of each house separatty, every day, and sometimes for a fortnight or month together; and differs from prorogation and dissolution. The adjournment of one house is no adjournment of the other. After an adjournment, all things continue in the same state as at the time of the adjournment, and may be proceeded on without any fresh commencement of a suit, whereas, after a prorogation, such bills as are only begun and not perfected, must be resumed if at all in a subsequent session.

ADIPOCIRE, Gras, matiere graisse, matiere adipo-cerueuse, is a term formed of adipex, fat, and cera, wax, and denotes a substance, the nature and origin of which are explained in the sequel of this article.

The changes which animal matter undergoes in its progress towards total decomposition, have been for many obvious reasons but little attended to: the disgusting circumstances by which they are accompanied, the real danger to health, and the decent reverence for the receptacles of the dead which prevails in all countries, have hitherto opposed almost insuperable obstacles to theinvestigations of science on this most interesting subject; it is therefore a peculiarly fortunate circumstanc when, from motives of police or general convenience, the great progress of the resolution of organised into inorganic matter, with all its various modifications, is submitted to the inspection of chemical philosophy. An opportunity of this kind was offered at Paris in 1786, and 1787, when the old burial ground of the Innocents was laid out for building upon, in consequence of which, the surface fell, and the animal remains contained therein, were removed. This cemetery having been for ages appropriated to the reception of the dead, in one of the most populous districts of Paris, was eminently well calculated to exhibit the various processes of animal decomposition; another favourable circumstance was, that it contained several of those large pits (fosse communes) in which the bodies of the poor are deposited by hundreds. These pits are cavities 30 feet deep, with an area of 20 feet square, in which the shells containing the bodies are closely packed in rows over each other, without any intermediate earth, and with only a flight superficial covering of soil, not more than a foot thick: each pit contained from 1200 to 1500 bodies, and may be considered as a mass of animal matter of the dimensions above-mentioned. M. M. Fourcroy and Thouret were present at the opening of several of these receptacles, and it is from a memoir by the former of these, that the principal part of this article is composed.

The first pit that was examined, had been filled and closed up 15 years before; on opening some of the coffins (for the wood was still quite found, only tinged of a yellow colour) the bodies were found within, shrunk so as to leave a considerable vacant space in the upper part of the coffin, and flattened as if they had been subjected to a strong compression; the linen which covered them adhered firmly, and upon being removed, presented to view only irregular masses of a soft dulicate greyish-white matter, apparently intermediate between fat and wax; these bones were enveloped in this and were found to be brittle.

The bodies thus changed, being but little offensive to the smell, a great number were dug up and minutely examined: in some this alteration had, as yet, only partially taken place, the remains of muscular fibres being still visible, but where the process had been complete, the bones throughout the whole body were found covered with this grey substance, generally soft and dulicate, sometimes dry, but always readily seperating into porous cavernous fragments, without the slightest trace of muscles, membranes, velvets, tendons, or nerves: the ligaments of the articulations had been in like manner changed, the connection between the bones was destroyed, and these last had become so yielding, that the grave-diggers, in order to remove the bodies more conveniently, rolled each upon itself from head to heels, without any difficulty. The whole contents of the abdominal cavity were wanting, and the muscles and integuments converted as above-mentioned, lay flat on the vertebral column; in like manner the heart and other viscera of the thorax were dissolved, nothing being left but a little white grumous matter. The glandular part of the breast in the female corporse frequently afforded this foamy matter of a homogeneous texture, and a pure white colour: the hair appeared to have undergone no alteration; the brain was not wanting in any, it was superficially of a blackish grey, and had experienced the same change as the integuments. According to the testimony of the grave-diggers, to whom the facts just mentioned had been long familiar, this conversion of animal matter is never observed in those bodies that are interred singly, but always takes place in the fosse communis; to effect this change nearly three years are required. The foamy matter of latest formation is soft, very dulicate, light and spungi, and contains much water: in 30 or 40 years it becomes much dryer, more brittle, and assumes the appearance of dense laminae, and where the surrounding earth has been dryer than usual, it is semitransparent, of a granulated texture, brittle, and bears a considerable resemblance to wax.

Animal matter having once passed into this state of decomposition, appears to refit for a long time any further alteration: some of these pits that had been closed above 40 years, were examined, found to be little else than a solid mass of foamy matter, nor is it yet ascertained how long in common circumstances it would continue unchanged, the burial ground of the Innocents being so small in comparison to the population of the district, as to require each pit in 30 or 40 years to be emptied of its contents, in order to receive a new facecition of bodies: it appears, however, that the exterior changes depend in a great measure on the quantity of moisiture draining through the mafs.

From the history of this singular substance, we proceed to an examination of its chemical properties. It was first, however, purified by gently heating in an earthen vessel, till it became of a pally consistence, and then rubbed through a fine hair sieve, by which means the hair, small bones, and remains of the muscular fibre were separated with tolerable exactness. In this state being exposed in an earthen vessel to the naked fire, it readily became soft, but did not liquify without considerable difficulty, rather fying as a piece of soap would do, and diffusing at the same time amoniacal vapours. Four pounds being put into a glass retort, and submitted to flow distillation in a water bath, afforded in the space of three weeks, eight ounces of a clear watery fluid,
fluid, with a fetid odour, turning syrup of violets green, and manifestly containing ammonia in solution; the foapy matter remaining in the retort had acquired a greater consistence, was become less fusible, of a deeper brown colour, and upon cooling, was evidently drier than before, though not admitting of being broken.

Two pounds of purified foamy matter were distilled by a very gradual fand heat; after two hours, the matter was melted, and in ebullition, it soon became covered with a blackish froth, and swelled greatly; during 36 hours nothing came over but water with ammonia in solution; at length, after 40 hours, crystals of carbonated ammonia began to line the adapter; those were soon after dissolved by a red-dish brown oil, which continued to come over till the experiment was stopped. Hence it appears that the component parts of this turbidity are water, ammonia, and a concrete oil. No effusive gas was disengaged during the whole process.

In order to ascertain the action of atmospheric air on this turbidity, several pieces being previously weighed were exposed to a warm and dry air during a whole summer; they were found by this to have become dry and brittle without being leached in their bulk, had acquired a whitier colour, and lost their peculiar odour; their upper surface was become friable, and almost fell into powder under the fingers; on subjection to analysis, it was found not only that the water, but a considerable part of the ammonia, had been evaporated by this long exposure, and the remaining oily matter on melting became semitransparent, brittle, and considerably resembling wax.

Some purified foamy matter was rubbed in a glass mortar with a little water; an immediate mixture took place, and the result was a kind of magna, or soft uniform paste; by a further addition of water an opaque liquor was produced exactly similar to a solution of soap; like this, it formed a strong lather, and by the addition of pump-water, acids, lime-water, or metallic salts, it curdled and threw up to the surface a quantity of white insoluble clots. With nitrate of mercury it gave a greyish-yellow precipitate, and the supernatant liquor became of a permanent red-purple. The aqueous solution being thrown on the filter deposited there almost the whole of the oily matter, and the clear liquor by evaporation yielded a little animal musculature and extract, and a small variable proportion of the phosphates of ammonia and soda. The combination with boiling water is not more permanent than that with cold, the whole of the oil and ammonia separating on the filter. When instead of fresh foamy matter, some which had been exposed during the summer to the action of the air was made use of, the liquor, though of a foamy appearance and feel, was much less so than what was made with the fresh mixture, and upon boiling the mixture a number of brown oily drops rose to the surface, which, on cooling, concreted to a semitransparent matter like wax, perfectly analogous to that obtained from the same by simple melting; hence it appears, that the solubility of the fresh foamy matter depends on the ammonia which it contains, as is also evinced by the perfectly clear solution which the addition of a further quantity of ammonia occasions.

Eight ounces of foamy matter, white and purified, were mixed with an equal weight of powdered quicklime, on the addition of a little water, the mass heated, swelled, and disengaged a very strongly ammoniacal vapour, accompanied by a peculiar putrefcent smell; a sufficiency of water being then added to bring the whole to the state of an emulsion, it was heated to ebullition, much ammoniacal vapour escaping at the same time; the liquor being thrown on a filter, palled perfectly clear and colourless, and appeared to be

only lime-water with a very small quantity of soap in solution; the matter remaining on the filter, being well washed, was beaten up with water, but showed no tendency to unite with it, bubbling after a time in the form of a white mass; this by drying for a few days in the open air, became grey and much reduced in volume: it was then mixed with diluted muriatic acid, which immediately decomposed it; and a number of white clots refer to the surface of the liquor. This last being obtained clear by filtration, yielded crystals of muriat of lime and a slight trace of phosphoric salt: the white clots being washed and dried, and afterwards melted in a water bath, cooled into a dry combustible oil matter, brittle, waxy, crystallizable, and perfectly insoluble in water, to which the name of adipocere has been appropriated. From this series of experiments with lime, it appears that the foamy matter is a true ammonical soap, with a bale of adipocere to which lime has a stronger affinity than ammonia, but which last composition is again in its turn decomposed by all the acids, leaving the adipocere in a state of purity. Pot-ash and soda produce effects perfectly analogous to those of lime.

The action of acids on this foamy matter is to decompose it, by uniting with the ammonia; the concentrated mineral acids, as the nitric and sulphuric, also deepen the colour of the adipocere, by the evolution of part of its carbonaceous bale.

Pure alcohol at the ordinary atmospheric temperature has no action on the foamy matter, but when boiling, it will with ease dissolve one fourth of its weight, of which all the ammoniacal soap will be deposited by cooling, and that portion of adipocere which is uncombined with ammonia, will be held in permanent solution. Hence alcohol is perhaps the best agent that can be used in the decomposition of the foamy matter; the phosphoric salts contained in it are not soluble in alcohol; the ammoniacal soap is wholly deposited by boiling, and the uncombined adipocere may be obtained afterwards by evaporating off the alcohol.

The most effectual way of procuring perfectly pure adipocere, is to mix well the foamy matter with twelve times its weight of warm water, and to decompose it by adding a slight excess of acetic or muriatic acid. This concrete animal oil thus prepared, as long as it holds much water between its particles, is of a pure white; by drying it acquires a brownish grey colour, which neither exposure to the air, nor the oxymuriatic acid will remove; while it retains water it is soft to the touch, and becomes brittle like wax by the warmth of the hand: when well dried and deprived of water, it assumes by flow congelation, a lamellar and crystaline texture, but when cooked quickly, has a compact granular appearance; in the light of these tlates, it greatly resembles spermaceti, yet differs from it in the following particulars. It requires a less heat for its fusion by few degrees of Fahrenheit; it is soluble in boiling alcohol in the proportion of one ounce to a half, to one ounce of the fluid, whereas the same quantity of alcohol at the same temperature will scarcely take up more than 30 grains of spermaceti; it separates also in cooling from this menstruum, in a much less decided crystaline form than spermaceti does; it unites eagerly with liquid ammonia in the cold, which spermaceti does not in the smallest degree.

To the foregoing experiments of Toussory, a few facts have since been added by Dr. Gibbes. The receptacle at Oxford for those bodies which have been used by the anatomical professor there for his demonstrations, is a hole dug in the ground to the depth of thirteen or fourteen feet, and a little stream is turned through it in order to remove all offensive smell: the flesh contained in this was found, on examination,
examination, to be quite white, and for the most part changed into the foamy matter above mentioned. From this hint, pieces of lean beef were inclosed in a perforated box, and placed in running water, and at the end of a month were found converted into a mass of fatty matters; this change was observed to take place much sooner and more completely in running than in stagnant water; in order to get rid of the fatty smell, nitrous acid was had recourse to, which immediately had the desired effect; a waxy film was perceived, and by melting the matter it was obtained nearly pure; the yellow colour which had been given to it by the nitrous acid, was wholly discharged by the oxyymuriatic acid. A similar conversion of muscular fibre takes place by maceration in very dilut ed nitrous acid. Dr. Gibbes has not mentioned whether the fatty matter produced by running water is pure adipocere or ammoniacal soap; it appears probable, however, that it is in the former state; where nitrous acid is the menstruum employed, it is obviously impossible that the adipocere should be combined with an alkali. Annales de Chimie, vol. iii. 180. v. 183. vii. 146. vili. 17. Philos. Trans. for 1794. (vol. lxxiv. p. 464.)

ADIPOSUS, fat or fatty, is a word chiefly used in Anatomy, as an epithet of certain cells, ducts, membranes, and vesicles; e. g. Membrana and vasa adipofa, Cellula adipofa, Duc tus adipofus, &c.

ADIPPE, in Entomology, a species of papilio, with dentated yellow wings, spotted with black, and underneath marked with 23 silver spots. This insect is found in Europe, and is called by some writers Conippe.

ADIPSIA, formed of a priv. and 3° of thirst, in Nephology, a genus of disease, which Dr. Cullen refers to the second order, called Dysfocesis, and the fourth class denominated locales. This he reckons to be always symptomatic of some dissenter affecting the fenocmum commune.

ADIPSON, a name given by Hippocrates to oxymel; who says also, that the pitifons, by its glutinousness, prevents or cures thirst. Medicines administered for allaying thirst are called by this name. This property led the Greeks to distinguish the glycyrrhiza glabra of Linnaeus, or liquorice, by this appellation.

ADIPSOS, signifies the Egyptian palm-tree, liquorice, and a pill or cataputum, composed of Atclepiades, and mentioned by Galen.

ADIRATUS, a price or value set upon things stolen or lost, as a recom pense to the owner.

ADIRIS, or Dyris, in Ancient Geography, a name given to the mountains of Atlas by the Indigenes, or first inhabitants. Bochart affirms (Geog. Sac. i. ii. c. 13. Oper. tom. i. p. 89.) that Atlas was called Duris and Dyris, by the Phoenicians; and this name might probably be derived from ἄδιρ, which signifies great or mighty.

ADISAGA, a town of India, placed by Ptolemy in long. 15° 30' and lat. 23°. 30'.

ADISALEM, a town of Gojam in Abyssinia, between the Nile and the lake Dambca. E. long. 34° 50'. N. lat. 10° 30'.

ADISAMUM, a town of the island of Taprobana.

ADISATHRA, a town of India, on this side of the Ganges, which Ptolemy places in long. 128° 30'; and lat. 24° 30'.

The Adiathri, who inhabited the surrounding country, had for their metropolis Sagida.

ADISATHRUS Moni, a mountain of India, near the gulf of Bengal, which Ptolemy called the Gangetic gulf: long. 132°, lat. 23°.

ADIT, ADITUS, formed from adire, to go to, in a general sense, denotes the approach to, or entrance of any thing: in which sense we meet with adit of a house, adit of a theatre, of a circus, &c.

Adit of a mine, the hole or aperture, whereby it is entered and dug, and by which the water and ores are carried away.

Adit of a mine, is nearly the same with caniceus, or drjμ, and is distinguished from airshaft. Phil. Trans. N° 69.

The adit is usually made on the side of a hill, towards the bottom thereof, about 4, 5, or 6 feet high, and 8 wide, in form of an arch; sometimes cut in the rock, and sometimes supported with timber, so conducted, as that the sole or bottom of the adit may answer to the bottom of the shaft, only somewhat lower, that the water may have a sufficient current to pass away without the use of the pump.

Dumps and the impurity of the air are the great impediments against driving adits above 20 or 30 fathoms, by reason of the necessity; in this case, of letting down of airshafts from the day to meet the adit, which are very often expensive, both on account of the deep depth of mines; and the hardness of the mineral strata, to be cut through.

The bell remedy against this is that practised in the coal mines near Liege, where they work their adits without airshafts: the manner of which is described by Sir Robert Moray. Vide Phil. Trans. N° 5.

Adit of a mine, is sometimes used for the airshaft itself, being a hole driven perpendicularly from the surface of the earth into some part of a mine, to give entrance to the air. In this sense we sometimes find it improperly written adit. Phil. Trans. N° 290.

To draw off the standing water in winter, in deep mines, they drive up an adit, or airshaft, upon which the air disengages itself from the water, when it begins to run with such violence, as produces a noise equal to the bursting of a cannon, dashes every thing in the way against the sides of the mine, and loosens the very rocks at a distance. Ibid. N° 26. See Mining.

Adit in ships, in Antiquity, was a space in the upper part, where the ship was wide, at which people entered, anciently called oare.

Adites of a theatre, aditus theatrori, in Antiquity, were doors on the flairs, whereby persons entered from the outer porticoes, and descended into the seats.

ADITES, or the tribe of Ad, in Ancient History, a very powerful tribe of the ancient Abians, are said to have been the descendants of Ad, the fon of Aw, or Us (Gen. x. 22, 23), the fon of Aram, the fon of Shem, the fon of Noah, and, after the confusion of tongues, to have settled in Al A had, or the wending lands, in the province of Hadramaut, where they greatly multiplied. In process of time, they abandoned the worship of the true God, and fell into idolatry; chiefly worshipping four deities, viz. Saka, Hasha, Razaika, and Salema; the first of whom, as they imagined, supplied them with rain, the second preferred them from all dangers abroad, the third provided food for their sustenance, and the fourth restored them to health when afflicted with sicknels, as their several names import. God, it is said, commissioned the prophet Hud, or Heber, to attempt their reformation; but they were obstinate and irreclaimable, and were therefore destroyed, a few of them excepted, by a suffocating wind. Those who escaped retired with Hud to another place. Before they were thus severely punished, they were visited with a drought of four years, by which their cattle perished, and they themselves were reduced to great diffi. They are often mentioned in
in the Koran, and some commentators on this work pretend, that they were of prodigious stature, the largest being 100 cubits high, and the leaf 60; for which they refer to the testimony of the Koran. Sale's Prelim. Disc. p. 6. Koran, chap. 7. p. 123.

ADITHA; or ADITHAIH, in Ancient Geography, a city belonging to the tribe of Judah. Joshua, xvi. 56. Eusebius mentions two cities named Adita, one towards Gaza, and another towards Lydda, east of this city.

ADJUDICATING, in Law, the act of passing a determinate sentence in behalf of a person.

ADJUDICATION, the act of adjudging the property of a thing to a person by a legal sentence, decree, or judgment.

ADJUDICATION is more particularly used for the addition, or conferring a thing fold by acquisition, or the like, to the highest bidder.

ADJUDICATION, in the Scots Law, the name of an action by which a creditor attaches the heritable estate of his debtor, or his debtor's heir, in order to appropriate it to himself, either in payment or in security of his debt; or that action by which the holder of an heritable right, labouring under any defect in point of form, may supply that defect. Adjudications were substituted by act 1672. c. 19, in the place of appurposing, and they are carried on by way of action before the Court of Seffion. By that statute, the debtor must deliver to the creditor a valid right of the land to be adjudged, being such as are equivalent to the principal and interest of the debt, and a fifth part more in consideration of the creditor's taking land for his money; renounce the possession in his favour, and ratify the decree of adjudication. This is called a special adjudication: and the time within which the debtor may redeem is declared to be five years; but if the debtor does not produce a sufficient right to the land, or is not willing to renounce the possession and ratify the decree, it is lawful for the creditor to adjudge all right belonging to the debtor in the same manner as he could, by the former laws, have apprised it. In this general adjudication, as it is called, the creditor must limit his claim to the principal sum, interest and penalty, without demanding a fifth part more. Abbreviations are ordained to be made of all adjudications, which must be recorded within 60 days after the date of the decree. There are two kinds of adjudications, viz. those on a decree cognitionis causa, otherwise called contra hereditatem jacemem, and adjudications in implement. A new fort of adjudications has been lately introduced into the law of Scotland, by 23 Geo. III. for rendering the payment of the creditors of insolvent debtors more equal and expeditious.

ADIVE, in Zoology, an animal of the Jackal kind, the canis aureus of Linnaeus, mentioned by Buffon, something resembling a small fox. It is less than the common jackal, and is sometimes tamed, and kept in a domestic state. In the Arabic language, the name Adive signifies a wolf; and its figure, hair, and voracity are analogous to the name; but it is smaller than the fox, and very stupid. It yelps like this animal; and when one cries, the rest reply. It roams about in the night in search of food, and is naturally disposed to conceal itself in the day. The adives form large packs, enter hovels and churches, where they devour every thing they can find, and when they have been once accustomed to eat human bodies, they never fail to frequent church-yards in search of putrid carcasses, to dig into graves, to follow armies, and to attend the caravans in those eastern countries where they abound. The adives may be considered as the ravens among quadrupeds.

ADJUNCT, ADJUNCTUM, in Philosophy, something joined or superadded to a being from without; or, an accession to a thing, not essentially belonging to it, but only accidental to it.

There are two kinds of adjuncts: the one a substance (e.g. spirit or body) accidentally superadded to another, as its subject.—Such is water in a sponge, or vessel, and such is the soul in the body. The second an attribute or mode, accidentally likewise superadded to a substance, whether body or spirit. Such is figure in a body, knowledge in the mind, &c.

In ethics, they usually reckon seven adjuncts, popularly called circumstances; quis, quid, ubi, quibus auxilis, cur, quomodo, quando.

ADJUNCT, in Music, a word that is used to express the connection or relation between the principal mode, and the modes of its two-fifths, which, from the intervals that confluence the relation between them and it, are called its adjuncts.

ADJUNCTS, in Rhetoric and Grammar, are certain words or things added to others; to amplify the discourse, or augment its force.

Such are adjectives, attributes, and epithets, which are added to substantives, subject, &c. to express their nature, qualities, accidents, &c.

Arguments drawn from adjuncts, are supplements or enforcements of the proof arising from the circumstances of the fact.

ADJUNCT is also used in civil concerns, for a colleague, or fellow-officer, it is added to another, to assist him in his ministrations.

ADJUNCT, or ADJOINTS of the gods, in Mythology, among the Romans, were a kind of inferior deities, added as auxiliaries to the principal ones, to enfeal them in their function. Thus, to Mars was adjoined Bellona and Nemesis; to Neptune, Salacia; to Vulcan, the Cabiri; to the Good Genius, the Lares; to the Evil, the Lemures, &c.

ADJUNCTS, or ADJOINTS, in the Royal Academy of Sciences at Paris, denote a class of members attached to the pursuits of particular sciences. See Academy.

ADJUNCTION, the act of joining, or adding, of one thing to another. There are various species of adjunction; viz. by adhesion, apposition, adhesion, acculation, inculation, imposition, offension, &c.

AD JURA REGIS, is a writ that lies for the king's clerk, against him who endeavoured to eject him, to the prejudice of the king's title in right of his crown.

ADJURATION, a part of exorcism, wherein the devil is commanded, in the name of God, to depart out of the body of the possessed, or to declare something.

ADJUTAGE. See Adjutage.

ADJUTANT, formed of adjutare, to assist, in the Military Art, an officer in the army, whose business is to assist the major; otherwise called ad-major.

In the cavalry, each regiment has an adjutant, and in the infantry, each battalion, who receives the orders every night from the brigade-major, which, after he has carried to the colonel, he delivers out to the serjeants. When detachments are to be made, he gives the number each company must furnish, and affings the hour and place of rendezvous. He also places the guards, receives and distributes ammunition to the companies; and by the major's orders regulates the price of bread, beer, &c. See Adjutant-General.

ADJUTANT is sometimes also used by the French for the Aid of Camp.

ADJUTANTS-GENERAL, among the Jefuits, a select number of fathers residing with the general of the order, each of whom had a province, or country, under his care, as
ADL

France, England, &c. Their business was to inform the father-general of the occurrences of state in such counties; to which end, each of them had their correspondents, delegated emissaries, visitors, regents, provincials, &c. See Jesuits.

ADJUTOR, among the Romans, was an adjutant or assistant; and under this appellation they had many subordinate officers, who acted in the absence of their superiors, or by way of aiding them in the execution of their respective offices.

ADJUTORIUM, from adjutures, to help, in Anatomy, the humerus, or shoulder-bone.

Some authors use this word for a medicine intended only as auxiliary, or subordinated to another of great efficacy; in particular, after a due use of internals, for an external remedy applied to a part affected, to assist in, and complete the cure.

ADJUTRIX, prime legio, an appellation applied to a legion which often occurs in the Roman laws.

ADJUVANTIUM, formed of adjuto, I help, in Medicine. See Juvantia.

ADLE' Egg, that which is not fecundified by the cock's tread.

Adle egg is the same with that which is otherwise called a subventaneous one.

Adle eggs, after incubation, are found to contain a shapely, globule, ash-coloured body, not unlike a mole. Phil. Trans. No. 87.

ADLECTI, among the Romans, signified associates, or rather selected, and was applied to persons of various descriptions amongst the common soldiers, officers of state, and senators; there were gods of this denomination, who were deified men, and called by the Romans "di minorum gentium."

ADLEGATION, in the Public Law of the German empire, a right claimed by the states of the empire of adjoining pleni-potentiaries, in public treaties and negotiations, to those of the emperor, for the tranfacting of matters which relate to the empire in general.

In which sense adlegation differs from legation, which is the right of sending ambassadors on a person's own account.

Several princes and states of the empire enjoy the right of legation, who have not that of adlegation, and vice versa. The bishops, for instance, have the right of adlegation in the treaties which concern the common interest, but no right of legation for their own private affairs. The like had the duke of Mantua.

The emperor allows the princes of Germany the privilege of legation, but disputes that of adlegation. They challenge it as belonging to them jure regni, which they enjoy in common with the emperor himself. Ludwig has a difficult on the subject, wherein the controversy is treated at large.

ADLEN'TARE barham, in Antiquity, a phrase which denoted the care that was taken every day to comb the beard, and to render it soft and flexible.

ADLERFELDT, Gustavus, in Biography, a Swedish officer and historian, was born near Stockholm, studied at Upfal, where he was distinguished by his application and improvement, and then made the tour of Europe. On his return, Charles XII. appointed him a gentleman of his chamber. Having accompanied this monarch in his military course, and witnessed both his victories and defeats, he was qualified to compile his history, which terminates with the day of his death, at the battle of Pultawa, in 1709, and which was translated into French by his son, and printed in four volumes 12mo. at Amsterdam, in 1740.

ADLESBERG, in Geography, a well built market-town in the inner Carniola, in Austria, situate at the foot of a high rocky mountain, near the river Alben, on which stands a citadel, under which is a grotto of very considerable extent and capacity. Many curious figures of stones, natural stone theatres, stone bridges, &c. are to be seen in it; and near the entrance of the cavern, the river Pois, which, at about a mile's distance from it, issues out of a mountain, runs into an aperture in the rock, and then glides off under the cavern.

Adlesberg is called in Latin Posena. It is four leagues call-north-call from Pitec.

ADLOCUTIO, Adlocutio, in Antiquity, is chiefly underblood of speeches made by Roman generals to their armies, to encourage them before a battle. We frequently find these adlocations expressed on medals, by the abbreviation ADLOCUT. COH.

The general is sometimes represented as placed on a tribunal; often on a bank or mound of turf, with the cohorts ranged orderly round him, in manipuli and turma. The usual formula in adlocations was, foris effet ac fidus. Petifc. Lex. Ant. tom. i. p. 27. Walk. on Coin. p. i. c. 10.

ADLWANG, in Geography, a town in the archduchy of Austria, three leagues south-west of Steyr.

ADLZREITER, John, in Biography, chancellor of Bavaria, an historian and lawyer, flourished in the 17th century. His annals of Bavaria, written in Latin, comprehended the history of the country from its beginning to the year 1652, compiled from authentic sources. This work first appeared in 1652, and was reprinted at Leipfie in 1716, by Leibnitz, in folio.

ADMAH, or ADAMA, in Scripture Geography, one of the cities involved in the destruction of Sodom and Gomorrah. It was situated between Zoehim and Gomorrah. Gen. x. 10. xiv. 2—8. Deut. xxix. 23. Hofen, xi. 8.


In which sense, admanuenses amount to the same as the laymen, and flan to priests, who were forbidden to swear on the book, their word being to be reputed as their oath: whence they were also denominated fide digni.

ADMEASUREMENT, Admensuration, in Law, a writ which lies for the bringing thos e to reason, or mediocrity, who usurp more of any thing than their share. This writ lies in two cases; termed Admeasurement of dowry, Admensuration doth, where the widow of the deceased holds more from the heir, or his guardian, on account of her dowry, than of right belongs to her. And Admeasurement of palfure, Admensuration palfure: this lies between those who have common of palfures appendent to their frehold, or common by vicinage, in case any of them forcharge the common with more cattle than they ought.

This is one of those writs that are called vicinities, being directed to the sherriff (vice-comiti), and not to be returned to any superior court, till finally executed by him. It recites a complaint, that the defendant hath forcharged the common, and therefore commands the sherriff to admonish and appertain it, that the defendant may not have more than belongs to him, and that the plaintiff may have his rightful share. Upon this suit, all the commoners shall be admonished, those who have not, as well as those who have forcharged the common; the plaintiff as well as the defendant. The execution of this writ must be by a jury of 12 men, who were upon oath to accertain, under the superintendence of the
the sheriff, what and how many cattle each commoner is entitled to feed; and the rule for this admistration is generally understood to be, that the commoner shall not turn more cattle upon the common than are sufficient to manure and flock the land to which his right of common is annexed. If, after the admistration has ascertained the right, the same defendant furnishes the common again, the plaintiff may have a writ of sequestration. Blackitt. Com. vol. iii. p. 238. Svo.

ADMETE, one of the nymphs called Oceanides.

ADMINICULE, or ADMINICULE, ADMINICULUM, a term used in some ancient statutes, for aid, help, or support. Stat. 1 Edw. IV. cap. 1.

In Scots law, this term signifies any writing or deed referred to by a party, in an action of law, for proving his allegations.

ADMINICULATOR, in Ech. Judicial Writers, denotes an ancient officer of the church, whose business was to defend the cause of widows, orphans, or others delitute of help. The admistrator is the name with what otherwise called Advocat of the poor. Du-Cange.

ADMINICULES, among Antiquaries, are applied to the attributes or ornaments wherewith Juno and some other figures are represented on medals.

ADMINICULUM, in the French Jurisprudence, signifies the opening of a proof; an imperfect proof; or a circumstance of conjecture, tending to form or fortify a proof.

ADMINISTRATION imports the government or direction of affairs; and particularly the exercice of distributive justice.

The two critions of a good administration in England, according to Tranchard, are, the keeping the nation out of foreign broils; and paying off the public debts; the latter of which depends on the former.

Administration, in the English Law, signifies the act or office of an administrator, in managing and disposing of a man's goods, or estate, that died intestate, or without any will; with an intent to give an account thereof. In this case, instrumets, or powers, called letters of administration, are taken out in the prerogative court.

These letters must be granted by the ordinary in pursuance of the statutes 31 Edw. III. c. 11. and 21 Hen. VIII. c. 5. 1. to the husband, or his representatives, of the wife's goods and chattels; 2. to the wife, of the husband's goods and chattels; 3. if there be no husband or wife, to the children, sons or daughters; 4. if there be no children alive, to the father or mother; 5. then to a brother or sister of the whole blood, or of the half blood (who, for this purpose, are of equal degree with the whole blood); 6. and if there be none fuch, to the next of kin, as grandfather, uncle, nephew or cousin, and the females of each class respectively; but of persons in equal degree, the ordinary may take which he pleases, and the nearness of degree shall be thus reckoned according to the computation of the civilians, and not of the canonists; 7. then, if none of the kindred take out administration, to a creditor of the deceased; 8. if the execution or dics intestate, to the residuary legatee, in exclusion of the next of kin; 9. and for want of all these, to any other person, at the discretion of the ordinary; or the ordinary may grant to a stranger letters ad colligendum bona de jure, to gather up the goods of the deceased; or may take them into his own hands to pay the deceased's debts, in such order as an executor or administrator ought to pay them. But it is said he or the stranger, who hath letters ad colligendum, cannot fell them, without making themselves executors of their own wrong, and action lies only against the ordinary, &c. Wood's Ent. 353.

By Stat. 21 Hen. VIII. widows, and next of kin, are to be appointed administrators, and a mother is to have administration of goods of a child, before a brother or sister, &c. But an administration may be granted to the father before the widow; and a residuary legatee ought to be preferred before the widow, in an administration cum resolven anno anno. 3 Salk. 21.

On granting administration, bonds with securities are to be taken for the administrator, to make and exhibit an inventory of the goods of the deceased, to render a full account thereof, and to make a distributio of the surpluse after the debts paid, according to law, &c. Stat. 22 and 23 Car. II. cap. 10. See Administrator, Executor, Intestate, Kindred.

Administration is sometimes also used for the direction of the affairs of a minor, a pupil, a lunatic, or the like.

Administration is also used in respect of ecclesiastical functions. — The parson has the administration of the sacra-ments to his parish. — Administration of the eucharist is prohibited to persons excommunicate.

In beneficary matters they distinguish two kinds of administration: temporal, which relates to the temporalities of a benefice, diocefe, &c. and spiritual, to which belong the power of excommunicating, &c.

Administration, in Anatomy, is used for the manner of dissecting the parts of the body, particularly the Muscles. In which sense, administration is synonymous with excisio, excrise, &c.

Anatomical administrations are not to be learned by oral precepts but require ocular inspection. — Galen, Harvey, and others, have described such under the title of the anatomical administrations.

Administration, in Commerce, is also used for a Spanish staple at Callao in Peru, a small town on the coasts of the South Sea, which is the port of Lima; where all ships, allowed to trade on the coast, are obliged to unload their European goods, and pay certain duties: i. e. 15 per cent. of the price for which they are sold, if the cargo be entire, and if otherwise 16 per cent. besides which, they pay three per 1000 duty, for consulsship, and some other small royal rights and claims.

ADMINISTRATOR, in Law, he to whom the ordinary commits the administration of the goods of a person deceased, in default of an executor.

An action lies for or against an administrator, as for or against an executor; and he shall be accountable to the value of the goods of the deceased, and no further.—unless there be waite, or other abuse chargeable on him. If the administrator die, his executors are not administrators; but the court is to grant a new administration.—If a stranger, who is neither administrator, nor executor, take the goods of the deceased, and administer, he shall be charged, and fixed as an executor, not as an administrator.

The origin of administrators is derived from the civil law. By the old law, the king was intituted to seize upon the goods of an intestate, as the pars pro patria and general trustee of the kingdom. This prerogative the king continued to exercise for some time, by his own ministers of justice, probably in the county court; and it was granted as a franchise to many lords of manors, and others, who have to this day a precriptive right to grant administration to their intellec-
prerogative; and the goods of the intestates were given to the
ordinary by the crown, who might seize and keep them
without waiting, and also give, alienate, or sell them at his
will, and dispose of the money in his or her.

The goods of the intestate being thus vested in the ordinary upon
solemn and notoriety, the revived estates were not ac-
countable to any, but to God and themselves, for their con-
duct. The ordinary, however, neglected to discharge his
trust; and the abuse was carried to such a length of impiety
that Innocent IV. in 1252, lays it down for established
canon law, that "in Britannia tertiae boraorum decessit
ab intestato in opus ecclesiae et pauperum dispensanda go."
The pope therefore clergy took to themselves, under the
ame of the church and poor, the whole residue of the estate of
the deceased, after the parta rationables, or two-thirds, of
the wife and children were deducted, without paying his
lawful debts or other charges thereon. For this reason it
was enacted, as the first check on the extortion power of
ordinaries by the flat. of Wilm. 2. 13 Edw. I. c. 19.
that the ordinary shall be bound to pay the debts of the in-
testate so far as his goods will extend. And in order to
prevent the ordinaries from keeping any longer the admin-
istration in their own hands, the statute 31 Edw. III. c. 11.
provides that, in case of intestacy, the ordinary shall de-
pone the nearest and most lawful friends of the deceased to
administer his goods; which administrators are put upon the
same footing with regard to suits and to accounting, as execu-
tors appointed by will. This is the original of administrators,
as they at present stand, who are only the officers of the
ordinary, appointed by him in pursuance of this statute.
The statute 21 Hen VIII. c. 5. enlarges a little more the
power of the ecclesiastical judge, and permits him to grant
administration either to the widow, or the next of kin, or
to both of them, at his own discretion; where two or
more persons are in the same degree of kinred, gives the
ordinary his election to accept whichever he pleases.

There are divers forts of administrators.

Administrator duramente mine ore acta, is where an infant is
entitled to administration of the goods of an intestate; in
which case administration is granted to another, until he is
the age of twenty-one years. Though where the infant is
made executor, such administration, during his minority,
causes at his coming of the age of seventeen, 5 Rep. 29.
6 Rep. 27.

Administrator cum testamento annexo, is one to whom admin-
istration, with the will annexed, is granted upon an execu-
tor's refusal to prove the testament, or upon his dying be-
fore the probate. 1 Inst. 113.

Administrator de bonis non, &c. is one to whom adminis-
tration is granted of the goods of a tetailor remaining un-
administered, by reason of his executor's dying intestate.
This administrator is the only legal representative of the
deceased in matters of personal property. But he may, as
well as an original administrator, have only a limited or spe-
cial administration committed to his care, viz. of certain
species, such as a term of years, or the like; the rest being committed to others. 1 Roll. Abr. 958. 2 Roll.
Atr. 957. There is also

Administrator pendente lite, and duramente abfinitia extra
reminiscitu.

If a woman have goods thus committed to her charge, or
administration, she is called administratrix; and is account-
able, &c. in like manner as an administrator.

Administrator, in Scott Law, a person legally im-
powered to act for another, whom the law presumes inca-
cpable of acting for himself. Thus tutors or curators are
sometimes styled administrators in law, to pupils, minors, or
futuous persons. But more generally the term is used to
imply that power which is conferred by the law upon a
father, over the persons and estates of his children during
their minority.

Administrator is also used for the advocate of a
church.

Administrator is also used for a person appointed to
receive, manage, and distribute the revenues of an hospital,
or religious house.

Administrator is also used for a prince who enjoys the
revenue of a secularised bishopric.

Yet this title does not hold universally: the king of Eng-
land, as elector of Brunswick-Luneburg, for instance, is
not called administrator, but duke of Bremen and Verden;
and the king of Prussia is not administrator, but duke of
Magdeburg, and prince of Hanover.

Administrator is also used for the regent or protector
of a kingdom, during the minority of its proper prince,
or even a vacancy of the throne.

The pope pretends to the administration of the empire
during the vacancy, by cenfeur, or suspension.

Administrator is sometimes used for the president of a
province.

ADMINISTRATRIX. See Administrator.

ADMIRAL, a great officer who commands the naval
forces of a kingdom or state, and takes cognizance by him-
self, or officers appointed by him, of all maritime causes.

Authors are divided about the origin and denomination of
this important officer, whom we find established, with some
variation, in most kingdoms that border on the sea. Spe-
man conceives, that the name and dignity were introduced
among us from the Saracens, by means of the Crusades;
and it is alluded, that there are no influences of admirals
in this part of Europe before the year 1254, or 1256, when
Philip of France, who had attended St. Lewis in the wars
against the Saracens, created an admiral. The title of this
officer once occurs in the history of France, in the year
535. And. Com. vol. i. p. 29. Du Cange affirms us,
that the Sicilians were the first, and the Genoese the next
after them, who gave the denomination admiral to the com-
manders of their naval armaments; and that they took it
from the Saracen, or Arabic amir, or emir, a general name
for any commanding officer.—Some say, that the first
admiral mentioned in English history was in the reign of
Edward I. in 1297; and that the first title of admiral of
England conferred upon a subject, was given by patent of
Rich. II. to the earl of Arundel and Surrey in 1387.

Spelman, however, is of opinion, that the title of admiral
was first used in the reign of Henry III. because it does not
occur in the laws of Oleron, enacted in 1266, nor is
mentioned by Bracton, who wrote about that time: and in
a charter, 8 Henry III. which granted the office to
Richard de Lacy, the title is not used; but in the 56th year
of the same reign, the historians used the appellation ad-
imiral, and it is found also in charters.

Three or four admirals were formerly appointed in the
English seas; these held their office duramente benth placitu,
and had particular limits from the mouth of the Thames,
to the north, south, or west, subject to their jurisdiction.
We had also admirals of the Cinque Ports as early as the
reign of Edward III. when William Latimer was called
Admiralis Anglie. But the title of Admiral was not frequent till the reign of Henry IV. when
the title was given to the king's brother; and after this
period it was granted in all commissions to succeeding admiral's.

The
ADM

The title of **locum tenens regis super mare**, the king’s Lieutenant-general of the sea, m-mintioned in the reign of Richard II., was superior to that of **admiral** of England. Before the appointment of **admiral** was introduced, the title of **cygus maris** was in use.

**Admiral of England**, the lord high, in some ancient records called *capitaneus maritimus*, is judge, or president, of the court of admiralty.

He takes cognizance, by himself, his lieutenant, or deputy, &c. in his court, of all crimes committed on the sea, or the coasts thereof; and all the civil and marine transactions relating thereto; as also of what is done in all great ships, riding in any great rivers, beneath the bridges thereof next the sea.

Anciently, the admiral had also jurisdiction in all causes of merchants and mariners; not only on the sea, but in all foreign parts.—To this great officer also belongs the government of the navy: by him all vice-admirals, rear-admirals, and sea-captains are commissioned; as well as all deputies for particular consuls, and coroners for viewing dead bodies found on the sea-coasts, or on the sea; and he appoints the judges for his court of admiralty, and courts martial for the trial of offences against the articles of war, and may imprison, release, &c.; every commander, officer, and soldier of ships of war shall observe the commands of the admiral, &c. on pain of death, or other punishment. Between high and low-water mark, the common law and admiralty bear jurisdiction by turns; one upon the water, and the other upon the land.

He hath also power not only over the seamen serving in his ships of war, but over other seamen, so that he may arrest them for the service of the state; and if any of them run away without leave, he may certify it to the sheriffs, mayors, bailiffs, &c. who shall cause them to be apprehended and imprisoned. The admiral, of right, had ancienaly a tenth part of all prize goods; but this is taken away by flat. 13 Geo. II. c. 4. See Prize. This statute also enables the admiralty to grant **Letters of Marque**.—

We have had no high admiral for some years; the office being put in commision, or under the administration of the lords commissioners of the admiralty, who, by W. and M. flat. II. c. 2. are declared to have the same authority, jurisdiction, and power, as the lord high admirall.

**Admiral** of Scotland, the lord high, one of the great officers of the crown, and supreme judge in all maritime cases within that part of Britain.

**Admiral** is also used for the commander in chief of a single fleet, or **squadron**; and is distinguished by a flag displayed at his main-top-mast-head.

Thus, we say, the admiral of the red; the admiral of the white; and admiral of the blue. See **Navy** and **Squadron**.

The term **admiral** is also applied to all flag-officers; in which sense it includes **vice admirals** and rear-admirals.

**Admiral, Rear**, is the admiral of the third, and last squadron of the royal fleet, and carries his flag at the mizen-top-mast-head.

**Admiral, Vice**, is one of the three principal officers of the royal navy; who commands the second squadron, and has his flag set up at the fore-top-mast-head.

**Admiral, Vice**, is also an officer appointed by the lord high admiral, in divers parts of the kingdom, with judges and marshals subordinate to him; for the exercising of jurisdiction in maritime affairs, within his respective limits. From their decisions and sentences, appeal lies to the court of admiralty in London.

There are also admirals of the galleys.

Monstrelet makes mention of an **admiral** of the archers, or crois-bow-men. See Alfred.
and 124° 15' W. long. On each point of the harbour, called by Mr. Vancouver Penn's cove, was a deserted village, in which were found several fpulchres in the form of cerny-boxes, containing small skeletons, and small bones, which were supposed to be intended by the inhabitants for pointing their arrows, spears, and other weapons. The surrounding country for several miles prefented a delightful prospect of fpacious meadows, adorned with clumps of trees, of which the oak, in 6 feet from to fix feet in circumference, was the principal. The meadows were well stocked with deer. The foil covered chiefly of a rich black vegetable mould, lying on a fandy or clayey substratum; the grafs grew to the height of about three feet, and the ferns were nearly twice as high. The natural productions of the country were luxuriant; and it was not ill supplied with streams of water. The number of its inhabitants were estimated at about 600. Here, on June 4th, 1792, Mr. Vancouver took possession of the coast from that part of New Albion, which lies in N. lat. 30° 20', and W. long. 124° 34' to the entrance of this inlet of the sea, together with the coaft, islands, &c. This interior sea was called the Gulf of Georgia; and the continent binding the faiul gulf, and extending S. to N. lat. 45°, was called New Georgia, in honour of his present Majesty. This branch of Admiralty inlet obtained the name of Puffion Sound; its weftern arm was denominated Port Gardner, out of respect to Sir Alan Gardner, and its smaller or easter rept was called Port Sufan. Vancouver's Voyage, vol. i. p. 287, &c.

Admiralty Island, an island to be called by Mr. Vancouver, settle within George the Third's archipelpgo, on the north-west coaft of new Norfolk in America, and between N. lat. 57° and 58° 30', and W. long. 134° and 135°. This island is about 60 leagues in circuit, affords many convenient bays, with freames of fresh water, and produces an uninterrupted forest of very fine timber-trees, chiefly of the pine tribe. Vane. Voyage, vol. iii. p. 277.

Admiralty's Island, an island that lies on the coaft of Nova Zemba, in the northern ocean. N. lat. 75° 5', E. long. 52° 45'.

Admiralty Islands, a cluster of between 20 and 30 islands lying to the north of New Britain, in about 25° 18', S. lat. and 146° 41' E. long. The largest of these is 18 leagues in length from eft to west. These islands were discovered by captain Carteret: he describes them as clothed with a beautiful verdure of woods, lofty and luxuriant, intermixed with fots that have been cleared for plantations, groves of cocoa-nut trees, and habitations of the natives, who fom to be very numerous. He fuppofes that these islands produce feveral valuable articles of trade, particularly fpecies, as they lie in the fame climate and latitude as the Maluccas; but he was not in a condition to examine them.

Admiration, in Ethics, is that passion which is excited by the contemplation of excellence, that is rare or uncommon, either in kind or degree. The objective caufe of this admiration is anything that indicates a superior degree of wisdom, ingenuity, good fense, or benevolence. Such are the qualities to which it is properly confined. Power, abftractedly considered, is not the object of admiration; though the dignified or benevolent exertions of power for the production of good, may excite the highest degree of admiration, and render it a very ftrong emotion. It is obvious, fays an ingenious writer, that the range of admiration is from the fimple approbation of the mind up to the moft lively fenfation, according to our conceptions of the extent of excellence, and also the degrees of our interest in its effects. It is also blended with various other emotions according to different circumstances attendant upon the paflion. It is frequently introduced by surprife; when, for example, the discovery of these excellencies is sudden and unexpected; and then it becomes a vivid emotion. It is generally connected with fome degree of wonder; as we are frequently ignorant of the caufes which enabled any one greatly to excel ourselves or others; but as it is always excited by the real discovery of fome qualities, it is not to be confounded with an emotion that proceeds from ignorance and embarrassment, previous to the discovery. When the evidences of wisdom or goodness exceed our utmost comprehension, or proceed far beyond the usual extent of excellence itself, they may excite admiration. Cogan's Philosophical Tractate on the Passions.

Admiration, in Grammar, a note or character, intimating something worthy to be admired or wondered at. — It is exprefled thus (1). See Character.

Admission, in the Ecclelfiical Law, an act whereby a bishop, upon examination, admits or allows a clerk to be able or competently qualified for the office; which is done by the formula, adimito te habellam. All persons are to have epifcopal ordination before they are admitted to any parfonage or benefice; and if any shall presume to be admitted, not having such ordination, &c. he shall forfeit 100l. Stat. 14 Geo. II. c. 11.

No person is to be admitted into a benefice with cure of 30l. per ann. in the king's books, unless he is a bachelor in divinity, at leaft, or a preacher lawfully allowed by some bishop, &c.

Admissiones, in Antiquity, officers, whose duties it was to introduce persons to princes or to wealthy citizens. The office belonged to freed-men, and was much defired. The principal, that preceeded over each of the four decuries into which they were distributed, was called magister admissionum, and deemed highly honourable. Historians fay, that Vespasian, Antonine, and Alexander Severus, were fo early of access, that they needed no admissiones.

Admittero Clerico, is a writ granted to him who hath recovered his right of pretention against the bishop in the common pleas.

Admittero in Socium, is a writ for the afcription of certain persons to justices of assize formerly appointed.

Admonition, in Ecclelfiical Affairs, a part of discipline much used in the ancient church. It was the firft act, or flp, towards the punishment or expulion of delinquent. In case of public offences, it was performed according to the evangelical rule, privately: in case of public offence, openly before the church. If either of these took effect, for the recovery of the fallen perfon, all further proceedings, in the way of censure, ceafed; if they did not, recourse was had to excommunication. Bingh. Orig. Ecclel. tom. ii. lib. 15. cap. 3. § 5. p. 31. Calvin. Inl. lib. iv. cap. 12. § 2.

By the ancient canons, nine monitcries, or admonitions, at due dilance, are required before excommunication.

Admonition is also ufed, in writers of the barbarous age, for the citation of humbling a perfon to appear in a court of justice. See Summons, &c.

Admonitio Fyffium, a military punishment, among the Romans, resembling in some respects, our whipping, or lathing, but performed with a vine-branch. Schiltehr. Diff. de Pren. Mil. Rom. cap. 12.

Admont, in Geography, a town of Germany in Stiria, on the river Enz; two leagues north-eaft of Rottenmann. It depends upon the archbishoprick of Salzburg, and has a rich abbey of Benedictines in the high mountains.

Admortization, among Feudal Writers, the act of reducing lands to mortmain.

Adnata,
ADO

ADNATA, in Anatomy. See CONJUNCTIVA.

Adnata, or Adnascentia, among Gardeners, denote those offsets which, by a new germination under the earth, proceed from the lily, narcissus, hyacinth, and other flowers, and afterwards become true roots.

Adnata is also a term used for such things as grow upon animal or vegetable bodies, whether inseparably, as hair, wool, horns, &c., or accidentally, as the several epipithal plants.

ADNATUM folium, in Botany, denotes the disk of the leaf projecting close to the stem of the plant; and adnata, in a general sense, denotes connected.

ADNOTATIO, in Antiquity, denoted the recension of a prince, signed by himself.

ADNOÜN, Adosen, or Adnem, is used by some Grammarians to express what we most usually call an ADJECTIVE, which see.

ADO, in Biography, archbishop of Vienne in Dauphiné, was born A.D. 862, and distinguished by his piety, industry, and learning. His "Universal Chronology," comprehends the whole extent of history to the year 879. It was printed in folio at Paris in 1572, in Gothic characters, and reprinted by Morel in 1597. A new edition of this valuable work was published in folio, at Rome, in 1745. ADO was also the author of a Martyrology, published by Rosweyde, a Jesuit, in 1613. Gen. Biog.

AD OCTO, q. d. to the eighth number; a term used by some ancient philosophers to denote the highest or superradative degree; hence, in their way of delineating qualities, they reckoned no degree above the eighth.

ADO, in Botany, the name which the Phoenicians gave to the king of their gods.

ADOLESCENS signifies the iron bars that support the fire, in a grate or furnace.

ADOLESCENCE, formed of adolescere, to grow, the state of growing youth; or that period of a person's age commencing from his infancy, and terminating at his full stature or manhood. The state of adolescence lasts so long as the fibres continue to grow, either in magnitude or firmness. It is commonly computed to be between 13 and 25, or even 30 years of age; though, in different constitutions, its terms are very different.—The Romans usually reckoned it from 12 to 25 in boys, and to 21 in girls, &c. And yet, among their writers, juvenis and adolescens are frequently used indifferently, for any person under 25 years. The fibres, being arrived at a degree of firmness and tension sufficient to sustain the parts, no longer yield and give way to the efforts of the nutritive matter, to extend them; so that their further accession is stopped from the very laws of their nutrition.

ADOLPHECK, in Geography, a town of Germany, in the circle of the Upper Rhine; eight miles west of Idstein.

ADOLIA, in Botany, a genus of plants described by Rhede among the trees of Malabar, which bear a near relation, says M. La Maree, (Encycl. vol. i. p. 423.) to the RHAMNUS. The characters are, that each flower is composed of a calyx, divided to its middle in five equal notches; the corolla and stamens are unknown; the pistil is a small ovary situated at the center of the calyx, and which becomes, when ripe, a roundish berry, containing five oblong, triangular, obovate seeds. There are two species, viz. A. abii, with white flowers, which grows to the height of seven feet, and bears fruit twice a year; the berries when ripe are of a purple black colour; and A. rubra, with red flowers, which resembles the other; but the berries of this species, when ripe, are of an orange colour and of an acid taste.

ADO

ADOLPHUS. Frederick II., of Holstein-Gottorp, king of Sweden, was born in 1710, and succeeded his father Frederick in 1731. He married a sister of the king of Prussia in 1744. He faithfully pursued the good of his country, and his reign was upon the whole prosperous. He reformed the laws, cultivated science, promoted commerce, and for the most part preferred peace; though he could not prevent Sweden from joining the league against Prussia in 1757, a measure that contributed very little to its reputation. He instigated an academy of inscriptions and belles lettres in imitation of that of France, and erected a pyramid at Torneo in Lapland, to commemorate the labours of the French academicians, who were sent further to inscribe a degree of the meridian. He died much regretted in 1771; and was succeeded by his son Gustavus III. Nouv. Dict. Hist.

ADOLPHUS, Christian Michael, the son of Balthazar Adolphus, merchant of Hirschberg in Silesia, was born the 14th of August 1676. After studying the different branches of medicine under the most celebrated masters of his time, he graduated at Utrecht, and then went to Leipsic, where he acquired considerable reputation as a teacher. In 1747 he published, "Diflerentiae Physico-medicae feliciter" 4to. The titles of the Diflerentiae, which are very numerous, may be seen in the 4to. volume of Haller's Biblioth. Med. Prat.

ADOM, in Ancient Geography. See ADAM.

ADOM, in Modern Geography, one of the states or principalities, into which the maritime part of the gold coast in Africa is divided. It is bounded on the east by Manpa, on the south by Guafo, on the north by Vaffia, and on the north-east by Abramboe. This country extends along the river Schama, and has many fine islands belonging to it, which are covered with beautiful and populous villages; the government was formerly monarchical; but the supreme authority is now lodged in a council of five lords. Adom is populous, fertile and rich; abounding with corn, fruit, and animals, both wild and tame; but the peace and prosperity of the country are often interrupted by civil discord. The Adomees have it in their power to intercept the communication of the northern regions with the negroes of the coast, and oblige them to pay a duty which yields a large revenue. If these people were united and powerful within themselves, they would be the terror of surrounding nations. Adom adjoins to Anta, which is often disturbed by the incursions of the Adomees. These people generally trade with Axim and Bonny; and sometimes with Little Comoro. Med. Uni. Hist. vol. iii. p. 454.

ADOM, or Theben, a town of Hungary, situate on the Danube; four leagues south-west of Offen.

ADOMER, one of the states of the Gold-Coft, called also Soku and Avma, adjoining to Adom and Axim; and differing little from them in produce, trade, laws and customs.

ADON, a large populous village of Hungary, situate in the province of Stuhl-Weissenburg, or Alto regula, in a rich country on the banks of the Danube. L. long. 19° 29'. N. lat. 47° 26'.

ADONAI, one of the names of God in scripture. This word properly signifies my lord, in the plural number, as Adonis signifies ray lord, in the singular number. The Jews, who, either out of respect or superstitiion, do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so superstitious; and there is no law which forbids them to pronounce the name of God. This superstitious commenced among the latter Jews after the Babylonish captivity; at least before the time of Jose-

phus.
pluss, who expressly says, that it was not lawful for him to speak the name of which God had revealed himself to Moses. See Geddes’s Critical Remarks, vol. i. p. 167.

ADONEA, in Mythology, the name of a divinity which preceded over voyages.

ADONI, in Geography, a district of Hindoostan, in the country of Gulconda. It is also the name of a town in this district, about 188 miles north of Seringapatam. E. long. 77° 18’. N. lat. 14° 50’.

ADONIA, in Antiquity, solemn feasts in honour of Venus, and in memory of her beloved Adonis, who is supposed to have been killed by a wild boar in the forest of mount Libanus, from which the river Adonis descends. Bishop Patrick (Com. in Exod. xii. 30.) ascribes the origin of these feasts among the Egyptians to the slaughter of the first-born in the time of Moses; and he, adopting the conjecture of Schaccus, an ancient writer, inclines to the opinion, that Pharaoh’s eldest son, who was now slain, had the name of Oulris; and that his sudden death on this occasion was lamented by all potters in one night of the year, at the time of full moon. Dr. Spencer (De leg. Heb. i. ii. c. 37. § 1. vol. i. p. 575.) conjectures, that these feasts had their origin with the Egyptians; but that the death of Oulris or Adonis, generally understood to be the fun, being the god that preluded over the fruits of the earth, or used symbolically for the fruits themselves, denoted their being cut off or separated from the earth in the time of harvest; which event was celebrated with mourning and lamentation: and as the Egyptians gathered the first fruits of the earth with this kind of unreasonable and exccessive sorrow, he thus accounts for the instruction recorded in Dent. xxvi. 14. To these feasts the prophet Ezekiel is supposed to refer, ch. viii. 14.; and if Tammuz or Thamus be the same with Oulris or Adonis, as learned men generally suppose, the circumstances above-mentioned accounts for this solemnity being kept in the month of Tammuz, answering to part of our June and July, because the harvest was finished in those hot countries by or before that time. See Lowth’s Com. in loc.

This idolatry, derived from the Egyptians, was afterwards adopted by other nations, as the Phcenicians, Lycians, Syrians and Greeks, and improved by the addition of a new fable, viz. Venus’s mourning for the death of Adonis. The scene of Adonis’s history is laid to be at Byblos in Phcenicia; and the signal for celebrating the Adonis was the change of the water of the river Adonis into blood, which happened once a year. Lucian (De Syria Dea, apud oper. tom. iii. p. 454. Ed. Reitzii) gives the following account of these feasts. The Syrians affirm, that what the boar is reported to have done against Adonis was transfigured in their country; and, in remembrance of this calamity, they annually beat themselves and wail, and celebrate frantic rites, and great lamentations are intiuished throughout the whole country. When they have had enough of lamentation and tears, they first perform funeral obsequies to Adonis, as to one that is dead: and afterwards, on a following day, they feign that he is alive, and ascend into the air or heaven, and thave their heads as the Egyptians do, on occasion of the death of their api. If any women will not consent to be shafted, they are obliged to prostitute themselves once to stranglers, and the money they thus earn is consecrated to Venus. Some of the Byblians, continues Lucian, are of opinion, that these orgies are performed in honour of Oulris, the Egyptian deity, and not of Adonis. The Egyptians, at the time of this feast, are said to convey a box made of rushes or papyrus, with an inclosed letter, informing the inhabitants of Byblos, about seven days journey from the coasts of Egypt, that their god Adonis, whom they apprehended to be lost, is discovered. The vessel always arrives safe at Byblos, at the end of seven days. Lucian says, he was a witness of this event. The women, who are the principal actors on this occasion, expect the arrival of the vessel with impatience, and are frantic with joy when it arrives. According to Menius, the two offices of lamentation and rejoicing made two distinct feasts, which were held at different times of the year, the one six months after the other; Adonis being supposed to pass half the year with Proserpine, and the other half with Venus. The lamentation they called adonias, or disappearance, and the rejoicing isias, or return. These feasts were observed at Alexandria in the time of St. Cyril, and at Antioch in the time of Julian the apologist, who happened to enter the city during the solemnity, which was interpreted as an ill omen.


— "lucrum monumenta manebunt,
Semper, Adoni, mei; repetitique mortis imago
Annae plangoris penetrit simulacra nolti.
At crvo in flore mutabilis."

Procopius, St. Cyril, and some other learned men are of opinion, that Hiaiah (ch. xxviii. 3.) refers to the circumstance abovementioned of sending a letter by sea to communicate the news of Adonis’s resurrection; whilst others, translating the Hebrew parrim, idols, suppose that the passage refers to the images of Isis, which the Egyptians carried from place to place in a fort of paper-vessel, or ark of bulrushes. The rites practised in the Adonis resemble those of the Orphic Arkonautica, and probably havethe fame origin and end. Bryant. Mythol. vol. i. p. 371.

The Adonis were otherwise called Salambo. The Abbé Bayle has a memoir on the history of the Adonia. Mem. Acad. Inscript. tom. iv.

ADONIC, in Poetry, denotes a short kind of verse, confiding of a dactyl and a spondee, or a trochee: as rara faucens. It takes its name from Adonis; as having been originally used in the Threnoi, or lamentations for that favourite. The chief use of the adonic verse is at the end of each strophe of sapphic verse; or among Arilophan Anapaeis in the ancient tragedy. But we meet with adonies by themselves without sapphics, as also sapphics without adonies. See an instance of adonic verses in Boetius, de Consol. Philos. lib. i. p. 24. Ed. Amstel. "Gaudia pelle," &c.

ADONIDES, in Botany, are those writers, who have given histories, or catalogues of the plants cultivated in some particular place.

ADONIUS, a name given by the Arabs to the sun, under which appellation they worshipped him, by daily offering to him incense and perfumes. This was also a name given to Bacchus.

ADONION, a species of southernwood, according to Correaus, which used to be set in pots, and served as an ornament for gardens.

ADONIS, in Antiquity, a dance of the ancient Greeks, which was a kind of ballet, in which a pantomime imitated Adonis, and bewailed his misfortune.

Adonis, flos Adonis, or Phoenian’s Eye, in Botany, a genus of the polyanthus polyanthus clafs and order, and of the natural order of multfligina and the ranunculaceae of Jullien. Its characters are, that the calyx is a five-leafed perianthium, and the leaflets are obtuse, concave, a little coloured and deciduous; the corolla has from five to fifteen, but most commonly eight, oblong, obtuse, finehailed petals: the filaments conflit of very short, fubulate filaments, and the anthers are oblong and indehiscent: the pildillium has numerous germes collected
collected in a head, no styles, and acute reflex stigmas: no pericarpium; an oblong, spiky receptacle: the seeds are numerous, irregular, angular, gilbous at the base, reflex at the top, a little prominent and naked. To this genus belong six species: viz. the *colvillei*, or tall, the *autumnalis*, or common, the *vernalis*, or spring, the *apennina*, the *capensis*, and the *vocatilia*, or bitter *adonis*. The first is by some botanists united to the second, although Dr. Smith separates them; it is a native of the southern countries of Europe, where it grows among corn: and a variety of it is mentioned by some authors. The second grows in Kent, near the river Medway, between Rochester and Maidstone, in fields sown with wheat; and the flowers are brought in great quantities to London, where they are sold under the name of *red morocco*. It is also found in Norfolk, Gloucestershire, about London, and about Dublin. It is annual, and flowers from May to October. The spring *adonis*, which is near akin to the apennina, so that La Marec considers it as a variety of the other, is a native of Switzerland, Switzerland, and various parts of Germany, where the root is often used for the true black hellebore. The fourth is found wild in the Apennines, and in Siberia. The fifth species is found wild near the Cape of Good Hope. The sixth is also a Cape plant, and used by the Africans for tying blisters. There is another species recorded in the Supplement of the Younger Linnaeus, there named *Adonis filis*, and considered as the daughter of the *Adonis expensis*.

The two first species are annual, and thrive best in a light soil: the seeds should be sown in autumn, sown in a warm, and others in a shady situation, that they may continue longer in flower: they will not bear being transplanted. The third and fourth are perennial, and the seeds should be sown in August, soon after they ripen: the ground should be kept clear from weeds, and in dry weather, watered; and in the autumn of the second year they should be transplanted into the situation where they are to remain. They may be increased by parting the roots, either in autumn or spring. They are hardy and showy, and therefore desirable plants for a garden. The Cape species must be managed as other plants from that country. Martyn's Miller. Glennial reckons eight species, adding to those already enumerated the *minista*, which he figgled not to be distinct from the *autumnalis*, and the *flammea*, with oecopetalous flowers, hairy calyx, and cylindrical fruit.

*Adonis*, in *Entomology*, a species of *tapilio*, with entire cæcalian wings, a black marginal ridge, underneath cinnereous, with numerous ochli; of which the latter have a white central spot. The larva is green, with dorsallines of yellow spots. It is found in Austria.

*Adonis*, in *Ancient Geography*, a river of Phœnicia, rising in Mount Libanus or Lebanon, and falling into the sea at Byblos, now Gibiel. The Turks call this river *Obrakim Bagh*. Maudrell, in his Journey, p. 34. 35, confirms the opinion of Lucian (Opera, tom. ii. p. 496. Ed. Reitzii) concerning the red colour of this river. At certain feast of the year, especially about the feast of Adonis, it is of a bloody colour, which the heathens attributed to a kind of sympathy in the river for the death of Adonis, who was killed by a wild boar in the mountain, out of which this stream rives. The water was flaved, says Maudrell, to a surprising redness, and as we observed in travelling had discoloured the sea for a considerable distance into a reddish hue, occasioned, without doubt, by a sort of minium, or red earth, walked into the river by the violence of the rain, and not by any flain from the blood of Adonis. This reddish tinge of the streams of water is not a singular phenomenon. Pococke (vol. i. p. 159) informs us, that when the river Nile is rising, its waters become red, and sometimes green. The same fact is confirmed by Mallet, and Volney (Travels in Syria, vol. ii. p. 293) relates, that at Tyre there is a well, which commonly affords excellent water, but becomes troubled in September, and continues for some days full of reddish clay. This season is observed as the festival by the inhabitants, who come in crowds to the well, and pour into it a bucket of sea-water, which, they say, has the virtue of restoring the clarity of the spring. An ingenious writer suggels, that the magicians of Egypt (Exod. vii. 22.) might, by their enchantments, have repeated some of the practices to which they were accustomed at the solemnity of this blessing Adonis; and if this was done at the feast of Adonis, they might persuade Pharaoh, that the miracle was wrought in favour of Adonis. Fragments in an Appendix to Calmet's Dict. vol. ii. pt. i. p. 20.

The river Adonis, according to Mr. Bryant (Myth. vol. i. p. 366.) is the same with *Exidanus;* and the circumstance of the change of the colour of its waters, and the death of Adonis or Thanatus, which was supposed to be the occasion of it, are pathetically described by Milton in the following lines of his Paradise Lost, B. i. v. 445:—

"Thanatus—Thanatus came next behind,\nWhole annual wound in Lebanon wild'd\nThe lybian damself to lament his fate;\nIn amorous ditties all a summer's day:\nWhile smooth Adonis from his native rock\nRan purple to the sea; suppos'd with blood\nOf Thanatus yearly wounded."

*Adonis* is the name of a river of Africa, which rives in the mountains south-west of Tetuan, and falls into the sea between Arzilla and Tangier.

*Adonis*, the name of a city in Thrace, called *Eidonis*. *Adonis*, in *Ichthyology*, the name of a small fish of the anguilliform kind, of a cylindrace shape, and about six inches long; it is of a gold colour, mixed with a greenish hue in some parts, and in others with a reddish. It has on each side a white straight line running from the gills to the tail. Its gills are remarkably small, and many have hence supposed that it had none. It is remarkable for sleeping on the surface of the water, and near the shores; and Rondelet affirms, that he has seen them sleeping upon dry rocks. Mr. Ray fuppsects this fish, which is also called *exocetus*, to be the same with the *exocetus* of Bellonius, or the *Gatterugine*. The adonis of Bellonius is the *Blennius gaterita* of the Limnean fytten.

*Adonis*, in *Mythology*, a beautiful youth, the son of Cinyras, an Assyrian, who founded the city of Paphos, in the island of Cyprus. Venus, it is said, was enamoured of him from his infancy, and committed the care of his education to Proserpine, who refused to deliver him when he was demanded by Venus. The dispute was decided by Jupiter, by decreeing that he should be one third of the year with Proserpine, another third with Venus, and the last third at his own disposal; but Adonis, captivated by the charms of Venus, spent two-thirds of his time with her. Diana, it is said, took offence, and sent a wild boar to destroy him. Others say, that Adonis was the son of Cinyras by his daughter Myrrha; that he was deceived for concealment to the mountains, and nursed by the nymphs; that Venus fell in love with him, and admitted him to her embraces; that Mars, being jealous, transformed himself into a wild boar, and slew the beautiful youth; that Venus followed him to the shades, and obtained the consent of Proserpine, that he should be half the year with her, and half the year with Proserpine; and that Venus, triumphing in her successes, appointed a festival to be celebrated in commemoration thereof.
ADO

of the event. This fable has been variously interpreted. 

Adonis, as some say, was the son of Venus, the upper hemisphere of the earth, and Proserpine, the inferiour; and therefore when he was in the six inferior signs he was with Proserpine, and during the remaining time he resided with Venus. The bear which flew Adonis was the winter. 

Macrobius, Saturn. l. i. c. 21. Others suppose that Adonis denoted the sign of the earth; and when the seed was flown in the ground, Adonis was gone to Proserpine; and that when it had vegetation and sprang up to view, he revived Venus. Hence they fowed corn, and made gardens for Adonis, which were adapted more for pleasure than profit. 

Voss. de Idolol. l. ii. c. 5. Theoritus, Idyll. 111. According to Plutarch (Symposion, J. iv. oper. tom. 2. p. 671. Ed. Xylander.) Adonis was the name with Bacchus; and Osiris was both the sun and Adonis. Some are of opinion, that the Ammonites and Moabites called him Baal-Pear, and that he was the name with the Hebrew Thammuz. 

Bryant (Mythol. v. i. p. 371.) supposes, that the Cannanites worshipped their chief deity the sun, under this title; and he says, that at Byblus, Berytus, Sidon, and afterwards at Tyre, they used particularly mournful dirges for the loss of Adonis or Thammuz, who was the name of Thammas, and Osiris in Egypt. Hence the children of Israel were forbidden to weep and make lamentation upon a festival. Nehem. viii. 9. 14. See Adonia.

The worship of Adonis was established by the emperor Adrian in the grots of Bethlehem, where it was supposèd our Saviour was born. 

Adonis pote, an ancient beverage or drink made of wine mixed with flour of roasted ador; the same with what was otherwise called Cyprus.

ADONISSTES, called by some Divinæs and Critics, a sect or party who contended that the Hebrew points ordinarily annexed to the confonnants of the word Jehovah, are not the natural points belonging to that word, nor express the true pronunciation of it; but that they are the vowel-points belonging to the words Adonai and Elohim, applied to the confonnants of the ineffable name Jehovah; to warn the readers, that instead of the word Jehovah, which the Jews were forbidden to pronounce, and the true pronunciation of which had been long unknown to them, they were always to read Adonai. These were opposed to Jehovahists; of whom the principal are Drusius, Capellus, Buxtorf, Alting, and Relan, who has published a collection of their writings on this subject. See Adoni and Jehovah.

ADOPISSUS, in Ancient Geography, a town of Afa Minor, which Ptolemy places in Lycaonia.

ADOPTEER, in Chemistry, a vessel with two necks placed between a retor and a receiver, and serving to increase the length of the neck of the former. They differ from aludelles, which were formerly used in the sublimation of several substances, both in their figure and in their situation. The adoptheer are tubes which become narrower at one end, from half a foot to three feet long, and are open at both ends. They are joined in a collabortive situation; whereas the aludelles were set upright. Chemistry, plate. See Distillation and Receiver.

ADOPTIANI, in Church History, a sect in the eighth century, which sprung up under Charlemagne, about the year 785, in consequence of the concursing opinion of Eilpand, archbishop of Toledo, and Felix, bishop of Urgel; whose disagreeing tenet was, that Chirilt, as to his human nature, was not the proper or natural, but only the adoptive son of God. Their doctrine was condemned by a council at Frankfort, in 794, and afterwards in a council at Rome under pope Leo III.

ADOPTION, an act by which any one takes another into his family, owns him for his son, and appoints him for his heir. The word is derived from adoptare; whence the Latin barbarous adoptare, to make a knight.

The custom of adopting was very familiar among the ancient Romans, who had an express formula for it. They first learned it from the Greeks, among whom it was called ékōma, filiation; and it was transmitted to them from the ancient Hebrews, Egyptians, and Assyrians, among whom it prevailed.

As adoption was a sort of imitation of nature, intended for the comfort of those who had no children; ékōma, was therefore not allowed to adopt, as being under an actual impotency of begotting children. Neither was it lawful for a young man to adopt an elder, because that would have been contrary to the order of nature; but it was even required, that the person who adopted should be eighteen years older than his adoptive son, that there might appear at least a probability of his being the natural father.

The Romans had two forms of adoption; the one before the praetor; the other at an assembly of the people, in the times of the commonwealth, and afterwards by a rescript of the emperor. In the first, the natural father addressed himself to the praetor, declaring that he emancipated his son, resigned all his authority over him, and contented that he should be translated into the family of the adopter. The latter manner of adoption was practiced, where the party to be adopted was already free; and this was called adopation. The person adopted changed all his names; assuming the prænomen, name and surname of the person who adopted him. When Augustus adopted his grand-children, the two sons of Agrippa and Julia, he adhered closely to the usual solemn formularies of the Roman law, and inscribed on their fathers making over to him, by a kind of sale, his right to the children; and he gave them his name, so that they called them Caius Caesar, and Lucius Caesar. In the reign of Nero, the senate passed a decree, ordaining that fraudulent adoptions should not avail such as made them, either to qualify themselves for honours, or to receive the whole of any inheritance that might fall to them.

Besides the formularies prescribed by the Roman law, divers other methods have taken place; which have given denominations to various species of adoptions among the Gothic nations, in different ages.

Adoption by arms, was when a prince made a present of arms to a peron, in consideration of his merit and valour. This it was that the king of the Heruli was adopted by Theodoric; Athalaric, by the emperor Julianus, and Cotroes, nephew of the king of Peru, by the emperor Justinian.

This method of adoption, practiced in Germany, was called barbarus, by way of opposition to the Roman custom.

The obligation here laid on the adoptive son was to protect and defend the father from injuries, sallrares, &c., and hence the ceremony of dubbing knights took its origin as well as name. Selden, Tit. of Hon. p. 868.

Adoption by baptism, is that spiritual affinity which is contraried by god-fathers and god-children in the ceremony of baptism.

This kind of adoption was introduced into the Greek church, and came afterwards into use among the ancient Franks, as appears by the Capitulars of Charlemagne.

In reality, the god-father was so far considered as adoptive father, that his god-children were supposed to be entitled
Adoption by hair, adoption per capillum, or erium, was performed by cutting off the hair of a person, and giving it to the adoptive father. It was thus that Pope John VIII. adopted Bofon king of Arles; which, perhaps, is the only instance in history, of adoption in the order of ecclesiastics; a law that, professes to imitate nature, not daring to give children to those in whom it would be thought a crime to beget any.

Adoption by marriage, is the taking of the children of a wife or husband, by a former marriage, into the condition of proper or natural children; and admitting them to inherit on the same footing with those of the present marriage. This is a practice peculiar to the Germans; among whom it is more particularly known by the name of sinkiendaehaft; among their writers in Latin, by that of unio protium, or union of giving. But the more accurate writers observe, that this is no adoption. See Adoption.

Adoption by Substitute. See Levirate.

Adoption by Testament, that performed by adopting a person heir by will, on condition of his assuming the name, arms, &c. of the adopter.

Of whatever kind, we meet with divers instances in the Roman history.

Adoption was allowed among the Greeks to such as had no issue of their own; excepting those who were not their own mothers, e.g. slaves, women, madmen, infants, or persons under twenty years of age; who, being incapable of making wills, or managing their own estates, were not allowed to adopt heirs to them. Foreigners being incapable of inheriting at Athens, if any such were adopted, it was necessary first to make them free of the city. The ceremony of adoption being over, the adopted had his name enrolled in the tribe, and ward of his new father; for which entry a peculiar time was allotted, viz. the festival 25th Dec.

To prevent rash and inconsiderate adoptions the Lacedemonians had a law, that adoptions should be tranfacted, or at least confirmed, in the presence of their kings. The children adopted were invested with all the privileges, and obliged to perform all the duties, of natural children; and being thus provided for in another family, ceased to have any claim of inheritance, or kindred, in the family which they had left, unless they first renounced their adoption; which, by the laws of Solon, they were not allowed to do, unless they had first begotten children, to bear the name of the person who had adopted them: thus providing against the ruin of families, which would otherwise have been extinguished by the defection of those who had been adopted to prefer them. If the children adopted happen to die without children, the inheritance could not be alienated from the family into which they had been adopted, but returned to the relations of the adopter. It should seem that by the Athenian law, a person, after having adopted another, was not allowed to marry, without permission from the magistrate; in effect, there are instances of persons, who being ill used by their adoptive children, petitioned for such leave. However this be, it is certain some men married after they had adopted sons, in which case, if they begot legitimate children, their estates were equally shared between the begotten and adopted.

Among the Turks, by the law of Mahomet, adoption is no impediment of marriage. The ceremony of adoption is performed by obliging the person adopted to pass through the shirt of the adopter. Hence, among that people, to adopt is expressed by the phrase, to draw another through my shirt.

Du-Cange supposes that the adoption of Godfrey of Bouillon by Alexius, who named him champion of the empire, and dignified his personage with the title name and rites of adoption, was of this kind.

It is said that something like this has also been observed among the Hebrews; where the prophet Eliahu adopted Elia for his son and successor, and communicated to him the gift of prophecy, by letting fall his cloak, or mantle, on him. 1 Kings, xix. 19. 2 Kings, ii. 15. But adoption, properly so called, does not appear to have been practised among the ancient Jews. Moses says nothing of it in his laws; and Jacob's adoption of his two grandsons, Ephraim and Manasseh (Gen. xlix. 1.) is rather a kind of substitution, by which he intended that the two sons of Joseph should have each his lot in Israel, as if they had been his own sons. Cunnet.

In the East, the practice of adoption is still continued. Pitts (Account of the Religion and Manners of the Mohammedans, p. 217, 225.) informs us that his patron, who was an old bachelor, being taken ill and likely to die in his pilgrimage to Mecca, took off his own girdle, and put it on his son, and at the same time put on himself the girdle of Pitts. In speaking of him afterwards, his patron called him his son; and occasionally said to him, though I never was married myself, yet you shall be married, in a little time, and then your children shall be mine. Lady Montague (Letter xlii. vol. ii. p. 189.) says, that adoption is very common amongst the Turks, and yet more common amongst the Greeks and Armenians. With this view, and in order to prevent their estates from falling into the Grand Signior's treasury, they chuse a child of either sex, among the meanest people, and carry the child and its parents before the Cadi, and there declare they receive it for their heir. The parents, at the same time, renounce all future claim to it; a writing is drawn and witnessed, and a child, thus adopted, cannot be disinherited.

By the Gentoo laws (Halbed's, p. 263.) information must be given to the magistrate, by the person who is desirous of adopting a child, and a jugg or sacrifice performed; and he is also to give gold and rice to the father of the child. A woman is not allowed to adopt a child without her husband's order: and he who has no son, or grandson, or great grandson, has liberty to adopt a son; but while he has one adopted son, he is not permitted to adopt a second.

Adoption is also used in Theology, for a federal act of God's free grace; whereby those that are regenerate by faith, are admitted into his household, and entitled to a share in the inheritance of the kingdom of heaven.

Adoption, in the more general scripture sense of the term, denotes that act of divine grace or favour, by which some of the human race are introduced into a peculiar relation to God, as his children and people. In this sense the privilege of adoption belonged only to the Israelites or Jews, before the coming of the Messiah. See Exod. iv. 22. Jer. xxxi. 9. Luke, i. 54. Rom. ix. 4. But the Jews forfeited this honourable distinction, and were deprived of the national privilege they had long enjoyed: and God determined to admit the Gentiles into the state of filthip or adoption independently of any legal observances, and merely on the condition of faith in Jesus Christ. It has, however, been a subject of debate among divines whether adoption belongs to Christians in general, in consequence of their
ADO

their faith in Christ, and outward profession of his religion; or is appropriate to those Christians in particular who conform in their disposition and practice to the precepts of the gospel, and are the special objects of divine favour. According to the scheme of Dr. Taylor, in his Key to the Apostolical Writings, prefixed to his Paraphrase, &c. the Epistle to the Romans, (chap. xii. p. 91.) adoption, as well as election, vocation, justification, &c. belong to the class of antecedent blessings, which, in a sense, belong at present to all Christians, even those, who for their wickedness shall perish eternally; and do not import an absolute, final state of favour and happiness; but are to be considered as principles or motives to engage us to holiness and obedience. He allows that some of the expressions, whereby the antecedent blessings are signified, may be used in a double sense; either, as they are applied to all Christians in general in relation to their being translated into the kingdom of God, and made his peculiar people, enjoying the privileges of the gospel; or as they signify the effects of those privileges, viz. either that excellent disposition and character which they are intended to produce, or that final state of happiness, which is the reward of it. See Locke's Works, vol. iii. p. 512. 570.

Adoption has a particular respect to that future resurrection and immortality to the hope of which Christians were begotten again by the doctrine and resurrection of Christ. See Whitby Comment. vol. ii. p. 44. 324. 339. 6th Edition.

Adoption is sometimes also used, in speaking of the ancient clergy, who had a custom of taking a maid or widow into their houses, under the denomination of an adoptive or spiritual father, or niece. Du Cange.

Adoption is also used in speaking of the admission of persons to certain hospitals, particularly that of Lyons; the administrators whereof have all the power and rights of parents over the children admitted.

Adoption is also used for the reception of a new academy into the body of an old one.

In which sense, adoption amounts to much the same with incorporation.

The French academy of Marsilles was adopted by that of Paris; on which account, we find a volume of speeches extant, made by several members of the academy of Marsilles, deputed to return thanks to that of Paris, for the honour.

In a sense not unlike this, adoption is also applied by the Greeks, to the admitting a monk or brother, into a monastic community; sometimes called spiritual adoption.

ADOPTIVE, ADOPTIVE, or ADOPTIVUS, denotes a person adopted by another.

Adoptive children, among the Romans, were on the same footing with natural ones; for which reason, they were either to be invested heirs, or expressly disinherited; otherwise the testament was null.

The emperor Adrian preferred adoptive children to natural ones; because we choose the former, but are obliged to take the latter at random.

M. Manes has published a book of elogies, or verses addressed to him; which he calls Liber Adoptivus, an adoptive book; and adds it to his other works.—Heinianus, and Furstenburg of Munster, have likewise published adoptive books. In Ecclesiastical Writers we find adoptive women or fathers, adoptive femine, or forores, used for those handmaids of the ancient clergy, otherwise called subintroducute.

ADOPTIVE arms are those which a person enjoys by the gift or concession of another, and to which he was not otherwise entitled. They stand contradistinguished from arms of alliance.

ADOPTIVE is also used to express a thing borrowed or taken from another. In which sense we sometimes meet with adoptive hair, by way of opposition to natural hair; and adoptive gods, by way of contradistinction to domestic ones. The Romans, notwithstanding the number of their domestic, had their adoptive gods, taken chiefly from the Egyptians; such were Isis, Osiris, Anubis, Apis, Harpocrates and Canopus.

ADOPTIVI, in Church History. See Adoptian.

ADOR signifies a species of corn called Sperla and Zera.

ADOR, OR ADORUM, in Ancient Geography, a city belonging to the tribe of Judah, not far from Mareph, in the southern part of Judah, on the confines of Idumea. These two cities were taken by Hyrcanus in his expedition into Syria, when he destroyed the Samaritan temple on Mount Garizim. Joseph. Antiq. apud op. tom. i. p. 659. ed. Haverc.

ADORATION, the act of rendering divine honours; or of addressing God or a being, as supposing it a god. See Worship. The word is compounded of ad, i.e. and or, mouth; and literally signifies to apply the hands to the mouth; manum ad ostendo, to kiss the hand; this being in the eastern countries, one of the great marks of respect and submission; and seeming, from the first books of Herodotus, to be of Persian origin. To this mode of idolatrous worship Job refers, chap. xxxi. 26, 27.—See also 1 Kings, xix. 18.

The ceremony of adoration among the ancient Romans was thus: the devotee having his head covered, applied his right hand to his lips, the fore-finger resting on the thumb, which was erect, and thus bowing his head, turned himself round from left to right. The kiss thus given was called ofulum laetatim; for ordinarily they were afraid to touch the images of their gods themselves with their prophanes lips. Sometimes, however, they would kiss their feet and even knees, it being held an in civility to touch their mouths; so that the affair paffed at some distance. Others pretend, that they first stretched out the hand, and afterwards drew it back to their lips; but it rather appears that the contrary order was observed. Saturn, however, and Hercules, were adored with the head bare; whence the worship of the last was called infinitum peregrinum, and ritus Graecus, as departing from the Roman culinary method, which was to commence and adorer, with the face veiled, and the clothes drawn up to the ears, to prevent any interruption in the ceremony, by the fight of unlucky objects.

Sometimes also prolifation, or falling on the face, and sometimes kneeling, were practiced; sometimes they turned towards the sun, and sometimes to the east.

Other circumstances of adoration were the putting on crowns, garlands, and the like, on the statues or images adored; sitting down by them, praying to them in soft trembling murmurs, to be favourable, favours milii.

The Romans practifed adoration at sacrifices, and other solemnities; in passing by temples, altars, groves, &c. at the sight of statues, images, or the like, whether of stone or wood, wherein any thing of divinity was supposed to reside. Usually there were images of the gods placed at the gates of cities, for those who went in, or out, to pay their respects to.

The Gauls, instead of turning about to the right hand, after
after the Roman manner, thought it more religious to turn to the left.

In the symbols of Pythagoras, adoration is enjoined to be performed in a sitting posture, genuflexion being then unknown.

The Jewish manner of adoration was by prostration, bowing, and kneeling. Phineas has a discourse expressly on the form of the Jewish adoration. The Christians adopted the Grecian rather than the Roman method, and adored always uncovered. The ordinary posture of the ancient Christians was kneeling, but on Sundays, standing. In this they conformed to the heathens, that a peculiar regard was had to the east, to which point they ordinarily directed their prayers; which occasioned a belief among the heathens that they adored the sun. Something of this usage is still retained, as appears by the position of our churches. A modern author has discovered an error of the builders in this respect; many of our ancient churches being found to vary several degrees from the true east and west. Plutarch's Hist. Staff. chap. ix. sect 35. p. 362. In the east it is still considered as a mark of the highest respect, to pull off one's shoes, and approach bare-footed to pay adorations. See Exod. chap. iii. 5. The Egyptians were singularly attentive to this practice; and the Mahometans take off their shoes before they enter the mosques. A similar practice is observed by the Roman Catholics, at the adoration of the cross on Good Friday, although not observed in this country.

When Mr. Wilkins wished to enter the inner hall of the College of Sotts, at Patna, he was told it was a place of worship, open to him and to all men; but at the same time it was intimated, that he must take off his shoes. Afris. Researches, vol. i. p. 259.

Adoration is also used for certain extraordinary civil honours or respects, which resemble those paid to the Deity, yet are given to men.

We read of adorations paid to kings, princes, emperors, popes, bishops, abbots, &c. Adorations paid to the purple, to the person; — adoration by kneeling, by falling prostrate, kneeling feet, hand, garment, &c. The Persian manner of adoration, introduced by Cyrus, was by bending the knee, and falling on the face at the prince's feet, striking the earth with the forehead, and kneeling the ground. This was an indispensable condition on the part of foreign ministers and ambassadors, as well as the king's own vassals, of being admitted to audience, and of obtaining any favour. This notion of reverence was ordained to be paid to their favourites, as well as to themselves, as we learn from the history of Hannan and Mordecai, in the Book of Esther; and even to their statues and images; for Philostratus informs us, that, in the time of Apollonius, a golden statue of the king was exposed to all who entered Babylon, and none but those who adored it were admitted within the gates. The ceremony, which the Greeks called επαριστους, Conon refused to perform to Artaxerxes, and Callitheness to Alexander the Great, as rendering it impious and unlawful.

The adoration performed to the Roman and Grecian emperors, consisting in bowing or kneeling at the prince's feet, laying hold of his purple robe, and profanly withdrawing the hand, and clapping it to the lips. Some attribute the origin of this practice to Conflanius. They were only perquisites of some rank or dignity that were entituled to the honour. Bare kneeling before the emperor to deliver a petition, was also called adoration.

It is particularly said of Dioclesian, that he had gams fastened to his shoes, that divine honours might be more willingly paid him, by killing his feet. And this mode of adoration was continued and aggravated till the last age of the Grecian monarchy. See Gibbon's Decline and Fall of the Roman Empire, vol. x. p. 124, 8to. When any one pays his respects to the king of Achen in Sumatra, he first takes off his shoes and stockings, and leaves them at the door.

The practice of adoration may be said to have been killed, and its place taken by prostration in England, in the ceremony of kissing the king's or queen's hand, and in serving them at table, both being performed kneeling.

Adoration is also used in the court of Rome, for the ceremony of kissing the pope's feet.

It is not certain at what time this ceremony was introduced into the church; but it was probably borrowed from the Byzantine court, and accompanied the temporal power. Dr. Macaulee, in the chronological table which he has subjoined to his translation of Mosheim's Ecclesiastical History, places its introduction in the eighth century immediately after the grant of Pepin and Charlemane. Baronius traces it to a much higher antiquity, and pretends that examples of this homage to the vicar of Christ occur so early in the year 204.

These are, however, a vehement disposition in the people to fall down before them, and kiss their feet, performed crucifyes to be fastened on their slippers; be which fhefsholding, the adoration intended for the pope's feet, is supposed to be transferred to Christ. Divers acts of this adoration we find offered even by princes to the pope; and Gregory XIII. claims this act of homage as a duty. We are told, that in the ancient church this ceremony was practised to all bishops; people kissed their feet, and saluted them with the phrase παταρος σας Ιλαρος.

Adoration is also particularly used for the ceremony of owning, or paying homage to a newly elected pope. The first election at which the ceremony is expressly recorded to have taken place, is that of Valentine, A. D. 827. The second is that of Leo IV. A. D. 847. Anthyllis in Valentin. cap. 653. in Leon. iv. cap. 697.

Stephen II. being chosen pope, A. D. 752, in the church of St. Mary ad Process, he was carried on men's shoulders from thence to the Lateran; and Polydore Virgil observes, that this is the first instance of this ceremony, which occurs in the history of the popes. See Bower, vol iii. p. 34.

Adoration properly is paid only to the pope, when placed on the altar, in which posture the cardinals, conclavists alone, are admitted to kiss his feet. The people are afterwards admitted to do the like at St. Peter's church; the ceremony is described at large by Guicciardini.

Adoration is also used for a method of electing a pope without surinity, or voting.—In the election by adoration, the cardinals rule hardly, as if agitated by fierce spirit, and fall immediately to the adoration of some one among them, and proclaim him pope.

In the election by surinity, adoration is the last thing, and follows the election; as in the other it is the election itself, or rather supercedes the election.

Adoration is more particularly used for kissing one's hand, in presence of another, as a token of reverence. The Jews adored by kissing their hands, and bowing down their heads; whence in their language kissing is properly used for adoration. Calmet.

Adoration is also used, among Roman writers, for a high species of applause, given to persons who had spoken or performed well in public. The method of expressing it was, by raising, putting both hands to their mouth, and then returning.
returning them towards the person intended to be honoured.

**Acclamation.**

Adoration is of divers kinds and qualities; *supreme* and subordination; mediate and immediate; absolute and relative; internal and external; secret and open.

Adoration, external, coincides with what is otherwise called ritual adoration.

Adoration, absolute, that rendered immediately to a being, in consideration of his own essential perfections, and terminating in himself. This coincides with immediate adoration, and flatters opposed to relative or mediate adoration.

Adoration, supreme, the highest degree of religious honour or worship rendered to a being, as supposing him the supreme God; in opposition to subordination worship given to inferior beings.

Adoration, absolute, that rendered immediately to a being, in consideration of his own essential perfections, and terminating in himself. This coincides with immediate adoration, and flatters opposed to relative or mediate adoration.

The members of the perpetual adoration answer to the *Acemiti* in the eastern church.

We find societies under this denomination in France, Germany, Italy, &c.

Adoration, barbarous, is a term used in the laws of king Canute, for that performed after the manner of the heathens, who adored idols.

The Phcenicians adored the winds, on account of the terrible effects produced by them; the same practice was adopted by most of the other nations, Persians, Greeks, Romans, &c.

The Troglodytes adored tortoises, as something peculiarly sacred; several people adored weapons, and instruments of war. The Scythians, &c. adored swords, the Romans axes, and the Arabs hones. The Indians adored vipers, the Bengalse and Canadees the sun; the latter of which nations is also said to adore the crofs. The Manta, a Peruvian people in the island of Puna, anciently adored a huge emerald, of the kind of an oiltree’s egg, by offering to it other emeralds of a lesser size. All which the priests kept for their own use; the doctrine, as Garcilaso observes, being founded on their avarice.

The Persians chiefly paid their adorations to the sun and fire. Some pray to rivers, the wind, &c.

The motive of adoring the sun was the benefits they received from that glorious luminary, which of all creatures has doubtless the best pretensions to such homage; the institution of the fire worship is usually referred to Zoroaster. The retainers to it are called *ignituli*; by the Persians, Ghebr, Arzefch, Perleh.

Dr. Hyde reduces the Persian fire-worship to a subordinate kind of honour, or service which he calls *prodilus*, defending that people from any charge of *proslatia*, or idolatry of fire. A traveller into these parts, Gemelli Careri, does the same.

The Greeks and Romans also adored fire under the name of *Vesta.* Play mentions the method of adoring lightning, which was by popp fans, or gentle clapping of the hands.

The Jews have been charged by heathens with adoring the vine, an afo’s head, &c. By Chalilans, with adoring the book of the law; a charge which one of their rabbins, Manah, Ben Israel, has been at the pains to remove.

The adoration of the *golden calf*, into which they fell in the wilderness, seems to have been borrowed, like many other of their ceremonies, from the Egyptians.

The Egyptians are said to have paid adoration to divers animals, plants, fishes, &c. the crocodile, the ibis, onions, &c. But these were only symbolical, or relative acts of homage; they adored the sun in a more peculiar manner, under the name of Osiris.

It is disputed whether the Chiefe pay divine or only civil honours to the statues of Confucius, and their ancestors. That people, however, appear to adore heaven; whence the inscription in all their temples, and which even the Chalilans are said to have retained in their churches, *king thin*, i.e. adore heaven.

The Indians are said to adore the devil. Some charge the same on the Brumins.

**Adorea, in Roman Antiquity, a word used in different senses; sometimes for all manner of grain, sometimes for a kind of cakes made of fine flour, and offered in sacrifices; and finally, for a dose or distillation of corn, as a reward for some service; whence by metonymy it is put for prais or rewards in general.**

**Adoreus Mons, in Ancient Geography, a mountain of the Abs Minor, mentioned by Livy (l. v. p. 196), and placed by M. d’Avville in Gallia, south-call of Amonium.**

**Adorian, in Geography, a small town of Upper Hungary, near the river Ets, north-west of Varadin, in a fine country.**

**Borysthenes, in the North, mentioned by Ptolemy, (l. xii. c. 15. t. i. p. 727.) whose situation is not ascertained.**

**Cellarius supposeth that they were the same with the Aspo, which Strabo ranks in the number of Scythian Nomades; and who probably inhabited the country which extended from Mount Horemus southward to the river northward.**

**Adosculation is used, by some Naturalists, for a species of copulation, or impregnation, by mere external contact between the genital parts of the two sexes, without intromission.**

Such is that of plants, by the falling of the *farina fecundans*, on the pistil, or uterus.

Divers kinds of birds and fishes are also impregnated by *adjection*. Grow. Anat. Of Plants, chap. v. $9.**

**Adossore is used, in Herod. Hyk. to denote two figures or bearings, placed back to back.**

The arms of the duchy of Bar are two bars *adosses.*

**Adou, in Geography, a river of France which rises in the mountains of Bigorre, in the department of the Upper Pyrenees, and running by “vires and Dax or Acca, falls into the Bay of Biscay, through an outlet called Bacault, near the walls of Bayonne, where it forms a bay, sometimes called Bayonne Bay. The sands in this Bay are often shifted by the tides, which come down from the mountains. The bar has not sometimes three feet at low water. It begins to be navigable about two leagues below Saint Sever.**

**Adowa, the capital of Tigre in Abyssinia, is situated on**
on the declivity of a hill, on the well side of a small plain, surrounded every where by mountains. Its name, signifying pafs or passages, is derived from its situation, on the flat ground immediately below the river Ribberiana, by which every body must pass in their way from Gondar to the Red Sea. This plain is watered by three rivulets, which act the rivers Tedo, Min and Gaby, and Ribberiana, which joins the other two, and falls into the river March, about twenty-two miles below Adowa. This town, which is now the capital and residence of the governor, consists of about 300 houses, each of which has an enclosure round it of hedges and trees. The mansion of the governor is situated upon the top of a hill, and is a kind of prison, inhabited by about 300 persons who are detained in irons, and in cages like wild beasts, some of whom have been confined for more than twenty years, with a view of extorting money from them, and who do not obtain liberation, even when the money is paid. There are two churches in the vicinity of this town, viz. Maram and Kedus Michael, and also a monastery, called Bet Abba Girmia, one of the most celebrated in Abyssinia, which was once a residence of one of their kings, whence some travellers have reported that the metropolis of Abyssinia was called Germé. Adowa is the seat of a very valuable manufactury of coarse cotton cloth, which circulates through Abyssinia instead of silver money; each web is 16 pcek long and 14 wide, and their value is a patak, i.e. ten for the ounce of gold. The houses in this town are all built with rough stone, cemented with mud instead of mortar; their roofs are of a conical form and thatched with a reedy sort of grass. The busses of thatching belong exclusively to the Falasha or Jews. The vicinity of Adowa is the only part of Tigre which has foil sufficient to yield corn, the whole of the province besides being one entire rock. They have here three harvests annually, which copt no falling, weeding, manure, or other expensive process; and yet the farmer in Abyssinia is always poor and miserable. N. lat. 14° 7. 57'. E. long. 35° 50'. Bruce's Travels, vol. iii. p. 118.

ADOXA, formed of a priv. and εις, glory, q. d. εις γενέσες, or of na florios, in Botany, a genus of the octandra tetragyna clafs and order, and of the natural order of fuculenta, and saxifraga of Juffieu; the characters of which are, that the calyx is an inferior, biffid or trisid, flat and permanent perianthium; the corolla is monopetalous, flat, and divided into four or five segments, with clefs ovate, acute, and longer than the calyx; the stamina are fubulate filaments, of the length of the calyx, and the anthers roundish; the pistillum has a germ below the receptacle of the corolla; the fylles are fimple, erect, of the length of the stamina, and permanent, and equal in number to the clefs of the corolla; the filigmas are fimple, the pericarpium is a globof berry, between the calyx and corolla, the calyx being united below with the berry, umbilicate, and four or five-celled; the feeds are solidary and compressed. There is one species, viz. the A. mofhiadellina, bulbous fumitory, hollow root, or tuberous molchatell, which grows naturally in shady places and woods, as in Hamptlead and Charlton woods; it is perennial, flowers in April and May, and the feeds ripen in May. The leaves which foon after decay and the flowers smell like mug, on which account it has been formerly called mug croifant. The roots muft be planted after the leaves are decayed, under shrubs, for if they are exposed to the fun, they will not thrive. Martyn's Miller's Dictionary. Smith's Flor. Brit. vol. i. p. 432.

ADPERCEPTION, in the Leibnizian fyle, denotes Vol. I. the act whereby the mind becomes conscious to itsfelf of a perception.

AD PON DUS Ornium, to the weight of the whole; an abbreviation among Physicians, &c. signifying that the laft preferved ingredient is to weigh as much as all the others put together.

ADPORINA, in Mythol. a furname of Cybele, under which the was acknowledged in one of her temples, eereed on a mountain of difficult access, near Pergamus.

ADPRESSUS, in Botany, denotes contiguous, prifled to, or laid to.

ADPREST LEAF. See LEAF.

ADQUISITUS, in some Ancient Latin Writers of Music, is used for the note or chord, which the Greeks called αρμογηνομενος. See DIAGRAM.

AD QUOD Damnium, in Law, a writ directed to the sheriff, commanding him to inquire what hurt may befal the king by granting a fair, or market, in any town or place.

The same writ also illnes for an inquiry to be made of what the king, or other person, may suffer, by granting lands in fee simple to a convent, chapter, or other body politic, by reason such lands fall into mortmain.

The writ Ad quod damnnum is also had for the turning and changing of ancient highways; which may not be done without the king's licence obtained by this writ; or inquisition found that such change will not be detrimental to the public. Vaugh. Rep. 341. Ways turned without this authority are not esteemed highways, so as to oblige the inhabitants of the hundred to make amends for robberies; nor have the subjects an interest therein to justify going there. 3 Cro. 267. If any one change a highway without this authority, he may flop the way at his pleasure. But see the statute 8 & 9 W. III. cap. 16, for enlarging of highways by order of justices of peace, &c. Where any common way shall be enclosed after a writ of Ad quod damnnum executed, any person aggrieved by such enclosure may complain to the justices at the next quarter sessions; but if no such complaint or appeal be made, then the inquisition and return, recorded by the clerk of the peace, shall be for ever binding. 8 & 9 W. III.

ADRA, or ADRA, in Ancient Geography, an episcopal fee in the northern part of Arabia Petraea, over which Proclus presided at the council of Chalcodon. Adra, though referred by Ptolemy to Arabia, which was considerably extended northward, was really situated in a small province of Palestine, called Batanea, near the river Hieromax, south-east of Capabitan. When it became an episcopal fee, it held the third rank under the metropolis of Bastra. It was also called Aderas and Aderatun.

ADRA, or HADRACH, was, according to Ptolemy, a town of Cilicia-Syria.

ADRA is also the name of a town, placed by Ptolemy in Liburnia; and this was the Adra of Illyria.

ADRA, in Geography, a fea-port town of Granada, in Spain, forty-seven miles south-east of Granada. W. long. 2° 37'. N. lat. 35° 42'.

ADRABE, Campi, in Ancient Geography, a canton of Germany, mentioned by Ptolemy, and now called, according to Martiniere, Marsfeld, and situated in Upper Austria, north-east of Vienna.

ADRABON, a small district of Gaul belonging to the Veneti, over against Bellisle, on the coast of Brittany.

ADRACHNE, in Botany, the strawberry-tree. See ARBUTUS. It is also called Adrachis.

ADRAGA, in Ancient Geography, by some called Dragas,
Draga, a place of Arabia, situated, according to Ptol. Geog., in long. 70° 10', and lat. 15° 15'.

ADRAGANTH, the name as Druagant. See Traga canth.

ADRAGNO, in Geography, a town of Sicily, twenty miles call-north-call of Mazaro.

ADRAISTIÆ, in Ancient Geography, the inhabitants of a district of India, which lay to the call of the rivers Acacines and Hydraotes.

ADRAMILÆ, a people placed by Ptolemy in Arabia Felix.

ADRAMMELECH, in Mythology, one of the gods adored by the inhabitants of Sepharvaim, who were settled in Samaria in the room of those Issachrites that removed beyond the Ephrates. The people of Sepharvaim made their children pass through the fire in honour of this false deity, and another called Ananmlech. Adrammelech, i.e., the magnificent king, is supposed to have represented the fun, and Ananmlech, i.e., the gentle king, the moon. Calmet.

ADRAMYTTIS, in Ancient Geography, an island of Asia Minor, on the coast of Lycia.

ADRAMYTTIUM, a famous city of Mycia Major, called also Pelopias, which, according to Strabo, (lib. xiii. tom. ii. p. 904.) was an Athenian colony, with a harbour and dock, situated at the foot of mount Ida, near the Caicus. It was so called, says Stephanus (de Urb. tom. i. p. 22.) from Adramyttus, the brother of Croesus, by whom it was built. Others say that it was founded by the Lydians, and derived its name from Hermon, one of their kings, who, in the Phrygian language, was called Adramys. This is the Adramyttium mentioned Acts, xxvii. 2, and not as St. Jerome and others suppose, a city of Egypt built by Alexander the Great, at the Canobic mouth of the Nile, and which has been supposed to be the same with Thbees. Whitby, Cem. vol ii. p. 751. Imperial Greek medals have been struck in this city in honour of severall of the Roman emperors. The medals are bronze, gold, and silver. This city was formerly famous for trade and shipping; but is now called La Andramit, and inhabited only by a few Greek fishermen. The Adramyttium-bay was a part of the Egean sea, on the coast of Mycia: the towns on the north-call of this bay are now in ruins. The Conventus Adramyttienses was the eighth in order of the conventus juridici of Asia.

ADRANA, a river of Germany, now the Eder, rises in Upper Hesse, waters the county of Waldeck and Lower Hesse, and falls into the Fulda about two miles from Carl. When Germanicus, at the head of the Roman legions, ravaged the country of the Catti, most of their youth escaped by swimming over this river; and attempted, though without success, to prevent the Romans from laying a bridge over it. Tacitus Annal. i. c. 55. vol i. p. 105. Ed. Gronov.

ADRANA, or Adrena, (Polybius, lib. xiii. p. 983. Ed. Caiusab.) a city of Thrace, situate a little above Bercine.

Adrena, was also a town of Asia Minor, in the Lower Mycia.

ADRAND, in Geography, a town, of Persea, in the province of Ible: ten leagues call of Amadan.

ADRANIS, Adrantis, or Adrans, in Ancient Geography, a town of Pannonia, in the more extended application of the term, situate in Noricum, north-call of Elmona, in the limits of Carnia and Noricum.

ADRANUM, now Aderno, a town of Sicily at the foot of Mount Etna, towards the north-call, near a river formerly bearing the name, which some now ascribe to it, Fiume d'Aderno. This city was built, says Diodorus Siculus (lib. xiv. c. 37. tom. i. p. 671. Ed. Weisbr.) by Dionysius the elder, and so called from the Temple of Adranus, the tutelary god of the Sicilians, and said by Hefychius to be the father of the Dii patricii. This temple was a place of great resort at flated feasons of the year by the worshippers of this deity; and Elian (de Nat. Anim. lib. xi. c. 3. tom. ii. p. 632. Ed. Gronov.) says, that a thousand dogs were kept here, who fawned on those who brought presents to the temple, and conducted drunken perons to their own house, whilft they fell furiously on thieves, and tore them in pieces. The medals of this city are bronze, gold, and silver.

ADRAPSIA, a town of Baetia, mentioned by Strabo, (lib. xv. tom. ii. p. 105.) but placed by Ptolemy in Hyrcania, beyond the river Maxara. It is also called Darapys, and seems to be that mentioned by Arrian (lib. iii. c. 2.) under the name of Drapsis.

ADRASTII, an episcopal see in the patriarchate of Antioch, and the eighteenth under the metropolis of Sicily.

ADRASTE, in Mythology, the daughter of Jupiter and Necesity, who, according to Plutarch, was the only fury that exerciseth the vengeance of the gods. The name is supposed to be deriv'd either from αδράστος, always adverst, or from αδράσσο, I fly. The Egyptian priests placed A德拉ste above the moon, where they observed the whole world, so that no guilty person escaped. See Nemesis. Adrastra or Andrastra, was the goddess of war and victory, among the ancient Britons; and as such invoked and acknowledged. This deity was probably the fame with the Astarta of the Phoenicians. Dion. Cafl. tom. ii. p. 1007. Ed. Reimari.

Adraeste was also one of the nymphs who nursed Jupiter in the cave of Dicht.

ADRASTIA, or Adrasta, an epitaph given to the goddess Nemesis, or Revenge. It is said to be taken from king Adrasteus, who first erected a temple to that deity.

ADRASTIA, in Ancient Geography, the name of a town of Asia, in the Traide, situate between Priapos and Parium, in a district of the same name, in which was an oracle of Apollo Acteius, and of Diana. It was built by king Adrastus. Strabo Geog. lib. xiii. tom. ii. p. 848.

ADRASTIA Ceritamia, in Antiquity, a kind of Pythian games, instituted by Adrastus king of Argos, A. M. 2702, in honour of Apollo at Sicyon. These are to be distinguishe from the Pythian games celebrated at Delphi.

ADRASTUS, in Ancient History, a kind of Argos, who distinguishe himself in the famous war of Thebes, was the son of Talaus and Lydiana, daughter of Polybus king of Sicyon. He reigned first in Sicyon, as successor to his father-in-law, and afterwards at Argos. Here he married his two daughters to Polynices and Tydeus, who took refuge in his court: the former of whom had been deprived by his brother Eteocles of his share of the sovereignty at Thebes. For the purpose of restoring him, this king, with the assistance of his children, marched against Thebes; and this was called the expedition of the seven worthies, which is placed about 1225 years before Christ, and has been celebrated by the poets. Adrastus alone escaped, being preferred by his horse Arion. See Statins Theb. lib. iv. v. 40, &c. p. 412. Ed. Varior. This war was revived within ten years by the sons of the deceased worthies, and called the war of the Epigones. It terminated with the taking of Thebes. Adrastus on this occasion lost his son Regaleus, and was so distressed by the event, that he died of grief at Megara, as he was conducting home his victorious army. His memory was much honoured at Megara and at Sicyon.
A D R

Sicily, at which place he had instituted the Pythian games.

Paulus, l. i. 725. l. i. 727. 8. 


There was another Adrastus, in Phrygia, at the time of the siege of Troy, who is said to have built a temple on the river Eileus, in Phrygia, in honour of Nemesis, the goddess of Revenge, hence called Adrastea.

Herodotus (lib. i. c. 35.) mentions an Adrastus, who fled for refuge to the court of Creusus, king of Lydia, and inadvertently killed his son.

ADRASUS, or Adrassus, in Ancient Geography, belonged to Iasus, and the metropolis of Selenea.

ADRASSO. See Arazzo.

ADRASTES, a people of India, subdued by Alexander.

See Quintus Curtius, lib. viii. c. 9.

ADRIA, or Hadriana, in Ancient Geography, the name of two towns in Italy; one of them was situated in the country of the Veneti, on the river Tatrurus, or Adria, between the Padus and the Athenis, and was called Adria by Ptolemy, and also by Pliny, (lib. iii. c. 16. tom. i. p. 173. Ed. Hard.) but denominated Adria by Strabo (lib. i. p. 82. —lib. ii. p. 163. —lib. v. p. 328.); the other was in the country of the Piceni, on the river Vomanaus, to which Antonine's Itinerary from Rome is directed, and which was the country of the ancestors of the emperor Adrian. This is now the dukedom of Atri, in Abruzzi. It has been a subject of dispute which of these two places gives its name to the Adriatic sea. The etymology is generally deduced from the Venetian Adria; and it is alleged, that the name is retained in the small town, that was destroyed by inundations and other calamities, now called Adria, which is a bishop's see, 25 miles south-west of Venice. N. lat. 4° 8'. E. long. 11° 5'. Archilus Victor deduces the name from the Hadriana of the ancient geographers; but he supposed, that the appellations should be Hadriciana, because the name of the emperor is inscribed on coins and stones Hadrianae. But if the origin of the name is traced to the Venetian Adria, which is the most ancient, and of which the other is merely a colony, the usual appellations is the most correct. Eutathius in Dionys. v. 92. traces it to Adrias, the son of Jon.

Adria, an archi-episcopal city, in the patriarchate of Jerusalem. St. Jerome mentions a small island of this name.

Adria, Jean Jacques, of Mazara, in Sicily, graduated at Salernum in 1510, and acquired such reputation for his skill in medicine, that he was made physician to the emperor Charles V. and appointed proto-medicus of Sicily. He left in manuscript the following: "De Preferentia Peltentiz," "De Medicinis ad Varios Morbos." "De Phlebotomia," dedicated to the emperor. "De Balsamis Sicilico,"

ADRIAN, or Hadrianus, Publius Aelius, the Roman emperor, was born, according to Spartan, (in Adr. p. 1.—5.) in Rome, on the 24th of January, in the 7th year of the Christian era. A. U. C. 829. His ancestors lived at Itala, in Spain, which was the native city of Trajan, whom he succeeded in the empire, and whose name on that occasion he assumed in addition to his own. At the death of his father, when he was ten years of age, he was left under the guardianship of Trajan and Caesius Titianus, or Attianus, a Roman knight. His proficiency in the Greek language was so considerable, that, at the age of fifteen, he was commonly called the young Grecian. When Trajan was adopted by Nerva, Adrian served as a tribune in the army in Lower Mesia, and was deputed to congratulate his guardian on the event; and when Nerva died, he was the first that communicated the news to Trajan, who was then in Lower Germany, and that fated him as emperor.

Trajan, however, conceived prejudices against him, on account of the levity of his mind, the voluptuousness and impiety of his temper, and the extravagance to which he was addicted; and though he manifested a flabby disposition, and made great acquirements in Greek and Latin, in philosophy and the law, Trajan had not been accustomed to estimate these endowments very highly, nor did he form any flattering expectation of the advantages that were likely to accrue from them in the military profession, and in the extension of empire, to which he was devoted. Adrian perceived that he was no favourite; and therefore endeavored to conciliate the favour of the empress Plotina, by an affability of manner, which, as Dion Cassius intimates, by the expression σκεψις δακέα (tom. ii. p. 110. Ed. Reymar) seems to have transferred the bounds of virtue. However, Adrian succeeded in securing the interest of the empress, and by her means, in obtaining the emperor's grand-niece, and next heir, Sabina, for his wife. This was the first step to his future advancement, and facilitated his ascent to the throne, much more than the assurance of the Melean astrologer, that the sovereign power was destined to him by the fates, or the prediction to the fame purpose of his great uncle Aelius Adrianus. Soon after his marriage he was appointed quaestor; and at the expiration of this office, he was employed in digetting the deliberations of the senate; but he soon surrendered this occupation, and followed Trajan to the war against the Dacians. Trajan having left his army in Syria, and proposing to return to Rome, after a variety of extensive and rapid conquests, gave the command of it to Adrian; but he had neither capacity nor zeal for retaining, much less for enlarging, the emperor's conquests. The conqueror's absence was the loss of all the advantages he had gained. His death was a misfortune to the state, for the time was gradually approaching, and opened prospects of ambition to Adrian; of which he was deft at availing himself. He had already been chosen by the city of Rome 822, tribune of the people in 856, praetor in 859, substitutus consul in 862, and consul in ordinary and commander in chief in the last year of Trajan's reign. He had also accompanied Trajan in most of his expeditions, had the command of a legion in the second Dacian war, and obtained for his valiant conduct a present from the emperor of the diamond which Nerva had given him, which he considered as a pledge of his future adoption. In the interval between his praetorship and consulship, he had been governor of Lower Pannonia, and discharged the duties of his various offices with universal satisfaction. Trajan, however, never loved Adrian, nor did he intend to adopt him. Accordingly, Dion Cassius affirms, (tom. ii. p. 1140.) that he never was adopted. Nevertheless he succeeds him in virtue of a feigned adoption. Upon the emperor's death at Schontum, in Cilicia, in his way to Rome, Plotina, affiled by Titian, who had been preceptor to Adrian in his youth, contrived to send notice to the Senate, that Trajan, whom he had attended at the time of his death, had adopted Adrian; and it is said, that he encountered a man, who perforated the dying emperor, and who with a feeble voice, declared that he adopted Adrian. This is certain, that Adrian, who was then at Antioch, received the news of his adoption on the 9th of August, and that of Trajan's death on the 11th. On this day, in the year 117, (A. U. C. 870, or according to Crevier, who follows Tellenmont, 868.) he was proclaimed emperor by the legions of Syria, and immediately wrote to the Senate to request a confirmation of the act of the soldiery; apologizing, at the same time, for the impatience of the legions, forbidding them to bellow upon him any titles of honour without his previous consent, promising that he would direct his govern-
ADRIAN.

ment to the public good, and bidding himself by an oath, never to put a senator to death. The senate very readily acceded to his request, and confirmed him in the empire to which he was elected. Adrian had now an opportunity of indulging that love of peace to which he was naturally inclined. Accordingly he abandoned the conquests of his predecessor in the east, and having withdrawn his troops from Armenia, Ancyra, and Mesopotamia, he agreed that the Ephesians should again be the boundary and barrier of the Roman empire. He determined also to surrender Dacia, but his friends prevailed with him to retain it for the sake of those Roman citizens who had settled in it. However, he demolished the bridges which Trajan had erected over the Danube, under the pretence of guarding the Roman territories from the incursions of the barbarians. In order to reduce the Jews to absolute subjection, he removed Lusius Quettus, whom Trajan had commissioned for this purpose, and whom he had made governor of Palestine, from his government, and appointed his friend Martius Turbo to succeed him; and he was also employed to quell the disturbances in Mauritania, which the removal of Lusius had probably occasioned. After having secured the tranquility of Dacia, by making peace with the Sarmatians and Roxolani, which he endeavoured to render permanent in the following year by pecuniary donations, granted also as the purchase of peace to other barbarous nations, he hastened to return to Rome; but did not arrive there till the year 119. During his voyage from Illyria, a conspiracy was formed against his life by four persons of consular dignity,viz. Domitius Nigrinus, Lusius Quettus, Palma, and Celtius, who were put to death by order of the Senate. This act, however, excited the public hatred against Adrian. It was different from the conduct of his predecessor; and it was considered as a violation of the oath which he had made on his accession to the empire. To remove these ill impressions from the public mind, he was liberal in his donations to the people. He remitted the debt due from cities and individuals to the imperial revenue, and to the public treaury, which is paid to have amounted to seven millions of our money, and burnt all the records which might afterwards serve to revive these claims. With a reference to this act of generosity, Adrian is represented on one of the medals, which has reached our times, with a torch in his hand setting fire to the bonds, with a legend, signifying, “He enriched the whole world.” He discharged Italy from the tax paid to victorious emperors for decorating their triumphs, and reduced the amount of it in the provinces: and besides making many presents of money, and various articles of usefulness and luxury to the Roman citizens, he increased the funds, appointed by Trajan, for the subsistence and education of children of both sexes. The sum appropriated by Adrian to these several purposes was immense; and his liberality was honoured with a monument, consecrated to his memory, and with an inscription which celebrated him, as having thus exhibited a singular example of goodness to the people. He was likewise affiduous in his attention to the Senate, and treated this body with a degree of deference and respect, which tended to remove the prejudices that had been conceived against him, and to engage their affectionate attachment. He afflicted those senators who were poor; he enabled others to defray the charge of their offices; and he granted the honour of a third consulate to those who defined it. Upon his return to Rome, he was received by all ranks of people with extraordinary demonstrations of joy; but he declined accepting the triumph which had been prepared for Trajan, and which was now decreed by the Senate to the new emperor. He had already on his accession refused the offer that had been made to him of the title of saviour of his country, and deferred the acceptance of it, after the example of Augustus, who had not taken it till he had governed a certain number of years.

In the following year Adrian was consul a third time, but he resigned the office after four months, and never afterwards resumed them. Having taken measures for establishing his power at home, he was under a necessity of leaving Rome, in order to check the incursions of the barbarians, who invaded Illyricum. The war was soon terminated; and Marcus Turbo, who was recalled from Mauritania, was appointed governor of Panoniam and Dacia. Towards the close of this year the emperor went into Campania, where he generously relieved the poor inhabitants of all the cities through which he passed. About this time he conceived a design of visiting all the provinces of the empire, and examining for himself the state of each country subject to Rome, that he might not be obliged to depend entirely on the reports of his ministers and governors; alleging, that an emperor ought to refresh the sun, which extends illumination to all the regions of the earth. Accordingly he began his travels in the third or fourth year of his reign; that is, in the 120th or 121st year of the Christian æra, A.D. 875, according to Tillemon. He first visited Gaul, where he displayed great liberality; and from thence he went into Germany, where the chief army of the empire was stationed, and the discipline of which he revived and established. In the following year he passed over into Britain, where he reformed many abuses. Although the greatest part of the island was subject to Rome, the northern nations, after the departure of Agricola, had revolted, and recovered their ancient liberty. Adrian, without entering into any new concern, proposed merely to secure the southern part, which belonged to the Romans, against the incursions of the warlike Caledonians, and, with this view, he caused a rampart, or wall, to be raised, extending from the Solway Firth on the west, to the mouth of the river Tyne, near Newcastle on the east, about eighty miles in length. In other places he supplied the defect of natural barriers by mounds of earth strengthened by stakes driven into the ground. Here he also disgraced and discharged his secretary, Suetonius Tranquillus, the historian, and Septicius Carius, captain of the praetorian guards, for their disreputable behaviour to the emperor Sabina. Upon his return to Gaul, he built at Nimes a magnificent palace in honour of Plotina, the widow of Trajan. From Gaul he proceeded to Spain, and wintered at Tarragona, where he rebuilt the temple of Augustus, founded by Iberius, and held a general assembly of the fates, in order to compose the differences occasioned by raising levies for the Roman armies. Here a slave, in a fit of insanity, attempted to kill him; but he fortunately escaped, and committing the unhappy maniac to medical care, took no farther notice of the affult. From Spain the emperor returned to Rome in April; and towards the end of this year, or the beginning of the next, he went, as some say, to Mauritania, and afterwards to Athens, where he built a bridge over the Cephisus; from Athens he proceeded to the extremities of the Roman empire in the east; and after having quieted the commotions of the Parthians, he returned through Asia, visiting the several provinces, and erecting edifices in several of their chief cities; and having paused through the islands of the Archipelago, he settled at Athens during the winter, and was there initiated into the Eleusinian mysteries. From Athens he went into Sicily to visit the top of Mount Etna, that he might observe the rising fun, which was said there to exhibit all the colours of the rainbow; and returned to Rome in the beginning
beginning of the following year, or the seventh year after his departure. The 11th and 12th years of Adrian's reign are quite barren of events. In the year 125 or 129, the cities of Nicomedia, Caesaarea, and Nicca, in Bithynia, were almost demolished by an earthquake, and they were rebuilt at the expense of the emperor, who was on this account denounced the refomer of Bithynia. In the course of this year he again departed for Africa; where, after a drought of five years, it rained upon his arrival, and the inhabitants, who received many favours from the emperor, subscribed thehlpling to his presence. From Africa, he returned in the same year to Rome, where he caused the obsequies of Plotina to be performed with extraordinary magnificence. He lamented her death with great sorrow, composed verses in her praise, and caused her to be ranked among the gods. In the year 131, he left Rome with a design to revisit the provinces of the east, and passing through Athens, purposed his journey into Asia, where he consecrated several temples. From Asia he passed into Syria, from thence into Palaistine and Arabia, and afterwards into Egypt, in the fourteenth year of his reign, when the famous colossus of Rhodes shook, according to the Alexandrian chronicle. During this, and the following year, he continued in Egypt. At Pelusium he visited the tomb of Pompey the Great, which he repaired: he also repaired the city of Alexandria, and restored their ancient privileges to the Alexandrians, whose disposition and character he disliked, and who recom- 

pens'd his kindness with violent lampoons after his departure. From Egypt he passed into Libya Cyrenaica, where he killed a lion of enormous size, that had committed many depredations in the country. During his stay in Egypt, the youth Antoninus, to whom Adrian was criminally attached, fell into the Nile, and was drowned. Dion Cassius says, (tom. ii. p. 1160. Ed. Reim.) that he was sacrificed by Adrian, who being addicted to magic, conceived that he should prolong his life by sacrificing a human victim to the infernal gods. In the following year Adrian returned to Syria, and having pass'd through Thrace and Macedon, he continued for some time at Athens. During his residence at Athens, the Jews revolted on occasion of the emperor's sending a Roman colony to Jerusalem, calling the city Edessa Capitolina, after the name of his family, and erecting a temple to Jupiter Capitolinus in the place where the ancient temple stood. The war with the Jews was attended by the invasion of the provinces of the empire by the Alani, or Maffinget, a people of Sarmatia. At Athens Adrian was much pleased with the customs and learning of the people. Here he assumed the habit peculiar to the dignity of Archon, celebrated the grand festival of Bacchus, and embellish'd it with many stately buildings, and particularly with a library of sublime structure; insomuch, that he was revered as the second founder of the city, and one quarter of it was from him called Adrianopolis. In the year 135, the emperor left Athens and returned to Rome. Here he fell into a lingering disease, attended with a bleeding at the nose, which terminated in a dropsy. Adrian, contrary to the universal expectation, and the remonstrance of his friends, adopted Commodus Verus, who was created praetor, appointed governor of Pannonia, and in the following year advanced to the consulhip. The emperor retired to Tibur, now Tivoli, where he erected a magnificent villa, but his disorder increas'd, and he was aggravated by his licentious life. He indulged his natural cruelty, and caused many illustrious per sons to be arraigned and executed, and others to be privately murdered. In the beginning of the year 138, Verus died, and was ranked by Adrian among the gods, and temples were built and statues er'ected to his memory by the orders of the emperor. Upon his death, Titus Antoninus was adopted; and after his adoption the empress Sabina died, suppos'd to be poison'd by Adrian, or so ill us'd, that the laid violent hands on herself. Adrian, however, caus'd her to be buried among the gods. The emperor's impatience increas'd with his disorder, and having put several senators to death, and ordered others for execution, whom Antoninus preferred, he attempted to destroy himself, but was prevented by Antoninus from executing his purpose. At length he removed from Rome to Baiae, in Campania, where he fulfill'd his death by his inde- 

perance; and here he died, on the 10th of July, in the year 138, after having lived 62 years, 5 months, and 17 days, and having reign'd 31 years and 11 months. His body was burnt at Puteoli, and his ashes were conveyed to Rome, where they were deposited in the magnificent mausoleum, which he had con struct'd for himself near the Tiber. The Senate intended to annul all his acts, but Antoninus opposed this measure; caus'd him to be deified, built a temple at Puteoli, and instituted annual sports to his honour, with pri efs, fraternities, and victims. No prince ever exercis'd so many public and private edifications as Adrian. The regulations which he established for the maintenance of discipline among the troops were afterwards regarded as the military laws of the Romans, and many of the laws which he enacted were observ'd till the end of the fourth century. He prohibited all those private work-houses, which were habitations of slavery and wretchedness; and he was not only a man of learning himself, but he encouraged literature and science. Many of his works, both in prose and verse, were published under his own name, and the names of other distinguished persons. His Greek poem, called the Alexandrian, has been quoted by some of the ancients. In his Cataracina, mentioned by Spartan, he pretended to imitate Antin- 

chus, whom he preferred to Homer. He was so ambitious of fame, that he wrote his own life in several books, some fragments of which are still extant. His reign was distin-

guished in the history of literature, by a very considerable number of learned men, among whom we may reckon Pole- 

gon, Favorinus, Epictetus, Arrian, Plutarch, Dio- 

nylus of Halicarnassus, Philo of Byblos, Suetonius, and Florus. 

Adrian's reputation for talents and learning has been uni-

versally allowed. His memory was so retentive, that he could repeat a whole book, after having once perus'd it; and he knew the name of every soldier in his army. He excelled in every branch of learning, and was, without doubt, the best orator, poet, grammarian, philosopher, and mathe-

matician of his time. He was eminent for drawing and painting, and for his skill in the theory and practice of 

music. He us'd at the same time to write, dictate to sev-

eral secretaries, give audience to his ministers, and discourse with them about affairs of the greatest importance: and his court was crowded with men distinguished in every branch of literature and science. In his natural disposition he was suspicious, envious, lascivious, and cruel; and his general character exhibited a strange composition of virtues and vices. To his friends he was courteous and affable, and his liberality was unbounded. But he was ever ready to give 

car to lancers, and to believe every tale that was whisper-

ed against him, so that those who were once most distin-

guished by his favour were disgrac'd, banish'd, and put to death. Capricious and unsteady in his attachment, and 

violent in his remonstrance, he was driv'd by his friends, and dread'd by his enemies. Nevertheless, the great and 

the rich did not suffer under his government from unjust 

condemnations and forfeitures. He knew how to pardon 

editions;
ADRIAN.

offences; and those who had been his enemies when he was in a private station, had no occasion to fear him when he was an emperor. When he arrived at the sovereign power, he said to one of those from whom he had received the most convincing proofs of his hatred, "Behold yourself in perfect safety." His vanity, however, was always predominant; and he was often induced, by the fear of infamy, or the desire of applause, to prefer at least the appearances of virtue. In his plans of public improvement, he was comprehensive and liberal, even to the extreme of needleless magnificence and culpable profusion. There was scarce a province, or a city, in which he did not leave substantial proofs of his attention to the benefit and convenience of its inhabitants. He repaired old edifices, and built new ones, baths, aqueducts, and harbours: and he expended large sums in embellishing the monuments of those who had distinguished themselves in former times, as in the case of Epaminondas's tomb at Mantinea, and in the monuments he paid to Pompey's remains. To Greece he was particularly favourable; and from the Greeks he received many expressions of gratitude. And yet dilapidated and extravagant as he was in his private expenses, and in his public disbursements, he was not never to have unjustly fined any man's property, nor did he ever receive legacies from persons who were not known to him, or from any of his friends who had children.

In his voyages, where he was at any city, he administered justice to all who applied to him, or fought the affiance of the ablest lawyers. Adrian, indeed, deserves to be particularly recognized for the administration of justice, and the wisdom of his laws, for establishing and maintaining peace among the citizens. He considered the termination of disputes, by equitable decisions, as one of the principal duties of a sovereign, and he was anxious in discharging it. His zeal for justice and good order led him to keep a strict eye over those who governed provinces under his authority; and he knew how to discover truth through all the acts of dissimulation. At Rome he made a very important reformation in the administration of justice. See perpetual Edict. He softened the rigour of servitude, and deprived matters of the arbitrary power of life and death over their slaves: he prohibited the sale of them, and their being rendered, according to their sex, victims of prostitution, or gladiators, without the authority of the judge; and he forbade the use of private prisons. From an attention to decency, he likewise prohibited the promiscuous use of baths for both sexes. He is also said to have renewed the ancient impudent laws enacted by Augustus; and he forbade the abominable custom of human sacrifices, though in the case of Antinous he seems to have violated his own law. He punished fraudulent bankrupts with severity, and ordered them to be whipped. He reformed the police in many inns with judgment; and the alterations he introduced in the general conduct of the empire, in the service of the palace, in the military discipline, and in the government of the empire, were confirmed by practice, and continued even to the reign of Constantine. To his soldiers he gave an example of simplicity and self-denial; and by his attention to them in various respects, he gained their love and confidence. He preferred none but men of courage, strength, and good character, saying, "such as the officers are, such will the soldiers soon be." Thus he revived the ancient military discipline, which, by the negligence of many princes, had been decaying since the time of Augustus. It may be observed in general, that the Roman empire was happy under his government. The maxim which he insinuated in the assembly of the people, and in the senate, de-
Poor little, pretty flattering thing,
Mute we no longer live together!
And doth thou prune thy trembling wing,
To take thy flight thou know'st not whither?
Thy luminous vein, thy pleasing folly,
Lies all neglected, all forgot:
And penitive, wand'ring melancholy,
Thou dread'st it and hast' it, thou know'st it not what.

Ah! see in spirit! wand'ring fire,
That long half warm'd thy tender breast,
Mute thou no more this frame inspire?
No more a pleasing cheerful grief!
Whither, whither art thou flying?
To what dark undiscover'd shore?
Thou feem'st all trembling, shiv'ring, dying,
And wit and humour are no more!

ADRIAN.


ADRIAN I. Pope, succeeded Stephen III. in the papal chair, A.D. 772. He was the son of Theodore, a Roman nobleman, and possessed considerable talents for bufiness. He maintained a friendly correspondence with Charlemagne, which provoked Desiderius, king of the Lombards, to invade the state of Ravenna, and to threaten Rome itself. Charlemagne recommenced his attack, by marching with a large army to his succour; and having gained many considerable advantages over Desiderius, and recovered the cities which he had taken, he visited the pope at Rome, confirming the grants made by his father Pepin, to which he added new donations, and formed a perpetual league of friendship between the growing power of France and the established supremacy of the Western Church. On this occasion he expressed his piety, by the humilitating ceremony of kissing each of the steps, as he ascended to the church of St. Peter. Pavia, during this visit, had been left in a state of siege; on his return it surrendered, and the dynasty of the Lombard princes, which had lasted 266 years, was terminated in the year 776. When fresh disturbances occurred by the interposition of the bishop of Ravenna, who claimed and feized the exarchate and the dukedom of Ferrara, which Charlemagne had, by a special grant of the pope, given to this prince renewed his visit, and settled the affairs of Italy. In return for these services, he obtained the title of king of the Lombards, and the rights of temporal sovereignty in the territory of the Roman see. Adrian now directed his attention to the affairs of the empire; and as Irene, who, in 780, assumed the regency at Constantinople, during the minority of her son Constantine, wished to reestablish and establish the worship of images, he applied to Adrian for his concurrence. The pontiff readily acquiesced in her proposal for calling a council, and commissioned two legates to attend it. The council, however, which held its first meeting in 786, was disturbed by an insurrection of the citizens. At the next meeting in the city of Nice, in 787, which was protected by a military force, a decree was passed for restoring the worship of images. Adrian approved the decree, but in the western church it was deemed heretical and dangerous. Charlemagne condemned the innovation, and the French and English clergy concurred in opposing it. A treatise, containing 120 heads of refutation, was catalogued, as the work of Charlemagne, under the title of "The Caroline Books," in opposition to the decree of the council. This work was presented to the pope by the king's ambassador, and the pope wrote a letter to Charlemagne by way of reply. The king, and also the Gallican and English churches, retained their sentiments; and in 794, a council was held at Frankfort on the Maine, consisting of about 300 western bishops, by which every kind of image-worship was condemned. Adrian did not live to see a termination of this contest; for after a pontificate of nearly twenty-four years, he died in 795. This pope does not appear to have possessed any considerable erudition, and few examples occur, during his pontificate, of ecclesiastical reformation. He seems to have directed his chief attention to the embellishment of the churches, and the improvement of the city of Rome; and he was probably furnished by Charlemagne, out of the plunder of his conquests, with ample means for this purpose. The king was much attached to him, and is said to have fheid tears on occasion of his death. He wrote his epitaph, which is still seen in St. Peter's at Rome, in thirty-eight Latin verses. Dupin. vol. v. p. 115. Lower. Gen. Bisg.

ADRIAN II. Pope, succeeded Nicholas I. A.D. 867. Having twice refused the dignity, he accepted it in the 70th year of his age, at the united request of the clergy, nobility, and people. The contést for power between the Greek and Latin churches had been very violent some years before his accession to the papal chair. Photius, who, in 858, had been appointed patriarch of Constantinople by the emperor Michael, had been excommunicated by pope Nicholas, and a council assembled at Rome in 862; and the pope himself had been, in 866, excommunicated by Photius. The pope, in order to avenge the injuries which Ignatius, who had been deprived of the patriarchate and exiled, demanded the restitution of several Greek provinces, which the patriarch of Constantinople had separated from the jurisdiction of the Roman pontiff. Basil, the new emperor, recalled Ignatius to the dignity of patriarch, and confined Photius in a monastery. The restoration of Ignatius was approved by a council held at Constantinople, in 869; and by the decrees of this council, the disputes between the Greek and Latin churches were suspended. But circumstances occurred which served to revive them. The Bulgarians had applied to this council for information, whether they should be subjected to the church of Rome, or that of Constantinople. The contest which this question produced, terminated in favor of the patriarchate; and Ignatius expelled the Latin missionaries from Bulgaria, and appointed Greeks in their room.

Adrian, during this contest for power with the eastern patriarchate, was extending his authority over the kings and princes of the west. He employed his whole interest to induce Charles the Bald, who had taken possession of the kingdom of Lorraine, and who had been crowned at Rheims by the archbishop Hincmar, to relinquish it in favor of the emperor; and he even sent legates to the king, after having attempted to engage Hincmar, the clergy, and the nobility to desert him, ordering him to surrender to the emperor's right. The king was invincible; and the pope was obliged to give up the contest. He also farther interfered in the concerns of princes, by taking Charles's rebellious son Carloman, and the younger Hincmar, bishop of Laon, under the protection of the Roman see. He proceeded in this business so far, that he was under a necessity of submitting without gaining his point. Bulgaria again claimed his attention, and he wished to restore the jurisdiction of it to the see of Rome; and he even terminated his ambitious projects and his life of inquietude. A.D. 877, after a pontificate of five years. Dupin's Ninth Century, vol. vii. p. 179. Moschini's Eccl. Hist. vol. ii. p. 351, &c. 5vo.
ADRIAN.

Adrian III. Pope, succeeded Marinus, A.D. 884.

This pope, during his own pontificate, took active steps to emancipate Italy and the papal see from the influence of the German emperors, and to raise his dignity. He was succeeded by Stephen, but did not succeed. The pope died in his bed at Worms, in 885. Bower.

Adrian IV. Pope, the only Englishman who ever had the honour to sit in St. Peter's chair. His name was Nicholas Breakspear or Breakspear; and he was born towards the close of the eleventh century, at Langley, near St. Albans, in Hertfordshire. He was deprived of the see and of the mansion of St. Albans, but was not able to provide for him. Being refused the habit for which he applied, he went to Paris, where he was distinguished both by his application and proficiency. From Paris he removed to the monastery of St. Rufus, in Provence; here he became a regular clerk; and upon the death of the abbot in 1197, he was chosen superior of that house, which he rebuilt. Of this dignity he was deprived in consequence of the complaints and accusations of the monks, who were dissatisfied with the government of a foreigner: but pope Eugenius III. having heard their charges, and his defence, declared him innocent, and advanced him, in 1196, to the higher station of cardinal bishop of Albe. In 1198, he was sent as apostolic legate, to Denmark and Norway, where, by his diligent instruction, he converted those barbarous nations to the Christian faith; and it is said that he erected the church at Upsal into an archiepiscopal see. Upon his return to Rome, he was much honoured by the pope and cardinals; and on the death of pope Anastasius, who had succeeded Eugenius, he was unanimously chosen to the papal chair in November 1198, and assumed the name of Adrian. As soon as the news of his promotion reached England, Henry II. sent a deputation of an abbot and three bishops to congratulate him on his elevation; and upon this occasion he granted considerable privileges to the monastery of St. Albans. But he refused the valuable presents which they offered him, saying jocously, "I will not accept your gifts, because, when I wished to take the habit of your monastery, you refused me." To which the abbott pertinently and shortly replied; "It was not for us to oppose the will of Providence, which had destined you for greater things." In the next year he gave Henry leave to undertake the conquest of Ireland, and sent him a bull for that purpose, in which he testified his approbation of the object of the expedition, and the enlargement of the boundaries of the Christian church, and commanded the people of that country to acknowledge him as their sovereign lord. He reminds the king, at the same time, of the rights of the Christian church; claiming all the islands which embraced Christianity, as St. Peter's right, and belonging to the holy Roman church; and exhorting to the regular payment of the Peter pence which he had promised. He admonishes him also to use his endeavours for reforming the manners of the people, and to commit the government of the churches to able and virtuous persons, so that he might thus deserve an everlasting reward in heaven, and transmit a glorious name to posterity. Adrian's indulgence to this prince was so great, that he consented to abdicate him from the oath he had taken, not to set aside any part of his father's will.

In the beginning of his pontificate he contrived the magistrates of Rome to abdicate the authority they had assumed in their efforts to recover the ancient liberty of the people under the consuls, and to leave the government of the city to the pope. In 1155 he drove the heretic Arnold of Brescia, and his followers, from Rome. He also excommunicated William king of Sicily, who ravaged the territories of the church, and abdulced his subjects from their allegiance. In his interview with Frederick king of the Romans, with whom he concluded a peace when he invaded Italy, this prince confided to him his affairs; and in the latter part of his pontificate, he was succeeded by his son, who assumed the titles of Frederick and Henry VI. Pope, A.D. 1254. Bower.

Adrian V. Pope, a Genoese, whose name was Ottoboni Fiefei, succeeded Innocent V. A.D. 1276. He was created by his uncle Innocent IV. cardinal deacon of St. Adrian, and in 1254 went by him to England, to settle the disputes between Henry III. and his barons; and he was employed again for the same purpose, by Clement III. when he issued a sentence of excommunication against the king's enemies. To those who congratulated him on his accession to the papal chair, he replied, "I wish you had found me a healthy cardinal, rather than a dying pope." From only after his election, he proceeded to Viterbo to meet the emperor Redolph, for the purpose of opposing the usurpation of Charles, king of the Two Sicilies; but died soon after his arrival, having enjoyed his dignity only thirty-eight days. He zealously encouraged the crusade to the Holy Land, and upon his election sent a large sum to Constantinople towards building galleys; and he also furnished further supplies. Bower.

Adrian VI. Pope, was a native of Utrecht, the son of a tapestry weaver, or, as some say, of a brewer's servant. He succeeded Leo X. A.D. 1522. He was educated gratuitously at Louvain, and distinguished himself by his application and proficiency. Through the interest of Margaret, widow of the duke of Burgundy, and sister of Edward IV. of England, he obtained the professorship of divinity in Louvain, the deanship of the cathedral, and the vice chancellorship of the university. Having been appointed tutor to Charles, the grandson of Maximilian, and the young prince preferring arms to letters, Adrian was employed by the emperor on an embassy to Ferdinand king of Spain, in consequence of which he obtained the bishopric of Tortosa. When Charles was left sole heir to the dominions of Ferdinand, he appointed Adrian regent during his minority; but as Cardinal Ximenes had been named for this office by Ferdinand, they both united in the government of the country. Ximenes, however, was the real, and Adrian merely nominal regent. In 1527 the emperor Maximilian
Maximilian recommended Adrian to Leo X. and he was preferred by that pontiff to the dignity of cardinal. In a contest with the Cardinals, when he inflamed the office of regent during the emperor's absence in 1520, he attempted to enforce, sublimity, by military power, but failed in the attempt; and he was under a pecuniary of withdrawing his forces, and to content himself with the mere shadow of authority. He was in a little time, and in a manner unexpectedly, removed from this unpleasant situation, and advanced to the highest dignity of the church. Upon the death of Leo X. in 1521, the conclave was divided about the choice of a successor. The younger members were attached to Julio, Cardinal de Medici, the nephew of Leo; but the old cardinals were averse from chusing a pontiff out of the powerful family of the Medici, and yet they were not agreed in their views with respect to any other person. By a manoeuvre, which was merely designed to gain time, the party of Jello voted for Cardinal Adrian in the preparatory canvass. The other party elided with them; and thus a stranger to Italy, and a man unqualified for the office, was elected, no less to their own surprise than to the astonishment of Europe. The election was probably the effect of intrigue, and of the secret interference of the imperial ambassador, John Manuel, who wished to obtain a pope devoted to his master's interest. See Robertson's Hist. Charles V. vol. ii. p. 216, &c. 8vo.

Adrian's disposition and virtues, as well as his principles and manners, were ill adapted to the office, that had been thus devolved upon him. At the time of his election Rome was afflicted with a pestilence, its finances were exhausted, and literature and the arts required liberal and judicious patronage. In these disadvantageous circumstances did Adrian ascend the papal chair. However he entered on his office with the best intentions. He began by avoiding every kind of expensive parade, and by exhibiting an example of moderation and temperance, which tended to correct and reform the dilatory manners of the court and city. He discouraged the ambitious and selfish expectations of his own relations, he annulled many ordinances which the cardinals had enacted for their own benefit, and he abolished many offices which Leo had created for the gratification of his favourites. With this pope it was a ruling maxim, that men were made for places, and not places for men. He restored the duchy of Urbino to its lawful proprietor, and surrendered to the Duke of Ferrara several places of which he had been unjustly deprived. He also issued a bull, requiring Christian princes to content to a truce for three years, so that the Imperial, French, and English ambassadors at Rome might deliberate on terms of pacification. Whilst he demanded a zealous execution of the imperial edict against Luther and his followers; he declared a disposition to exercise his spiritual authority for the reformation of the church. Notwithstanding the just claims on respect which resulted from the pontiff's general conduct, his best actions were misinterpreted; his economy was called parsimony, his plans of reform were imputed to unnecessary austerity, and his disinterested conduct to weakness and inexperience. His unpopularity was partly owing to his being a stranger in Italy; and to the attention which he paid to some of his former friends, whilst he declined repudiating his brethren in the conclave. He was also too much under the influence of Charles, and suffered his attachment to his former master to mislead his judgment. This led him to relinquish his plan of a general pacification, and to form an alliance with the emperor and the king of England against France. On the day when this confederacy was signed, Adrian was seized with a fever, which terminated his life and the anxieties of his elevated station in December 1523, after he had polled the papal dignity one year and ten months. He was buried in the church of St. Peter, and on his tomb was inscribed the following epitaph, which informs posterity, that the greatest misfortune which he had experienced in life, was, that he had been called to govern the church.

"Adrianus Papa VI. hic situs est.
Quid nihil ibi inficiens
In vita,
Quam quodd imperaret,
duxit."

Notwithstanding many excellencies that distinguished the character of Adrian, he was deficient of that firmness and energy of mind, which the duties of his high and arduous station required. Few men that have been so free from faults, incurred such unpopularity, and became obnoxious to so many conductions. The door of his physician, in the night after his decease, was adorned with garlands, and marked with this inscription; "To the deliverer of his country." However, this kind of reproach, on the part of the dissolute and licentious, redounds to his honour. The piety of Adrian, it has been observed, was more distinguished than his taste for the fine arts. From the statue of Laocoon, he turned away his head in token of his dislike of pagan images, and he expressed his contempt of painters, by calling them "Trimmers." With theology and scholastic philosophy he was well acquainted. While he was professor of divinity at Louvain he wrote "A Commentary upon the Book of Sentences, by Peter Lombard," "Epistles," and "Questions Quodlibetices," printed at Louvain in 1515, and at Paris in 1516 and 1531. Dupin's Hist. of the 16th century. Bowyer's Popes. Robertson's Charles V. vol. ii. b. i. p. 2. Gen. Biog.

ADRIAN, (De Caffello) bishop of Bath and Wells, in the reigns of Henry VII. and VIII. and cardinal priest of the Roman church, was deposed of an obscurum family, and born at Cornetto, a small town in Tuscany. Having distinguished himself by his parts and learning, he obtained several employments at the court of Rome. In 1488, he was sent by pope Innocent VIII. as his nuncio extraordinary, to appease the troubles in Scotland, and to exercise the office of queftor or treasurer to his holiness, in collective his tribute or Peter pence. He was also agent for the English affairs at the court of Rome, and in recompense of his services, was promoted first to the see of Wells in 1504, and afterwards to that of Bath and Wells. He favoured his bishopric and retired at Rome, in a magnificent palace which he erected, and which he bequeathed to Henry VII. whose name was inscribed upon the front of it, and to his successors. He was secretary and vicar-general to pope Alexander VI. and created by him in 1503, a cardinal priest, under the title of St. Chryfonogus; soon after which event he narrowly escaped being poisoned at a feast, to which he was invited by the pope and his son Caesar Borgia. In the pontificate of Julius II. he banished himself from Rome; but he returned till a conclave was held for the election of a new pope. Soon after the elevation of Leo X. he concurred in a conspiracy against his life; and being unable to pay the fine of 12,500 ducats, which was the penalty inflicted upon him, he withdrew from Rome, and was excommunicated, and deprived of his benefices and ecclesiastical orders, July 6th, 1518. Four years before this period, he had been removed from his office of the pope's collector in England by Henry VII. at the instigation of cardinal Wolsey, who employed him as his solicitor at Rome, and was betrayed by him in his attempts to obtain the dignity of cardinal.
cardinal. After his condemnation, it is said that he took refuge among the Turks in Asia. Polybore Virgil extols his talents and learning, and says that he was the first since the age of Cicero, who revived the purity of the Latin language, and taught men to draw their knowledge from the sources of the best and most learned authors. Biog. Brit.

ADRIAN, a learned Carthusian, who wrote a treatise intitled "De Remedii utriusque fortunae," the first edition of which was published at Cologne in 1471. To the book is a scarce and much esteemed.

ADRIANA, in Ancient Geography, an episcopal city of the Hellepont, under the metropolis of Cyzicus.

ADRIANEUM, Miles Adrian, the magnificent Mausoleum erected by Adrian in the lower field of Mars at Rome, over against that of Angulus, and connected with it by a bridge. It is of a square form, and in the midst of it there is a lofty round tower. It served as a citadel when Rome was besieged by Vigoes, king of the Goths, and the Romans defended themselves by calling fragments of the statues upon their enemies. Here Adrian was buried and all the Antiques.

ADRIANI, Joanni Ballista, in Biography, was born of a Paetian family, at Floreio, in 1517. He wrote a history of his own times in Italy, beginning in 1536, and terminating in 1551, and designed as a continuation of Curione and Chief, which Thuanus (Hist. I. 68.) acknowledges himself much indebted. He also composed six funeral orations, and is thought to have been the author of a long letter on ancient painters and sculptors, prefixed to the third volume of Vafiri. He died at Florence, in 1579. Biog. Dict.

ADRIANI, in Ancient Geography, surnamed Ad olympum, a city of Asia Minor, in Bithynia.

ADRIANOPLE, Miles Adrian, in Ancient History, a new tribe established by the Athenians in honour of Adrian, after the example of that which was formed in honour of Attalus, king of Pergamos, and comprehending the villages of Eleconta, Oba, and Phigira.

ADRIANISTS, in Ecclesiastical History, a branch of Anabaptists, the disciples of Adrian Hamlledius, in the 16th century, who taught fire in Italy, and afterwards in England. The Adrianists, besides the common dogma of Anabaptism, are said to have had some peculiar notations relating to the perfom of Christ.

Theodoret mentions a more ancient sect of this name, who were followers of Simon Magnus.

ADRIANO-A-SIERRA, in Geography, a mountain of Guipuscoa, in Biscaia, one of the highest of the Pyrenees. It is crooked in the way from Biscaia to Old Caiba.

ADRIANOPOLE, or Andrinople, in Geography, a city of Turkey in Europe, in the province of Romania, called anciently Oreis, and now Edrene or Edro, by the Turks, but deriving its name from the emperor Adrian, who founded or refitted it. It is situated on the Hebrus or Maris, at the confluence of the Tunfa and the Harda, and rises gently on the side of a small hill. It is about five miles in circumference, says Chihuall in his travels, p. 63. The form of it is circular, and it is surrounded with decayed walls and towers. The houses are generally built of mud and clay, and some of them of brick; and the streets are dirty and narrow. The bazar or market place, called Ali Paffa, is an arched building about half a mile long, with six gates, and a great number of shops that are occupied by Turks, Armenians, and Jews. There is also another bazar of meaier structure, about a mile long, containing many shops, and well flored with various commodities. And in another part of the town, there is a third market-place, called Lizgstein, covered like the former, and provided with a number of shops, in which are sold the manufactures of gold and silver, jewels, pictures, &c. There are four mosques, the principal of which is that of Sultan Schim, built by him of materials brought from the ruins of Famaguta, in the island of Cyprus. It is constructed like a theatre with one flatly room, terminating upwards in a cupola, and it is beautifully situated on the side of a hill, in the midst of the city. The emperor's seraglio stands in a plain near the river Tunfa or Tunizia. The grand vizier's palace is only a common house, after the Turkish manner of building, which is two miles in compass, and has seven gates besides those of the gardens, which are several miles in circumference. The objects most worthy of attention are, the mosques, the roofs of which are covered with copper, having also lofty turrets and colonnades, with pedicdals and chapters of cast brass, beautiful marble gates of exquitite sculpture, delightul fountains, flatly porcuses with gilded balls on the top, and curious tapistry; all which exhibit a very grand appearance. The city, which is said to contain 500,000 inhabitants, is under the government of a Mullah Cadi, who has an absolute authority in all civil and criminal matters. The commerce of this place, favoured by the river that waters it, has drawn hither people from all nations. It is now the residence of a Greek bishop, and the grand signeur sometimes visits this city, either for pleasure or safety, when the plague or war makes it necessary for him to leave Constantinople. In 1350 Sultan Amurath first took it from the Christians, from which time it became the seat of the Turkish emperor, till Constantinople was reduced in 1458. In 1754, it suffered greatly by fire. The adjacent country is very fertile, and supplies the town with all kinds of necessaries; and the wine, in particular, is reckoned the best in Turkey. Chihuall takes it to be that mentioned by Hefiod, in his Oper. and Dies. I. 2. v. 107, where he says, "Hiihi to stpou, kal Btupouo xiox." This is a fee of a Greek archbishop under the patriarch of Constantinople, N. lat. 4° 41', E. long. 26° 27'.

ADRIANOPLE, in Ancient Geography, i.e. the city of Adrian, a name given to various cities in different countries, that were either built or repaired by the emperor Adrian. The number of these cities is not less than nine. The city of Thrace still retains its name.

ADRIANOPOLE, a city of Epirus, South of Apollonia. This assumed the epappellation Julianipolis, after the emperor Julianus.

ADRIANOPOLE of Bithynia, in Asia Minor, called Boli, was situated upon the Biletau, well of Cratia.

ADRIANOTHERA, Adropan Speres, Adrian's chase, or hunt, a city of Mylia, which retained its name in the fifth century, and which was founded by Adrian in a district of Mylia, whither he returned for the pleasures of the chase. His foundation for these sports was so great, that he erected monuments for his dogs and horses; and he composed an epitaph for his horse Dorithenes, which he had often used in hunting. Dion. Cafl. tom. ii. p. 1159. Ed. Reim. This is probably the same city with Adriani, which was the birth-place of Ariphile the Sophist. There was another Ariadne or Adrianoopoli, in Lybia Cyrenaica.

ADRIANSEN, Alexander, in Biography, a painter who excelled in painting fruit, flowers, birds, and still-life, was born at Antwerp, about the year 1625. All his objects are well-coloured, with an agreeable effect, from the judicious management of the chiaro scuro, and with a remarkable transparence. Pilkington's Dict.

ADRIANUM or Adriaticum Mare, now the gulf of...
of Venice, in *Ancient Geography*, is a large bay in the Mediterranean, between Dalmatia, Salavonia, Greece, and Italy, and extending from south-east to north-west, between 45° and 45° 35' N. lat. about 200 leagues long, and 50 broad. Its entrance between Cenina and Otrante, is about 14 leagues wide. It is called by the Greeks *Adrias*; by the Latins variously, as *Adri*; by Horace, (ib. i. od. 3.) "Arbiter Adrian notus;" by Silvius, (lib. i. v. 54, p. 6. Ed. Drakenb.) *Adriacum pumum;" by Cicero, (in Pison, c. xxxviii. and lib. 13. Attic. Ep. 7.) "Hadrismum mare;" by Virgil, (Aen. xi. v. 405.) "Hadrigas undas." The Adriatic sea, fags Hythumus, is the same with the Ionian sea; and in order to solve a difficulty in the interpretation of Acts xxvii. 7. and to answer the question, how St. Paul's ship, which was near Malta, and, therefore, in the Lybian or Sicilian sea, could be in the Adriatic; it is allowed, that not only the Ionian, but even the Sicilian sea, was called the Adriatic. Strabo (ib. vii. tom. 2. p. 488.) informs us, that the Ionian gulf is a part of that which in his time was called the Adriatic sea. Whitby Com. vol. ii. p. 757. The principal rivers that ran into the Adriatic were the Panyus, *Ares*, the Lausus, or *Eas*, and the Celydhus. The state of Venice claims exclusive dominion over the Adriatic sea, in consequence of a circumstance mentioned under *Doxe;* and the ceremony of wedding it is now directed in lib. 13. Attic. Ep. 7, by which was printed maps at Cologne, in 1593. This work, besides a description of the Holy Land and of Jerusalem, contains a chronicle of the Old and New Testament, under the name of Chriilianus Crusius; and under this title, he published an *Antiwerp the Life of Christ,* and an oration, "De Chriiliana Beatitudine." Adriachnius died at Colonge, in 1505, and was buried in the convent of the camellists of Nazareth, where he had been for some years director. Bong. Diet.

*ADRIEN,* in *Geography,* a small town of the Low Country, in Flanders, on the river Dendre, two leagues from Alost, and four from Gand.

*ADRIET,* in *Sicil language,* denotes the state of a vessel broken from her moorings, and driven by the wind or waves.

*ADRIEN,* in *Geography,* a small town of Upper Hungary, upon the river Sebekkeres, at the foot of the mountains of Vedra, and north-west of the great Varadin. E. long. 37° 30'. N. lat. 47° 0'.

*ADRIIS,* in *Ancient Geography,* the name of a river in India, according to Ptolomy.

*ADRIUS Monti,* a chain of mountains which, according to Strabo, extended along Dalmatia, and divided it into the Mediterranean and Maritime.

*ADROBICUM,* a small place in Spain, on the bay called Magnus Portus.

*ADROCACTION,* in *Antiquity,* a species of adoption, whereby a person, who was capable of choosing for himself, was admitted by another into the relation of a son. The word is compounded of *ad*; *to*; and *regare*; to adopt; on account of a question put in the ceremony of it, whether the adopter would take such a person for his son? and another to the adoptive, whether he consented to become such a person's son?

*ADRON,* in *Ancient Geography,* a city of Arabia Petraea.

*ADROTTA,* a maritime town of Lydia, in Asia Minor.

*ADRU,* or *Adrou,* a town of Arabia Petraea, which Ptolemy places in long. 67°, and lat. 20° 55'.

*ADREMUTUM,* or *Hadremutum,* the capital of Byzaicum, in Africa, was a very ancient and famous city. It had a variety of names, being called by Strabo and Stephanus, *Adrama;* by Plutarch and Ptolemy, *Adrumetus; or Adrumettus;* by Appian, *Adrumetus;* by Caesar, *Hirtius;* by Pliny, *Adrumetum;* by Mela, *Hadrumetum;* and in Ptolemier's table, *Hedriti.* It was the Typhloniana of the middle empire, and the Heraclea of the lower. This city was large and populous, and built upon an hemispherical promontory, at the distance of two leagues to the south-east of the moras, which was the boundary, as Dr. Shaw supposes, between the Zeugitana and Byzaicum. It had at a small distance a cloister, *i. e.* a port, or little island, resembling that of Carthage. From its present situation and ruins, it seems to have been somewhat more than a mile in circuit, and a place of importance rather than of extent. That it was founded by the Phoenicians is attested by Sallust (in Bell. Jugurth. oper. tom. 1. p. 88. Ed. Haverc.) and others; and Bochart (Geog. fac. lib. i. c. 2. Oper. tom. 1. col. 478. Ed. Villem.) deduced its name from two Syrians, or Phoenician words, importing the land or country yielding an hundred-fold, *i. e.* of corn or grain. Diodorus Siculus (Bibl. Hist. tom. ii. p. 418. Ed. Welfling.) represents it as a fortified city, when it was besieged by Agathocles, in the third year of the 117th Olympiad. At present it is a barren and uncultivated tract, of a sandy foil, and incommoded with moras. Dr. Shaw has taken pains to prove, that its situation is that of the present *Herklia.* Travels, p. 106, 4to.

*ADSCENDENS Caulis,* in *Botany,* denotes a stalk or branch inclining upwards. The term is synonymous with *incursus.*

*ADSCRIPTS,* a term used by some Mathematicians for the natural tangents, called also by Vieta *proficiens.*

*ADSENTRI, in Antiquity,* a term used to express the affluence of the Roman soldiers to any propitiations that were made to them by their commanders, which they did by lifting up their hands with acclamation, and striking their bucklers upon their knees. Lucan, in his Pharsalia, (lib. i. 386.) refers to this practice.

*ADSERERE, ADsertio, ADsertor manu in liberta- m,* are terms that relate to one of the modes by which a slave was emancipated: he was taken by the hand, and this formula was pronounced: "Hunc liberari caufa manu adsero."

*ADSIDELA,* a table at which the flames fat, when they offered sacrifice.

*ADSIGNIFICATION,* among Schoolmen, the act of noting or signifying a thing, with the addition of the time when it happened.

*ADSON'S Town,* in *Geography,* lies near the north-east line of New Jersey, and south-east of the Drowned Lands; twenty-seven miles north-west of Morristown, and twenty-four north-west of Patterson.

*ADSTRICION,* among *Physicians,* is used to denote the too great rigidity and elongation of the eunomities of the body, particularly the pores of the skin; and also to signify...
signify the astringent quality of medicines. See **Astringents**.

**AD TERMINUM** *qui præteritid, in Latin*, is a writ of entry, which lies where a man having leased lands or tenements for terms of life, or years, is, after the time expired, held from them by the tenant, or other stranger, who enjoys the same, and defoeth the lefso. The same writ also lies for the lefso's heir.

**ADUACA Tungorum**, in Ancient Geography, Tungri, a city of Gaul, the capital of the Tungri. It was called by Cæsar *Atutium*, and by Ptolomy *Atutium*. It became an episcopal see; but after its destruction by Attila, in 431, there was transferred thirtieth to *Tricinium Mosel*, i.e. Mainzstrict, and afterwards to Liège.

**ADVANCE**, in Commerce, denotes money paid before goods are delivered, work done, or business performed. To pay a note of hand or bill by advance, is to pay the value before it becomes due; in which case, it is usual to allow a discount for the time it is pre-advanced.

**Advance Bay**, in Geography, lies on the east side of Hudson's Bay, in that part called "the new discovered sea," into which is also a passage to the south-west from Resolution islands, at the south-east end of Hudson's straits.

**Advance-Fosse, or Ditch**, in Fortification, denotes a ditch of water round the esplanade, or *clavis* of a place, to prevent its being surprized by the besiegers. The name is also given to that part of the lines or retenchment nearest the enemy, to prevent him from attacking them. The advance-fosse should be always full of water, or else it will serve to cover the enemy from the fire of the place, if he should become master of the fosse. Beyond this fosse, it is usual to construct lunettes, redouts, &c. See *Fosse*.

**Advance-Guard, or Vanguard**, in the Military Arts, is the first line, or division of an army, ranged or marshing in battle array, or that part of it which is next the enemy, or which marches first towards them. The whole body of an army is divided into advance-guard, rear-guard, and main body.

The word is also sometimes applied to a small party of horfe, viz. fifteen or twenty, commanded by a lieutenant, or sergeant, and in fight of the main-guard.

**Advancer**, among Sportmen, is one of the flarks, or branches on a buck's antler, between the back-antler and the palm.

**Aduar**, a kind of ambulatory village, which Arab families inhabit, in a sort of tents, moveable on occasion as forage and provisions suit. Some also write the word adüm or adunard. There are reckcted 30,000 aduars in the kingdom of Algiers.

**Advati**, in Ancient History, were the remains of those Cimbrians and Tettocines whom Marius had defeated in Italy. They had been left to the number of six thousand of the banks of the Rhine, to guard the baggage and booty of their countrymen, and had settled there after the defeat of the Cimbri. In less than five years they were in a condition to furnish 9000 fighting men for their contiguous to the league of the Belgæ, when they were attacked by Cæsar, in the year before Christ 57. When Cæsar adanced against the Advati, they pretended to give up their arms, and submit; but treacherously concealed a third part of them, and made an attack on the Romans in the night. This so provoked the general, that he broke down the gates of their city, supposing to have been Namur, put a great number to the sword, and sold the rest, to the number of about 53,000, for slaves. Cæsar de Bell. Gall. lib. ii. c. 29 — 32. tom. i. p. 90. Ed. Gray.

**ADVENT**, **Adventus**, in the Calendar, the time immediately preceding Christmas; anciently employed in pious preparation for the adventus, or coming on, of the feast of the Nativity.

Advent includes four Sundays, or weeks; commencing either from the Sunday which falls on St. Andrew's day, or that next before or after it, i.e. from the Sunday which falls between the 27th of November, and the third of December inclusive.—But it is to be noted, this rule has not always obtained.—In the Ambrosian office, there are four weeks marked for Advent; and St. Gregory in his Sacramentary allows five.

The first week of Advent, in our way of reckoning, is that wherein it begins; but it was anciently otherwise; the week next Christmas being reputed the first, and the numeration carried backwards.

Great authority was practised in the ancient church during this season.—At first they failed three days a week; but they were afterwards obliged to fast every day, whence the season is frequently called in ancient writers, **Lent**, and *Quadraginta S. Martini*.

The courts of justice were at one time all shut.

**Advent** is also one of the times, from the beginning whereof, to the end of the octaves of the Epiphany, the solemnising of marriage is forbidden, without express licence.

**Adventitia Cama**, in Antiquity, an entertainment made by the friends of a person who had been travelling, by way of welcome at his return. This was otherwise called cama adventoria. Picticus.

**Adventitious**, something accruing or befalling a person or thing from without.

Thus, adventitious matter is such matter as doth not properly belong to the body, but is casually joined to it.

**Adventitious**, in the Civil Law, is applied to such goods as fall to a man, either by mere fortune, or by the liberality of a stranger, or by collateral, not direct, succession.

In this sense the word stands opposed to *professitious*; by which are signified such goods as descend in a direct line, from father to son.

**Adventitious foils**, are foreign or extraneous ones, found incorporated with others, to which they do not properly belong. Such are sea shells, &c.

**Adventum insignicium**, in Law. See **Ventum insignicium**.

**Adventure**, an extraordinary and surprising enterprise or accident, either real or fictitious.

The word is French, and literally denotes an event, or accident.

Novels, romances, &c. are chiefly taken up in relating the adventures of cavaliers, lovers, &c.

**Adventure Bill of**, in Commerce, is a writing signed by a merchant, attesting that the property of goods shipped, or sent away in his name, belongs to another, the adventure or chance whereof the said person is to stand with a covenant to account to him for the produce of it.

**Adventure Bay**, in Geography, a name given by captain Cook to a bay in which he anchored, in the southern part of New Holland, called Van Diemen's land, and on the shores of which they were supplied with wood and water in great abundance. The bottom of this bay was found to lie in S. lat. 43° 23', and E. long. 145° 30'. It is an excellent harbour, having through the bay from 18 to 5 fathoms water, which gradually decreases towards the shore. The road is safe, and sheltered from the north-east by Maria's islands. The variation of the compass, in 1778, was 5° 15' E.
ADVENTURE island, an island in the Pacific Ocean, discovered by captain Cook in the run from New Zealand to Oatham, and so called from the ship Adventure, in which captain Furneaux failed in this voyage. He supposed it to be one of the clusters of islands described by M. Bougainville, under the appellation of the Dangerous Archipelago. S. lat. 17° 4' 15". W. long. 140° 17' 45".

ADVENTURER, in a general sense, a person who engages in any undertaking with some risk or hazard.

ADVENTURERS more particularly denote an ancient company of merchants and traders, established for the discovery of lands, territories, trades, &c. unknown. See Ruhipa Company.

The society of merchant-adventurers, so called, because they ventured their merchandise into foreign parts, which was instituted for the improvement of the woolen manufacture, and the vending of the cloth abroad, particularly at Antwerp, is said to have sprung out of the guild of merchants of the city of London; and their origin in this country is traced to the close of the reign of King Edward I., when they attempted the commencement of a woolen manufacture in England. In the year 1296, they obtained privileges of John duke of Brabant, and stapled themselves at Antwerp, joining in society with themselves all other English merchants resorting thither. But this society had not the name of Merchant-Adventurers as a company, till the reign of King Henry VII. Some writers trace the rise of this society to an association of merchants, which was formed in 1358, under the appellation of the Brotherhood of St. Thomas à Becket; though a society of this name is known to have existed in the year 1248, and to have given rise to the merchants of the Staple of England. The privileges of the society of merchant-adventurers were successively confirmed by Edward III. and IV. Richard III. Henry IV. V. VI. who, in 1436, gave them a charter; and Henry VII. who, in 1505, gave them the appellation of Merchant-Adventurers by Henry VIII. Edward VI. and queen Elizabeth, who, in 1564, formed the company into an English corporation; and in 1583, confirmed former charters; by James I. in 1604 and 1617, who gave it new charters; by Charles I. in 1639, and their successors.

In the reign of Henry VII. there was a contest between two companies of Merchant-Adventurers, viz. those who called themselves the company of Merchant-Adventurers of London, and the merchants who resided in other cities and towns, and who were distinguished by the title of the Merchant-Adventurers of England. The London company had been long accustomed to impose a kind of tax on the English merchants residing in other places, for liberty to buy and sell in the great fairs of Flanders, Brabant, and other countries on the continent. This tax was at first only an old noble, (6s. 8d.) and was demanded by the London merchants, who called themselves the fraternity of St. Thomas Becket on a religious pretence, to enable them to do honour to their favourite saint, and thus gain his protection. But this impost had gradually increased, and it amounted at the period to which we refer to 40l. to the great discouragement of trade. The Merchant-Adventurers, resident in the out-ports, applied to parliament for a redress of this grievance, and an act was made A. D. 1497, reducing that sum to ten marks, or 6l. 13s. 4d. sterling. Stat. 1 Hen. VII. c. 6. The company of Merchant-Adventurers of England were much injured in their commerce by the German merchants of Steelyard, who formed a rich and powerful society, composed almost wholly of foreigners. Their complaints, however, during the whole reign of Henry VIII. were unavailing; but in the succeeding reign they obtained redress, when the privileges enjoyed by the merchants of the Steelyard were revoked, and their corporation abolished by the privy council.

Such was the influence of the English Merchant-Adventurers, that they prevented the emperor Charles V. from introducing the inquisition into Antwerp in the year 1550, when it was established in other parts of the Netherlands. See Hamburgh Company.

By our statutes, adventurers making settlements in any part of America, belonging to the enemy, may obtain a charter from the king. 13 Geo. II. c. 4. § 15.

ADVENTURER, Mine. See Mine-Adventurer.

ADVERB, Adverbium, in Grammar, a particle joined to a verb, adjective, or participle, to explain their manner of acting or suffering; or to mark some circumstance or quality signified by them.

The word is formed from the preposition ad, to, and venom, a verb; and signifies literally a word joined to a verb, to show how, when, or where, one is, does, or suffers; as, the boy paints neatly, writes ill; the house stands there, &c.

Not that the adverb is confined purely to the verbs; but because it is most ordinary use; whence it becomes so denominated. We frequently find it joined to adjectives, and sometimes even to substantives, particularly where those substantives signify an attribute, or quality of the thing spoken of; v. gr. he is very sick; he is truly king.

An adverb is likewise joined sometimes to another adverb, to modify its meaning; v. gr. very devoutly, &c. Hence some grammarians chuse rather to call adverbs modificatives: comprising under this one general term, adverbs, conjunctions, prepositions, and even adjectives.

Adverbs are very numerous; but they may be understood under the general class of adverbs of time, place, order, dilance, motion, relation, quantity, both continuous and definite, quality, manner, affirmation, negation, demonstration, interrogation, diminution, doubling, exception, and comparison.

In English, says Dr. Lowth (Gram. p. 112.), they admit of no variation, except some few of them, which have the degrees of comparison, as soon, sooner, soonest; and those irregulars, derived from adjectives in this respect likewise irregular, as very much, not very, not very. He observes, however, that the formation of adverbs in general with the comparative and superlative terminations seems to be improper; at least that it is now become almost obsolete, as cferlier, stronger, harder, highest, rightstaff, though used by Hooker, Raleigh, Hobbes and Shaftesbury. In poetry, comparative adverbs are sometimes allowable.

Adverbs are denominated by Mr. Harris attributes of attributes, or attributives of the second order: and he defines an adverb, a part of speech, the natural appendage of verbs, extending the signification of the word verb properly so called, to participles and adjectives. After explaining the general nature of adverbs as attributes of attributes, and enumerating their principal forms, amongst which he reckon the adposition and remission, he shows that adverbs may be derived from almost every part of speech, from prepositions as afterwards, from participles, as knowingly, from adjectives, as virtuously, from substantives, as apishly, and from proper names, as Socratically. Adverbs, according to Græfa in his grammar, may be found in every one of the predicaments, and he thinks that the readiest way to reduce their infinitude, is to refer them by classes to those ten universal genera. The Stoics called the adverb by the name of ἀποδοξάζον, with a view to its multiform nature. Hermes, p. 192.

PARTICLES, one-like; lyft, •zf/;;/^... 

As arrived, i-xa Prime are m'M, thirdly, alio lu'tt, 26. and the in itfclf, the of its H^ytD. In of its Heb. Per. ...velociter. 

diversity and the grammarians; of participles, and other adverbial, that of which, &c.

...are adverbial of ...neleates, viz. of the Danish yer, signifying, harre, posfisf, or enjoy; yes is a contraction of a-yer, q. d. before or posfisf that in Danish, yer is to posfisf, and yta, denotes aye or yer. In Swedish the same verb is ega and the imperative yta, aye or yer. In German, yer signifies ad for yer. In Dutch, agiun is to posfisf, and ja is yer.

As to the negative no, and its abbreviation n, they are derived, by Greenwood, from the Latin, from Minfrew the Hebrew, and by Junius from the Greek. But Mr. Tooke discourses them in the Danish or Swedish nagep, and in the Dutch noede, noede and no, which signify overco or unsiilllnig. The adverbs once, twice, thrice, says Mr. Tooke, are merely the gentives of one, two, three, the futtabtive time or turn being omitted; and were formerly written ones, twice.

An ingenious writer suggests that adverbs seem to be principally produced from three sources; first, from a species of interjection, denoting an impulse of the mind, as now, then, not, &c; secondly, from a composition of two or three words into one, as always, altogether, &c; and thirdly, from adjectives, by adding a flexible void of signification itself, but which seems to denote that the word has changed its fate into that of an adverb, as greatly, &c. This argumentive syllable was originally a contraction of some word that denoted simultaneity or participation. Gregory's Essays, Historical and Moral, DE HILIA HILIOPOENTA, or, Divergions of Purley, p. 484, &c.

In the Hebrew language, most adverbs, and particularly those of time, are expressed by nouns, both substantive and adjectives, either simply or connected with a preposition: as יִבְּנָה וּלָטָלָל falso, falso, falso, &c. Thus, also in the Chaldee language, נְבָלָל denotes duplculus, and נְבָלָל confundulter. In the Syriac, adverbs of quality are formed of adjectives, and terminate in וְ, as תַּעַבּר Hebrews; and frequently of nouns with a preposition adjoined, as בַּעַבּר perfecti, and sometimes adjectives are flutluted for adverbs, as דַּעַבּר magi. In the Hebrew repetition of an adverb, or another of the same meaning, denotes the superlatice, as יִבְּנָה וּלָטָל f supra supra, i.e. valdi supera, Deut. xxviii. 43: and פַּתְיִי בַּעַבּר &c. Esa. xxii. 21. Adverbs of place repeated, signify diversity of place, דַּעַבּר &c. Exod. xii. 2. The adverbs in time and יִבְּנָה וּלָטָל often change the future into the preteterite, both perfect and imperfect: as Deut. iv. 41. Exod. xii. 24. Adverbs of time, that are definite, are used indefinitely: as יִבְּנָה וּלָטָל heri, yesterday, for past time in general. 2 Sam. xv. 2. If...xxx. 26. xxxvii. 30. Hence פַּתְיִי, always, Luke xviii. 1. denotes very often. See John xviii. 20. The adverb יִבְּנָה וּלָטָל, does not always include the time that follows the action which is spoken of. Psa. cx. 1. xxvii. 1. Is. xiv. 4. &c. Hence, they are derived the Hebrews that occur. Matt. i. 27. xxviii. 20. Acts. iii. 21. Rom. v. 13. 1 Tim. iv. 13. Adverbs of negation prefixed to verbs are used in the same fence with the privative alpha of the Greeks: as נְבָלָל וַיִּבְּנָה וּלָטָל non letatiber, i.e. doth not. Prov. x. 1. Hence, John xiv. 18. Heb. xi. 16. Rev. xi. 12. Adverbs of this kind prefixed to nouns have the same meaning, as נְבָלָל וַיִּבְּנָה וּלָטָל non faptis, i.e. inframit. Psa. xxxv. 25. Hence Matt. vi. 6. Rev. vi. 7. Absolute adverbs are used comparatively, as Joel ii. 13. Prov. vii. 10. 1 Sam. viii. 28. Hence are derived the Hebrews that occur in Matt. x. 20. Mark x. 26. Luke xiv. 12. John vii. 27. Acts v. 4. Cor. i. 7. Eph. vi. 22. On the other hand comparative adverbs are used for negative adverbs. Hof. vi. 6.—Luke xviii. 14. 1 Pet. iii. 17. The adverbs of negation נְבָלָל וַיִּבְּנָה וּלָטָל, and יִבְּנָה וּלָטָל joined to the nouns יִבְּנָה וּלָטָל, יִבְּנָה וּלָטָל, יִבְּנָה וּלָטָל, are universal negatives, so that non non is synonymous with nullus, &c. Psa. xliii. xx. 18. Prov. x. 6. Eccl. i. 9. Num. xxxi. 49. Gen. xxvii. 12. 2 Sam. xii. 30. Dan. xi. 37. Hence Matt. xxiv. 22. Luke x. 37. Rom. iii. 20. Rev. x. 4. The adverb of interrogative יִבְּנָה וַיִּבְּנָה וּלָטָל, answers the purpose of a negative in affirmative interrogations, and of an affirmative in those that are negative. 2 Sam. vii. 6. Chron. xxi. 17. This interrogative יִבְּנָה וַיִּבְּנָה וּלָטָל is sometimes omitted: as Gen. xxvii. 24. Job. ii. 10. The adverb of simultaneity יִבְּנָה וַיִּבְּנָה וּלָטָל prefixed to a word is sometimes doubled, and the one is supplied by the conjunction י. Prov. x. 25. xvii. 3. If. iii. 7. compared with Acts viii. 32. 1 Sam. xii. 15. Hence Matt. vi. 10. Mark iii. 26. John xx. 21. Acts vii. 51. This adverb is very frequently omitted, as Nah. iii. 12. Gen. xlix. 9. Psa. vii. 9. See also Exod. xiv. 4. 1 Sam. xiii. 1. Psa. cxvii. 2. Jer. xvii. 11. Job xvi. 15. Hence John xv. 17. Psa. xxvii. xi. The adverb יִבְּנָה וַיִּבְּנָה וּלָטָל, is sometimes omitted, as Psa. xlii. 13. Job xxx. 10. Num. xi. 1. Hof. iv. 4. Hence Matt. xiv. 5. John i. 14. Rom. ix. 20. Adverbs are sometimes used for adjectives. The biblical critic may find much more on this subject in the learned Father's Heb. Gram. vol. i. p. 352—365. ADVERBS, something relating to adverbs. We say an adverbial phrase, adverbial expression, &c. ADVERBS, sometimes used to denote once, twice, thrice, &c. ADVERBS, among the Ancients, was used for a book of accounts, like our journal or day-book. Hence, adverbial is sometimes also used among us for a common place book. Adverbial amounts to the same with epigraphia, inscriptions, or memorials, and it stands opposed to index, the former being for occasional matters which were taken down haphazardly, from which they were afterwards transferred into the latter, in a fair regular manner, for standing use. Morthof, Polyhist. lib. iii. capit. 1. ADVERSAIA is also a title given to divers books, containing collections of miscellaneous observations, remarks, &c.
In which sense, adverfaries amount to much in the same way with varie lectiones; varie observationes, commentarii, lectiones antiquas, hoc communem, geniales dies, reflexos, felicitas, edidisse, &c.

Adversaria is also used for a commentary on some text or writing. This was so called, because the notes were written on the adverse or opposite page.

ADVERSARY, formed of the Latin preposition adversus, against, and versus, to turn. See Antagonist.

ADVERSAIVE, in Grammar, a word or particle that expresses not only some difference, but some opposition, between what goes and what follows. Adverstive disjunctives are distinguished from those that are denominated simple in this respect; as the latter merely disjoin or express a diversity, whereas the former disjoin with a concomitant opposition, e.g. The proposition, “either it is day, or it is night,” is a simple disjunctive; and an adversative is when we say, “it is not day, but it is night.” Besides, the adverstives are definite; and the simple, indefinite. Thus, when we say, “the number of three is not an even number, but an odd,” we not only disjoin two opposite attributes, but we definitely affirm one, and deny the other. But when we say, “the number of Hector is either even or odd,” though we assert one attribute to be, and the other not to be, yet the alternative is left indefinite. With respect to adverstive disjunctives, it may be observed, that, though they imply opposition, there can be no opposition in the same attribute in the same subject; but the opposition must be either of the same attribute in different subjects, as “Brutus was a patriot, but Caesar was not”; or of different attributes in the same subject, as, “Gorgias was a sophist, but not a philosopher;” or of different attributes in different subjects, as, “Plato was a philosopher, but Hippasus was a sophist.” The conjunctions used for all these purposes may be called absolute adverstatives; but besides these, there are several others, recited by Mr. Harris, such as adverstatives of comparison, expressed by the words than and as, which mark not only opposition, but that equality or excess, which arises among subjects from their being compared. Such also are adverstatives adequate and inadequate, of which the principal are unles and although, e.g. “Troy will be taken, unless the Palladion be preserved.” “Troy will be taken, although the Palladion be preserved.” Every one of these (say Mr. Harris) is either adequate, or inadequate, when it endures without being effectual, and so in manner is every preventive. Adequate preventives are expressed by such adverstatives as unles; the inadequate are expressed by although. Hermes, p. 251—257.

On this subject, Mr. Horne Tooke, in his Diversions of Purley, has enabled us to form more clear, determinate, and satisfactory ideas than those which were furnished by former grammarians. The opposition in adverstive disjunctives, that has been usually referred to the conjunction but, is supposed to be marked by the words or sentences which are thus connected, and which have opposite meanings. Accordingly the ingenious writer abovementioned affixes two different acceptations to the word but in the beginning and in the middle of a sentence. In the former case it is a corruption of bos, the imperative of the Saxon verb botan, to boast, supereradic, or supply; and in the latter it is a contraction of le-bos, the imperative of be-bosan, to be out. This distinction is evinced by examples from ancient writers, one of which it will be sufficient to mention, taken from Gavio Douglas:

"But thy work shall endure in laude and glorie, but spot or faulte condigne eterne memorie."

The meaning of this couplet is "superadd (to something fail, or supposed to be laid before) thy work full endur in laude and glorie be out, (i.e. without) pot or fault ."

Thus, in the definite adverstive, "the number three is not an even number, but an odd," the opposition is not marked, at least directly, by the word but, but by the adjectives even and odd, which denote attributes in their own nature opposite; and the preposition, according to the first sense of the word but, will be synonymous with this, viz. "the number three is not an even number, superadd (it is) an odd number."

In the indefinite adverstive, "the number of the flurs is either even or odd," the word either is a distributive pronoun, and or is a contraction of the Saxon ed or q d. other, i.e. something different, and often contrary. As to the adverstives denominated by Mr. Harris adequate and inadequate, and marked by the conjunctions unles and although, he leads us to conceive that the whole difference between them consists in this, that the expression of the one is more forcible than that of the other. Whereas, the meaning of unles is directly opposite to that of although. They are both verbs in the imperative mood: the former signifying take away or dismiss; and the latter allow, permit, grant, yield, admit. Accordingly the sentence, "Troy will be taken unless the Palladion be preserved," is equivalent to: "Regal will be taken, although the Palladion be preserved," i.e. taking the palladion be preserved as an abstract noun, the opposition of the Palladion Troy will be taken. Again, "Troy will be taken although Hector defend it," is the same as "Troy will be taken although Hector to (or to) defend it." The idea, therefore, expressed by unles is that of the removal of one thing to make way for another; and the idea expressed by although is that of allowing one thing to coexist with another, with which it is apparently incompatible. The conjunction unles (says Mr. Tooke) even in the reign of queen Elizabeth was written unles or unles, and more anciently unles and unles: and unles is the imperative of the Anglo-Saxon verb unlesan, to dismiss or remove, les the imperative of lesan, which is synonymous with lesan, is also used by some old writers, instead of unles. And this imperative les has given to our language the adjectives lesphyls, reflps, &c. i.e. desphyls hope, reft, &c. The conjunction although (says the former writer) is compounded of al or all, and too, though, tho, or, in the vulgar pronunciation, the, tho, and thes. This is evidently the imperative that or thesis of the verb fes, to dismiss, to permis, &c. and thesis becomes that, though, in a variation of the same kind, and as easy as that by which baeve becomes baske. This etymology is confirmed by considering, that anciently they often used all be, aloke, all ad, all were, and all give, instead of although.

ADVERSATOR, in Antiquity, a servant sent to wait his master's returning from supper, and attend him home. The rich had servants of this quality, to apprise them of any danger. Plautus, (Mort. iv. 124.), and Terence, (Adelph. i. 12.) refer to such persons.

ADORSE. Leaves. See Leaf.

ADVERTISEMENT, formed from advertere, to consider, in a general sense, an intelligence or information given to persons interested in an affair.

Advertisement is more particularly used for the brief account of articles of private or public concern, inserted in the daily, or other public papers. By the statute of 25 Geo. II. cap. 36. and 28 Geo. II. cap. 46. the penalty for not inserting an advertisement with no objections to be asked, for the return of things lost or stolen; and likewise on the printers.

By 21 Geo. III. c. 49. any person advertising any pubi
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lie meeting for debate on the Lord's day, to which persons are to be admitted by money or tickets sold, the printer shall forfeit 50l. for each offence. See LOTTERY.

ADVICE-Boat, a small vessel employed to carry express or orders with dispatch.

AD VITAM aut culpam, denotes an office to be held fo as to determine only by the death or delinquency of the possessor; or in other words, to be held quod dixi fe bene grati. Stat. 28 Geo. II. c. 7.

ADUGAK, one of the Fox islands in the northern Archipelago.

ADULA, in Ancient Geography, a mountain of Rhetia, or the country of the Grion, being a part of the Alps, in which are the mountains of the Rhine, Rhone, Nantz, Tellin and Aar, and from which flows the Adda or Adula. It is now called St. Gothard, and it is said to be the highest point of Europe. Strabo, Geog. tom. 1. p. 293.

Adula gives name to a country of the Alps between the Grions, Swiss, Villains, and Milanese. It is the highest part of the Alps and comprehends the Cripplaz, Vogelberg, Gotthard, Founche and Grinnel.

ADULA, in Modern Geography, a mountain of Navarre in Spain, betwixt Pomplona and St. Jean de Piz de port.

ADULARIA. See FELSAR.

ADULE or ADULIS, in Ancient Geography, a town of a city of Ethiopia, built according to Pliny, (L. vi. c. 34. tom. 4. p. 344.) by fugitive slaves of Egypt, and distant from its port on the Red Sea 20 stadia: and from the royal city of Axum about 50 leagues Pliny calls it Oppidum Adulitum, and the inhabitants Adulis. He represents it as the principal emporium of the Ethiopians, whence they exported ivory, the horns of the rhinoceros, the skins of the hippopotamos, and other articles of commerce. The monumentum adulitanum, or the pompous inscription of the statue of Ptolemy Euergetes, belonged to the city. The bay adjacent to it in the Red Sea was called Sinus Adulutus. It is now Ercoca on the coast of Abyss. The port of Adulis, according to Dr. Vincent, in his Periplius of the Erythraean Sea, can be no other than the celebrated harbour and city of Maffauh, so well known by the accounts of the Jesuits and of Bruce, as the most proper entrance into Abyssinia. Two islands are also mentioned in the bay of Adulis, which are now called Sheikh Sidda and Toalhout, abounding in fish.

ADULI, a village of the island of Orin in the Red Sea.

ADULLAM, in Scripture Geography, a city belonging to the tribe of Judah, in the southern part of this tribe, towards the Dead Sea. Eschias says it was a large town 10 miles from Eleutheropolis, eastward. Joh. xv. 35.

2 Chron. xi. 7. 8. Joh. xii. 15. 1 Sam. xxii. 1, 2.

ADULT, ADULTUS, formed from the verb adulare, to grow up, an appellation differing anything that is arrived at maturity; and applied to plants as well as to persons. An adult person is one who is arrived at years of discretion, and entered upon manhood, or the age of adulthood; and is old enough to have understanding and discernment.

Among Civilians, the appellation adult is applied to a youth between fourteen and twenty-five years of age.

In which sense adulus is synonymous with juvenia adulatis.

ADULT, in Mythology, was an epithet applied both to Jupiter and Juno: the former being called Jupiter adulus, and the latter Juno adulta.

ADULTERATION, in a general sense, the act of corrupting, or debasing a thing that was pure, by some improper admixture.

The word is Latin, formed of the verb adulare, to corrupt, by mingling something foreign to any substance. We have laws against the adulteration of coffee, tea, tobacco, snuff, wine, beer, bread, wax, hair-powder, &c. See Stat. 13 W. III. cap. 5.—1 Geo. I. cap. 59.—1 Geo. I. cap. 46.—1 W. & M. cap. 34.—23 Eliz. cap. 8.—10 Anne cap. 26.—3 Geo. III. cap. 11.

For the method of detecting adulteration of liquors, see ESSAY, PROOF, &c.

ADULTERATION of coin properly imports the making or casting of a wrong metal, or with too base or too much alloy.

ADULTERATIONS of coins are effected divers ways, as by forgery another stamp, or inscriptions; or by mixing improper metals with the gold or silver; mott properly, by making use of a wrong metal, or an undue alloy, or too great an admixture of the bafier metals, with gold or silver. Counterfeiting the stamp, or clipping and lowering the weight, do not properly come under the denomination of adulterating.

ADULTERATION gives rules and methods, both of adulterating and detecting adulterating metals, &c.

ADULTERATION is somewhat less extensive than defacing, which includes diminishing, clipping, &c.

To adulater, or deface the current coin, is a capital crime in all nations. The ancients punished it with great severity: among the Egyptians both hands were cut off; and by the civil law, the offender was thrown to wild beasts. The emperor Tacitus enacted that counterfeiting the coin should be capital; and under Constantine it was made treason, as it is also among us. The adulterations of gems is a curious art, and the methods of detecting it are less useful. Nichols, Lapid. p. 18.

ADULTERATION, in Pharmacy, denotes a fraudulent corruption of drugs, or medicines, by substituting ingredients of lesf value, for the sake of greater gain.

This practice the dealers in all the parts of medicine are but too well acquainted with. Pharmaceutical authors give numerous instances of adulterations, both in simple and compound medicines.

ADULTERATION of wine. See WINE.

ADULTERESS, a woman who commits ADULTERY.

ADULTERINE, in a general sense, denotes any thing which has been adulterated, or that is spurious, or counterfeited; and it is thus applied to a fraudulent balance, to debased and counterfeit coins, to a false key, and to supposititious writings.

ADULTERINE, in the Civil Laws, is particularly applied to a child issued from an adulterous union, or commerce.

Adulterine children are more odious than the illegitimate offspring of single persons. The Roman law even refuces them the title of natural children; as if nature disowned them. Adulterine children are not easily dispensed with for admission to orders. Thos. are not deemed adulterine, who are begotten of a woman openly married, through ignorance of a former wife being alive. By a decree of the parliamont of Paris, adulterine children are declared not legitimated by the frequent marriage of the parties, even though a papal dispensation be had for such marriage, which is a claus of legitimation.

ADULTERINE guilds, in Briuih History, denoted those guilds or corporations that were set up without warrant from the king, in opposition to warranted or lawful guilds, and under this denomination they were amerced to the king in 1180. 26 Henry II. See GILD.

ADULTERINE marriages, in St. Augustine's sense, denote second marriages, contracted after a divorce.

ADULTERY, ADULTERIUM, in Ancient Law Books, called
A D U L T E R Y.

called Adultery) a crime committed by married persons, against the faith pledged to each other in marriage, by having carnal commerce with some other; or even by a person not married, who has the fame intercourse with another that is.

Moralists, canonists, and divines, have distinguished several species of adultery as,

Adultery, manifest, that wherein the parties are caught in the fact, or, as some express it, res in re.

On such occasions, strangers, or people not interested in the family, have been allowed to accuse, and prosecute women for adultery, either if committed during a husband's long absence, or through his connivance.

Adultery, occult or secret, that kept concealed from the knowledge of the world, and only divulged to a confessor, or the like.—In the canon law this is most favourably dealt with; persons were admitted to penance for this, and absolved, who were refuted for the open kind. Dange.

Adultery, presumptce, that which is only discovered or inferred from certain signs, or indications. Such are the parties being found in bed together, nuda cum nuda.

Adultery, interpretative, or reputed, denotes an act which though not properly included under the denomination, yet is reputed as equivalent to it, and punished as such. Thus mixed marriages between Chaldeans and Jews, e. gr., between a Chiluvian man and a Jewish woman, are put by the laws of Arcadius and Honorius, on the footing of adultery.

So also second marriages are called by some, as Athenagoras, and St. Ambrose, an honourable or better sort of adulteries.

Adultery, improper, includes other extraordinary cases and species; such are the commerce with a woman only eloped, not actually married; with a married woman, who lives as a common whore; with a married woman, taking her for a fiddle; with a putative wife, or concubine, taking her for a real wife; and with a nun, who by her vows is deemed eloped.

Adultery, figurative, that intended only to represent, or prefigure another fact, or convey some other instruction. This coincides with typical, or allegorical adultery, and stands opposed to actual. So the adultery of Mars and Venus is turned into an allegory by naturalists, moralists, alchemists, &c.

Adultery, single, is that where only one of the parties is married, in contradistinction from double adultery, which is, where both parties are married. This distinction is familiar and important in the canon law; but was unknown to the jurisprudence of the Code and Pandects.

Adultery, inchoate, that wherein the parties are related within the third degree of consanguinity.

Adultery, illicit, that not prohibited by any express or known law.

It has been disputed whether adultery be malum in se, or only malum prohibitus, i.e. evil in itself, or only rendered evil, by virtue of punitive laws and prohibitions. St. Ambrose and some others have maintained, that adultery was not criminal before the Mosaic law. Hobbes de Civ. cap. 6. § 16. Budd. Hag. lib. ii. cap. 4. See the close of this article.

It has been controverted, whether adultery may be lawfully committed in war, with the enemies' wives? The answer is in the negative, and the authorized practice of civilized nations is agreeable to this. It has also been a famous question, whether it be lawful for a woman to commit adultery with the consent of her husband, and for the procuring some great good to him? St. Anfin apparently allows of it; at least, does not condemn it. De Serm. Dom. in Mont. lib. i. cap. 16. § 49. & De Civ. Delib. xvi. cap. 25.

It has likewise been a dispute, whether it be lawful for one of the parties married to commit adultery, with the consent of the other, for the sake of having children? Of which we have instances in Abraham, who, on this account, converted with Hagar; and likewise among the Greeks and Romans.

Pollman, a German professor, has a dissertation on the husband's right to alienate his wife's body to another's use.

Adultery, illicit, that which is expressly contrary to some obligatory law: such, according to the generality of caufuits, is all adultery, proper, improper, single, double, open, and occult; because of a natural barstain or turpitude in the thing, as well as its being a violation of conjugal faith, and injury to our neighbour.

Accordingly, punishments have been annexed to adultery in most ages and nations, though of different degrees of severity. In many it hath been capital, in others venial, and attended only with flight pecuniary multas. Some of the penalties are tedious, and even cruel; others of a jocose and humorous kind.

Among the ancient Egyptians, adultery by consent was punished in the man by a thousand hales, given with rods; and in the woman, with the loss of her nose. Nevertheless, adulteries were not unfrequent among the Egyptians.

The Grecian laws express great indignation against adultery. In the earlier times of Athens, the punishment of adultery seems to have been arbitrary. In other parts of Greece, adultery was severely punished.

Rich adulterers were sometimes allowed to redeem themselves with money, and the fine, called δακρός δυσευμα, was paid to the injured husband: and it was customary for the father of the adulterers to return the whole dowry which he had received of her husband. Homer Odys. I. 6. v. 317. 329.

In the later times of Greece it was ordered by Draco, that he who caught an adulterer in the fact might impose on him any arbitrary punishment; and this law was confirmed by Solon. Nevertheless it appeared to have been highly politic, as it gave full scope to private revenge, instead of leaving the punishment to the state.

It was by the Grecian law farther ordered, that if any one was injuriously confined upon fulpiotion of adultery, he should make his complaint by appeal to the θιμιμονήσεως, which if they found justifiable, he should be acquitted, and his fortunes discharged from their bail; but in case he were found guilty, the judges were to inflict on him what punishment they would, death only excepted; and the offender was obliged to procure friends to be responsible for his future charity.

The Spartans, indeed, may in one sense be said to have tolerated adultery, since they laughed at those who thought the violation of the marriage-bed an impotitable affront; they allowed other men the liberty of embracing their wives, which freedom they took with others in their turn. Nay, even strangers, as well as the citizens of Sparta, were allowed the same freedom with their wives. Yet we find that their kings were exempt from this custom, that the royal blood might be preserved unmixed, and the government remain in the same lineal descent.

But notwithstanding this liberty, which was founded on mutual consent, they accounted all other adulteries the most heinous crime in the world; and while they adhered to their ancient laws they were wholly strangers to them. Among the ancient Spartans was the idea of infidelity on the part...
ADULTERY.

part of the women to their husbands would have appeared as strange as that of displaying the leaf regard to finical ornaments in their dress. And Lycurgus, it is said, did not enact any law against adultery, because no such crime existed in Sparta. See Plut. Oper. tom. i. p. 49. tom. 2. p. 290. Ed. Xylanid. Potter's Arch. II. iv. cap. 12.

Plutarch tells us, that if any person discovered his father or daughter, while unmarried, in this crime, he was allowed by Salom's law to fell her for a slave. If a husband surpried his rival in the act of dishonouring him, he might put him to death, or oblige him by torments to render his life, but if the wife had only yielded to force, he could demand no more than a pecuniary fine at the discretion of the judges, in violation in such cases was left to be decided than deduction.

In the heroic ages, adulterers were flained to death; and the punishment was called being given, a fine cost. Homer Iliad, 1. v. Adulteresses were never permitted to adorn themselves with fine cloaths; and in case they appeared so to do, were liable to have them torn off by any that met them, and likewise be beaten. The same liberty was permitted to any that found them in the temples, which were thought to be polluted by the admittance of persons so infamous and detestable. Lastly, their husbands, though willing, were forbidden to exhibit any longer with them, upon pain of ignominy, execrations; but persons who prostituted women, were adjudged to die.

There were other remarkable punishments for adulterers among the Grecians; such, particularly, as putting out their eyes. And the Locrisians observed this custom in later ages, being compelled to the observance of it by Zaleucus, their lawyer; whose rigour in executing this law was very remarkable; for having caught his son in adultery, he resolved to deprive him of his sight, and remained a long time inexorable, notwithstanding the whole city was willing to remit the punishment, and requested him to spare the youth. At length, unable to resist the people's importunity, he mitigated his sentence, and redeemed one of his son's eyes, by causing one of his own to be put out; by this glorious act setting a memorable example both of justice and of mercy. Valer. Maxim. I vi. c. 5.

At Gortyn in Crete, they punished adulterers after another manner: they were covered with wool, an emblem of the softness and effeminacy of their disposition, and in that dress they were carried through the city to the magistrate's house, who imposed a fine and sentenced them to ignominy, whereby they were in a manner deprived of all their privileges, and their share in administering the public business. 'Ailian. Var. Hist. I. xii. c. 12. not. Perizon. tom. 2. p. 736. Ed. Gronov. For other punishments, see Onobatis and Parradimus.

There are various conjectures concerning the ancient punishment of adultery among the Romans.

By a law of Romulus, of which Plutarch makes mention, a man had the liberty of turning away his wife, either for poisoning his children, counterfeiting his private keys, or for adultery. Though some maintain that it was made capital, by a law of Romulus, and again by the Twelve Tables. Others, that it was sill made capital by Augustus; and others, not before the emperor Constantine. The truth is, the punishment in ancient times was very various, much being left to the discretion of the husband and patients of the adulterous woman, who exercised it differently, rather with the silence and countenance of the magistrate, than any formal authority from him. Thus we are told, the wife's father was allowed to kill both parties, when caught in the fact, provided he did it immediately, killed both together, and as it were, with one blow. The same power ordinarily was not indulged the husband, except the crime were committed with some mean or infamous person; though, in other cases, if his rage carried him to put them to death, he was not punished as a murderer. On many occasions, however, revenge was not carried so far, but mitigating, or rather raging, cutting off the ears, noses, &c. were deemed sufficient. The punishment allotted by the lex Julia was not, as many have imagined, death; but rather banishment, or relegatio, with the loss, on the part of the wife, of half her dowry, and a third part of her other goods; and on the part of the husband, of half his goods: though Octavius appears, in several instances, to have gone beyond his own law, and to have put adulterers to death. But though the Julian law left the accusation of adultery open to every body, yet strangers were seldom suffer'd to prosecute, where the husband made no complaint: but where the husband made a trade of his wife's infamy, or having seen her shame with his own eyes, patiently suffered the affront: in these cases, adultery became a crime of public concern; and the Julian law provides a punishment for such husbands as well as for their wives.

Under Augustus, the guilty parties, after the payment of heavy forfeitures and fines, were condemned to long or perpetual exile in two separate islands.

Under Macrobius, adulterers were burnt at a flake. Constantine, it is said by Noodt and others, first by law made the crime capital. Under Constantius and Constans, adulterers were burnt, or fewed in sacks, and thrown into the sea. Under Leo and Marcellian, the penalty was abated to perpetual banishment, or cutting off the nose.

By the civil law, as altered by Justinian, who, at the instance of his wife Theodora, mitigated the severity of the lex Julia, adultery is punished with whipping, and flutting up in a convent for two years; during which time, if the husband do not content to take her back again, she is hanged, and shut up for life.—This is called authentifying, as having been effablished by an authentic.

In France, however, the whipping is omitted, that the husband may be the iex avercar from the taking her back within the two years.

Under Theodosius, women convicted of this crime were punished after a very rigorous manner, viz. by a public confession by being locked up in a narrow cell, and forced to admit all the men to their embraces that would offer themselves. This custom was again abolished by the fame prince. It was controverted whether, among the Romans, adultery was allowed to be compounded?

By an edict of the emperor Antoninus, the husband was not allowed to bring an action of adultery against his wife, unless he himself were innocent; the reason given for it is very natural, per iniqum crim. adulterar esse ut pudicitiam vir & uxore exigat, quam ipse non exhibeat. By the Jewish law, adultery was punished by death in both parties, where they are both married, or only the woman. The Jews had a particular method of trying, or rather purging an adulterers, or a woman suspected of the crime, by making her drink the bitter water of jealousy; which, if she were guilty, made her fall. In Arabia Felix the punishment of adultery was death. Strabo Geog. tom. ii. p. 1130. By the laws of Jenghiz Khan, founder of the Mogul empire, adulterers were condemned to death; and a man was permitted to kill them when surpris'd in the act. Some of the people, however, disliked this law, because it was a custom with them to offer their wives and daughters to their friends who visited them, in token of respect and affection: and they petitioned to be continued in the exercise of
of this privilege, which was allowed. But they were regarded as depraved and infamous.

Among the Mingrelsans, adultery is punished with the forfeiture of a hog, which is usually eaten in good friendship between the gallant, the adulterers, and the cuckold.

Chardin, Voy. tom. i. p. 47.

In former authorities, it is said, any man's wife is permitted to prostitute herself to him who will give an elephant for the use of her; and it is reputed no small glory to her, to have been rated so high. Montaigne's Ess. lib. iii. cap. 4.

Adultery is said to be so frequent at Ceylon, that not a woman but practises it, notwithstanding its being punishable with death. Bibl. Univ. tom. xxiii. p. 237.

Among the Chinefe, and divers other nations, adultery is only penal in the woman. Among the Abyssinians, the crime of the husband is said to be only punished on the innocent wife. In the Marian islands, on the contrary, the woman is not punishable for adultery; but if the man go away, he pays severely; the wife and her relations wait his lands, turn him out of his house, &c. Among the Chinese there is reason to conclude, that adultery is not capital; for it is said, that fond parents will make a contract with the future husbands of their daughters to allow them the gratification of a gallant. But without such precaution, the husband has power to inflict corporal punishment on a wife who transgresses, or to divorce her. Such, however, is the conjugal fidelity of the Chinese women, and so strictly are they guarded, that cafes of this kind of seldom happen. The Koran annexes the penalty of 100 stripes to the crime of fornication, in either sex; and in case of adultery, female slaves, whose punishment was half that of free women, received fifty stripes, and the latter were flogged. But, in order to convict a woman of adultery, the commentators on the Koran say, that the charge must be supported by four male witneses, and a false accuser was punished with eighty stripes, and his testimony was deemed for the future invalid.

In the kingdom of Benin, the punishment of adulterers among the lower classes, is the forfeiture of the personal and real estate of the gallant, which the husband feizes and enjoys; and he is therefore anxious to detect the intrigue, as soon as he has occasion to suspect it. The offending wife is driven out of the house with a cudgel, and deemed infamous. Among persons of superior condition, the crime is atoned by a sum of money, which the relations of the wife advance, to prevent the scandal annexed to adultery.—Among the governors and magistrates, the crime is punished with greater severity. The woman and her gallant are immediately put to death, if detected in the fact; and their bodies are thrown on the dunghills, as a prey to the birds and beasts, without process of law, or form of trial. Hence it is said, the violation of the marriage bed is less known in Benin than in any other country.

In Spain, they punished adultery in men by cutting off that part which had been the instrument of the crime.

In Poland, before Christianity was established, they punished adultery and fornication in a very particular manner: the criminal they carried to the market place, and there fastened him by the testicles with a nail; laying a razor within his reach, and leaving him under a peculiarity either of doing justice upon himself, or of perishing in that condition.

By the law of Scotland, simple adultery is distinguished from that which is notorious and manifest. Open and manifest adulterers, who continue incorrigible, notwithstanding the censures of the church, are punished capitally. The punishment of simple adultery, not being defined by statute, is left to the discretion of the judge; but custom has made the falling of the single echeat one of its penalties.

The Saxons formerly burnt the adulterers, and over her ashes erected a gibbet, whereon the adulterer was hanged. In this kingdom, likewise, adultery by the ancient laws was severely punished. By the laws of Ethelbert, any one who committed adultery with his neighbour's wife was obliged to pay him a fine, and buy him another wife. King Ed- mund the Saxon ordered adultery to be punished in the same manner as homicide; and Canute the Dane ordered that a man who committed adultery should be banished, and that the woman should have her nose and ears cut off. In the time of Henry I. it was punished with the loss of eyes and genitals. Lib. Hen. I. cap. 12. Doomsday, tit. Ceifr. Civit.

Adultery at present is only punished by fine and penance in the spiritual court; or by an action at common law of crim. con. as it is commonly called, for damages; which are assailed by the jury, under the direction of the court, in proportion to the heinousness of the crime and the circumstances of the offender; though some of our law-books speak of adultery as a thing temporal against the peace. If a man takes another in the act of adultery with his wife, he kills him directly upon the spot, though this was allowed by the laws of Solon, as likewise by the Roman civil law (if the adulterer was found in the husband's own house), and also among the ancient Goths; yet in England it is not absolutely ranked in the class of justifiable homicide, but it is manslaughter. It is, however, the lowest degree of it; and therefore the court in such a case directed the burning in the hand to be gently inflicted, because there could not be a greater provocation. Blacklt. Comm. vol. iv. p. 192, 8vo. As to the adulterers, by our law, she undergoes no temporal punishment whatever, except the loss of her dowry; and she does not even lose that, if her husband is weak enough to be reconciled to her, and cohabit with her after the offence committed. 13 Ed. I. cap. 34.

It is to be observed, that adulteresses are such either by the Canon, or Civil Law.

According to the former, a woman is an adulteress, who either being herself married conveys carnally with another man, or being single herself conveys with a man that is married.

According to the latter, she is not an adulteress, if she be not herself in the married state, though she conveys with a man that is. The crime, in this case, was more properly called jpletum than adulterium.

Hence, among the Romans, the word adulbera, adulteresses, differed from pelle, which denoted a single woman, who co-habited with a married man; and pelle differed from concubina, which signified her who had only intercouerc with an unmarried man. The former was reputed infamous, and the latter innocent.

It is much disputed, whether adultery dissolves the bond of matrimony; and be a sufficient cause of divorce, so that the parties may marry again. This was allowed in the ancient church, and is still continued in the Greek, as well as the Lutheran and Calvinist churches. Romanists, however, disallow of it, and the council of Trent even anathematized those who maintain it; though the canon of anathematization was mitigated in deference to the republic of Venice, in some of whose dominions, as Zant, Cephalonia, &c. the contrary usage obtains.

The ecclesiastical courts in England so far agree with the papists, that they only grant a divorce a mensa & thoro, in case of adultery; so that a complete divorce, a vinculo matrimonii, 

L. 12
Adultery, to enable the parties to marry again, cannot be had without an act of parliament.

By a council of Nantes, marriage was declared dissolved by adultery, but the innocent party was not allowed second marriage. In after-times leave was given to the innocent party alone; and afterwards the same was allowed to the criminal party.

Adultery, in a moral view, is unquestionably a crime of an atrocious nature, and productive of very injurious consequences. On the part of the man who solicits the chastity of a married woman, it includes the crime of seduction, and is attended with the same mischief. The infidelity of the woman is aggravated by cruelty to her children, who are involved in her flame and made unhappy by the discord and separation of their parents. Should it be laid that the pernicious consequences result from the discovery, and not from the crime, it may be replied that the commission is never incurable from discovery; and that if undetected connections of this nature be allowed, the husband can have no security for his wife's chastity, independently of her principles and dispositions, besides her want of opportunity or temptation which would deter men from marrying, defeat the purposes of the conjugal connection, with respect to domestic order and happiness, and render marriage such a fact of jealousy and alarm to the husband, as must end in the slavery and confinement of the wife. Besides, the vow by which married persons engage their mutual fidelity is witnessed before God, and accompanied with circumstances of religious solemnity, which approach to the nature of an oath. The crime is therefore little short of perjury on the part of the offenders; and the seduction of a married woman is little less than subornation of perjury: and this guilt is altogether independent of a discovery. The usual and only apology for adultery is the prior transgression of the other party. This is a circumstance which can merely extenuate, but cannot justify the crime; unless it could be pleaded, that the obligation of the marriage vow depends upon the condition of reciprocal fidelity, for which plea there is no foundation. The way of considering the offence of one party as a provocation to the other, and the other as only retaliating the injury by repeating the crime, is a childish trifling with words.

"Thou shalt not commit adultery," was an interdict delivered by God himself; and in both the Old and New Testaments the crime of adultery is represented as difficult from, and accumulated upon that of fornication.

Some have been of opinion, that the history of the woman taken in adultery, recorded in the eighth chapter of St. John's Gospel, gives countenance to this crime. When Christ told the woman, "Neither do I condemn thee;" we must believe, it is said, that he deemed her conduct either not criminal, or not a crime, however, of a very heinous nature. A more attentive examination of this case (says Archdeacon Paley) will convince us that nothing can be concluded from it, as to Christ's opinion concerning adultery, either one way or the other. The design of the persons, whose conduct on this occasion is recorded, and who are laid to have tempted Christ, "that they might have to accuse him," was to draw him into an exercise of judicial authority, that they might be empowered to accuse him before the Roman governor of usurping or interfering with the civil government. Christ knew this to be their design, and determined to defeat it. When he asked the woman, "hath no man condemned thee?" he spoke, and was underlaid by her to speak of a legal and judicial condemnation; otherwise her answer, "No man, Lord!" was not true. In the same sense he uses the word condemn in his reply. "Neither do I condemn thee," i.e. I pretend to judicial character or authority over thee; it is no office or business of mine to pronounce or execute the sentence of the law. When Christ adds, "go and sin no more," he in effect tells her, that she had sinned already; but as to the degree or quality of the sin, or Christ's opinion concerning it, nothing is declared, or can be inferred in this way.—Paley's Principles of Moral and Political Philosophy, vol. i. p. 309.—

Elster (Observ. vol. i. 318.) and Suicer (Thelasur, vol. i. p. 285.) have shown, that the word ἁγνεύρητον, to, fin, is used by the mild elegant Greek class, as the corresponding word præcure is by the Latin, to signify the commission of adultery; and this strongly intimates, that even the light of nature taught many of the heathens the exceeding injuriousness of it.

If Christ had undertaken the decision of the case recorded in this history, he must, ipso facto, have rendered himself obnoxious to the Romans, as well as to the Sanhedrin; and if he had condemned her, a new occasion of offence must have arisen, in consequence of that to Pilate, if execution had been ordered without an application to him; and to the Jews, if Christ had directed such an application to be made. See Doddridge, and other Commentators, in loc.—and Lardner's Works, vol. i. p. 41. 8iv.

It is therefore needless to recur to the solution of the difficulty adopted by some biblical critics, who have disputed the genuineness of this passage. By such, however, it has been urged, that this history is wanting in the Syriac version, as well as in the Alexandrian and Bodleian copies, and indeed in most of the oldest MSS., and that it was not acknowledged by several of the Greek fathers, which induced Beza to question, and Le Clerc, with many others, to reject its authority. In favour of this history appeal is made to sixteen copies used by R. Stephens, to most of those consulted by Mills and Beza, to the Harmonies of Tatian and Ammonius, to the apoloetical confessions and the Synopsis of Athanasius, to many of the Latin fathers, to several ancient Syriac MSS. to the Greek and Latin printed copies, &e. Mill and Wetstein in loc. Whitby in loc. Fabricius's Codex Apoc. New Test. tom. i. p. 355, &c. See also Lardner's Works, vol. v. p. 67. &c. &c.

Adultery is also used in Ancient Cynics, for the punishment or fine imposed for that offence, or the privilege of prosecuting for it.

In which sense, adulterium amounts to the same with what the Saxons called legervinta.

Adultery is sometimes used in a more extensive sense, for any species of impurity, or crime, against the virtue of chastity; and in this sense divines understand the seventh commandment.

Adultery is also used, especially in Scripture, for idolatry, or departing from the true God, to the worship of a false one.

Adultery is also used in Ecclesiastical Writers, for a person's invading, or intruding into a bishoprick, during the former bishop's life. The reason of the appellation is, that a bishop is supposed to contract a kind of spiritual marriage with his church.

The translation of a bishop from one see to another was also reputed a species of adultery: on the supposition of its being a kind of second marriage, which, in those days, was esteemed a degree of adultery. This conclusion was founded on that text of St. Paul, Let a bishop be the husband of one wife, by a forced constrution of church for wife, and of bishop for husband. Du-Cange.

Adultery.
ADULTERY is also used, by Ancient Naturalists, for the act of ingraining one plant upon another.

In which sense, Pliny speaks of the adulteries of trees, "arborum adulteria," which he represents as contrary to nature, and a piece of luxury, or needle's refinement.

ADULTERY is also used by law-fanciful Atronomers and ADUMBRATION, for an eclipse of the sun, or moon, happening in an unusual, and, as they suppose, irregular manner; as in the case of horizontal eclipses, where, though the sun and moon be diametrically opposite, yet they appear as if above the horizon at the same time.

ADUMBRATION, in Heraldry, denotes the shadow of any beafl or charge, outlined, and painted of a darker colour than the field. There is perhaps no instance of this bearing in any English coat; but it is often mentioned by French and German authors.

ADUMMIN, in Scripture Geography, a town and mountain in the tribe of Benjamin, which some place south and others north of Jericho. If, as some say, the road from Jerufalem to Jericho passed through this town, it must have been well of Jericho. Josh. xvi. 7.—xviii. 17. The mountain of Adummin, which Dr. Shaw assigns to the tribe of Judah, joins to the mountain of Quarantania, and through it, he says, is cut the road that leads from Jerufalem to Jericho; a difficult path, the mountain of blood, or the bloody road, as the name may import: where probably it was, from the nature of the situation, that the man fell among thieves, mentioned in Luke x. 30. Shaw's Trav. vol. ii 276.

ADUNA, a river of Sufiana, mentioned by Pliny, tom. 1. p. 314.

ADUNICATI, a people of Gaul, in that part which was called the Roman Province.

ADVOCARIA, in Middle Age Writers, a tax paid the lord for his protection; sometimes also called salva-

mentum.

ADVOCATE, Advovatus, compounded of ad, to, and vocare, to call, q. d. I call to my aid or defence, among the Romans, a person skilled in their law, and who undertook the defence of causes at the bar. The Roman advocates answered to one part of the office of a barrister among us, viz. the pleading part; for they never gave counsel, that being the business of the jurifconsults. The Romans, in the first ages of their state, held the profession of an advocate in great honour; and the fees of their bar were crowded with senatoral and consulas: they, whose voices commanded the people, thinking it an honour to be employed in defending them.

They were styled comites, honorati, clarissimi, and even patroni; as if their clients were not less obliged to them, than freed-men to their masters. See Patron.

The bar was not at that time venal.—Those who aspired to honours and offices, took this way of gaining an interest in the people, and always pleased gratia.

But no sooner were luxury and corruption brought into the commonswealth, than the bar became a faher in them.

—Then it was that the senators let out their voices for pay, and zeal and eloquence were fold to the highest bidder.

To put a fop to this abuse, the tribune Cincius procured a law to be passed, A. U. c. 50, called from him Lex Cincius, whereby the advocates were forbid to take any money of their clients.—Frd. Brunerus has published an ample com-

ment upon this law.

It had before this been prohibited the advocates to take any present or gratuities for their pleading. — The emperor Augustus added a penalty to it, subjeting those who took money to the forfeiture of four times the sum they received; notwithstanding which, the advocates played their part fo well, that the emperor Claudius thought it an extraordinary circumstance, when he obliged them not to take above as many sertices as are equivalent to eighty pounds Sterling, or upwards, for pleading each cause.

On occasion of Sullius's receiving four hundred thousand sertices for about 3200 L. from an illibustus knight, and afterwards betraying him, the lex cincius, revived by Augustus, which prohibited advocates from receiving either money or presents from their clients, was enforced; and Claudius, it is said, allowed advocates to take as much as ten thousand sertices, or about 800 L.; but if they took more they were to be prosecuted for extortion. This regulation passed into a law. Nero, in his first speech to the Senate, declared his purpose of reviving and enforcing the ancient laws, by which advocates were forbidden to receive fees. It was an apothegm of Thraseas, who suffered death under this Emperor, A. D. 66, that advocates should undertake only the causes of their friends, of people in distress, and such as might tend to fet good examples and purify the morals.

Pliny, Ep. vi. 29. Alexander Severus gave stipends to the advocates in the provinces, provided he was well assured that they pleaded without being fued by their clients. But the injunction which disallowed advocates from receiving any thing of their clients was found to be impracticable in its utmost rigour. Accordingly, Conflantine did not attempt to revive it; but he pronounces those advocates, who obliged their clients to make over to them by deeds the best part of their property in land, cattle, or slaves, or who prostituted their talents in this odious trade, unworthy to be admitted into the company of honeml men, and he excluded them from the bar. Cod. Theod. tit. 10. leg. 1.

ADVOCATE is still used in countries, and courts, where the civil law obtains, for those who plead and defend the causes of clients trusted to them.

In the English courts, advocates are more generally called COUNSEL.

In Scotland they have a college, or Faculty of Advocates, about 200 in number, appointed to plead in all causes before the Courts of Session, Juiiciary, and Exchequer. They are also intitled to plead in the House of Peers, and other supreme courts in England. A candidate for the office of advocate under-


goes three succesive trials; the first in Latin, upon the civil law, and Greek and Roman antiquities; the second in English, upon the municipal law of Scotland; and in the third, he defends a Latin thesis, which is impeached by three members of the faculty. Before he puts on the gown, he makes a short speech in Latin to the lords, and then takes the oaths to the government, and de fidelis. From this respectable body, all vacancies on the bench are generally supplied. In 1660, the faculty founded a library upon a very extensive plan, suggested by Sir George M'Kenzie, advocate to king Charles I., who enriched it with many valuable books. The collection has been gradually increasing, and it now consists of many valuable books on law and other subjects; several original MSS. and a great variety of Jewish, Grecian, Roman, Scots, and English coins and medals.

By the articles of the Union, none are to be named ordi-

nary lords of session, except those who have been advocates, or principal clerks of session for five years, &c.

In France, they had also two kinds of advocates, viz.

pleading advocates, avocats plaidants ; and counsel advocates, avocats confultants. This distinction was formed with a view to the two branches among the Romans, advocati, and jurif-

confulti.—Yet there is this difference, that the function of the jurifconfulti, who only gave their advice, was of a different kind from that of the advocatii: being a sort of private and
and perpetual magistrature, principally under the first emperors; and the advocate never became jurisconsult. Whereas, on the other hand, in France, after the advocates have attained to reputation and experience enough at the bar, they quit the province, and become a kind of chamber-counsel. — They had also their advocate general, and king's advocate, avocat du roy.

Advocate, Lord, or King's, in Scotland, one of the eight great officers of state, whose business is to give his advice about the making and executing of laws; to defend the king's right and interest in all public meetings; to prosecute all capital crimes before the judiciary; to concur in all pursuits before foreign courts for breaches of the peace; and also in all matters wherein the king, or his donor, has interest. — He inverts no process of treason, except by warrant of privy-council.

The lord advocate is sometimes an ordinary lord of session; in which case he only pleads in the king's cause; otherwise he is at liberty to plead in all causes.

He is the principal crown-lawyer in Scotland, and has the privilege of wearing his hat when he pleads in court. The office of king's advocate is not very ancient; having been established about the beginning of the 16th century. He had not originally the power of prosecuting crimes without the concurrence of a private party; but in 1597, he was authorized to prosecute crimes at his own instance.

Advocate of a city, or town, is a magistrate established in several places of Germany, for the administration of justice in that city, in the emperor's name. See Adovosse.

Advocate is more particularly used, in Church History, for a person appointed to defend the rights and revenues of a church or religious house.

The word advocate, or adovosse, is still retained, for what we usually call the patron, or him who has the advowson, or right of presentation, in his own name.

The abbots and monasteries had also all their advocates, or adovosse. See Adiminculator.

There are several other kinds of advocates; as

Advocate, confessorial, is an officer of the court of Rome, whose business it is to plead on the oppositions made to the provisions of benefices in that court. There are ten of these in number.

Advocates, elective, those chosen by the abbot, bishop, or chapter, a particular licence being had from the king, or prince, for that purpose. The elections were originally made in the presence of the count of the province.

Advocates, feudal, were of the military kind, who, to make them more zealous for the interest of the church, had lands granted them in fee, which they held of the church, and did homage, and took an oath of fidelity to the bishop or abbot. These were to lead the vassals of the church to war, not only in private quarrels of the church itself, but in military expeditions for the king's service, in which they were the standard-bearers of their churches.

Advocate, fiscal, fiscalis Advocatus, was an officer instituted by the emperor Adrian, to defend the cause and interests of the fiscus, or private treasury, in the several tribunals where that might be concerned.

Advocates, juridical, in the Middle Age, were those who from attending causes in the court of the comte, or court of the province, became judges themselves, and held courts of their vassals thrice a year, under the name of the tria placiad generalia.

In consideration of this farther service, they had a particular allowance of one third part of all fines, or mulcts, imposed on defaulters, &c. which was called tertia bonorum pars, terius damarius, tertia pars compositionem, tertia pars legum, or emendatorum, &c.; besides a proportion of diet for themselves and servants.

Advocates, matricular, were the advocates of the mother or cathedral churches.

Advocates, military, those appointed for the defence of the church, rather by arms and authority, than by pleading and eloquence.

These were introduced in the times of confusion, when every person was obliged to maintain their own property by force; bishops and abbots not being permitted to bear arms, and the scholastic or gowned advocates being equally unacquainted with them, recourse was had to knights, noblemen, soldiers, or even to princes.

Advocates, nominatives, those appointed by a king, or pope. Sometimes the churches petitioned kings, &c. to appoint them an advocate; at other times this was done of their own accord. By some regulations, no person was capable of being elected advocate, unless he had an estate in land in the same county.

Advocates, regular, those duly formed and qualified for their profession, by a proper course of study, the requisite oath, subscription, licence, &c.

Advocates, subordinate, those appointed by other superiors, acting under them, and accountable to them.

There were divers reasons for the creation of these subordinate advocates: as, the superior quality of the principal advocate, his being detained in war, or being involved in other affairs; but chiefly the too great distance of some of the church lands, and their lying in the dominions of foreign princes.

Advocates, supreme, or sovereign, were those who had the authority in chief, but acted by deputies, or subordinate advocates. These were also called principal, greater, and sometimes general advocates. — Such in many cases were kings, &c. when either they had been chosen advocates, or became such by being founders, or endowors of churches. Princes had also another title to advocate himself, some of them pretending to be advocati nati of the churches within their dominions.

ADVOCATIA, in the Fesdal Law, the procurement of some public business, committed by a superior to his substitute.

ADVOCATIA is also used for the patronage and protection of a church, college, monastery, and the like, in which sense it amounts to the same with ADYVOSSE.

ADVOCATIA is also used for the protection and defence of lay persons, estates, &c.

ADVOCATION, ADVOCATIO, in the Civil Law, the act of calling another to our aid, relief, or defence.

Advocation, bill of, in Scots law, a writing drawn up in the form of a petition; whereby a party, in an action before an inferior court, applies to the supreme court, or Court of Seffion, for calling the action from the inferior court before itself.

Advocation, letters of, in Scots law, the decree or warrant of the Court of Seffion, upon cognizance of the facts set forth in the bill, drawn up in the form of a summons, and passing under the signet, disfranchising the inferior judge, and all others from farther procedure in the cause, and advocating it to itself.

The grounds upon which these letters may be sought, are incompetency, comprehending defect of jurisdiction, and reasons for declining competent jurisdiction, arising from supposition of the judge, or privilege in the parties; and iniquity, which happens when the judge delays justice, or pronounces sentence contrary to law. No cause for a sum below twelve pounds can be advocated from an inferior court to the Court of
of Seftion, unless the inferior judge be incompetent, in which case the cause may be removed from him by advocation, however incomconsiderable the subject.

If after letters of advocation are intimated to the judge, he yet proceeds, his degree will be null, as given sumpio mandato. Mackenzie, Inf.

ADVOCATIONE Decimarum, a writ which lies for the claim of the fourth part, or upwards, of the tythes that belong to any church. Reg. Orig. 29.

ADVOCATURA, in Writers of the Middle and Barbary Ages, denotes an inferior kind of jurisdiction, exercised by advocates within the district of their respective churches, &c. The word is sometimes used as synonymous with advocatio. Du-Cange.

ADVOWEE, in Ancient Censoms, and Law Books, denotes the advocate of a church, religious house, or the like.

The word is otherwise written avoouee, advowee, and avowee; sometimes advowr; being derived from avow, to own, or acknowledge.

There are advocates of cathedrals, abbeys, monasteries, &c. Thus Charlemagne had the title of advowee of St. Peter's, and he is said to have been the first on whom the title of advowee was conferred by the pope, for having protected Italy and the church against the Lombards; king Hugh, of St. Riquier; and Bolandus mentions some letters of pope Nicholas, for which he constituted king Edward the Confessor, and his succession, advowees of the monastery of Westminister, and of all the churches in England.

The advowees were the guardians, protectors, and administrators of the temporal concerns of the churches, &c. and under their authority were paid all contracts which related to them.

It appears also, from the most ancient charters, that the donations made to churches were conferred on the persons of the advowees. They always pleased the cauës of the churches in court, and distributed justice for them, in the places under their jurisdiction. They also commanded the forces furnished by their monasteries, &c. for the war; and even were their champions, and sometimes maintained duchs for them.

This office is said to have been first introduced in the fourth century, in the time of Stillicco; though the Benedictines do not fix its origin before the eighth century.

By degrees, men of the first rank were brought into it, as it was found necessary, either to defend with arms, or to protect with power and authority. In some monasteries they were only called confessors; but these without the name had all the functions of advowees. The imperial advowse was a magistrate formerly established by the emperors to administer justice in their name, in the cities of the empire.

There were also sometimes several sub-advowees, or sub-advocates, in each monastery, who officiated instead of the advowees themselves; which, however, proved the ruin of monasteries; those inferior officers running into great abuses. Hence also, husbands, tutors, and every person in general who took upon him the defence of another, were denominated advowees, or advocates. Hence several cities had their advowees; which were established long after the ecclesiastical ones, and doubtless from their example. Thus, we read in history of the advowees of Augsburg, of Arras, &c.

The vidames, assumed the quality of advowees; and hence it is, that several historians of the eighth century confounded the two functions together.

Hence also it is, that several secular lords in Germany bear mitres for their crests, as having anciently been advowees of the great churches.

Speelman distinguishes two kinds of ecclesiastical advowees.

—The one, of cauës, or procelves, advocati consuern; the other, of territory, or lands, advocati foli.

The former were nominated by the king, and were usually lawyers, who undertook to plead the causes of the monasteries.

The other, who still subsist, and are sometimes called by their primitive name, advowees, though more usually patrons, were hereditary; as being the founders and endowers of churches, &c. or their heirs.

Women were sometimes advowees, advocatrices. And, in effect, the canon law mentions some who had this title, and who had the fame right of prelections, &c. in their churches, which the advowees themselves had.

In a flat, 25 Ed. III. we meet with advoures paramount, for the highest patron; that is, the king.

There are also advowees of counties and provinces,—In a charter of the year 1187, Berthold duke of Zerlingen is called advouee of Thuringia; and in the Notitia of the Belgian churches, published by Mirens, the count of Looyain is styled count and advouee of Brabant. In the 11th and 12th centuries we also meet with the advowes of Alhafia, of Susanta, &c.

ADVOWING, or AVOWING, ADVOCATE, in Law. See AVOWRY.

ADVOWSON. See ADVOCATIA.

ADVOWSON, or ADVOUZEN, in Common Law, signifies a right to present to a vacant benefice.

Advowson is so called, because the right of preenting to the church was first gained by such as were founders, benefactors, or maintainers of the church. viz. ratione fundationis, where the ancestor was founder of the church; or ratione donationis, where he endowed the church; or ratione fundis, where he gave the soil whereupon the church was built; and therefore they were called advocati. They were also called patroni, and thereupon the advowson is called jus patronatus; and he who has the right of advowson is called the patron of the church. An advowson is, strictly speaking, an incorporeal hereditament; for it is not itself the body possession of the church, and its appendages, but a right of giving to some other person a title to such body possession. The patronage can only be conveyed by operation of law, by verbal grant, either oral or written, which is a kind of invisible, mental transfer; and being so vested it lies dormant and unnoticed, till occasion call it forth; when it produces a visible, corporeal fruit, by eniting some clerk, whom the patron shall please to nominate, to enter and receive body possession of the lands and tenements of the church. 1 Inf. 119. Fleta, lib. v. cap. 14.

Though the nomination of fit persons to officiate in every diocese was originally in the bishop, yet they were content to let the founders of churches have the nomination of the persons to the churches so founded, referring to themselves a right to judge of the fitness of the persons so nominated.

Gibb. iii. ed. 756.

Advowsons are of two kinds. 1. Advowson in gross, or a right subsisting in itself, belonging to a person, and not adhering to any manor or lands as parcels thereof. 2. Advowson appendant, which depends on a manor, as appurtenant to it. This will pass, or be conveyed, together with the manor, as incident and appendant thereto, by a grant of the manor only, without adding any other words.

Advowsons formerly were most of them appendant to manors, and the patrons were parochial barons: the lordship of the manor, and patronage of the church, were seldom in different hands, until advowsons were given to religious houses.
hounes. But of late times, the lordship of the manor, and ad
dowfon of the church, have been divided.

Advowsons are also presentative, collative, or donative: presentative, where the patron pre
dents or offers his clerk to the bishop of the diocese, to be instituted in his church, if he be
found canonically qualified: collative, where the benefice is given by the bishop, as original patron thereof, or by means of the right he has acquired by life, in which case the bishop cannot preent to himself; but he does by the one act of collation or conferring the benefice, the whole that is done in common callis, by both presentation and
institutive; donative, as where the king, or any subject by his licence, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron, subject to his visitation only, and not to that of the ordinary, and vested absolutely in the clerk by the patron's deed of
donation without presentation, institution, or induction. This is said to have been ancienly the only way of conferring ecclesiastical benefices in England. See Institution.

If, as the law now stands, the true patron once waves this privilege of donation, and preents to the bishop, and his clerk is admitted and instituted, the advowson is now become for ever presentative, and shall never be donative any more.

Sometimes, ancienly, the patron had the sole nomination of the prelate, abbot, or prior; either by infeuiture (i.e. delivery of a pastoral staff,) or by direct presentation to the diocesan; and if a free election was left to the religious, yet a conge d'elire, or licence of election, was first to be ob
tained of the patron, and the person elected was confirmed by him.

If the founder's family became extinct, the patronage of the convent went to the lord of the manor. Unless the several colleges in the universities be restrained in the number of advowsons they may receive; it is argued they will in time acquire such a stock as to frustrate the design of their foundation, (which is the education of youth,) by creating too quick a succession of fellows; so that there will not be in the colleges a sufficient number of persons of competent age, knowledge, and experience to instruct and form the minds of the youth. In some colleges the number of advowsons is said to be already two-thirds, or more, of the number of fellows. It is objected, on the other side, that the succession of fellows may be too slow, as well as too quick; whereby persons well qualified may be detained too long in colleges, as not to have strength or activity enough left for the discharge of parochial functions.

Colleges holding more advowsons in number than a moiety of the fellows, are not capable of purchasing more. Grants of advowsons by papists are void. 9 Geo. II. c. 36. § 5. 11 Geo. II. c. 17. § 2.

Advowsons are temporal inheritances, and lay fees; they may be granted by deed or will, and are affect in the hands of heirs or executors. The recovery of advowsons, as temporal rights, was effectually provided for by one of the ex
cellent regulations of Edward I. Before his time the law, in this respect, was extremely deficient.

Presentations to advowsons, for money or other reward, are void. 13 Eliz. cap. 6. See Burn's Eccl. Law, vol. i.

Advowson of the Moiety of the Church, is where there are two several patrons and two several incumbents in the same church, the one of the one moiety and the other of the other moiety. A moiety of the advowson is where two must join in the presentation and there is but one incumbent. See Stat. 7 Anne, c. 18. In Scotland the right of advow
don is called Patronage.

ADVOWTRY. See Adultery.

ADUR, in Geography, a river of Sussex that falls into the sea at Shoreham, and admits ships of burden to go up to the town.

ADUST, ADUSTUS, formed of adustre, to burn, among Physicians, &c. is applied to such humours, as by long heat become of a hot and fiery nature.

Such is choler suppos'd to be. Melancholy is usually cons'd as black and adult bile.

Blood is said to be admitt, when, by reason of some extraordinary heat, its more subtile parts are all evaporated, leaving the grosser, with all the impurities therein, half torrified.

ADUSTION, in Surgery, is the same as Caustification, and signifies the application of any subtile to the animal body, which acts like fire. See Caustury and Caustic. The ancient turgons, especially the Arabians, were remarkably fond of having recourse to adustion in local diseases; but the use of actual heat is very rarely admitted by the moderous. See MOsa.

ADUSTION, among Physicians, is used for an inflammation of the parts about the brain, and its membranes, attended with a hollowness of the spine, and eyes, a pale colour, and dryness of the body; in which case the yolk of an egg, with oil of roses, applied by way of cataplasm is recommended; as are the leaves of turpoul, the parings of a gourd, the pulp of a pomepon, applied in the same manner with oil of roses.

ADY, in Natural History, a name given to the palm-tree of the island of St. Thomas. It is a tall tree with a thick, bare, upright stem, growing single on its root, of a thin light timber, and full of juice. The head of this tree is divided into a vast number of branches, which being cut off, or an incision being made therein, afford a great quantity of sweet juice, which, fermenting, supplies the place of water, among the Indians.

The fruit of this tree is called by the Portuguese canjores, and caraffes; and by the black natives ABANGA. This fruit is of the size and shape of a lemon, and contains a kernel, which is good to eat. The fruit itself is eaten roasted, and the raw kernels are often mixed with mandioec meal. These kernels are suppos'd very cordial. An oil is also prepared from the fruit, which answers the purpose of oil, or butter, in Europe.

This oil is also used for anointing stuff and contrasted parts of the body. Ray.

ADYLISUS, in Ancient Geography, a mountain which Pliny places in Barotia.

ADYNAMIA, in Medicine, formed of the primitive α- and δυνς, strength, debility or weakness from sickness. Accordingly Adynamus, denote those affections of the hu
mor body which form the second order of the second class in the arrangement of Dr. Cullen, and which he defines to be a diminution of the involuntary motions, whether vital or natural. This is a distinct class in the dissection of Vogel. It comprehends the genera of feçopse, dyspepsia, hypochondriasis, and choleris. Some naturalists place these under debilitates, and Linnaus calls them quietes. See Nosology.

ADYNAMON, among Ancient Physicians, a kind of weak flatulent wine, prepared from malt boiled down with water; to be given to patients, to whom genuine wine might be hurtful.

ADYRMACHIDES, or ADYRMACHITE, in Ancient Geography, a people of Libya, inhabiting the sea-coast, near the Canopic mouth of the Nile. Herodotus (l. iv. c. 168.) describes them as resembling the Egyptians in their customs and manners. Silius Italicus refers to them, lib. iii. v. 278. p. 149. Ed. Drakenb.
ADYTUM, a secret or retired place in the Pagan temples, where oracles were given, and into which none but the priests were admitted. Thus Seneca in his tragedy of Thycides (iv. 1. 679).
"Hinc orantibus
Responfa dant certa, cum ingenti fono
Laxantrum adyo fata."

The word originally signifies inaccessible; being compounded of a not, and bos, or bow, to enter.

The Santhum Santurum, or Holy of Holies, of the temple of Solomon was of the nature of the Pagan adytum, none but the high-priest being admitted into it, and he but once a year, on the great day of expiation. After the Babylonish captivity this place wanted the ark, the mercy seat, the cherubim of the divine presence, and the Urim and Thummim; the defect of these causing an imperfection in the Jewish worshipping, compared with the former state of it, a restoration of them is devoutly supplicated in the Jewish liturgy; particularly, in the maima rach of it, which they call Semachnot Elveh or, the eighteen prayers.

ADZE, or Adzice, a cutting tool, of the axe kind; having its blade made thin, and arching, and its edge at right angles to the handle; chiefly used for taking thin chips off timbers or boards, and for paring away certain irregularities which the axe cannot come at.

The adze is used by carpenters, but more by cooperers, as being convenient for cutting the hollow sides of boards, &c. It is ground from a base on its inside to its outer edge; so that when it is blunt they cannot conveniently grind it, without taking its helve out of the eye.

ADZELI, in Geography, a mean place in the government of Riga, subject to Ruffia. N. lat. 50°. 30'. E. long. 38°. 5'.

ADZENETA, a small town of Valencia, in Spain, leaved on the mountain Pegna Golfo, in which grow multitudes of esculent plants. N. lat. 40°. 30'. W. long. 7°. 16'.

ADZUD, a town of Moldavia in European Turkey, nine miles west-south-west of Birtsch, 7th. E. or A. E., a diphthong, or double vowel, compounded of A and E.

Authors are by no means agreed as to the use of the æ in English words.—Some out of regard to etymology, infilt on its being retained in all words, particularly technical ones, borrowed from the Greek and Latin; whilst others, from a consideration that it is no proper diphthong in our language, its found being no other than that of the simple e, contend that it ought to be entirely disused; and, in fact, the simple e has of late been adopted instead of the Roman æ; as in the word equator, &c.

ÆA, in Ancient Geography, a considerable and celebrated city and port of Colchis, near the river Phasis, and distant from the sea, according to Pliny, (H. N. i. vi. c. 4. t. l. p. 304.) 13 miles, but according to Stephanus (de Urb. p. 56.) more than 37 miles. It was encompassed by the rivers Hippos, so called from its rapidity, and Cyane, so denominated from its colour, near their confluence in the Phasis, and thus formed into a kind of peninsula. Some have conjectured that it was the fame with the Egeia of Ptolemy; and that it derived its name either from the Greek Æa, earth, or from the Hebrew Æ, island. The Circe obtained the appellation of Æa from this city. See Homer's Odys. i. ix. v. 37. and Virgil i. iii. v. 386. It is also repeatedly mentioned by Apollonius Rhodius, as a place to which the river was navigable. Argonautic i. ii. v. 423.-450. pp. 188. 250. Ed. Heelzlin. Ovid likewise (in his Metam. i. vii. v. 9. tom. ii. p. 446. Ed. Burman.) speaks of the
"Validus Ætas ignes."

Tradition ascribes its origin to the famous Setostoris, king of Egypt, who, after having traversed the whole of Asia with his army, left a colony in Colchis, and there erected pillars of stone upon which were engraved, according to Apollonius, the names and position of the countries through which he had passed. Phiny and Strabo also represent it as the abode of king Æa, and the theatre of the adventures of his daughter Medea. It had a temple dedicated to the god Mars, and another to Phryxus. It was anciently famous for its gold and silver, and other metals, which might have given occasion to the Argonautic expedition, first by Phryxus and afterwards by Jason. Strabo. Geog. tom. i. p. 37. &c. It is now Lipsopotamo.

There was another town called Æa, in Thessaly; and a fountain of this name in Macedon.

ÆAEA, the name of an island, which Mela (l. ii. c. 7.) supposes to have been situated in the bay of Sicily, and to have been the habitation of Calypso. Since he has probably considered the name of the island and with that of Æa above mentioned; as both the island of Calypso, or Ogygia, and that of Circe, or Æa, are far distant from the coast of Sicily.

ÆACEA, in Antiquity, a solemn feast and combat, celebrated in Ægina, in honour of Æacus, who had been their king, and who, on account of his singular justice upon earth, was supposed to have a commission given him to be a prince or judge, whose office it was to preside over Elyium, or the region of bliss. This Æacus, it is said, was the son of Jupiter and Ægina; and when his country was depopulated by a plague, he is reported to have obtained of Jupiter a supply of inhabitants, who, at his request, converted ants into men; whence they were called Myrmidons, from μυρμήνες, ants. The meaning of the fable seems to be that he drew them out of their caves into which they had retired for security, when they were invaded by pirates, and encouraged them to apply to agriculture and commerce; so that by their industry they recovered what they had lost.—See also ÆGAIA.

Æacus, in Entomology, a species of the sphinct, having fix yellow points on the fore wings, and the latter yellow, with the margin of an azure colour. It is found in Austria.

ÆAMENE, in Ancient Geography, a country of the Nabhazians, in Arabia.

ÆANA, a city of Macedonia, founded by Æanus, son of Elymus, king of the Tyrrhenians, who, leaving his own country, inhabited Macedonia.

ÆANIS, a fountain of Locoris, situated in the sacred grove called Æanina lacus, so called, according to Strabo, from a Greek named Æanes, who was killed there by Patroclus.

ÆANITIS, a country of the Nabhazians.

ÆANTIDES, a tribe of Attica, which comprehended six different people, viz. theofe of Marathon, Ænone, Phthia, Rhamnus, Titacide and Triceuthys.

ÆANTIVM, or AYTACUM, a small place in Asia, upon a promontory north-west of Rhethium. Here, it is said, Ajax was buried. His statue found in this place, was taken away by Marc Antony, and restored by Augustus.

ÆANTIVM was also a name given to Thapsus, in the extremity of the peninsula, which contained Magnesia, opposite to Thebes of Thessaly, and at the entrance of the Pelagic gulph.

ÆAS, a river of Greece, which sprang from Mount Pinthus, and flowed into the Adriatic sea, about 10 stadia from the city of Apollonia. This is supposed to have been the same with the river Aucus. Strabo. tom. i. p. 456.
ÆLIUS, in Entomologia, a species of Papilio, with the wings black above, cinereous beneath, waved with black, and with a yellow ocellated spot. It is found in Ambrovia.

ÆCULANUM, or AECULANUM, in Ancient Geography, a town of the Urpinii in Italy, situated between Beneventum and Tarentum. The inhabitants are called by Pliny (tom. i. p. 167) Aculani, and in an ancient inscription of Gruter Aculaneae. The town, according to Cluverius, is now called Fricento.

ÆDEA, in Entomologia, a species of Papilio, with wings dotted with white, the anterior greenish, the posterior marked with a yellow band; found in South America.

ÆDELITE. See Zeolite.

ÆDES Plutonis, baths of Aldeias, in Ancient Geography, the name of a city in the island of Euboea upon the western coast. The baths were consecrated to Hercules.

ÆDES, in Antiquity, a chapel, or inferior kind of temple, distinguished by this, that it was not consecrated by the Augurs, as those properly called Templum was. Such was the aurum, or treasury; called Ædes Satunis.

ÆIDESIUS, in Biography, the disciple and successor of Jamblichus, lived in Cappadocia, and, after the example of his master, pretended to supernatural communications with the Deity, and practiced theurgic arts. Of the events that occurred to him the most ludicrous is this: viz. That, in answer to his prayers, his future fate was revealed to him in hexameter verses, which suddenly appeared upon the palm of his left hand. Towards the close of his life, he committed his school at Cappadocia to the care of his disciple and friend Euthalitus, and removed to Pergamus, where he had a numerous train of followers. Brucker's Hist. Phil. by Eusfeld, vol. ii. p. 75.

ÆDICULA, in Antiquity, a term, denoting the inner part of the aedes or temple, in which the altar and statue of the deity were placed; but the term had various acceptations. It sometimes denoted a low small building, or aedes parva, consecrated to some divinity; it often signified a niche in the wall for receiving a statue, and those especially of the Lacin or Pentes; and sometimes the representations of temples, which were offered and suspended in the temples of the gods, and more especially in that of Diana of Ephesus.

ÆDICULUS, in Roman Mythology, the deity who presided over the construction and consecration of buildings.

ÆDILATE, in Antiquity, the dignity or magistracy of the Roman Ædiles. This is otherwise called Eciditus. In inscriptions we find it represented by the abbreviation. ÆD.

ÆDILE, ÆDELS, in Antiquity, a Roman magistrate, vested with divers functions, chiefly that of superintending the buildings both public and private; as baths, aqueducts, roads, bridges, caufeways, &c. The word is formed of aedes, temple, or house, on account of their having the care of temples, houses, &c.

The Ædiles at Rome corresponded to what the Greeks called agoras, or agironomis; they differed from ecretor, or arcarias, who were either receivers of the revenues; also from logia, curatures, & houses custoders.

To the Ædiles belonged the inspection of the weights and measures. They fixed the rate of provisions, and took care the people suffered no exactions. The inquiry and cognizance of debauchees, and disorder in public houses, likewise belonged to them; they were also to revive comedies; and it belonged to them to treat the people with grand games and spectacles, at their own expense. They were likewise to attend on the tribunes of the people.

To the Ædiles also belonged the custody of the plebeians, and the curfew and examination of books. They had the power,
power, on certain occasions, of inflicting ediles; and, by degree, they procured to themselves a considerable jurisdiction, the cognizance of various causes, &c.—This office ruined numbers by its exorbitant expenses; so that in Augustus’s time, even many senators declined it, on that account.

All these functions, which rendered the ediles so considerable, belonged at first to the ediles of the people, ediles plebei, or miniors: these were only two in number, and were first created in the same year as the tribunes: for the tribunes, finding themselves oppressed with the multiplicity of affairs, demanded of the senate to have officers, with whom they might intrust matters of less importance, and accordingly two ediles were created: and hence it was, that the ediles were elected every year, at the same assembly as the tribunes. These plebeian ediles continued in the sole possession of the office during the space of 137 years, from the year of Rome 261, when they were appointed, to the year 388. But these ediles having refused to celebrate the great games, on occasion of the reconciliation that took place between the senate and people in consequence of the grant that one of their order should be consul, because the celebration was attended with an expense which they were unable to support, the Patricians offered to undertake the charge, upon condition that they should obtain the honours of the edilship. Their offer was accepted with gratitude; and the senate passed a decree for the election of two ediles annually out of the order of the patricians. From this time there were two kinds of ediles at Rome; the one were called Plebian Ediles; the other were called Ediles Curules, or Magistri Sex. i.e. Curule Ediles, because they had the right of sitting in a Curule chair, adorned with ivory, when they gave audience: whereas the plebeian ediles sat on benches: and this chair was placed in the chariot in which they were carried; a distinction annexed to the great offices of the commonwealth.

It is not easy to describe exactly the different functions of these two kinds of ediles. It is probable, however, that the curule ediles shared all the ordinary functions with the plebeian; but their principal and distinguishing office pertained, according to Cicero, in the last of his orations against Verres, (Oper. t. 4. p. 504. Ed. Olivier) to their presiding in the games celebrated in honour of different divinities, to the care of the sacred ediles, and to the civil government of Rome in general. They were also appointed judges in all cases relating to the selling or exchanging of ediles. The distinctions which these ediles enjoyed were the right of giving their opinion in the senate, not according to the date of their admission into that body, but a more honourable rank, the robe called toga praestans, the curule chair, and the right of having images, which were set up in their halls and carried in pomp at their funerals; all of which were privileges that were annexed to the great offices of state.

The first curule dignity held at Rome was the edilship, and the age for entering into that office was 37. In two years it was succeeded by the praetorship, and after the like interval, by the office of consul. The manner in which the office of edile was fulfilled, and particularly in the exhibition of games, very much contributed either to gain or alienate the attachment of the people with respect to the other dignities. The expense attending the games and shows was, in some cases, enormous. Cicero was moderate, as he informs us in his Offices, I. 2. apud oper. tom. 3. p. 553. Ed. Olivier. But the expenses of others in that department of their office which respected the games were so exorbitant, as to give Livy reason for observing, that the revenues of the most opulent princes would hardly suffice to support them. Of this fact we have a memorable example in the edilship of M. Scaurus, in the 69th year of Rome; so that Pliny, (I. 56. c. 15.) from the almost incredible provision which this edile bestowed upon the theatre which he erected, took occasion to exclaim, that the edilship of Scaurus finally ruined and subverted the manners of the public.

Augustus transferred the care of the public shows and sports to the pretors, and would not allow them to be exhibited at their own charge; but obliged the people to contribute a part, and paid the rest out of the public treasury.

To raise these four first ediles Caesar created a new kind, called ediles cereales, as being deputed chiefly to take care of the corn, which was called donum Cereris; for the heathens honoured Ceres as the goddess who prefided over corn, and attributed to her the invention of agriculture. These ediles cereales were also taken out of the order of patricians. In the municipal cities there were ediles, with the same authority as at Rome.

We also read of an ediles alimentarius, expressed in abbreviature by Edil. alim. whose business seems to have been to provide diet for those who were maintained at the public charge, though others affin him a different office.

In ancient inscriptions we also meet with ediles of the camp, ediles camporum.

Adilis, in Entomology, a species of the Cerambyx with a spinice thorax, marked with four yellow spots, with obtuse nebulous elytra and very long antennae. It is found in the trunks of trees in Europe; and is also called Cupriomus Rufus.

Dilium, among the Romans, was that whereby a remedy was given a buyer, in case a vicious, or unfound beast, or slave, was sold him. It was called dilium, because the prevention of frauds in sales and contracts belonged especially to the curule ediles.

Dilium, in Antiquity, the keeper of a sacred mansion, who had the care of the offerings and ornaments of the deity to whom it was peculiarly devoted.

The word is compounded of edilis, and tuor, i.e. I defend, q. d. a tuenda edilus; originally it was written editum.

The adilus is the same with what Scévola calls hierophylus, the Latins sometimes edilus, and the Greeks Εὔτερος, answering to the sexton among us.

The edilii, among the Romans, were officers of distinction, being the depositaries not only of the treasuries, but of the public acts, or records.—The edilii had their several cells, near the temples, the custody of which was committed to them. Stru. Ant. Rom.

The female deities had a female officer of the same kind, under the denomination edilina.

Edilus, Martin, in Biography, born at Amsterdam, was first physician to Frederic II. king of Denmark. Adrien Jongshe, dedicated his treatise "De Coma" to him, published at Bâle in 1558, whence it appears that he was then in high repute.

Editas, the same name as Pudenda.

Edon, in Ancient Geography, an island of Marmora, on the borders of Egypt.

Edon, in Orthonology, a species of Muscicapæ.

Edou, in Ancient History, a denomination given to the most ancient and powerful people of Gaul, who were situated between the rivers Seine, Loire and Saone, within the 47th and 47th degree of latitude; and who were the only allies Caesar had at the time of his invading Gaul.

Their country was fruitful, and furnished abundance of corn. Their principal city was Bibracte or Augeulis, now Autun. The form of their government was aristocratic; and they chose their chief magistrate annually.
ÆGA

This government only till ed the establishment of the Romans in Gaul. The Ædui then occupied the countries comprehended in the dioceses of Autun, Chalon, Mâcon, and part of that of Dijon. Their allies and their subjects comprehended the rest of La Bourgogne, La Breffe, Le Lyonnais, Le Beaujolais, Le Forez, Le Bourbonnois, and Le Nivernais.

ÆODUSI, allies of the Romans, bordering upon Celtic Gaul.

ÆGA, in Ancient Geography, a river of Phocis: a town of Æmonia:—an island between Tenedos and Chios:—and a promontory of Asia Minor. ÆGADAE, ÆGADAE, or ÆGADAE Ænule, three islands lying north of Cape Laibyma, or on the west side of Sicily opposite to the main land between Marsella and Tarpani; viz. Phribantia, or Bucinia, as Pliny calls it, Ægusa Caprarisa, and Hieria, called also Maritima. The first is now called Lavenzo, the second Favigonna, which is very fruitful, and the third Maretamo. In these islands the Romans under the Consul L. Catulus obtained a signal victory over the Carthaginians, which terminated the first Punic war.

ÆGÆ, or ÆGÆAN, is derived, as some have supposed, from the genitive Ægoς of ἀέα, a goat. See ÆGEA. But several ingenious moderns, and particularly the Abbé Ber ger and M. Gebelin, tracing the origin of the name to its primitive roots ἀ, ἀ, ἂ, have found that these words, in the Pelasgic and Celtic languages, denote waters or maritime countries; and they have concluded, that the appellation Æge is derived from the vicinity of the places to which it is applied to waters, or from their being better adapted to maritime commerce than other places. Accordingly they add, that Neptune was particularly honoured in the Ægean countries.

ÆGE was a city of Cilicia on a promontory in the gulf of Issicus, having Illus to the north-east, and Mallos to the north-west:—it was also a town of Macedonia, called ÆGEA and ÆDessa:—a town of the Thracian Chermonesus, probably Ægos Potamia:—a town in the Myrhlina, a country of Æolia, south of Cuma and eall of Phoceas, on the border of the gulf, which town, as Tacitus informs us, was overwhelmed by an earthquake:—a town of Lydia:—another of Locria:—another of Æolia:—another of the island of Euboea, where they had a temple of Neptune:—and another of Achaea, on the gulf of Corinth, at the mouth of the river Crathis, (see Homer ii. 1. viii. v. 288.) In Æge of Cilicia there were medals of gold, bronze, and silver. The symbol was half a horse: and rich imperial medals were struck here in honour of several of the Roman emperors. In Æge of Macedonia, the medals were silver, gold, and bronze; and the common type was a goat. In Æge of Æolia, which was governed by priests, there were struck Greek imperial medals in honour of some of the Roman emperors.

ÆGÆUS, the name of a river, mentioned by Suidas, in the island of Coreya. Stephanus Byzantinus, and Euflatingus speak of a canton in Phocis, under the name of Campus Ægæus, (τῆς ἄγαιας) taken from a river Ægæus which runs there.

ÆGAGROPIILA or ÆGAGROPHILUS, in Natural History, and in Veterinary Medicine, is a ball generated in the stomachs of some animals. There are two species of intestinal collections that have this appellation, but which are entirely dissimilar. The one is composed of hair, and is very usually found in the stomach of the rupicapra, or chamois goat. The other species is truly a calculous concretion, which is found more frequently in the intestines of different animals, particularly of hares. It is this kind that is sometimes called bezoar Germanicum, or the German bezoar. The word is Greek, from ἄγας, the rupicapra or rock goat; and ἄγας, a ball. See BAlls, and Hair-Balls.

ÆGAGROPIlla, in Botany, a species of Conifera, with very ramose filaments closely united from the centre, and constituting a globe.

ÆGAGRUS, in Zoology. See Goat and Ibex.

ÆGALEUS Maen, in Ancient Geography, a mountain of Attica, near the Ille of Salamine:—a mountain also of Me fenia bears the same name.

ÆGARA, a town of Lydia, according to Ptolemy.

ÆGAS, a river of Phocis.

ÆGEA, a town of Mauritania Caesariensis, according to Ptolemy, who places it in long. 26°, and lat. 27° 10′.

ÆGEA or ÆDessa, now Vedena, was the ancient capital of Macedonia, the residence of Caranus, the first king of Macedon, and the burial-place of the kings of his line to the time of Alexander the Great. It derived its appellation, as it is pretended, from the following circumstance. Caranus, who was by birth an Argive, leaving his native country at the head of a considerable body of Greeks, was undetermined where they should settle. But upon consulting the oracle, he was instructed to establish his empire according to the direction of the goats. Ignorant of its meaning, he purposed his course to the country, afterwards called Macedon, and approached Edepha the capital of the small kingdom Αναθά, governed by king Mida. The fly was overcast, and a storm succeeded; upon which Caranus observed a herd of goats running for shelter into the city. This circumstance reminded him of the response of the oracle; and, commanding his men to follow him, he entered the city by surprise, and thus possessed himself of it and the whole kingdom. In gratitude to his conductors he changed the name of the place into Æges, and called his people Ægæus or Ægæadz; and introduced a goat into his standard in commemoration of the event. In the book of Daniel, the he-goat is the symbol of Macedonia. Pliny, l. iv. c. 10. tom. 1. p. 200. Ed. Hard. Medc's Works, B. iii. Comment. Apocal. p. 473.

ÆGÆAN Sea, a name given by the ancients to that portion of the Mediterranean, which extends from the promontory of Sunium and the island of Crête, as far as the Hellespont. It is now the Archipelago, separating Europe from Asia, walling on one side Greece and Macedon, and on the other Caria, Ionia and Phrygia. The origin of the appellation Ægean has been variously assigned. Pelus has recorded three etymologies; one that is derived from the numerous islands that are scattered over this sea, and which appear at a distance like a herd of goats; another, because the queen of the Amazonian population in it; and a third, because Ægæus the father of Theseus threw himself headlong into it. Vossius, however, and many other learned persons, are not satisfied with either of these etymologies; but conceive it to be derived from ἄγας Doric flatus; and that the waves are denominated Ægæus, i. e. goats, on account of the heaping motion of these animals. See ÆGEAN.

The navigation of this sea, which abounds with islands to the number of 53, from Tenedos to Crète, according to the enumeration of ancient geographers, and which are comprehended under the two general denominations of Cyclades and Sporades, is both difficult and dangerous: whence proceeds the proverb, he fails on the Ægean sea, or ἄγας μας; applied to a person who engages in a hazardous undertaking. The Ægean sea is usually divided into seven parts, viz. 1. The sea of Crète, between that island.
ÆGI

Island and the Peloponnesus. 2. The Myrtea sea, before Peloponnesus and Attica. 3. The sea of Greece, along the coast of Greece. 4. The sea of Macedonia, on the coasts of that kingdom and Thrace. 5. The Aegean sea, properly called between Euboea and Lemnos. 6. The Tarentian sea, towards the island of Icarus. 7. The Carpathian sea and that of Rhodes, lying between this island and that of Crete. The principal rivers running into this sea are the Aliakmon, Ergion, Aces, Stremon, and Nestus. The Aegean sea was peculiarly favourable to commerce by means of the spacious bays that were formed by it and the Asiatic coast, of which the most remarkable were the Strymonic, Sisicric, Thracian, and Thracian. 

ÆGIS, or EGIS, a tribe of Attica, so called from Ægeus the son of Pandion, contained 16 boroughs or towns.

ÆGELETHRON, in Botany, a name used by some authors for the common mercurialis, or English mercury, an estable wild herb.

ÆGELI, in Ancient Geography, a people of Media in Asia, supposed by some to be the name of the Ægili mentioned by Herodotus.

ÆGELICA, a town of Macedonia, which, as Livy informs us, was surprized by Attalus.

ÆGEON, in Entomology, a species of Scarabæus, of a red colour, with the horn of the thorax short and incurvated and bearded beneath; and that of the head recurved and subulate. It is found in South America and India.

ÆGEONIS, a promontory of the Euxine Sea, at the mouth of the river Rhynhachus, or on the confines of Myia and Bythia.

ÆGERI, or ÆGER, in Geography, a community of Switzerland, which forms with the town of Zug, and the community of Menfingen and Bar, the sovereignty of the canton of Zug. It is divided into two parishes; the higher Ægeri, where the council of the community is held, and lower Ægeri or Wilgeri near the lake Ægeri, which is a league in length and very deep, and abounds with fish. The river Lepus runs into it.

ÆGERIA, in Entomology, a species of Papilio, with dentated brown wings, spotted with yellow, and with an ocelus on both sides of the anterior wings, and four oceli on the upper side of the posterior wings, and four points under them. It is found on the graps in Europe.

ÆGESTA, a town of Sicily, called also Ægesta. It is now Barbares.

ÆGETA, ÆGETA, or ÆGITA, a town of Upper Mesia on the Danube, probably the Ægita of Ptolemy, is placed by M. d'Anville near Trajan's Bridge, south-west of Zernica.

ÆGUEUS, in Fabulous History, was king of Athens, and father of Theseus. Minos king of Crete, having subdued the Athenians, in a war occasioned by their murder of his son, inflicted upon them this penalty; that they should annually send into Crete seven of the noblest of the Athenian youths to be devoured by the Minotaur. After three years Theseus was sent; the young prince killed the Minotaur; but having forgotten to change the black face into white upon his return, according to the instructions given him by his father, Ægeus conceiving him to be dead, cast himself headlong into the sea, which, from this circumstance, says the fable, obtained the name of the Ægean sea. The Athenians decreed divine honours to Ægeus, and sacrificed to him as a marine deity, the adopted son of Neptune.

ÆGIGUS, or ÆGIOCHUS, in Mythology, a name given to Jupiter, on account of the goat Amalthea, by which he wasuckled.

ÆGIÆ, in Ancient Geography, a town of Laconia, south-west of Croesa: and a town allo of Ætolia, which, according to Diodorus, afforded fish.

ÆGIALA, a name anciently given to Achaia propria, or the kingdom of Sicily, and derived from Aegialus, the supposed founder and first monarch.

ÆGIALE, in Mythology, one of the three graces.

ÆGIALUS, in Ancient Geography, a small town of Asia Minor upon the Euxine, in the district belonging to the Henetii in Phylagnia; a place in Peloponnesus, between Seyone and Buphraum; a town of Thrace near Strimon; a town of Æthiopia, near the Nile: and a town of Sicily, afterwards called Mecone. In Ægialus of the Peloponnesus, Greek imperial medals were struck under the authority of the archons, in honour of Caracalla and Domna.

ÆGIAS, among the Ancient Greek Physicians, denotes a white speck on the pupil of the eye, occasioning a dimness of sight, either arising from an excrementitious humour, or from the relicà of the cicatricula of an ulcer on the part.

This is the same with what others write ægis and ægia.

ÆGICERAS, formed of æx, a goat, and xipx, a horn, in Botany, a genus of the class and order of pentandria monogynia; the characters of which are, that the calyx is a one-leaved, bell-shaped, half-five-cleft, coriaceous, permanent perianthium; the corolla has five petals; the stamina are five filaments, the pistillum is an oblong germen with a single style; the pentacarpiun is a bowed, coriaceous, one-celled, one-valved capsule, gripping on the convex side; and the seed is single. There are two species; one, a native of the Molucca islands, the rhizophora corniculata of Linnaeus; the other a native of Ceylon, Martyn.

ÆGICOREOS, in Ancient Geography, was one of the four first tribes of Attica.

ÆGIDA, the principal town on the north of the territory of Æthiopia in Italy, situated in a small island, joined to the land by a bridge. Phinis has preserved the ancient name, and in an inscription of Gruter, it is called Ægidis insula. It was afterwards called Jusinopolis, after the emperor Julian; and it is now Capo de Ætia. N. lat. 45° 50'. E. long. 14° 20'.

ÆGIDES, in Surgery, is a term employed by Hippocrates (Predicat. L. ii. artix) to denote an opacity of the cornea, which intercepts the rays of light passing through the pupil. See ALEUS, LEUCOMA, and OPHTHALMIA.

ÆGIDION, a name given to a collyrium for inflammations and defluxions of the eyes. It is also called æpidophasos.

ÆGIDION Insula, in Ancient Geography, a name given by Arrian to an island in the Indian Sea.

ÆGIDIVUS, PETRUS ALBENSIS, in Biography, was translated by Francis I. to visit the celebrated places in the East, and to learn their state. He was taken by pirates, but made his escape, and died of a fever in 1555, at the age of 65 years. His works are "De Scriptioriophori Thraciz," "De Scriptiori Urbis Constantinopolitani," "De Pichioe Maffilium nominibus Gallicis et Latinis," "De Elephanto." He likewise translated into Latin Theodorret's Commentary upon the twelve minor prophets, and Ælian's sixteen books of the history of animals.

ÆGIUS, furred Athens, was a Greek physician and philosopher under the emperor Tiberius II. in the eighth century. He became a Benedictine, and wrote several tracts, of which the principal are thofe; "De Puli- bus et de Venenis." Being accidentally wounded by an arrow,
ÆGI

arrow, he would not suffer the wound to be dressed, that he might exercise his fortitude in bearing pain.

ægidius de columna, a Roman monk of the Augustinian order, was preceptor to the sons of Philip III. of France, and taught philosophy and theology in the University of Paris with so much reputation, that he was honoured with the appellation of "The most profound Doctor." After being advanced to the rich bishopric of Berri, he died in 1316: leaving behind him on his monument the character of "Lux in lucem reductus dubia," i.e. the luminary that brought dark things to light; a character which his writings, on account of their profound and unanswerable obscurity, do not justify. Brucker's Hist. Philos. by Enfield, vol. ii. p. 370. His "Lucrations on the Sentences of Lombard," were printed at Bâil, in 1623. His work "On original Sin," in 4to. at Oxford, in 1479; and his "Questiones Metaphysicae et Quodlibeticae," at Venice in 1501.

ægidius cordekenzis, or Gilles de Cordeill, canon of Paris, was physician to Philip Augustus, king of France, and lived about the end of the twelfth century; "ex Salernitana Schola. Haller says, Medicus et Poeta." He wrote a treatise, "On Compound Medicines," in Latin verse, which has not been printed; also "Libror unus de Urimarum judiciis, et de Pulvisibus liber unus, Venetis impress, 1494," cum Expeditione et Commento M. Gentilis de Fulgenti: reprinted at Lyons 1495, and at Bâil 1579.

ægila, in Ascent Geography, a borough of Laconia, in the Peloponnese. Pausanias (p. 326.) informs us, that it had a temple of Ceres, in which Arilömenos, a general of the Macedonians, surprised an assembly of women, who were celebrating a feast in it; and that the women not only defended themselves, but repulsed him, without any arms beside the knives which they used for their sacrifices; and that he escaped merely by favour of Archidama, a Messenian female whose affection he had engaged.

ægila. See ægyla.

ægilia, one of the boroughs of the tribe of Antiochis in Attica.

ægilion, an island, called also caparia, now Carigotto.

ægilipsa, a place of Greece in the vicinity of Ithaca, huts near Crocyia of Æpirus. Homer's H. ii. v. 633.

ægilium. See ægilium.

ægilops, formed of ægos, goat's face, on account of its roughness, ægilops, in Botany, a genus of the monoeota order, and polygama class, and of the natural order of grammia or griffis; the characters are, that the hermaproditic calyx is a large bivalvular glume, often three flowers, and that the valves are ovate, truncate, fringed with various awns; the corolla is a bivalvular glume, the outer valve ovate, terminated by a double or triple awn, the inner lanceolate, erect, awnless, with the edge bent in longitudinally; the nectary two-leaved, with ovate, flat, transparent, very small leaflets; the flamina have three capillary filaments, with oblong anthers; the pistillum is a turbinate germen, the styles are two and reflex, with hairy ligulas; no pericarpium; and the seeds are oblong, convex on one side, grooved on the other, with the inner valve of the corolla adhering to it, and not opening. There are four species; viz. Ægilops, caulata, triuncialis, and squarrosa; to which Gmelin adds the aromatica and facetaria: and he ranks this genus under the triandria digyna clas and order. The first of these griffes is wild in the southern countries of Europe, and was cultivated in 1643, by Mr. James Sutherland; the second was found by M. Tournefort in Crete; the third grows about Montpicher, Marailles, Nice, and Smyrna, and was introduced in 1756 by M. Thouin; and the fourth was found by Tournesfort in the Levant, and by Cavalières in Spain. They all seem to be annual.—Martyr's Miller's Dict.

ægilos is also a name given to the holm-oak, a species of the Quercus; to the wild-oat, a species of the Avena; to a species of the Andropogon, and to a species of the Bromus. Ægilos incanus is a species of the Rotalia.

ægilos, or Ægyllops, in Surgery, an abscess in the flesh, in the vicinity of the eye, which is so called from its giving a call of that organ resembling a goat's eye, (from Ægils, a goat, and Ægios, the eye.) It has been noticed by Virgil, "Tranfuixit lentibus Hisae." The term which we now indiscriminately call fistula lachrymalis, in its incipient state, was named Ægilos by some of the ancients; but, in its stage of suppuration, it was termed ægyllops. For the description and treatment of this disorder, see Fistula Lachrymalis.

ægrimurus, in Ancient Geography, a small island in the Gulf of Carthage, about thirty miles from that capital. Pliny (H. N. tom. i. 251.) informs us, that there were two rocks near this island, called the ara ægimuri, or ægimora, which, according to Servius, were the remains of an island, some ages before his time, absorbed by the sea. This author likewise informs us, that they were called ara, because on them the Romans and Carthaginians concluded a treaty, and made them the limits of their respective dominions. Virgil refers to this in his Æneid. i. v. 148.

"Saxa vacant Italii, media quoque fucibus am." The modern Zemunovare, or the Limbra of our sea-charts, lying between Cape Zibeb and Cape Don or Ras-adjar, is the Ægimurus of the ancients. The gulph in which this island lies, is remarkable for its great depth as well as breadth, and on this account was jutly named by Virgil, Æneid, i. v. 163, fascibus longus, a long recess. Shaw's Trav. p. 76, 410.

æginæ, an island in the Saronic gulph, or bay of Engia. It was more anciently known by the names of Oenone or Onopia, (Plin. tom. i. 205,) and Myrmidonia, from its inhabitants the Myrmidons, so famous among the poets. It was called Ægina by Æneas, who regined in this island, from the name of his mother, the daughter of Ægeus, king of Byzantium, who being debauched by Jupiter, as fabulous history reports, in the fructitude of a bountiful flame, was removed from Ædipus to this desert island. It is now called Ægina, and is one of the islands of the Archipelago. It lies between the territory of Athens, and that of Ædipus, eighteen miles distant from the coast of Athens, and fourteen from Peloponnesus. It is about twenty-six miles in circuit, and had anciently a city of its own name, which being destroyed by an earthquake, the inhabitants were exempted by Tiberius, for the space of three years, from paying any kind of tribute. Pausanias (in Corinth. c. 12.) speaks of two magnificent temples in this island, the one consecrated to Venus, the other to Jupiter. The latter was built upon the summit of a mountain called Panhemellinus by Æneas, in order to propitiate Jupiter in a time of drought; who was supplicated under this epithet, and granted to his votaries rain. The temple was of the Doric order, and had six columns in front, and claims a very remote antiquity; its remains, in a very ruined state, indicate its original magnificence. The foil of this island was at first very flaky and barren; but being cultivated by the inhabitants it became very fruitful; and hence, says Strabo (tom. i. p. 576.) the inhabitants were called Myrmidons.
Mymidon, i.e. caias, from their industry. This island was first peopled by the Epidaurians, who were originally Dorians, and afterwards by colonies from Crete and Argos. Thence, in process of time, driven out by the Athenians, and the Athenians by the Laconians, who reduced the island to the ancient proprietors. The Argives applied themselves, in a very early period, to trade and navigation, and sent colonies into the neighbouring islands of Imbros and Crete, in the latter of which (says Strabo) they built and peopled the city of Cydon. The first money, according to the same writer, was coined in Enteria by one Phidion. Pliny (tom. ii. p. 642.) commands the bracts of this island, and affords that the famous statue of this metal, representing an ox, which floated in the forum boarium at Rome, was carried from hence to adorn that capital. The Argives were originally governed by kings; but afterwards introduced the republican system, which became so powerful as to vie even with Athens. Agesilaus, from whom sprang the Agesilaei, who reigned in different countries with reputation and power, was the second king of this island; and, according to Macrobius (Adv. rerum gent. l. vi. p. 131.), he lived about two generations before the Trojan war, and was the first who built a temple in Greece. Upon the dissolution of this monarchy, the Argives became subject to the Epidaurians; but applying themselves to navigation, they became powerful by sea, and revolted from their masters, ravaged their territory, and carried away the two famous statues of Danaus and Auxesias. This occasioned an irreconcilable enmity between the Agesilaus, and Athenians. This island was at last reduced by the Athenians, and continued subject to them, till, at the end of the Macedonian war, it was declared free by the Romans: but in the reign of Vespasian it underwent the same fate as the other states of Greece. In the year 1256 it was subdued by the Turks, after an obstinate resistance: the capital was plundered and burnt; and after a great slaughter of the inhabitants, the rebel were carried away into slavery. The population of this, as well as of other little states, in the times of their splendour, was immense. Enteria had once 400,000 slaves, the proportion of whom to freemen was, in ancient republics, according to the monopoly of wealth. In Greece it is supposed to have been about twenty to one. The most remarkable circumstance related by modern travellers concerning this island is, that it swarms with partridges, and that for preventing their interference the people go out every year to break their eggs; fearing, lest, by decreasing their corn, these birds should produce a famine. They have no hares, foxes, or wolves in this island. In summer the rivers are dry. The wainode or governor farms the revenue of the Great Seignior for twelve puries, or 6,000 paltrares. About half this sum is repaid annually by the carath-money, or poll-tax.

The town of Enteria, so called by corruption from Enteria, is said to consist of about 800 troops, and has a castle, and near it may be seen the remains of a magnificent structure, which was probably one of the celebrated temples which formerly graced this island. Imperial Greek medals were struck in this island, in honour of Elagabalus and Plautilla.

Enteria, Paulus, in Biography, a celebrated Surgeon of the island of Enteria, from which he derived his name. He is placed by Le Clerc in the fourth century, but by Abulfaragius in the seventh. He was eminently skilled in surgery, and his works are frequently cited by Fabricius ab Aequapendente, and indeed form the basis of this author's valuable treatise. He is the first author that takes notice of the cathartic quality of rhubarb. He begins his book with the description of women's diseases, and he is said to be the first person among the ancients that defended the application of a man-ouzifc. His works are Libri viii. de Re Medica, seu opera omnia, Greek, Vitenæ, 1524, fol.—Idem ex interpret. & cum Amm. I. Gent. in Andemuci Vitenæ, 1542, Svo.—Id. cum Amm. I. Gent. G. cupel. ex ed. & cum Schol. B. Bapt. Camotii, 1550, 8vo.

Enterias, in Antiquity Geography, a small town of Panaplagonia, and also a small river of the same province in Asia Minor.

Enterasia, in Biogy, a species of Orobanchæ, with a single-flowered stalk, and a subbiphasaceous flower.

Enterirnhard, in Biography, a native of Germany, who was educated by the munificence of Charlemagne, and who afterwards became his secretary, and as some suppose his son-in-law, by marrying his daughter Imma; but it has been lately proved that she was not the daughter of Charlemagne. He is said to have been carried through the snow on the shoulders of the affectionate Imma, that his footsteps might not be traced from her apartments by the emperor her father. This story was copied by Adulfus from an old German Chronicle, and admirably embellished by this elegant writer in the third volume of the Spectator. Enterirard, after the death of his wife, which he deplores in a letter still extant, is supposed to have passed the remainder of his days in religious retirement, and to have died soon after the year 840. His life of Charlemagne, his Annals from 741 to 839, and his letters, are inserted in the second volume of Duchofine's Scriptores Francorum. An improved edition, with the Annotations of Hermann Schmincke, was printed in 1711.

Enterimium, in Antiquity Geography, a town of Greece, in Thessaly, on the frontiers of the Tymphian mountains near the source of the Jorn, which here forms a small lake, and fourth-well of Azorna.

Enteriochius, a small place in the island of Crete, where Jupiter was nominiied by a goat, according to Diodorus. See Enterios.

Enteria, a town of Ethiopia, near the Nile.

Enteria, in Antiquity, a denomination given to Pan, and the Pans.

The ancients also give the name Enteria to a sort of monsters mentioned by Pliny, Solinus, and Pomp. Mela. Salmasius, in his notes on Solinus, takes Enteria to have signified the same, in Lyba, with Jf-thannes among the Romans.

Vossius rejects the opinion, and shews that the Enteria did not face like men, as the Sylvians had; but like goats. In Æther, the whole upper part of the body resembhed that animal; and as to the lower, they painted it with a fifth's tail. The monster represented on some medals of Augustus by antiquaries, called Capricornus, appears to be the true Enteria.

The word is derived from Ær, a goat; Pan being represented with the horns, feet, and legs of that animal.

Enteriphila, formed from Ær, and Æne, Goat's friend, a genus of the tetrandria monogynia class, and order, and the natural order of Vitices; the characters are, that the calyx is a one-leaved, bell-shaped, four-toothed, loose, very short, permanent perianthium; that the corolla is one-petalled, flat, equal, and clefts oblong; the
the Flamia are capillary filaments inserted into the mouth of the tube, erect, and anthers roundish; the pistillum is a roundish superior green, fnyne capillary deeply bilab, and figna simple; the pericarpium is a roundish two-celled berry, surrounded with the permanent calyx; and the seed is either in pairs or solitary. There are four species, viz. maritima, fluta, or the bocu of Brown, fathla, and trifida, for which are added in the last edition of Linneus's Sylenum, the villina, arborofen and levis. The fift is a shrub about five feet high with white flowers, which appear in November, a native of Martinico, and was introduced in 1783, by Mr. Francis Maffen. La Mark thinks this species ought to be chaffed with the Verbena. The other species are natives of Jamaica.

ÆGIPIUS, a river of Africa, which discharges itself into the Erueine, above Dioecus.

ÆGIPLANETUM, in Ancient Geography, a mountain of Greece, mentioned by Æchvius in his Agamemnon, and supposed to be in the vicinity of Corinth.

ÆGIRA, a town of Æchaia, supposed to be founded by Ægirus, the sixth king of Siccyon, and situate, according to Poulhins (l. iv. c. 37. p. 322. D. Ed. Caftab.) in that part of Peloponnesus that is called the Corinthian bay, between Ægium and Siccyon, opposite to Paros, and at the distance of seven fists from the sea. It was covered with steep and almost inaccessible hills; and adorned with several temples, one of which was appropriate to Venus erulis, into which no men were allowed to enter, and also with several pictures and statues. Pausanias (p. 593.) speaks of one of these pictures, which exhibited an aged man, who had received a mortal wound, and who was placed between three brothers and three sisters. The expression of concern and grief was so lively, that the picture was denounced ως σωματα. It is now a small village called Xyleoplo or Xyleoplo.

Ægira was also one of the names which the ancients gave to the island of Lesbos.

ÆGIRCIUS, Gery, a river of Gaul, which rofe in the Pyrenees, pafted to Aefil and Aefch, and discharfed itself into the Garumma.

ÆGIRUM, or ÆGIRUS, a town of the isle of Lesbos, on the caft fide between Mitylene and Metephya.

ÆGIRUS, a town of Lesb; and also of Megaria.

ÆGIS, in the Ancient Mythology, a name given to the shield or buckler of Jupiter and Pallus.

The goat Amalthea, which had buckled Jove, being dead, that god is faid to have covered his buckler with the skin thereof, whence the appellation Ægis, from άς, εγχος, fle- gnet.

Jupiter afterwards reftoring the beast to life again, covered it with a new skin, and placed it among the fars. As to his buckler, he made a prefent of it to Minerva; whence that goddefs's buckler is also called Ægis.

Minerva, having killed the Gorgon Medufa, nailed her head in the middle of the Ægis, whence henceforth had the faculty of converting into ftones all thofe who looked thereon; as Medufa herfelf had done during her life.

Others take the Ægis, not to have been a buckler, but a cuiraf, or breast-plate; and it is certain the Ægis of Pallas, described by Virgil, Æn. lib. viii. ver. 435. must have been a cuiraf; fince that poet fays efprefly, that Medufa's head was on the back of the goddef's. But the Ægis of Jupiter, mentioned a little higher, ver. 354. feems to have been a buckler: the words

"Cum cepit migrantem
Ægida concerteret dextra."

agreeing very well to a buckler; but not at all to a cuiraf, or breath-plate.

Servius makes the fame dilinition on the two passages of Virgil; for on verfe 354, he takes the Ægis for the buckler of Jupiter, made, as above-mentioned, of the skin of the goat Amalthea; and on verfe 435, he describes the Ægis as the armour which covers the back; and which, in speaking of men, is called cuiraf; and Ægis, in speaking of the gods. Many authors have overlooked these difinitions for want of going to the sources.

ÆGISUS, or ÆGYPTUS, in Ancient Geography. See ÆGYPTUS.

ÆGINIAE, a town of Italty in Brutium, call of Con- fentia, called by Pliny Aprufium.

ÆGISTHAE, a town which Petelcoy places in Arabia Felix; long. 35° 35' lat. 11° 45'.

ÆGISTHUS, in Entomology, a species of Papilis, with brown wings, spotted with a light green, found in China, and refembling the species called Agamemnon.

ÆGISTHUS, in Ancient History, the fon of Thrythle by his daughter Pelopenis, who, in order to conceal the inceft exposed the child in the woods; where he was found by a Shepherd and nourished with goat's milk, from which circumstance he derived his name. In mature life he killed his uncle, Ares, and kept Clytemstra, the wife of Agamemnon, during the absence of her husband at the hearing of Troy, and at his return murdered him; but was at laft himself slain by Orestes in revenge of his father's death. Ovid's Ep. viii. 53.

ÆGITHALLUS, in Ancient Geography, a promontory and citadel of Sicily, between Drepanum and the Emporium Ægithallum; afterwards called Aecillus, corruptly written Ægitharfon in Ptolomey, situate near mount erys, and now called Capo di Santo Teodoro.

ÆGITHIUM, a town of Etolia in Greece.

ÆGITTNA, a town of Gaul, belonging, according to Polybius (p. 562) to the Oxybius. The Romans besieged and took the town, and made slaves of the inhabitants; and on this account Q. Opinnius the consul obtained a triumph, A. C. 599.

ÆGIUM, a considerable town of Achaia Propria, 40 fists from the place where Helice flood, and famous for the council of the Achaen, who assembled there, either on account of the dignity of the place or the convenience of its situation, as we learn from Pausanias (l. vi. p. 24-34. p. 581. Ed. Kuhn.) and from Livy (l. 3S. c. 30. t. 5. p. 216. Ed. Drakenb.) It was also famous for the worship of the conventional Jupiter, Ψελθονυναι Χηρας, of the Panathenaeum Ceres, of Ecleiapureis, Lucina, Juno, and other deities. In this place there was a kind of chapel, in which were preferred the statues of Hercules, Jupiter and Minerva, called the Argia gods. Venus had also a temple in Ægium near the sea, and in it was a statue of Jupiter Hamyagiuns. The territory of Ægium was watered by two rivers, viz. Phænix and Meganites. The epichet derived from it is Ægiceta. There is a coin, fays Ceilarus (t. 1. p. 577) in the cabinet of the king of Prusia, with the inscription, AIT, and the figure of a to- tole, which is the fymbol of Peloponnexus, and afferts the place where it was struck. Greek imperial medas were struck in this city in honour of Plantilla, Commodus and Eligabalis.

ÆGLE, in Entomology, a species of Papilis, with black wings; the anterior and the disc of the posterior marked with greenish spots; found in India.

ÆGE, in Mythology, the mother of the Graeces; also, one of them; and according to Virgil (Ecl. vi. 21.) the most beautiful of the Naadias.

ÆGLEFINUS,
ÆGLEFINUS, in Ichthyology, a name given by authors to the Haddock. See Gadus.

ÆGLETE, in Ancient Geography, a place in the isle of Ampha, whence Apollo obtained the surname of Æglete.

ÆGLESTEAWICK, in Geography, a good harbour, half a mile from Soderfors, a town of Sudertorn in Sweden. E. long. 18° 20'; N. lat. 59° 20'.

ÆGLES, in Botany, a term derived from the Greek ἀιγίλη, and used by Galen to distinguish the white chamomile thistle, which was an efficacious and medicinal plant, from the erythronium, ἐρυθρόνη, which was what we call the black chamomile thistle, and was esteemed poisonous.

ÆGEBOLUS, in Antiquity, the sacrifice of a goat offered to Cybele. This was an expiatory sacrifice, which nearly resembled the taurobolium and cristolium, and seems to have been sometimes joined with them.

ÆGEBOLUS, a surname given to Bacchus, because infested of a young man who was sacrificed to him, he contented himself with a goat.

ÆGOCAPHALUS, in Ornithology, the name by which authors call the species of Scolopa, known in England by the name of the Godwit, or in some places the yearwash or ait-ship.

ÆGOCERAS, in Botany, a name given to Fenugreek, on account of its cornelicated fruit; the word signifying goat's horn.

ÆGOCERATOS. See Hugonia.

ÆGOCEROS, formed of ἀιγίλις, goat, and ἀγρόνομος, a name given to the constellation Capricorn. Thus, Lucan, I. 9. v. 537, and I. 10. v. 213.

— Varı mutator circulans anni

Ægocerous, caucumque tenet.

Pan, dignified by the poets and elevated to the flars, transformed himself into a goat, and was called Ægoceros.

ÆGOCETHRON, in Botany, a plant described by Pliny; which appears to be the same with what Tournefort describes under the name of chamzrodendros pontica maxima melipoli folio, flore luto. The ancient attribute dangerous qualities to it.

ÆGOMANTIA, in Antiquity, a species of divination performed by means of a goat.

ÆGON, in Entomology, a species of Papilio, with brown wings and spotted yellow facies; found in Jamaica. Ægon is also a name given by some writers to the Aegus.

ÆGONES, in Ancient Geography, a people of Gaul, transported according to Polybius (p. 195.) into that part of Italy called Cipadania, and placed between the Senones and Boii.

ÆGONICHUS, in Botany, a name mentioned by Pliny, as a synonym of the lithospermum or gromwell, and formed of ἀγός ἀγίλις, the clawn, or boof of a goat. The ancients also called it exonochon; and by these terms expressed it as like the exterior part of the human nails on the fingers, and deduced the resemblance from the hardness and scaly nature of the feeds.

ÆGOPHAGA, in Mythology, a surname of Juno, because goats were sacrificed to her.

ÆGOPHATHALMUS, the goat's-eye stone, in Natural History, a name given by some authors, to those pieces of agat, or other semi-pellucid gems, which have circular spots resembling the eyes of that animal in colour, and in their round figures.

ÆGOPHATHALMUS, in the Linnean System by Gmelin, is a species of Helix, with an umbilicated shell of a greenish colour without spots; and having seven spiral turns. It is found in India, Barbary, and South America.

ÆGOPERODIUM, formed from ἀιγίλις, a goat, and πεδιλίς, a diminutive of πεδίλος, a foot, in Botany, a genus of the pentandria digynia clafs and order, and of the natural order of umbellate or umbellifera: the characters of which are, that the universal umbel of the calyx is manifold and convex, the partial similar, but flat; without involucres, and the proper perianthium femail oblonger: the universal corolla is uniform, with every floccule fertile; the particular has five obvate, concave petals, in a at the top and equal: the flamina consip of simple flaments, twice as long as the corolla, with roundish anthers; the pistillum has an inferior germ, simple erect styles of the length of the corolla, with headed stigma; no pericarpium; the fruit ovate-oblong, streaked and bipartile; the seeds are two, ovate, oblong, concave, and streaked on one side, and flat on the other. There is one species viz. AE. pediliorum, Herb Gerard, gout-weed, or acheweed, which is a perennial, creeping weed, with white flowers, that appear in May or June. It is aromatic, but not used in medicine. The Germans formerly recourse to it for alleviating the pains of the goat and pikes, whence its name gout-weed. Linnaeus says, that when it is tender in the spring, it is boiled for greens and eaten in Sweden. Cows, sheep, and goats eat it; but hares are not fond of it. It is found amongst rubbish in shady places, in cultivated grounds, and in the hedgerows.

ÆGOPERODIUM. See Circuta and Smyrnum.

ÆGOPERGRON, a name used by Tragus, and some others, for the common meadow-sweet or umbularia. See Spiræa.

ÆGOPERICRON, formed from ἀιγίλις, and ποιός, to face, or fulfill, but without any aſcertained meaning; in Botany, a genus of the monardia mandarindia clafs and order: the charactars are, that the male flowers are small, in an ovate ament; the calyx one-leaved, tubulous or trifold: no corolla; the flamina of one filament, longer than the calyx, erect, with an ovate anther: the female flowers are on the same plant and solitary; the calyx and corolla are the same as the male: the pistillum has an ovate superior germ, three divaricate styles, with simple permanent stigmas; the pericarpium is a globular berry, trioccous and trilocular within, with a hard point: the seeds are solitary, and angular on one side. There is one species, viz. AE. pedilinum, which is a tree very much branched, with wrinkled bark, and alternate leaves resembling those of myrtle. Dillenius noticed it in Suriæ, and Aublet in Guina. Martyn. Gmelin in the left edition of Linnaeus, refers this genus to the monardia tricynia clafs and order.

ÆGOSPORAMOS, q. d. Goat's river, in Ancient Geography and History, a river of the Thracian Chersonesus, falling with a north-eaft courfe into the Hellefpond, to the north of Seftos. There was also a town, called Ægos, and a naval station, at the mouth of this river, nearly opposite to Lampfacs. At this place, the Lacedæmonians under Lyfander, obtained a complete victory over the Athenians, commanded by Conan; and this victory, which was soon followed by the capture of Athens, put an end to the Peloponnesian war, and to the maritime power of the Athenians. The Athenian fleet, after the loss of Lampfacs, retired to this station, and here they halted over against the enemy, who were then at anchor before Lampfacs. The Hellefpond in this part of it is not above two thousand paces broad; and therefore the two armies, being so near each other, expected to come to an immediate battle. Lyfander, however, was cautious and wary; and determined, notwithstanding repeated infults on the part of the Athenians, to wait till the Athenians had debarked their forces. Alcibiades represented to the Athenian generals the inconveniences and danger...
AEGYPTUS, or AEGISUS, a town of Moesia near the river Iler. M. d'Anville refers it to the vicinity of the place on the Danube, where Darius Hyllaphis constructed a bridge, when he was engaged in a war with the Scythians. 


AEGYPT. See EGYPT.

AEGYPTIAC, in Botany, signifies the PAPYRUS.

AEGYPTIACUM, in Pharmacy, a name given to divers Unguents of the detergent or corrosive kind.

We meet with a black, a red, a white, a simple, a compound, and a magisterial Aegyptiacum.

The simple Aegyptiacum, which is that usually found in our shops, is a composition of verdigris, vinegar, and honey, boiled to a confidence; the prescription is Melaus.—It is usually supposed to take its name from its dullly colour, wherein it resembles that of the natives of Egypt. It is improperly called an unguent; as there is no oil, or rather fat, in it. Some chutel to call it Mel Egyptianum, and Oxy-belgicinctum. It is chiefly used in eating off rotten flesh, and cleansing foul ulcers; particularly verrucous ones in the throat, &c. It also destroys those cancerous erubitions apt to grow in children's mouths. 

Gmelin's App. Med. vol. i. 346.

The German dispensers have another composition called Aegyptiacum compostium magistrale, or Hildani, wherein treacle, mitridate, camphor, &c. are ingredients.

White Egyptianum is a composition of lily roots mixed up with aromatics; it is mentioned by Hippocrates, and is the same with what other ancients call sticium. It was used by the ladies of those days to smear over their faces, to preserve their complexion.

Hippocrates also speaks of another unguent under the same name, composed of the flowers of the Egyptian thorn.

Fairies make a red, as well as a black kind, of much the same ingredients, only with some difference in the proportions; used especially to soften the hoofs of a horse, when too hard.

AEGYPTIAN PEBBLE. See JASPER.

AEGYPTILIA, in Natural History, the name of a flower described by the ancients, and said, by some authors, to have the remarkable but imaginary quality of giving water the colour and taste of wine.

This flower was variegated with veins of black and white, or black and bluish, with a plate or vein of whitish red, and seems to have been of the onyx, fardonyx, or camek kind; none of which poisons the property which some fanciful writers have ascribed to it.

AEGYPTION, the name of a topic used by the ancients in uterine disorders.

AEGYPTUM, pharamcum ad aeris. Actius (Tetrab. ii. Serm. 2. e. 83.) speaks of this as excellent for deterring festid ulcers of the ears, which he says it cures, though the patient were born with them.

AEGYPTUS, in Phübóon, History, the son of Belus and brother of Danaus, who, having fifty sons, married them to the fifty daughters of his brother; and by their father's order, each of them, except one, flew her husband the first night. Lynceus, who escaped, disappointed his father Danaus of the kingdom, and reigned over the Argives for forty-nine years. See DANAIDES.

AEGYPTUS, in Ancient Geography, a name given by Homer to the Nile, and by which it was very anciently distinguished in Ethiopia. It has been commonly supposed, that
that this name was given to it on account of its black colour; but Mr. Bruce (Travels, vol. iii. p. 65) conceives, that as Egypt in the Ethiopic language is called Tępy, and an inhabitant of the country Gępy, which means the country of ditches or canals, drawn from the Nile on both sides at right angles with the river, nothing is more obvious than to write Tępy, whence Egypt, and with its termination as or aus, Eųpytus. See Nile. Plutarch (tom. ii. p. 1157*) says, it was first called Melas, from Melas the son of Neptune, and that it was afterwards called Eųpytus from Eųpytus the son of Vulcan and Leucippe who governed Egypt; and who was so distinguished by the sacrifice of his daughter Aganippe in obedience to the Pythian oracle, as a means of securing the fertility of the country by the retreat of the Nile, that he threw himself into the river; and from this circumstance it obtained the appellation.

Eęgys, a town of Laconia, which, according to Pausanius, was destroyed by the Lacedaemonians in the reign of Archelaus, whose reign commenced 957 years before Christ, and lasted forty years, because its inhabitants took part with the Arcadians.

Eęhotiullə, in Zoology. See Aęretulla.

Eęichyron, in Botany, a name given to the Sedum mansion; called also Eęithales.

Eęinauth, in Antiquity, senators of Miletus, who held their deliberations on board a ship, far from shore, and till matters were resolved upon, never returned to land. The Greek word αἰαστά signifies always mariners. Plut. in Quæst. Rom.

Eęizoön, αἰον, from αἰ with, and ζωή life, sempér¬vénüm is a name given to Sedum of House-leek.

Eęlana, or Elana, in Ancient Geography, a city of Arabia Petraea on the Red Sea, at the north end of the Ælanitic gulf. It is now called Aillaub.

Eęlanitıc, Ælantic, or Ælanitic gulph, a bay of the Red Sea, verging towards the north-east, and belonging to Arabia; it called from the city Ælana, situated near it. Eęlea, a small place of Dardania, S.W. of Sardica.

Eęlen, Eën, Aëla, Aqueligia, or Halcydes, in Geography, a large market town in the canton of Bern in Switzerland, which was greatly damaged by an inundation in 1741. It gives name to one of the four mandaments into which the government of Bern, or count of Ailen is divided. This district, which was for some time subject to Savoy, was afterwards given to the landholders of the Valais, who in 1536 exchanged it with the city of Bern for another district called Gunds. This lordship itself, which is now managed by a governor residing in a feast on an eminence in the town of Ailen, consists of a tract of fertile hills and vales, producing fine fruits and excellent wines; and the richness of its pastures is manifested by its large breeds of cattle.

Eęlfred, in Biography. See Alfred.

Eęlfrıc, an eminent ecclesiastic of the tenth century, who was the son of an earl of Kent, and who, after some imperfect instructions, received from an ignorant secular priest, assumed the habit of the Benedictine order of monks in the monastery of Abingdon, over which Athelwold presided. When Athelwold was created bishop of Winchester in 963, Eęlfrıc among other Abingdon monks was settled in his cathedral; and in order to tellify his gratitude, for the advantages which he had enjoyed under the tutelage of Athelwold, he conformed to the wishes of his benefactor in communicating instruction to the youth of his diocese. With this view, he compiled his Latin Saxon vocabulary, and some Latin Colloquies. The former work was published by Sumner, under the title of a glossary, at Oxford in 1650. Eęlfrıc also translated from the Latin into the Saxon language, most of the historical books of the Old Testament, part of which was printed at Oxford in 1698. At Winchester he also drew up his canons, a kind of charge to be delivered by the bishops to their clergy, which are preserved in the first volume of Spelman's Councils, and were composed, says his biographer, that infra) between the years 985 and 987. Upon his removal about the year last-mentioned to Cerne Abbey, he translated from the Latin fathers, the first volume of his Homilies. In 988 he was made abbot of St. Alban's, and composed a liturgy for the service of his abbey; and about the latter end of the year 991, when he was bishop of Wilton, he translated a second volume of Homilies. Here he also wrote his Latin-Saxon grammar, a supplement to his Homilies, a Tract dedicated to Sigward or Sigefrith, containing two epitaphs on the Old and New Testaments, which his biographer supposes to have been written between the years 987 and 991. In 994 Eęlfrıc was translated to the see of Canterbury, where, after exercising himself with laudable spirit and prudence for some years, in defending his diocese against the incursions of the Danes, he died Nov. 16th, in the year 1005. He was buried at Abingdon, but his remains were transferred to Canterbury in the reign of Canute. He is represented as the greatest prelate the Saxon church ever had since the days of St. Aulen; and as our first reformer next to king Alfred, by introducing the knowledge of the scriptures among the laity. For the times, it must be allowed, he was a man of considerable learning; his morals were irreproachable, and his faith was free from many of the corruptions which have disgraced religion. There was another Eęlfrıc, the son of Alfred, who was pupil of the former in the school established by Athelwold at Winchester, who was made archbishop of York in 1023, and died in 1051. Another of the same name was abbot of Malmesbury in 974, was created bishop of Crediton in 977, and died in 981. There were several other persons of this name. The celebrated antiquary Land has expressed his doubts, whether Eęlfrıc, the author of the Latin-Saxon grammar, was the same with the translator of the Homilies, or with the abbot of St. Alban's, who drew up the liturgy, which continued to be used there till his own times. Dale and Pitts have ascribed these three works to three different persons. Whereas, archbishops Uther, by confounding Eęlfrıc, archbishop of Canterbury, with Eęlfrıc, archbishop of York, and with Eęlfrıc, bishop of Crediton, has reduced into one person three men who were really distinct. See Edward-Rowell Moreci de Alfrico, Dorobrenem Archipilcopo, Commentarius; ed. per Dr. Thorkelin, 4to. 1789.

Eęlia, an appellation derived from one of the names of Adrian, and applied to several towns.

Eęlia aduna. See Zana.—Augusta mercurialica. See Thana.

Eęlia Capitolina, a name given by the emperor Adrian, from Eęlius that of his own family, and Capitolinus the epithet of Jupiter, to the new city, which he caused to be built about A. D. 134, near the spot where the ancient Jerusalem stood; and which, on its visit to the eastern parts of the Roman empire, he found in ruins. Here he settled a Roman colony, and dedicated a temple to Jupiter Capitolinus in the room of that of Jerusalem. This propagation of the holy place irritated the passions, increased the rebellions, and aggravated the sufferings of the Jews during the reign of Adrian. The city was once more taken

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taken by them and burnt. Adrian rebuilt it, re-established the colony, ordered the marble statue of a hog, which the Jews held in religious abhorrence, to be set up over the gate which opened towards Bethlehem, and published an edict, strictly forbidding any Jew on pain of death to enter the city, or even to look at it from a distance. He also fixed a vigilant garrison of a Roman cohort to enforce the execution of his orders. Christians, however, were permitted to remain; and they elected a bishop, who, being of the race of the Centurie, formed a flourishing church of Centurie converts; and these abolished the Jewish observances which had prevailed among the Christians that had been proselyted from the Jews; and in consequence of this total remunecation of the Jewish law, they obtained a free admission into the colony of Adrian. In this state the city remained till the time of Constantine, the first Christian emperor, who greatly improved it, and restored the name of Jerusalem, though that of Elia continued to be occasionally used by Greek, Latin, and Mahometan authors. The Jews, however, were not permitted to reside there. Attempting in vain to get possession of their capital, Constantine caused their ears to be cut off, their bodies to be marked as rebels, and dispersed them over all the provinces of the empire, as fugitives and slaves. The coins of Adrian, Antoninus Pius, and Marcus Aurelius, are inscribed with the characters COL. AEL. CAP. I. E. Colonia Aelia Capitoline. Latin medals were struck at Aelia in honour of Adrian and other Roman emperors. See RICINNA.

ELIAN, Claudius, in Biography, was born at Præneste in Italy, about the year 80, and taught rhetoric at Rome, where he lived in the time of the emperors Nerva, Trajan, Adrian, and Antoninus, according to the account of Voilius extracted from the Greek historians, but according to Periizonius, under the emperor Alexander Severus, who began his reign A. D. 225. Philostratus informs us, that he was a Roman citizen, and that his life was extended beyond sixty years. He was sworn name Μολυσματος or Μολυθρόγος, honey-mouthed and honey-speechd, on account of the peculiar sweetness of his style, both in his discourses and writings. Martial refers to this excellence, lib. xii. epigr. 24.

"O juuda, Covine, solitudo,
Carrucâ magis, effedoque gratum
Facendi mihi munus Eliani."

He was honoured with the appellation of Sophist, which was a title appropriate in that age to men of wisdom and learning; and with the office of pontifex, as Suidas informs us. He appears to have devoted himself with peculiar affinity to literary pursuits, and to the study and practice of eloquence. As a writer he acquired a high degree of reputation, and as a perfon of sound principles and integrity he has been much extolled. Eliaus greatly admired and diligently studied Plato, Aristotle, Isocrates, and Plutarch, and particularly the poets Homer, Anacreon, Archilochus, &c. and he expresses himself in terms of peculiar commendation of Hipparchus, the son of Philolatus, as the liberal patron of the poets. Such were his impartiality and candour, that though he was himself a Roman, he declares his preference of the Greek writers. His most celebrated works are his "Varia Historiar," of which we have an excellent edition in Greek and Latin by Gronovius, in two vols. 140; to which are annexed the "Fragments" of Eliaus, collected by Kuhnus, out of Suidas, Stobæus, and Eutychius: and his 17 books "De Natura Animalium," published by the same editor, two vols. 140, with the admirable versions of Cæsare, Trist, and Gronovius.

The style of the latter is more elegant than that of the former, which does not seem to have had the last revision of the author. Eliaus also wrote an acceand or inveclive against Echlogabulus, or, as some say, Donianus, under the fictitious name of Gymnas Tyrannus. He also composed a book against "Archehtis, or on Providence," which is much commended by Suidas, and another "On Divine Appearances, or the Declarations of Providence." Some attribute to him the work intitled "Tactica," addressed to Adrian; but Periizonius is of opinion, that the author of this work was a native of Greece, of the same name, and that he lived about a century before Eliaus. Those who wish to see more of the talents and writings of Eliaus, the age in which he lived, and the various editions of his works, may consult Periizonius's preface to the first volume of the Variae Historiar, by Gronovius.

ELIANUS Meccius, lived in the time of the emperor Adrian. Galen mentions him with respect. He had great confidence in the Tetrarcha, as a preventative and cure of the plague.

ELIUS Pont, in Ancient Geography, one of the fortresses in or near the wall built by Adrian, now Portland in Northumberland, between Newcastle and Morpeth.

ELIUS Pont, now Il ponte S. Angelo, a stone bridge at Rome over the Tyber, leading to the Bargo and Vatican from the city, along the mole built by the emperor Adrian.

ELIUS Maurus, in Biography, was a writer in the reign of the emperor Caracalla, who was then very old, and had been a slave to Phlegon, the freedman of the emperor Adrian. This writer is cited by Suidas in his account of the death of Severus.

ELLO, in Mythology, one of the three Harpies.

ELQUAPPE, in Ichthyology, the common name among the German nations of a fish of the mulleta kind, the viviparous Eulophus, called by Schonfeld mulleta vivipara, and in some places alepule, aelmoder, and selmutter.

ELAST, Evert Van, in Biography, a painter, was born at Delft in 1603, and died at the age of 56 in 1658. In painting dead game, fruit, armour, helmets with plumes of feathers, or vases of gold and silver, he exhibited a striking resemblance of nature, and gave an extraordinary lustre to the gold, silver, and镶el. Pilkington's Æst. of

ELAST, William Van, the nephew and disciple of the former, was born at Delft in 1620, and died in 1670. He excelled his master in the exercise of his art. His pencil was to light, and his touch so delicate, that the objects he painted seemed real. Before the year 1656, he executed his profession in France and Italy, and afterwards settled at Amsterdarm; where his works were much admired, and sold for a large price. The grand duke of Florence honoured him with a gold chain and medal, in acknowledgment of his merit. Pilkington's Æst.

ELAST, in Geography, an abbey of Benedictines upon the river Ilz, below Waffenburg, in Bavaria.

ELUSONES, in Ancient Geography, a people of Germany, mentioned by Prolemy, and called Hilleviones by Pliny, and Haller by Tacitus.

ELURI, a people placed by Suidas near the Alps, which separated them from the Gauls.

ELEUROPOLIS, formed of Ελευθερία, a cat, and πόλις, city, a town of Egypt, mentioned by Leucanvius.

ELURUS, in Mythology, the god of the cats: he is represented by the ancient Egyptians, sometimes as a cat, sometimes as a man with a cat's head. Such was the veneration with which cats were regarded by the Egyptians, that if a person killed any of them, with or without design, for
he was punished with death; and it is reported, that, in
time of a famine, which compelled the inhabitants to de-
vour one another, no person was accused of having tasted
any of these fated animals. See Diodor. Sicul. l. i. tom. i.
ÆLEKARIUS, in Zoology. See CIVET.
ÆLUS, in Ancient Geography, a borough of Arabia Pe-
lix, belonging, according to Proklemes, to the Ælefari.
ÆEM, AM, or AEM, a liquid measure used in most parts of
Germany; but different in different towns; the aem
commonly contains 20 vertics, or 80 maffes; that of Hei-
delberg is equal to 45 maffes; and that of Wirttemberg to
100 maffes. See AAM.
ÆMATHIA, or EMATHIA, in Ancient Geography, a
district of Macedonia, which received its appellation from
Æmathius, a prince of remote antiquity, and extended as
far as the Sinus Thermaicus, or gulf of Salonichi to the east.
It contained several considerable cities, particularly Ægela.
This district formerly gave name to the whole country of
Macedonia.
ÆMILIA, one of the 17 provinces of Italy in the later
divisions of the Roman empire, bounded on the north by
the Po, on the east by the Adriatic gulf, on the south by
the Apennines, and extending to the south-east as far as
Attinum.
ÆMILIAN way. See Roman ways.
ÆMILIANA, a town of Spain.
ÆMILIANI, Jerome, in Biography, was founder of the
regular clergies of St. Basil in the 16th century. See
Fathers of Sempaign.
ÆMILIANUS, ÆMILIUS, or C. JULIUS, a Moor of
mean descent, who, having served from his youth in the
Roman armies, raised himself to the first employments in
the state, and became first confid, and afterwards emperor.
Under Gallus he was governor of Pannonia and Moesia; and
in this station he rallied the intimidated and dispersed forces
of Rome, and by a signal victory routed the barbarians,
who were spreading devastation through the Illyrian prov-
cinces, and terror as far as the gates of Rome itself.
Having distributed as a donation the money collected for the
tribute, he was proclaimed emperor on the field of battle by
the acclamations of the soldiers. A. D. 253. Gallus, who
was at this time head of the public welfare, and indulging
himself in the pleasures of Italy, was rousted out of his lethargy
by information of the success, revolt and hostile approaches
of his aspiring lieutenant, now the declared emperor. Æmi-
lianus, by forced marches, hastened to Interamna, now Terni,
about 32 miles from Rome; and here he was met by Gal-
lus, and his son Volusianus, at the head of a formidable
army. The troops of the latter, comparing the ignominious
conduct of their sovereign with the glory of his rival, and
seduced by the offer of a considerable increase of pay, de-
fected from the Imperial standard; and having murdered
both Gallus and his son, united, with the followers of Æmi-
lianus, in proclaiming him emperor. The senate added their
legal function to the rights of conquest. To this assembly,
the new emperor addressed assurances, that he would renun
to their wisdom the civil administration, and referring to
himself the office of their general, that he would in a short
time assert the glory of Rome, and deliver the empire from
all the barbarians of the north and of the east. His pride
was flattered by the applause of the senate; and medals
are still extant, representing him with the names and attrib-
utes of Hercules the Victor, and Mars the Avenger.
When Valerian, who was conducting a numerous and well
disciplined body of troops to the assistance of Gallus, heard
at Rhedia that he was dead, he quickened his march, and
determined to revenge his death. The army of Æmilianus,
composed of traitors to their former sovereign, lay encamped
on the plains of Spoleto, and swed by the character and
forces of Valerian, he had no sooner arrived than they in-
brued their hands in the blood of a prince who had seen to
lately the object of their partial choice. Thus Valerian
obtained the possession of the throne, without waiting to it
through the blood of the Roman citizens. Æmilianus was
killed at a bridge in the vicinity of Spoleto, which Victor
the younger pretends was denominated, from this circumstance,
the bloody bridge. He died in the 41th year of his age,
after a short reign of three, or at most four months. Æmil-
ianus (i. vii. c. 10. p. 255) does not rank him among the
emperors; and in the chronicle of Alexandria and that of
Nicephorus, Valerian is placed immediately after Gallus.
According to Aurelius Victor (in Æmil.) he died a natural
Hist. vol. i. p. 498, 419, 8vo.
ÆMILIUS, PAULUS, the son of Lucius Paulus,
who was killed at the battle of Cannæ, was born about
the year of Rome 530, ante Chr. 221, and was
two confluent. He lived, says Plutarch, in an age that
abounded with great men, and took pains to be in
ferior to none of them. His first military command was
in Spain, whither he went as praetor in the war with
Antiochus, to quell a general revolt, in effecting which he
succeeded. In his first consular (ante Chr. 182.) he
triumphed over the Ligurians, and on his return lived pri-
vately, and superintended the education of his children;
and in the second, (ante Chr. 168.) subdued Perusia,
king of Macedonia, reduced that country to a Roman prov-
ce, and established a new form of government, from
which circumstance he obtained the name of Macadonius.
His behaviour, in consequence of his decisive victory, en-
hanced him to be a man of divine justice; for, according to the rules
of war, he gave the plunder of the camp to the infantry,
and that of the adjacent territory to the horse. The cities
he would not suffer to be touched; and as for the royal
treasures he conveyed every part of them to Rome, though
his integrity excited the ill-will of the army. In his progress
through Greece, with a view of settling the division of the
country, and establishing his new plan of government, he
went to Epirus for the purpose of executing a decree of
the Senate, which was so severe, that he could not read it
without tears, though he could not utter in obeying it.
This decree granted to the Roman army the pillage of the
whole of the country which had adhered to Perusius. Æmi-
lius distributed his troops in small bodies through the town,
under a pretence of securing their liberty; but when the ten
chiefs of the state had brought into the camp, in pursuance
of his orders, all the gold and silver they could find, he
allowed the soldiers, on a certain day and hour, to make
booty of the remaining property of the poor inhabitants;
whom 100,000 were made slaves, and sold for the benefit of
the republic.
His conduct towards Perusius, the vanquished and de-
graded sovereign, marvellous nobleness of mind. When the
king's ambassadors approached, he said to those that were
near him, "Mark the inconstancy of fortune; this man,
who but the other day thought the ample kingdom of
Macedon nothing, whilst he was hindered from subdividing
the Dardanians and Illyrians, now confined in a narrow
island, feuds these poor men to ask favours." When Per-
usius entered his tent, and would have thrown himself at the
feet of the confid, he rose hastily, gave him his hand, and
would
would not suffer him to kneel; and afterwards treated him with civility and respect. When Amilius returned to Rome, he obtained, after some hesitation, a triumph of three days, which was one of the most splendid spectacles Rome had ever beheld. The gold and silver carried in the procession amounted to a sum which was sufficient to free the people from all taxes for 125 years. Perceus was at this time confined in a common gaol; and the consul's reply to his request, that he might not be made a spectacle in his triumph was not so honourable to his humanity as his former conduct. "This (says he), is entirely in your own power; you need not ask the favour of us," intimating that the king might kill himself, and thus avoid the shame of being exposed. However, when the humiliating spectacle was finished, and the unfortunate Perceus confined, with circumstances of depression and cruelty, in the common gaol, Amilius ordered him to be released, and treated with greater decency. The consul did not long survive his triumph. Having accepted the office of censor, and discharged it with honour, he fell into a lingering illness, of which he died, in the 64th year of his age, ante Christ. 160. His funeral was conducted with great solemnity; and the races of those countries which he had conquered, who were then at Rome, attended the procession, contend for the honour of carrying his bier, and paid the tribute of their regret and praises to his humanity and integrity. To his children he only left at his death the pecuniary he had received from his ancestors, without having augmented it, says Plutarch, by a single drachma. One of his two sons, by his first marriage, was adopted into the family of the Scipions, and called Africanus Minor, and the other into another family; and of the two others by his second wife, who were the hopes of his family, one died five days before his triumph, and the other three days after it. "Fortune, says he, on this occasion, by placing my triumph between the funerals of my two children, as though she meant to divert herself with human events, overwhelms me indeed with trouble and sorrow, but avert a full security to my country, having emptied her whole quiver upon me. She has taken a pleasure in exposing the conqueror and the conquered alike, as a spectacle to all mankind; with this difference indeed, that the conquered Perceus had killed his children, but those of the conqueror Paulus Amilius had not. But the public benefactors alleviates my grief for my domestic misfortunes." His character, says a judicious biographer (See Alkin's Gen. Biog.), is that of a genuine Roman, adorned with letters, and humanized by philosophy. As a military man he may be estimated by the maxim delivered by him to his son Scipio: "A good general never gives battle but when led to it by absolute necessity, or by a very favourable opportunity." He was twice married, first to Papiria, the daughter of Papirius Mafo; and being divorced from her, he took a second wife. In early life his reputation was such that he obtained the adlileum against twelve competitors, who afterwards became consuls. The office of augur he faithfully executed, with a rigid attention to the performance of every rite enjoined by the religion of his country; nor was he less observant of that military discipline by which Rome had become victorious. Plut. in Paul. Amul. Oper. tom. i. p. 255, 8vo. ed. Xyland.

Amilius Macer, a poet of the Augustine age, wrote on the virtues of herbs. There are several editions of his works; but in general so altered and interpolated, Haller says, by the monks, that the genuine lines are fearfully to be distinguished. Many of his verses were infected in the popular work called the Schola Salenitana.

Amilius Parthenianus, one of the Latin historians, flourished under the emperor Marcus Aurelius. He composed a history of all those who attempted to usurp the sovereign power, and brought it down at least to the year 175, for he wrote the life of Avidius Cassius. He is quoted by Valerius Gallicanus, who lived under Diocletian. Voss. Hist. Lat. lib. iii.

Amilius, Paulus, a celebrated historian, was a native of Verona, and gained such reputation in Italy, that he was invited into France by Louis XI., in order to write a Latin history of the kings of France, and had a canonry granted him in the cathedral of Paris. He was thirty years in writing this history, and yet it was not completed at his death. Erasmus says of him, that he resembled the painter Protagoras, who thought he had never finished his pieces: thus, says he, Paulus Amilius is never satisfied with himself. It was his usual custom to revise and alter his own performances, that they would hardly be known to be the same; and this made him so low, that elephants could bring forth sooner than he could produce a work. Lipius speaks of his history and manner of writing in terms of high commendation. It is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII. in 1498. The tenth book was left unfinished; but the history was continued in nine books to the close of the reign of Francis I. by Arnoldus Ferronius, and the continuation was published at Paris in 1650. Amilius, as to his private life, was a man of exemplary conduct and irreproachable reputation. He died at Paris in 1529, and was buried in the cathedral. Biog. Dict.

Amilius Pont, one of the bridges of Rome, called also Subliarius, because it was built on piles.

Amenesis Portus, were situated in a small island of Gaul, now called Embiez, between Tauroctum on the north-west, and the promontory Citharites.

Aminium, a town and river in Spain mentioned by Pliny (tom. i. p. 228.) now called Aguex. This town was situated in the province of Lusitania, near the northern bank of the Monda, a little to the south of Talabriga.

Amobolium, in Antiquity, the blood of a bull or ram, offered in the sacrifices, called taurobolia and cribofolia; in which the word occurs in ancient inscriptions. Remius and Vandake take it for a corruption, and refer it to Amobolium. M. de Boze defends the Amobolium.

Amode, or Emode, in Ancient Geography, islands of the Ocean to the north of Great Britain.

Amoana, Landbach or Laybach, a Roman colony and a fortified place in Italy to the east of the Julian Alps.

Amonia, one of the ancient names given to Theifaly.

An, or Ain, a village of Judea, belonging to the tribe of Judah, and afterwards comprehended in that of Simeon, and alligned to the Levites of this tribe.

Aena, or Aina, a town of Arabia Felix; and also a town of Macedonia.

Aeniad. See Aenidae.

Anaria, an island in the bay of Cumae, or opposite to Cumae in Italy. It derived its name, says Pliny (l. iii. c. 6. tom. i. p. 168.) from its being the flation of the ships of Aeneas. It is called Larnae by Virgil (Aen. v. 7.16.), by Ovid (Metam. l. xiv. v. 89. t. ii. p. 929. Ed. Burn.), and by Silius Italicus (L. viii. v. 543. p. 436. Ed. Drakenb.), and it is now Ischia. It has not been improbably conjectured that this island was, at some former period, violently separated from the continent by an earthquake. The evidences of such a disturbance are calcined rocks,
rocks, numerous caverns, and the nature of the soil, which yields a great quantity of alum. About the year 1459, Bartholomew Perdix, a Genoese merchant palling by this island, observed several alumineous rocks along the coast, some of which he calcined in a furnace, and thus obtained excellent alum. By this discovery he was enabled to revive the art of making alum, which had been neglected in Italy for many centuries, and which he brought from Roven, in Syria, where he traded for many years.

About 163 years before this period, it is said that the most pleasant and fruitful part of this island was destroyed by a volcano, and that a small town was consumed by the flames which issued from it, and afterwards swallowed up. Grævius Thefaur. Antiq. et Hist. Italic. vol. ix. p. 3. 88. For other authorities to the same purpose, see Beckman's Hist. Invent. et Ducov. vol. i. p. 303. &c.

Ænarrium, a grove of Achaia consecrated to Jupiter, where, as Strabo (tom. i. p. 593.) informs us, the Achaeans held their public assemblies.

Æneas, or Aenea, a city of Mygdonia in Macedonia, at the southern entrance of the Thebæonian Gulf near the island Pallene, is said to have been founded by Æneas. On the promontory adjoining to this city there was a temple of Venus, according to Dion. Halicarn. the foundation of which is attributed to the same person. See Dion. Halicarn. l. i. t. i. p. 39. Ed. Oxon. Livy, i. x. c. 4. t. v. p. 452. Ed. Drakenb. Stephan. de Urb. p. 44. Livy, (l. xlv. c. 10. t. v. p. 752.) places Æneas in a fruitful country, about fifteen miles from Thebæonia and opposite to Pydna; but this must be loosely interpreted, as Pydna was near the river Aliacmon, and Æneas was probably near the upper part of the Therman bay. Æneas has been sometimes erroneously confounded with Ænus.

Æneas, in Entomology, a species of Papilio, with black wings, a green spot on the upper part of the primaries, and a languid spot on the optics. It is found in India.

Æneas, in Fabulous History, was Trojan prince, the son of Venus and Anchites, who, at the destruction of Troy, is said, probably by poetical fiction, to have carried away away his father and his household gods on his back. Hence, it is alleged, Virgil distinguishes him by the epithet Pius. See Ælian, Var. Hist. tom. i. p. 264. He also led his son Aeneas by the hand, and thus fared his father and son, &c. from the Greeks; but he left his wife Creusa in the ecape. Somewhat that he and Antenor betrayed the city of Troy. But Virgil, defirous of maintaining his resemblance to Ulysses in all his adventures, excuses him. After the siege of Troy he landed in Africa, and was kindly received by Dido; but quitting her coasts, he arrived in Latium or Italy, where he married Lavina, the daughter of king Latinus, who thus secured to him the throne of Latium. The story of the loves of Dido and Æneas, though an interferting part of the Æneid, is allowed to be a mere poetical ornament, introduced by a grofs anachronism. Æneas, as a testimony of his gratitude to Latium and affection for Lavina, gave her name to the camp he had pitched, and instead of Troy, called it Lavinium. The Trojans followed the example of their leader, and by marriages, forming alliances with the Latin families, became, in a short time, one and the same people with the Latins. In the mean time Turnus, who had been contracted to Lavina, and who was disappointed in his expectations by her marriage with Æneas, went over to the Rutuli, and excited a battle between them and the Latins, in which both he and Latinus were killed. Thus Æneas, by the death of his father-in-law, and of his rival, obtained the quiet possession of the kingdom of Latium, which he governed with great wisdom, and transmitted to his posterity. Æneas is said to have reigned three years, in which time he established the worship of the gods of his own country, and to the religion of the Latins added that of Troy. The two Palladins, which had been the protectors of that city, became the tutelar deities of Lavinium, and in succeeding ages of the whole Roman empire. The worship of Vesta was likewise introduced by Æneas, and probably by his means Jupiter, Venus, and many other deities, who had been revered in Troy, became known to the Latins; from which circumstance some have supposed that the poets took occasion to represent him under the character of a pious hero. The Rutuli, in the mean while, entered into an alliance with Mezentius, king of the Tyrrhenians, and united with them in their attempts to drive out these new adventurers. Æneas engaged them in a battle, which lasted till night; when being driven to the banks of the Numicies that ran elye by Lavinium, he was forced into the river, and there drowned, in the year of the Julian period 3758, ante Christ. 1760. The Trojans concealed his body; and pretending that he had suddenly vanished away, made his credulous subjects regard him as a deity; and they accordingly erected a temple to him under the title of Jupiter Indiges. Virgil has immortalized this prince, by making him the hero of his Æneid.

Æneas was succeeded by his son Aeneas, so called from a river of Phrygia of that name, and denominated Julius from Ilius, formed from Ilium or Troy, who founded Alba Longa as the capital of his kingdom. See Dion. Halicarn. l. i. p. 54-51. tom. i. Ed. Oxon, 1704. Livy, i. i. c. 1. and 2. tom. i. p. 18.-21. Ed, Drakenb.

Æneas of Gaza, a sopher by profession, was originally a disciple of Herocles, and a Platonic philosopher, but afterwards became a Chirillian, and flourished about the year 487. He himself affurs us, that he had the African confellors, whose tongues were cut out by Hameric king of the Vandals, in 481, under the reign of the emperor Zeno, and that he heard them speak. This supernatural gift of the African confellors, who spoke without tongues, lays Mr. Gibbon (History of the Decline and Fall of the Roman Empire, vol. vi. p. 295, 380.) to command the affent of those, and of those only, who already believe that their language was pure and orthodox. But the Rubborn mind of an infidel is guarded by secret inconvertible perfipion; and the Arian, or Socinian, who has seriously rejected the doctrine of the Trinity, will not be shaken by the most plausible evidence of our Athanaian miracle. Æneas compiled a dialogue, entitled 'Theophratus,' on the immortalty of the soul, and the resurrection of the body; besides twenty-five epistles, still extant. The dialogue was first translated into Latin, and published at Basile in 1516, in Greek and Latin, at Basile in 1569, with other pieces, at Leipsic in 1658, with a translation and notes by Barthius, in 4to. See Bibl. Patrum, tom. viii. p. 654, 665. Cave's Hist. Liter. p. 297, and Fabricius Bibl. Graec. tom. i. p. 427, &c.

Æneas, Tacticus, one of the most ancient Greek authors who have written on the art of war. He lived about 320 years before the Chirillian era. The age in which he lived is settled by Caphabon, who informs us, that Cineas, who was a disciple of Epicurus, and an ambassador from Pyrrhus to Rome in the 125th Olympiad, composed an epitome of the works of Æneas. His work was published by Caphabon, in Greek and Latin, with notes, and it is annexed to his edition of Polybius, 7 printed
printed at Paris, fol. 1659. See also Fabr. Bibl. Grac. 1. iii. c. 50, fo. 19.

Sylvius Piccolomini was born on the 15th of October, 1409, at Cortona, a small town in the territory of Sienna, the name of which he afterwards changed into Piera. His mother, when she was pregnant with him, dreamed that she should be delivered of a mitred infant, and interpreting her dream by the mode of degrading clergymen, which at that time was crowning them with a paper mitre, she conceived her son would be a disgrace to her family. But the dream proved to be a pledge of his future advancement. Having been well educated, though in low circumstances, at a grammar-school in his native town, he was enabled, by the alliance of friends, to go to the University of Sienna, in 1425, where he made great proficiency, and published several pieces in the Latin and Tuscan languages. In 1431, he attended Cardinal Capranica, named De Fermo, to the Council of Basil, as his secretary. He occupied the same office under Cardinal Albergati, who sent him to Scotland to mediate a peace between the English and Scots. Upon his return, he was appointed Secretary to the Council of Basil, which he defended against the authority of the Pope, both by his speeches and writings. This Council was sent to him other offices of importance; and he was employed in various embassies; in one of which, to Strafburg, he is said to have had an intrigue with a lady, by whom he had a son. For this adventure he has made a humorous apology, in a letter to his father, preferred in Wharton’s Appendix to Cave’s Hill. Lit. p. 114, anno 1438. In 1439, he was crowned by the Emperor Frederic III. with the poetic laurel; and in 1442, appointed Secretary to the Empire, and advanced to the senatorial order. Having made peace with Pope Eugenius III., he was honoured with the office of secretary to his Holiness, which he was allowed to retain without reneging his pont under the emperor. Upon the decease of this pope, Zenes was chosen by the cardinals to preface in the concave till another pope should be elected. Pope Nicholas conferred upon him the bishopric of Trieste, and he was at the same time appointed counsellor to the emperor, and superintendent of the most important concerns of the empire. He afterwards became archbishop of Sienna; and, in 1452, attended Frederic to Rome, where he went to receive the Imperial crown. Upon his return, he was named legate of Bohemia and Austria. In 1456, he was made a Cardinal; and upon the decease of Calixtus III. in 1458, elected pope, by the name of Pius II. Upon his advancement to the papal chair, his views and sentiments, like those of others in finicular circumstances, underwent a total revolution. He published a bull, retraction all he had written in defence of the Council of Basil, mainly apologized for his former conduct, and became a strenuous advocate of the papal prerogatives.

"We exhort and advise you in the Lord, (says he) not to pay any regard to those writings which injure in any manner the authority of the apostolic see, and offer opinions which the holy Roman church does not receive. If you find any thing contrary to this in our dialogues or letters, or in any other of our works, desile such notions, reject them, follow what we maintain now. Believe what I assert now I am in years, rather than what I said when I was young; regard a pope rather than a private man; in short, reject Zenes Sylvius, and revere Pius II." On this occasion, he declared appeals from the pope to a council to be null, erroneous and detestable, and contrary to the sacred canons.

Although he declined, with all the powers of his eloquence against the Turkish war, who he was secretary to the emperor, and described, from his own experience, the repugnant state and spirit of Christendom; yet, when he was raised to the papal throne, he devoted his life to the prosecution of this war. With this view, he attended a convention of princes at Mantua; but when the pontiff appeared at Ancona, to embark in peril with the troops, engagements vanished in express; a precipie day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom he was obliged to disband with indulgences and alms. The French, who had incurred the pope's displeasure by appealing to a council in defence of the Pragmatic sanction, opposed this measure; but he seemed to have been placated by the consent of Louis XI., in 1461, to abolish that edict, which the parliament of Paris had so lately and so vigorously supported. In the following year, 1462, he interposed in a dispute which took place between the Cordeliers and Dominicans, and instilled a bull forbidding them to brand one another with the odious epithets of heretics. In the exercise of his high office, Pius exerted himself with spirit and activity in bringing many contiils to a peaceful termination, and in settling the claims of various princes. During his pontificate he received ambassadors from the Patriarchs of the caft; who professed their unanimous agreement to submit to the pope as viceregent of Jesus Christ. At Ancona, whether he repaired for the purpose of embarking in the prosecution of the Turkish war, he was seized with a fever, which terminated in his death, on the 14th of August, 1464, in the 50th year of his age.

Sponsanus in his ecclesiastical Annals, says, that he was inferior to none in learning, eloquence, dexterity, and prudence; and the cardinal of Pavia, in his speech to the conclave, concerning the choice of a successor, pronounces this eulogium on Pius II., that he was a pope who had all the virtues in his character; and that he had merited the utmost commendation by his zeal for religion, his integrity of manners, his bold judgment, and profound learning. Ambition, however, seems to have been his ruling principle; and his conduct furnishes an example, in addition to many others, of the verifiability which a change of circumstances produces in persons that are influenced by this principle. The verse of Virgil’s Aenid, (lib. i. v. 38.) which begins—Sum pius Zenes—and the end of the following verse—fama papai Aethera notus, have been applied to him.

A history of his life, supposed to have been written by himself, was published by his secretary, John Gobelin. It was printed at Rome in 1459, and 1584 and 1589, and at Frankfort, in folio, in 1614. We have an edition of Zenes Sylvius’s works, printed at Basil, in folio, in 1551. His life is prefixed to the edition of his works, printed at Helsinfeldt, in folio, in 1700. Some apothegms of Zenes are recorded, of which the following are a specimen: As a covetous man is never satisfied with money, so a learned man should not be with knowledge. — Common men should from learning as silver, noblemen prize it as gold, and princes as jewels. — The laws have power over the commonalty, but are feeble to the greater ones. — A citizen should look upon his family as subject to the city, the city to his country, the country to the world, and the world to God. — The chief place with kings is slippery. — And as all rivers run into the seas, so do all vices into the court. — The tongue of a hypocist is a king’s greatest plague. — A prince who would trust nobody
is good for nothing, and he who believed every body no better.—He who governs many should himself be ruled by many.—Those who go to law are the birds, the court the field, the judge the net, and the lawyers the fowlers.—Men ought to be preferted to dignities, not dignities to men.—A covetous man never pleases any body, but by his death.—To tell lies is a fland vice.

Loft follies and flames every age of man, but quite extin-
guish till age, Juno's did ever, the word is formed from æneus, on account of the brazen instruments used by them.

ÆNEID, in Literary History, the title of Virgil's cele-

brated epic poem. The subject of this poem is very hap-

pily chosen; as nothing could be more noble, to nothing could be more interesting to the Roman people, than Vir-

gil's tracing the origin of their state to a hero of such cele-

brity as Æneas. Whilt the object was splendid in itself, the

theme afforded the poet an opportunity of PURSING, by

means of the traditionary history of his country, the future

great exploits of the Romans, and of describing Italy and

the territory of Rome itself, in its ancient and fabulous

state. Dr. Blair thinks in general, the opinions of

some critics, that the Æneid is an allegorical poem, bearing a

contrat reference to the character and reign of Augustus Cæsar; or that Virgil's chief design in composing it was to reconcile the Romans to the government of that prince, who is portrayed under the character of Æneas. In this poem, unity of action is

perfectly preferred; one main object being always kept in

view, which was the settlement of Æneas in Italy, by order of

the Gods. The episodes are likewise sufficiently con-

nected with the main subject; and the nodes, or intrigue of

the poem, is, according to the plan of ancient machinery,

happily formed. The wrath of Juno, who opposes the Trojan

settlement in Italy, occasions all the difficulties which embar-

rass the undertaking of Æneas; and connects, throughout the

whole work, the human with the celestial operations. Hence

arise the tempt which throws Æneas on the African shore,

the passion of Dido, who endeavours to detain him at Car-

thage, and the efforts of Turnus, who opposes him in war.

At last, however, Juno's resentment is placated, upon a

composition with Jupiter, that the Trojan name should be

funk in the Latin, and the hero becomes victorious. The

poem, however, is not free from imperfections; one of

which is, that there are scarce any characters marked in the

Æneid. In this respect it is inferior to the Iliad, which

abounds with characters and action. The character of Æneas

himself is cold and tame, and not marked with any of those

strokes that touch the heart. His behaviour to Dido mani-

fests obduracy, which renders him unamiable. Dido's own char-

acter is well supported, and exhibits a figure more truly ani-

mated than any other which Virgil has chosen. Besides

this defect of character in the Æneid, the distribution and

management of the subject are, in some respects, exception-
table. Allowance indeed ought to be made for an in-

complete work; for it is said, that the fix last books did not

receive the finifhing hand of the author; on which ac-

count he ordered, by his will, the Æneid to be committed to

the flames, which was happily prevented by Augustus.

The wars with the Latins are inferior, in point of dignity,

to the destruction of Troy, the intrigue with Dido, and

the defeat into hell; and in the conduct of these wars, the

reader, as Voltaire observes, is tempted to take part

with Turnus against Æneas. This defect might have

been remedied by the poet's making Æneas, instead of

differting Latins, by killing her lover and occasioning her

mother's death, and embroiling her country in a war, deliver

her from the perfection of some rival, who was odious to

her and to the whole country. The distinguishing excel-
hence of Virgil is true genius. He wasendowed by nature

with exquisite sensibility; he felt every affecting circum-

stance in the scenes which he describes; and he knows how, by

a single stroke, to reach the heart. This, in an epic

poem, is the merit next to sublimity, and renders the com-

position interesting to every reader. The second book is

one of the greatest master-pieces that was ever executed;

and Virgil seems to have there exerted all the powers of

his genius, as the subject afforded a variety of scenes, both

of the awful and tender kind. The images of horror, pre-

sented by a city burning and sacked in the night, are finly

mixed with pathetic and affecting incidents. The death

of old Priam, and the family-pieces of Æneas, Aeneas, and

Creusa, are as tender as can be conceived. The fourth

book, relating the unhappy passion and death of Dido, has

been always most justly admired. The interview of Æneas

with Andromache and Helenus in the third book; the

episodes of Pallas and Evander, of Nisus and Eurynus, of

Lautes and Menecus, in the fifth book; the Italian wars, are

striking ins-

ances of the poet's power of raising the tender emotions.

The best and most finished books, upon the whole, are the

first, the second, the fourth, the sixth, the seventh, the
eighth, and the twelfth. Virgil's battles are, in point of fire

and sublimity, inferior to those of Homer; but there is one

important episode, the defeat into hell, in which he has

far exceeded Homer in his Odyssey. In all antiquity there

is nothing equal, in its kind, to the sixth book of the Æneid.

Through the whole description of the invisible world,

there is displayed a certain philosophical sublime, which

Virgil's plastic genius, and the enlarged ideas of the Aus-
gustan age, enabled him to support with a degree of ma-

jesty far beyond what the rude ideas of Homer's age al-

lowed him to attain. It is needless to lay any thing in

praise of the sweetnes and beauty of Virgil's numbers,

which are universally acknowledged. Elegance and tender-

ness are the distinguishing excellence of the Æneid. For

the feble passages of this poem, it ought to be admitted

as an excuse that the Æneid was an unfinished work. Blain's


A late writer, viz. M. la Harpe, in his Leks, or Lectures

at the Lyceum, does not allow Virgil to be the inventor of

a single incident, and scarcely of a verse, in his poem. He

is not only accused of imitating Homer in his plan, his

battles, and his principal events, as well as in his verses,

but of plagiarisms from the old poets Ennius, Pacuvius, Acius,

and Svevius, and from his contemporaries Lucraces, Cat-

ulus, Tibullus, Varius, and Pirius. It is confessed, how-

ever, that the 3d, 4th, and 6th books are great and admi-

rable productions. The excellence of Virgil, in the exclu-

sion of this author, rests upon the constant perfection of his

style, to surpass which seems impossible. It is at once,

he says, the delight and despair of all who wish to cultivate

poetry; so that if he has not equaled Homer in invention,

variety, or conftant interest, he has forfeited him in the

beauty of particular parts, and in the fine tale by which he

has embellished his narratives.

ÆNESIPPA, in Ancient Geography, called by Strabo Ænesippos, an island of the Mediterranean, on the coast of Lybia.

ÆNESIPHYRA, a promontory, according to Strabo, and a port, according to Ptolemy, at the extremity of the O o

Catabathmus
Cataebuthus magnus, terminating the Lybian name, to the north-east, near the frontiers of Marmara.

ÆNÍ, in Ancient Geography, an island of the Red Sea, placed by Ptolemy to the east of Hippo, and to the south of the Elmatic gulf.

ÆNIA, a city of the Perrhebi in Thessaly; and also the name of a small place of Asia Minor, in the Tröas, according to Strabo, about 50 stadia from Palecapis. See ÆNEA.

ÆNIADAE, the name of two cities; one in Acharnarnia, on the Ionian sea, near the mouth of the river Achelous, denominated by Strabo Ænicia, and now called by modern travellers Drapgylida; and another, according to Stephanus, in Macedon. See ÆNEA.

ÆNIANA, a fortified town of Asia, near the Caphian f.a.

ÆNÍANES, one of the southern part of Thessaly, who dwelt to the east of mount Oeta, upon the Sperchius. Many reckon them among the Ætolians.

ÆNIGALA, a proposition put in obscure, ambiguous, and generally contradictory terms to puzzle, or exercise the wit, in finding out its meaning; or, an obscure discourse covering some common and well known thing, under remote and uncommon terms.

The word is formed of ἀποκριμα, ἀποκρις inscr., to hint a thing darkly; of ἀποκρις, an obscure speech, discourse.

The Latinis sometimes call it fictitas, figuris, or figuratus.

The populace with us name it riddle; from the Belgic racten, or the Saxon racthan, to interpret.

Fra. Junius defines an enigma to be an obscure, parable, or allegory; and makes two kinds; the one greater, rendering the sentence more intricate and knotty, by a multitude of words; the other lesser, confuting of only one or two remote words, or allusions; as in Isaiah, ch. xi. 1, where Jesus Christ is called Ἱμάντος, falcatus, rod, or branch.

Fa. Bohours, in the memoirs of Treves, defines an enigma, a discourse, or painting, including some hidden meaning, which is proposed to be guessed.

Enigmata, obfuscated, are representations of the works of nature, or art, concealed under human figures, drawn from history or fable. Thus Jesus Christ, in the middle of the doctors, represents the Bible, &c.

A verbal enigma is a witty, artful, and abstruse description of any thing.

The use of enigmata was very great among the Egyptians. Gale thinks they might borrow their custom from the Hebrews, among whom, it is certain, enigmata were not left in use. Witness Samson's riddle, Judges xiv. 12, 13. I will now put forth a riddle to you, &c. ἔλαψας, i. e. according to Vatable, an enigmatical problem; the LXX. render it, κύριος. Solomon is said to have been particularly skilful in the solution of enigmata. Joseph, Antiq. lib. v. cap. 2. Clemens affirms us, that the Egyptians placed sphinges before their temples; to intimate that the doctrines of God and religion were enigmatical and obscure. See Hieroglyphic.

Some represent the enigma as the same with gryphus; but the more exact writers make a distinction; though wherein the difference lies is not agreed on. Some make it consist in this, that the enigma properly imports something merry or jocose, and gryphus a subjeéct more grave and profound. Others reduce the difference to this, that in the gryphus there is something captions, and capable of leading into a snare, which is not found in the enigma.

The REBUS is also ranked by some in the number of enigmata.

In a general sense, every dark saying, every difficult question, every parable may pass for an enigma. Hence obscure laws are called enigmata juris.

The alchemists are great dealers in the enigmatical language, their proceedings for the philosopher's stone being generally wrapped up in riddles; e. g. Fac ex mare et familia circum, unde quadrangular, binc triangulum fac circum et taballis lapidem philosopharum. Barchulsen has published an explication of the riddles of chemists, alchemists, physicians, &c.

Among the enigmata of Chemists, that called the fibulline enigma is famous, of which we had a copy in a MS. of Stephanus Alexandrinus.

ενικα γρηγματα τιτρυφε, πυθμανδρας ελκυ, κλεται.

Αι τρις αι προια δι gambling ικουρω ιαγων,

Η λαθοι δις τα λαθοι, και ειται άρκοσα τα πυγι.

Το πρόσοιδ τω άρθρω υπονοον ηλκυ, δι ησται,

Και τρις τρις διακονας και δις βρυχαι.

Τοις δι τις τις,

Ονκα ναμώνιο εν τω παρ' ημι σοφία.

Thus translited by M. Leibnitz:

Litteris uxor quadrifilius utis novenies:

Sydalis balat binas, utis qvee tute ultima ternar.

Vocalis guarer, quies non propria vos el.

Bis fitis; viduis umeris centum taciturn.

Ingredior, decadisfu novenies, tum bis tria. Si me

Novis, hic aditus ad juera noveta paint.

Stephanus gives a mystical solution of this enigma. Most of it will have it signify the name Jehovah, which, according to him, comprehends the number 1066, abating one, the number contained in the enigma. Brunius maintains that the whole sum amounts to 1711, and that it represents the word φανερον. The generality understand it of the word arkeon, and ΑΡΕΝΙΚΟΝ. M. Leibnitz gives a very artful solution of it in this sense, by only supposing the Α to stand for a thousand, and I for unity, as we sometimes find them used by grammarians.

The operation of cupping, performed in ancient days by a machine of brazs, is ingeniously represented by the following enigma:

Αἴτης ἐν οἴνος παν Ἑλλάδας ἐν μέσῳ γαλαζίας;

“I saw a man, who, unprovok'd with ire,

Στεκάθει γας ανάβοντος τοῦ άνέκα θηρίον.”


Aulus Gellius (xii. 6) has preferred a Latin enigma, which he also calls a firpus or firpos, debated (says Mr. Harris in his Philological Inquiries, p. 208.) with all the quibble of a barbarous age:

“Semel minime, an bis minus, non fat fecio.”

An utrumque corum (ut quondam audivi dicier).

Jovi ipi regi noluit concedere.”

It is thus translited by Mr. Harris: “Was it once minus, or twice minus, (I am not enough informed,) or was it not rather the two taken together, (as I have heard it said formerly) that would not give way to Jove himself, the foe of reign." The two taken together, that is, once minus, and twice minus, make, when so taken, bire minus; and bire minus in Latin is ter minus; which, taken as a single word, is Terminus, the god of boundaries. The meaning of the riddle coincides with the Pagan legend, which says, that when in honour of Jove the capitol was founded, the other gods confedered to retire, but the god Terminus refused. See Ovid’s Fasti, l. iii. 667, &c. t. iii. p. 157. Ed. Bury.

The
ÆNI

The moral of the fable is just and ingenious, viz. that boundaries are keinen, and never should be moved.

F. Menelikus has attempted to reduce the composition and resolution of enigmas to a kind of art, with fixed rules, and principles, which he calls the philosophy of enigmatic imagery.

Enigmas, the subject of an, should be something easily conceived, and generally known.

Enigmas, the form of it, consists in the words, which, whether they be in prose or verse, contain either some description, a question, or a prosopoeia. The last of the kind are the most pleasing, inasmuch as they give life and action to things, which otherwise have them not. They are commonly involved either in a pun or metaphor, or sometimes in both. In such fancies, contrary to the principles of good metaphor, and good writing, perplexity is caused, not by accident, but by design, and the pleasure lies in being able to resolve it. To make an enigma, therefore, two things are to be pitched on, which bear some resemblance to each other, as the fun, and a monarch; or a ship, and a house; and on this resemblance is to be raised a superstructure of contrarieties to amuse and perplex. It is easier to find great subjects for enigmas in figures than in words, inasmuch as painting attracts the eyes, and excites the attention to discover the sense. The subjects of enigmas in painting are to be taken either from history or fable; the composition here is a kind of metamorphosis, wherein, e.g. human figures are changed into trees, and rivers into metals. This conversion, however, does not depend merely on caprice; there must be something of suitableness, and even erudition to authorize it. Thus the battle of Constantine against Maxentius may be taken for the subject of an enigma, to represent the game of chefs: the sign which appeared in the heavens with the words, in hoc significavit, may properly enough represent the secret of this game, which confuses in faving the king. It is much easier to turn mythology into enigmas, than history. Accordingly several have imagined, that the conquest of the golden fleece was no other than the transmutation of metals; and that the fable of Circe was the art of chemistry in enigma. Enigmas of pure invention are a kind of poetry, and more subtile than those drawn from mythology; since here the matter itself is to be created; instead of adopting some history or received fable, something probable is feigned, the chief action whereof is known, e.g. a shipwreck, a conflagration, an amphitheatre, or the like. It is essential to enigmas, that the history or fable under which they are presented, be known to every body; otherwise it will comprehend two enigmas instead of one; the first of the history or fable, the second of the sense in which it is to be taken. Another essential rule of the enigma is, that it only admits of one sense. Every enigma which is lucifcent of different interpretations, all equally natural, is so far imperfect.

Enigmas, the solution or explanation of it, forms a kind of exercise, that is as difficult as it is amusing, and that affords scope for invention and penetration. By the solution of an enigma we are to understand the discovery of a motto corresponding to the action and persons represented in a picture, taken either from history or mythology. This motto must, either by itself or its attendant circumstances, divert the spectators, and furnish occasion for displaying wit, and introducing pieces of poetry to illustrate the subject and awaken the attention of the audience. Those enigmas which are expressed by figures, are more difficult of solution than such as consist of words, because images may have a greater variety of significations than words; so that to fix them to a particular sense, we must apply every situation, symbol, &c. without omitting a circumstance belonging to them. As there are few persons in history or mythology that have not some particular character, this character must be regarded, in order to determine what the figure in any painting signifies, and so discover how it agrees with the subject of which we would explain it. Thus, if Proteus be represented in a picture, it may be taken to denote metamorphosis, and applied either to a physical or moral subject, the character of which is mutability; e.g. an almanack which expresses the variable weather, feasons, heat, cold, storms, and the like. The colors of figures may also help to unriddle what they mean, e.g. white is an emblem of innocence, red of mortality, green of hope, black of sorrow, &c. When figures are accompanied with symbols, they are more determinate; these being, as it were, the soul of enigmas, and the key that opens the mystery of them. Of all the symbols that occur in the writings of those who have treated of the subject, those only of Pythagoras are truly enigmatical, which, under obscure proverbs, convey lessons of morality: as when he uses the phrase flatum nte tranfiles to signify, do injustice. Some enigmas are fo complicated, that no rules will serve for the solution of them, and that they occasion great perplexity to those who endeavour to interpret them. Such is that ancient and celebrated enigma, called Helia Leliae Crpis, which has puzzled many learned persons, who have directed their attention to subjects of this nature. There are two copies of it, each of which claims authenticity. The one, formerly engraved on marble and more lately cut in fresh characters, by order of Achilles Volta, is preferred by the family of Volta at Cafaralta near Bologna, and is as follows:

"D. M.
Ælia Lelia Crpis
Nece vise, nec mulier, nec androgyn, nec pudicia, nec omnia. Sed omnia.
Sublata
Neque fame, neque ferro, neque veneno, nec omnibus. Sed omnis.
Neque caali, neque meretricis, nec pudicia, nec omnia.

Sed omnia.
Sublata
Neque fame, neque ferro, neque veneno, nec omnibus. Sed omnis.
Neque caali, neque meretricis, nec pudicia, nec omnia.

Sed omnia.
Nece molen, ne pyramidem, nec sepulchrum, nec omnia.
Scit et necit cui poferiet."

Thus translated: "Ælia Lelia Crpis, who was neither man, female, nor hermaphroditic; neither a girl, nor a young woman, nor an old woman; neither chaste, nor a whore, nor a modest woman; but all these. She died neither by famine, nor sorrow, nor poison; but by all these. She lies neither in the air, nor in the water, nor in the earth; but everywhere. Lucas Agatho Priscus, neither husband, nor lover, nor relation, neither forsworn, nor repining, nor weeping, erected this, which is neither fabric, nor pyramid, nor tomb; but to whom, be known, and does not know.

The other copy of this enigma was found written in Gothic letters in a Ms. at Milan, introduced with A.M.P.P.D. instead of D.M. dito manibus, which an anonymous author (A.B. Enud. Liph. Mens. Mart. 1732) interpreting the middle of a monument erected by one of the Ælian family to his own soul, deciphers thus: Anima mea propria dies; at the end is the following addition: viz.
AENO

ÆOL

"Hoc est fcpelhurum intus cadaver non habebens, 
Hoc est cadaver fcpelhurum extra non habebens, 
Sed cadaver idem est et fcpelhurum fibi."

i. e. "Here is a fcpelhur without a corpe; here is a corpe without a fcpelhur: the corpe and fcpelhur are one and the same."

Of this enigma the solutions have been very numerous. On the four sides of the stone, on which it is inscribed, there are twelve different explanations, with the names of their faga- 
orous authors. Marcio Michael Angelo will have it to be rain; Lictus, the beginning and ending of friendship; Gevarius, love; Pontinus, the remains of three different perfons: Turris, the materia primus: Barnaud, an eunuch, or the philosopher's stone: Agathias Scholasticus, Niobe; R. Vitus, the rational soul, or the idea Platonis; Boxbourni, a shadow; Ovid Montalbanus, hemp; M. de Cicogne, pope Joan; Heurnmannus, Lot's wife; another anonymous perfon, the Christian church; Terronus, music; Vefmondus, a law- 
uit; and, to add no more, Comn Malvah, in a tractile intitled Ephi Lathia Crispos non nata refurgens, interprets it 
of a daughter promised to a perfon in marriage, who died 
pregnant with a male child before the celebration of her nup- 
tials. See Keyler's Travels, vol. iii. 264, &c. Svo.

ÆNITICAL, something that relates to, or partakes of the nature of enigmas.

The philosophy of the Druids was altogether enigmatical.

The ancient fages in general affected an enigmatical way of 
writing, to conceal their doctrines from the populace. 
The Romans in Nero's time were obliged to have recourse to the like method, though for different reasons. The enigma- 
tical characters of the Egyptians were a species of hieroglyphic, confilting of such as bore no natural resem- 
blance to the things they represented. Such was the beetle, 
used to express the fun: the serpent, to represent the flavs.

We read of an enigmatical medal presented by the 
Huguenots to Henry III. Schott has published an explication of an enigmatical coin of the emperor Augustus, concerning 
which antiquaries have long divided.

ÆNITMATOR, or Enigmatis, a maker or explainer of enigmas.

Hardon, Vander Hardt, &c. are great enigmatifs.

ÆNITMATORIHY, Enigmatica, com- 
ounded of ana and typs, to describe, the art of making 
and resolving, or collecting Enigmata.

Enigmatical, otherwise called enigmatology, may be divided into general and particular. The first givs rules 
concerning the nature, kinds, composition, and use of enig- 
mas; the second considers the enigmas in particular sciences, 
or languages, Greek, Latin, Hebrew, philological, philo- 
philical, theological, &c.

Nie. Reufier has a treatife, under the title of Ænigmatog- 
raphia.

ÆNIPPE, in Entomology, a species of Papilio, with round fih yelh wings, all of which are marked beneath with ocelated points; the fore wings with six, and the hinder with seven. It is found in China.

ÆNITTOLOGIUS, in Poetry, a kind of verse con- 
fiding of two dactyls, and three trochees. Such is, "Praela dura placent truci juvenes."

ÆNIUM, in Ancient Geography, a promontory near Ænia, 
on the Thermic gulf.

ÆNIUS, a small river of Dardania in Asia.

ÆNNUM, a small town of Egypt, mentioned by Pliny 
(t. i. p. 343,) called by others Philotera, and now Sygum. 
ÆNOLA, in Geography, a market town of Naples, in 
the province or jurifdiction of Terra di Lavora. N. lat. 
41° 15', E. long. 13° 22'.

ÆNONA, in Ancient Geography, a city of Liburnia, 
called by Pliny (t. i. p. 178.) Civitas Pafui, now Nona. It 
lies on the Adriatic, by which it is almost surrounded, over 
against the island Gillis, and distant from it about four miles 
from the sea. M. d'Anville places it to the south of Dalmata.

ÆNUS, a river of Vindelicia, in Germany, which rifes 
in the Rhetaian Alps, and discharges itself into the Danube. 
It is now the Inn. Near this river was the town called 
Ænus pontis of Antoine, from a bridge that connected Noricum 
with that part of Vindelicia, inhabited by the Boii. 
Ænus was also a river of the Cimbric Chericonesus.

Ænus was also a mountain of Cephalania, one of the 
Greece islands, where was a temple of Jupiter. 
Ænus, Ænus, or Ænus, a town of Thrace, built 
yays Strabo, cited by Stephanus (de Urb. p. 457.) by the 
Cumeans, but according to Mela, who seems to mistake 
this town for Ænus, by the exile Ænus. If it was founded 
by the Trojans, it was enlarged by the Cumeans. It is 
situated on one of the two mouths of the Hebrus. It was 
a free town, says Pliny (t. i. p. 264.) in which was the 
tomb of Polydorus; and was one of the towns, Maronea 
being the other, on the Ægean Sea, conquered by Philip, 
the father of Pericus, and upon the defeat of the latter by 
the Romans, promised to Eumenes, king of Pergamus 
but afterwards declared by the senate free and independent. 
Livy, i. xxxi. c. 16. c. 31. t. i. p. 534, 557. Ed. Diakon. 
from it is Ænus. It was also called Ap SYNTHUS. Here, 
according to Plutarch, (t. i. p. 763.) the brother of Cato of Utica died, and was honoured with a 
mummy of marble in the forum of the Ænus. This town 
is now Exo.

Stephanus mentions four other towns of this name; 
one built by Ænus, the brother of Gnesus; another, a city of Theifaly; a third, of the country of the Lucrians; 
and a fourth, between Thaphacus and the Euphrates. 
There is also an island of this name adjoining to Arabia Felix.

ÆOLIAN ISLANDS are seven islands, situate between 
Sicily and Italy, in the Tyrrhenian or Tufan sea; so 
called, according to Pliny, (t. i. p. 16.) Ed. Hardt,) be- 
cause Æolus reigned there in the time of the Trojan war. 
They were denominated by the Greeks Hepheistades, and 
by the Romans I'acanies, from their fiery eruptions. 
They were also called by Strabo, (t. i. p. 354.) Hepheistades, 
i. e. Lipocrates infuatur, from Lipara, the chief of them. 
Their names, according to Pliny, with whom Diodorus 
Siculus, (l. v. c. 7. t. i. p. 335. Ed. Wellford,) agree, 
are Lipara, Hirra, Strongyle, Didyne, Eritrea, Phoeneus, 
and Euonymos. They are now called, Isola di Lipari. Telemone 
mentions fifteen of these islands; but he includes in the 
number several other little islands, which are too far distant 
to be properly included under the denomination of the Æo- 
lian islands.

Æolic, in a general sense, denotes something belonging to Æolus.

Æолис, or Æolian, in Grammar, denotes one of the 
five dialects of the Greek tongue. It was first used in 
Boeotia; whence it passed into Æolia, and was that in 
which Sappho and Alcaeus wrote. We find also a mixture 
of it in the writings of Theocritus, Pindar, Homer, 
and many others. The Æolic dialect generally throws out 
the aspirate or sharp spirit, as φιλος for φιλος, day; draws back the
the accent, as τέμπεα for τεμπεῖα, river; changes α into αι, as μελάς for μελᾶς, black; and ει into οι, as μεσίον for μεσίον, and in the singular ι into οι, puts ους for ος, as τούθενοι for τούθενα; and β before μ, as βατίζω for πιάζω, a νοίει; changes two μμ into οι, as ουξάλεια for ουξάλητα, the eyes; and it agrees in so many things with the Doric dialect, that the two are usually confounded together, and have been almost entirely followed by the Latins.

The Eolice *dipumus* is a name given to the letter Ε, which the Eolians used to prefix to words beginning with vowels, as ΕΔος, for δος; and also to inflect between vowels, as Είς, for αἰς.

Eolus *vers*., *Carmina Eolicaum*, in Poetry, a kind of measure, confining, first of an Iambic or Spondee; then of two Anapests, divided by a long syllable; and, lastly, a common syllable. This is otherwise called *eulogia*; and from the chief poets who used it, *Archilochian* and *Pindaric*.

Its type is, "| |

e.g. "Ο Ἐρεύνησι condivor orbis,"

**ÆOLIPILE, ÆOLIPA**, in *Hydraulics*, is an instrument confining of a hollow metaline ball, with a slender neck, or pipe, arising from it. This, being filled with water, and thus exposed to the fire, produces a vehement blast of wind.

This instrument, Des Cartes, and others, have made use of, to account for the natural caule, and generation, of wind.—And hence its name, *Æolipa*, q. d. *pila Æoli, Æolus's ball*, or *Æolus's words*, the gates of Æolus; Æolus being reputed the god of the winds.

Sometimes the neck is made to pierce into the ball, which is the most commodious way; because, then, the cavity may the more readily be filled with water. If there be no screw, it may be filled thus:—Heat the ball red hot, and throw it into a vessel of water; the water will run in at the small hole, and fill about two thirds of the cavity.

If, after this, the Æolipile be laid on, or before the fire, so that the water and vessel become very much heated; the water being rarefied into vapour or clastic steam, will be forced out with very great violence and noise; but it will be by intervals, and not with a conluent and uniform blast. Care should be taken that the aperture of the pipe be not stopped, when the instrument is put on the fire, and that the ball be not set upon a violent fire with very little water in it, otherwise the Æolipile will burst with a great explosion, and may occasion much mischief. The Æolipile is sometimes placed in a small carriage with wheels, and a cork is thrust into the extremity of the pipe. When the vapour has acquired sufficient strength to force out the cork, it will rush out with violence in one direction, while the ball and carriage move the contrary way. See a figure of the apparatus for this purpose in Plate 1. *Pneumatics*, fig. 1.

Thee phenomena the reader will be easily enabled to solve, from what is shown under the articles, *Air*, *Water*, and *Rarefaction*, and *Rarefraction*.

Chauvin suggests some farther uses of the Æolipile.—*1. He thinks it might be applied, instead of a bellows, to blow the fire, where a very intense heat is required. This fact has been urged as an argument to prove the decomposition of water; but, in this case, it is not the steam which excites the fire, but the air which is driven before it; for an Æolipile will not produce this effect, but the contrary, unless a body of air be intercepted between its aperture and the fire. Accordingly, Dr. Lewis condemns substituting the Æolipile instead of a bellows, and says, that upon trial he always found that instead of exciting, it extinguished the fire. Com. Phil. Techn. p. 21.—2. If a trumpet, horn, or other fonorous instrument, were fitted to its neck, it might be made to yield music.—3. If the neck were turned perpendicularly upward, and prolonged by a tube or hollow cylinder fitted to it, and a hollow ball laid on the orifice of the tube, the ball would be blown up, and kept fluctuating, or playing up and down, as in the stream of a *Fountain*. And 4. It might serve to loom or fumigate a room, if filled with perfume, instead of common water. An Æolipile has been sometimes placed in a chimney, where it can be heated, the vapour of which serves to drive the smoke up the chimney. Dr. Plot gives an instance where the Æolipile is actually used to blow the fire: the lord of the manor of Effington is bound by his tenure to drive a goose every new year's day three times round the hall of the lord of Hilton, while Jack of Hilton (a brazen figure having the structure of an Æolipile) blows the fire.

In Italy it is said, that the Æolipile is commonly made use of to cure smoky chimneys; for being hung over the fire, the blast arising from it carries up the loitering smoke along with it.

This instrument was known to the ancients, and is mentioned by Vitruvius, lib. i. cap. vi. and it is also taken notice of by several modern authors; as Des Cartes, in his Meteor. cap. 1. apud Opera Philos. tom. i. p. 180. F. Mercerus, and some others have made use of this machine, to measure the gravity and degree of rarefaction of the air, by weighing the instrument, when red-hot, without water, and weighing it again when cold. But this method is liable to considerable objections. It supposes that there is no air in the ball when it is red-hot; whereas Varctlius (Geog. vol. i. p. 423.) has shewn, that the air is rarefied but about 70 times; and, consequently, the weight, obtained by the above process, will be about 1-rcath too small, or more or less, according to the intensity of the heat.

Some late authors have discovered a still more extraordinary use, to which the frauds of the heathen priesthood applied the Æolipile, viz. the working of sham miracles. Besides Jack of Hilton, which had been an ancient Saxon image, or idol, Mr. Weber shews, that *Phylfer*, a celebrated German idol, is also of the Æolipile kind; and in virtue thereof, could do noble feats; being filled with a fluid, and thus set on the fire, it would be covered with sweat, and as the heat increased would at length burst out into flames.

An Æolipile of great antiquity, made of brass, was lately dug up in the site of the Basingkloke canal, and presented to the antiquarian society of London. Instead of being globular, with a bent tube, it is in the form of a grotesque human figure, and the blast proceeds from its mouth.

**ÆOLIS** or **ÆOLIA**, in *Ancient Geography*, a country of Asia Minor, so called from the Æolians, who settled in this part of Asia, comprehended in former times the whole of Troas, and extended along the coast from Ionia to the Propontis; but in a more confined sense, it is situated between Troas to the north and Ionia to the south. According to Strabo (tom. 1. p. 872.) it extended from the promontory *Liatic* to the river Hermus, and contained 11 cities, mentioned by *Herodotus* (l. 1. p. 73. Ed. Weilheling.) who observes, that Smyrna was taken from the Æolians by the Ionians; Ptolemy, and after him M. d'Anville, affilg *Carybus* to the north, and *Hermus* to the south, as the limits of Æolis. The Æolians, according to Josephus, were descendent from *Eileith*, one of the sons of *Javan*; but according to the Greek historians from Æolus, the third son of *Ion*, son of *Heilen*, who was the son of *Deucalion*. They, as well as the Ionians
ÆOLIUM, a city of the Thracian Chersonesus. M. d'Aubl. places it at the entrance of the Hell-pont to the north, and calls it with Pliny, Elurus.

ÆOLUS, in Mechanic, denotes a portable machine, not long since invented by Mr. Tidd, for refreshing and changing the air in rooms.

This machine is adapted in its dimensions to supply the place of a square of glass in a sash window, and is executed in so small a compass, as to project but a little way from the sash, and in no neat a manner, says the inventor, as to be an elegant ornament to the place where it is fixed. It works without the least noise, requires no attendance, and occasions neither trouble nor expense to keep it in order. It throws in only such a quantity of air as is agreeable; and leaves off working, of its own accord, whenever the door or window is opened.

Æolus, in Heathen Mythology, the god of the winds, painted with swallow's checks, like one who with main force endeavours to blow a blast; also with two wings on his shoulders, and a high coloured fairy countenance. He is said to have been the son of Jupiter by Accaia, or Sigeia, the daughter of Hippotes: or, according to others, the son of Hippotes by Meneecca, daughter of Hillus, king of Lipara. He dwelt, as some say, in the island Strongyle now Strombolo, one of the Aeolian islands; or, as others say, either at Rhegium in Italy, or in Lipara. The government of the winds is said to be under his direction and control. Some mythologists explain the fables relating to Æolus by representing him as a wise and good prince, who was able in consequence of his skill in the sciences, by the flux and reflux of the tides, and the appearances of the volcano in the island Strongyle, to fortify forms and tempests. See Polybibl. Fragm. p. 988.

Æolus's Harp, in Music, an instrument so named, from its producing an agreeable harmony, merely by the action of the wind. — It is thus constructed. — Let a box be made of thin deal as possible, (Plate 1. Majus, fig. 1.) of the exact length answerning to the width of the window in which it is intended to be placed; five or six inches deep and seven or eight inches wide. Let there be glued upon it at a, two pieces of wainscot about half an inch thick; and a quarter of an inch thick, to serve as bridges for the strings; and with sides, at each end, under b, glue two pieces of beech, about an inch square, of length equal to the width of the box, which are to fill the pews. Into these fix as many pins, such as are used in a harpsichord, as there are to be strings in the instrument, half at one end, and half at the other, at equal distances. It now remains to fix some small catgut, or blue silk fiddle-strings, fixing one end to a small brass pin, as at ees (fig. 2.) and twining the other round the opposite pin at b.

When these strings are tuned unison, and the instrument placed with the strings outward, in the window to which it is fitted, it will, provided the air blows on that window, give a sound like a dilatory chord, increasing or decreasing, according to the strength of the wind.

The roof in the middle only represent found-holes; the thinner the top is, the better will the instrument perform. Mr. Thomson, in a note to his celebrated Ode on this instrument, ascribes the invention of it to Mr. Osvald; whereas it was known to Kircher above a hundred years ago; and the method of constructing and using it is described by him in a book intitled Magia Phonautatica et Phonurgia.

An improved form of this instrument is represented in
AEOL

AEON

for, the strings, instead of being on the outside, are fixed to a sounding-board or belly within a wooden case, and the wind is admitted to them through an horizontal aperture. In this form the instrument is portable, and may be used anywhere in the open air.

AEOLUS's harp produces all the harmonies of a single string, divided in harmonious proportion. See Harmonics. The tension of the strings must not be great; as the air, if gentle, has not sufficient power to make them vibrate; and, if it blows fresh, the instrument does not sing, but screams. Its crescendo and diminuendo, or the gradual advancing and retreating of its delicate tones, can only be described by the instrument itself.

Kircher has attempted to account for the phenomena of the AEolian harp, by supposing the current of air to strike on different portions of the string. But this is contrary to experience; for, if we suppose the AEolian note to be one-fifth above the original note of the string, that is, one-third of the whole, then, according to Kircher, the remaining part would be at rest, which is not the case; for an obstacle applied to any other point besides the quiescent points of division, will destroy the AEolian tone. The chords also that would arise on this theory are not such as really take place in nature; thus, where the chord consists of the notes F and A, the first note F is produced, according to Kircher, by the blasts striking on one fourth of the string; and in this case, the remaining part of the string must be at rest according to Kircher, which is contrary to experience; or, if it be agitated as one string, it must produce the note of three-fourths of the whole string, that is, a fourth above the base note; whereas, the note really produced is the double octave to the third above the base note.

Mr. Young, in order to ascertain the order of the notes in this instrument, took off all the strings but one; and, placing it in a proper situation, he was surprised to hear a great variety of notes, and frequently such as were not produced by any aliquot part of the string; and he often heard a chord of two or three notes from this single string. These complex and extraordinary phenomena at first perplexed him; and he at last despaired of being able to account for them on the principle of aliquot parts. On further examination, however, he found that they all flowed naturally and clearly from this principle. Having directed his attention to the effect of a current of air rushing against a stretched elastic string, he observed, that a blast against the middle point of the string moved the whole of it from its rectilinear position; and that the string, by its elasticity, returned to its former position; so as thus to continue vibrating and exciting pulses in the air, which produced the tone of the entire string. If the current of air be too strong and rapid, when the string is bent, it will retain its curvature. But though the whole string cannot perform its vibrations in this case, the subordinate aliquot parts may; and these will be of different lengths according to the rapidity of the blast. Thus, when the velocity of the current increases so as to prevent the vibration of the whole string, those particles which strike against the middle points of the halves of the string agitate those halves, as in the case of sympathetic and secondary tones; and as these halves vibrate in half the time of the whole string, though the blast may be too rapid to admit of the vibration of the whole, yet it can have no more effect in preventing the motion of the halves than it would have on the whole string if its tension were quadruple: for the times of vibrations in strings of different lengths, and agreeing in other circumstances, are directly as the lengths; and in strings differing in tension, and agreeing in other circumstances, inversely as the square roots of the tensions; and therefore, their vibrations may become strong enough to excite such pulses as will affect the drum of the ear; and the same may be said of other aliquot divisions of the string. Those particles which strike against such points of the string as are not in the middle of aliquot parts, will interrupt and counteract each other's vibrations, as in the case of sympathetic and secondary tones, and therefore will not produce a sensible effect. These principles are illustrated and applied by Mr. Young in his "Enquiry into the Principal Phenomena of Sound and Musical Strings," printed at London in 1784, 8vo.

AEON, Aion, age, literally signifies the duration of a thing. But the word has been used by Greek writers in different senses. It was first applied to the age of man, or the duration of human life. In succeeding times it was used by philosophers to express the duration of spiritual and invisible beings.

Xosome was used to denote the measure of corporeal and changing objects; and somas or soun, for the measure of such as were immovable and eternal. And, as God is the chief of spiritual and immovable beings, its eternal duration was expressed by this term, and thus it is now commonly understood. It was afterwards attributed to other spiritual and invisible beings; and the oriental philosophers, who lived about the time of Christ's appearance, and made use of the Greek language, understood by it the duration of eternal and immovable things, the space or period of time in which they exist. By a metonymy, the term was employed to signify the beings themselves. Thus, the Supreme Being was called sames, or AEON; and the angels also distinguished by the title of AEONS. Accordingly, the Gnostics, who had formed the notion of an invisible and spiritual world, composed of entities or virtues, proceeding from the Supreme Being, and succeeding each other at certain intervals of time, in order to constitute an eternal chain, of which our world was the terminating link, alluded to the beings that formed this chain a certain term of duration, and a certain sphere of action. These terms of duration were at first called sames, or soun, and they themselves were afterwards metonymically distinguished by that title. Molheim's Eccl. Hist. by Machine, vol. 1. p. 89. 8vo.

Some have affixed another idea to the word soun; in order to which they have made use of the philosophy of Plato, giving reality to the ideas which that philosopher had imagined in God; and even personifying them, and feigning them distinct from God, and to have been produced by him; some male, others female. See Platonicism.

Thee ideas they call soun, of an assemblage of which they compose their deity, calling it σύνεντες, a Greek word, signifying "friends." Some say that Simon Magnus was the first inventor of these souns, which seem, however, to have sprung from the oriental philosophy, and which were adopted by the Gnostics; afterwards brought to perfection by Valentine; who, refining on those who preceded him in this way, produced a long genealogy of souns, to the number of 30. The first, and most perfect, he particularly denominates Πρῶτον, Proton, that is, pre-existent; beside other names, the most usual whereof was that of Bythea, Bytheos, depth.

Thus Bythea, he says, continued long alone with Ewva, Ewva, Thought; whom Valentine also called Θεός, Grace, and Ιησοῦς, Χριστός. At length Bythea, with Σπυρο, produced Νοῦς, Nous, Understanding; and Πάθος, Truth, his filter. Νους begat two souns; λογος, λόγος, Words; and ζωή, Zωή, Life; which begat two others; ἄνθρωπος, ἄνθρωπος, Man; and Κυρίος, Church. And these eight souns were the chief of all the rest. The
ÆQUA, in the Medical Writings of the Ancients, is used for giddiness; which sort of exercise was often prescribed by the physicians of those days. Other exercises consisted principally in the motion of the body; but in the æora the limbs were at rest, while the body was carried about and moved from place to place, in such a manner as the physician prescribed. It had therefore the advantages of exercise, without the fatigue of it.

This exercise was promoted several ways: sometimes the patient was laid in a sort of hammock, supported by ropes, and moved backward and forward; sometimes his bed was run nimbly on its feet. And beside these, the several ways of travelling were accounted species of the æora, whether in the litter, in a boat or ship, or on even ground in a chariot.

Aeolopides was the first who brought giddiness into practice, which was used as a means to recover strength after a fever, &c.

ÆPEA, in Ancient Geography, a city of Laconica, according to Stephanius (de Urb. p. 46.), and of Messenia, according to Strabo (t. i. p. 553.), who calls it Thuria, and deduces its name from its situation on the top of a hill. It is one of the seven cities promised by Agamemnon to Achilles, and is mentioned by Homer, II. i. v. 152.

'Kαινον γ' Ἀπίον και Ποιδευκαματας.

Pulchramque Æpeam, Pedanuque vitiferam.'

Stephanius mentions another city of this name in Cyprus, built by Demophon, the son of Theseus, on mount Clarus, which was afterwards called Solos in honour of Solon; and another in Cretæ.

ÆPY, a city of Messenia, so called, says Stephanius, from its being fortified; but more probably from its elevated situation, to which Statius refers (Theb. l. iv. p. 421. Ed. Varior.)

"Et summis ingenuum montibus Æpy." 

ÆQUABONA, a town of Lucania, to the south of the Tagus, near its mouth, and in view of Philippi or Libon.

ÆQUANA, a town of Sicily, in the island of Specusia, in Napels, now called Montagna di Sorrento, denounced from the town Æquilus, which, being destroyed, was replaced by Vicus, now Vico di Sorrento, called also Æquia. Thus, Silius Italicus, Punic. l. v. p. 276. Ed. Drakenb.

"Æa felicis Baccho
Æquina, et Zephyro Surrentum molle fulubri." 

ÆQUADA Superficies, in Botany, denotes a surface devoid of all inequality; and differs from planus in not requiring the part to be level, or in a rectilinear direction, but often occurs in round bodies, as in the pedicels of Aegle.

ÆQUI, AEQUOLI, or AEQUULI, in Ancient History, inhabitants of Italy, who were situated between the Sabines and Latins, and whose capital city was Bolis. M. d'Anville places them on the banks of the Anio, with the Sammites to the north, and the Marrucini to the east; but others apprehend that their territory extended farther south, fo as to comprehend Algolium. They are mentioned under the different appellations above-mentioned, by the historians and poets; and are described as a hardy and valiant people, who were much employed in agriculture, and also in military exercises. Thus Virgil, Æn. l. i. v. 663.

"Æquilus, f. of the Sabines, says Scaliger, not only on account that in the ancient abbreviations Æ never stand for annus, unless when preceded by V for visit; and that it seems improbable they should put
era, and the letter A, without any discrimination, both for annus and Augusitus. Vitruvius, nevertheless, favours the conjecture, and judges it at least as probable as either that of Iliodoro, who derives era from στοιχεῖον, the tribute-money, wherewith Augustus taxed the world; or that of Scaliger himself, who deduces it likewise from στοιχεῖον, in a different manner. Era, he observes, was used among the ancients for an article, or item, in an account; and hence it came also to stand for a sum or number itself. From the plural eras, came by corruption era, erasum, in the singular; much as Othia, Othius, the name of a place, from Othia, the mouth of the Tyber.

Era amounts to the same with epocha; though some authors make a difference between them; but wherein it conficts they do not agree. A late critic affirms this difference, that in Latin of speech, epocha is that fixed point where an era made use of commencements. Bibl. Germ. tom. v. p. 172. Vellemon makes another difference, viz. that an epocha is a point fixed by chronologers, and an era a like point, only fixed by the popular usage of a country, or nation. Perhaps it might not be amiss if chronologers would keep to this difference, but it is certain most of them hitherto use the two words promiscuously. The proper idea of an era, as it is now generally understood, is that of a series of years, reckoned from a fixed point of time, called an epoch or epocha. Thus we say, that the Christian era began at the epoch of the birth of Christ, and any particular year is such a year, according to the date of it, of the Christian era. The particular eras are mentioned under epocha. See also Chronology.

Era is also used, in some writers of the barbarous age, for any year. In which sense, we meet with entering down the era, the eleven hundred and eighty era, etc.

ÆRA, in Ancient Geography, a town of Macedonia, and another of Ionia in Asia Minor, according to Stephanus, and a people of Asia towards Gedrosia or Germania, according to Prolemy.

ÆRARIVM, the public treasury of the Roman state. The temple of Saturn at Rome, being the great treasury of the state, was first called ararium; from (x, eris, copper; that being the only money in use before the year of Rome 485, when the silver began to be coined. It was first erected under Augustus, and maintained by a yearly voluntary contribution; but that proving insufficient, the twentieth part of all legacies and inheritances except of such as fell to the next of kin, or to the poor, were confined to this treasury.

For the custody hereof, three of the emperor's lifeguards were constituted prefìdxi ararí. Ararium differs from farius, as the first contained the public money, the second that of the prince. Yet the two are sometimes used indiscriminately for each other. Caiv. Lex. Jur.

Ararium sanctius, was an appendage to the former, added on occasion of the growth of the Roman state, when there was not room enough for lodging all the public monies, and the public acts, which were deposited with it. It was called sanctius, because placed in an inner and safer part of the temple; or because it was lodged the ararium viceministram, or twentieth, which was kept as a fund or reserve, for extreme necessity of the state. On which account it was also called ararium viceministram.

Ærarium lìbœ, or Ærarium lìberium, was erected by Servius Tullius, sixth king of the Romans, and composed of money paid in by parents for the birth of each child. The

ÆRARIVM Venetis, called Libitina, was for the custody of money paid into it for those who died; and the ararium juvenilis for the money deposited on account of those who arrived at the age of manhood. By these means he was able to furnish the population and wealth of the country. Dion. Hal. lib. iv. tom. i. p. 212. Ed. Oxon.

ÆRARIVM privatum, or the privy purse, contained the money and effects which the prince was master of before his accession to the empire. This was under the care of the comes rerum privatarum. We meet also with other jeffer treasuries, araria minoria, in the provinces.

ÆRARIVM Eclectus, the treasury, or bank of the church, was formed in the first century of the Christian era, of free gifts, which were collected and preferred in churches, partly for the purpose of defending the expanse of divine service, and partly to relieve the poor. Such capitals, which were considered as ecclesiastical funds, were by Rodentius (Hymn. ii. in honorem Laurentii) in the beginning of the fifth century, called monetas annonas, and araria minime. Tertullian (Apolog. c. 39. oper. p. 75. Ed. Rigalti.) calls them deposite pretia; and hence were formed the moneta pretia of later times. See Mounts of Piety.

ÆRARIVM, in Antiquity, an officer instituted by Alexander Severus, for the distribution of the money given in largesse to the soldiery, or people. Ptifie. Lex. Ant.

ÆRARIVM was also used for a person whose name was struck out by the censors from the roll, or list of his century, and was only considered as a citizen so far as to make him subject to pay taxes, era, without being entitled to any privileges, or advantages, from the common-wealth.

Hence the phrase, ararium fiscorum, Ærarium reformatum, etc.—Not only plebeians, to whom some have reimmured it, but also knights and senators, were subject to this kind of degradation.

The erarui were incapable of making a will, of inheritings, of voting in assemblies, of enjoying any poll of honour or profit; in effect, were only subject to the burdens, without the benefits of society; yet they retained their freedom, and were not reduced to the condition of slaves. To be made an ararius was a punishment inflicted for some offence, and reputed one degree more severe than to be expelled a tribe, tribus noveri. Concerning the precise meaning of these terms and the penalties denoted by them, which have been differentely understood by critics, see a note to c. xvii. l. 24. Livy, tom. iii. p. 859. Ed. Drakenb.

ÆRARIVM is also used for a person employed in coining, or working brafs.

These are sometimes called ararum fiscus: at other times ararius is distinguished from fiscus; the former answering to what we now call copper-smiths, the latter to founders.

ÆRARIVM is also applied to a soldier who receives pay. 
ÆRARIVM aquae. See Ziment water. 
ÆRARIVM. See Pyrmont water.

ÆRATIVM of soils, in Agriculture, denotes the impregnation of them with air, by ploughing, harrowing, and other means of pulverization, which serve to release the air in the interstices of the soils, and to form various kinds of new combinations.

ÆRDING, or Erding, in Geography, a small town of Lower Bavaria, seven leagues south of Landshut, on the river Sempt, in a district which produces the best grain of that country. It was set on fire by the Swedes in 1632, and in 1648 reduced by them to ashes.

ÆREA, in Antient Geography, a town of Thrace upon the Propontis, south of a small gulf, and north-west of Pernitsus. It is also a surname of Diana, taken from a mountain of Argolis, where she was worshipped.
AERVE collata, or conlata, in \textit{Roman Antiquity}, are terms found in inscriptions, which denote that the charges of erecting a tomb or monument were defrayed either by the friends of the deceased or by the people.

\textit{Aeræ dirai}, a phrase applied to soldiers, who were punished by being deprived of their pay.

\textit{Aerolus}, answering to the Greek \textit{xaoi}, was a weight according to Diodorus and Suidas equal to \textit{\textsc{qth}}, and according to others equal to \textit{\textsc{qth}} of the \textit{conulus}, which was \textit{\textsc{qg}} grains.

\textit{Aeria}, in \textit{Ancient Geography}, a town in that part of Gallia Narbonensis, which was inhabited by the Caviare. It was so called, says Strabo (t. i. p. 83.), because it was situated on an eminence. M. d'Anville places it south-east of Vafo, and north-east of Carpentoracte. This name was also given to one of the islands of Thrace, called \textit{Thaia}. Thekaly, and also Egypt, were anciently called \textit{Aria}. Apollon. Rhod. l. i. v. 580. p. 58. l. iv. 267. p. 400. Ed. Hoehlin. This name is also given by Hefychius to Ethiopia.

\textit{Aerial}, something that confuses, or has relation to, air. The \textit{Eisen}, the moll refined and rational sect among the Jews, held, that the human soul consisted of an aerial substance; and the Rosicrucians, and other visionaries, fill the atmosphere with aerial inhabitants.

\textit{Aerial Perspective}, is that which represents bodies weakened and diminished in proportion to their distance from the eye, and which judicial artists practice by diffusing a kind of thin vapour over them, that deceives the eye agreeably. Aerial perspective chiefly respects the colours of objects, whose force and luster it takes off more or less, to make them appear as if more or less remote. It is founded on this, that the longer column of air an object is seen through, the more feebly do the visual rays emitted from it affect the eye. Objects seen in a camera obscura sensibly exhibit this effect.

\textit{Aerial tribute}, in \textit{Antiquity}, was an annual gift of 120 thousand pounds, which the emperor Julianian accepted from his praisor prefect; and the means of payment were abdicated to the disposition of that powerful magistrate.

\textit{Aerians}, in \textit{Ecclesiastical History}, a religious sect denominated from Anir, an Armenian priest of the fourth century. The Aerians had much the same sentiments in respect of the Trinity as the Arians; beside which, they condemned prayers and offerings for the dead, flatted faiths and feasts, the celebration of Easter, and other rites of the same nature, in which the multitude think the life and soul of religion to consist; yet feasts they considered as Jewish ordinances, and they conceived that to observe Easter was to give heed to Jewish fables ('Titus, l. 14. 1 Tim. l. 4.). Though they sometimes failed on the fourth day of the week, as others did, it was not from a regard to any religious obligation, but merely of their own free will. That Epiphanius says of their chusing to fall on the Lord's day must therefore be a calumny. They also held, that there is no difference between priests and bishops, but that the priesthood and episcopate are absolutely one and the same order, or dignity: an opinion, says Mosheim, which was then for a time generally adopted by many modern divines and others. Anir built his doctrine chiefly on some passages in St. Paul's writings; and among others, on that in 1 Tim. iv. 14, where the apostle exhorts Timothy not to neglect "the gift he had received by the laying on of the hands of the presbytery." Here, observes Anir, is no mention of bishops; but Timothy evidently received his ordination from the prebishops or priests. Epiphanius zealously maintains the superiority of bishops against the Aerians. The word \textit{presbytery}, used by St. Paul, he observes, includes both bishops and priests; the whole senate, or assembly of the ecclesiastics of the place. Anir, and his followers, who have great purpose seems to have been of reducing Christianity to its primitive simplicity, met with great difficulties. They were excluded from churches, and cities, and villages; and being obliged to wander abroad, they suffered great hardships. Being thus generally and violently opposed, they could not increase to any great number, and in time they were reduced to nothing. Tillmont considers them as Calvinists; and it is certain, that their ideas of church government were formed very much upon the Presbyterian plan. Mokl. Eccl. Hist. vol. i. 387. Lardner's Works, vol. iv. p. 306, &c.

\textit{Aerica}, or \textit{Eriica}, in \textit{Ichthyology}, a name given by Galen and others to the common herring.

\textit{Aerii montes}, in \textit{Ancient Geography}, mountains of Sicily, called also \textit{Herci}, and considered by some as a branch of \textit{Etna}, extending to the north-west.

\textit{Aeriusa}, the ancient name for the sky-coloured \textit{Jasper}.

\textit{Aerites}, in \textit{Botany}, a name given to \textit{Anagallis}.

\textit{Aerena}, \textit{Avragnum}, in \textit{Geography}, a large walled town of the Valais in Switzerland, which is the court town of the tithing, and which has a council-house where its meetings are held. With this town is incorporated another small place on the Dufch hill, otherwise called \textit{Mons Dei}, at the foot of which hill is a lofty stone bridge over the Rhone. N. lat. 46° 19'. E. long. 8°. 36'.

\textit{Aerius}, a small river of Boeotia, rising in mount Cithe, and discharging itself into \textit{Aeporus}.

\textit{Aerography}, from \textit{aer}, \textit{air}, and \textit{graphos}, \textit{description}; a description of the \textit{air}, or \textit{atmosphere}, its limits, dimensions, properties, &c.

This name is applied to much the same with aerology, unless we suppose the latter to enter into the rationale, and the former to confine itself to a description of the more obvious affections thereof.

\textit{Aerology}, from \textit{aer}, and \textit{logicos}, \textit{discourse}; the doctrine or science of the air, and its phenomena, its properties, good and bad qualities, &c. See \textit{Air}.

\textit{Aerology}, called also the \textit{aerologica}, makes a part of the regimen of health, or the branch of medicine called by some \textit{meteorologia}, or the \textit{non-naturals}, which treats of air, its properties and use in the animal economy, and its efficacy in preserving and restoring health. See \textit{Air}.

\textit{Aeromancy, Aeromantia}, compounded of \textit{aer}, \textit{air}, and \textit{mantes}, \textit{divination}, an ancient species of divination performed by means of the air, and its phenomena. Aeromancy included the busines of \textit{augury}, and \textit{mantes}; the rules of prediction from uncommon winds, storms, showers, and other prodigies. Modern authors speak of a more rational aeromancy, meaning by it the art of foretelling the changes and variations in the air and weather, winds, storms, and the like.

Morfhe advances considerations for reducing aeromancy to a certainty, by means of a regular series of meteoro logical observations. But though many such have been inducted with great care in many parts, this art has hitherto made a very small progress. Of this kind is Huxham's book \textit{De Aeris}.

Barometers, thermometers, hygrometers, and anemometers, are of considerable use in this kind of aeromancy.

Mizolus has published a body of rules for foretelling storms, &c. drawn partly from vulgar observations, and the
the experience of mariners, partly from astrological considerations; under the title of "Aeromancy."" 

AEROMELI, a name given to honey, and also to manna. See Drosomeli. 

AEROMETRY, Aerometria, compounded of aer, air, and metron, to measure, the art of measuring the air, its powers, and properties; and including the laws of the motion, gravitation, pressure, elasticity, refraction, condensation, &c. of the atmospheric fluid. 

The word aerometry is but little used; in lieu hereof, we commonly call this branch of philosophy, pneumatics. C. W. Volusius, professor of mathematics at Hall, having reduced the various phenomena of this fluid to geometrical demonstration, first published Elements of Aerometry, at Leipzic, 1709, in high Dutch, and afterwards more largely in Latin, which have been twice inserted in his Cursus Mathematicus, in eight volumes 4to. 

AERONAUTICA, from aer, and nautica, derived from nauta, skip, the art of sailing a vessel through the air, or atmosphere, fulfilled as a ship in the sea. 

AEROPHOBIA, formed of aer, air, and phobos, fear, a term that has been sometimes used for the dread of fresh air. Dr. Franklin says, that he has been sometimes seized with this aerophobia, considering fresh air as an enemy, and excluding it from the rooms which he has occupied. But experience convinced him of his error, and taught him to regard fresh air as eminently conducive to health. Any air, he says, is preferable to that of a close chamber, which has been again and again respired without any change. The same singular feeling has occasionally rallied those valiant sailors, who, wrapping themselves in close garments, hurry from the narrow air of a close chamber with as much of it as they can carry with them into a close carriage, from which the external air is carefully excluded, and thus proceed to take the air for the benefit of their health. 

AEROPHYLACEA, in Natural History, denote subterraneous receptacles of air or wind. 

The word is compounded of aer, air, and phylyake, enveloping,—in which sense aerophyllacea stands contrariwise guilished from hydrophyllacea, wingcovered, &c. 

Kircher speaks much of aerophyllacea, or huge caverns, replete with air, dipped over under ground, from whence, through numerous occult passages, that element is conveyed either to subterraneous receptacles of water, which are hereby raised into springs or rivers, or into the funds of subterraneous fire, which are thus fed and kept alive for the repairation of metals, minerals, and the like. 

ÆROPUS, in Entomology, a species of Papiol, having brown wings marked with a yellow band and a single occlus at the base of the primores. It is found in India and South America. 

ÆROPUS, in Ancient Geography, a mountain of Macedonia. 

ÆROSIS, among the Ancient Physicians, denotes the act whereby the blood is attenuated and converted into an aura for the support of the vital spirits, and the maintenance of the flame of life. 

ÆROSTATICA, from aer, and staton, from statum, statu, is used by some authors for the science called by others aerometry. It is properly the doctrine of the weight, pressure, and balance of the air, and atmosphere. 

ÆROSTATION, formed of aer, and station, of station, I weigh, the science of weights, in its primary and proper sense, denotes the science of weights, suspended in the air; but in the modern application of the term, it signifies the art of navigation through the air, both in the principles and the practice of it. Hence also the machines, which are employed for this purpose, are called aerostatic, or aerostatic machines; and, on account of their round figure, air-balloons. The aeromant, formed of aer, and mantis, mantor, is the person who navigates through the air by means of such machines. 

ÆROSTATION, principles of. The fundamental principles of this art have been long and generally known; although the application of them to practice seems to be altogether a modern discovery. They are particularly illustrated in this Dictionary under the articles Weight of Air, Elasticity of Air, and Specific Gravity. 

It will be sufficient, therefore, to observe in this place, that any body, which is specifically, or bulk for bulk, lighter than the atmospheric air encircling the earth, will be buoyed up by it, and ascend; but as the density of the atmosphere decreases, on account of the diminished pressure of the superincumbent air, and the elastic property which it possesses, at different elevations above the earth, this body can rise only to a height in which the surrounding air will be of the same specific gravity with itself. In this situation it will either float, or be driven in the direction of the wind or current of air, to which it is exposed. An air-balloon is a body of this kind, the whole mass of which, including its covering and contents, and the several weights annexed to it, is of less specific gravity than that of the air in which it rises. 

Heat is well known to rarely and expand, and consequently to lessen the specific gravity of the air to which it is applied; and the diminution of its weight is proportional to the heat. To the observations that occur under Elasticity of Air, to this purpose, we shall here add, that one degree of heat, according to the scale of Fahrenheit's thermometer, incurs to expand the air about one hundredth part; and about 400, or rather 435, degrees of heat, will just double the bulk of a quantity of air. If, therefore, the air inclosed in any kind of covering be heated, and consequently dilated, to such a degree, as that the excess of the weight of an equal bulk of common air above the weight of the heated air, is greater than the weight of the covering and its appendages, this whole mass will ascend in the atmosphere, till, by the cooling and condensation of the included air, or the diminished density of the surrounding air, it becomes of the same specific gravity with the air in which it floats; and without renewed heat, it will gradually descend. 

If, instead of heating common air inclosed in any covering, and thus diminishing its weight, the covering be filled with an elastic fluid, lighter than atmospheric air; so that the excess of the weight of an equal bulk of the latter above that of the inclosed elastic fluid be greater than the weight of the covering and its appendages, the whole mass will in this case ascend in the atmosphere, and continue to rise till it attains a height at which the surrounding air is of the same specific gravity with itself. Inflammable air is a fluid of this kind. For the knowledge of many of its properties, we are indebted to Mr. Henry Cavendish; who discovered, that if common air is eight hundred times lighter than water, inflammable air is seven times lighter than common air; but if common air is eight hundred and fifty times lighter than water, then inflammable air is 10.8 times lighter than common air. See Phil. Trans. vol. liv. art. 19, and Inflammable Air or Hydrogen. 

The construction of air-balloons depends upon the principles above stated; and they are of two kinds, as one or the other of the preceding methods of preparing them is adopted. 

ÆROSTATION, history of. In the various schemes that Pp:
have been proposed for navigating through the air, some have had recourse to artificial wings; which, being constructed like those of birds, and annexed to the human body, might bear it up, and by their motion, produced either by mechanical springs, or muscular exertion, effect its progress in any direction at pleasure. This is one of the methods of artificial flying suggested by bishop Wilkins, in the seventh chapter of his Dedalus, or "Treatise on Mechanical Motions;" but the successes of it is doubtful, and experiments made in this way have been few and unsatisfactory. Borelli (De Motu Animalium, cap. 22, prop. 193 and 204, p. 196 and 208, ed. 1716), having compared the power of the muscles which act on the wings of a bird with that of the muscles of the breast and arms of a man, finds the latter altogether insufficient to produce, by means of any wings, that motion against the air, which is necessary to raise a man in the atmosphere.

Others, with greater probability of success, have proposed to attach the human body to some masts, which being lighter than air, might raise itself and the annexed weight into the regions of that element. This method has actually succeeded; though Borelli (ubi supra), as well as Leibnitz, denied the possibility of a man's flying by any of the means with which they were acquainted.

It is needless to recite any of the accounts relating to this subject, which have been transmitted to us by the ancients. Most, if not all of them, are fabulous. An ingenious writer, in a work cited at the close of this article, has given us the result of his enquiries into the records of antiquity; and he informs us, that the earliest account of any thing relating to flying, which has the appearance of authenticity, is that of the wooden pigeon, constructed by Archytas in the fourth century, before the Christian era, and of which Aulus Gellius (Nocetis Attic., lib. x. cap. 12.) relates, that it could fly by means of mechanical powers, and by an inclosed spirit. This spirit, or aura, our author apprehends, was nothing more than a sort of animation, which the machine appeared to be possessed of, in consequence of its extraordinary mechanism. Aerostation was, therefore, a subject either altogether unknown, or very imperfectly understood among the ancients; unless we suppose it to be one of those arts, of which the records are lost. In later times, the schemes which have been proposed by ingenious men seem to have terminated in speculation. The reader will find a brief account of some of them under the articles Atmosphere and Artificial Flying, and a more comprehensive history of the projects and achievements of different persons, in the work cited below. Upon the whole it appears, that the art of traversing the air is an invention of our own time; and the whole history of it is comprehended within a very short period.

Soon after Mr. Cavendish's discovery of the specific gravity of inflammable air, it occurred to the ingenious Dr. Black of Edinburgh, that if a bladder, sufficiently light and thin, were filled with this air, it would form a mass lighter than the same bulk of atmospheric air, and rise in it. This thought was suggested in his lectures in 1767 or 1768; and he proposed, by means of the allantosis of a calf, to try the experiment. Other experiments, however, prevented the execution of his design. The possibility of constructing a vessel, which, when filled with inflammable air, would ascend in the atmosphere, had occurred also to Mr. Cavallaro about the same time; and to him belongs the honour of having first made experiments on this subject, in the beginning of the year 1782, of which an account was read to the Royal Society, on the 20th of June in that year. He tried bladders; but the thinness of these, however scraped and cleansed, were too heavy. In using China paper, he found that the inflammable air passed through its pores, like water through a sieve; and having failed of success by blowing this air into a thick solution of gum, thick varnishes, and oil-paint, he was under a necessity of being satisfied with soap-balls, which, being inflated with inflammable air, by dipping the end of a small glass tube, connected with a bladder containing the air, into a thick solution of soap, and gently comprephing the bladder, ascended rapidly in the atmosphere; and these were the first sort of inflammable air-balloons that were ever made.

For balloons formed on a larger scale, and on the principle of rarefied air, we must direct our attention to France; where the two brothers, Stephen and Joseph Montgolfier, paper-manufacturers at Annonay, about 36 miles from Lyons, distinguished themselves by exhibiting the first of those aerostatic machines, which have since excited so much attention and admiration. The first idea of such a machine was suggested to them by the natural ascent of the smoke and clouds in the atmosphere; and the first experiment was made at Avignon by Stephen, the elder of the two brothers, towards the middle of November, 1782: Having prepared a bag of fine silk, in the shape of a parallelepiped, and in capacity about forty cubic feet, he applied to its aperture burning paper, which rarefied the air, and thus formed a kind of cloud in the bag; and when it became sufficiently expanded, it ascended rapidly to the ceiling. Soon afterwards the experiment was repeated by the two brothers at Annonay, in the open air, when the machine ascended to the height of about fifty feet. Encouraged by their successes, they constructed a machine, the capacity of which was about 650 cubic feet; which, in the experiment, broke the ropes that confined it, and after ascending rapidly to the height of about 600 feet, fell on the adjoining ground. With another machine, 35 feet in diameter, they repeated the experiment in April, 1783; when breaking loose from its confinement, it rose to the height of about 1000 feet, and being carried by the wind, it fell at the distance of about three quarters of a mile from the place where it ascended. The capacity of this machine was equal to about 23,430 cubic feet; and when inflated, it measured 171 English feet in circumference. The covering of it was formed of linen, lined with paper; its shape was nearly spherical; and its aperture was fixed to a wooden frame about 16 feet in surface. When filled with vapour, which was conjectured to be about half as heavy as common air, it was capable of lifting up about 450 pounds, besides its own weight, which, together with that of the wooden frame, was equal to 560 pounds. With this machine the next experiment was performed at Annonay, on the 5th of June, 1783; before a great multitude of spectators. The flaccid bag was suspended on a pole 35 feet high; straw and chipped wool were burnt under the opening at the bottom; the vapour, or rather smoke, soon inflated the bag, so as to distend it in all its parts; and this immense mass ascended in the air with such a velocity, that in less than 10 minutes it reached the height of about 6600 feet. A breeze carried it in an horizontal direction to the distance of 7068 feet; and it then fell gently on the ground. Mr. Montgolfier attributed the ascent of the machine, not to the rarefaction of the heated air, which is the true cause, but to a certain gas or aeriform fluid, specifically lighter than common air, which was supposed to be diffused from burning substances, and which has
has been commonly called Montgolfier's gas, as balloons of this kind have been denominated Montgolfiers.

As soon as the news of this experiment reached Paris, the philosophers of the city, conceiving that a new fort of gas, half as heavy as common air, had been discovered by Meffis. Montgolfier, and knowing that the weight of inflammable air was not more than the eighth or tenth part of the weight of common air, justly concluded that inflammable air would answer the purpose of this experiment better than the gas of Montgolpher, and resolved to make trial of it. A subscription was opened by M. Faujas de St. Fond towards defraying the expenses of the experiment.

A sufficient sum of money having been soon raised, Meffis. Roberts were appointed to construct the machine; and M. Charles, professor of experimental philosophy, to superintend the work. After surmounting many difficulties in obtaining a sufficient quantity of inflammable air, and finding a substance light enough for the covering; they at length contrived a globe of flinting, which was rendered impervious to the inclosed air by a varnish of elastic gum or caoutchouc, dissolved in some kind of spirit or essentia oil. The diameter of this globe, which from its shape was denominated a balloon, was about thirteen feet, and it had only one aperture, like a bladder, to which a stop-cock was adapted; its weight, when empty, together with that of the stop-cock, was 37 pounds. On the 23d of August, 1783, they began to fill the globe with inflammable air; but this, being their first attempt, was attended with many hindrances and disappointments. At last, however, it was prepared for exhibition; and on the 27th it was carried to the Champ de Mars, where, being detached from the cords that held it down, it rose before a prodigious concourse of people, in less than two minutes, to the height of 3123 feet. It then entered a cloud, but soon appeared again; and at length it was lost among other clouds. This balloon, after having floated about three quarters of an hour, fell in a field about fifteen miles distant from the place of ascent; where, as we may naturally imagine, it occasioned much astonishment to the peasants. Its fall was owing to a rent, occasioned by the expansion of the inflammable air in that rare part of the atmosphere to which it ascended. When the balloon went up, its specific gravity was 35 pounds less than that of common air.

In consequence of this brilliant experiment, many balloons were made on a small scale; gold-beaters skin was used for the covering; and their size was from 9 to 18 inches in diameter.

Mr. Montgolpher repeated an experiment with a machine of his construction before the academies of the Academy of Sciences on the 11th and 12th of September. This machine was 73 feet high, and about 43 feet in diameter. When distended, it appeared spherical. It was made of canvas, covered with paper, both within and without; and it weighed 1000 pounds.

The operation of filling it with rarefied air, produced by means of the combustion of 50 pounds of dry straw, and 12 pounds of chopped wool, was performed in about nine minutes; and its force of ascension, when inflated, was so great that it raised eight men who held it some feet from the ground. This machine was so much damaged by the rain, that it was found necessary to prepare another for exhibition before the king and royal family on the 19th. This new machine consisted of cloth, made of linen and cotton thread, and was painted with water-colours both within and without. Its height was near 60 feet, and its diameter about 43 feet. Having made the necessary preparations for inflating it, the operation was begun about one o'clock on the 19th of September, before the king and queen, the court, and all the Parisians who could procure a conveyance to Versailles. In eleven minutes it was sufficiently distended, and the ropes being cut, it ascended, bearing up with it a wicker cage, in which were a sheep, a cock, and a duck. Its power of ascension, or the weight by which it was lighter than an equal bulk of common air, allowing for the cage and animals, was 606 pounds.

This balloon rose to the height of about 1442 feet; and being driven by the wind, it descended gradually and fell to a wood, at the distance of 10,290 feet from Versailles. After remaining in the air about eight minutes, the animals in the cage were safely landed. The fowl was found feeding; the cock had received some hurt on one of his wings, probably from a kick of the sheep; the duck was perfectly well.

The success of this experiment induced M. Pilatre de Rozier, with a philosophical intrepidity which will be recorded with applause in the history of aeronautics, to offer himself as the first adventurer in this aerial navigation. Mr. Montgolpher constructed a new machine for this purpose in a garden in the Faubourg St. Antoine. Its shape was oval; its diameter being about 48 feet, and its height about 74 feet. To the aperture at the bottom was annexed a wicker gallery about three feet broad, with a balustrade about three feet high. From the middle of the aperture was suspended by chains which came down from the sides of the machine, an iron grate or brazier, in which a fire was lighted for inflating the machine; and ports-holes were opened in the gallery, towards the aperture, through which any person, who might venture to ascend, might feed the fire on the grate with fuel, and regulate the dilatation of the inclosed air of the machine at pleasure. The weight of this aeronaut was upwards of 1650 pounds. On the 19th of October, the fire being lighted and the machine inflated, M. P. de Rozier placed himself in the gallery, and ascended, to the astonishment of a multitude of spectators, to the height of 84 feet from the ground, and there kept the machine afloat during 4½ hours, by repeatedly throwing straw and wool upon the fire: the machine then descended gradually and gently, through a medium of increasing density, to the ground; and the intrepid adventurer afforded the spectators that he had not experienced the least inconvenience in this aerial excursion. This experiment was repeated on the 17th, and on the 19th, when M. P. de Rozier, in his descent, and in order to avoid danger by reascending, evaded to a multitude of observers, that the machine may be made to ascend and descend at the pleasure of the aeronaut, by merely increasing or diminishing the fire in the grate. The balloon having been hauled down, M. Girand de Villette placed himself in the gallery opposite to M. Rozier; and being suffered to ascend, it hovered for about nine minutes over Paris in the sight of all its inhabitants at the height of about 330 feet. In another experiment the marquis of Arlandes ascended with M. Rozier much in the same manner. In consequence of the report of the preceding experiment, signed by the commissaries of the Academy of Sciences, it was ordered that the annual prize of 600 livres should be given to Meffis. Montgolpher for the year 1783. In the experiments above related the machine was secured by ropes; but they were soon succeeded by unconfined aerial navigation. Accordingly the balloon of 45 feet in height, above mentioned, was removed to La Muette, a royal palace in the Bois de Boulogne; and all things being ready, on the 21st of November M. P. de Rozier.
AEROSTATION.

Rozier and the marquis d'Arlandes took their respective polls in the gallery, and at 54 minutes after one the machine was absolutely abandoned to the element, and ascended calmly and majestically in the atmosphere. The aeronauts, having reached the height of about 230 feet, waved their hats to the astonished multitude; but they soon rose too high to be distinguished, and are thought to have soared to an elevation of above 3000 feet. They were at first driven by a north-west wind horizontally over the river Seine and over Paris, taking care to clear the steeples and high buildings by increasing the fire; and in rising met with a current of air, which carried them southward. Having paddled the Boulevards, and defiling from supplying the fire with fuel, they descended very gently in a field behind the new Boulevard, about 5000 yards distant from the palace de la Muette. They were in the air about 25 minutes. The weight of the whole apparatus, including that of the two travellers, was between 1600 and 1700 pounds.

Notwithstanding the rapid progress of aerostation in France, we have no authentic account of any aeronautic experiments performed in other countries till about the close of the year 1783. The first experiment of this kind, publicly exhibited in our own country, was performed in London on the 25th of November, by count Zambeccari, an ingenious Italian, with a balloon of oil silk, 10 feet in diameter, and weighing 11 pounds. It was gilt, in order to render it more beautiful and more impermeable to the inflammable air. This balloon, three-fourths of which were filled with inflammable air, was launched from the Artillery-ground, in the presence of a vast concourse of spectators; at one o'clock in the afternoon, and at half past three was taken up near Petworth, in Sussex, 48 miles distant from London; so that it travelled at the rate of nearly 20 miles an hour. Its descent was occasioned by a rent, which must have been the effect of the rarefaction of the inflammable air, when the balloon ascended to the rarer part of the atmosphere.

The Parian philosophers having concerted and executed the first aerial voyage with a balloon inflated by heated air, determined to attempt a similar voyage with a balloon filled with inflammable air, which seemed to be preferable to dilated air in every respect; the expense attending it excepted. A subscription was opened to defray the charges, which were estimated at about ten thousand livres; and the balloon was constructed by M. Letourneur. Roberts, of gosses of silk, varnished with a solution of elastic gum. Its form was spherical, and it measured 2 $\frac{1}{2}$ feet in diameter. The upper hemisphere was covered by a net, which was fastened to the hoop enclosing its middle, and called its equator. To this equator was suspended by ropes a car or boat, covered with painted linen and beautifully ornamented, which swung a few feet below the balloon. In order to prevent the bursting of the machine by the expansion of the inflammable air in a rarefied medium, it was furnished with a valve, which might be opened by means of a string annexed to it, for the discharge of part of the internal air without admitting the external to enter. To this balloon was likewise annexed a long pipe through which it was filled. The apparatus for filling it consisted of several casks placed round a large tub of water, each of which had a long tin tube, terminating under a veitch or funnel, that was inverted into the water of the tub. A tube proceeding from this funnel, communicated with the balloon, which stood just over it. Iron fillings and diluted vitriolic acid were put into the casks; and the inflammable air, produced from these materials, passed through the tin tubes, through the water of the tub, and through the funnel of the balloon. The car was ballasted with sand-bags; so that by letting some of the air escape through the valve they might descend, and by discharging some of their ballast ascend. The specific gravity of the inflammable air, with which the balloon was filled, was to that of common air nearly as 1 to 53, and the balloon's power of ascent, when filled for the experiment and when actually ascending, was twenty pounds. The weight of the balloon and of its various appendages was 604 $\frac{1}{2}$ pounds, and therefore the weight sustained by the inflammable air was 624 $\frac{1}{2}$ pounds; and if from the weight of the common air displaced, which was found to be 77 pounds, the former be subtracted, there will remain 147 pounds for the weight of the inflammable air contained in the balloon.

The 1st of December was fixed upon for the display of this grand experiment; and every precaution was made for conducting it with advantage. The garden of the Tuilleries was the scene of operation; and it was crowded and encompassed with an innumerable multitude of observers. Signals were given by the firing of cannon, waving of banners, &c. A small Montgolfier was launched for shewing the direction of the wind, and for the amusement of the people, previously to the general display. At three quarters after one o'clock, M. Charles and one of the Roberts, having seated themselves in the boat attached to the balloon, and furnished with proper instruments, provisions, and clothing, left the ground, and ascended with a moderately accelerated velocity to the height of about 600 yards; the surrounding multitude floundering silent with fear and amazement. At this height the aerial navigators made signs of their safety. When they went up, the thermometer, according to Fahrenheit's scale, fell to 50°; and the barometer at 30, 15 inches. At the height to which they ascended, the barometer fell at 27 inches, whence they deduced their elevation to be nearly 600 yards. During the rest of the voyage the quicksilver in the barometer was generally between 27 and 27 1/2 inches, rising and falling as part of the balloon was thrown out or some of the inflammable air escaped from the balloon. The thermometer generally fell between 53 and 57°. Soon after their ascent, they remained stationary for some time; they then moved horizontally in the direction of N. N. W. and having crossed the Seine, and passed over several towns and villages, to the great amazement of the inhabitants, they descended in a field about 27 miles distant from Paris at a quarter past three o'clock; so that they had travelled at the rate of about fifteen miles an hour, without feeling the least inconveniences. The balloon still containing a considerable quantity of inflammable air, M. Charles re-ascended alone. In ten minutes he thought himself at the elevation of about 1500 toises. The globe, being now in a rarefied medium, swelled considerably; but when some of the inflammable air was discharged, it rose still higher. The barometer, which at his departure stood at 28 inches for lines, had now fallen to 18 inches ten lines. The thermometer, from about 47° of Fahrenheit's scale, had sunk to 21°. From these data the elevation of the globe was estimated at 1524 toises, or about 31,100 yards. M. de Meniller supposes that he ascended to the height of at least 3500 yards. He continued in the air about 33 minutes, and by occasionally pulling the string of the upper valve, and thus letting out the gas, he descended about three miles from the place of his ascent. All the inconvenience he experienced in his elevation was a dry sharp cold, with a pain in one of his ears and a part of his face, which he ascribed to the dilatation of the internal air. The small balloon, launched by M. Montgolfier, was found to have moved in a direction opposite to that of the aeronauts; whence it is inferred,
that there were two currents of air at different heights above the earth.

In the month of December of this year, several experiments with balloons were made at Philadelphia, in America, by Meffrs. Rittenhouse and Hopkins. They contrived to connect several small balloons together, and thus they enabled a man to ascend to the height of 100 feet, and to float to a considerable distance. But fear induced him to cut open the balloons, and thus to descend. Small balloons were at this time very common, both in France and England.

In January 1784, Mr. J. Montgolfier, accompanied by six other persons, ascended at Lyons, with a large rarerfed air-balloon, 134 feet high, and 164 feet diameter, to the height of about 1000 yards. This was the largest machine that had hitherto been made. It was formed of a double covering of linen, with three layers of paper between, and strengthened with strings and ribbons. It contained about 540,000 cubic feet of igneous gas; and its weight, including the gallery and passengers, was 1600 pounds. After remaining in the air about fifteen minutes, a rent in the machine occasioned its fall; and when it came within about 600 feet of the ground, it descended with a degree of velocity which very much alarmed the spectators; but the aeronauts all landed without injury.

On the 22d of February an inflammable air-balloon about five feet in diameter, was launched from Sandwich in Kent, which, travelling at the rate of about 30 miles an hour, crossed the English channel, and descended in a field about nine miles from Lille, in French Flanders.

The first person in Italy, who was at the expense of constructing an aerostatic machine for making an aerial voyage, was the chevalier Paul Andreani of Milan: his machine was spherical, about 68 feet in diameter, and formed upon the principle of those of Montgolfier. The chevalier, and two brothers of the name of Cergli, who had assisted in the construction of it, ascended, on the 25th of February, to the height of about 1200 feet; and they remained in the atmosphere about twenty minutes.

From the calculations made respecting the capacity of this machine, it appears, that the included air was not rarified above one-third, or that the included warm air was not less than two-thirds of that which would have filled the machine, when of the same temperature with the external air; and this is the utmost degree of rarification that can be reasonably expected in balloons of this kind.

The next aerial voyage was performed by M. Jean Pierre Blanchard, who had for several years been employed, though without success, in attempts of flying by mechanical contrivances. This voyage was performed in March 1784, with a balloon 27 feet in diameter, to which a boat was fastened, with two wings and a rudder annexed to the boat, and a large umbrella or parachute spread horizontally between the boat and the balloon, designed to check the fall, provided that the balloon should burst. The greatest altitude to which Mr. Blanchard ascended from the Champ de Mars at Paris, is supposed to be 9331 feet; and it appears from his own acknowledgments that the wings and rudder of his boat had little, if any, power in guiding the balloon from the direction of the wind. He was in the air an hour and a quarter, and descended at Billancourt, near Seine, after having experienced heat, cold, hunger, and an exccssive drowsiness.

Aerostatic experiments and aerial voyages became so frequent in the course of the year 1784, that the limits of this article will not allow our particularly recording them. We shall, therefore, merely mention those which were attended with any peculiar circumstances. Meffrs. de Moreau and Bertrand ascended from Dijon in April, to the height of about 15,000 feet, with an inflammable air-balloon; the thermometer was observed to stand at 25 degrees. They were in the air during one hour and 25 minutes, and went to the distance of about 15 miles. Their ears were affected in the manner described by Mr. Charles. The clouds floated beneath them, and excluded them from the earth; and they jointly repeated the motto inscribed on their aerostat:—

"Surgit nume gallus ad aeram."

In May, four ladies and two gentlemen ascended with a Montgolfier at Paris above the highest buildings; the machine was confined by ropes. It was 74 feet high, and 32 in diameter.

In a second voyage performed by Mr. Blanchard from Rouen, in May, it was observed, that his wings and ears could not carry him in any other direction than that of the wind. The mercury in the barometer descended as low as 20.57 inches; but on the earth, before he ascended, it stood at 30.16 inches.

At Lyons, on the 4th of June, M. Fleuran and Madame Thible, the first lady that made an aerial voyage, ascended in the presence of Gustavus king of Sweden to the height of 8500 feet, and floated to the distance of about two miles in 45 minutes.

A balloon, 32 feet in diameter, filled with inflammable air, extracted from zinc, was raised at Nantes on the 14th of June with two persons, viz. M. Courlat de Maffi and M. Mouchet; which ascended to a great height, and in 58 minutes travelled to the distance of 27 miles.

On the 23d of June, a large aerostat, on the principle of rarified air, 41 feet high, and 50 feet in diameter, was elevated by Montgolfier at Vertouilles, in the presence of the royal family and the king of Sweden. M. Pilatre de Rozier and M. Prouat, ascended with it, and continued for 28 minutes at the height of 11732 feet, and observed the clouds below them, that reflected to the region which they occupied the rays of the sun; the temperature of the air being 5° below the freezing point; and in three quarters of an hour, they travelled to the distance of 36 miles. In consequence of this experiment the king granted to M. Rozier a pension of 2000 livres.

On the 15th of July the duke of Chartres, the two brothers Roberts, and another person, ascended with an inflammable air-balloon of an oblong form, 553 feet long and 34 feet in diameter, from the Park of St. Cloud; the machine remained in the atmosphere about 45 minutes. This machine contained an interior small balloon, filled with common air, by which means it was proposed to make it ascend or descend without any loss of inflammable air or ballast. The boat was furnished with a helm and oars, intended for guiding it. At the place of departure the barometer stood at 30.12 inches. Three minutes after ascending, an agitation of the air, resembling a whirlwind, alarmed the aerial voyagers, and occasioned several shocks, which prevented their using any of the instruments and contrivances prepared for the direction of the balloon. Other circumstances concurred to increase their danger; and, when the mercury in the barometer at 24,36 inches, indicated their height to be about 5100 feet, they found it necessary to make holes in the bottom for discharging the inflammable air: and having made a rent of between seven and eight feet, they descended very rapidly, and at last came safely to the ground.

On the 18th of July M. Blanchard, accompanied by a Mr.
AEROSTATION.

Mr. Baby, made his third aerial voyage with the same inflammable air-balloon, at Rouen; and ascended so high as to make the mercury in the barometer fall 4 76 inches, and the thermometer 40°. In two hours and a quarter they floated 45 miles, or at the rate of twenty miles an hour. In this voyage Mr. Blanchard conceived, that by agitating the wings of his boat he could not only ascend and descend, but move sideways against the wind; but subsequent trials do not seem to have established this fact. The machine retained its air during the night, and several ladies amnified themselves the next day, by ascending with it to the height of 60 feet, the length of the ropes to which it was attached.

In the course of this summer two perfrns, one in Spain, and another in America, were in danger of losing their lives by ascending with rarefied air-machines. The former was struck by the machine's taking fire, and so hurt by his fall, that his life was long despaired of; and the latter was wafted against the wall of a house, and so entangled, that he fell from the height of about twenty feet, and the machine took fire, and was consumed.

In the month of August, the Abbé Caruss, professor of philosophy, and M. Louchet, professor of belles lettres, ascended at Rodez, a town of Guaine in France, with an aerostatic machine of 57 feet in diameter. The air was calm, and the machine did not travel farther than about 14,000 yards in 45 minutes; and the height to which it ascended was 3620 yards above the level of the town. The thermometer was 34 degrees lower than it was at the earth when they ascended. On examining the air in one of two bottles, which they had filled at their highest elevation, they found that it contained a quarter less air than if it had been filled at about the level of the sea; and the air, tried by the test of nitrous air, was found more pure than that near the surface of the earth.

The first aerial voyage in England was performed in London, on the 10th of September, by Vincent Lunardi, a native of Italy. His balloon was made of oild silk, painted in alternate stripes of blue and red. Its diameter was 33 feet. From a net which went over about two-thirds of the balloon, descended 45 cords to a hoop hanging below the balloon, and to which the gallery was attached. The balloon had no valve, and its neck, which terminatet in the form of a pear, was the aperture through which the inflammable air was introduced, and through which it might be let out. The air for filling the balloon was produced from zinc by means of diluted vitriolic acid. Mr. Lunardi departed from the Artillery-ground at two o'clock; and with him were a dog, a cat, and a pigeon. After throwing out some sand to clear the horses, he ascended to a great height. The direction of his motion at first was north-west by west; but as the balloon rose higher, it fell into another current of air, which carried it nearly north. About half after three he descended very near the ground, and landed the cat, which was almost dead with cold: then rising, he prosecuted his voyage. He ascribes his descent to the action of an ear; but as he was under the necessity of throwing out ballast in order to reascend, his descent was more probably occasioned by the loss of inflammable air. At ten minutes past four he descended on a meadow near Ware in Hertfordshire. The only philosophical instrument which he carried with him was a thermometer, which in the course of his voyage stood as low as 59°, and he observed that the drops of water which collected round the balloon were frozen.

The longest and the most interring voyage, which was performed about this time, was that of M'Clirns, Roberts and M. Collin Hullin at Paris, on the 19th of September. Their aerostat was filled with inflammable air. Its diameter was 273 feet, and its length 46 1/2 feet, and it was made to float with its longest part parallel to the horizon, with a boat of nearly 17 feet long attached to a net that went over it as far as its middle. To the boat were annexed wings or ears, in the form of an umbrella. At 12 o'clock they ascended with 470 pounds of ballast, and after various manœuvres descended at 40 minutes past six o'clock near Arras, in Artois, having filled 200 pounds of their ballast remaining in the boat. Hill and other about 14 other which they perceived floomy clouds in which they endeavoured to avoid; but the current of air was uniform from the height of 600 to 4200 feet. The barometer on the coast of the sea was 29 51 inches, and sunk to 23 34 inches. They found that by working with their oars, they accelerated their course. In the prosecution of their voyage, which was 150 miles, they heard two claps of thunder; and the cold occasioned by the approach of floomy clouds made the thermometer fall from 77° to 59°, and condensed the inflammable air in the balloon, so as to make it descend very low. From some experiments they concluded, that they were able by the use of two oars to deviate from the direction of the wind about 22°. But this experiment requires repetition, in order to ascertain with accuracy the effect here ascribed to oars.

The second aerial voyage in England was performed by Mr. Blanchard and M. Sheldon, professor of anatomy to the Royal Academy, the first Englishman who ascended with an aerostatic machine. This experiment was performed at Chelsea on the 15th of October. The wings of a new boat seemed to have produced no deviation in the machine's tracks from the direction of the wind. Mr. Blanchard, having landed his friend about the distance of 1 1/2 miles from Chelsea, proceeded alone with different currents; and ascended so high as to experience great difficulty of breathing; a pigeon also, which flew away from the boat, being for some time with its wings, in order to fill itself in the rarefied air, and after wandering for a good while returned and rolled on one side of the boat. Mr. Blanchard perceiving the sea before him descended near Runley, about 7 5 miles from London, having travelled at the rate of nearly 20 miles an hour.

On the 15th of October, Mr. Sadler, of Oxford, made a voyage of 14 miles from that place in 17 minutes, with an inflammable air-balloon of his own contrivance and construction.

Mr. Blanchard's fifth aerial voyage was performed from London on the 30th of November, in company with Dr. J. Jeffries, a native of America. This voyage was about twenty-one miles. It does not appear that they derived any advantage from their ears in directing the course of the balloon.

On the 4th of January 1787, Mr. Harper ascended with an inflammable air-balloon from Birmingham: he went to the distance of 50 miles in about an hour and a quarter, and found no inconveniences besides such as might be expected from the changes of wet and cold, and a temporary deafness. The thermometer descended from 40° to 28°.

On the 7th of January Mr. Blanchard, accompanied by Dr. Jeffries, departed with the balloon, which had carried him five times through the air, from Dover castle towards the French coast. In their passage they were under a necessity of throwing away every thing which they had with them in the boat, and to part even with their clothes, in order to prevent the balloon from falling into the sea; but

as
AEROSTATION.

as they approached the land, it began to rise: and in two hours they reached the high grounds near Calais, and the balloon rising still higher over the land, they descended late in the forest of Guines. In consequence of this voyage the king of France presented Mr. Blanchard with a gift of 12000 livres, and granted him a pension of 1200 livres a year. A bottle which was thrown out of the boat in the time of their danger, struck the water with such force, that the shock was heard at a considerable elevation, and feebly felt on the ear and balloon.

On the 19th of January Mr. Crofbie ascended at Dublin with an inflammable air balloon to a great height, and rose so rapidly as to be out of sight in 3½ minutes. By opening the valve he descended suddenly as he approached very near the sea. On the 23d of March Count Zanbeccari and Admiral Sir Edward Vernon ascended at London, and failed to Horfham in Suffex, at the distance of 35 miles, in less than an hour. At the height of about two miles, the barometer having fallen from 30.4 inches to 20.8 inches, an accident endangered them, and obliged them to descend. In their descent they passed through a dense cloud, which covered them with snow. They observed that the balloon revolved perpetually round its vertical axis, with such rapidity as to perform each revolution in four or five seconds; they also mention a kind of rushing noise, which they heard among the clouds, and that the balloon was greatly agitated in its descent. On the 5th of May, Mr. Sadler and Mr. Windham ascended at Moufley Hurst; and were driven by a current of air towards the sea. They fortunately descended at the confluence of the Thames and Medway; but the cords of their machine being released, it instantly ascended and floated to a considerable distance, and was taken up by a trading veslel at sea, where it fell. On the 12th of May, Mr. Crofbie ascended at Dublin, but soon came down again with a velocity, which alarmed the spectators. Upon his descent, Mr. McGuire, a college youth, sprang into the machine, and was carried off by the ascending balloon towards the Channel; he at length fell into the sea, and was taken up by a boat dispatched for his relief, just when his strength was exhausted with swimming, and thus his life was saved.

The fate of M. P. de Roziere, the first aerial navigator, and of his companion M. Romain, has been much lamented. They ascended at Boulogne on the 15th of June, with an intention of crossing the Channel to England. Their machine consisted of a spherical balloon 37 feet in diameter, filled with inflammable air; and under this balloon was suspended a small Montgolfier, or fire-balloon, 100 feet in diameter. This Montgolfier was designed for rarefying the atmospheric air, and thus diminishing the specific gravity of the whole apparatus. For the first twenty minutes they seemed to pursue the proper course; but the balloon seemed to be much inflated, and the aeronauts appeared anxious to descend. Soon however, when they were at the height of about three quarters of a mile, the whole apparatus was in flames, and the unfortunate adventurers fell to the ground, and were killed on the spot.

On the 19th of July Mr. Crofbie ascended at Dublin with a view of crossing the Channel to England. To a wicker basket of a circular form, which he had sublimated for the boat, he had affixed a number of bladders, for the purpose of rendering his gallery buoyant, in case of a disaster at sea. The height to which he ascended at one time was such, that by the intense cold his ink was frozen, and the mercury funk into the ball of the thermometer. He himself was sick, and he felt a strong impression on the tympanum of his ears. At his utmost elevation he thought himself stationary; but on discharging some gas, he descended to a very rough current of air blowing to the north. He then entered a dense cloud, and experienced strong blasts of winds, with thunder and lightning, which brought him with rapidity towards the surface of the water. The water soon entered his car; the force of the wind plunged him into the ocean; and it was with difficulty that he put on his cork jacket. The bladders which he had prepared were now found of great use. The water, added to his own weight, served as ballast; and the balloon maintaining its position, answered the purpose of a sail, by means of which, and a flatch-block to his car, he moved before the wind as regularly as a sailing vessel. He was at length overtaken by some vessels that were crowding fail after him, and conveyed to Dunleary, with the balloon towed after them. On the 22d of July, Major Money, who ascended at Norwich, was driven out to sea, and after having been blown about for about two hours, he dropped into the water. After much exertion for preserving his life, and when he was almost despairing of relief, he was taken up by a revenue cutter in a state of extreme weakness; having been struggling to keep himself above water for about seven hours. The longest voyage that had been hitherto made was performed by Mr. Blanchard towards the end of August. He ascended at Lille, accompanied by the chevalier de L'Epinard, and traversed a distance of 300 miles before they descended. On this, as well as on other occasions, Mr. Blanchard made trial of a parachute, in the form of a large umbrella, which he contrived for breaking the fall in case of any accident. With this machine he let down a dog, which came to the ground gently and unhurt.

On the 8th of September Mr. Baldwin ascended from the city of Chelten, and performed an aerial voyage of 25 miles in two hours and a quarter. His greatest elevation was about a mile and a half, and he supposes that the velocity of his motion was sometimes at the rate of 30 miles an hour. He has published a circumstantial account of his voyage, described the appearances of the clouds as he passed through them, and annexed a variety of observations relating to aerolisation, which render his treatise valuable and interesting to those who wish to acquaint themselves with this subject. It would be tedious to recount the aerial expeditions that were performed in various parts of our own country, as well as on the continent, in the whole course of the year 1783; more especially as they have afforded us no experiment or discovery of any peculiar importance. The most persevering aerial navigator has been Mr. Blanchard. In August 1788, he ascended at Brunswick for the thirty-second time. Within two years from the first discovery of this art of navigating the atmosphere, more than forty different perfons performed the experiment without any material injury; and it may be justly questioned, says Mr. Cavallo, whether the first forty persons, who trusted themselves to the sea in boats, escaped so safely. The catarhrophe that befel Roziere, and the unpleasant circumstances that have happened to some of the aeronauts in our own country, have been owing not so much to the principle of the art, as to want of judgment, or imprudent management in the conduct of it.

We shall close this abstract of the history of aerolisation with the observations of a very competent judge on the respective advantages and disadvantages of balloons made with inflammable air, and of those that are raised by means of hot air, to the former of which he gives the preference. The principal comparative advantages of the rarefied air-balloons are, their being filled with little or no expense; their not requiring to be made of so expensive materials; and the com-
AEROSTATION.

Bubbles necessary to fill them being found almost every where, so that when the provision of fuel is exhausted, the aerostat may descend and recruit his fuel, in order to proceed on his voyage. But they must be larger than balloons of the other sort, in order to take up the same weight; and the presence of fire is a continual trouble and a continual danger. Experience has, in many instances, evinced the disastrous consequenees that have attended them. On the other hand, the inflammable air balloon must be made of a substance impermeable to the fugitive gases; the gas itself cannot be produced without a considerable expense; and it is not easy to find the materials and apparatus necessary for the production of it in every place. Improvements, however, daily occur in the preparation of the coverings of these balloons, so as to render them nearly impermeable to the inflammable air: and it has been found that an inflammable air-balloon, 30 feet in diameter, may be so made as to sustain two persons and a considerable quantity of ballast in the air for more than 24 hours, when properly managed; and one man might possibly be supported by the same machine for three days.

AEROSTATION, practice of. The shape of the balloon is one of the first objects of consideration in the construction of this machine. As a sphere admits the greatest capacity under the least surface, the spherical figure, or that which approaches nearest to it, has been generally preferred. However, since bodies of this form oppose a greater surface to the air, and consequently a greater obstruction to the action of the air or wings than those of some other form, and therefore cannot so well be guided in a calm, or in a course different from the direction of the wind, it has been proposed to construct balloons of a conical or oblong figure, and to make them proceed with their narrow ends forward.

Mr. Hoole, an ingenious writer, who is now publishing a translation of the works of Leeuwenhoek, in his Thoughts on the farther Improvement of Aerostation, fuggles the shape of a fish as the most proper: the sharp head, under such a form, will serve to divide the resisting fluid, and open a passage, and the tail will serve as a rudder to steer its course. He also proposes to fix a seat for the traveller in the lower part of the body of the fish, or in the centre of gravity of the whole mass, so that the machine may be always horizontal, and that the impulse of any force used there may actuate the whole body. And he further fuggles, that the traveller should be furnished with instruments of sufficient surface to take hold of the air, and of sufficient strength to bear the whole exertion of his muscular force, analogous in their form and situation to the fins of fishes. But by adopting the oblong shape, the surface, and consequently the weight of the cover, must be augmented, in order to obtain the same lifting power with that of a sphere, both because its capacity will be less under the same surface, and because its capacity must be made greater in order to compensate for the augmentation of weight. Besides, an oblong machine cannot easily be kept with the smallest part forward in the atmosphere: and if it should turn sidewise, as it probably might, the proposed advantage would thereby be lost: not to add, that accidental circumstances might occur which would endanger its overturning.

In order to expedite the calculations that relate to the construction of a balloon of a spherical form, it should be remembered, that the circumferences of spheres are as their diameters; their surfaces as the squares; and their solid contents as the cubes of the diameters. The proportion of the diameter to the circumference of a circle, i.e. 7 to 22, or 1 to 3.14159,..., should be recollected; so that if the diameter of a balloon be 35 feet, its circumference will be 110 feet. If the diameter be multiplied by the circumference, the product will be the surface of the sphere; i.e. $\pi \times 35 \times 35 = 3850$ square feet. If this surface be divided by the breadth (in feet) of the stuff of which the balloon is made, the quotient will be the number of feet in length necessary for constructing the balloon; thus if the stuff be 3 feet wide, $\frac{3850}{3} = 1283$ feet, or 428 yards, nearly, which is the quantity for a balloon of 35 feet in diameter. By knowing the weight of a given piece of this stuff, as of a square yard or square foot, it is easy to find the weight of the whole bag, by multiplying the surface in square feet or yards by the weight of a square foot or yard; e.g. if each square yard weigh 16 ounces, or one pound, the whole bag will weigh 4.8 pounds. Again, the capacity, or solid content of the sphere, may be found by multiplying $\frac{4}{3}$ of the surface by the diameter, or by taking $\frac{4}{3}$ of the cube of the diameter; thus, in the present instance, we shall have $22458$ cubic feet for the capacity of the balloon, or the number of cubic feet of air which it will displace. From the content and surface of the balloon, we may deduce its power of ascent or levity in the following manner:---a cubic foot of air weighs, at an average, about $1\frac{1}{4}$ ounce, and adding to the number 22458, its fifth part, we shall have 26950 ounces, or 1064 pounds, for the weight of the common air displaced by the balloon. From this weight, deducting the weight of the bag, or 428 pounds, there will remain 1236 pounds expressing the levity of the balloon, independently of the contained air. If this be inflammable air, its weight varies from $\frac{3}{5}$ to $\frac{4}{5}$ of the weight of common air, if it be taken at $\frac{4}{5}$ of the weight of common air, then $1236 \times \frac{4}{5} = 288$ pounds will denote the weight of the air filling the balloon; and taking this from 1236, i.e. 1236 - 288, will leave 948 pounds, the power of ascent of the balloon, or the weight which it will carry up, containing the car, ropes, passengers, balloon, and other necessaries. If heated air be used, the density of this is diminished about one-third; and therefore, taking from 1236 one-third of itself, there will remain 1123 for the weight of the contained warm air, and this subtracted from 1236, leaves 1133 pounds for the levity of the balloon; but as this is not sufficient for carrying up the car, passengers, &c. it is evident that a larger balloon, on Montgolfier's principle, is necessary for the same purpose that may be effected by a smaller one of inflammable air. To estimate the power of ascent corresponding to any given weight, e.g. 1000 pounds; since the levisies are nearly as the cubes of the diameters, and consequently the diameters as the cube roots of the levisies; and the levisies being as $1233$ to $1200$, i.e. nearly as 1 to 8, the cube-roots are as $1$ to $2$; consequently $1 : 2 : : 35 : 70$ feet, the diameter of a Montgolfier, made of the same thickness of stuff as the former, and capable of lifting 1000 pounds. Purifying the same kind of calculation, it is easy to estimate the size of a balloon, made of stuff of a given thickness, and filled with air of a given density, that will just float in air. From the weight of a cubic foot of common air, subtract that of a cubic foot of the lighter or contained air; then divide 6 times the weight of a square foot of the stuff by the remainder, and the quotient will be the diameter, in feet, of the balloon that will just float at the surface of the earth. Suppose the stuff to be 1 pound to the square yard, or $\frac{4}{5}$ ounces to the square foot, and this multiplied by 6 gives $\frac{24}{5}$; then the cubic foot of common air weighing $\frac{5}{4}$ ounce, and of heated air $\frac{4}{5}$ of the same, the difference being $\frac{16}{5}$.
AEROSTATION.

Consequently $\frac{22}{3}$ divided by $\frac{2}{3}$ gives $2\frac{1}{2}$ feet, which is the diameter of a Montgolfier that will just float: but if inflammable air, $\frac{1}{2}$ the weight of common air, be used, the difference between $1\frac{1}{2}$ and $\frac{1}{2}$ of it is one; by which dividing $\frac{22}{3}$ or $10\frac{2}{3}$, the quotient $10\frac{1}{3}$ feet will be the diameter of an inflammable air-balloon that will just float. If the diameter in either of these cases be increased, the respective balloons will ascend in the atmosphere.

In order to determine the height to which a given balloon will rise, when the diameter of the balloon, and the weight that exactly balances it are given, proceed in the following manner:—compute the contents of the globe in cubic feet, and divide its restraining weight in ounces by this content, and the quotient will be the difference in density or specific gravity of the atmosphere at the surface of the earth, and that at the height to which the balloon will rise; subtract this difference or quotient from $1\frac{1}{2}$ or $1.2$, the density at the earth, and the remainder will be the density at that height; then the height corresponding to that density will be found with sufficient exactitude in the annexed Table.

c. e. Let the diameter of the balloon be 35 feet, its capacity 22,458, and the weight of the first 976 pounds, or 15016 ounces; the quotient of the latter number divided by the former, $\frac{15016}{22458}$, is the density at the utmost height, and to which in the Table corresponds somewhat less than 1.1 miles, that is, the height to which the balloon will ascend. When the same balloon was filled with heated air, its capacity was equal to 133 pounds, or 2128 ounces, which divided by 22,458, the capacity, gives the quotient, .095; and this subtracted from 1.200, leaves 1.105 for the density; to which, in the table corresponds half a mile, or more nearly $\frac{1}{2}$ of a mile. Such are the heights to which these balloons would nearly ascend, if they retained their figure, and lost none of the contained air: or more precisely, these are the heights at which they would settle; for their acquired velocity would at first carry them above these heights, till their motion would be destroyed; and then they would descend below these heights, though not so much as they had gone above them: after which they would reascend, and pass these heights again; but not so far as they had gone below them: thus vibrating alternately above and below these heights, but every time less and left. These calculations for finding the height to which the balloon will ascend, are formed independently of the different states of the thermometer at the highest point and at the surface of the earth; but the allowances to be made on this account will appear from what is delivered under the article Atmosphere.

Next to the figure, it is necessary to consider the stuff that is most proper for forming the envelope of the inflammable or rarefied air. Silk stuff, especially that which is called lustre-fine, properly varnished, has been most commonly used for inflammable air-balloons: and common linen, lined within and without with paper, varnished, for those of rarefied air. Varnished paper, or gold beater's skin, will answer the purpose for making small inflammable air-bal-}

loons; and the small rarefied air-balloons may be made of paper without any varnish or other preparation.

The stuff for large balloons of both kinds requires some previous preparation. The best mode of preparing the cloth for a machine upon Montgolffer's principle, is first to soak it in a solution of sal ammoniac and lime, using one pound of each to every gallon of water; and when the cloth is quite dry, to paint it over with some earthy colour, and strong lye or glue. It may be also varnished over, when perfectly dry, with some flat oily varnish or simple drying linseed oil; which would dry before it penetrates quite through the cloth. In France much has been said of the elastic gum varnish; but the composition of it is kept a secret. This gum is known to be soluble in divers essentiel oils, and also by vitriolic ether. The former solution forms a varnish which never perfectly dries; the latter dries readily, but the solution is too dear for common use. The following varnish has been recommended. To one pint of linseed oil, add two ounces of litharge, two ounces of white vitriol, and two ounces of gum sandarach; boil the whole for about an hour over a low fire; then let it cool; separate it from the sediment, and strain it through a sieve, and dilute it with a sufficient quantity of spirits of turpentine. But the best varnish for an inflammable air-balloon is made with bird-lime. Mr. Cavallo directs to prepare it in the following manner, which, in his opinion, is preferable to that of M. Faujas de Saint Fond. In order to render linseed oil drying, boil it with two ounces of fuccharum faminor and three ounces of litharge, for every pint of oil, till the oil hath dissolved them; then add one pound of dry lime and half a pint of the drying oil into a pot of iron or copper, holding about a gallon full, let it boil gently over a slow charcoal fire till the bird-lime ceases to crackle; then pour upon it two pints and a half of drying oil, and boil it for about an hour longer, stirring it often with an iron or wooden spatula. As the varnish in boiling swells much, the pot should be removed from the fire and replaced when the varnish sublides. Whilst it is boiling, it should be occasionally examined, in order to determine whether it has boiled enough. For this purpose, take some of it upon the blade of a large knife, and after rubbing the blade of another knife upon it, separate the varnish, and when on its separation the varnish begins to form threads between the two knives, it has boiled enough, and should be removed from the fire. When it is almost cold, add about an equal quantity of spirits of turpentine, mix both well together; and let the mass rest till the next day; then having warmed it a little, strain and bottle it. If it is too thick, add more spirits of turpentine. This varnish should be laid upon the stuff, when perfectly dry, in a lukewarm state; a thin coat at first on each side, and about twelve hours after two other coats should be laid on, one on each side, and in twenty-four hours the stuff may be used.

Mr. Blanchard's method of making elastic gum varnish for the stuff of a balloon is as follows. Dillate elastic gum, cut small, in five times its weight of spirits of turpentine, by keeping them some days together; then boil one ounce of this solution in eight ounces of drying linseed oil for a few minutes, and strain it. Use it warm.

The pieces of which an inflammable air-balloon is to be formed, must be cut of a proper size, according to the proposed dimensions of it, when the varnish is sufficiently dry. The pieces that compose the surface of the balloon are like the following:
The boat may be made of wicker-work, and covered with leather, well painted or varnished over. The best method of suspending it is by means of ropes, proceeding from the net which goes over the balloon. This net should be formed to the shape of the balloon, and fall down to the middle of it, and have various cords proceeding from it to the circumference of a circle, about two feet below the balloon; and from that circle other ropes should go to the edge of the boat. This circle may be made of wood, or of several pieces of slender cane bound together. The meshes of the net may be small at top, against which part of the balloon the inflammable air exerts the greatest force, and increase in size as they recede from the top. A hoop has been sometimes put round the middle of the balloon for fastening the net. This is not absolutely necessary; but when used, it is best made of pieces of cane bound together, and covered with leather. When the balloon and its appendages are constructed, the next object of importance is to procure proper materials for filling it. With respect to those inflated by heated air, nothing need be said till the method of filling them is described.

Inflammable air for balloons of the other kind may be obtained in several ways; but the best methods are by applying acids to certain metals; by exposing animal, vegetable, and some mineral substancesses, in a close vessel, to a strong fire; or by transmitting the vapour of certain fluids through red-hot tubes.

In the skill of these methods, iron, zinc, and vitriolic acid, are the materials most commonly used. The vitriolic acid must be diluted with five or six parts of water. Iron may be expected to yield in the common way about 1700 times its own bulk of gas; or 4½ ounces of iron, the like weight of oil of vitriol, and 22½ ounces of water will produce one cubic foot of inflammable air; six ounces of zinc, an equal weight of oil of vitriol, and 30 ounces of water, are necessary for producing the same quantity. It is more proper to use the turnings or chippings of great pieces of iron, as of cannon, &c. than the filings of that metal; because the heat attending the effervescence will be diminished, and the diluted acid will pass more readily through the interfaces of the turnings, when they are heaped together, than through the filings which stick closer to one another. The weight of the inflammable air, thus obtained by means of acid of vitriol, is, in the common way of procuring it, generally one-seventh part of the weight of common air; and with the necessary precautions for philosophical experiments, less than one-tenth of the weight of common air. The other effervescing fluids, which are generated with the inflammable air, may be separated from it by pulling the inflammable air through water, in which quick-lime has been dissolved; the water will absorb these fluids, cool the inflammable air, and prevent its overheating the balloon, when it is introduced into it. As white vitriol is sold much dearer than the vitriol of iron, it will be a saving to make the inflammable air by means of zinc and vitriolic acid, rather than of this acid and iron: because the fale of the white vitriol arising from the former will, in a degree, be a compensation for the expense of the materials.

Inflammable air may also be obtained at a much cheaper rate by the action of fire on various substancesses; but the gas thus obtained is not so light as that produced by the effervescence of acids and metals. The substancesses proper to be used for this purpose are pit-coal, asphaltum, amber, rock-oil, and other minerals; wood, and especially oak, camphor oil, spirits of wine, ether, and animal substancesses, which yield air of different degrees and of various specific gravity. But pit-coal is the substancess most proper to be used. A pound of

the gores that form the superficies of a globe: and the best method of cutting them is to describe a pattern of wood or thin card-paper, and to cut the filk or stuff upon it. One of these pieces, that may serve as a pattern for others, is represented in Plate 1. Pneumatics, fig. 2. In this figure, suppose A E and B C to be two right lines perpendicular to each other. Then find the circumference answering to the given diameter of the balloon in feet and decimals of a foot; and make A D and D E each equal to a quarter of the circumference, so that A E may be equal to half the circumference. Divide A D into 18 equal parts, and to the points of division apply the lines f g, h; k, &c. parallel to each other, and perpendicular to A D. Divide the whole circumference into twice the given number of pieces, and make D C and D B each equal to the quotient of this division; so that B C will be equal to the greatest breadth of one of those pieces. Multiply this quotient or D C by the decimals annexed to f g, viz. 0.96, 619, and the product expresses the length of f g; and multiply D C by the decimals annexed to h k, and the product expresses the length of h k, &c. Having thus found the lengths of all these lines, draw by hand a curve line, passing through their extremities, and this will be the edge of one quarter of the pattern. The other quarters ABD, EBD, EDC, may be easily defiered by applying to each of them a piece of paper equal to A D C. Suppose the diameter of the balloon to be 20 feet, and that it is to be made of 12 pieces. In order to draw the pattern, find the circumference of the balloon, which is 62.83 feet, and dividing it by 4, the quotient is 15.7 feet: consequently A D and D E will be each equal to 15.7 feet. Divide the circumference 62.83 by 24, or double the number of pieces that arc to form the balloon: and the quotient 2.618 feet will be the length of D C or D B; therefore B C is equal to 5.236 feet. Then dividing A D into 18 equal parts, and drawing the parallel lines from the points of division, find the length of these lines by multiplying 2.618 by the decimals annexed to that line; thus, 2.618 multiplied by 0.96,619 gives 2.608 feet for the length of f g; and multiplying 2.618 by 0.98,541, we shall have 2.578 feet for the length of h k, &c. The pieces cut after such a pattern should be left about one half or three quarters of an inch all round larger than the pattern, in order to allow for the seams. They may be joined by laying about half an inch of the edge of one piece over the edge of the other, and sewing them with a double flitching. Mr. Blanchard joins them very expeditiously in the following manner. He lays about half an inch of the edge of one piece flat over the edge of the other, and polishes a hot iron over it; in doing which, a piece of paper ought to be laid both under and over the filk. The joining may be rendered more secure, by running it with a silk thread, and flocking a ribband over it. The ribbands laid over filks may be fluck with common glue, provided the varnish of the filk is properly dried. When the glue is quite dry, the ribbands should be varnished over, to prevent their being unglued by the rain.

To the upper part of the balloon there must be adapted a valve, opening inward, to which is annexed a fling pullling through a hole made in a small round piece of wood which is fastened to the lowest part of the balloon oppolite to the valve, to the boat below it; so that the aeronaut may open it as occasion requires, and let the inflammable air out of the balloon. To the lower part of the balloon are fixed two pipes of the same fluff with the covering, six inches in diameter for a balloon of thirty feet, and much larger for balloons of greater size, and long enough to reach the boat. These pipes are the apertures through which the inflammable air is introduced into the balloon.
of pit-coal exposed to a red heat, yields about three cubic feet of inflammable air, which, whether it be passed through water or not, weighs about one-fourth of the weight of an equal bulk of common air.

Dr. Priestley observes, that animal or vegetable sublimations will yield fix and even ten times more inflammable air, when the fire is suddenly increased, than when it is gently raised, though it be afterwards made very strong. And Mr. Cavallo informs us, that the various sublimations above enumerated generally yield all the inflammable air in about an hour's time. The usual method is to inclose the sublimated in earthen or iron vessels, and thus to expose them to a strong fire sufficient to make the vessels red-hot; the inflammable air proceeding from the aperture of the vessel, is received into a tube or refrigeratory, and passing through the tube or vessel, at last collected in a balloon or other vessel. A gun-barrel has been often used for effays of this kind. The manner of conducting this process is particularly described by Mr. Cavallo, ubi infra.

The last method of obtaining inflammable air was lately discovered by Mr. Lavolier, and also by Dr. Priestley. Mr. Lavolier made the helmet of boiling water pass through the barrel of a gun, kept red-hot by burning coals. Dr. Priestley uses, instead of the gun-barrel, a tube of red-hot brass, upon which the helmet of water has no effect, and which he fills with pieces of iron which are separated in the boiling of cannon. By this method he obtains an inflammable air, the specific gravity of which is to that of common air as 1 to 1 3/4. In this method a tube about three quarters of an inch in diameter, and about three feet long, is filled with iron turnings; and then the neck of a retort or ether boiler is luted to one of its ends, and the worm of a refrigeratory is adapted to its other extremity. The middle part of the tube is then surrounded with burning coals, so as to keep about one foot in length of it red-hot, and a fire is always made under the retort or boiler sufficient to make the water boil with vehemence. In this process a considerable quantity of inflammable air comes out of the worm of the refrigeratory. It is said that iron yields one-half more air by this means, than by the action of vitriolic acid. See Hydrogen.

Balloons of the smaller size, such as those of two or three feet in diameter, and also bladders, may be filled with inflammable air, after passing it through water, by means of the following simple apparatus. See Plate I. Pneumatics, fig. 3. A is the bottle that contains the ingredients which produce the gas; BCD is a tube in form of a trumpet, fashioned by one extremity into the neck of this bottle, and passing through a hole of the stopper of another bottle E, it extends so far as almost to touch the bottom of this bottle, which is nearly full of water. Into another hole made in the cork of the bottle E, is adapted another tube, to the outward extremity of which a bladder, or the aperture of the balloon is tied. The inflammable air, coming out of the aperture D of the tube, passes through the water of the bottle E, and then enters into the bladder or balloon. Two small calcis might be used instead of the bottles A and E.

Another apparatus for producing hydrogen and conveying it into a balloon is exhibited in fig. 4. ABC is a vessel made of clay, or of iron, in the form of a Florence flask; and the sublimation yielding gas is introduced into it so as to occupy about 3ths, or less, of its cavity. If the sublimation swell much by the action of the fire applied to it, a tube of brass, or fit a brass and then a leaden tube must be luted to the neck C of the vessel, and the extremity D of the tube is made to pass through the water of a tub H I, and to terminate under an inverted vessel EF, to the upper aperture of which the balloon, or a tube going to the balloon is adapted. When the part, AB, of the vessel is put into the fire, and made red-hot, the inflammable air that is generated will come out of the tube CD, and passing through the water of the tube, it will at last enter into the balloon G. As a considerable quantity of inflammable air remains in the inverted vessel EIF, before the operation is begun, it should have a stop-cock, K, through which it may be drawn out by suction, and then the water will ascend as high as the stop-cock. The aperture of the vessel, EF, should be at least one foot below the surface of the water in H I; and the fire should be at a sufficient distance from the tube HI, that the inflammable air, if any of it should escape, may not take fire and do injury.

The method of filling large aerostatic machines with rarefied air is as follows. A scaffold A BCD (Plate 11, fig. 5) the breadth of which is at least two-thirds of the diameter of the machine, is elevated about six or eight feet above the ground. From the middle of it descends a well EF, rising about two or three feet above it, and reaching to the ground, furnished with a door or two, through which the fire in the well is supplied with fuel. The well should be constructed of brick or of plaited wood; and its diameter should be somewhat less than that of the machine. On each side of the scaffold are erected two masts HI, KL, each of which has a pulley at the top, and rendered firm by means of ropes KG, KP, HP, HG. The machine to be filled is placed on the scaffold, with its neck round the aperture of the well. The rope passing over the pulleys of the two masts, serves, by pulling its two ends, to lift the balloon about fifteen feet or more above the scaffold: and the rest of the machine is represented by the dotted lines in the figure MNO. The machine is kept steady and held down, whilst filling, by ropes passing through loops or holes about its equator; and these ropes may be easily disengaged from the machine, by slipping them through the loops, when it is able to sustain itself. The proper combustibles to be lighted in the well are those which burn quick and clear, rather than such as produce much smoke; because it is hot air, and not smoke, that is required to be introduced into the machine. Small wood and straw have been found to be very fit for this purpose. Mr. Cavallo observes, as the result of many experiments with small machines, that spirits of wine are upon the whole the best combustible; but its price may prevent its being used for large machines. As the current of hot air ascends, the machine will soon dilate, and lift itself above the scaffold and gallery, which was covered by it. The passagiers, fuel, instruments, &c. are then placed in the gallery. When the machine makes efforts to ascend, its aperture must be brought, by means of the ropes annexed to it, towards the side of the well, a little above the scaffold. The fire place is then suspended in it; the fire lighted in the grate; and the lateral ropes being slipped off, the machine is abandoned to the air. It will appear in the atmosphere as it is represented in fig. 6. It has been determined by accurate experiments, that only one-third of the common air can be expelled from these large machines; and therefore, the ascending power of the rarefied air in them can be estimated as only equal to half an ounce avoidance per foot. The apparatus for filling an inflammable air balloon is represented in fig. 7. A, A, are two tubes, each three feet in diameter, and nearly two feet deep, inverted in larger tubs B B, full of water. At the bottom of each of the inverted tubs there is a hole, to which is adapted a tin tube E, about seven inches in diameter, and seven or eight inches long. To these tubes the filken tubes of the balloon
AEROSTATION.

Balloon are tied. Each of the tubes, B, is surrounded by several strong cables, so regulated in number and capacity, as to be less than half full, when the materials are equally distributed. In the top of each of these cables are two holes; and to one of the holes is adapted a tin tube, formed so as to pass over the edge of the tube B, and through the water, and to terminate with its aperture under the inverted tub A. The other hole, which serves for supplying the cables with materials, is filled with a wooden plug. These tin tubes may be about three inches and a half in diameter, and the other holes may be smaller. Two mats, with a rope, &c. are used for this machine, as well as for the former, although they are not absolutely necessary; because the balloon, by means of a narrow scaffold, or other contrivance, may be elevated five or six feet above the level of the tubes A A. When the balloon is to be filled, the net is put over it and suspended, as exhibited in CDF; and having expelled all the common air from it, its fill tubes are fastened round the tin tubes EE, and the materials in the cables are properly proportioned; the iron being first put in, then the water, and lastly the vitriolic acid. The balloon will soon be inflated by this inflammable air, and support itself without the aid of the rope GH. As the filling advances, the net is adjusted round it, the cords, proceeding from the net, are fastened to the hoop MN; the boat IK is fastened from the hoop MN, and every thing necessary for the voyage is deposited in the boat. When the balloon is a little more than three quarters full, the fillen tubes are separated from the tin tubes, and their extremities being tied, they are placed in the boat. Finally, when the aeronauts are seated in the boat, the lateral ropes are flapped off, and the machine ascends in the air, appearing as in fig. 8.

In order to produce such a bulk of inflammable air as is necessary for a balloon of 30 feet in diameter, whose capacity is 14,137 cubic feet, there will be required about 3,900 pounds of iron turnings, 3,900 pounds of vitriolic acid, and 1,950 pounds of water. The balloon will not be above three quarters full.

These proportions, stated by Mr. Cavallo, are too great with respect to the metal and acid, and too small with regard to the water. Mr. Lunardi, who had considerable experience in the practice of aerostation, filled his balloons at Edinburgh and Glasgow, with about 2,000 pounds of the chippings of cannon procured from Carron, the same quantity of vitriolic acid, and 12,000 pounds of water. The iron was placed in layers in his vessels, with straw between them, in order to enlarge the surface exposed to the action of the acid. He used only two large cans, which were sunk in the ground, and conveyed the gas into the balloon without passing through water; and he contrived to fill his balloon to less than half an hour, which operation had on former occasions required at least two hours.

The inflammable air with which they fill their balloons at the Aerostatic Institute, not long since established in France, is obtained by the following method, which is simple and not very expensive. Six cylinders, or tubes of iron, are fixed by masonry in a furnace of eady and expeditious construction, in such a manner that the two ends of each cylinder project out of the furnace; and these are furnished with strong covers or lids of iron. Into these cylinders are introduced tubes of metal, one of which serves to convey warm water into the red-hot cylinder, and the other to convey the air which is produced through a refer- voir filled with caustic lye, into the balloon. The cylinders are partly filled with the chippings or turnings of iron that are procured from the boring of cannon. The exciuse heat of the furnace, which is maintained by a supply of char-

coal during the operation, is communicated to the cylinders and their contents. In this rate, boiling water is conveyed by one of the tubes to each cylinder; and as soon as it communicates with the inflamed iron, the water is decomposed: the one part, called the oxygen, attaches itself to the iron and calciues it; but the other part, or the hydro-

gue, is combined with a quantity of the igneous substance, called caloric, and becomes hydrogenous gas, or inflammable air, which remains in a permanent rate of challic fluidity, and weighs seven or eight times less than the atmospheric air. As the water contains a small quantity of carbon or fixed air, which would add weight to the air of the balloon, it is made to pass through water in which caustic alkali has been dissolved. This fluid attaches the carbon to itself, and thus the pure inflammable air is conveyed into the balloon. The cylinders in this operation, are sometimes fused: for preventing which accident, a pyrometer is annexed to the extremity of the cylinder which projects from the furnace; and the fire is regulated by a scale connected with the pyrometer. The operation of filling a balloon, 30 feet diameter, in this way will occupy about four hours.

In eliminating the ascending power of these machines, that of the inflammable air should be considered as equal to one ounce avoirdupois for every cubic foot, which is one fith of the weight of common air; and therefore, if the capacity of a balloon is 12,000 cubic feet, and three-fourths of it are filled with inflammable air, obtained from iron and dilute vitriolic acid, the ascending power of that gas may be estimated at 9,000 ounces, or 56½ pounds; from which the weight of the covering, boat, and other appendages, must be subtracted.

The conduct of balloons, when constructed, filled, and actually ascending in the atmosphere, is an object of great importance in the practice of aerostation. The method generally used for elevating or lowering the balloons with rarefied air, has been the increase or diminution of the fire; and this is entirely at the command of the aeronaut, as long as he has any fuel in the gallery. The inflammable air-

balloons have been generally raised or lowered by diminishing the weight in the boat, or by letting out some of the gas through the valve. But the alternate escape of the air in descending, and discharge of the ballast for ascending, will by degrees render the machine incapable of floating; for in the air it is impossible to supply the losts of ballast, and very difficult to supply that of inflammable air. These balloons will also rise or fall by means of the rarefaction or condensation of the inclosed air, occasioned by heat and cold. It has been proposed to aid a balloon in its alternate motion of ascent and descent, by annexing to it a vessel of common air, which might be condensed by lowering the machine, and rarefied again, by expelling part of it, for raising the machine. But a vessel adapted to this purpose must be very strong, and, after all, the allowance afforded by it would not be very considerable. M. Meunier, in order to attain this end, proposes to incloze one balloon filled with common air, in another filled with inflammable air: as the balloon ascends, the inflammable air is dilated, and of course compresses the internal balloon containing common air; and by diminishing its quantity, lessens its weight. If it should be necessary to supply this loss, he says it may be easily done by a pair of bellows fixed in the gallery. Others have proposed to annex a small machine with rarefied air to an inflammable air-balloon by ropes, at such a distance that the fire of the former might not affect the inflammable air of the latter: the whole apparatus, thus combined, of balloons formed on the two principles of heated and inflammable air, might
might be raised or lowered by merely increasing or diminishing the fire in the lower balloon. Wings or oars seem to have contributed little to the effect of either raising or lowering balloons.

Many schemes have been proposed for directing the horizontal motion of balloons. Some have thought of annexing sails to a balloon, in order to give it the advantage of the wind; but to this proposal it has been objected, that as the aerostatic machines are at rest with respect to the air that surrounds them, they feel no wind, and consequently can derive no benefit from the sails. An ingenious writer observes, that the cafe of vessels at sea is quite different from that of balloons; because the former move with a velocity incomparably less than that of the wind impelling them, on account of the resistance of the water; and therefore, the difference between the velocity of the wind, and that of ships, occasions that dream of air which acts upon the sails. But a balloon finding no resistance acquires the same velocity with the surrounding air, and therefore can feel no wind. The same author adds, that the most rational projects for directing an aerostatic machine are those which propose to exert a force against the ambient air on one side of the machine, so as to move it in the opposite direction. Oars and wings are the only instruments that have been used for this purpose with any measure of success; but farther experiments are necessary to ascertain their effect. If wings or oars be used, the best method of moving them is by the immediate application of human power, as in the case of the oars of boats on the water. However they should be as large and light as possible; and they may be made of silk stretched between wires, tubes, or sticks. If they are flat they must be turned edgeways when they are moved in the direction of the balloon’s course, and flat in the opposite direction. One of the wings, used by Mr. Blanchard, is represented in fig. 9. That used by Mr. Lunnardi consists of many silk shutters or valves ABC D, DE CF, &c. (fig. 10.) each of which opens only on one side viz. A D B C upon the line A B, D E C F upon the line D C, &c.; and by this construction, it becomes unnecessary to turn these oars edgeways. One of the wings, constructed by Zamboncini is exhibited in fig. 11, that is, thing more than a piece of silk stretched between two tin tubes set at an angle; and so contrived as to turn edgeways of themselves, when they go in one direction. Fig. 12. represents one of the wings used by Meffirs. Roberts, in the voyage of September 19th, 1784. The greatest effect produced by the wings of an aerostatic machine was that which occurred in this voyage. It is not difficult to determine what force is necessary to move a given machine in the air with any proposed velocity. Dr. Hutton found, from accurate experiments, that a globe of 52 inches in diameter, and moving with the velocity of 20 feet in a second, sustains a resistance from the air, which is equal to the weight or preassure of one ounce avoirdupois; and that with different surfaces and the same velocity, the resistances are directly proportional to the surfaces nearly; and also that, with different velocities, the resistances are proportional to the squares of the velocities nearly. By these data the resistance to move a given balloon with any velocity may be ascertained. Let the balloon be 35 feet in diameter, then if it moved with the velocity of 20 feet per second, or almost 1.4 miles per hour, it would counteract a resistance equal to 271 pounds; with a motion of seven miles an hour, the resistance would be 63 pounds; and at three miles and a half an hour, the resistance would be 17 pounds, and such is the force with which the aeronauts must act upon the air in a contrary direction, in order to communicate such a degree of motion to the machine. If the balloon move through a rarer part of the atmosphere than that at the surface of the earth, as at the 4th or 4th, &c. higher, the resistance will be less in the same proportion; yet the force of the oars will be diminished as much; and therefore the same difficulty remains. It may be observed in general, that the aeronaut must strike the air by means of his oars, with a force just equal to the resistance of the air or the balloon, and therefore he must strike that air with a velocity which must be greater as the surface of the oar is less than the reflected surface of the globe, but not in the same proportion, because the force is as the square of the velocity. Suppose that the aeronaut acts with an oar equal to 100 square feet of surface to move the balloon above-mentioned at the rate of 20 feet per second, or 14 miles an hour, then he must move this oar with the great velocity of 62 feet per second, or nearly 43 miles an hour; and so in proportion for other velocities of the balloon. Hence it is highly probable, that it will never be in the power of man to guide such machines with any tolerable degree of success, especially when any considerable wind blows, which is generally the case. A helm seems to have no particular power in directing the course of a balloon, for the same reason that has been adduced to evince the inefficiency of sails. We have not in air, as in water, says count de Mirabeau, in his Considerations on the Order of Cincinnati, the resource of a fixed point of action upon a fluid, which has also much greater resistance than air. He adds, that as there are different currents of air, sometimes in opposite directions, and balloons are capable of ascending and descending in search of these currents, this circumstance may favour the hope of directing aerostatic machines. Perhaps, an attention to the means by which birds fly against the wind, added to observations of comparative anatomy upon fishes and birds, which furnish the currents of the two fluids that are common to us and them, may also suggest new ideas with respect to the direction of balloons. Time alone, and numerous experiments, can bring these reflections to maturity, and realize the expectations suggested by them.

Several of the foreign journals have lately announced an invention of professor Danzel for directing an air-balloon through the atmosphere. With this view he has constructed two cylinders, or axles, to the ends of which are fixed, in the form of a cross, four fails, or oars, movable at the point of their insertion in the cylinder, in such a manner, that when made to move round by means of a handle, the eight oars, like the cogs of a water-mill wheel, press successively to the air sometimes their flat side and sometimes their edge. To cause each oar to turn back on itself about the fourth part of a circle, M. Danzel has not only left sufficient play at the point where the flock of each oar is inserted in the cylinder, but has placed the flock in such a manner that the air itself makes the oar fall back, at each turn, with the necessary velocity and precision. Each of the two cylinders, armed with its four oars or fails, is designed to occupy one side of the balloon, with its four oars on each side. For a farther account of this apparatus and of its effect, see Philosophical Magazine, vol. iv. p. 108.

As parachutes, in the form of umbrellas, have been proposed in order to guard against accidents, and to break the fall in cases of sudden defeat, we shall here annex a method of estimating the power of such defensive machines. A person, moving uniformly at the rate of ten feet per second, may descend with safety. For this uniform defeat the resistance of the air must be equal to the whole descending weight. Suppose then that the weight of the aeronaut is 150 pounds, and that the parachute is flat and circular, and made
made of such materials as that every square foot of it weighs two ounces, and that the weight increases in the proportion of the increase of the surface. In this case, the diameter of the parachute, which would descend at the rate of ten feet per second, must be upwards of 75 feet; but if the parachute be con cave on the lower side, its power will be rather greater, and its diameter may be less. In order to estimate the power of a flat circular parachute, or of the resistance it meets with from air of a mean density, when descending with a given velocity, say as the number 800 is to the square of the velocity in feet, so is the square of the diameter in feet to a fourth number, which will be the resistance in pounds. And if it be required to know, with what velocity a parachute will descend with a given weight, say as the given diameter is to the square root of the weight, so is the number 28\(\frac{1}{2}\) to a fourth, which will be the velocity in air of a mean density. Thus, if the diameter of a balloon be 50, and its weight, together with that of a man, be 530 pounds, the square root of which is 23 very nearly; then 50 : 23 : 28\(\frac{1}{2}\) : 13; and therefore the man and parachute will descend with the velocity of 23 feet per second, which, as it is equal to that acquired by leaping freely from a height of two feet, two inches, may be very safely sustained.

**Aerostation, nuf isf.** The advantages of an art, so lately discovered, have not yet been sufficiently ascertained; but we may reasonably expect, considering the progress it has made in so short a space of time, that many benefits may result from the farther prosecution of it. To say the least, it is unphilosophical to discourage future trials and improvements, because the uses of this art do not immediately appear. With regard to philosophical observations, derived from aerostation, it is acknowledged that very few have yet been made. The novelty of the discovery, and of the principle, says Mr. Cavallo, has generally detracted the attention; and besides, most of the aerial voyages have been made by persons who had pecuniary profit alone in view, or who were stimulated to ascend in the atmosphere for the sake of the prospect, or by the vanity of adding their names to the list of aerial adventurers. Aerial navigation, considered as a mode of travelling between distant places, independently of its furnishing means of conveyance to places otherwise inaccessible, is attended with many advantages and conveniences. The aerostat has much less trouble with this machine than a sailor with a ship in the most favourable circumstances. With a moderate wind, aerial navigators have often gone at the rate of forty or fifty miles an hour, and very commonly at the rate of thirty miles without any agitation, or even feeling the wind, and without the danger of losing time by being often becalmed. Aerostatic machines may serve the purposes of escaping from ships that cannot safely land, from besieged places, and from other circumstances of danger. A small balloon six or seven feet in diameter, says an anonymous author in his proposal of various means for saving the crews of vessels shipwrecked near the coast, would answer this purpose, by carrying to the shore a firing capable of drawing a cord, with which several ropes might be afterwards conveyed to the vessel. They also expedite the communication of important events by signals, and serve for exploring, from a great elevation, adjacent coasts or regions, fleets and armies.

To the latter of these purposes they have been actually applied by the French, in the course of the last war; and to the elevation of a balloon, and the information obtained in consequence of thus reconnoitering the army of the enemy, they ascribe the signal victory obtained in the battle of Flurys in 1794. The balloon employed on this occasion, was called the Entreprenant, and it was under the direction of M. Coutel, the captain of the aerostats at Meudon, accompanied by an adjutant and a general. He ascended twice in the same day, to the height of 220 fathoms, for the purpose of observing the position and manoeuvres of the enemy. He continued each time four hours in the air, and corresponded with General Jourdan, who commanded the French army, by means of preconcerted signals. The enterprise was discovered by the enemy, and a battery opened its fire against the ascending aerostats; but they soon gained an elevation which was beyond the reach of their fire. This balloon was prepared under the direction of the Aerostatic Institute, for the use of the army of the north; and as were also another called C editable, for the army of the Sambre and Meuse, and the Hercule and Intrepid, for the army of the Rhine and Mofelle. Another, thirty feet in circumference, and weighing 160 pounds, was designed for the army of Italy. A new machine, invented by M. Contes, the director of the Aerostatic Institute, was designed to aid the aerostats in communicating intelligence, and was designated the Aerostatic Telegraph. Balloons may likewise serve to explore the state of the atmosphere at different heights, and to furnish observations, which shall illustrate a variety of phenomena, depending on the density, temperature, and other qualities of the air. From one experiment that has been already made we learn, that the air of a high region, preferred and examined by means of nitrous air, was found to be purer than the air below. The application of these machines to electrical experiments, is a very obvious use of which they are capable. The first person who employed them in this way seems to have been the Abbé Berthelon, at Montpellier. He raised several air balloons, furnished with long and slender wires, having their lower ends fastened to a glass flock, or other inflating substance; and thereby obtained from the wires electric fluid sufficient to show the attraction, repulsion, and even the sparks of electricity. The existence of a continual electricity, of the positive kind, in a clear atmosphere, known indeed before, has been farther ascertained by strings fastened to balloons floating in the atmosphere. Some have apprehended danger from the electricity of the atmosphere; and have thought that a stroke of lightning, or the smallest electrical spark, happening near a balloon, might set fire to the inflammable air, and destroy both the machine and the adventurers. Mr. Cavallo has sugggested several considerations for diminishing apprehensions of this kind. Balloons have been already raised in every season of the year, and even when thunder has been heard, without injury. In case of danger the aerostats may either descend to the earth, or ascend above the region of the clouds and thunder storms. Besides, as balloons are formed of materials that are not conductors of electricity, they are not likely to receive strokes, especially as by being encompassed with air they stand insulated. Moreover, inflammable air by itself, or unmixed with a certain quantity of common air, will not burn; so that if an electric spark should happen to pass through the balloon, it would not set fire to the inflammable air, unless a hole was made in the covering.

For a variety of other important and useful particulars relating to the subject of aerostation, we must refer to Mr. Cavallo's curious and comprehensive work, entitled, the History and Practice of Aerostation, 8vo. 1785; which will afford the reader ample information concerning the principles of this art, and the history of its progress, the method of constructing and managing balloons, the nature and preparation of the materials of which they are adapted,
adapted, and rules for estimating the heights to which they ascend.


AERSCHOT, or Aeschat, in Geography, a town of the Austrian Netherlands in the duchy of Brabant, and capital of the district of the same name, which was raised to a marquisate in 1597, and to a duchy in 1593. The town is small, but fortified and well inhabited, seated on the river Demer, about ten miles east of Mechlin, and eight miles north of Louvain, and contains a collegiate church, two manufactories, and three nunneries. It belongs to the House of Aremberg, N. lat. 51°. E. long. 5° 44'.

AERTSEN, in Biography. See AERENS.

ÆRVA, in Botany, a genus of the mandragora decem-dria class and order. The characters of which are, that the flowers are polyanthous; the calyx is five-lobed and patent; the flamina are five, and barbed; the pistillum is a globulous ovary, having a filiform style terminated by a bifid stigma; the fruit is a capsule, which is oblong, single-seeded and encompassed by the calyx. There is one species, viz. A. egyptiacus, or somnifera, which grows on sandy calcareous soil in Arabia. La Marche thinks it bears affinity to the Amanthus.

ÆRUGINOSUS, in Ornithology. See Moor Buzzard.

ÆRUGINOUS, something partaking of, or like to, the ruit of copper.

Authors do not seem perfectly agreed about the colour to be expressed by this word, some expressing by it green, others brown.

ÆRUGO denotes rust, especially that of copper.

Naturalists speak of two kinds of ærugo, one native, and the other fictitious; the native is only the superficial particles of the metal dissolved; and intimately mixed with acid salt; in which form it is ordinarily found in copper-mines, and other moist places; and the artificial, commonly called verdigris, or copper, converted into a green alkali by vinous acid.

One species of natural ærugo is a greenish marasmite, like the drops of iron; it is found in copper-mines, but is of no use. Dioecides (lib. v. c. 91, 92.) and Pliny (lib. xxxiv. c. 11, 12.) say expressly that a substance of the nature of these rosets, which yielded copper when melted, was scraped off in the mines of Cyprus, much in the manner now practised in Hungary, where the outer coat of the copper ore is thus collected, and afterwards purified by being washed in water. Another species, according to the account of Dioecides, was procured from the water of a grotto in the same island; and the most facile natural verdigris is still obtained in the same way in Hungary. The clear water which runs from old copper works is put into large vesseis, and after some time the green earth falls to the bottom as a sediment. There is also, on some mountains in Moravia, a sort of green graine, like lead, that is of a grays green, when used in painting. It is called the Hungarian mountain, or sea verdigris. See mountain green.

Ærugo rufus, or æ viridis, is a rust formed on copper, by hanging a plate of it over the stronger vinegar for some time, without suffering the one to touch the other. It was only used externally by Dioecides and the ancient physicians for cleansing ulcers, and destroying excrecences; but it has been more lately employed externally with efeence of myrrh and honey of roses in fifeuso and aphidish, and also internally for malignant ulcers that have corrupted the bones, and either with or without turkith mineral as a remedy for men or beals that have been bitten by mad dogs or wolves. The dose has been from three to six grains. Pils, formed of the ærugo, in a manner however that has been concealed, have been recommended for a cancer of the breasts; but their beneficial effect has been disputed. Omen-lin's App. Med. vol. i. p. 346.

ÆRUGO fulis, in Natural History, a name given by Pliny, and several other ancient authors, to a reddish fiery matter, separated from the Egyptian salt, called natrum, in purifying it. We find this matter remain in the filter, on dissolving and filtering the Egyptian nitre, at this time; it seems to be a mixture of bituminous matter, and a red earth, which had mixed themselves among the cakes of the salt, during the time of their concreting from the water.

ÆRUSCATORES, formed from ærusca, to beig, mmp, &c. in Antiquity, a kind of sharping fliroes, who got their living by tricks, telling fortunes, and the like, much like modern gypilces. The term is also applied to oppriev te- gaters.

The Cauli, or priests of Cybele, were called ærusca macros nocius, on account of their begging, or collecting alms in the streets. To which end they had little bells whereby to draw people's attention to them, much like some orders of mendicants abroad.

ÆRY, or AIRY, in speaking of hawks, eagles, or the like, answers to the nest of other birds.

ÆS, in Antiquity, has various significations; but it properly denotes brevs or copper. It was for a long time applied indiscriminately to either of these metals; and it was not till a late period that metalurgists, in order to distinguish them, gave the name cuprum to copper; æs copier was the first metal used in coinage by the Romans, the word æs was used in their language to signify money in general. It likewise denoted a particular coin made of that metal.

Æs calidum, or æs brevis, otherwise called æs olimum, or æs breve, is a species of brevis mentioned by Pliny, which was not capable of being hammered. This is likewise a term used by the German Georgius, for a substance which sometimes occurs to those who work upon copper, and is used for making the fine blue colour called small.

Æs candidum, among the Ancients, was different from that which we call white brass: it is a purer and whiter kind of metal found, it is said, under the veins of silver, somewhat analogous to Venetian glass. They had probably a method of making copper cuphe as well as yellow, equal, if not superior, to that now in use. The phrases of orichalcum album in Virgil (Æn. xii. v. 87.), are æs cæsum among the Greeks, literally signify white brass.

Æs corinthusium, a precious metallic composition, of a much finer colour than common brass, and for its beauty little inferior to gold. Pliny says (Hist. tom. ii. p. 628. Ed. Hard.), that this was an accidental mixture of metals at the back and conflagration of Corinth by J. Mummus, 146 years before Christ; when the gold, silver, and brass flats, and all metallic substances, melting and mingling together, formed this metal. He says, that there were three forts of Corinthian brass, viz. the red, the white, and that which was of the colour of money, according to the different proportions of gold and silver that were in it. But some refinrs, who have strictly examined this metal, find no gold in it; a circumstance which, if true, suggests one reason, among others, for concluding, that this account is fabulous. However, the falle has been interpreted by some to signify, that the art of making copper into brass was first
first discovered by the Corinthians, who found the calamine stone on the plains of Peloponnese, or at least that they brought this art to perfection.

*Æs corundum* is used by Pliny (H. N. tom. ii. p. 679), to denote brass wrought into thin plates, and which, he says, flamed with the gall of bullf, furnished a sort of gold for the crowns of players. This was called *æs ductile*, in contradistinction to the *æs fusible*, or *æs calidarium*. They were both brought from Cyprus.

*Æs Cyprium* was a kind of copper produced in the island of Cyprus. This denomination was first given to copper in general; whence it was called *cyprium*, and at length *cuprum*. The superiority of the Cyprian copper gave occasion to this appellation.

*Æs flammum*, yellow copper. All the Roman authors have mentioned the method of making brass with calamine and copper; but their first kind, which they called *oriabilum*, or *auriabilum*, they distinguished from the inferior sorts, which had only the name of *æs flammum*.

*Æs gravis* denoted money among the Romans which was paid by weight, and not by tale. In this sense it is used by Budezus and Scaliger.

But others by *æs grave* understand large pieces of copper coined, containing, for instance, an *æs*, or pound of that metal, such as we find current in Sweden. These they affirm bore the title *æs grave* till the time in which they were reduced to a smaller standard.—Gronovius, on the contrary, maintains, that the *æs*, or pound weight, did not acquire the appellation *æs grave*, till after their reduction. Philos. Trans. No. 19.

Kutter rejects all these opinions, and affirms, that the expression is used to denote any kind of copper-money compared with gold or silver; which, with regard to the bulk, and size of the pieces, was much lighter, though of greater value.

But this system, however plausible, is rejected by several learned men, particularly Perizonius and Mr. Ward. The former has a dissertation on the subject, wherein the opinion of Gronovius is farther examined and defended.

*Æs heptagonum* was of a silverish colour, and probably what the moderns call *bronce*; though some confound it with the *æs Corintium*.

*Æs parvum* is a name given to *æs oreus*, divided of its silver, when it contains any.

*Æs rude*, that unshaped, or not fashioned for any particular purpose.—Some will have this to be the same with *æs grave*.—The money, during the first ages of Rome, was all of this kind.

Others, by *æs rude*, understand metal unlimed; in opposition to *æs sigillatum*, that flamed, or coined.

*Æs umium* called also *æs Venetius*,—*æs ceramum*,—*æs Venetia*, and *æs etrusc*, is a term which, like many others among the old chemists, has been applied to two or three different substances; it is, therefore, on this account defectively rejected from the reformed nomenclature. Kinkel (Lab. Chym. p. iii. c. 39) employs it as a general denomination for a perfect oxyd of copper prepared by heat; the expression is, however, more commonly employed to denote a pharmaceutical preparation once much in vogue as an emetic, but now fallen into disuse. This *æs umium* essentially contains of copper and sulphur; and the different varieties originate from the relative proportions of the ingredients, and the different dates of oxidation of the copper. It is usually prepared by distilling in a crucible copper clippings and powdered sulphur, and heating the crucible by degrees till it ceases to emit any vapours; it must then be raised to a dull red heat for an hour; there results a brittle mass which when pulverized and washed is the substance in question. Barchulfen's method is still more simple, consisting merely in heating a flake of copper to whiteness, and rubbing it with a roll of brimstone; as soon as it is taken out of the fire, the copper combines eagerly with the sulphur, and the compound runs down in drops, and is received in a basin of water: this is then pulverized and washed. In both these cases the compound is a slightly oxidated copper, saturated with sulphur; of an iron brown colour. In addition to these processes Lenery goes on to heat the sulphurated oxyd in a reverberatory nine times successively, quenching it in a basin of cold water: he thus obtains a copper of a high red colour, which in fact is a simple oxyd of copper, the sulphur being burnt out. Some recommend a mixture of niter or common salt with the sulphur, and the substance resulting from this, if not washed, is certainly a very powerful emetic on account of the sulphurated alkali which is thus combined with the oxyd of copper. As to the sal ammoniac and vinegar, in which some formerly steeped the copper, it is wholly useless, all its effects being destroyed by the subsequent oxidating. Dist. Method. Art. *Æs umium*—New Difpensatory, 1763, p. 498.—Beaume's Chymic. Experiment. vol. ii. p. 451.—Green's Chemistry, vol. ii. p. 259.

*Æs umium* is very drying and destructive, and has been, on that account, mixed with plasters and unguents, for drying up flatulent ulcers, and imbibing acrimonious humors, or fumes. It is also commended for disorders of the eyes; and joined with cardomons and honey-water, it has been prescribed internally to epileptics, with whom, according to Dioscorides, it operates as an emetic, and according to Artaeus, as a laxative. See Gmelin's App. Med. vol. i. p. 344. It is likewise used for colouring gluts.

*Æs usorium*, in Antiquity, a tax paid, by pupils, as a penalty for living single to old age.

This tax for not marrying seems to have been first imposed in the year of Rome 359, under the censure of M. Furius Camillus, and M. Pollutnus.

At the census, or review of the people, each person was asked, *Et tu es anima usorium?* He who had no wife, was hereupon fined after a certain rate, called *æs usorium*.

*Æs flos*, called by the Greeks, *χαλεκτόν* or *αλαίη* (sometimes confounded by moderns with *chalcanthum*), is prepared of copper melted, and removed into other furnaces, wherein being exposed to a farther and greater heat, and vehemently agitated by bellows, it deposits an infinite number of small flakes, like millet grains, which being separated by lotion, make the *flos eris*. The cold water is poured on the copper, as it runs out of the furnace into the receiver.

*Æs*; *squama* *Æs* properly denotes flakes of that metal struck off by the hammer, in the operations of the forge, &c. These, from the Cyprian copper-works, are called *Hodite*.

*Æs*; *per* *Æs et librum* was a formula in the Roman law, whereby purchases and sales were ratified.

Originally the phrase seems to have been only used in speaking of things sold by weight, or by the scales; but it afterwards was used on other occasions. Hence even in adoptions, as there was a kind of imaginary purchase, the formula thereof expressed, that the person adopted was bought per *Æs* et *librum*.


*Æsalon*, in Ornithology, a species of *facon*, called in English the Merlin. *Æsalon carolinensis* is the name given
given by Briffon to the acceptor minor of Catesby, and the Falco sparrowius of Linnaeus, which has a yellow cere, brown head, red vertex and abdomen, and bluish wings. The head of the female is encompased by seven blackish spots.

ÆSAPIS, in Ancient Geography, a town of Phrygia Major, according to Ptolemy.

ÆSAPUS, a river of Mytilo, in Asia Minor, according to Strabo, which rises south-west of Scopitis, and discharged itself into the Propontis, west of Cyzicus.

ÆSAR, Eflara, a river of Etruria, in Italy, which, says Strabo, joined the Arno at Pisa, but its mouth is said to be ten miles north of that of this river.

ÆSAR, in Mythology, a deity of the Etruscans. It is said that the letter C occasioned in the word Cesar, annexed to a statue of Augustus, the auxiliaries derived from this accident on the part of the flatuary, a sorrowful preface. As C was a numeral letter, denoting 100, they concluded that he had not 100 days to live: but as the word Ælar was the name of a deity, they thence inferred that he would be deified after his death.

ÆSARONISI, in Ancient Geography, a people of the northern part of Sardina.

ÆSARUS, Eflara, a small river of Bruttium, which was near the town of Croton. Ovid (Met. 1.15. v. 23.) calls it Ælaris.

ÆSCH, in Ichthyology, a name by which some have called the Grayling, or tumbler, a fish of the truttaceous kind, called in Latin taimalus.

ÆSCHINES, in Biography, an Athenian philosopher of low extraction, said to be the son of Charinus, a saufage-maker, and by others, the son of Lyfanius. He discovered an early desire of knowledge, and, though oppressed by poverty, was affiduous and persevering in the pursuit of it. With this view he placed himself under the tuition of Socrates, who was gratified by the respect which was paid to him by this young and illustrious, though mean disciple. Upon first offering himself to the notice of Socrates, he told the philosopher that the only thing which it interested him in his power to prevent him, in return for his kindness, in giving him instruction, was himself. Socrates replied, that he accepted and esteemed the present, and hoped to render it more valuable by culture. He adhered to his master with unalterable fidelity and constancy, and enjoyed his particular friendship. Impelled by poverty, he determined to quit Athens; and after the example of Plato and others, to visit the court of Dionysus, the tyrant of Sicily, who was, at this time, either through vanity or jealouisy, a general patron of philosophers. Upon his arrival in Syracuse, he was offered by Plato on account of his poverty; but Arisippus introduced him to the prince, by whom he was liberally rewarded for his Socratic Dialogues. Plutarch, however, vindicates Plato from this charge, and says that when he was neglected at Syracuse, the philosopher recommended him to Dionysus, and engaged for him the protection and favour of the sovereign. See Plut. Comment. de Adultoribus et Amicis, p. 47. ed. Xylander. Æschines remained in Sicily till the expulsion of the tyrant, and then returned to Athens. But fearing to become a rival of Plato or Arisippus, who were in high esteem, by any public exhibition, he taught philosophy in private, and maintained himself by the pecuniary recompence which he received for his instructions. Afterwards, in order to gain a more ample satisfaction, he appeared as a public orator. Lactantius says, that he wrote judicial orations for the vindication of the innocent. Besides orations and griffles, Æschines wrote seven Socratic Dialogues in the true spirit of his master, on temperance, moderation, humanity, integrity, and other virtues: of which only three are extant, viz. one concerning Virtue, whether it can be taught; a second concerning Riches, whether they are good; and a third, concerning Death, whether it is to be feared; a fragment of a fourth, on the Duties of a State under Marriage, may be found in Cicero de Invenzione Rhetorica, I. c. 31. They are published by Le Clerc, with notes and several dissertations, in the "Silvae Philologicae." Amstelod. 1711. Fabriacus (Bibl. Graec. tom. i. p. 529.) Suidas (in Astv.) and Lucian (de Pastificio Op. tom. ii. p. 860. Ed. Reitzii) have given an account of them. Some have charged him with purloining the works of Antiphenes, and with publishing dialogues of Socrates, confided with him by XANTIPPE, as his own. This Æschines, who is a different person from Æschines the orator, is said by Diodorus Siculus (Hist. tom. ii. p. 62. Ed. Weinh.) to have flourished about the 150th Olympiad.

Æschines, the Orator, was the son of Atromocus, a grammarian and schoolmaster, and Glauce-thea, who is said to have been a timbrel-player. See Lucian (in Somn. tom. i. p. 17.) and Fabricius (De Vit. Soph. ap. Oper. p. 566. Ed. Olcvart.) He was distinguished as Plutarch says (de X Orat. Vit. ap. Oper. tom. ii. p. 820.) neither by his birth nor riches. In his youth, Æschines being a robust constitution, devoted himself to the exercises of the gymnasiaium, and having a clear voice he performed a part in the exhibition of tragedies. Some say that he attended the lectures of Plato and Socrates; but according to others, he received instruction from Alcidas, the preceptor of Gorgias. His progress, however, was considerable, and he became a competitor with Democritus; and by his public conduct incurred his displeasure. When the Athenians negotiated a peace with Philip of Macedon, Æschines and Democritus were two of the ten ambassadors employed for this purpose. On this occasion, it is said that Æschines was bribed by Philip, and perjured the Athenians, in opposition to the remonstrances of Democritus, to confide in the promises of the sovereign of Macedon. Thus seduced, they gave this prince an opportunity to poiffess himself of Thessaly, and to enter the territory of Æschines, aspiring to be a generalissimo of the Greeks, was anxious to be appointed to this office by the council of the Amphyictyes. With this view, he contrived, by intrigue and corruption, to engage the support of Æschines; who, in a studied oration, prevailed with the deputies of the Greek cities, assembled in the council of the Amphyictyes, to elect him for their general, and to invest him with full power to act as he should think proper. By this artifice Philip got possession of Eteena, the chief city of Phocis, and thus established himself in a situation the most favourable for the execution of his further designs. Democritus exerted all his powers of eloquence to refute the Athenians, and to induce them to unite with the Thebans in disconcerting the machinations of Philip. His eloquence was effectual, and the two hostile armies encamped near Cheronea, a city of Boeotia. The wisdom and force of Philip prevailed; and Democritus, being left a warrior than a statesman, and being more capable of giving counsel in his hardships than of enforcing and supporting it by intrepid courage, threw down his arms, and fled with the other discomfited troops. The shock which Athens received at this time, the effect of which it was never able to recover, was ascribed to Democritus; and Æschines took the lead in condemning his rival: and he, accordingly, drew up an accusation against Ctesiphan, or rather against Democritus.
The conflict between these two orators excited very general attention, and the two orations that were delivered by them have been always considered as the master-pieces of oratory, especially that of Demosthenes, which is more powerful and impressive than that of Aeschines. The latter left his orate, and was sentenced to banishment for his rash accusation, and Christ. 330. Upon this, he settled at Rhodes, where he opened a school of eloquence, the reputation of which subsisted for many ages. He is said to have commenced his lectures with the two orations that had occasioned his banishment. That of Aeschines himself was received with applause; but when the auditors heard that of Demosthenes, their plaudits were redoubled. On this occasion, Aeschines declared, with a caudour and liberality highly honorable to him as an enemy and rival, What do you mean by public apology? Thucydides, who supra. When Aeschines left Athens, in order to embark for Rhodes, Demosthenes ran after him and obliged him to accept a purse of money; upon which Aeschines exclaimed, How will I be able to defend a country in which I have an enemy more generous than I can hope to find friends in any other part of the world? From Rhodes, Aeschines removed to Samos, and there he died, at the age of 75 years. Some have said, that Aeschines was the first who delivered extemporaneous orations, a practice which others have ascribed to Gorgias. Philoctates extols him for luminous perspicacity, decorous gravity, and distinguished energy; and he is denominated by Demosthenes μεγαλομέγας. Quintilian, comparing him with Demosthenes, says of him, (Inst. Orat. 1. c. 1. tom. ii. p. 92.) Ed. Burnan.) Plinius Aeschines, et magis jussus, et grandiori fortunis, quos minus satis effus: cornis tamen plus habet, lecturae minor. Phœbus lives ascribes nine epistles (according to the number of the muses) to Aeschines; but there are twelve, which were addressed to the Athenians when he was an exile at Rhodes, in Wolf's edition of Demosthenes and Aeschines, p. 205; and Taylor has added them to his edition. The ancients acknowledge only three genuine orations, viz. 1. Adversus Timarchum (Wolf. Ed. p. 258.) Timarchus was his accuser, and it is said that in consequence of the reproaches of Aeschines he laid violent hands on himself. 2. De falso Legatione, (Lb. p. 395.) This is an apology for himself against Demosthenes, who had accused him of perfidy in an embassy to Philip. 3. Adversus Cleobonium, (Lb. p. 425.) who decreed the golden crown to Demosthenes. Fabricius compares these orations to the three graces. Another oration, intitled Ἀλλος τινα ἀπὸ τῶν Ἀσκήνων, was formerly ascribed with the name of Aeschines; but the ancients ascribe it to another perion of the same name. See Plutarch and Philoctates, uti supra. Demochlen. et Aeschin. Opera, by Wofius Francof. 1664. Fabricius Bibl. Græc. tom. i. p. 412—928, &c. Laertius (tom. i. p. 118. tom. ii. p. 107. Ed. Melb.) mentions several other orations called Aeschines; and this identity of name has occasioned no small confusion in the history of the orations, and particularly with regard to the Socratie philosopher and Athenian orator, who are the subjects of these articles.

Aeschna, in Entomology, the name of a species of water-fly, of an ash-colour, with four wings, and a long body, hairy near the tail.

Aeschrich, in Biography, a fellow-citizen, and one of the masters of Galen, by whom he is mentioned with respect. He had great faith in a medicine he invented against the effects of the bite of a mad dog. The following is the prescription, and it is, without doubt, as efficacious as the famous composition recommended by Dr. Mead. Take of the ashes of lobbies, burnt alive in a copper vessel, ten parts; of gentian, in powder, five parts; of juniper, one part; mix them, and let the patient take a spoonful in a glass of water every day, for forty days. There are some idle ceremonies directed to be observed in making the powder, which are here omitted.

Aeschylus, in Geography, a town of Switzerland, in the canton of Bern; two leagues south-east of Spiez.

Aeschylus, in Biography, the famous tragic poet, was born at Athens, in the last year of the 63d Olympiad, or in the 577th year before Christ, according to the Armenian marbles, on which Stanley, in his notes on the life of this poet, relies. He was the son of Euphorion, and distinguished by his military valour as well as by the exercise of those signal talents, which intitle him to the appellation of the father of tragedy.

At the battle of Marathon, his brother, Cynegythus, signallized himself; and, as Herodotus informs us (l. ii. p. 391. Ed. Woffel.) he held of the prow of one of the Per- fians' ships with his hands, which were cut off by an axe, so that he died of his wounds; and his youngest brother Amphines, says Diochorus Siculus (l. xx. p. 556. Ed. Woffel.) who had the command of a squadron of ships, conducted himself with such skill and bravery, that he sunk the admiral of the Persian fleet, and gained distinguished honour. In these battles, as we learn from Pausanias (l. i. p. 35. Ed. Kuban.) as well as in those of Platrea and Artemision, he was present; and we are assured that he acquitted himself with honour. But his principal attention was directed to the composition of tragedies and the improvement of the stage. Pausanias informs us (l. i. p. 49.) that he was admi- nistered by Bacchus, when a boy, and asleep in the field, to write tragedies; and that when he awoke he made a trial and succeeded.

His mind was naturally strong and ardent; and the austerity of his character was manifested by his silence and gravity. From his youth he had been accustomed to the lessons of those poets, who, living near to the heroic times, conceived ideas corresponding in sublimity to the illustrious deeds that were then achieved. In the history of these remote ages he beheld every where the impress of grandeur, and frequently that of ferocity. In order to bring scenes of this kind to view, and to exhibit, as it were, before the eyes of the spectator the time and place, and various circumstances of events, Aeschiylus employed all the resources of theatrical representation; and thus the illusion became a reality. Sufarian and Thespis, and Phrynichus, the disciple of the latter, had proceeded but a little way. Thespis indeed had introduced a single actor, and Phrynichus selecled that kind of verse which is most suitable to the drama, and made some other changes; nevertheless tragedy was in its infancy before the time of Aeschiylus. In his first tragedies he introduced a second actor; and, afterwards, copying the example of Sophocles, who had just entered on his theatrical career, he admitted a third, and sometimes even a fourth. By thus multiplying persons, one of his actors became the hero of the piece, and poifled the principal intereft; and as the chorus now held only a subaltern station, Aeschiylus abridged its part. He is confirmed for having admitted mute characters into his drama; but it has been suggested that the veil which covered them and the silent grief which they manifested, produced a more sensible effect than any lamentations and tears. What he has said of his hero Hippomedeon (Sept. contr. Theb. v. 506.) may be applied to himself:

**" Before him frires**

Gigantic terror, tow'ring to the skies."
Aschylus paid particular attention to the performance of the actors, regulating their steps, and directing them to give additional force to the action, by appropriate and expressive gestures. He also instructed them more effectually by his example, as he performed with them in his pieces. Besides, he employed a person, called Teleclus, who had brought the art of gesture to such perfection, that in the representation of the seven chiefs before Thebes, he performed with so much truth and expression, that his action might have supplied the place of words. See Athen. Deip. p. 22, Ed. Cafaub.

Aschylus also applied to tragedy the lofty modulations and impetuous rhythms of certain airs calculated to excite without adopting those innovations which began to disguise the ancient music. His choral chant is full of grandeur and decorum, and constantly in the diatonic genus, which is the most simple and natural of all.

Quinellianus (Infl. Orat. I. c. 1. tom. ii. p. 897) gives the following character of Aschylus, as a writer: "Trageldae primus in locum Aschylus putatis, sublimis et gravis, & grandissimae soppe etque ad vitium, sed rudis in perficu & incompositus, &c." Longinus (Ed. Pearson, p. 99) says, that he had a noble boldness of expression, and that his imagination was elevated and heroic. Some have affected that he never composed but when he had drank freely; and by others he has been compared to Shakespeare for energy of sentiment and style, as well as for the expression of character and passion by the happy use of trivial circumstances. Horace describes the character of Aschylus in his Ars Poet. v. 252, &c.

"Poet nunc perflone, pallaque repetor nobile,
Aschylus, ut modestis inlavit pulpitae signis,
Et docuit magnamque loquere mitique cothurno."

Aschylus, says a modern author, exhibits both the beauties and the defects of an early original writer. He is bold, nervous, and animated; but very obscure and difficult to be understood; partly by reason of the incorrect metre in which his works have been transmitted to us, and partly on account of the nature of his style, which is crowded with metaphors, often harsh and tumult. He abounds with martial ideas and descriptions. He has much fire and elevation; less of tenderness than force. He delights in the marvellous. The glee of Darius in the Perse, the inspiration of Xerxes in Agamemnon, and the songs of the Furies in the Eumenides, are beautiful in their kind, and strongly expressive of his genius. Blair's Lect. vol. iii. p. 346.

Aelian informs us (Var. Hist. l. v. c. xviii. tom. i. p. 433, Ed. Gronov.), that Aschylus was charged with impity by the Athenians, and condemned to be floned to death.

The
The ground of the charge is not that which Herodotus and
Pausanias have supposed, viz. AESchylius's adopting the
theogony of the Egyptians rather than that of the Greeks,
and pretending to say that Diana was the daughter of Ceres
and not of Latona; but more probably that which Clements
Alex. has stated (Strom. i. ii. oper. tom. i. p. 407. Ed.
Potter,) that AESchylius, being himself uninitiated, professed
the mysteries by exposing them in one of his dramas on the
stage. However this be, the Athenians were preparing to
execute the sentence that was pronounced against AESchylius,
when his brother Aminius drew aside his cloak and pre-
pared him without a hand, which he had left at the battle of
Salamis, in defence of his country. This fight interred the compa-
ッション and honour of his judges, and induced
them to revoke their decree and to pardon AESchylius.

Plutarch (in Cimon op. tom. i. p. 483.) says, that AES-
chylius, being disguised with the preference given to Sopho-


colunte in the contest for the prize of poetic merit, abandoned
his country and went to reside in Sicily. There Hiero
distinguished him with benefactions and honours: but he soon
died at the age of 69 years, ante Christ. 456. Pliny informs
us, (H. N. l. x. c. iii. tom. i. p. 357.) that while he was
walking in the field, in order to avoid a danger of which he
was forewarned, with respect to the mode of his death, an
eagle, hovering over him in the air, let fall a tortoise upon
his head, for the purpose of breaking the shell, which
instantly killed him. The following epitaph, composed by
himself (for the original of which see Pausanias, p. 35. Ed.
Kuhnii.) was engraved on his tomb: — " Here lies AES-
chylius, the son of Euphorion, born in Attica. He died
in the fertile country of Gela. The Persians and the woods
of Marathon will for ever attune his name. " At the time
when he wrote these lines, he was unquestionably disguised
with literary fame, and knew no glory more illusory than
that of arms.

The Athenians decreed honours to his memory; and
authors who have intended to dedicate their talents to the
theatre, have gone to offer libations, and to recite their
works at his tomb. There are seven of his tragedies ex-
tant at which the best edition is the folio of Thomas Stan-
ley, published in 1663, with a Latin translation and learned
Commentary. There have been many other editions, and
also translations (See Fabric. Bib. Graec. tom. i. l. ii. c. xvi.
p. 600—618.) of these tragedies: Potter's translation, pub-
lished in 4to. at London, 1777; and afterwards in 2 volumes,
8vo, deserves to be particularly mentioned. Stanley, in his
Life of AESchylius, has mentioned several other perfections
of the same name.

AESCHYNOMENE, formed of αίσχυμον, to be ashamed,
because it retreats from the touch; by far less frequent plant, in
Botany, a genus of the dactylis decandrae chis and order;
and of the natural order of papilionaceae or leguminosae: the
characters of which are, that the calyx is one-lobed, bell-
shaped, subfusiforme with equal lips, upper broad, and lower
three-toothed perianthium; the corolla papilionaceous, with
sub-cordate, laceately gaping, large banner, fimbriate, obtuse
wings, shorter than the banner, and lanceate, acuminate keel
of the length of wings: the lamina have 10 filaments, fimbriate and non-clasped, and small anthers; the pistil is
an oblong, villous, columnar ofmentum, the stamens with
stigma sessile, rather obtuse; the pericar-
pium is a long, flat, jointed, rough, one-celled legume, open-
ing at the truncate joints; the seeds are follicular, between
the joints, and kidney-shaped. Martyn enumerates twelve
species, viz. the grandiflora, arborea, tinctura, affinis, americana, indica, febran or Egyptian, pumila or dwarf, sphenia, be-
teropollia, ingenina, and cannabina.

The first is a shrub, from 10 to 15 feet in height, a native
of the East Indies, cultivated in Jamaica, and in England
by Miller, in 1768. The seeds are agreeable to domestic
birds. — The second grows to the height of fix or seven feet,
with a single stem, and bears large and copper-coloured flowers. — The 3d is a native of the East Indies, and of the
islands Ophir and Haheine in the South Seas. — The 4th is a native of the East Indies. — The 5th is somewhat
scentuous: during the night, and at the approach of rain,
the leaves fold together. It is a native of Jamaica, and
was cultivated in 1739 by Miller. — The 6th is a native of the
East Indies. — The 7th is a native of Egypt, was cul-
vatined in 1680, in the botanical garden of Oxford, and flowers
in July and August. — The 8th is a native of the East Indies. — The 9th is a native of the East Indies, which may be treated as hemp and
used for the same purposes. The first fort is with difficulty pre-
ferred through the winter in this country. The 10th, 11th,
and 12th, may, like the first, be preferred through the win-
ter in a warm house, will flower early in the following
summer, and their seeds will ripen in the autumn; they must
be kept dry in winter, or else they are subject to rot. The
14th, 15th, and 16th species are annual, and must be
brought forward early in the year, otherwise their seeds
will not be perfected. All the forts are propagated by
seeds, which should be sown on a hot-bed early in the
spring; and when the plants are strong enough to be re-
moved, they should be put each into a separate small pot,
with light earth, and plunged into a fresh hot-bed; and as they advance in growth, they should be shifted into
larger pots; but care should be taken that the pots be not too
large, which will prevent their thriving.

AESCHYNOMOUS Plants among Botanists, are
those properly called Sevestous plants.

AESCULANUS, Ares, or Αέτ, in Antiquity, are
different names given to the divinity who preceded over the coin-
age of copper money. This AESculanus, it is said, was the
father of Argus, because copper was employed before silver;
and Argus, the father of Aacus, because gold
money succeeded silver; and thus they had three divinities
predominating over the coinage of the three principal metals. On
some medals of the emperors there are found three goddesses,
reprented with balances, a cornucopia, and near them a piece of the different metals.

AESCULAPIUS, in Astronomy, the ancient name for the
constellation Ophiucus.

AESCUPLUS, Eacles, and as Pausanias calls him
Aolecplus, in Mythology, the god of medicine, was the son of
Apollo, by the nymph Coronis, born at Epidaurus, and
ceducated by Chiron, the preceptor of Achilles, who taught
him to cure diseases of the most dangerous and desperate
kind, and even to raise the dead. The history of AEScula-
plus, like that of other deified heroes of antiquity, is
involved in great obscurity, and many absurd and incredible
stories are related concerning him. If we regard the reports
of the people of Epidaurus, which is said to be the
place of his nativity, as Pausanias has represented them,
left
loft his dog, and one of his she-goats, found them on a neighbouring mountain, near a child who shone with an extraordinary presence, and whom the goat suckled, and the dog guarded. This child was Æsculapius. As he advanced in age and wisdom, he dedicated his days to the relief of the unhappy. The most dangerous wounds and maladies yielded to his operations, his remedies, his harmonious songs, and the magical words which he employed. The gods, it is said, pardoned him his sacrileges; but as he dared to call the dead to life, Pluto complained, and Jupiter smote him dead with a thunder-bolt. See Pindar. Pyth. i. iii. v. 16. 92. p. 179. 201. Ed. Wetl. and Wetl. Diod. Sicil. i. iv. tom. i. p. 315. Ed. Wef-fer. Flin. H. N. i. 29. tom. ii. p. 403.

It is added, that Æsculapius was the disciple of Chiron, and having been entrusted with the secrets of his master, he communicated them to his sons Machaon and Podalius, who, after his death, reigned over a small city in Thessaly. During the siege of Troy, they signalized themselves by their courage in the field of battle, and by their skill in the treatment of wounds (Homer ii. v. 726. 1. iv. v. 219. 1. iv. x. 833.), the only part of the medical art that was much known in those remote ages. The children of Machaon, who was killed under the walls of Troy, followed the profession of their father, and settled in the country. They raised altars to their grandfather, and merited the fame honours themselves by the services which they rendered to the human race. See Phaulus. lib. ii. c. 11. p. 136. c. 23. p. 163. c. 26. p. 171. and 172. Ed. Kuhnii.

The founder of Æsculapius, a family soon became the object of public veneration, though his advancement to the rank of gods must have been posterior to the time of Homer, who only speaks of him as a simple individual. In process of time divine honours were everywhere paid to him. At Epidaurus he had a famous temple, in which his statue, made of gold and ivory, by Thrasymedes of Paros, was placed on a throne of the same materials. It was crowned with rays with a knotty flock in one hand, and stretching out the other arm over a serpent, which seemed to raise itself up in order to reach it; and a dog lay at his feet. The Epidaurians instituted festivals and games, which were at first annual (Plat. in Ion. tom. i. p. 530. Ed. Serrani.) and afterwards once in five years celebrated in honour of him. From Epidaurus his worship passed to the other cities of Greece, and even to distant countries. In all his temples votive tablets were hung up, on which were recorded the diseases cured by his assistance. This god was brought to Rome, by order of Apollo, when a pestilence raged in that city, in the times of the republic, under the confule of Polibithus Megellus and C. Junius Brutus. About the year of Rome 452, the Sibylline books were consulted, and an embassy was appointed to bring the god from Epidaurus to Rome, who is said to have stolen away from his old worshippers under the form of a serpent; and on his arrival, to the great joy of the people, the plague soon ceased. On this occasion altars were erected along the banks of the Tiber, and numerous sacrifices were offered to the new deity. The Romans designed to erect a temple in honour of him, within the walls of the city; but the god who reposed in the vicinity of Epidaurus, and not within the city, is said to have chosen his abode in the midst of the Tiber, on an island formed in the infancy of the republic by the stream of trees, and, and the rubbish of the city. Thither the serpent retired, and from that time the island was called the island of Æsculapius, and a temple was erected in the form of a slip, to which, as to the temple of the god of health, the common people frequently repaired. The sick were referred to health, and in token of gratitude offered a cock to Æsculapius. Of this temple there were some remains in the 16th century, near the church of St. Bartholomew, in the island of the Tiber. From this time Æsculapius was honoured at Rome as one of the chief of their made gods. On coins, &c. he is crowned with laurel, in token of his defect from Apollo, and he is represented with a mild aspect, and with hair and beard not unlike those of the mild Jupiter: his right arm is bare, in order to denote his readiness for any operation; his left holds a cock, with a serpent twisted round it. He is sometimes seen accompanied by his wife Hygeia or health, with their son Telesphorus, or convalescence, between them. The dog and cock have been reputed sacred to this deity on account of their vigilance; and the raven for his foresight. Status, lib. iii. Sylv. iv. v. 25. Ovid. Met. ix. tom. i. p. 1057. Ed. Burman. Sueton. in Claud. tom. i. p. 686. Ed. Plinie. —Liv. Epitom. lib. xi. tom. iii. p. 197. Ed. Burman. — Plut. Quaest. Rom. tom. ii. p. 236. Paufan. Corinth. l. ii. p. 171. Achaic. l. vii. p. 592. &c. Ed. Kuhnii. —Cicero. (de Nat. Deor. Liii. c. 22. tom. ii. p. 615. Ed. Olivet.) mentions three deities called Æsculapius; the first the son of Apollo, worshipped in Arcadia, who invented the probe and bandages for wounds; the second, the brother of the second Mercury, killed by lightning; and the third, the son of Arhippos and Arsinoe, who first discovered the art of tooth-drawing and purging.

Those who trace the origin of medicine, as well as the other arts and sciences, to the Egyptians, ascribe the invention of it to Toforthor or Selothor, a king of Memphis, and the second of the third dynasty of Manetho, who was called Æsculapius on account of his great skill in that art. This prince was much more ancient than the Grecian Æsculapius; and though Africanus places him some years after Athothis, the faucerr of Mene, supposed to be the same with Thoth, or the first Hermes, yet others make them contemporaries, as they must have been if this Æsculapius was the same with the son of Sydyce and the brother of the Cabiri. —Anc. Un. Hist. i. p. 246. Svo.

Æsculalus, Horae-Chefliity, in Botany, a genus of the heptandria monogyxa class and order, of the natural order of tribulata, and the acer of Jussifin. It is the hippocastanum of Tournefort, and the passia of Boerhaave. The name æsculalus is derived from esca, food; and the old names of hippocastanum and castanea equina, from the similitude of the fruit to that of the chestnut, and from its being given to horses. Its characters are, that the calyx is a one-leaved, ventricose, small, and five-toothed perianthium; the corolla consists of five roundish petals, parted and waving about the edge, flat, spreading, with narrow claws inserted into the calyx, and irregularly colored; the stamens have florulate, declining filaments, of the length much of the corolla, and ascending stamens; the pistillum is a roundish germ, ending in a subulate style; the stigma acuminate; the fructicum is a leathery, roundish, three-celled, three-valved capsule; the seeds are two and sub-globular. Van Royen de Necker and Miller observed both hermaphrodite and male flowers in this genus. There are three species, viz. the AE. hippocastanum, or common horae-chestnut; the leaves of which are digitate, with seven entire leaves, and prickly capsules; the AE. flava or yellow-flowered horae-chestnut, with leaves digitate with five leaves, the laminas of the corolla cordinate roundish, and the claws twice the length of the calyx; and the AE. passia, or scarlet horae-chestnut, which has flowers with eight flamina, digitate leaves with five or six ferrate leaves, smooth capsules,
The horse-chestnut has been employed in France and Switzerland for the purpose of blanching yarn; and it is recommended in the Mem. of the Society of Berne, vol. ii. part 2, as capable of extensive use in whitening not only flax and hemp, but silk and wool. It contains an astringent saponaceous juice, which is obtained by peeling the nuts, and grinding or rasping them. They are then mixed with hot rain or running water, in the proportion of 20 nuts to 10 or 12 quarts of water. Wove caps and flockings were made in this water, and took the dye extremely well; and successful trials were made of it in fulling stuffs and cloths. Linen washed in this water takes a pleasing light sky-blue colour; and the flamentous hemp, steeped in it some days, were easily separated. The author of the memoir above referred to, imagines, that if the meal of the chestnuts could be made into cakes or balls, it would answer the purposes of soap, in washing and fulling. The sediment, after infusion, loses its bitter taste, and becomes good food for fowls when mixed with bran. The Edinburgh College have admitted the horse-chestnut into their Pharmacopoeia of 1793, on the recommendation of Dr. Gardiner, who says, that three or four grains of the powder suffused up the nozils in the evening, operates next morning as an excellent intermittent, and thereby proves very beneficial in obliterating inflammations of the eyes. A patent was granted in 1766, to Lord W. Murray, for his discovery of a method of extracting flakes from horse-chestnuts. See Starch.

The 2d species, or yellow flowered horse-chestnut, is a native of North Carolina, was cultivated with us in 1764, and flowers in May and June.

The 3d species, or scarlet horse-chestnut, rises to the height of 20 feet, without much extending its branches; its bark is smooth, and the leaves, which are opposite, on long red petioles, are of a light green. The flowers, which are produced from the ends of the branches upon long naked peduncles, are much smaller than the common chestnut and wholly red; they appear in June, and are sometimes succeeded by fruit in England; but the seeds rarely ripen here. It grows naturally in Brazil, Carolina, Florida, Japan, and several parts of the east; and was cultivated with us in 1712. This tree may be propagated by the nuts, which must be procured from the countries where it grows naturally. They must be sown in pots early in the spring, and the pots should be plunged into a moderate hot-bed, and towards the end of May into the ground in a south-east border; and in dry weather the plants should be watered, and secured from early frosts. In the following spring they should be planted at the distance of a foot from each other, in a sheltered situation, and in the succeeding winter sheltered from cold by some light covering. The common method practiced by the nurserymen, who propagate this tree for sale, is to graft or bud it upon stocks of the common horse-chestnut; but as the stocks greatly outgrow the bud or graft, the trees make a bad appearance, nor do they last long.

ÆSEPUS, in Ancient Geography, a river of Mycia, which Strabo (l. 12. t. ii. b. 847) on the authority of Homer, makes the boundary between Mycia and Troba. See ÆSEPUS.

ÆSERNA, in Ancient Geography, Iserna, a town of the Samnites, which was a Roman colony belonging to the Caraceni between Aquilenna north, and Boianiun south. It was not far from the river Volturno. Silius Italicus (l. viii. v. 56.) refers to it; and the appellation Iserni for Phly (l. iii. c. 12.) is derived from it.

ÆSHNA, in Entomology, a sub-division of the Unogata, or fifth class of insects, by Fabricius, comprehending several species of the Libellula of Linnaeus, characterized by equal
equal lacinia or fringes of the lip. The species are, 1. _L. or _L. minut a_ with a yellow abdomen, two black lines, hinder wings yellow, and two black spots, found in China. 2. _L. elongata_ with a elevated abdomen, gibbous base, and body variegated with brown and green, found in China. 3. _L. maculata or variegata_ with two yellow lines on each side of the thorax, and a black spot at the base of the wings, found in Terra del Fuego. 4. _L. grandis_, with four yellow lines on the thorax and variegated body, found near the waters of Europe, and in the Sandwich islands. 5. _L. forei pata_, with a black thorax, various yellowish marks, and unguiculated tail, found in Europe.

AESICA, in *Ancient Geography*, is supposed to have been the present village of Netterby in Cumberland.

ÆSIS, _Efes_, *Flaminia_, a small river of Italy, which separated the Samnites from Picenum, and emptied itself into the Adriatic sea, near Ancona. See *Sil. Ital*. lib. viii. v. 446.

ÆSISIUM, a town of Italy, belonging to the Umbrians.

ÆSTÆ, a people of Arabia Deserta, placed by Plutarch below the Cauchabeni.

ÆSTIUM, called also Æsis, a town of Umbria in Italy, situate upon the western bank of the *Æsis*, which was the common boundary of Umbria and Picenum. In after-ages it received a Roman colony.

ÆSCNEY, in *Laece*, denotes priority of age among coparceners.

AESOLA, or _Æsula_, in *Ancient Geography*, a town of Italy, near the Tiber, and not far from Picenum. It was situate upon a hill between the Tiber and Prasclle; and according to Livy, who speaks of *Arcus Efuliani* (l. xxi. e. ix. t. iii. p. 1069. Ed. Burman.) it was a fortified place. It is mentioned by Horace (I. iii. od. 29.) and by Paterculus (I. i. c. 14.) as a colony; and Pliny also (I. iii. c. 9.) speaks of the *Ebulani* in his time, though no vestige of them now remains.

ÆSON, a town of Thessaly, founded by Æson, the father of Jason; and also a river of Thessaly towards Magnesia, near this town.

ÆSONA, or _Isena_, a town of Spain, between the rivers Siceris and Nuceria.

ÆSOP, in *Biography*, a native of Phrygia, who lived in the time of Solon, about the 518 or 520 Olympiad, the first year of which coincides with the 572d before Christ, and during the reign of Cesar as the first king of Lydia. His condition was that of a slave, and his person was so deformed, that one of his masters found great difficulty in dispossing of him, as every one who saw him was shocked at the ugliness of his figure. He is also said to have been for a considerable time without the use of speech. His mental talents, however, compensated for his bodily defects, and commanded attention and respect, notwithstanding the meanness of his condition. His first master was Demarchus, an Athenian, in whose service he is supposed to have acquired his purity in the Greek tongue. From him he was transferred to Xanthus, a Samian philosopher; and he was sold by Xanthus to Iadon, who was likewise a Samian, and who granted him his freedom on account of his extraordinary abilities; others say that he became free by the favour of Rhodope, a celebrated courtezan. Having obtained his liberty, Æsop acquired great reputation, and was much esteemed by Cesarus, although in the first interview his deformity made an unfavourable impression on the mind of the king, who found the observation of Æsop, on another occasion, signally verified in his own cafe, viz. that we ought not to consider the form of the vessel, but the quality of the liquor which it contains. Phedrus (l. i. fab. 2.) informs us that he made several voyages into Greece, either for his own pleasure, or upon the affairs of Cesarus; and being at Athens soon after Cephalus had ushered the sovereignty and abolished the popular government, and observing the impatience of the Athenians under this new yoke, he repeated to them the fable of the frogs who demanded a king from Jupiter. In order to account for the miracles of human life, Æsop used to say, that when Prometheus formed man of clay, he tempered the materials with tears. As to the time of Æsop's death, Censorinus and Suidas refer it to the 54th Olympiad; but this date is not conformable with the occasion to which Phedrus refers the fable of the frogs; for Cesarus assured the sovereignty of Athens in the firt year of the 55th Olympiad. In Blair's *Tables*, his death is fixed to about the year before Christ 501. The manner of his death is thus related by Plutarch, in his *Treatise de bis qui feri a nomine panuntur*, (apud Oper. tom. ii. p. 556. Ed. Xylander.) Having gone to Delphi, by order of Cesarus, with a large quantity of gold and silver, to offer a collyb sacrifice to Apollo, and to distribute a considerable sum amongst the inhabitants, a quarrel arose between him and the Delphians, which induced him to return the money, and to inform the king that the people were unworthy of the liberal benefaction which he intended for them. The inhabitants of Delphi, thus incensed, charged him with sacrilege, and having procured his condemnation, precipitated him from a rock and occasioned his death. Apollo punished him for this act of violence with pestilence and famine; and in order to avert these evils, it was proclaimed in all the cities of Greece, that if any one for the honour of Æsop, would claim vengeance for his death, they would give him satisfaction. A relation of Iadon, a former master of Æsop, presented himself, says Herodotus (l. ii. p. 168. Ed. Wesseling,) and obtained satisfaction; and thus the Delphians were rescued from the pestilence and famine by which they were distafest. The Athenians afterwards erected a noble statue, executed by Lyippus, to the honour of this ingenious and learned fable, in order to let all the people know, as Phedrus (l. ii. i.) observes, that the path of honour was alike accessible to all mankind; and that it was not to birth, but merit, they rendered this distinguishing honour.

Æsop ingentem statum puosure Attici, Servumque solcomar uterna in bali Fra honoris feerent ut cunctis viam, Nc genere tribui, fed virtuti gloriar.

Æsop, it is said, composed his fabes, in order to elevate the hardships of servitude; and it has been generally supposed that he was the first author or inventor of this species of composition: and thus Phedrus (Pro. ad lib. i.) represents him:

"Æsopus anfuer quam materiam repert, Hanc ego polivi veribus farnaris.
If any thoughts in these fables shine,
Th' invention's Æsop's, and the verfe is mine."

But Quinctilian (Inf. Orat. i. v. c. 11. tom. i. p. 441.) affirms the honour of the invention to Hesiod, who is known to have lived more than 750 years before the time of Æsop: and he speaks of them as admirably adapted to delight and captivate the minds, particularly, of the vulgar and uninformed. Æsop, however, improved this kind of writing, and adapted a variety of images, which combine the agreeable with the instructive, and communicate practical precepts in a familiar and impressive manner. To this purpose...
Aulus Gellius (Nep. Att. I. ii. c. 29.) observes, that Aesop, the fabulist, was deliberately esteemed wise, since he did not, after the manner of the philosophers, rigidly and imperiously dictate such things as were proper subjects of counsel and delusion, but by forming amiable and agreeable apologues he charms and commands attention, and thus infuses into the minds subjects that deserve consideration. Many of Aesop's Fables have been ascribed to Plaudeus, who lived in the 13th century, and wrote a book of him, which abounds with anachronisms and incredible relations.

Plato (in Phileb. Oper. tom. i. p. 62.) says, that there is an ancient tradition, that the people of Egypt first began to make music by the time of Aesop, and thence it spread to other parts. The name of Aesop is also mentioned by Suidas in Syriac, and others, inform us, that Socrates, a little before his death, translated some of Aesop's Fables into verse; and Plato (in l. de Republica, tom. i. p. 578.) recommends it to nurses to instruct children in them, in order to form their manners, and to inspire them at an early age with the love of wisdom. Among many editions of Aesop's Fables, by Aldus, Rob. Stephens, Plantin, &c. we may mention Hulson's, Oxon. 1718, Svo. which has been the foundation of several others.

Fabricius (Bibl. Greek, tom. i. p. 391.) has enumerated nine other persons under the name of Aesop. Of these, one was a Greek historian, who wrote a romantic history of Alexander the Great; but it is not known at what time he lived.

Another of them was

AESOR (Clodius), a celebrated tragic actor, who lived about the 67th year of Rome (B.C. 79), and amassed great wealth by the exercise of his profession. Plutarch (in Ciceron. Op. tom. i. p. 862.) informs us, that Cicero had written action under the direction of Aesop, as well as that of Raffius, and in speaking of this performer, he says, that he entered into his part to such a degree as to be sometimes transported beyond the power of self-government. Accordingly, whilst he was representing the deliberation of Atticus, who wished to revenge himself on Thylaeus, he smote one of the servants that happened to cross the stage, with his truncheon, and laid him dead at his feet. Aesop lived in the most luxurious and extravagant manner; and Pliny (N. H. i. x. c. 51 tom. i. p. 571.) Ed. Hardt.) says, that at one entertainment he had a dith, which cost 160 fees, and about 872 pounds in silver, and the dith confined of finging and specking birds, some of which cost 60 fees, or about 53L each. At the dedication of Pompey's theatre, U. C. 698, Aesop, when he was attempting to amuse the spectators in his usual manner, was obliged to flit from a fence on account of the failure of his voice, so that he was, probably, in the decline of life. The son of this Aesop was more luxurious than his father; for he is said, on a particular occasion, to have diffused pearls for his guests to swallow. See Val. Max. l. i. x. c. 2. Pliny N. H. l. i. x. c. 534. Ed. Hard. Horace (Sat. iii. lib. ii. v. 279.) speaks only of one pearl of great value, which he diffused in vinegar and drank:

"Filius Aesopi detraeatum ex aure Metalla, Scilicet ut deces folidum abhorret, acto Dilatat infignem baccan, qui fami, ac si Ilud idem in rapidum flumen, lacertoe cloacam?"

Aesop, notwithstanding his profusion, is said to have died worth above a hundred and sixty thousand pounds. Macrobi. Saturn. i. ii. c. x.

AESOPUS, in Entomology, a species of Papilio, with the wings brown on the upper part, a white spot, and underneath white and unspotted; the Papilio Thysa of Drury; found in India.

AESPING, in Zoology, the caluber chersii of Linneus, a species of viper, found in Sweden, resembling the Aspic, but smaller than that species. Linneus questions whether it may not be the same. Its bite is venomous, and in some cases has proved fatal. Count de la Cepede, in the second volume of his Histoire Naturelle des Serpens, &c. recommends the juice expressed from the leaves of the asf as a specific against it.

ÆSTH, in Ancient Geography, a people of Germany, near the borders of Prufia and Poland. They are represented by Tacitus (De Mor. German, apud Op. t. ii. p. 652.) Ed. Gronov.) as possessing the Suevi in their customs and manners, and the Britons in their language.

ÆSTIMATIO Capius, in our ancient law-books. See Whet, and Werelade.

King Athelstan, in a great assembly held at Exeter, declared what multitudes were to be paid pro animatione capitis, for offence committed against several personls according to their degrees: the estimation of the king's head to be 1000 thrymera; of an archbishop, or fatrapa, or prince, 15000; of a bishop, or a senator, 8000; of a priest, or a thane, 3000, &c.

ÆSTIVAL, or Estival, of or belonging to summer. Thus, we say, the aestival solstitial, &c. in opposition to brumal.

ÆSTIVAL point is that whereby the sun's ascent above the equator is determined.

ÆSTIVAL signs are those extended from the summer foUotlal point, i.e. the sun's greatest declination northward, to the intercession of the ecliptic and equinoctial southward, including Cancer, Leo, Virgo.

ÆSTIVATION, in Botany, a term expressing the state of the bud in summer, and used by Linnaeus to denote one of those circumstances which constitute the habitat of plants.

ÆSTRIANS, in Ancient Geography, the inhabitants of a district of Macedonia, the chief city of which was formerly called Æstirium.

ÆSTUARIUM, a town of Spain, between Noega and Salis.

ÆSTUARY, Æstuarium, in Geography, an arm of the sea, running up a good way into the land. Such is Bristol channel, many of the friths of Scotland, &c. See Bay.

ÆSTUARY is sometimes also used in Pharmacy, for a vapour bath, balneum vaporosum.

ÆSTUARY, in the Ancient Baths, was applied to the occult passages, or openings from the hypocaustum, or flue, penetrating into the chambers. Petriæ. Lex. Ant.

To such a passage is the house of Pompeia, Statius refers (Sylv. lib. i. § 5, v. 58.)

------: Ubi languidus ignis inerat

ÆTHUS, et tenetum volunt hypocastum vaporem."

ÆSYMNETIC monarchy, among Ancient Writers on Government, denotes a limited elective monarchy. Arist. Pol. c. 10. The word is formed from Æsymnus, regina, I govern.—An Æsymnetic state Flans opposite to a barbaric, or corporal one.

ÆSYNUMN, in Antiquity, a monument erected to the memory of the deceased heroes, by Æmminus the Megarens. Upon consulting the oracle at Delphi, how the country might prosper and enjoy the most auspicious government, he received for answer, that it would be most likely to prosper if it followed the counsel of the most numerous: and understanding the oracle to refer to the dead, he built this monument, and encompassed it with a council-house; and thus the Megarens hoped to obtain wise and salutary counsel. See Pausanias Attic. i. p. 134. Kuhnii.
ÆTHÆ, in Ancient Geography, a people, according to Ptolemy, of Arabia Felix.

ÆTARA, a town of Africa, placed by Ptolemy between the town of Tzabra and the river Ampiasga.

ÆTATE probanda, in Lewe, a writ that lay to inquire whether the king's tenant, holding in chief by chivalry, were of full age to receive his lands into his own hands. It was directed to the efcheator of the county; but is now disfrûd, since wards and liveries are taken away by the statute Car. II. Reg. Orig. 294.

ÆTH, or AT, in Geography, a strong little town of the county of Haamult, in the Austrian Netherland, situate on the river Dender, about 20 miles south-west of Brussels. It had formerly an abbey of nuns, and some good linen manufactures.

ÆTHRA, in Ancient Geography, a town of Laconis.

ÆTHALIDE, a people of Attica in the tribe of Leontides.

ÆTHALOEIS, a town of Mylia, Earl of mount Ida, and seat of Scopfa.

ÆTHELING, in Britia History. See Atheling.

ÆTHER, in Phytology, is usually understood of a thin, subtle matter, or medium, much finer and rarer than air; which, commencing from the limits of our atmosphere, poises the whole heavenly space.

The word is supposed to be formed from the verb αἰθέρ, to burn, to flame: some of the ancients, particularly Anaxagoras, supposing it of the nature of fire.

The philosophers cannot conceive that the largest part of the creation should be perfectly void; and therefore fill it with a species of matter under the denomination of æther.

But they vary extremely as to the nature and character of this æther. Some conceive it to be a body sui generis, appointed only to fill up the vacancies between the heavenly bodies; and therefore confined to the regions above our atmosphere. Others suppose it of so subtle and penetrating a nature, as to pervade the air, and other bodies; and poises the pores and intervals thereof. Others deny the existence of any such specious matter; and think the air itself, by that immense tenuity and expansion of which it is found capable, may diffuse itself through the interstices and interstices, and be the only matter found in them.

In effect, æther being no object of our sense, and the mere product of imagination, introduced only for the sake of hypothecis, or to solve some phenomenon, real or imaginary; authors take the liberty to modify it how they please. Some suppose it of an elementary nature, like other bodies, and only distinguished by its tenuity, and the other affections resulting from it; which is the philosophical æther. Others will have it of another species, and not elementary; but rather a sort of fifth element, of a pure, more refined, and spirituous nature than the sublimations about our earth; and void of the common properties of matter, as gravity, &c. Such is the ancient idea of æther or ætherial matter.

The term æther being thus embarrassed with a variety of ideas, and arbitrarily applied to so many different things, the later philosophers choose to set it aside; and accordingly, the Cartesians use the term materia fubtilis, which is their æther; and Sir Isaac Newton sometimes a fubtile ætherius, as in the close of his Principia; (apud Oper. tom. iii. p. 174, Ed. 11th.) and sometimes a fubtile or ætherial medium; as in his Optics. Querius tis 18—24, apud Oper. tom. iv. p. 225—246. See also his letter to Mr. Boyle, apud Oper. tom. iv. p. 383, &c.

The truth is, there are numerous considerations, which seem to evince the existence of some matter in the air much finer than the air itself. There is an unknown something which remains behind when the air is taken away; which appears from certain effects which we see produced in vacuo. —

Hence, Sir Isaac Newton observes, is communicated through a vacuum, almost as readily as through air; but such communication cannot be without some interjacent body, to act as a medium. And such body must be subtle enough to penetrate the pores of glass; and may be very well concluded to penetrate the pores of all other bodies, and consequently be diffused through all the parts of space; which answers to the full character of an æther. He supposes that it is rarer in the pores of bodies than in open spaces, and even rarer in small pores and dense bodies than in large pores and rare bodies; and also, that its density increases in receding from gross matter, so as to be greater, &c. at the 28th of an inch from the surface of any body than at its surface; and so on.

The existence of such an ætherial medium being settled, that author proceeds to its properties; inferring it to be not only rarer and more fluid than air, but exceedingly more elastic and active: in virtue of which properties, he thinks, that a great part of the phenomena of nature may be produced by it. The elastic force of this medium, in proportion to its density, according to his mode of estimating it, must be above 2800000 x 700000 times greater than the elastic force of the air in proportion to its density. If, he says, any one should suppose that æther, like our air, may contain particles which endeavour to recede from one another, and that its particles are exceedingly smaller than those of air, or even than those of light; the exceeding smallness of its particles would contribute to the greatness of the force, by which these particles may recede from one another, and thereby make that medium exceedingly more rare and elastic than air, and by consequence exceedingly less able to reflect the motions of projectiles, and exceedingly more able to press upon gross bodies by endeavouring to expand itself. The resistance of this medium, he supposes, to be very inconsiderable. If this æther should be supposed 700000 times more elastic than our air, and above 700000 times more rare, its resistance would be above 6300000 times less than that of water; and a resistance so small would scarcely make any sensible alteration in the motions of the planets in 10,000 years.

To the action of this medium he ascribes the attractions of gravitation and cohesion, the attractions and repulsions of electrical bodies, the elastic force of the air, and of nervous fibres, and the emission, reflection, refraction, and other phenomena of light, the effects and communication of heat; as also sensation, muscular motion, &c. In fine, this same matter seems the primum mobile, the first source or spring, of physical action in the modern fytem.

The Cartesian æther is supposed not only to pervade, but adequately to fill all the vacuities of bodies; and thus to make an absolute plenum in the universe. See Materia fubtilis.

But Sir Isaac Newton overturns this opinion, from divers considerations; by shewing that the celestial spaces are void of all sensible resistance; for, hence it follows, that
The matter contained in them must be immenely rare, because the resilience of bodies is chiefly as their density; so that if the heavens were thus adequately filled with a medium or matter, how stillful ever, they would rend the motion of the planets and comets much more than quicksilver or gold.

The existence of such a subtle fluid as æther has been almost universally allowed: and its importance and utility, in the general system of nature, have been very generally acknowledged. Dr. Reid, indeed, seems to have entertained doubts on this subject. He observes, that although Sir Isaac Newton had formed conjectures about this æther near 50 years before he died, and had it in contemplation as a subject of inquiry, during that long space; yet it does not appear that he ever found any convincing proof of its existence, but considered it to the last as a question, whether there be such an æther or not. Regarding, therefore, the authority of Newton himself, he is of opinion that we ought to hold the existence of such an æther as a matter not established by proof, but to be examined into by experiments; and he adds, "I have never heard that, since his time, any new evidence has been found of its existence."

Dr. Hartley, however, whose system of the mind and its operations is founded on the reality of this æther, alludes, that if we suppose the existence of such a subtle medium, and of its properties, to be destitute of all direct evidence, yet, if it seems to account for a great variety of phenomena, it will have an indirect evidence in its favour by this means. To which mode of reasoning Dr. Reid replies, that there never was a hypothesis invented by an ingenious man which has not this evidence in its favour. The vortices of Des Cartes, the sylphs and gnomes of Mr. Pope, serve to account for a great variety of phenomena. Hartley's Observations on Man, p. 748. Reid's Essay on the Intellectual Powers of Man, p. 87.

Some late writers have ascribed the phenomena of electricity and magnetism to a fluid of this kind, under the denominations of the electrical and magnetic fluid; and they have referred to its operation in different circumstances, many of those effects, which are inexplicable without such a fluid, diffused through every part of the material universe. See Electricity, cause of Gravity, Heat, Light, Magnetism, Reflection, Refraction, Sensation, Sound, Vibration, &c.

Æther, in Chemistry. See Æther.

Ætheria, in Ancient Geography, is a name formerly given to Ethiopia, under which appellation, it is mentioned both by Pliny (i. vi. c. 50.) and Strabo, I. ii. p. 52.

Ætheria, Herba, is a name given to fringilla.

Ætherial, Ætherius, something that belongs to or partakes of the nature of æther.

Thus, we say, the ætherial space, ætherial regions, &c. Some of the ancients divided the universe, with respect to the matter contained in it, into elementary and ætherial. Under æther, or the ætherial world, was included all that space above the uppermost element, viz. fire. —This they supposed to be perfectly homogeneous, incorruptible, unchangeable, &c. See Corruption.

The ancient Platonists and Pythagoreans suppose different bodies united with the human soul, viz. the grofs, or material one; a finer aerial one; and, thirdly, the finest of all, which they call ætherial, celestial, lucifer, &c.

This kind of body they conceived peculiarly belonging to such souls after death, as are purged and cleansed from corporeal affections, lusts, and passions. That this direction of two interior vehicles, or tunicles of the soul, besides the outer veliment of the terrestrial body, was not a mere figment of the latter Platonists since christianity was introduced, appears plainly from Virgil's description of the pure ætherial and fiery body, which he distinguishes from the spirituous or airy body, in which unpurged souls receive punishment after death. After describing this punishment, he proceeds in this manner:

"Donec longa dies, perfecto temporis orbe, 
Concretam exumit labem, purissumque reliquit
Ætherium fenfum, atque aurum simplicis ignem."


Ed. Burman.

The ground of this opinion seems to have been the notion which these philosophers entertained concerning the pre-existence of the human soul, which, according to their imagination, was invested with a lucid and ætherial body, ethereal from eternity, or else from the first commencement of the habitable world; and which, being coeval with the soul itself, and also incorruptible, inseparably adhered to it, in its subfrequent lapses and defects, first into an aerial, and then into a terrestrial body: this being, as it were, the bond of union betwixt the soul and them. The Pythagoreans and Platonists, however, were not all of this opinion; for some of them supposed, that, according to the real disposition of the soul, it always finds or forms a suitable body, correspondently pure or impure; and consequently that, by moral virtue and philosophy, it might again recover that celestial body, which was lost by its fall and defect into the groser body. See Cudworth's Intell. Syst. b. i. c. 5. vol. ii. p. 788—793. Ed. Birch.

The Chaldees placed an ætherial world between the empyreum and the region of the fixed stars. Befide which, they sometimes also speak of a second ætherial world, meaning by it the flarry orb: and a third ætherial world, by which is meant the planetary region. Stanley Hist. Phil. 1840.

Ætherial phthisis, is a name generally given, by Bernouilli, to that otherwise called mercurial, or barometrical phthisis.

Ætherial oil, is a fine, subtle, essential oil, approaching nearly to the nature of a spirit. Thus, the pure liquor rising next after the spirit, in the distillation of turpentine, is called the ætherial oil of turpentine.

Some chemists distinnguished two principles in urine; the one a volatile umberous tinct, resembling spirit of niter; the other, an ætherial oil, or sulphur, partaking of the nature of spirit of wine.

Ætherial Heaven. See Heaven.

Ætherius, in Biography, an architect, who lived in the beginning of the 6th century, during the reign of Amalarius I. emperor of the east, who made him a privy-councilor. He built an edifice, named Chalch, in the palace of Conidantepe, and he is supposed to have constructed the strong wall which extends from the sea to Scylia, for preventing the incursions of the Bulgarians and Scythians.

Æthicia, in Ancient Geography, a country, according to Strabo, adjacent to Macedonia, Thrace, and Pindus, inhabited by the æthèisci.

Æthipoa, a name formerly given to the island of Lesbos.

Æthiopia, in Geography. See Ethiopia.

Æthiopian crown, in Natural History, the name of a shell-fish, of the genus of the doliuse, or concha globoidea. It is of a brown colour, but differs from the common shells of this genus in having the top or head dentated, so as to represent a crown.

Æthiops, signifies Ethiopian clary. See Salvia.
ÆTHIOPS, in Pharmacy, a name given to certain metallic preparations of a dark colour; and though the term is at present superfluous, it is yet too familiar to chemist to be wholly omitted. There are four pharmaceutical articles of this name, æthiops antimonialis, æthiops martialis, æthiops mercurii per fo, and æthiops minerals.

Æthiops antimonialis, is a combination of the fulpures of antimony and mercury; the old way of preparing it is, to mix together equal parts of common salt and crude antimony, and flux the mass in a crucible; when cold there will be found a dusky fcria, retting upon a metallic looking subsance, which is the crude antimony nearly in the same state as at first. The fcria being separated, the antimony is to be ground with an equal weight of mercury till they are well united. The first part of this process seems wholly unnecessary, and accordingly the antimonial æthiops is generally made by triturating of crude antimony with an equal weight of mercury. A still more expeditious and equally efficacious way of preparing this medicine, is to fuse some crude antimony in an earthenware crucible, and when it is upon the point of fixing, to add to it an equal weight of hot mercury; the mixture immediately becomes more fluid, and after a while becomes solid: when cold it must be levigated in a mortar, and wafted. Sometimes, instead of crude antimony, the golden fulphur of this metal is made use of.

The medical effects of antimonial æthiops are chiefly as a sudorific in small doses, and as a purgative and emetic in larger ones. It has been exhibited with effect in old invertebrate cafes of lues, scrofula, and glandular obstructions; but on account of the irregularity of its action, it is nowfallen much into disufe. The phialæ æthiopics of the late Edinburgh Pharmacopœia, were composed chiefly of mercury and a golden fulphur of antimony, but in the last edition of this as well as of the London Pharmacopœia the æthiops antimonialis is wholly omitted. New Dispensatory, 1765. p. 545.—Lewis's Mat. Med. vol. i. p. 101.

Æthiops muriaticus, fofran de Mars de Lerny, is a pure magnetic oxyd of iron, and was first introduced into the materia medica by the younger Lerny; he directs it to be prepared in the following manner. Into a large glass bafon put a few pounds of clean unrufted crofletting, then add a fufficient quantity of water to cover them to the depth of five or fix inches; this mixture is to be türred up with an iron spatula, two or three times a day, and fresh water to be supplied in proportion to the evaporation; at the end of five or fix months almost the whole of the iron will be converted into a black fine powder which remains fipated in the water for fome fcoras after agitation. The water thus rendered turbid is to be decanted into a cucubit or retort, and allowed to repofe till the whole of the iron is depofited; the supernatant clear liquor must then be poured off, and the remaining moifteur evaporated by the heat of a sand-bath, care being taken to prevent the acces of air to the powder while drying; if the procfs has been well conducted, the folut is a pure black pulverulente magnetic oxyd of iron; as however by moifteur and contact with the atmosphere, it soon falfes into the iron of yellow oxyd, it is necfary to keep it in a dry well closed vessel. M. Lerny, the inventor of this preparation, as is usual in fimilar cafes, strongly maintained its superiority over all the other medicinal forms of iron; the tecloufens of the procfs, however, has prevented its use from being very general; it certainly polifhes in a high degree the tonic properties which characterize the salts and other preparations of iron, but is superceded in both the British pharmacopoeias by the rubigo ferri. Beaumé Chymie. Experim. vol. ii. p. 547. Beaumé Elements de Pharmacie. p. 137. Macquer's Chem. Dictionary. Art. Ethiops Martial.

Æthiops mercurii per fo; æthiops album; by this name is distinguished in the German pharmacopoeias an imperfect oxyd of mercury prepared by triturating the metal with gum arabic, or any other fimple mucilage, or by long continued agitation in contact with atmospheric air. Even when all possible care has been taken, this is a very imperfect mercurial oxyd, and in common the metal is merely reduced to a fine state of division. Loesecke recommends it in a dose from half a fruple to half a dram, either alone or united with jalap, in buboec, gonorrhœa and other cutaneous affections of a venereal kind, and also in inflamations of the liver; and it has been successfully administered in intermittent fevers. Gmelin's App. Med. vol. ii. p. 145. vol. iii. p. 124.

Æthiops minerals.—Æthiops mineral. —Hydroargyrum sulphuratum niger.—Edin. Pharmacie. Hydroargyrum cum fulphure.—Lond. Pharmacie. This is directed by the London and Edinburgh Dispensatories to be prepared by triturating in a glass or marble mortar equal parts of sulphur and mercury, or one part of the former, and two of the latter, till they have united into an uniform black powder. Notwithstanding, however, the directions of the college, the æthiops is in fact generally made by fhirring mercury into melted sulphur, and then pulverizing the mass; by which manipulation much time is saved: a method equally expeditious, and perhaps upon the whole preferable to this, is to mix a solution of sulphurate of alkali with mercury and sulphur, in which cafe the two combine very readily by simple triturating, and by subsequent washing, the alkali is easily got rid of. Æthiops mineral is, therefore, mercury at its minimum of oxydation, fatured with sulphur; it is one of the leat active of the mercurial medicines, and is used in conjunction with tis flings as a vermifuge, and in fome cutaneous difeases. If the combination of the mercury and sulphur is perfect, it will not whiten the surface of gold when rubbed upon it. Lond. and Edin. Pharmacoep.—Lewis's Mat. Med. vol. i. p. 148.—Beaumé Chymie. Experim. vol. ii. p. 457.

Authors are not all agreed as to the merits of æthiops mineral. Cheyne, and many more, commend it highly. It has been prescribed for the worms, and for crudities and acrimony of the humours; and by some perons it has been reputed infallible against the itch and other cutaneous difeases. Gmelin's App. Med. vol. ii. p. 129. Boerhaave, on the contrary, and some others, reject it as useless. He fays that it cannot enter the aborbtent vesfels, the la£teals, or lymphatics, but paffes directly through the intestinal tube, where it may happen to defroy worms, if it operates luckily. Thofe are deceived who expeft any other effects from it. He adds, that it is unwarily given, in large quantities, to children and perons of tender conftutions, as being a foreign mas, unconquerable by the body, and the more to be fpafmed, as it continues there for a long time fluggish and inactive.

The æthiops, as it is now prepared, with a double proportion of mercury, is more likely to produce effect than the inactive preparation formerly used.

Æthiops vegetabilis, is formed by burning the seawreck, or sea-ock, the fucus desedtsus of Linnaeus, in the open air, and then reducing it into a black powder. It is sometimes used to remove leprousfulings.

Dr. Ruffell recommends it as an useful a lient to seawater in the cure of disorders of the glands, when taken in
the quantity of a dram; and he says, that, as an internal medicine, it is much superior to the official burnt sponge; that, used as a dentifrice, it is beneficial for correcting lassities of the gums; and that its detergent virtue appeared by its effect in cleansing the teeth. See Murray's App. Med. vol. v. p. 549.

**Æthiops foetidus**, formed of equal parts of mercury, tin, and sulphur, is recommended in an occasional dose of half a dram, as an antidote to the tannia. Gmelin's App. Med. vol. ii. p. 172.

**Æthiops**, is also a name given to several compositions, which are distinguished by epithets founded on the uses to which they are applied; as *Æ. antiphlebitic*, formed of mercury extinguished by balsam of Peru, of Canada, or of Copaiva, and which is laid by Arab. to afford relief in several species of phthisis: *Æ. antirheumaticus*, confining of mercury ground and uniformly mixed with gum guaicum, which is recommended in the rheumatism and gout: *Æ. diureticus*, composed of quicksilver well mixed with juniper gum or sal ammoniac, which promotes the excretion of urine as well as the indigestible perforation: and *Æ. purgans* formed with manna or japa into an uniform powder, and recommended as a laxative, and for destroying intestine worms. Gmelin's App. Med. vol. i. p. 115.

**Æthiops**, in Entomology, a species of the carabinx, black, with a spinose thorax, and with the two bands of the elytra, and the point of the apex yellow, and middle-sized antennae, found at the Cape of Good Hope. *Æthiops* is also a species of the carabus, wholly black, found at Berlin, and a species of the cymex, black, with a ridge on the middle of the thorax, and black spinose tibia, found at Cayenne. *Æthiops* is also a species of papilio, with black wings; the primores marked with three white bands, and carulean spots on the upper part, and the posterior with two longitudinal pale furrows at the base, and a transverse ridge, with five carulean points; found out of Europe. *Æthiops* is also a species of apis, or the black bee, with the margin of the segments of the abdomen white, found in America. *Æthiops* is also the hairy black musca, with black wings, white at the apex; two points, and a silvery anus; found in Italy.

**Æthiops**, in Natural History, a species of the turbo, with the shell transversely furrowed and black; the bitt windings are nearly divided; the succeeding ones are of a silvery brightness, with the lip and limb brown; the aperture is dilated.

**Æthiops fulica**, in Ornithology, is the wholly black fulica or coot of Sparrman.

**Æthiops Simia**, in Zoology, the white eye-lid ape of Penman, and Mandeville of Buffoon.

**Ætholices**, in Physi, derived from âbol, to inflame, is a name given to superficial pustules, or boils in the skin, occasioned by heat.

**Æthon**, in Mythology, formed of âbol, to burn, one of the four horses of the sun, which caused the fall of Phaeton, according to Ovid. Claudian calls one of the horses of Pluto's chariot by the fam. name, from âbol, black.

**Æthra**, in Geography, a river of Sweden, called also Falkenberg.

**Æthria**, a name formerly given to the island of Rhodes.

**Æthusa**, Adonis, beggarly, in Botany, a genus of the pentandra dugnia ets and order; and belonging to the natural order of umbellate or umbellifera: the characters are, that the calyx is an universal spreading umbel, with the rays gradually shortening towards the middle, and the par-
ÆTHYSSEIS, a people of Libya near Marmarica.

ÆTIANS, AEULIUS, in Church History, a sect or branch of Ariana, so called from their leader AEULIUS, in the fourth century.

The Arians were of the stricter kind of Arians, who hold that the Son and Holy Ghost are in every respect different from the Father. Whence also they are called Anatomists and Heterodoxians; sometimes pure Arians.

The proscription of this doctrine was contrary to an established law of the emperor Constantius, who had decreated, "that no man should say, that the Son of God was of the same substance with God, or of a different substance, but that he was in all things like to him that begat him."

By such nice distinctions were the confessions of mankind directed and guided; and the freedom of religious inquiry restricted; and the slightest deviation from the preferred rule exposed them to exile and other similar penalties.

ÆTINUM, in Ancient Geography, a town placed by Ptolemy, in Macedonia, and which, he says, belonged to the Eletes, but as they inhabited Thessaly, its situation is not well ascertained.

ÆTIOLOGICAL, something that assigns the cause of an effect or appearance.

ÆTIOLOGY, in Medicine, a rationale, or discourse of the cause of a disease, or it is that part of Pathology, which is employed in exploring the causes of diseases. The word is composed of aeus, cause, and logos, discourse.

In this sense, we say, the etiology of the small pox, of the hydrophobia, of the gout, the dropsy, &c.

Ætiology is used for a figure in Rhetoric, whereby, in relating an event, we assign also the cause of it. In which sense, etiology differs from color, as the former assigns the true cause, the latter only a feigned or fancied one.

The sceptics were professed opponents of all etiology, or argumentation from causes.

ÆTION in Biography, an eminent painter, whose picture of Roxana and Alexander was exhibited at the Olympic games. It represents a magnificent chamber, in which Roxana is seated on a bed, with a modest and confident aspect, whilst Alexander is standing before her. Several Cupids are fluttering about her; some of whom hold up the curtain, others uncloths the lady, and others again present Alexander to his mistress, at whose feet he lays his crown, being accompanied by a phalanx with a torch in his hand, and leaning upon a youth who represents Hyman. Other Cupids appear in different attitudes and situations.

The picture gained AEtion such a degree of reputation, that the president of the games gave him his daughter in marriage. AEtion is mentioned with distinguished respect by Cicero, De Claris Orat. ap. Op. tom. I. p. 395. ed. Olivet.

ÆTITES, or eagle flint, in Natural History, a flinty or eroded flint, hollow within, and containing a nucleus, which, on flaking, rattles within. It was formerly in reputation for several extraordinary magical, as well as medical powers; such as preventing abortion, discovering thieves, and other ridiculous properties.

The word is formed from ætites, eagle; and by the Italians this flint is called pietra d’aquila; the popular tradition being, that it is found in the eagle’s nest, whether it is supposed to be carried while the female sits, to prevent her eggs from being rotten. Matins says, that birds of prey could never hatch their young without it; and that they go in search of it as far as the East Indies. Taufch has written a Latin treatise on the subject.

The ætites is found in several parts: near Trevoux in France, one can scarce dig a few feet, without finding considerable flints or beds, of the coarse or scraggroous kind.—They are originally soft, and of the colour of yellow ochre.

ÆTIIUS, in Biography, one of the followers of Arius, was born at Antioch in Syria, and flourished, according to Cave (Hist. Lit. tom. i. p. 218), about the year 350, and died in, or soon after, the year 366. Having contended with difficulties in early life on account of the reduced condition of his parents, he applied with diligence and success to
to the acquisition of literature at Alexandria in his mature years; and in this city he learned the art of physic, which he honourably practiced for the benefit of those who needed his advice. From Alexandria he returned to Antioch, where he was ordained deacon, as some say, by Leontius, bishop of that city; or, according to Epiphanius, by George the Arian, bishop of Alexandria. He seems to have been a man of sound understanding and considerable knowledge, though his acquaintance with the more ancient Christian writers was partial and imperfect. As he had adopted the sentiments of Arius, and had acquired the talents of an able and irresistible disputant; whom, says Gibbon, (Hist. vol. iii. p. 340.) it was impossible either to silence or to convince, he was banished by Constantius, whose timid confidence, says the historian (Id. p. 354.), was alarmed by the imperity of Aetius, into a remote part of Phrygia, i.e. says Gibbon, citing Philostorgius (ubi supra p. 376) to Ambala, a district inhabited by savages, and infested by war and pelfulence; but he was restored by Julian, who honoured him with his patronage, and gave him an estate near Mytilene in Lesbos, where he sometimes resided, though he probably died at Constantinople, and was there buried by Eunomius and his other friends in a very respectful manner. The displeasure of the Catholics against Aetius was so great, that theyigmatized him with the odious appellation of Aytheil. Epiphanius has preferred a small book of Aetius concerning the faith, containing of 47 propositions or short chapters, which he has answered; and he also says, from report, that Aetius had composed 300 such chapters. He is said to have held a public disputation with Apthoines, the Manichean, of Alexandria, and to have obtained to complete a victory over him, that he died of grief seven days after. He was the founder of a sect called Aetians. Lardner's Works, vol. iii. p. 356. vol. iv. p. 122.

Aetius, called Amidenus, from Amida, in Mesopotamia, the place of his birth, flourished at Alexandria, about the end of the fifth century, as Friend clearly demonstrates from several passages in his works, in which reference is made to St. Cyril, who died in 444, and to Petrus Archi-ator, who was physician to Theodoric. He left sixteen books divided into four tetrabiblia, on the practice of physic and surgery, principally collected from Galen and other earlier writers, but with some original observations. "We find many passages (Friend observes) in this author, to convince us how much the actual and potential cauty were then in use; particularly in a palsy. He says from Archigenes, that he should not at all hesitate to make an ecfaur either way, and this in several places; one in the nape, where the spinal marrow takes its rise; two on each side of it, &c. and if the ulcers continue running a good while, he should not doubt of a perfect recovery." The late Mr. Pott revived this practice in the palsy of the lower limbs, applying his cauteries in those cases on each side of the spine, a little above the frac, induced to it, we have no doubt, from reading this passage; and the practice is now general, and is frequently attended with complete success, so that it seems wonderful physicians do not use them in hemiplegia, and in other similar untractable diseases. Aetius is the earliest writer who ascribed medical efficacy to the external use of the magnet. But this he does upon report, and not from his own experience. "Tradunt (says he) magneto-tem daturum manu ebragravorum ac podagrigoram dolores etorum felarum. Res eumque spectabilis. It is reported that those who are afflicted with the gout, or have it in their hands or feet, or with convulsions, are relieved by holding a magnet in their hands." The works of Aetius were translated into Latin by Janus Cornarius, a physician of Frankfort, and published, accompanied with the Greek at Basel, 1542, in folio. Henry Stephens has inserted them in his edition of Medici principes, printed at Geneva, 1597. The latter and best edition is that of Franz at Leipzig, in 1777.

Aetius, whose father was Gaudentius, an illustrious citizen of the province of Scythia, and master-general of the cavalry, and mother a rich and noble Italian, was one of the generals of Placidia, the mother of Valentinian III. who reigned 25 years in the name of her son. Aetius served at Brit among the troops of the emperor's household, and after the battle of Poletia in 403, he was delivered as an hostage to Alaric, and afterwards to the Huns with whose chiefs he became intimately acquainted. His stature, which was tall and majestic, and his constitution, which was robust, fitted him for the duties and toils of a military life. He is also commended by the ancients for his prudence and address in the conduct of political business, as well as for his intrepidity and experience in war. His regard to justice was so strict, that no temptation could induce him to deviate from the exercise of it. On his return from the country of the Huns he married the daughter of Carpo, the captain of the guards; and was employed in offices of high trust in the empire. When Marcellus was attacked by Atanaphus, Aetius and Count Boniface were united in its defence; and these two great commanders are said to have deferred the distinguishing appellation of the last Romans. They were unhappy rivals, and their mutual jealousy and discord terminated in the loss of Africa and the death of Boniface. After the death of Honorius, the empire was usurped by John his chief secretary, and Aetius connected himself with the usurper, and was employed to procure the assistance of the Huns. John, however, was soon cut off; and Aetius with-in three days entered Italy with 60,000 Huns, who served to secure to him a reconciliation with Placidia, and who, by a grant of the province of Pannonia, were prevailed upon to return into their own country. Having induced Placidia to recall Boniface from his government of Africa, and at the same time advised him not to comply, he was the cause of the revolt of his rival, and the loss of Africa; and the discovery of this fraud produced a civil war between these two commanders, which terminated in the death of Boni-face, and in the exile of Aetius to the court of Rugilas, king of the Huns, in Pannonia. He soon returned, how- ever, to his own country; and he was indebted to their alliance for his safety and reformation. Instead of the suppliant language of a guilty exile, he solicited his pardon at the head of a large army of barbarians; and the em- pire Placidia was under a necessity of forgetting his rebellion and his treachery, and of delivering herself, her son Va- lentian, and the Western Empire, into the hands of an insolent subject. The fortunate Aetius, who was immediately promoted to the rank of patrician, and thence invested with the honours of the consulship, assumed, with the title of Master of the cavalry and infantry, the whole military power of the state; and he is sometimes styled, by contemporary writers, the duke or general of the Romans of the West. The Gothic historian, Jordanes, ingeniously confesses, that Aetius was born for the salvation of the Roman republic; and in the eulogy which a con- temporary historian bestows upon him, he says that his mind and body were alike capable of the most laborious efforts; that he possessed the genuine courage, that can defile not only dangers but injuries, and that it was im- possible either to corrupt, or deceive, or intimidate the firm integrity of his soul. But these laudable praises are not very
very confident with his conduct towards Boniface. Ætius at last cultivated the alliance of the Huns. Whilst he refused in their tents, as an hostage or an exile, he had formerly converted with Attila himself, and the two antagonists were connected by a personal and military friendship, which was afterwards confirmed by gifts and embassies. Thus a numerous army of Huns and Alani, whom Ætius had attached to his person, was employed in the defence of Gaul. He established a treaty with Genéricus, which averted the Vandals from the plunder of Italy. He restored the authority of the empire in Spain and Gaul, and compelled the Franks and Suevi, after vanquishing them in the field, to become useful allies. He afterwards concluded a peace with Theodoric, king of the Visigoths, who inhabited the southern provinces of Gaul; after a signal defeat, in which 800 Goths fell near the walls of Narbonne; and Ætius and Theodoric, in mutual alliance, gave battle to the innumerable host of Attila, encamped before Orleans, and compelled them to raise the siege. On the plains of Chalons, where the valiant Theodore fell, Ætius, aided by the intrepid Torismond, obtained a victory over the Huns, and forced Attila to retreat. When Attila invaded Italy, his prudence and courage served to harass and retard the march of the invader; nor did he ever appear more truly great, than at the time when his conduct was suspected by a timid and distrustful sovereign, and blamed by an ignorant and ungrateful people. At length the emperor jealous of his merit, and fearing his wealth, power, and popularity, put him to death in 494, with his own hand, under a pretence, encouraged by the malicious insinuations of Herclus the eunuch, that he had permitted the invasion of the Huns, after Attila's defeat, and that he was aspiring to the empire; and thus plunged his sword in the breast of a general who had saved his empire. Thus fell the last general of his age, the terror of Attila, and the bulwark of the western provinces, says Sidonius, by the hand of the greatest coward in the whole empire. By this act he converted the public contempt into deep and universal abhorrence. Such sentiments, says Gibbon (Hist. vol vi. p. 139.), seldom pervade the walls of a palace; yet the emperor was confounded by the honest reply of a Roman, whose exposed Attila's error; 18 I am, ignorant, Sir, of your motives or provocations, I only know, that you have acted like a man who cuts off his right hand with his left." The memorable letter, entitled the groans of the Britons, was addressed to Ætius, A.D. 449., who was then confid the third time. "We know not, say they, even which way to flee: charged by the barbarians to the sea, and forced back by the sea upon the barbarians, we have only left us the choice of two deaths, either to perish by the fword, or to be swallowed up by the waves." Rome was then threatened by Attila, and the Britons received no assistance. Anc. Un. Hist. v. xiv. p. 417. Gibbon's Hist. vol vi. ÆTNA, in Geography, the highest mountain in Sicily. In the Itineraries it is called Æthana, and supposed to be derived from Ætho, to burn. Bochart (Geog. Sac. i. c. xxviii. apud oper. tom. i. p. 526. Ed. Villem.) deduces the name from ÆTHN, Æthana, signifying either a furnace, or darkness, and he cites several authorities from the poets that burn both the one and the other of these etymologies. The inhabitants of the island call it Monte Gabello, or by contraction Mangibello, i.e. Mount of Mounts. This mountain, which has been famous for both its bulk and volcanic eruptions for many ages, is situated in the eastern part of Sicily, called Vol di Demoni, or Demonia, from a notion that the numerous caverns of Ætna are inhabited by demons, and other wicked and miserable beings. N. lat. 37° 40'. E' long. 15°.

The fire, which is continually burning in the bowels of this mountain, fed the poets to place here the forges of the Cyclops, under the direction of Vulcan, and the prison of the giants who rebelled against Jupiter. Upon this supplication they created a temple to Vulcan upon the hill, in which was kept, as we are informed by Ælian (de Animal. l. xi. c. iii. tom. ii. p. 608.), a perpetual fire, as in the temple of Vesta; this emblem being a symbol of that deity.

The figure of this mountain is a kind of oblique, truncated cone, extended at the base, and terminating in a bifurcated vertex, which consists of two eminences at a considerable distance from each other.

With regard to the formation of Ætna, M. De Buffon is of opinion that, on account of its height and immense bulk, it ought to be considered as one of the primitive mountains, coeval with the earth itself; and that it emitted flames soon after the creation; but that, on the subsiding of the waters which covered the face of the earth, it ceased to burn, because there was not a sufficient quantity of fluid for producing an effusiveness with its mineral contents. After a long lapse of ages, the Straits of Gibraltar were burst open, and the ocean mixed with the Mediterranean Sea; and a similar rupture of the Bosphorus furnished an additional supply of water, and thus it deluged the land between Sicily and Italy, and approached the basis of Ætna. In consequence of this event, the mountain began to emit flames anew, which at different intervals, and with various degrees of force, it has continued to do until the present time. From Homer's silence with respect to the eruption of this mountain, we may justly infer, that it did not burn in his days; and therefore the first known eruptions of Ætna must be dated after his age. Other writers, who have not adopted the whole of Buffon's hypothesis, maintain, that Ætna existed as a mountain before it became a volcano. Dolomieu, cited by Mr. Kirwan (Irish Trans. vol. vi. p. 326.), found immense heaps of sea-shells in the north-eastern fanks of this mountain, at the height of near 2000 feet above the surface of the sea. Hence he concludes, that the mountain existed as a mountain before it was uncovered by the sea. He adds, that at the height of about 2400 feet, there are regular strata of grey clay filled with marly shales; and these strata must have been deposited while the mountain was progressively formed under the sea. He further affirms, that in some parts of this mountain, the calcareous strata exist under the lava. Count Borch also, in his Letters on Sicily and Malta, informs us, that the original stone of which Ætna consists, is granite mixed with jasper, neither of which is lava; and he says, that it abounds in mines of lead and copper, which are never found entire in lava. This geologist pretends, that Ætna is at least 8000 years old; and this high antiquity he infers from the layers of vegetable earth, which he discovered between different beds of lava. Canon Recupero, who had been employed in writing the history of Mount Ætna, has also discovered a stratum of lava, which, in his opinion, flowed from the mountain in the time of the second Punic war, or about 1800 years ago. This stratum, he says, is not yet covered with soil sufficient for producing either corn or vines. It requires, then, about 1800 years to convert a stratum of lava into a fertile field. But in digging a pit near Jachi, in the neighbourhood of Ætna, he discovered seven distinct layers of lava, most of which were covered with a thick bed of rich earth; and as the eruption which formed the lowest of these lavas, flowed from the mountain at least 1000 years.
years ago, he deduces from this circumstance a corresponding era for the formation of the mountain. Mr. Brydone, (See his Tour through Sicily and Malta, vol. i. p. 115) informs us, that Recupero was much embarrassed by this discovery and the inference it afforded, because they contradicted the history of Moses. For the refutation of the canon and the satisfaction of the traveller, we might allege, that the Mosaic history contains nothing that is repugnant to the notions here suggested concerning the antiquity of the earth. Although man has not existed longer on the earth than the period allowed in this history, the earth itself might have existed, and probably did exist, in some other form and for other purposes, for ages before this period. Besides, we might ask, is the lava to which the canon directs our attention, the same which flowed from Etna in the second Carthaginian war; and is not the time required for converting lavas into fertile fields very different, according to the different facility of the lavas and their different situations with respect to elevation or depression, and to their being exposed to wind, rain, &c. jut as the time, in which heaps of iron flag which resembles lava, are covered with verdure, is very different at different furnaces, according to the nature of the flag, and the situation of the furnace? But there is an argument deducible from fact, which invalidates and totally overthrows the canon's objection.

Etna and Vesuvius resemble each other with regard to the various circumstances that pertain to this subject; but the eruption of Vesuvius, which destroyed Herculaneum, happened A. D. 79, or about 1700 years ago. The matter which overlaid this ancient town, is covered by the produce of six other subaqueous eruptions; and these several strata of lava are separated by veins of good foil. See Phil. Trans, vol. lxi. p. 7, and Bishop Watson's Apology for Christianity, in sermons and tracts, p. 593, &c.

Further, Dolomieu (Poncet, 473.) informs us, that vegetable earth does not exist between beds of lava; and he observes, that if this were the case, no conclusion relative to their age could fairly be deduced from this circumstance, as some lavas became fertile much sooner than others. To this purpose, Chevalier Giorni, in 1757, found lavas, that were projected in 1766, in a state of vegetation, while other lavas, much more ancient, remained barren. It is also well known, that beds of volcanic ashes and pumice vegetate sooner than any other. Mr. Dolomieu adds, that canal Recupero denied his ever having expressed any doubt with regard to the Mosaic history; and could not conceive why a late celebrated traveller should endeavour to render suspicious the orthodoxy of his belief. So far from having been perplexed on that account, he had a ponson from the court of Naples to his death, with many testimonies of esteem. The abbé Spallanzani (See Travels into the two Sicilies, vol. i. p. 205, &c.) has stated and examined the argument of Count Borgh, deduced from the decomposition and vegetation of different strata of lava, in proof of the antiquity of the world. A lava, says the Count, that was produced by an eruption in 1137, had a coating of earth in December, 1776, that was 12 inches thick; another which had flowed in 1329, had one of 6 inches; on that of 1659, was found more than one inch; whilst the most recent, that of 1766, was entirely destitute of such earth. The abbé allows that lavas, after a series of years, are invaded with a stratum of earth proper for vegetation; and that the earth is originally produced by the decomposition of the lava and that of the plants which have taken root upon it. But lavas are very different in their consistency and other qualities; and these differences must render the argument of Count Borgh and such reasoners very inconclusive. The lava, which flowed in 1329, and which was examined by the Count 447 years after its eruption, was covered with eight inches of earth; and yet the lava of the Arbo in Tuscum, which rushed into the sea in 1302, appeared in 1785 to have preserved its hardness and fertility. Another current of lava, near Catania, which has been employed for 2000 years for the purpose of building, retains such a degree of hardness, that where the art and labour of cultivation have not been applied to it, it still continues altogether fertile. He concludes upon the whole, that all calculations on the greater or less quantity of earth which may cover lavas are very uncertain and fallacious.

But to return from this digression, with regard to the antiquity of Etna, we observe, that naturalists have generally maintained, that Etna, like other inflated mountains, is the gradual production of volcanic eruptions. It is certain, that every great eruption produces a new mountain; and that Etna consists of a number of hills and declivities, nearly or more remotely connected, which have been occasioned by the commotions and changes, to which it has been subjected in the course of many past centuries. Etna may therefore be regarded, not as a single volcano, but as an assemblage of volcanos, many of which are extinguished or burnt with a gentle fire, and of some few are still acting imperceptibly or visibly, with violence.

Mr. Houël, one of the latest and most accurate inspectors of this mountain, observes, (in his Voyage Pittoreque,) that Etna is entirely composed of substances that have been discharged from the volcano in its various eruptions. From the quantities of marine bodies that are deposited over its lower part, he infers, as others have done, that it must have been once covered by the sea, to at least one half of its present height; and he supposes that, in this state, the currents of the ocean would gradually accumulate upon it large masses, not only of its own productions, such as shells and bones of fishes, but of several other substances intermixed with the matter discharged from the focus of the burning mountain. These masses, he conceives, would, in process of time, so increase as to form those various mountains which now surround the volcano. The currents of the ocean would likewise convey some part of the discharged matter of the volcano to a greater distance; and thus form those mountains that are separated from it, and that are found farther removed. The base of this mountain, according to this ingenious author's observations, consists of alternate layers of lava and marine substances, successively deposited upon one another, and reaching to a considerable, but unknown depth. These muscles delved to the level of the stratum of lava, which was discharged by the volcano at its first origin. The last layer, deposited by the sea, is a range of calcareous eminences of considerable height, placed on a basis of lava. Beneath this, there is another stratum of pebbles, rounded by their mutual attrition in the conflict of the waves. This, again, lies upon a yellowish rock, consisting of a species of indurated sand. The river Simeto flows over this rock; and the base of the river is much higher than that of the sea; and the lava on both sides is covered with the sea; but the primary base of the volcano is unknown.

From the mountains of calcareous matter that are scattered over the lower part of Etna, the inhabitants provide themselves with lime-dough, and they apply fragments of lava, instead of stones, of which they have none, to the purposes of building. The mountains that surround Etna, and that are observed to great advantage from its summit, evidently indicate, by their conical figure and the cavity at their top, their
their being the productions of fire. They bear unequivocal marks of the effects of this destructive agent in an accumulation of lava, scoria, and volcanic sand. Whether the origin of these mountains is to be traced to the expansive effort of the ignited matter contained within the great abyss of Ætna, and which, incapable of ascending to the upper crater, bursts forth at the fides; or whether they are to be ascribed to particular conflagrations and eruptions, which have no communication with the immense furnace within the crater, has been a subject of inquiry and discussion. The former alternative has been generally allowed; and it must be acknowledged that this is frequently the fact. Instances, however, may be cited, which afford strong reasons for believing that the production of the lateral mountains is owing to partial eruptions, which have no communication with the principal crater.

Of this kind is Monte Ruso, of which an account will be given in the sequel of this article. Sir W. Hamilton reckons 44 mountains of this kind on the side of Catania, with their distinct craters, most of which are now in a state of fertility.

From the consideration of the constituent parts of Ætna, and the mode of its formation, we shall proceed to state its dimensions. These have not yet been satisfactorily ascertained. Its stupendous height and bulk were noticed so long ago as the time of Pindar, more than 435 years before Christ, in a passage which we shall cite in the progress of our account. He represents it not only as the eternal abode of snows, but as the pall of heaven. The ancients, in general, as well as the moderns, have been accustomed to consider Ætna as one of the highest mountains on the globe. There are many passages in their writings, says Mr. Blydone, that shew this; though, perhaps, none more strongly than their making Deucalion and Pyrrha take refuge on the top of this mountain, in order to save themselves from the universal deluge. These ideas, however, appear to be very erroneous; for Sir George Shackburgh observes, (Phil. Trans. vol. lxvii. p. 558.) that Vespasian, placed upon Mount Ætna, would not be equal to the height of Mont Blanc. The accounts of those who have visited Ætna in later times have been very various. The following measures have been given by different authors:

| Height above the surface of the sea, 10,936 feet. |
| Circumference at the base, 180 miles. |
| Height, 4000 French toises. |
| ——— 3 miles 264 paces. |
| ——— 1200 feet ——— |
| ——— 2500 toises; circumference 183 miles. |
| ——— 1950 toises; diameter 30 miles. |
| ——— 2000 fathoms; circumference 60 leagues; and superficies 300 square leagues. |
| ——— summit above the Mediterranean 10954 feet. |
| ——— circumference of the visible horizon on the top of Mount Ætna, 6 being allowed for refraction, is 1093 English miles. |

Faunias de S. Fond in his Volcanus du Viva-
Kich.*
Italian Mathematicians. |
Blydone. |
Recupero. |
Mentelle Geogr. |
Buffon's Nat. Hist. |
Smellie, v. ix. 147. |
Sir George Shuck-
burgh, Phil. Trans. |
v. lxvii. p. 595. |

Others make its height only 2000 toises, and its superficies 300 square miles. By the following heights of the thermometer and barometer, at different latitudes, extracted from Blydone's Tour, v. i. p. 271, their respective elevations

might be ascertained, if the altitudes by the instruments were accurately taken.

Height of Fahrenheit's Thermometer.
At Catania, May 26, at noon ——— |
Ditto ——— 27, at 5 in the morning ——— |
At Nicolo, 12 miles up the mountain, at noon ——— |
At the cave, called Spelone del Capriolo, in the second region, where there was a considerable quantity of snow, at 7 at night ——— |
in the same cave, at half an hour past 11 ——— |
At the Torre del Philosopher, in the third region, at three in the morning ——— |
At the foot of the crater of Ætna ——— |
About half way up the crater ——— |
On the summit of Ætna, a little before sunrise ——— |
Height of the Barometer in inches and lines.
At the sea-side at Catania ——— |
At the village of Pediniuti, in the first region of Ætna ——— |
At Nicolo, ditto ——— |
At the Castagnio di Cento Cavalli, in the second region ——— |
At the Torre del Philosopher, in the third region ——— |
At the foot of the crater ——— |
Within about 600 yards of the summit ——— |
At the summit of Ætna, where the wind prevented an exact observation, supposed to be ——— |
M. Houll (nul supr) states the circumference of the base at 30 miles; and though he had no opportunity of measuring the altitude, he observes, that it had been done by M. de Saullaire, who found it to be 10,936 feet, or, as we learn from Sennacher, 10,952 English feet. This was ascertained on the 5th of June, 1773, at 29' after seven in the morning. The height of the barometer, on the most elevated part, at the brink of the crater, was 18 inches 11 3/4 lines; which, by the necessary corrections, is reduced to 18 inches 10 1/8 lines. At the same time, the mercury at Catania, placed only one foot above the level of the sea, stood at 28 inches 2 1/2 lines, which much be reduced to 28 inches 1 1/2 line, on account of the requisite corrections for the thermometer.

Some have supposed, that volcanic mountains always increase in height by the products of successive eruptions, till they are extinguished. However, it is generally conceived that the height and bulk of Ætna are much the fame now as they were in former times. The dilapidations, occasioned by the falling in, and absorption of the summit, have produced, for time immemorial, no sensible diminution; as the loaves resulting from some eruptions are repaired by others which succeed. In proof of this, it is alleged, that if any considerable decrease of the mountain had taken place, ice and snow would not have continued, in a climate so mild, to envelope the top of the mountain, as they now do, even during the greatest heats of summer. On the contrary, it is a very old opinion (vide Seneca, Epist. 175, and Albin Var. Hilli. lib. xi. c. xii. tom. i. p. 548.) and adopted by M. Houll, that Ætna is in a state of decay and diminution, so that it cannot be observed at so great a distance as formerly. It is full of excavations; and he considers the torrents of lava, which overpass its sides from time to time, as insufficient for repairing the walls occasioned by rains, rivulets, and torrents flowing down from the summit. Hence he concludes that, unless the eruptions become more frequent than they have been for some time past, the height of the mountain will be gradually reduced to that of the surrounding beds of lava. Over the sides of Ætna there are fea-

Tt 2
tered no fewer than 57 cities, towns, and villages; and allowing 1200 or 1500 persons to each of these, the whole number of the inhabitants of Mount Ætna, will be 92,400 or 115,500.

In our farther description of this mountain, and of its volcanic productions and appearances, we shall avail ourselves of the accounts that have been given by those who have visited it; selecting from each of those circumstances that are most defying of notice, and combining them together so as to form a connected and continued narrative. The writers to whose observations we shall principally refer are Borelli, Hist. Incend. Ætna, An. 1669; M. Jac. d'Orville's Sicula, Mr. Brydone's Tour through Sicily, vol. i. Sir William Hamilton's Campi phlegrei, and Phil. Trans. Kiedelev's Travels in Sicily, Swanburne's Travels in the Two Sicilies, vol. iv. Abbé Spallanzani's Travels in the Two Sicilies, &c. vol. i. M. Dolomieu, and M. Houël, Voyage Pittoresque.

The ascent of Mount Ætna is tedious, difficult, and perilous: and few have had resolution to undertake it. From Catania, where the journey usually commences, to the summit, the distance is about 30 miles; and the traveller, in the progress of his journey, passes through three distinct climates, which might be justly denominated, on account of the variety of their temperature, the torrid, the temperate, and the frigid zones. Accordingly the whole mountain is divided into three distinct regions, called La Regione Calda, or Pâmsonte, the fertile region; II Regione Selvosa, or Nemososa, the woody region; and II Regione Deferta, or Scoperta, the barren region. Count Borch has added a fourth, which he calls the region of snow; and he has subdivided the four regions into several districts.

The first or lowest region, extends through an interval of ascent from 12 to 18 miles, according to the statements of different writers. Its whole circumference is estimated by Recuperato at 183 miles, and its surface is suppos'd by Buffon to exceed 220 square leagues. It is bounded by the sea to the south and south-east, and on all other sides by the rivers Scetemus and Alcantara, which almost run round it. The city of Catania, and several villages are situated in this first zone; and it abounds in pastures, orchards, and various kinds of fruit trees. The fertility of this region has been recorded by Strabo, Fazello, Peter Dembo, and most of the travellers who have visited Ætna; and it is justly ascribed to the decomposition of the lava, and of those vegetables, which have been introduced by the arts of agriculture, and the exertions of human industry. In some parts, however, the lava appears in craggy eminences above the soil. Where the earth is shallow, the roots of trees, unable to penetrate the hard lava, extend themselves horizontally near the surface; but where there is a greater depth of earth, the soil is more fertile and productive.

The first station in the ascent of the mountain is Nicolosi, (see Pl. 1. Nat. Hist. fig. 2. let. II.) which, according to Brydone's statement, is 12 miles up the mountain, and by Houël's account 2456 feet above the level of the sea. The road from Catania to this station lies over old lavas and the mouths of extinguished volcanos, which are now converted into corn fields, vineyards, and orchards. The figs of this region, and the fruit in general, are reckoned the finest in Sicily. When the harvest was finished at Catania and the heat extreme, Mr. Brydone found the corn green at Nicolosi, and the heat moderate. The lava of this region flows from a number of small mountains, which are dispersed over the immense declivity of Ætna. These mountains, which are of a conical or hemispherical figure, are formed by eruptions; and they are generally about two or three miles in circuit, and about 300 or 400 feet high. They are covered with a rich verdure, and beautiful trees. Not far from Nicolosi is Monte Raffa, which was formerly a plain; but in 1669 a new vertex was opened in it, and discharged a dreadful torrent of lava, which flowed as far as the sea, and formed a kind of promontory (as Y.) It is surrounded to the extent of two miles with a black sand, which was thrown out in that eruption, and which then covered a space of 15 miles, to such a depth that the vines and shrubs that were scattered over the soil. Some of the finer particles of it were wafted by the wind as far as Calabria. The sand is very deep as you approach the mountain; and the mountain is forked at the vertex. By Borelli's account its circumference at the base does not exceed two miles, and its perpendicular height is not more than 150 paces; whereas, Sir William Hamilton estimates its height at a mile, and its circuit at three miles. Spallanzani prefers the former estimate. Amongst 100 or more mountains, which rear their heads on the sides of Mount Ætna, this is the only one with the history of the formation of which we are acquainted. The bate of the lava of this mountain is horn-lime, of a grey colour, rough to the touch, and of a moderately fine grain. It gives sparks with red, and sounds when it is struck. It forms a matrix to a great number of felt-spathoë or chondrocalcous crystallizations. The scoriæ, of which the mountain is principally composed, have the fame kind of base, containing foehers and felt-spars; but they are more light and friable than the lava, and have a kind of vitreous appearance. These and other differences are produced by the mutual collision and pulverization of these scoriæ. The number of detached foehers that are found on and near Monte Raffa is very great. Dolomieu thought, that they first entered into the body of the lava, and that they were separated from it by means of the sulphur, which had功效d the lava, but had not produced the same effect on the foehers, because of the small quantity of iron which they contain; and consequently they remained free and detached. Spallanzani rejected the hypothesis; as upon experiments with the magnetic needle he found that the mutual principle was more abundant in the foehers than in their base; and he therefore accounts for their separation from the lava in another way. The volcanic fire, which melted the lava, was incapable of melting these foehers, which are not only refractory to the fire, but of a different specific gravity from the lava. When this was melted, elevated to a great height, and separated into small particles in the progress of the eruption, a number of foehers were detached from it, and fell, isolated, partly within the crater, and partly around it. Accordingly he found, that the foehers detached from the lava are insensible in the furnace; but those which are incorporated with the lava sustain a perfect fusion. These foehers are not peculiar to the lava of Monte Raffa; but they are found in many other mountains of Ætna. Spallanzani analysed them, and from 100 docimalous pounds, he obtained the following result: viz.

<table>
<thead>
<tr>
<th>Substance</th>
<th>ounces</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silex</td>
<td>34.5</td>
</tr>
<tr>
<td>Lime</td>
<td>18.7</td>
</tr>
<tr>
<td>Iron</td>
<td>7.6</td>
</tr>
<tr>
<td>Alum</td>
<td>12.4</td>
</tr>
<tr>
<td>Magnesia</td>
<td>11</td>
</tr>
</tbody>
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The mountain derives its name Monte Raffa, or red mountain, from the tinge of this colour which some parts of
of it exhibit; though other parts are white, and others yellow, blue, and green, with different shades and mixtures. All these parts, says the Abbé, are found in a flate more or less decomposed; and in general, they are only scoria; the colours are produced by iron, changed or modified by acids. Of these scoria, some have not been affected by acids; and they are covered with a thin pellicul coat of glafs, just as if a sheet of water had been thrown over them, and suddenly frozen. This phenomenon is remarkable at Ætna, because we there meet with no vitrifications.

M. Houël went down into one of the openings of this mountain with torches, but could not reach the bottom, and was obliged soon to return on account of the extreme cold. The crater is of an oval form, and the opening through which he descended was in one extremity; but he inclined to think that the crater which rises above it had been formed of matter discharged by another mouth; or perhaps it might have had a more ceniral opening, through which the flånes, fand, &c. that form the crater, were discharged. This mountain is one of the mouths of Ætna. It is now covered with all the greater quantities of lava, fandy, ashes, &c. The sides of the craters are not all of the fame height; those to the east and west are considerably higher than the intermediate summits, because the currents of the ashes pass'd alternately from east to weft, and fell upon these fides in greater quantities than upon the others; which circumstance has given to this volcano the appearance of two summits.

St. Niccolo dell'Arena, in the neighbourhood of this mountain, is an agreeable resting-place for travellers who visit Ætna. This is an ancient edifice, founded on the lava, and was formerly the habitation of a number of Benedictine monks, who, about 200 years ago were obliged, on account of the devastations occasioned by the lava to abandon it, and retire to Catania. Here are many inscriptions, which record the miraculous earthquakes, torrents of lava, and flowers of fand and ashes by which it has been damaged and even destroyed, together with the dates of their different repairs. The black fand, thrown up in 1669, is more easily changed into vegetable earth than the lava; and has for many years been inhabited with extensive vineyards: whilst there are many beds of ancient lava that remain in an unproductive flat, and deftitute of every kind of vegetable.

At a small distance there is another mountain, called Montpelier, or Monpelleri (see letter G.). This is of a spherical form, and its perpendicular height does not exceed 300 feet, and its circuit is about a mile. It is perfectly regular on every side, and richly overgrown with fruits and flowers. Its crater is large in proportion to the mountain itself, and is as exactly hollowed out as the bell moulded. This mountain was formed by the first eruption that destroyed the ancient Hybla, which was celebrated for its fertility, and particularly for its honey, and thence called Mel Päfis; thus, in consequence of being reduced by several eruptions, and more particularly by that of 1669, to a flate of wretched fertility, it obtained the contemptuous appellation of Mel Päfis. The lava, however, in its course over this beautiful country, has left several little islands or hillocks, which exhibit a singular appearance, with the bloom of the most luxuriant vegetation, encompassed and retained almost inaccessible by large fields of black and rugged lava.

About three miles above San Nicolo dell'Arena, the lower region of Ætna terminates, and the middle region begins. This is called the Regione Sylvis, the woody region, or the temperate zone; and extends from eight to ten miles in a direct line towards the top of the mountain. Its circumference is estimated by Recupero at 70 or 80 miles; and it comprehends a surface of about 40 or 45 square leagues. It forms a zone of the brightest green all around the mountain; which exhibits a pleasing contrast to the white and hoary head of this venerable mountain, and it is called the woody region, because it abounds with oaks, beeches, firs, and pines. The soil is a vegetable earth, generated by the decomposition of the lava, and similar to that in the lower region. "As soon as we entered these delightful forests," says Mr. Brydone, "we seemed to have got into another world. The air, which was before sultry and hot, was now cool and refreshing; and every breeze was loaded with a thousand perfumes; the whole ground being covered over with the richest aromatic plants. Many parts of this region are really the most heavenly spots upon earth; and if Ætna resembles hell within, it may with equal justice be said to resemble Paradise without. Here," he says, "you gather the most delicious fruit, rising from what was lately a black and barren rock. Here the ground is covered with every flower, and scented with every herb of the earth. The clover and the flowers produce the luxury of the earth, and the trees afford the shade and the coolness of the air." These advantages they owe to the soil on which they grow, which is peculiarly favourable to luxuriant vegetation. The hawthorn trees are of an immense size. The beeches appear like so many ramified pillars, and the tufted branches of the oak, like clove bushes, impenetrable to the rays of the sun. The appearance of the woods in general is exceedingly picturesque, not only on account of the number and variety of the trees, but from the inequality of the ground, which exhibits them like the ranges of an amphitheatre one above another. The east side of the woody region abounds with chestnut trees of an extraordinary size. These are cultivated by the inhabitants with particular attention; and as they are brought into bearing after 20 years, they yield a profitable article of trade. But the most remarkable of these trees is the Calloegna di cento Cavalli, or the chestnut tree of an hundred horses; so called, because it is supposed to be capable of sheltering an hundred horses under the canopy of its boughs. Fabulous report deduces its name from the following circumstance. Jean of Arragon, during her stay in Sicily, whilst she was travelling from Spain to Naples, visited Mount Ætna, and was attended by her principal nobility; but being overtaken by a storm, all of them found shelter under this tree. It stands upon a rising ground, and is surrounded by an open pasture, which is bounded by woods and vineyards. Its height has of late been much diminished by lopping its branches, partly under a notion of increasing its fruitfulness, but principally, perhaps, for obtaining a supply of fuel. Some have supposed that it was merely a built or clump of several trees united. But Recupero, and Swinburne inform us, that upon digging round it they found all the limbs united in one root, or body, at a very small depth under ground. Of this trunk five divisions are formed, each of which sends four to five twigs, which rise from the branches. The superior surface of these divisions is covered with bark, but on the inside there is none; the subtilence and verdure of the tree depending upon the external bark. The intervals are of different extent: one of them is wide enough for two coaches to drive abreast. In the middle cavity, or the part that is denominated the hollow of the tree, a hut is built for the habitation and use of those who collect and preserve its fruit; and who dry the nuts in an oven, and prepare
AE TNA.

prepare confers of them for sale. Mr. Swinburne says, that his whole caravan, men and animals, were accommodated at their cave in this extraordinary incloufe: and that after three accurate measurements, he found the outer circumference at one inch above the ground, to be 196 English feet. This tree formerly belonged to St. Agatha, but has lately been declared the property of the crown. There are other trees of a similar kind at a small distance, which are more worthy of admiration than this, as their trunk is entire. One of them, which was clear of branches to the height of 15 feet, and perfectly found, measured, in the girth, at three feet above the ground, 57 feet. The forest of pines, as it is called, is almost inaccessibe, on account of the rocks and precipices that surround it. It is chiefly worthy of notice, as it leads the traveller to the *fseau grotto*. This cavity has been lately formed by the action of the waters under the beds of lava, and removing the stratum of pozzolda below them. It is situated on a mount named *Fimocchio*. This grotto has been repaired at the expense of the Knights of Malta, who have hired this and other caves in the mountain for the purpose of holding snow, which is more wanted in their island than in Sicily, and which forms a very considerable article of commerce. The snow is thrown in at two openings above; and they have access to these as well as to the internal parts by flights of steps. A considerable extent of ground is enclosed by high walls above the grotto; so that when the wind drives down the snow from the higher parts of the mountain, it is flopped by the walls of this incloufe. It is then thrown into the grotto, where the thickness of the beds of lava, which cover it, prevents any injury from the summer heat.

At the leafl of exportation, it is pressed clofe in large bags, and lumps of it are wrapped up in leaves, and conveyed to the shore on mules. Pieces of snow, preferred in this manner, have appeared like the most transparent crystal.

Spallanzani deteacts from the commencement which had been given by other writers to the luxuriance of vegetation in this region. The oaks, he says, are low and finted in their growth; and the beeches which grow only in the upper extremity of the zone, would appear mere pignies, if they were placed beside those which rear their lofty heads on the Apennines and the Alps. This he attributes to the little depth of earth proper for vegetation.

The woods and verdure of the regions, now described, viz. the inferior and the middle, have been recorded by most of the ancient writers; and therefore the commencement of this vegetation must be left in the obscurity of time. What is still more remarkable with respect to this woody region, is the circumstance, that the surface of it is so unequal, that it every where presents hills, or rather mountains; all of which have been produced by different eruptions from the summit of Etna, and other craters below the summit, several of which have formerly lain wide this zone, which is now converted into luxuriant forests. Most of the travellers in this region have sought shelter on the night preceding their further ascent, in the cave called *La Stazione del Capriccio*, or *La Grotta delle Capre*, or the grotto of the goats, because these animals take refuge here in bad weather. This cave has been formed, from time immemorial, by the lava, when in a fluid state, and seems to have been enlarged by the torrents of water that have passed through it, and carried away some of the sand and loaves of which it consists. The lava is of a horn-stone bafe; and though its texture is earthy and porous, it possesses a considerable degree of hardness. It contains some florets, and two kinds of felt-spars, some of which are of a flat figure, and brilliant appearance, and others irregular in their form, with little lustre, and manifesting a degree of calcination without any fusion. There are some other pines interfeerfed, which are thought, from their hardnefs and green colour, to be chryfites. This grotto is situated about 5854 feet above the level of the sea, according to the calculations of M. de Sauffuye. It is surrounded by flately and majeffic oaks, the dry leaves of which supply the travellers who shelter in it with beds, as the wood does with fuel. In the neighbourhood of this cave there are two beautiful mountains, the craters of which are larger than that of Vefuvius. They are now filled with oaks, and covered to a great depth with the richcft foil.

The upper region of Etna, called its *figid zone*, or the *Regione Deserta*, is marked out by a circle of snow and ice, extending, as some flate, to the distance of about eight miles; but according to Fazello, nearly twelve, and having the great crater in its centre. The surface of this zone is for the most part flat and even; and the approach to it is indicated by the decline of vegetation, by uncovered rocks of lava, and heaps of sand, by near views of an expanse of snow and ice, and of the torrents of smoke issuing from the crater of the mountain, and by the difficulty and danger of advancing amid streams of melted snow, sheets of ice, and gulfs of chilling wind. The curious traveller, however, thinks himself amply recompenced, upon gaining the summit, for the perils with which he has encountered. His fatigue is alleviated by the magnificent scene that the emperor Adrian, and the philofopher Plato, underwent in their time; for the purpose of exploring the summit of the mountain, and of gratifying themselves with a view of the rising sun from this eminence. Most of the travellers who have visited Etna, have been anxious to reach its summit at the dawn of the morning, before the vapours that are raised by the sun obscure surrounding objects; and they all agree in describing the extent and beauty of the prospect. When Mr. Brydone and his companions ascended this eminence, elevated above the common region of vapour, in the night, they observed that the number of the firfs seemed to be much in creafe, and that their light appeared brighter than usual. The baffle of the milky way was like a pure flame, that shot across the heavens; and with the naked eye they could observe clusters of firfs which were totally invisible in the lower regions. Below them on the mountain they perceived a moving light among the forefts, which might probably have been the ignis fatuis, and they took notice of several of those meteors that are called falling firfs, which appeared to be as much above them, as when they were seen from the plain; and from this circumstance Mr. Brydone infers, that these meteors move in regions much more remote than the bounds which some philosophers have ascribed to our atmosphere. Before dawn they arrived at the ruins of an ancient structure, called *Il Torre del Filosofo*, which some fooppose to have been built by Empedocles, for his convenience in observing the conflagrations, and studying the nature of Mount Etna. By others it is supposed to be the ruins of a temple of Vulcan. Others again imagine it to be a watch-tower, built by the Normans, for the purpose of observing the motions of their enemies, and giving notice of them by signals, to the different bodies of troops scattered over the island. M. Houël thinks it is not very ancient; neither the materials of which it consists, nor the mode of architecture, bearing any resemblance to those of the Greeks or Romans. Some have asserted, that they have found in this ruin, fragments of brick and marble; but no such fragments now exist. The materials were examined by Spallanzani, who discovered that they consisted of a cement of lime, which by length of time is become carbo
bonate of lime, and two kinds of lava, which exhaled an argillaceous odour in their fractures, and whose base was the horn-flone. These materials were collected upon the spot, and rendered compact and united by a cement of lime.

The prospect from the summit of Ætna has been described in very animated and glowing colours, by many writers. The gradations of the morning dawn appear with singular advantage from this elevated station. At the rising of the sun, says M. Houël, the horizon was serene, without a single cloud. The coast of Calabria could not be disinguished from the adjoining sea; but a fiery radiance soon began to appear behind the Italian hills, which bounded the prospect to the east. The fleecy clouds, which usually appear in the morning, were tinged with purple; the atmosphere became strongly illuminated; and, reflecting the rays of the rising sun, glowed with a bright effulgence of fame. The immense elevation of the summit of Ætna caught the first rays of light, and yielded a dazzling, but animating splendour. The sea still retained its dark hue, nor did the fields and forests yet reflect the solar rays. As the sun gradually advanced above the horizon, his light was diffused over the hills which lie below the peak of Ætna. This huge mountain flood like an island in the midst of the ocean, presenting to view a multitude of luminous points, the number and lustre of which rapidly increased. The scene, says this author, was as if the universe had been observed suddenly springing from the night of non-existence. The tall forests, the lofty hills, and extensive plains of Ætna, now presented themselves to view. The base, the vast tracts of adjacent level ground, the cities of Sicily, its parched shores, with the dashing waves and wide expanse of the ocean gradually appeared, whilst some fleeting vapours, driven by the wind, occasionally interrupted part of this grand and magnificent prospect. In a little while the display was so distinct, that places before known were easily recognized. On the south were seen the hills of Camerata and Trapani; on the north, the mounts Pelegrino and Therrini, with the celebrated Enna, once crowned with the temples of Ceres and Proserpine. Among these mountains appeared many rivers, like lines of glittering silver, winding their course through rich and fertile fields, and washing the walls of twenty cities, while their banks were crowded with villages, hamlets, &c. that roamed among the ruins of the most illustrious republics of antiquity. On the south and north were observed the rivers whose course bounds the immense base of Ætna; and at a much greater distance were seen the isles of Lipari, Alicudi, Telecidee, Panarea, and Stromboli.

On the sun's first rising, says Mr. Bredon, the shadow of the mountain extends across the whole island, and makes a large tract visible even in the sea and in the air. This shadow is gradually shortened, and, in a little time, is confined only to the neighbourhood of Ætna. Between the body of the sun, as it is seen rising from the ocean, and the spectator, immense tracts of sea and land intervene; the islets of Lipari, Panarea, Alicudi, Stromboli, and Volcano, with their smoky summits appear under your feet; and you look down on the whole of Sicily as on a map, and can trace every river through all its windings from its source to its mouth. The extent of the horizon is no less than 800 miles in diameter; and Malta, a Sicilian author, observes, that the African coast, as well as that of Naples, with many of its islets, have often been discovered from the top of Ætna. But the most beautiful parts of the scene, in the judgment of Mr. Bredon, are the mountain itself, the island of Sicily, and the numerous islands lying around it; all which seem as if they were brought close round the skirts of Ætna, the distances appearing reduced to nothing. The same scene is described in similar language by Spallanzani. No elevated region in the whole globe, says this author, offers at one view a more sublime scene than the summit of Ætna. The first of the sublime objects which it presents is the immense mass of its own colossal body. The first part, and that which is nearest the observer, is the upper region, commonly covered with snow and ice, and occasionally exhibiting rough and raggy cliffs, either piled on each other or separate, and rising perpendicularly, towards the middle of this zone; an assemblage of foggy clouds, irradiated by the sun, and all in motion, increased the wild variety of the scene. Lower down appeared the middle region, with its numerous woods and multitude of mountains, originating from furious eruptions; and beyond this the eye discerner, with admiration, the lower region, the most spacious of the three, adorned with elegant villas and castles, verdant hills and flowery fields, and terminated by the extensive coast, where, to the south, stands the beautiful city of Catania, to which the neighbouring sea serves as a mirror. The observer, at this elevation, discovers not only the entire massy body of Ætna itself, but the whole of the island of Sicily, with all its noble cities, lofty hills, extensive plains, and meandering rivers. Malta is also perceived at an indistinct distance; the eye commands the environs of Messina, and the greater part of Calabria; while Lipari and the Æolian islands appear so near as to be under the feet of the observer, and as if by floating down he might touch them with his finger. The far stretching surface of the adjacent and surrounding sea presented an object so lovely and majestic, and led the eye to an immense distance, bounded only by the heavens. "Seated," says Spallanzani, "in the midst of this theatre of the wonders of nature, I felt an indefinable pleasure from the multiplicity and beauty of the objects I surveyed; and a kind of internal satisfaction and exultation of heart. The sun was advancing to the meridian, unobscured by the smallest cloud, and Resenur's thermometer flood at the 10th degree above the freezing point; I was therefore in that temperature which is most friendly to man, and the refined air I breathed, as if it had been entirely vital, communicated a vigour and agility to my limbs, and an activity and life to my ideas, which appeared to be of a celestial nature."

The access to the principal crater of Ætna is rendered both inconvenient and perilous, for a distance of near four miles, by a variety of circumstances which different travelers have described. The summit of the mountain is at first covered with foamy, ashes, and sand, which have been thrown out of the volcano at its successive eruptions, and which are so loose as to endanger the traveller's being swallowed up at every step of his progress. It is also covered with snow and ice, and obscured with clouds, excepting at times when these clouds are low and range along the sides of the mountain, so as to present an object of terror. The winds, likewise, blow with such violence that persons can scarce stand securely, nor endure the cold which benumbs their limbs. The south wind is, on the top of Ætna, the most prevalent, and the cold is so intense, that travelers have often found their clothes insufficient to protect them. But the most formidable impediments to the progress of the adventurers in this perilous journey, are the streams of mephitic vapour which rise on the sides, and the thick clouds of sulphureous smoke which burst from the mouth of the volcano, even when it is not in a state of agitation. The fumes that issue from the crater are also singularly terrifying and have discouraged some persons from approaching the spot whence they proceed. M. Houël compares them
a discharge of cannon in the wide abyss, which being reflected from the various caverns, produces reverberations of the most alarming kind. By means of these, founds, which in the open air would be considered as flight exploins, become more tremendous than the loudest thunder.

When Spallanzani visited this mountain, he observed, when he was at the distance of two miles and a half from the limit of his journey, two white columns of smoke, which arose from its summit; one, towards the north-east side of the mountain, and another towards the north-west; several other streams of smoke, which arose from inferior parts towards the west, pursued the direction of these two larger columns. As he proceeded, he met with a torrent of lava, which he was obliged to cross in order to arrive at the smoking summit. This torrent was covered with scoria, which projected in some places in a variety of prominent points, and in others sunk in hollows, rendered his passage extremely difficult; and the lava itself, though the interval from its discharge was 11 months, was in many parts of it red-hot. Its difficulties increased as he passed that tract, which may properly be called the cone of Aetna, and which, in a right line, is about a mile in length. Having arrived, after much labour and fatigue, within 150 paces from the vertex of the cone, he found himself enveloped by the vapours of the several streams of smoke that issued from the top and sides of the mountain; and his progress was rendered extremely hazardous by the effect which these noxious vapours produced on his respiration. He soon, however, recovered his strength and resolution, and arrived at the utmost summit of the mountain, where he began to discover the edges of the crater. Here he viewed with astonishment the configuration of the borders, the internal sides, the form of the immense cavern, its bottom, and an aperture which appeared in it, the molten matter which boiled within, and the smoke which ascended from it; and he has minutely described the several appearances from his own attentive and accurate observation. The upper edges of the crater, which are broken and indented in several places, are, as he judged by the eye, about a mile and a half in circuit, and form an oval, the longest diameter of which extends from east to west. Its internal sides, which are inclined at different angles in its several parts, form a kind of funnel of a conical figure, and abound with concretions, which he found to be the muriate of ammoniac. The bottom was nearly an horizontal plane, about two-thirds of a mile in circumference; in which plane was visible a circular aperture, about five poles in diameter, from which proceeded the largest of the two columns of smoke, observed before he arrived at the summit of Aetna. This column appeared at its origin to be about 20 feet in diameter, and whilst it remained within the crater, ascended in a perpendicular direction; but when it arose above the edge, it was made to incline towards the west by a light wind; and afterwards it dilated into an extended and rare volume. The smoke was of a white colour. Within the crater Spallanzani observed a liquid and ignited matter, which continually undulated and boiled, alternately rising and falling, without spreading over the bottom. This, he says, was the melted lava, which had arisen to that aperture from the bottom of the Aetnaean gulf. Several large stones were thrown into the crater, some of which struck the liquid lava and produced a sound similar to that which would have been occasioned by their falling into a thick tenacious paste; but the stones which fell on the bottom rebounded, and their found was different from that of the others. Hence our author infers, that the bottom must be thick and solid, which, if this were not the case, would have been broken by heavy stones falling from so great a height.

The summit of Aetna, surrounded with large masses of lava, is exhibited in Plate I. Nat. Hist. fig. 2. A. A. A. represents one edge of the lava of 1787, which issued from the upper crater. B. B. is the circumference of the crater, with its level, C. C. through which the internal part is discernible. D. is the flat bottom of the crater; and E. the aperture in the bottom, from which the larger column of smoke F. F. arose; which aperture, though it was at one side of the bottom, is, for the greater distinctness of view, represented in the middle. G. G. is that part of the edge of the crater from which its internal part is best seen, and where the design of it might be most conveniently taken. H. H. is the smaller column of smoke to the north-east.

Spallanzani informs us, that besides the eminence on which he stood, there is another to the north, a quarter of a mile higher, which renders the summit of Aetna properly bifurcated. The crater on this second pre-eminence, and from which the smaller column of smoke ascends, is about one half smaller than the other, and is separated from it by a partition of scoriae and accumulated lava, which lies in a direction from east to west. The Abbé has compared his own observations with those of others who have described the crater of Aetna in the course of 20 years, or from the time when it was visited by Baron Riedeckel in 1767, to that of his own journey in 1788. At the time of the Baron's observation, the crater was enlarged towards the east with an aperture which does not now exist; and as the stones which were then thrown in did not return the smallest found, the bottom of the crater could not be formed with the hard and flat surface which the Abbé has described. Within the gulf itself was heard a noise similar to that of the waves of the sea, when agitated by a tempest; and this may possibly have proceeded from the lava within the bounds of the mountain, in a liquified and perturbed state. Sir William Hamilton arrived at the summit of Aetna on the 20th of October, 1769; but was prevented from distinctly viewing the lower parts of the crater by the smoke that issued from it. From what he was able to observe he concludes, that its figure resembled that of a funnel diminishing till it ended in a point, and that this funnel was crusted over with fall and sulphur. The crater was then two miles and a half in circumference; and must have undergone great changes in the interval that elapsed between these observations and those of Riedeckel, in whose time there must have been an abyss as well as a funnel; nor does the point in which the funnel terminated admit of the flat bottom described by Spallanzani. The dimensions of the crater, stated by Sir William Hamilton, the Abbé accounts for by supposing, that the partition which now separates the great crater into two parts has been produced since the time of his observation; for the sum of the two circumstances which the Abbé has noticed would not much differ from the other measures. Mr. Brydone, who observed the crater on the 9th of May 1770, says, that it was then a circle of about three miles and a half in circumference, that it shewed down on each side, and that it formed a regular hollow, like a vall amphitheathe, and that a great mouth opened near the centre. Count Borch arrived at the mountain on the 16th of October 1776, and merely observes, that the crater is formed like a funnel, and that the summit is bifurcated; a circumstance unnoticed by Sir W. Hamilton, who affirms, on the contrary, that the summit is single; and the Abbé therefore concludes, that one of these summits has been produced since the journey of Brydone in 1770. M. D'Orville,
D’Orville, who ascended Etna in 1727, remarked two craters, one larger than the other, and in circumference somewhat more than four miles, from which issued clouds of smoke and reddish flames. On looking into this crater, he and his companions were unable to discern the bottom on account of the flames and smoke. They only observed that a conical hill, formed of lava, rose in the middle of the crater, the top of which they estimated to be 60 feet below them; and as they were probably able to see about 60 feet lower, they conjectured that the circuit of this hill might be from 600 to 800 feet.

M. Houel, whose account of this mountain was published in 1782, and who made a drawing of the crater, represents its environs as consisting of three eminences, forming an equilateral triangle, though, when viewed at a distance, only two of them can be seen; for which reason the Sicilians have denominated the mountain birore, or double-horned. The situation of the principal mouth is in the midst of these three eminences. Its diameter was only about 60 feet; but it was so filled with smoke that nothing remarkable could be discovered. This author observes, that the cone is not exactly in the middle of the plain, but that it lies somewhat more to the north than to the south. Every observation, therefore, tends to evince the inconstancy of the internal configuration and dimensions of this volcano. Besides the changes which have taken place on the summit of Etna, with respect to the number, form and size of its craters, Fazello and Borelli describe another alteration occasioned by the falling in and absorption of the extreme summit of the mountain within its crater. The former author relates, that in his time there arose in the mouth of the crater a little hill, isolated on every side, which formed the vertex of the mountain, and which, in a terrible eruption, fell into the gulf, and thus enlarged the crater and diminished the height of the mountain. The hill itself had been produced by a former eruption in 1444. Borelli likewise informs us, that in the configuration of 1669 the summit of Etna, which rose like a tower to a great height above the part which is level, was swallowed up in the deep gulf. Strabo (tom. i. p. 430, &c.) relying on the account of those who had visited Etna in his time, describes the summit as a level plain, about 20 itadia in circumference, surrounded by a brow, or ridge, of the height of a wall; and he adds, that in the middle of the plain arose a smoky hill, the smoke of which proceeded in a direct line towards the height of 20 feet. Solinus (cap. 11) informs us, that there were two craters, from which the vapours issued. Cardinal Bembo likewise found two craters, one higher than the other, and about as far distant as a stone might be thrown from a sling. The extreme violence of the wind and the exhaled fumes prevented his approaching the upper crater; but he describes it from the information of others, as situated on the highest part of the summit of Etna, about three miles in circumference, formed like a funnel, and having in its middle a spacious cavity. In the time of Fazello, who visited Etna after Bembo, there was only one crater about four miles in circumference. Its form was that of a funnel; it emitted fire and thick smoke; and a subterraneous noise was heard, which resembled the boiling of an immense caldron on a very fierce fire.

As for the difference that occurred with regard to the appearance of the smoke, noticed by different writers, some of whom represent it as rolling down the sides of the mountain, and others, as ascending perpendicularly to a great height, and afterwards falling, like white flowers on the top of the mountain; it was owing, without doubt, not only to the different density of the air on Etna at different times, but also to the diversity of the smoke, which would sometimes be lighter and sometimes heavier than the air itself, according to the qualities of the substances from which it is produced.

The effects of the air at the summit of Etna, recited by different writers, have also been very different. Some have complained of the difficulty of respiration which they experienced, whilst others felt no such difficulty, and assure that respiration is performed with equal ease on the top of the mountain, as in the country below. It appears from the observations of M. Sauflure in his travels on the Alps, that although at the height of Mont Blanc, about 2450 feet above the level of the sea, a considerable difficulty of respiration was occasioned by the rarefaction of the air, no such inconvenience was experienced at the less elevation of 1900 feet. The height of Etna being less than the latter measure, it is natural to infer that the respiration of many persons would not be incommode, whilst the contrary happens to others, according to the different strength and habit of body of different individuals. The observed difference of the barometer indicated in these various circumstances a considerable difference in the weight and rarity of the air.

Spallanzani observes, that Etna has at all times been very deficient in springs, and when he visited this mountain, water was so extremely scarce, that a single drop of rain had not fallen for nine months. As the rain water which the peasants, who inhabit different parts of it, had collected in cisterns was exhausted, they were obliged to go in search of it to those parts of the mountain at considerable distances, where a scanty spring might still be found. This author has observed a similar scarcity of springs in the Eolian or Lipari islands; and he apprehends, that other volcanic countries are subject to the same inconvenience. The rains, he says, which descend on mountains of this kind, fall on tufas or scoriae, in which they sink deep and do not again appear, because they meet with no argillaceous or stony strata capable of detaining them; whereas such strata are frequent in other mountains, and produce numerous springs, as we find to be the case in the Alps and Apenines. When the rains fall on compact and solid lavas, they do not sink into them, but run down their declivities, forming rivers and torrents in the rainy season, and not true springs. In several parts of Etna, and especially near the Grande delle Erpere, he observed large furrows hollowed in the lavas, by the action of the rain water. Other writers, however, have given a very different account. They state, that Etna abounds with fountains and with rivers of considerable magnitude. See Acis and Alcantara. Mr. Brydone informs us, that there are several periodical springs on Etna, that flow during the day and stop at night, which attributes to the alternate melting and freezing of the snow. There are also poisonous springs, which emit a very noxious vapour; and others which afford fine salt; and others again, whose water serves for drying particular colours. On the north side of the snowy region, there are several small lakes which never freeze. M. Houel estimates the quantity of water which flows down the sides of the mountain to be such, that if it were collected it would fill the channel of a river 36 feet broad and six feet deep; and he adds, that dreams of water are seen to issue at all different degrees of height from the base to the summit of the mountain; and that these continue to flow even during the drought of summer. The supply of these dreams, he thinks, cannot be accounted for by the water deposited by the clouds, nor by the melting of the snow; but the source of it must be more regular and permanent. This he conceives to be the evaporation of those aqueous particles that arise from the confluent exhalation at the bottom of the volcanic focus, and which, in his opinion, are necessary to the subsistence of volcanoes. These vapours, issuing from the U
AETNA.

great crater, and from innumerable fissures in the sides of the mountain, are condensed by the cold of that elevated region of the atmosphere, and percolating through the earth, furnish the numerous streams of Aetna with water.

The numerous cavens that are met with in different parts of Aetna deserve notice. The groote of the goats, the snow grotto, and those of mount Rosio, have been already mentioned. Kircher speaks of one, which he saw, capable of containing 30,000 persons. One of these cavens still retains the name of Proserpina, from its being supposed by the ancients, that it was by this entry Pluto conveyed her into his dominions; on which occasion Ovid describes Ceres as searching for her daughter with two trees, which he had picked from the mountain, for serving the purpose of torches. These trees he calls Teda; and they produce great quantities of a kind of snow, called Catalana, and esteemed a cure for fevers. Ovid. Fast. l. iv. tom. iii. p. 274, Ed. Burm. Diod. Sic. tom. i. p. 317. Ed. Weideling.

Aetna produces a great variety of plants and flowers, as well as trees of a larger size; such as the chesnut, oak, and cork tree, &c. Mr. Brydone enumerates the cinnamon, farfapanilla, fafsafras, rhubarb, and palma Christi; and he adds, that it was celebrated by the ancients for its admissible productions. See Diod. Sic. tom. i. p. 342. Plutarch and Aristotle intimate that the soil of the plants was so strong on many parts of the mountain, that it was impossible to hunt. There was formerly a great variety of wild beasts in the woody region of Aetna; but the number of them is now much reduced. There are still wild bears, roebucks, wild goats; but the race of flags is thought to be extinct. The hares and cattle of mount Aetna were once ensconced the best in Sicily. The cattle are full of a large size, but the horses are degenerated. Spallanzani informs us, that partridges (Tetrau rauses, Linn.) were shot at the upper extremity of the middle region, and in this region he met with several birds of the titmous species (Perus corneus, Linn.) a kite (Falco milurus), three jays (corvus glanduligerus), two thrushes (Turdus sferovorus), and several ravens and crows (corvus corax; corvus corone). But in the middle of the higher region he saw no other animals, except some lion-ants (Myrmelon formicarium, Linn.) which made their pittals in the dust of the lavas.

We shall close this article, already extended to a considerable length, and comprising every kind of information which we have met with concerning Aetna, with an account of its principal eruptions. The first symptom of the approaching eruption is an increase of the smoke, in fair weather; and after some time, a puff of black smoke is seen to shoot up to a considerable height in the midst of the white. These puffs are attended with considerable explosions; and the ascending column of black smoke is followed by a red-dish flame. The smoke appears black in the day, and in the night resembles flame. Showers of ashes precede; earthquakes frequently accompany them; and red hot stones are projected to a great height in the air. The crater and smoke, at the time of an eruption, are so highly electrical, that they throw off spontaneous flashes into the air; and the smoke has sometimes extended, says Mr. Brydone, for upwards of 100 miles, and produced dreadful effects, killing shepherds and flocks on the mountains, blustering trees, and setting fire to houses which occupied an elevated situation. From the column of ascending smoke continual flashes of forked or zig-zag lightning proceed, and this is sometimes attended with thunder. When these appearances have continued for three or four months, the lava, or stream of melted mineral matter, boils over the top of the crater, or bursts through some weak place in the side. Upon the appearance of the lava, the violent eruptions of the mountain generally, though not always, cease; but without a vent for the lava, the commotion is very much increased. In the night the lava appears like a stream of fire, and flows to a great distance; but in the day its progress is marked by a white smoke. It has been a subject of discussion among philosophers, whether the eruptions of volcanoes are now less frequent than they were formerly. This is probably the case, as the matter in the volcanic focus was then greater in quantity than it is at present; and the castings being smaller were sooner filled with vapour, and the centre of the focus was nearer the surface than it is now, in consequence of repeated eruptions and disbeliefs. The whole number of the eruptions of this mountain, of which we have any record, says Spallanzani, before and after the Christian era, is 31; and 10 only, according to Giomi, have issued immediately from the highest crater; but it is not easy to make an exact estimate, as the same eruption has continued with or without interruptions, for some time; and has been taken singly by some writers, whilst others have reckoned every renewal of it separately. The eruptions of Aetna have been reported and described by several of the ancient poets. The hill of these, by whom they are mentioned, is Mount, in the following passage, the fifth decade of an ode which was composed in the 78th olympiad, about four or five years after the second eruption mentioned by Theocydides.

... Kers,  
Aeporini cinis;  
Nebulos . Aetna, frar.  
Nesos . Etna, frar.  
Pythia. Od. i. v. 36. &c. p. 168.  
Ed. Weideling.

Now under sulph'rous Cuma's sea-bound coast,  
And vast Sicilia lies his shaggy breast;  
By snowed Aetna, nurt'ry of endless froth,  
The pilar'd prop of Heav'n, for ever pre'sd:  
Forth from whole nitrous caverns issuing rife  
Pure liquid fountains of tempellious fire,  
And vein in mudy mists the noon-day skies,  
While wreath in smoke the eddying flames aspire  
Or gleaming thro' the night with hideous roar.  
Far o'er the redning main huge rocky fragments pour.  
1580. &c.

They are also described by Virgil, in consequence of the eruption which happened, according to Mr. Oldenburg (fol. infra) at the time of the expedition of Ence, who, being terrified with the fire of this burning mountain, left Sicily.

---- Horrificis juxta tonat . Aetna ruinis,  
Interdumque atram prouumpt ad Aethera nubem,  
Turbinum fumantem piceo et caudente favilla;  
Adolitique globos flammarum, et Sidera lambit;  
Interdum foculos volatique vilcera montis  
Erigit etiamnum, liquefacta faxa sub auras  
Cum gemitu gloriam, fundaque exultat imo.  
Aeneid. i. ii. v. 571, &c. tom. ii. p. 433, &c.  
Ed. Burman.

The philosophical poet, Lucertus, has also mentioned the eruptions of Aetna.

---- Per fumes montis ut Aetna  
Expirent ignes interdum turbine tanto,  
 Expediam: neque enim mediocri clade co'orta  
Flammae tempellae, Siculhum dominata per agros  
Finitumis ad fe convertit gentibus ora;  
Fumida queo cach fcinillare omnia templo  
Cerente,
Catana. This is mentioned by Livy (l. xi. c. 47. tom. vi. p. 11.) An eighth eruption happened in the 43rd year before Christ, not long before the death of Caesar, and was afterwards regarded as an omen of this event. The ninth eruption was mentioned by Suetonius in his Life of Caligula (tom. vi. p. 668. Ed. Petrii.) It happened A.D. 408, and invited the emperor so as to make him fly precipitately from Messina. This is reckoned the 13th eruption by Cluverius in his Sicil. 1. 8. § 2. Carrara mentions two eruptions, one in the year 274, and another in 420. The eruption which happened in the reign of Charlemagne, A.D. 812, is recorded by Geoffroy de Viterbo in his chronicle. In 1166, Sicily was disturbed by a violent earthquake, which extended to Reggio on the opposite side of the island. Catania was destroyed by it, and 15,000 persons perished. On this occasion old rivers disappeared, and new ones broke out; and the ridge of Etna fell on the side near Taormina. The spewing of Arethusa became muddy and blackish; and the fountain of Ajo ceased to flow for two hours, and then gushed forth more abundantly than before. The sea at Messina retired far within its natural limits, and then overflowed its ordinary banks, and swallowed up a number of persons, who had fled to the floor for safety. Corn and trees of all sorts were destroyed, and the fields were covered with stones so as to become unfit for cultivation. From the year 1169, or as some say 1157, to 1169, Sicily repeatedly suffered from earthquakes and eruptions. This was followed by another eruption in 1181 or 1183, when streams of fire ran down the declivity of the mountain; and in 1259 the inhabitants of the mountain and of the whole island were alarmed by the convulsions and noises of Etna, and by the flames and stones, and other attendants of an eruption, which succeeded them. On this occasion a new crater was opened, and the flaming materials that were discharged from it overlaid the adjacent fields, destroyed their buildings, and occasioned the death of birds and quadrupeds, and of the fishes of the rivers and contiguous parts of the sea. A spectator says, that he could not think Babylon or Sodom was destroyed with such awful severity. The ashes were carried by the wind as far as Malta, and many persons are said to have died of terror. In 1383, Etna made another fearful explosion, which was succeeded by that of 1581, which extended its ravages to the confines of Catania, and burnt up the olive-yards in the neighbourhood of the city, and again by another in 1444, when the mountain shook and discharged a quantity of lava, and large rocks were broken off from its summit, and precipitated into the sea. Slight eruptions occurred in 1446 and 1447; but the eruption of 1556, after a cessation of near 100 years, was very dreadful in its appearance and effects, and lasted for a considerable time. A thick cloud, tinged with red in the middle, hovered over the summit of the mountain, which was attended by a strong west wind, and succeeded by the discharge of a large quantity of burning materials, that rained with the noise and rapidity of a torrent down the eastern side of the island, and destroyed buildings and animals that lay in its way. A thick stream of liquid fire held its course towards the sea, and did great damage. Several chains were opened on the sides of the mountain, from which streams of heated matter were thrown up to a great height into the air, and a learned physician, who curiosity led him to examine the eruption, was burnt to ashes by a volley of burning stones. This continued with little interruption for a whole year, and terminated by causing the river Simitus suddenly to overflow its banks, and carry off those who lived near it with their cattle and other property. The country near Patavium
frowned much; and the neighbouring castles, and more than 500 houses were destroyed by the ravages of the river, and trees were torn up by violent blasts of wind. Aetna was convulsed and rent in several places, and poured forth torrents of lava, which destroyed the vineyards and gardens at the monastery of St. Nicholas of Aetna, and proceeded onwards to Nicolò, burned Monpelleri and Fallica, and did great injury wherever it spread. The emissions of Aetna were so great, that the summit fell in with a tremendous noise, and the shocks of the earthquake that attended them were felt through the whole island. The inhabitants were so much alarmed and disdiered, that they appeared in mourning, and continued in this state for a considerable part of the year. In 1657 and 1679, the ravages of Aetna were renewed; and from 1603 to 1636 its eruptions were occasionally repeated, and torrents of lava flowed from it, which destroyed the woods and vineyards in those parts to which they reached. In 1630, as Oldenburg informs us, from Kirch’s Mandus Subterraneus, the mountain burnt on the north side, and produced great devastation. Carrera was witness of a dreadful conflagration in 1664, which lasted till the end of May 1678. But the eruption of 1669 was the most formidable and most destructive. Borelli, who was an eye-witness of this catastrophe, and some English merchants who were also upon the spot and who examined its effects, of whose report we have a detailed account, in the Philos. Trans. No. 51. (1st vol. ii. p. 539.) have minutely described the ascent, and progress, and ruinous consequences of this eruption. It was preceded, for eighteen days, with a dark sky, thunder, and lightning, and frequent concussions of the earth, which destroyed many houses in the village of Nicolò, and dispersed its inhabitants. The old crater on the summit of Aetna raged for two or three months before this event, in an unusual manner; and this was also the case with Etna and Stromboli, two burning islands to the west of it. In the evening of the 11th of March, at the distance of about twenty miles from the old mouth, and ten miles from Catania, a chimney was opened in the east side of the mountain; which is said to have been several miles (Borelli says twelve) in length, and five or six feet wide. This was not far from the place where Monte Raffa afterwards arose, and extended in the direction of the great crater of Aetna. See Pl. i. Nat. Hist. pg. 2. V. V. V. On the night following, in the place where this mountain now stands, another large cleft opened, and several other clefts were formed in different parts of the mountain; and there issued from all of them huge volumes of smoke, accompanied with the usual phenomena of thunder and earthquake. From the principal chimney there issued the famous night a stream of lava, which directed its course to a lake, called la Hordie, about six miles from Monpelleri, and in its way destroyed many dwelling-houses and other buildings in the adjacent villages. The next day it moved towards a tract of country called Mai Pepe, inhabited by about 500 people, which, in the space of twenty hours, was entirely depopulated and laid waste; the lava then changed its direction, and destroyed some other villages. Monpelleri, and its inhabitants, were also destroyed. On the 23d of March the stream of lava was in some places two miles broad, and extended itself to the village of Maranata. On this day a new gulf was opened, from which were discharged sand and ashes, which formed a hill with two summits, two miles in circumference, and 150 paces high; these composed of flows of different colours. The new mountain of Nicolò continued to discharge ashes for three months, in such quantity as to cover the adjoining tract of country for 15 miles. Some of these ashes were conveyed by the winds as far as Messina and Calabria; and others spread over the southern country, about Agosta, Lenti, and remoter parts. On the 25th of March the whole mountain, even to its highest summit, was agitated by a very violent earthquake. The highest crater, or its loftiest eminence, then sunk into the volcanic focus, and the spot which it had occupied became a deep gulf, more than a mile in extent, from which were thrown up enormous mounds of smoke, ashes, and volcanic. At this time it is said, the famous block of lava on mount Fruenstein was discharged from the volcanic focus. The torrent of lava, which still continued to flow, directed its course towards Catania; it first passed under its walls for a considerable distance into the sea, but afterwards accumulated and passed over them in several places. The gardens and grounds belonging to the convent of the Benedictines were overwhelmed by it; and by its taking this direction many buildings in the town escaped. From hence it divided into separate channels or streams, and flowed chiefly into the sea. The English merchants say, that it had overwhelmed in the updland country, 14 towns and villages, some of which contained 3 or 4000 inhabitants, and flooded in a fruitful country, where the fire had not before this time made any devastation; and they add, “there is not now so much as any sign where those towns flood, except the church and fleecle of one of them, which was situated on an eminence.” The Earl of Winchelsea, who at this time happened to be there on his way home from an embassy to Constantinople, in his account of this tremendous catastrophe, informs us, that the inundation of fire, cinders, and burning stones, advanced into the sea 600 yards, and a mile in breadth; that it destroyed in 40 days the habitations of 27,000 persons; and of 20,000 persons, who inhabited Catania, 3000 only remained. He adds, that the fiery deluge, in its progress, met with a lake four miles in compass, and not only filled it up, though it was five fathoms deep, but raised it into a mountain. He observes, according to an extract, cited by Sir William Hamilton, that he could see at ten miles distance the fire begin to run from the mountain in a direct line, and the flame to ascend in bulk and height equal to those of the loftiest fleecle in this kingdom, and to throw up large stones into the air. He discerned also the river of fire descending the mountain, exhibiting a terrible fiery or red colour, and bearing stones, which swam upon it, as big as an ordinary table. This fire was observed to move in several other places, emitting flames and smoke resembling those of a furnace of melted iron, and occasioning a loud noise especially by means of the great pieces that fell into the sea. He added, upon the information of a cavalier of Malta, that the river was as liquid, when it issued from the mountain, as water, and came out like a torrent with great violence; and that it was five or six fathoms both in depth and breadth, and that no stones could sink in it. Borelli observes, that when they threw stones into the chimney of the mountain, they could not hear them strike the bottom. Burning rocks, he says, 50 palms in length, were thrown to the distance of a mile, and stones of a lefser size were carried upwards of three miles, and the thunder and lightning from the smoke were not less terrible than the noise of the mountain. After the most violent struggles, and shaking of the whole island, when the lava got vent it spread up into the air to the height of 60 palms; and in this form, for many weeks, did not appear, and the day seemed to be changed into night; and it was not till four months from the time when it began to discharge its contents, that these dreadful symptoms abated. This deluge of fire, after destroying the finest country in Sicily, and sweeping away churches, villages, and convents...
convents before it, built over the lofty walls of Catania, and covered five of its balconies, with the intervening curtains; and from thence pouring down on the city, it laid waste every object it met with, overwhelming and burying all in one promiscuous ruin. He regrets the destruction of many remains of antiquity; particularly an amphitheatre, which he calls Collisen, the Circus Maximus, the Nannarchia, and several temples. Borelli has calculated, that the matter discharged at this eruption was sufficient to fill a space of 93,183,750 cubic paces.

The English merchants, to whose account we have already referred, describe the lava as a mass consisting of metals and minerals, which being rendered liquid by the fierce heat of the fire in the bowels of the earth, boiled up and gushed forth as the water does at the head of some great river; and having run in a full body for a stone's cast or more, the extremity of it became crusted, and formed those hard floes which the people call sitinni, and which resembled huge cakes of sea-coal strongly ignited. The lava thus proceeded to the sea, when the conflict between the two elements occasioned a noise more dreadful than the loudest thunder, which was heard to a great distance; the water retired before it, the fish on the coast were destroyed, the transparency of the waters was lost for several months; and the clouds or vapours that ascended from it darkened the sun. The fire, say these gentlemen, spread about three miles in breadth, and 17 miles in length. When they attempted to go up to the mouth, wherein the lava issued, they could not advance nearer to it than a furlong; long they should be overwhelmed by a pillar of ashes which seemed to them to exceed twice the bulk of the fleaep of St. Paul's church in London, and to ascend into the air to a much greater height. From the mouth proceeded a loud noise, like the beating of billows against rocks, or distant thunder, which was at intervals so violent as to be heard 60 or even 100 miles off; and so far were the ashes carried. The hole wherein the lava issued was about ten feet in diameter. Sir William Hamilton informs us, that the lava, on which there were no signs of vegetation in 1769, is 14 miles in length, and in many parts six in breadth, and that after destroying many hundred monasteries in Catania it ran far into the sea, forming a safe harbour, which was soon after filled up by a fresh torrent of the fame inflamed matter.

The eruption of 1682 produced a burning gulf on the top of the mountain, and its lava was diffused over the hill of Mazzara. In 1696 a quantity of this ignited matter was thrown off from the summit of the mountain, and after confining woods, vineyards, and crops of grain through the extent of four leagues, its course was stopped in a valley near the castle of Massaia. Several people, whose curiosity led them to watch the progress of the lava on a hill between the wood of Catania and the confines of Ciretus, were buried under the hill which suddenly sunk inwards.

After a long interval of rest, the eruptions of Etna were renewed in 1755, when a prodigious torrent of boiling water issued from the great crater. The discharge of water was preceded by smoke and flames, terrific thunder, and concussions of the earth, the usual signs of an approaching eruption; at length the torrent burst forth, and formed tremendous castes descending from one chain of rocks to another, till it reached the cultivated plains, which it overspread for many miles, and after separating into several deep and rapid rivers, it discharged itself into the sea. The ravages of this inundation, on account of both the quantity and the heat of the water, were very extensively injurious; and though the mountain continued to throw up water only for half an hour, it produced not only alarm but very considerable damage wherever it flowed. When the discharge of water ceased, the noise, smoke, and commotions were continued; and there appeared two new chasms, from which two torrents of lava issued, and poured their course through the sea, which covered the summit of the mountain. The discharge of water was followed in five days by an explosion of small stones and sand, some of which were carried as far as the hills of Messina; and the black sand was driven to Messina, and even over the strait to Reggio in Calabria. Some of the sand was conveyed by the shifting of the wind, to the plains of Agosta. In two days the mountain opened again, and discharged a torrent of lava which moved towards the plain, at the rate of a mile a day, and continued for six days.

Recupero examined the course of the torrent of water above mentioned. He found that it proceeded from the bowels of the mountain, and pursuivg a channel which it formed from the summit to the sea, it gained access to the melted snow; and in its progress destroyed a large forest of trees, which were torn up by the violence of the current, though some of them were not less than two and two and a half feet in diameter. The main torrent divided into four principal streams, and these again separated into smaller currents; but afterwards reuniting, they formed islands, and larger rivers, about 300 feet wide, and of a depth which could not be easily ascertained. The channel of the waters, in their farther descent, was alternately contracted and dilated; and in some places it was not less than 1500 feet. Fragments of lava, and huge rocks, were removed by the current, and valleys were filled up by the sand which the waters deposited. When Recupero visited the mountain, after an interval of ten years from the eruption, the whole side of the hill bore the marks of the deluge. In 1763 there was an eruption, which continued with intermissions for three months. From the crater, opened on this occasion, a pyramid of fire issued; which ascended to a great height in the air, and exhibited an artificial firework, attended with the explosion of a formidable battery, which shook the earth under those who were spectators of the scene. The lava that flowed from the crater yielded a very brilliant light, retained its heat, and exhaled its smoke for two years; nor did any snow appear on the summit of Etna for five years. In 1764 a new crater was opened at a considerable distance from Etna; and in 1766 another was opened at the groto of Paterno, which formed a mountain that after an interval of four years discharged great quantities of smoke, with loud explosions. In this interval the lava was not cooled, nor was the fire extinguished. Its fury was spent on a beautiful forest, which it laid waste, to the extent of many miles. In 1778, the convulsions of the mountain were often renewed, and several new craters were formed: and from these flowed streams of lava, which moved with different velocities, and in various directions. The most considerable of these flowed from a crater on Mount Frumento on the summit of Etna; and flowing in a stream about 200 paces in breadth, at the rate of about a mile a day, spread through the valley of Landunza. From another crater hot flames were projected, and a current of lava was discharged, which flowed over a tract of country two miles in extent.

The next eruption of Etna happened in July, 1787, and has been accurately described by Gomi, in an account of it printed at Catania in the same year, of which we have a French translation, by M. Dolomieu, at the close of his Catalogue Raisonné. It was preceded by the usual signs of an approaching eruption for several davs, i.e., from the 1st to
to the 17th of July, when the lava flowed from the hinder part of one of the two mountains that form the double head of Etna. On the next day, after renewed shocks and the appearance of a thick smoke, a shower of fine black brilliant ash descended on the cult field there was a fall of black ashen charges; and at the foot of the mountain a deluge of ashes of fire, foam, and lava. In the evening conical flames appeared alternately to rise and fall from the volcano; at times the next morning the mountain seemed to be covered, and the sun it was a burning mass. Of the conical flames, one on the north and another on the south, were of an immense extent; where these separated, another cone of flame, composed of many smaller ones, appeared to ascend above the mountain over a space of about a mile and a half in diameter to a height supposed to be about two miles. This cone was covered with a thick smoke, in which were seen very brilliant flashes of lightning; a phenomenon which had not been observed in other eruptions. Sounds resembling the explosions of a large cannon were also occasionally heard. From the cone, as from a fountain, there was perceived a jet of many shining volcanic matters, which were thrown to the distance of six or seven miles; and from the base of the cone there issued a thick smoke, which darkened parts of the heavens, at the time when the rivers of lava were discharged. This beautiful appearance continued for three hours of an hour. It began the next night with greater force, but lasted only for half an hour. In the intervals Etna continued to throw out flames, smoke, ignited stones, and showers of sand. From the 22d to the 23d, the appearances gradually ceased. The stream of lava flowed towards Bronte and the plain of Lago. After the eruption, the western side of the top of the mountain was covered with hardened lava, foveo-, and flows. The travellers were annoyed by smoke, showers of sand, mephitic vapours, and exhalations of heat. The lava that proceeded from the western point was observed to separate into two branches, one of which was directed towards Libecchio, and the other, already mentioned, towards the plain of Lago.

The lava on the western head of the mountain had been evidently in a state of fusion; and from one of the fountains, the snow was that of laver of sulphur. The thermometer in the evening was at 52° of Fahrenheit's scale; but near the lava, on the plain of Lago, it was 40°. The lava extended two miles; its breadth was from 1/3 to 1/4 foot, and its depth 1/3 foot. There was another eruption in October, 1808, but the effects of which were described by the Abbé Spallanzani. The stream of lava that issued on this occasion, from the great crater, was three miles in length; its breadth was in some places about a quarter of a mile, and in others one-third, and in other parts full greater; its greatest depth was about 18 feet, and the least six. Its course was along the west side of the mountain, and the effervescence which produced it was, like that of July, extremely violent. The foveo- were like that of the torrent in July of a black colour; but differed from them in their adhesion to the lava, in their external vitiates appearance, their greater weight, and their hardness, which was such as to yield sparks with red, almost as plentifully as flakes. These differences are ascribed to accidental combinations of the same substance; the constituent principles of both these foveo- being the same. Both contained the same foveo- imbecile. For other particulars, relating to the causes and effects of volcanic eruptions, see Basaltes, Lava, Pozzolano, and Volcano. For the places adjacent to Etna, see Catania, Cyclops, Hybla, and Trinza.

Ætna, a name given to a city of Sicily, founded by Hiero of Syracuse, in the 1st year of the 5th Olympiad, on the ruins of Catana; which was dispossessed of its primitive inhabitants. After the death of Hiero, the Catanians returned, expelled the new occupiers, and destroyed the sepulchre of the Syracusan monarch. The Ætlns retired to Tindari, or Enwifia, which was the name given to mount Ætna, and which was diffused about the 8th century B.C. from Catana, called it Ætna, and announced Hiero to be its founder. Diodorus says, that Donnyilis of Syracusa persuaded the inhabitants of Catana to remove to Ætna, because it was a fortified town. An inferred name is also applied to the formation of Ætna: Strabo, tom. i. p. 434; Johnson, Dict. Sicily, c. 76. tom. i. p. 431; Livy, p. 644, 86. Temple, Anon., s. p. 31; Ed. Wellcome.

Ætna fall, fall Étna, a name given by some authors to the fall announce, which is found on the surface and sides of the openings of Ætna, and other burning mountains after their eruptions; and sometimes on the surface of the rugged masses which they throw out. This fall makes a very various appearance in many cases; it is sometimes found in large and thick cakes, sometimes only in form of a thin powder, scattered over the surface of the earth and stones. Some of this fall is yellow, some white, and some greenish.

This fall is a concrete of nitre, sulphur, and vitriol, burnt and sublimed together. Borda found once a vast quantity of this fall on mount Ætna, and tried many experiments on it; from whence he concluded, that this fall is to be seen from the explosions of the mountain, as some have supposed, that it does not exist in it, but is formed during the burning. Phil. Trans., N.S. 2nd. 

Ætolia, in Ancient Geography, a province of Greece, which formerly comprehended the country now called the Despotat, or little Greece, was parted on the eights by the river Evros, now the Itharini, from the Locrienes Ocole, and on the west by Acarnania by the Achelous; on the north it bordered upon the country of the Dorians and part of Epirus, and on the south extending to the bay of Corinth. Its utmost extent from north to south was about 350 miles; and from east to west its greatest breadth was somewhat above 60 miles. According to Strabo (l. ii. tom. ii. p. 67) it was customary to divide Ætolia into two districts, the one called the ancient Ætolia, which lay between the rivers Achelous and Lyconnus on the Evros, and which was a level and fruitful country, and the other denominated Ætolia, or the acquired, which was contiguous to the Locrians, towards Naupactus and Epaphus, and extending northwards towards the mountain Ætna, and which was more craggy and barren. He also informs us (tom. i. p. 542, tom. ii. p. 714) that it derived its name from Ætolus, the son of Linus, who being compelled to leave Elis, removed to this country, and founded several cities in it; of which the principal were Thermus, Calamon, and Pieton. Their only sea-port was Oeniad on the Corinthian bay. Of their kings, who succeeded Ætolus, little more is known than their names. It does not appear by whom it was inhabited before Ætolus took possession of it; and its subsequent history for several ages is very obscure and doubtful. Thucydides (i. 1. p. 5, Ed. Ducker.) Plutarch (in Thlic), Strabo, and other ancient writers represent the Ætolians, as the greatest robbers in Greece, and as continuing such for many centuries, after Heracles, Theseus, and other heroes, had extirpated those banditti everywhere else; to them Strabo ascribes the invention of the ship. Livy (i. xxxv. tom. iv. p. 1030.) describes them as a proud, arrogant, and ungrateful people, but as good warriors; and they are said to have fought with one foot, whence the epithet monstrosus has been
been applied to them. Polybius (Megal. Hist. i. iv. p. 270, &c. Ed. Calaboson.) speaks of them as a turbulent people, always engaged in quarrels, and generally at war with their neighbours; utter strangers to all sense of friendship, or principles of honour; ready to betray their friends whenever they had the least prospect of deriving any advantage from their treachery; and, in short, as persons who were regarded by the other states of Greece as outlaws and public robbers. In war, however, they were bold and enterprising; inured to hardship and labour; and jealous of their liberties, in defence of which they were ready to sacrifice their lives.

The constitution of the Aetolian republic was formed in imitation of that of the Acheans, and with a view of counteracting their growing power. It was governed by a general assembly, a prætor, and other magistrates of inferior rank and authority. The general assembly usually met once a year, and on extraordinary occasions it was summoned by the prætor more frequently; and this national council professed the whole power of enacting laws, declaring war, making peace, and concluding alliances with other states. Each city of the Aetolian alliance deputed members, composing a council which was called the Apo- cleti, and which consisted of the most eminent men of the nation, whose office resembled that of the demingari among the Acheans. Their chief magistrates, in subordination to the prætor, were the general of the horse, the public secretary, and the ephori. The republic of Aetolia, thus formed and governed, distinguished itself above all the other nations of Greece, in opposing the ambitious designs of the Macedonian princes. Having kindled the Cleonic war, and that of the allies, called the Social war, in the heart of Peloponnæus, with a view of humbling their antagonists the Acheans, they reigned for three years, with the assistance of the Eleans and Lacedæmonians, the united forces of Achaia and Macedon; but they were at last obliged to purchase a peace by surrendering to Philip the whole of Acræmania. But as they gave it up with reluctance, they were anxious to seize the first favourable opportunity that occurred for regaining it. With this view they concluded an alliance with the Romans, Ante Chr. 211, which was ratified two years after it was formed, by both nations. The articles of which it consisted were ordered by the senate to be deposited in the capitol, as a lauding monument of their firſt alliance with the Greek nation. Husbands, however, immediately commenced, as soon as the treaty was concluded. Whilst the forces of Philip were employed in Macedon, the Aetolians entered Acræmania; where they found a very determined and vigorous opposition. Notwithstanding the alliance which they were likely to derive from Lævinas, the Roman General, who had presided over the alliance with them, they were intimidated by the resolution of the Acræmantians, and returned home without attempting to provoke a people who had declared their purpose either to conquer or die. Diverted from prosecuteing their first design, they turned their arms against Anticyra, a city of the Locri, and aided by the Romans, compelled it to surrender. This success encouraged them to march into Achea, and to oppose the forces of Philip. The hostile armies met near Lamia, a city of Phthiotis, where the Aetolians were twice defeated. After this victory Philip was prevailed upon by an embassy from Philopater, king of Egypt, and by deputies from the islands of Chios and Rhodes, and the city of Athens, to grant the Aetolians a truce of thirty days, and to enter into a negotiation for peace. Polybius has preferred (i. xi. c. 4. p. 626.) one of the speeches which was delivered on this occasion, and which may be considered as a master-piece of that kind. The negotiation, however, proved unsuccessful; and the war was renewed with considerable, though temporary, advantage on the part of the Aetolians and their confederates. During the absence of Philip, they plundered themselves of several cities: but upon his return, being abandoned by the Romans, they were under a necessity of concluding a peace on very unfavourable terms, Ante Chr. 204. This peace was of short duration. An extraordinary diet was held at Naupactus, in which the friendship and alliance of the Aetolians were solicited by Philip, and also by the two powerful republics of Athens and Rome. The Romans, however, prevailed (Ante Chr. 201.), and the Aetolians, after some previous engagements, entered Thebais, where they were met by Philip, and, after a considerable slaughter, totally routed. Next year they rallied again, and renewed the late battle. The Aetolians maintained their attachment to the Romans during the course of the war, and were favoured by the Roman commanders above the other nations of Greece; but after the battle of Cyrusphâle, in which Philip was entirely defeated, their mutual affection abated. The Aetolians arrogated to themselves the glory of this victory; and Flaminius, the Roman general, mortified their vanity and exalted their resentment, by granting a truce to the deputies of Philip without consulting them. When a negotiation for peace between Philip and the Romans commenced, the Aetolians obstructed it; and it was concluded Ante Chr. 195., without their concurrence. Dissatisfied with the conduct of the Romans on this occasion, they meditated revenge, and exerted themselves in raising new enemies against their former allies. They made their first attempt in the assembly of the Amphyxonts, but failing here, they had recourse to Antiochus king of Syria, Nabûs, tyrant of Lacedæmon, and even to Philip king of Macedon. They were immediately joined by the Nabûs; and having concerted a plan for seizing on three cities, which were reckoned the bulwarks of Greece, viz. Chaleis in Euboea, Demetrias in Thebais, and Lacedæmon in the centre of Peloponnæus, they proceeded to the execution of it. Having succeeded by stratagem in gaining possession of D. and Antiochus, who had declared in their favour, determined to land in this place; and in the year (Ante Chr. 193.) he arrived in Greece; and in a circuit held at Lamia, he was honoured with the title of generalissimo, or commander in chief of all the Greek armies against Rome. The king of Syria having gained possession of Chaleis, was joined by several of the Greek states, who renounced their alliance with Rome; but Chaleis in the event proved to be fatal to Antiochus than Capua had been to Hannibal. During his residence in the city he formed a connexion with the daughter of Cleopatra, one of the chief citizens, and married her. Such was the state of his attachment to the new queen, that he seemed to forget Rome, Greece and Syria. The king spent the winter in fealteties and rejoicing; his enemy infected the officers of his army; the soldiers abandoned themselves to idleness and debauchery; and mutiny and disorder universally prevailed. The Romans availed themselves of these circumstances; and in the year Ante Chr. 191., declared war against him, and dispatched a powerful army into Greece. The Aetolians could afford him little assistance; nor was he able to stop the progress of the Roman army, till they compelled him
to take refuge first in Chalaeis, and afterwards to set sail for Asia and retire to Ephesus. The Ætolians were strongly fortified at Heracle; although their number amounted only to 2,000, they held out forty days against the inceasing attacks of the whole confederate army under the victorious Aelius. The town was at length taken by fraetagen, and delivered up to be pillaged by the soldiers. Lamia, which had been for some time unsuccessfully besieged by Philip, surrendered to the Romans. After the loss of these two cities, the Ætolians sent ambassadors to the Roman confidant, who sued for a peace; but they could merely obtain a truce of 10 days. When this truce was near expiring, the Ætolian ambassadors at Rome were admitted to an audience of the senate; and were told, that they must either submit to the will of the senate, or pay the republic a thousand talents, and make neither war nor peace with any other power, without the consent and approbation of Rome. The ambassadors hesitated in complying with these terms, and were ordered to leave Rome that day, and Italy in a fortnight. The Ætolians upon a second application obtained a truce of six months; and the confederate army was withdrawn from Greece. But during the interval of negotiation they invaded the territories of Philip, and reduced several provinces, which they solicited the permission of the Romans to retain. Their ambassadors enforced their application by a false report, that when the Scipios had been made prisoners by Antochus, and that the Roman army was entirely defeated. The senate, incensed by this artifice, disfranchised the ambassadors, and forced their return without the express consent of the generals whom the republic were about to send for carrying on the war in their country. In the year, Ante Chrifi. 189, the Romans began their hostile operations with the siege of Ambraia, which was successfully succoured by the Ætolians, and which they vigorously defended. The contending armies having formed two mines near the wall of the city, fought for some time under ground, first with pickaxes and spades, and then with swords and spears; and each party secured itself by making a kind of rampart with the loose earth. The Ætolians on this occasion invented a singular kind of machine, in order to drive the enemy out of the mine: this was a hollow vessel, with an iron bottom, bored with holes and armed with spikes for preventing the approach of the enemy. They filled this vessel with feathers, and having brought it to the place where the two mines met, they let the feathers on fire; and by driving with a bellows the smoke on the bottom obliged them to quit the mine; and by this stratagem they gained time for repairing the foundations of the walls. The siege, however, was continued, and Abraia was under a necessity of capitulating. After this event, the Ætolians sent ambassadors to Rome; and their application being enforced by the concurrence of the Rhodians and Athenians, and also of Valerius, who was brother to the consul Fulvius, and the son of Lævinus, who formed the first treaty of alliance between Rome and Ætolia, a peace was concluded on the following terms.—1. The majesty of the Roman people shall be revered in all Ætolia. 2. Ætolia shall not suffer the armies of those who are at war with Rome to pass through her territories, and the enemies of Rome shall likewise be enemies of Ætolia. 3. She shall in 100 days deliver to the magistrates of Corecyra all prisoners and defectors, both of the Romans and their allies, except those who have been taken twice, or during her alliance with Rome. 4. The Ætolians shall pay to the Roman general in Ætolia 200 Euboean talents, of the same value with that of the Athenian talents, and engage to pay 50 talents more within five years. 5. They shall deliver to the confed 40 hostages of his choice, none of whom shall be under 12 or above 40 years of age, the prætor, general of the horse, and those who had been already hostages at Rome, excepted. 6. Ætolia shall renounce all pretensions to the cities and territories which the Romans have conquered since the confabulation of Plancius, though they had formerly belonged to the Ætolians. 7. The city of Orenos and its district, shall continue subject to the Acaenians. 8. Cephalenia shall not be included in this treaty. Severe as these terms were, the Ætolian republic was reduced to a much worse condition after the conquest of Macedon by Paulus Æmilius; for those who had openly declared for Perseus, and who had secretly favouring him, were sent to Rome, and there detained, so that they were never allowed to return to their native country. Five hundred and fifty of the chief persons of the nation were barbarously afflicted by the partisans of Rome under a supplication of willing well to Perseus; and though the Ætolians appeared in mourning habits before Paulus Æmilius, and complained of this inhuman treatment, they obtained no redress. From this time none were advanced to stations of honour or office in Ætolia, but those who were known to prefer the interest of Rome to that of their own country. In this state of humiliating subjection did the Ætolians continue till the destruction of Corinth, and the dissolution of the Achaean league, when Ætolia, with the other free states of Greece, was reduced to a Roman province, commonly called the province of Achaia. Nevertheless, each state and city were governed by their own laws, under the superintendancy of the prætor, who was sent annually from Rome into Achaia. The whole nation was a fluctuating tribe, and the rich were prohibited frompossessing lands any where except in their own country. Livy, l. 26.27.—31.32.—33.—35.—36.—37.—38.—39. tom. iii. iv. v. Ed. Drakenb. Polybius Hist. l. 2. 4.—9.—10.—11.—17. pp. 91.—272.—560.—590.—626.—743. Excerpt. Legat. pp. 788.—796.—820.—826.—825.—828. Ed. Calaub. Pauliniani in Achaic. p. 521. &c. Ed. Kuhni. In this state, with little alteration, Ætolia continued under the emperors, till the reign of Confiantine the Great, who, in his new partition of the provinces of the empire, divided the Western parts of Greece from the rest, calling them new Epirus, and subjoining the whole country to the praefettus praetorio of Illyricum. Under the successors of Confiantine, Greece was divided into several principali- ties, especially after the taking of Confiatnople by the western princes. At that time, Theodorus Angius, a noble Grecian, of the Imperial family, feized on Ætolia and Epirus. The former he left to Michael his son, who maintained it against Michael Palaeologus, the first emperor of the Greeks, after the expulsion of the Latins. Charles, the last prince of his family, dying in 1430, without lawful issue, bequeathed Ætolia to his brother's son, named also Charles, and Acaenania to his natural sons, Memnon, Turnus, and Hercules. But great disputes arising about this division, Amurath II. after the reduction of Thessaloni- ca, feized it favourable an opportunity, and expelled them all in 1432. The Mahometans were afterwards dispossessed of this country by the famous prince of Epirus, George Cai- friot, commonly called Scanderbag, who, with a small army, opposed the whole power of the Ottoman empire, having defeated those barbarians in 22 pitched battles. This hero, at his death, left great part of Ætolia to the Venetians; but they not being able to opprise such a formidable power, the whole country was soon reduced by Mahommed II. whose successors still possess it. Anc. Un. Hist. vol. vi. 155.—205. 8vo. 

Ætolia,
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ÆTOLIA, an ancient town of the Peloponnesus, placed by Steph. Byzant. in Lacoa. ÆTORCHÆCUM, a promontory of Bithynia. ÆTUATES, a people of Helvetia, upon the frontiers of Rhétia, towards the sources of the Rhine. ÆTÜLANA, a country of Armenia Minor. ÆTYMANDRI, a people of Asia. ÆVSKAIA, in Geography, a town of Siberia, situated on the Irriltri; 20 leagues north-west of Yara. ÆX, the name of one of the murs of Jupiter, who was placed among the stars. ÆXONIA, a borough of Attica, dependent upon the tribe of Cecropides. The inhabitants were so much addicted to calumny, that exoneros was used proverbially for speaking evil of another. ÆXONIA, was also the name of a city of Magnesia in Thebaly. Stephan. Byz. ÆZALA, a town of the greater Armenia in Asia. ÆZANIS, a town of the greater Phrygia in Asia. ÆZARI, an ancient people of Africa, who gave name to a canton of Marmarœ. ÆZICA, a country of Thrace. AFDELLES, in Ichthyology, a name given by the Cretans to the fish called at Rome, denizzella, sa zigrella. See Julius. A FER, Constantinus, in Biography. See Constantius.

A FER, Dometius, a celebrated orator, was born at Niphæ, in Gaul, in the year before Christ 15 or 16, and lived under Tiberius, and the three succeeding emperors. After his advancement to the office of prætor, his ambition led him to aspire after higher honours; and with this view, preferring fame to virtue, he exercised his talents as an orator. Claudia Pulchra, the cousin of Agrippina, was the first object of his attack; and by charging her with adultery, witchcraft, and magical operations against the emperor, he recommended himself to Tiberius, who had conceived an invincible detestation of Agrippina. Agrippina, however, boasting as much as the law had retailed his conduct, treated him with the contempt he deserved; for when the accidently met with him after the imprisonment of Claudia, and he was endeavouring to avoid her, she pertinently applied to him the passage in Homer (I. a. 35.) - "It is not of you, it is of Agamemnon I complain!"

Thus intimating her dislike of him, who was the mere minister of an injustice that proceeded from a higher power. After next year directed his accusation against Quintilius Varus, the son of Claudia; in which he was aided by P. Dolabella, who was a man of birth and the relation of Varus. Finding this practice to be a source of wealth and honours, at the degenerate period in which he lived, he adhered to it through life, and incurred the contempt even of his admirers, by perfiling in it when his faculties were impaired by age, and the decay of his powers eclipsed the fame of his former eloquence. His advancement at this period depended on his talents for flattery, as well as on those by which he was distinguished as a public speaker. Having erected a statue to Caligula, he introduced into the inscription a record, which he undoubtedly designed as an expression of felicity, that the emperor was a second time consul at the age of 27 years. Caligula interpreted the compliment as a cen% uire upon him for violating the law, and as a reproach of his youth; and pronounced a vehement oration against him in the senate. After, instead of making any reply in his own vindication, professed the highest admiration of the emperor's eloquence, and re-

ATTOMATIA, in Ancient Law, a kind of donation made by thurning a wand into the person's bosom, to whom it was made. Du-Change.

AFFECtED, in Algebra. See AFFECTED.

AFFECTIO lovina, is a disease incident to cattle, occasioned by a little worm, bred between the flesh and the skin; which works its way over all parts of the body.

AFFECTION, in a general sense, denotes an attribute peculiar to some subject, and arising from the very idea or essence of it.

The word is formed from affectr, to affect; the subject being here supposed in some measure affected, or acted on, by the thing attributed to it.

In this sense, affection is synonymous with property, or with what the schoolmen call pr~prium quarto modo. Philosophers are divided as to the doctrine and division of affections: according to Aristotle, they are either subdivided, or subordinated; under the first of which come only modes; and under the second, finitentes, place, and time. The generality of Peripatetics divide affections into internal, as motion and finitentes; and external, as place and time. According to Sperlingius, affections are better divided into simples or united, and joined or separate; under the first he comprehends
AFFECTIONS are also distinguished into those of body, and those of mind.

AFFECTIONS of body are certain modifications of it; occasioned or induced by motion; in virtue of which, a body comes to be fo and fo disposed.

The affections of body are sometimes subdivided into primary and secondary.

AFFECTIONS, primary, are those which arise either from the idea of matter, as quantity and figure; or from that of form, as quality and power; or both together, as motion, place, and time.

AFFECTIONS, secondary, or derivative, are those which arise from some of the primary; e.g. from quantity, as divisibility, continuity, contingency, finity, impenetrability; from figure, as regularity and irregularity; from quality, as health, strength, &c.

The epithet mechanical is applied to those affections that are properties of matter, resulting from its figure, bulk or motion.

AFFECTIONS of mind, are what we more usually call passions.

Dr. Cogan, in his Philosophical Treatise on the Passions, very properly distinguishes between affection and passion; and he accurately discriminates between both these terms, and that feeling, which is usually denominated emotion. The term affection, he says, has a different signification from either of the other two, and represents a less violent, and generally a more durable influence, which things have upon the mind. It is applicable to the manner in which we are affected by them for a continuance, and supposes a more deliberate predilection and aversion, in consequence of the permanent influence of some prevailing quality. This distinguishes it from the transient impulse of passion; nor is it so intimately connected with any external signs, which distinguishes it from emotions. The affections sometimes succeed to passions and emotions, because these may have been excited by something that becomes permanently interesting; or they may be gradually inspired, by a deliberate attention to the good or bad qualities of their objects. In this philosophical sense of the word, affection is applicable to an unpleasing as well as a pleasent state of the mind, when impressed by any object or quality; it may be produced by any thing that torments or corrodes the heart, as well as by that which charms and delights it. Cullum, however, chiefly appropriates the term to the kindly and benevolent affections.

In the same manner Dr. Reid (Essays, p. 143. 167.) has applied the general name of affection to those various principles of action in man, which have pieces for their immediate object, and which imply, in their very nature, our being well or ill-affect to some person, or at least, to some animated being: and whether they dispose us to do good or hurt to others. He observes, however, that the word affection signifies, by custom, to be limited to good affections. Accordingly, when we speak of having affection for any person, it is always understood to be a benevolent affection. In the extensive sense above stated, our affections are very naturally divided into benevolent and malignant, as they respectively imply our being well or ill-affect towards their object. The characters of love and hatred, resulting from the infinitely various situations and circumstances upon which their development and operations depend, entitle them to the denomination of primary or cardinal affections.

Our benevolent affections, whilst they differ in the feeling, or sensation, which is a common ingredient in all of them, and in the objects to which they are directed, agree in these two respects, viz. that the feeling which accompanies them is agreeable, and that they imply a desire of happiness to their object. The first of these affections is that of parents and children, and other near relations, commonly called natural affections: the second, is the sentiment of the wife and good: the fifth is friendship: the sixth, is love between the sexes: and the last is patriotism or public spirit; that is, an affection to any community to which we belong.

The malevolent affections, commonly called passions, in the arrangement of Dr. Reid, are evaporation and resentment. For the difference between affection and disposition; see Disposition.

AFFECTION, in Geometry, is synonymous with property.

AFFECTION, in Medicine, denotes a morbid, or preternatural state of the body, or some of its parts. Thus we say, an hypochondriacal or hysterical affection: and, in like manner, such a part of the body is affected, i.e. indisposed, or feizued with a disease.

AFFEERORS, AFFERATORES, in Law, persons appointed in court-quests, and courts baron, upon oath, to settle and moderate the fines of such as have committed faults arbitrarily punishable, or which have no express penalty set down by statute. See Jatt. 25 Ed. III. c. 7.

The word is formed, according to Covel, of the French afferer, to affirm; by reason those appointed to this office do affirm, upon their oaths, what penalty they think, in conscience, the offender hath deserved. Others better derive it from affereur, a word in the customary of Normandy, rendered by the Latin interpreters, taxare, to set the price of a thing; as afferrar, indicare, &c.—Kitchin joins the three words as synonymous; affidati, amerciatori, affereors.

AFFENTHAL, in Geography, a valley of Susa in the Ortenau, near Strauburg, famous for its excellent wines.

AFFERI, in Law. See AVERIA.

AFFETTUOSO, or Con Affetto, in the Italian Music, is used to denote that kind of music, which must be performed in a very tender, moving, and affecting manner; and for that reason rather flow than fast. This term, placed at the beginning of a musical air, implies, in point of time, a movement between adagio and largo; and requires a sweet and affecting expression of the melody.

AFFIANCE, in Law, the plight of troth between a man and woman, upon an agreement in marriage to be had between them.

AFFIDATIO Dominorum, signifies an oath taken by the lords in parliament: thus called in the Rot. Parl. Hen. VI.

AFFIDATUS, or AFFIDATIUS, in our Law Books, denotes a tenant by fealty.

Affidati are not properly vassals, but quasi vassals, or persons who vow fealty to, and put themselves under the protection of, another.

In this sense that, about to the same with what are otherwise called committati, and recomitati.

AFFIDAVIT, an Oath in writing, sworn before some person who hath authority to take such oath; and made use of; and read in court, upon motions: though not allowed upon trials.

In the court of Chancery is an Affidavit-office, under the direction of a Master of Chancery.

AFFILA, in Ancient Geography, a district of Italy belonging to the Hernici.
AFFILIANUS montis, a mountain of Italy, near the Tiber. The colony Aesula was at the foot of this mountain.

AFFILIATION, Adfiliation, in Middle Age Writers, the same with ADOPTION. See also ADIATION. Among the ancient Gauls, affiliation was a sort of adoption only practised among the great.—It was performed with military ceremonies: the father presented a battle-axe to the person he was to adopt for his son, as an intimation that he was to preferre the effects he thus called him to succeed to, by arms.

AFFINAGE is sometimes used, in Ancient Law Books, for the refining of metals.

AFFINITY properly imports a relation contracted between one of two parties married, and the kindred of the other party.

The word is originally Latin, composed of ad, to, and fruits, boundary, limit; by reason, as the lawyers say, that one of the families here approaches to the bounds of the other. Quod due cognitiones per emptas copulatur, & aliter ad alterius cognitiones fuium accedit. Or, as another expresses it, Quod utrique cognitionis sui in unum locum confessus est.

In which sense the word stands contradistinguished from consanguinity, which is a relation by blood.

Affinity does not found any real kinship; it is no more than a kind of fiction, introduced on account of the close relation between husband and wife. It is even said to cease, when the cause of it ceases. Hence a woman who is not capable of being a witness for her husband's brother, during his life-time, is allowed for a witness, when a widow, by reason the affinity is dissolved. Yet, with regard to the contracting marriage, affinity is not dissolved by death, though it be in every thing else.

In the Mosaical law there are several degrees of affinity, wherein marriage is expressly prohibited, which yet seem not at all prohibited by the law of nature.

Thus (see Lev. xviii. 7, &c.) a son could not marry his mother, nor his father's second wife; a brother could not marry his sister, either by the father only or by the mother only, much less if related to him both by father and mother; a grand-father could not marry his grand-daughter; no one could marry the daughter of his father's wife, nor the sister of his father or mother: nor the uncle his niece, nor the aunt her nephew: nor the nephew the wife of his uncle by the father's side: a brother-in-law could not marry his daughter-in-law; nor a brother the wife of his brother, while living, nor after the death of that brother, if he left children; if he left no children, the living brother was to raise up children to his deceased brother, by marrying his widow: it was forbidden to marry a mother and her daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters together. The patriarchs, indeed, before the law, sometimes married their half-sisters, as Abraham married Sarah, his father's daughter by another mother; or two sisters together, as Jacob married Rachel and Leah; but these cases are not examples, because they might then plead neceffity or custom, and the prohibitory law as not existing. If other inances occur before or since the law, the Scripture expressly disapproves of them, as Reuben's incest with Bilhah, his father's concubine, and the connection of Amnon with his sister Tamar; and that of Herod Antipas with Herodias, his sister-in-law, or his brother Philip's wife; while her husband was living, and that which St. Paul reproves among the Corinthians, 2 Cor. vi. Calmet.

The Romanists distinguish three species of affinity.—The first, that contracted between the husband and the relations by blood of his wife; and between the wife and the relations by blood of her husband.

The second, between the husband and those related to his wife by marriage; and the wife, and those so related to her husband.

The third, between the husband and the relations of his wife's relations; and the wife, and the relations of her husband's relations.

By the fourth council of Lateran, held in 1215, it was decreed, that none but the first kind was any real affinity; the rest being mere refinements, which ought to be set aside.

The degrees are reckoned after the same manner in affinity as in consanguinity; and therefore differently in the Canon Law from what they are in the Civil Law.

Whatever line or degree of consanguinity the kindred of one of the parties married are in, they are in the same line and degree of affinity to the other. And again, in whatever line or degree of affinity persons are, in the first kind, they are in the same in the second and third kinds of affinity. Hence arise what we may call a direct and collateral, an ascending and a descending line of affinity.

The Romanists talk of a spiritual affinity, contrasted by the sacrament of baptism and confirmation. In that church, a god-father may not marry with his god-daughter, without a dispensation.

The degrees and terms of affinity are chiefly, father-in-law, i.e. husband's or wife's father, in Latin, filus; step-father, i.e. mother's husband, vitriceus; mother-in-law, i.e. husband's or wife's mother, soror; step-mother, i.e. father's wife, nomen; son-in-law, gener; daughter-in-law, nurus; step-daughter, i.e. husband's or wife's daughter by another marriage, privigina; step-son, i.e. husband's or wife's son by a former marriage, privigina; those which last, considered in relation to each other, are called compriprivigina; son-in-law, i.e. daughter's husband; brother-in-law, i.e. husband's brother, or sister's husband, levis; wife's brother, brother's wife; filter-in-law, i.e. husband's or wife's filter. Calv. Lex. Jur.

Affinity, in the Civil Law, is divided into civil, that between free persons; and servile, that between slaves.

Affinity, legitimate, is that contracted by a proper and legal marriage; or, between slaves, by contemporium.

Affinity, illegitimate, that contracted out of legal marriage.

Affinity may be contracted by an unlawful commerce; thus a person who has impregnated two filters, is prohibited marrying either of them; thus an affinity may commence between husband and wife, by his lying with her filter.

Affinity, true, is that subsisting while the marriage between the two parties subsists.

Affinity, quivi, that subsisting either after the dissolution of the marriage, as between a husband and his wife's daughter, begot by another after her being divorced from him; or before the marriage is solemnized, as that between a father and a daughter, only espoused, or betrothed to his son.

Affinity is also used figuratively, for a conformity, or agreement, between one thing and another.

In which sense the word stands opposed to diversity, variety, opposition, &c.

Bishop Wilkins gives tables, wherein things are clasped according to their affinities. Vide Real Chiarct. p. ii. p. 22.

Hencekllus has a treatise on the affinity between vegetables and minerals.

X X 2 Affinity
AFFINITY.

Affinity is more particularly used in speaking of the relation or similitude between languages, occasioned by their being derived from the same source. We use also of words, sounds, &c.


This term, which in its proper and original sense signifies a proximity of relationship, has been adopted by modern philosophers as the expression of a force purely chemical, by which substances of different nature are made to combine with each other. This particular metaphysical use of the word is not, however, of very old standing. Barchusen is probably the first who introduced it; speaking of the difficulty of obtaining chemical elements perfectly pure, he accounts for it in the following way, "Arctam enim atque reciprocam inter fid habent atfinitatem." Boerhave, however, contributed more than any other to bring the word into common use; thus we find in his Elementa Chymiae; "Particula solventes et soluta: fe affinate fis nature, colligunt in corpora homogenea." Bergman has preferred the term attraction, as more conformable to the precision of scientific language; since, however, all bodies in nature attract each other, while chemical affinity exists only between particular substances, it seems upon the whole more convenient to appropriate a term to the expression of this particular force, without, however, rigorously excluding the synonymous phrase elective attraction, which the high authority of Bergman has introduced into the chemical nomenclature.

In treating of so important a subject as chemical affinity, it will be necessary, for the sake of clearness, to divide it into fix sections:

The first will contain a sketch of the progress of discoveries in affinity.

In the second the cause of affinity will be discussed.

The third will treat of single and compound affinity, and the construction of tables and schemes.

In the fourth the several methods of estimating numerically the force of affinity will be considered.

The fifth will contain the laws of affinity.

The sixth will be appropriated to the consideration of certain anomalies.

§ I. History of Affinity.

The general fact that all substances have not the same relative degree of affinity for each other, must have been observed as soon as the smallest attention began to be paid to chemical phenomena, and in the first rude attempts to explain the cause of this difference of force, recourse was had to the maxim of Hippocrates, Omne quoddam visus, quod est in corpore, simile est ad simile. This doctrine of the old school we still find in Béccher, who supposed that there was a hidden principle of similitude in all substances capable of mutual chemical combination. Another fact, at the head of whom was Lémery, endeavored to explain chemical agency by considering solvents as composed of a multitude of fine points, and thus mechanically predisposed to enter the pores and separate the particles of substances exposed to their action.

Stahl, however, rejecting the hypothesis of mere mechanical forces, attributed the power of menimina to the attraction of contact or intimate cohesion; for, to use his own language, "combinationes qualitumque non aliter fieri quam per arctam appositionem."—"Non per modum cuncli, neque per modum incursus in unam particulam separata, sed per modum apprehensionis in unam arctae ap-
Bergman are expunged on the authority of later investigations, and the number of columns is increased to 62.

It is not, however, to the construction of tables, important as they are, that the researches of chemists on the subject of affinity have been confined. Since the discovery of the great law of attraction, by Newton, it has been the uniform endeavour of the able philosophers to sift that the cause of chemical phenomena is only a branch or modification of this universal property of matter, and the names of Buffon, Macquer, Lihmbour and Moreau, stand conspicuous for their endeavours in this department: it is to Kirwan that we owe the able attempt to reduce the force of contending affinities to numerical calculation; and the sagacious Berthollet, in his "Recherches sur les lois de l'affinité," has just now opened a new field of enquiry on this most important subject.

§ II. Cause of Chemical Affinity.

There have been only two ways of accounting for chemical affinity: the one is by having recourse to a gratuitous and inexplicable principle of sympathy, and which therefore is merely the abstraction of one metaphor for another; and the other is an endeavour, by the help of experiment and calculation, to show the identity of affinity and the Newtonian attraction. The first of these, as it does not profess to be supported by any external evidence, may be passed by; the other requires a particular examination.

It was the opinion of Newton, and a very natural one in his situation, that the force of attraction which he had demonstrated to be the efficient cause of the planetary motions, of the alternation of the tides, of the motion of heavy bodies, and of the oscillation of the pendulum, was an essential property of matter, and, as such, the cause of chemical phenomena: perceiving acids to be some of the most powerful agents in the production of these effects, he hence defined them as bodies that attract strongly, and are strongly attracted ("acidum dicianum quod multum attrabat et attrabatur.") This however is to be considered merely as a conjecture of that great man, since no attempt was made by him to submit to calculation any cases of affinity, or even to obviate the weighty objections that might be brought against the theory. The essential foundations of the Newtonian attraction are, that the force of gravitation is in a direct ratio to the mass or quantity of ponderable matter; and that the increase of the force is in an inverse ratio to the square of the distance, or, to make this plainer by an example: If the lead of a plumb-line is suspended two yards from the side of a mountain, the attractive force exercised upon it will be four times less than if the distance between the lead and the mountain was only one yard; for

\[2 \times 2 : 1 \times 1 :: 4 : 1.\]

Although, however, the justness of this law be rigorously demonstrated in all cases where the distance is capable of being measured, how does it apply to those influences in which bodies are supposed to touch each other? How can the apparent uniformity of attraction be made to explain the infinite variety of chemical affinity? To this fundamental and obvious objection Buffon has given the following reply. The distances between the several heavenly bodies are so considerable, that they may be looked upon with regard to their action on each other as so many gravitating points, the slight differences in their figure being of little or no account. If the moon and the earth, instead of being spherical, were each in the form of a short cylinder, whose transverse axis should be equal to their prefront diameters, the law of their reciprocal action would not be materially altered by such a change, because the relative distance of each particle of the moon from the earth would, notwithstanding, be nearly the same as before; but if these globes were drawn out into very long cylinders, and brought within a short distance of each other, the law of their reciprocal action would seem very different, on account of the prodigious change in the situation of their particles relatively to each other, and to the whole; thus in proportion as the figure enters as an element into the calculation of distance, the law would appear to vary, though remaining fundamentally the same.

Whatsoever slight be laid upon this proposition (which appears to have been acquiesced in by Bergman and Macquer), that in attractions between bodies that are nearly in contact with each other, the force is modified by the figure of the molecule, it must be confessed that not a single case of affinity has yet been resolved by the application of the laws of the square of the distance, modified by the figure; and several eminent mathematicians, at the same time that they admit chemical affinity to be only an effect of attraction, maintain to follow in these cases a different law from that which Newton demonstrated, which yet remains to be investigated.

Moreau, in his elaborate treatise of affinity in the "Dictionnaire Méthodique," has endeavoured to support the theory of Buffon, by certain analogical arguments, the scope of which is, that in the attractions of adhesion and cohesion, in capillary attraction and crystallization, all of which are generally admitted to depend upon the same law as the attraction of gravitation, there are cases equally difficult to be reconciled with the rule of the square of the distance, as those in chemical affinity: he also brings to his aid an ingenious argument of Macquer, to this effect: Since we are ignorant of the density of the elementary particles of bodies, it is impossible to ascertain the density of the aggregates formed by their union; it may therefore happen, that a body, whose primitive particles have little density, should, notwithstanding, be an aggregate of great density, provided these particles are of such a figure as to adhere intimately to each other by all their surfaces: for the same reason, a compound may have but little density, though its constituent particles have individually a great deal, if their figure is such as to allow of but few points of contact. Thus, although copper in mass has less density than silver, it is possible that its ultimate particles should be superior in this respect to that of silver; or, allowing it to be of inferior density, it may still be capable, on account of the figure of its component particles, to enter into such intimate contact with those of a third body, as shall make more than make up for its inferior density: hence the superior affinity which copper has for nitric acid, over that which silver possesses, may be owing to a superior attraction, on account of the greater density of its primitive particles, or their better aptitude for contact.

It is obvious, however, that all these arguments are merely hypothetical, and at best, only enable us to conceive the possibility of the phenomena of chemical attraction being equally reconcilable to the laws of general attraction as those cases of adhesion, capillary attraction, etc., which have not yet, by the ablest mathematicians, been reduced to calculation.

If a single case of affinity had been demonstrated by the rule of the square of the distance, modified by even the supposed figure of the molecule, it might be admitted as a strong presumption, that affinity depended on the same laws as gravitation; but as long as this remains a desideratum,
we must be content to acquiesce in our total ignorance of the primary cause of chemical phenomena.

§ III. Of different kinds of Affinity, and the Constitution of Tables and Schemes.

Whether the attractions of gravitation, of adhesion, of cohesion, and of composition, be or be not considered as essentially the same, there is yet difference enough between them to allow of a very accurate definition of each, and this is the more necessary to be done, as there are certain complicated cases of chemical affinity, in which the agency of all these forces may be distinctly perceived.

Gravitation then is an attraction between two bodies at an ascertainable distance from each other, whose force is directly as the mass, and inversely as the square of the distance.

Adhesion is an attraction that takes place at the plane of contact, whose force is peculiar for each substance in nature, and in a direct ratio to the surface of contact.

Cohesion, or aggregation, is an attraction between molecules of the same nature, whose force is peculiar for each substance, and in an inverse ratio to the quantity of caloric, interpolated between the particles.

Affinity, or the attraction of composition, is that which, uniting together different homogeneous substances, whether simple or compound, produces an uniform whole, incapable of being resolved by mechanical force, and whose characteristic properties are often different, and sometimes contrary to those of its constituent parts. Thus, if running mercury is added to melted sulphur, a compound is produced, which has neither the colour, the splendour, the inflammability, the volatilitv, nor the specific gravity, of either of its constituent parts.

It is this affinity of composition which is the greatest agent in all the operations of nature and art, that are referable to the science of chemistry; not only as an instrument of synthesis, as might be supposed from the primary meaning of the term, but also as the sole means of analysis; there being no way of resolving a chemical compound, but by exposing its elements to the action of stronger affinities than those which retain them in union.

All the known infinities of affinity may be arranged under three classes, according to the number of elementary substances, acting on each other at the same time, and the number of new compounds thus produced. Where only two are concerned, it may be called a case of concurrent affinity, or affinity of composition, in which, if the force of their mutual affinity is ever so little superior to the sum of their respective degrees of cohesion, combination will take place. Thus, if a piece of quicklime is put into muriatic acid, the sum of their cohesive being less than the force of their mutual affinity, the two substances will unite together, and there will result a homogeneous compound, uniting at once, potash and the properties neither of the earth nor of the acid. Thse infinities also, in which more than two bodies unite together into one compound, come equally under this rule; as, when sulphuric acid, aluminate, and potash are mixed together; the result is common alum, a salt potassiiig peculiar properties, which could never have been inferred from those of its elements. All the cases belonging to this fifth class are those of concurrent affinities, where two or more substances by virtue of their attraction for each other, unite into one homogeneous body. Hence it appears, that though every substance has different degrees of affinity for other substances, yet the stronger does not necessarily act to the exclusion of the rest.

It is not, however, always, nor indeed generally, the case, where more than two substances are concerned, that their respective affinities concur to produce one new substance; for it usually happens that their difference of force produces one binary compound, to the exclusion of the third. In the productions of the affinity of composition account of the weakness of its attraction for the new compound. Thus, if muriatic and sulphuric acid are mixed together, and an aqueous solution of pure barytes is then added, an infallible combination will take place between the sulphuric acid and the barytes, to the exclusion of the muriatic acid; and this last, having also no affinity with the sulphat of barytes thus formed, or at least not sufficiently strong to overcome the sum of their several forces of cohesion, remains permanently excluded. In this instance, therefore, we see how two bodies, whose mutual affinity is very considerable, may unite together to the total exclusion of a third substance. To make this clearer, let A, B, be two substances, whose affinity for C, is equal respectively to a and $7 = a$; it is is obvious then, that B will unite to C, with a force $7 - a = 3$; the first effect, therefore, of mixing the two substances will be the production of BC, to the exclusion of A; and if the affinity of A for BC should be superior to the cohesive attraction of the several particles of BC, to each other, it is clear that A must be permanently excluded, notwithstanding its original affinity for C. This exclusion of the weaker of the stronger affinity takes place, not only when the two forces commence their action at the same time, but even when the weaker affinity has been previously allowed to exert its whole action on the base; thus, if muriatic acid and barytes are brought into contact, they combine and form muriat of barytes, which compound is held together by the force of affinity between the two; but when to this compound we present sulphuric acid, whose affinity for the earthy base is stronger than that of muriatic acid, an immediate change takes place, the whole of the muriatic acid is dislodged, and the sulphuric acid combines with the barytes in a force equal to their mutual affinity, minus that of the muriatic acid; or, to recur to our former illustration; if A, C, are held together by a force $= 4$, upon the addition of B, whose force is $= 7$, the attraction of A, to C, will be counterbalanced by $\frac{1}{2}$ of C's affinity for A, and the remainder of B's force will produce the combination $BC = \frac{1}{2}$ of the original attraction between B, and C.

This, and similar cases, are naturally illustrated by supposing C, to have a disposition to unite with A and B, A, by itself, only one present; the combination A C, is produced; afterwards, when B, offers itself, C, having a preferable attachment to B, rushes A, and forms the combination or partnership B, C. It is this metaphorical explanation which induced Bergman to call all those infinities where a compound already formed is separated by the action of superior affinities, cases of elective attraction; and because in the above example only three substances are concerned, one new compound being formed, and the element of weakest affinity being excluded, it is properly distinguished as a case of single elective affinity, which forms the second class, ranking immediately after that of concurrent affinity.

From the consideration of single elective affinity the progress is easy to that of double, or, more properly speaking, compound elective affinity. Suppose the affinity between sulphuric acid and potash, the constituent parts of sulphat of potash, to be $= 12$, and the affinity of nitric acid for potash $= 9$, and that of oxygen of mercury for sulphuric acid $= 8$, it is evidently impossible to decompose sulphat...
If, however, their action be combined, so as that the metallic oxides shall exert its affinity on the sulphuric acid, while the nitrous acid is doing the same with respect to the potash, then, as $9 + 8$ is greater than 12, so will the affinities of nitrat or potash and sulphat of mercury be superior to that of sulphat of potash; but nitrous acid and mercury, the two agents in this decomposition, have also a strong attraction for each other, tending to unite them into the compound salt nitrat of mercury, let this force be $= 4$; it is evident then, that, upon the addition of nitrat of mercury to sulphat of potash, there are four distinct affinities acting two by two against each other. The quiescent affinities, or those which resist decomposition, are the attraction between sulphuric acid and potash $= 12$, and that between nitrous acid and mercury $= 4$, the sum of which is $= 16$. The divellent affinities, or those which tend to break the original combinations, are those of nitrous acid and potash $= 9$, and of sulphuric acid and mercury $= 8$, which together are $= 17$. Now as 17 is to 16, so is the sum of the divellent to that of the quiescent affinities. On the addition, therefore, of nitrat of mercury to sulphat of potash, there will be a decomposition of both salts, and the formation of two new ones, nitrat of potash and sulphat of mercury. This is an example of compound elective affinity; which may therefore be defined as the resolution of a compound by means of the united affinities of its elements for those of another compound. It is obviously impossible, by means of double elective attraction, to obtain either of the elementary parts of a body in a separate uncombined state; but although in this respect it is inferior to single elective affinity, it is nevertheless infinitely superior in the vast variety of its application, and in its rendering not merely possible but even easy, a number of decompositions, which are absolutely impracticable by single elective attraction. Almost all the substances in nature are compounds, and the changes that we see continually operating around us, are brought about by very complicated affinities; for it is in nearly every process of art in which chemistry is concerned; a thorough knowledge, therefore, of the general principles of compound affinity is absolutely necessary to be acquired at the very threshold of the science.

From what has been already said, it is obvious that every chemical fact arranges itself under one or other of the three species of chemical affinity; and hence may be conceived the obligation that science is under to Geoffroy, for his ingenious method of arranging cases of single elective attraction, so as to enable the enquirer to discover in an instant any particular fact that he is looking for, or to compare, at a single glance, the results of numerous and complicated experiments.
**Table I.**

**Table of Chemical Affinity, by Geoffroy, in 1718.**

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**Affinity.**
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**Table II.**

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<td>Fixed Alkali</td>
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<td>Ether</td>
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<td>Oxalic acid</td>
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<td>Fixed oil</td>
<td>Sulphur</td>
</tr>
<tr>
<td>Arsenic acid</td>
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<td>Succinic acid</td>
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<td>Ammonia</td>
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</tbody>
</table>

Y 2 TABLE.
### Table III.

**Single Elective Affinities, from Pearson and Bergman.—In Fire.**

<table>
<thead>
<tr>
<th>1. OXYGEN</th>
<th>2. SULPHUR</th>
<th>3. SALINE SULPHURES.</th>
<th>4. SILEX</th>
<th>5. ALUMINE</th>
<th>6. 7. 8. BARYTES, LIME, MAGNESIA.</th>
<th>9. 10. POTASH, SODA.</th>
<th>11. AMMONIA.</th>
<th>12. SULPHURIC ACID.</th>
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<tr>
<td>Carbon</td>
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<td>Manganese</td>
<td>Potash</td>
<td>Phosphoric acid</td>
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<td>Iron</td>
<td>Soda</td>
<td></td>
<td>Arsenic acid</td>
<td>the same as</td>
<td></td>
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<td>Soda</td>
<td>Copper</td>
<td>Tin</td>
<td></td>
<td>Sulphuric acid</td>
<td>the preceding</td>
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<td>Sebacic acid</td>
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<td>Molybdenum</td>
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<td>Gold</td>
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<td>Nickel</td>
<td></td>
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<td>25. 26. 27.</td>
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6. 34. 35. ZINC.
### TABLE III. Continued.

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<th>35.</th>
<th>36.</th>
<th>37.</th>
<th>38.</th>
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<th>41.</th>
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<td>Mercury</td>
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<td>Zinc</td>
<td>Tin</td>
<td>Antimony</td>
<td>Tin</td>
<td>Arsenic</td>
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</table>

Of these Tables, the first is a transcript of the original one, published by Geoffroy, and which merits preservation as an historical memorial of an important era in chemical science. The second and third are, with a few alterations, copies of Dr. Pearson's enlarged edition of Bergman's tables.

Table II. contains the elective affinities, as far as they have been ascertained, of sixty of the most important chemical substances. All these take place through the medium of water, in which one or both the substances are dissolved, and in which the temperature is always the same. All the cates here mentioned, cannot exceed 180° Fahrenheit. At the head of each column, in larger characters than the rest, and divided from them by a horizontal line, is the name of the substance whose affinities are the subject of the rest of the column; and these are arranged in the order of their intensity, so that the substance of strongest affinity with that which is at the head of the column, stands nearest to it. Thus in the column of lime, N° 8, the substances from oxalic acid downwards, present a decreasing series of the affinities of lime; hence the combination of lime with any substance in the column, may be decomposed by any of the bodies that precede this substance, but is not broken by those which succeed it. The use and application of this table are obvious. If, for example, it is required to decompose an aqueous solution of muriatic acid of soda (common salt) by fickle affinity; the first inquiry is, which of the two component parts is to be left at liberty? Suppose it to be the acid, I am then to find a substance whose affinity with soda is greater than that of muriatic acid; for this purpose I turn to the column of soda N° 11, and find that by the addition of either sulphuric or nitric acid, I shall be able to decompose the salt in question, so as to obtain its acid in a diflagged state: if, on the other hand, the alkaline base is wanted, I find, upon inspecting the column of muriatic acid, N° 18, that the affinity of potash for muriatic acid is greater than that of soda; and therefore, by this means, I obtain muriatic acid and free soda. Again, if citrate of lime is to be decomposed, I find, by referring to citric acid, column N° 30, that it is impossible to do so as to let lime at liberty, because this flanks the first in the column of citric acid; but from the column of lime N° 8, it appears that no less than thirteen acids will each of them separate the lime, so as to leave the citric acid diflagged. If the decomposition of sulphur of Barytes is required, it is plain from the column of Barytes, N° 6, that it cannot be decomposed so as to let the sulphuric acid at liberty; it is also equally obvious from the column of sulphuric acid, N° 14, that the Barytes cannot be separated, sulphur of Barytes therefore is undecomposable in water by single affinity.

In Table III. the affinities of forty-three substances, without the medium of water, and at a temperature equal to the fusion of at least one of the substances in each instance, are registered: the application and construction of this table is precisely the same as the former; to enlarge more upon it is therefore unnecessary: it is curious, however, to observe how the order of affinities is modified by temperature; for we find that sulphur of Barytes, which is undecomposable by single affinity in water, may at a high heat be decomposed with separation of the Barytes, by potash or soda; and with separation of the acid by the phlogphoric, boracic, or arsienic acids.

The construction of Geoffroy's tables, although admirably well suited to express the general results of single affinity, is deficient as a method of registering the conclusions from single and unconnected experiments; on which account the schema of Bergman, either invented or at least first brought into general use by him, have been universally adopted for this purpose. The register of an experiment in affinity ought not to be considered as complete, except it expresses clearly, i. the result, i.e. whether or not any change is effected; 2d, the medium, whether water, alcohol, &c. is the fluid in which the substances are dissolved; 3dly, the temperature of the substances at the time of experiment; 4thly, the rate of the new substances, whether they are precipitated from the medium, or remain dissolved, or are sublimed. Now all these circumstances are expressed clearly and concisely in the following schemes. Suppose the experiment is made to decompose muriatic acid of potash in water at the common temperature, by soda, it will be found that no change.
change takes place, this is expressed by the following diagram, or scheme.

\[
\begin{align*}
\text{Muriat} & \begin{cases} 
\text{Muriatic acid} & \text{Soda} \\
\text{of } & \text{water } 60^\circ \\
\text{Potash} & \text{Potash}
\end{cases} \\
\text{Muriat} & \begin{cases} 
\text{Soda} \\
\text{of } & \text{water } 213^\circ \\
\text{Potash}
\end{cases}
\end{align*}
\]

The substance to be decomposed is placed on the left hand, and is immediately followed by a bracket whose point is turned towards the compound; within the bracket are the names of the two simple substances of which the compound is formed, and parallel to one of them is the substance by whose affinity a decomposition was expected; no change however taking place the scheme is left thus imperfect; in the centre is the name of the menstruum and the temperature in degrees of Fahrenheit's thermometer.

\[
\text{Muriat of Potash} \\
\text{Muriat} \begin{cases} 
\text{Mur. a.} & \text{Potash} \\
\text{of } & \text{water } 60^\circ \\
\text{Potash}
\end{cases} \\
\text{Muriat} \begin{cases} 
\text{Soda} \\
\text{of } & \text{water } 213^\circ \\
\text{Potash}
\end{cases}
\]

This scheme expresses, that if to a boiling hot solution of muriat of soda in water, potash be added, a decomposition takes place; muriat of potash being formed, and the soda being set at liberty; the straight line under the soda, and the pointless bracket under muriat of potash, express that both substances remain in solution.

\[
\text{Sulphat of Strontian.} \\
\text{Sulphat} \begin{cases} 
\text{Sulph. a. Strontian.} & \text{Magnesia} \\
\text{of } & \text{water } 60^\circ \\
\text{Magnesia}
\end{cases}
\]

\[
\text{Nitrat of Potash.} \\
\text{Carbonat} \begin{cases} 
\text{Potash. Nitric acid.} & \text{Carb. a.} \\
\text{of } & \text{water } 60^\circ \\
\text{Potash}
\end{cases} \\
\text{Sulphat of Soda.} \\
\text{Sulphat} \begin{cases} 
\text{Sulph. a. Soda.} & \text{Magnesia} \\
\text{of } & \text{water } 60^\circ \\
\text{Magnesia}
\end{cases}
\]

\[
\text{Muriat of Lime.} \\
\text{Muriat} \begin{cases} 
\text{Mur. a. Lime.} & \text{Ammonia.} \\
\text{of } & \text{Fire.} \\
\text{Ammonia}
\end{cases}
\]

\[
\text{Proof Spirit.} \\
\text{Solution} \begin{cases} 
\text{Water Alcohol.} & \text{Sulphated Soda.}
\end{cases}
\]

The above five schemes illustrate all the remaining cases of simple affinity: in the first we see that strontian added to sulphated magnesia dissolved in water, at the ordinary temperature, decomposes it, and produces sulphat of strontian, and magnesia, both of which are precipitated. In the second, the addition of nitric acid, to a solution of carbonated potash, produces nitrat of potash remaining in solution, while the carbonic acid is volatilized. In the third, sulphated magnesia with soda, produces sulphat of soda remaining in solution, and the magnesia is precipitated. In the fourth, dry muriat of ammonia and lime, heated together, produce ammonia which is volatilized in the form of gas, and muriat of lime remains behind. In the fifth, a solution of sulphated soda being added to alcohol, the water and alcohol unite together, while the sulphat of soda is precipitated.

It is impossible to arrange the results of experiments in compound affinity in a tabular form; accordingly schemes framed on the same principles as those for single affinity, have been adopted for the convenient registering of all the known facts on this subject. For example, the facts that sulphat of lime and muriat of potash do not decompose each other; and that muriat of strontian, and sulphat of ammonia do decompose each other, together with the circumstances of such experiments, are expressed in the following schemes.

\[
\begin{align*}
\text{Sulphat} & \begin{cases} 
\text{Sulph. a. Potash} & \text{Muriat} \\
\text{of } & \text{water } 60^\circ \\
\text{Lime} \\
\text{Lime} & \text{Muriat} \\
\text{of } & \text{water } 60^\circ \\
\text{Potash}
\end{cases}
\end{align*}
\]

\[
\begin{align*}
\text{Muriat of Ammonia.} \\
\text{Muriat} \begin{cases} 
\text{Mur. a. Ammonia.} & \text{Sulphat} \\
\text{of } & \text{water } 60^\circ \\
\text{Strontian.} \\
\text{Strontian. Sulph. a.} & \text{Ammonia.}
\end{cases}
\]

\[
\text{Sulphat of Strontian.}
\]

§ IV. Methods of estimating numerically the force of elective Affinities.

Notwithstanding the vast importance of Geoffroy's tables, and of all later ones constructed on the same plan, it is obvious that we can only learn from them the greater or less degree of affinity which different substances have for the same body, according to the order in which they are arranged; and though this is sufficient for foretelling the result in cases of single elective affinity, yet in more complicated cases, where the mutual attractions of four or more substances are concerned, the want of a numerical expression for the force of affinity, in order to infer with any probability the result of an untried experiment, must have forcibly impressed the mind of every chemist. Thus, if the result of a mixture of nitrat of potash with acetic acid be required, all that can be learnt from the inspection of the tables is, that the affinity of nitric acid for potash is stronger than for lime, and that the affinity of lime for acetic acid is weaker than that for potash; or, to express it in a tabular form,

\[
\text{Nitrat} \begin{cases} 
\text{Nit. a. } & \text{Lime.} \\
\text{of } & \text{Acetite} \\
\text{Potash} \begin{cases} 
\text{Potash.} & \text{Acet. a.} \\
\text{of } & \text{Lime}
\end{cases}
\end{cases}
\]

hence we have,

Quiescent affinities = \( r + w \).

Divalent affinities = \( r + w \).

And
AFFINITY.

And it is impossible hence to conclude whether or not any chemical change will take place; but if we find the affinity of nitrous acid for potash = 12, of the same for lime = 7; of acetic acid for potash = 14, of the same for lime = 6,

\[
\begin{align*}
\text{Nitrate} & \quad \text{Lime,} & \quad \text{Acetic} \\
& \quad 6 & = 14 \\
& \quad 7 & = 12
\end{align*}
\]

we shall then have

Quiescent affinities = 12 + 7 = 19

Divalent affinities = 6 + 14 = 20

and hence we may with certainty infer that a double decomposition will take place, with a force equal to the excess of 20 over 19.

Chemical philosophers have not, however, by any means agreed on the method to be followed for the attainment of this definable object; for, with M. Wenzel, consider the time requisite for effecting solution as the expression of the force of the affinity between a sub stance and its menstrum; others, with Fourcroy, believe the intensity of this to be more accurately measured by its resistance to decomposition, than by its rapidity in uniting bodies; according to Macquer the force of affinity is expressed by the facility with which bodies unite, compounded with the force by which they continue united. Kirwan, on the other hand, has estimated the affinity of acids for their bases by the different proportions of them that they require for saturation. And from this very diversity of opinions may be inferred the great difficulty of the subject.

According to M. Wenzel, the disposition to chemical union between bodies varies with the figure of their constitutive parts; and, regarding the action of menstrum upon them as a mere mechanical impulse, subject to calculation upon the principles of statics, he concludes, that the rapidity of solution is an exponent of the force of affinity; and therefore, that the affinity of different bodies with any common menstrum, is in an inverse ratio of the time required for their solution. To prove this, he procured equal cylinders of silver, copper, lead, and other metals in a state of purity, having weighed them, he covered them with wax with so as to leave only one end exposed to the action of the solvent; they were then separately suspended in equal quantities of nitric acid, and left to its action for an hour; being then taken out and freed from their varnish, they were weighed, and the quantity dissolved of each was found to correspond with the order of their respective affinities for the acid.

This large conclusion of M. Wenzel’s from his partial experiment, is, however, most strikingly contradicted by facts: the cylinders of silver and lead will be scarce perceptibly acted on in muriatic and sulphuric acids, whereas there will precipitate a nitrous solution of either metal with the greatest ease; a multitude of similar obvious contradictions to the rule might be mentioned, if need were, besides that M. Wenzel’s method, in so far as accurate, is capable only of being applied in cases where one of the substances is a solid.

The resistance which the parts of a compound offer to any force that is employed to separate them, offers a probable method of estimating the degree of their mutual affinity; since, however, the union is chemical, it is plain that mechanical means of separation cannot be used for this purpose, and there are very few chemical agents that can be made the subject of calculation. The only method proposed by Fourcroy, and one that he himself allows is applicable to the greatest number of cases, is to ascertain the thermometrical temperature necessary to effect a separation.

It is certain that the application of high degrees of heat in many cases opposes the action of chemical affinity; the force of affinity for caloric (heat) is also probably different in every natural substance, we know in many cases, as in the burning of lime, the reduction of mercurial oxides, &c. that mere caloric is capable of separating carbonic acid from lime, oxygen from mercury, &c. it is not therefore a priori improbable, that the affinity of any acid for the different alkaline, earthy, and metallic bases should be truly expressed by the various quantities of caloric, as indicated by the degree of the thermometer and pyrometer, required for the decomposition of the different salts. But although this rule certainly holds good in some cases, yet the greater number of compounds are incapable of being decomposed by the greatest quantity of mere caloric that we are able to apply, and almost all the cases of chemical affinity through the medium of water, are also incommensurate with the scale proposed.

In consequence of these difficulties both Fourcroy and Morveau have agreed in proposing an arbitrary number as the basis of their respective numerical series, all the other terms of which are brought by approximation and comparison with the results of known experiments, to bear certain proportions to the standard term, and to each other.

It is plain, therefore, that a table, constructed on these principles, can never be any thing more than an approach towards the truth; and even this can only be effect ed by repeated corrections according to the results of a vast multitude of experiments; and in all untried cases it is reduced merely to an argument from analogy. In order to verify the numbers in the following short table of Morveau, no less than 250 experiments would be necessary, and probably more than half these would require separate adjustments of all the numbers in the table; it may be conceived therefore how many centuries of incessant labour would be required totabulate in this manner with any accuracy even the binary combinations of the present chemical substances.

How far this Table, which has already undergone repeated corrections by its able author, is to be depended upon, a few examples will show.

If acetic of barytes is added to sulphate of soda, a decomposition will take place, and there will be produced sulphate of barytes and acetate of soda: now according to the Table, the sum of the

<table>
<thead>
<tr>
<th>Quiescent affinities</th>
<th>12 + 7 = 19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divalent affinities</td>
<td>6 + 14 = 20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Barytes</th>
<th>66</th>
<th>62</th>
<th>36</th>
<th>28</th>
<th>14</th>
</tr>
</thead>
<tbody>
<tr>
<td>Potash</td>
<td>62</td>
<td>58</td>
<td>32</td>
<td>26</td>
<td>9</td>
</tr>
<tr>
<td>Soda</td>
<td>55</td>
<td>50</td>
<td>31</td>
<td>23</td>
<td>8</td>
</tr>
<tr>
<td>Lime</td>
<td>54</td>
<td>44</td>
<td>24</td>
<td>17</td>
<td>12</td>
</tr>
<tr>
<td>Ammonia</td>
<td>46</td>
<td>38</td>
<td>21</td>
<td>23</td>
<td>4</td>
</tr>
<tr>
<td>Magnesia</td>
<td>50</td>
<td>40</td>
<td>22</td>
<td>17</td>
<td>6</td>
</tr>
<tr>
<td>Alumine</td>
<td>40</td>
<td>36</td>
<td>18</td>
<td>15</td>
<td>2</td>
</tr>
</tbody>
</table>
mutually decompose each other, forming nitrate of lime and acetate of potash, but by the Table.

Quiescent affinities = \(58 + 19 = 77\)
Divellent affinities = \(44 + 26 = 70\)

The Table, therefore, in this instance, is erroneous.

Nitrate of soda and muriat of ammonia mutually decompose each other; but by the Table,

Quiescent affinities = \(50 + 21 = 71\)
Divellent affinities = \(38 + 31 = 69\)

Nitrate of potash and sulphate of ammonia mutually decompose each other; but by the Table,

Quiescent affinities = \(58 + 16 = 74\)
Divellent affinities = \(38 + 62 = 100\)

Hence is obvious the great probability of error in all calculations and reasonings founded on this Table.

Mr. Kirwan's numerical system of affinities is founded on the proportion of base necessary to saturate a given quantity of acid; and as no one has treated this important subject with such unwasted ability and profound investigation as the learned president of the Royal Irish Academy, it will be necessary to enter somewhat minutely into an examination of the fundamental parts of his system.

The first object with Mr. Kirwan was to ascertain exactly the quantity of real acid in each of the three mineral acids, at a determinate specific gravity (by real acid is to be understood acid free from all water, except such as is necessary to its very constitution). For this purpose, assuming that muriatic acid, in the form of gas, is free from all mixture with water, he procured 100 cubic inches of this acid gas, and found its weight to be \(65\) grains, the barometer standing at \(29.74\) inches and the thermometer at \(57.1\). The barometrical pressure remaining the same, and the temperature being \(59\), he found that \(10\) grains of water absorbed an equal weight of muriatic acid gas, and the liquid acid thus formed occupied the space of \(13.3\) grains of water; hence the specific gravity of this acid was equal to about \(1.5\), and that of a muriatic acid equal in purity to the acid gas, and of the same degree of condensation as the real acid contained in the above-mentioned liquid acid, would be equal to \(3.03\).

Taking this, therefore, as the specific gravity of real muriatic acid, he next established the proportion of this contained in muriatic acids of different specific gravity. Not being able to obtain nitric or sulphuric acids in a state of gas, he calculated the proportion of real acid contained in these liquors, upon the supposition that equal quantities of the three acids, reduced to the state of real acid, required equal weights of potash for their saturation: the results of these calculations being found to accord with the actual specific gravities of these acids, diluted with different known quantities of water, he hence inferred the truth of the principle that he had assumed. Proceeding from these data he next ascertained the quantity of real acid, and real base in all the salts formed by the three acids, with alkaline and earthy bases, and comparing these results with the known order of affinity of the bases for the acids, he drew the general conclusions, “That the quantity of real acid necessary to saturate a given weight of any of the bases, is in an inverse ratio to the affinity of the bases with the acid; and that the quantity of any of the bases necessary to saturate a given quantity of any acid, is in the direct ratio of the affinity of the same acid with the base.” Or in other words, that, of two bases, which has the strongest affinity for any given acid, requires the least quantity of acid for its saturation; and a given quantity of acid will take up a greater quantity of one base than of another, in proportion to the force of its affinity for the base.

If these deductions are legitimate, the following Table, containing the quantities of base required to saturate 100 parts of real acid, is also a true expression of their respective forces of chemical affinity.

<table>
<thead>
<tr>
<th>Potash</th>
<th>Soda</th>
<th>Lime</th>
<th>Ammonia</th>
<th>Magnes.</th>
<th>Alumine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sulphuric acid.</td>
<td>215</td>
<td>165</td>
<td>110</td>
<td>50</td>
<td>80</td>
</tr>
<tr>
<td>Nitric acid.</td>
<td>215</td>
<td>165</td>
<td>66</td>
<td>87</td>
<td>75</td>
</tr>
<tr>
<td>Muriatic acid.</td>
<td>215</td>
<td>155</td>
<td>89</td>
<td>79</td>
<td>71</td>
</tr>
</tbody>
</table>

Mr. Kirwan's method has, however, been examined with much care, by two of the ablest chemical philosophers that the age can boast of, M. M. Moreau and Berthollet; and a number of very serious objections have been brought against it. These may be divided into those which call in question the essential principle of the force of affinity being in direct ratio to the quantity of base, and those which only relate to the accuracy of particular experiments.

The essential objections are contained in the following experiments of Moreau. A quantity of sulphuric acid containing, according the table of Kirwan, 100 grains of real acid, required, for saturation, 201 grains of crystallized carbonate of potash. A quantity of nitric acid, containing also, according to Kirwan, 100 grains of real acid, required 905 grains of the same salt. A quantity of muriatic acid, containing 100 grains of real acid, required 907 grains of the same salt. Hence it appears either that Mr. Kirwan's fundamental calculations are erroneous, or that the very principle of his whole system is false; for not only do equal quantities of real acids require for their saturation different quantities of the potash, but the quantity of base required is in an inverse ratio to the force of affinity, being exactly the reverse of the principle that Kirwan lays down.

Again, according to Kirwan's corrected tables,

- Sulphate of potash consists of Acid 100
- Sulphate of lime - - Acid 100
- Nitrate of potash - - Acid 100
- Nitrate of lime - - Acid 100

Now, if a solution be made in water of such a quantity of sulphate of potash as contains 100 grains of real acid, and to this a sufficient quantity of nitrate of lime be added to convert the whole of the sulphuric acid into sulphate of lime, it is evident that 80.6 grains of lime will be required, and 234.4 grains of nitric acid will be left at liberty; but this quantity of nitric acid would require for saturation 105.32 grains of potash, whereas the decomposed sulphate of potash will furnish only 108.7 grains; there should remain therefore 64.87 grains of nitric acid in excess, or uncombined with
with any base. If, however, we put this calculation to the test of experiment, we shall find whether the liquor be diluted, or concentrated, or even brought to crystallization, that there is not the smallest trace to be found of any disengaged acid.

Besides the above, there are several other important objections to Mr. Kirwan's theory, especially to that part of it in which he supposes equal quantities of real sulphuric, nitric, and muriatic acids, to require for their saturation the same proportion of potash. The force of these objections has been acknowledged by Mr. Kirwan in his treatise "on the strength of acids and the composition of neutral salts;" he has, in consequence, deduced the proportion of real acid, in nitrous and sulphuric acids, from other less exceptional data; so that his numerical table of the strength of affinities is now by far the most correct of any that has yet been constructed; and his fundamental principle, that the quantity of base required to saturate a given quantity of real acid, is a true expression of the force of affinity between the acid and the base, seems to receive additional confirmation in proportion to the advance of chemical knowledge.

The following corrected table of the quantity of base taken up by 100 parts of sulphuric, nitric, muriatic, and carbonic acids, is copied from Mr. Kirwan's essay on the analysis of mineral waters.

<table>
<thead>
<tr>
<th>Acid</th>
<th>Potash</th>
<th>Soda</th>
<th>Ammon.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sulphuric</td>
<td>121.48</td>
<td>78.32</td>
<td>26.05</td>
</tr>
<tr>
<td>Nitric</td>
<td>117.7</td>
<td>73.43</td>
<td>40.35</td>
</tr>
<tr>
<td>Muriatic</td>
<td>177.6</td>
<td>136.5</td>
<td>38.48</td>
</tr>
<tr>
<td>Carbonic</td>
<td>17.1</td>
<td>14.65</td>
<td></td>
</tr>
</tbody>
</table>

§ V. Laws of Affinity.

Before the subject of affinity was far well understood as it is at present, or rather while chemists were not yet aware of the extreme difficulty and uncertainty of their researches, all the known facts were collected and claffified, and from them was deduced a number of general laws of affinity, most of which have been since overturned, or essentially modified by later more accurate investigations. The enumeration of these laws, with such restrictions as have been induced by modern discoveries, will form the subject of this section.

1. Chemical affinity takes place only between bodies of different natures.

This necessarily follows from the definition given in the third section, by which chemical affinity was distinguished from the attraction of aggregation or cohesion, by this very circumstance.

2. Affinity takes place only between the ultimate particles of bodies.

Where two simple substances enter into combination, this may be allowed to be the case, but certainly does not happen when compound bodies unite with each other: thus when oxygen and hydrogen combine together into water, and oxygen and sulphur into sulphuric acid, there is probably an affinity between the ultimate particles of oxygen with those of hydrogen in one case, and those of sulphur in the other; but when water and sulphuric acid combine together, the affinity takes place between particles of water and of acid, each of which is reducible into its chemical elements, and is, therefore, not in a state of ultimate division.

3. The affinity which any one body has for a series of others, is not equal in force towards each individual of that series.

It is probable that no two substances can be found, whose separate affinity for a third is perfectly equal in similar circumstances; that such instances, if they ever occur, are at least very rare, is obvious from all that has been said concerning simple and compound elective affinity; the whole of which essentially depends upon this law, and is at the same time a demonstration of its truth.

4. Chemical affinity may act upon more than two substances at the same time, and unite them into one compound.

A considerable number of triple salts has lately been discovered which seem to countenance this law; perhaps, Vol. I.

however, it is scarcely yet established beyond the reach of controversy. In one sense, indeed, almost all the facts may be said to be compounds of more than two substances, thus, sulphat of iron consists of sulphur, iron, and oxygen; carbonat of ammonia, of carbon, hydrogen, azot, and oxygen: but in these and similar cases, it is universally allowed that the affinity of a binary compound is totally different from that of its elements: so, the neutral salt, carbonat of ammonia, is not held together by the concurrent affinities of its four primary elements, but by those of its two immediate compound parts, carbonate and ammonia. Common alum is usually considered as a proper triple salt, in which the separate affinities of sulphuric, alumine, and potash, are acting on each other at the same time; of this, however, there appears not the least evidence, for though the salt in question may be made by adding together sulphuric acid, alumine, and potash, yet the same result is obtained by combining acidulous sulphat of alumine with sulphat of potash. Similar observations may be made on the ammoniacomagnesian and other triple salts, as they are called.

5. Chemical action will not take place between two bodies except one of them, at least, is in a fluid state.

This, though more accurate than the ancient maxim, "corpora non agunt nisi fluida," is obviously borrowed from it. There are two kinds of fluidity, the active and non-active, and these require to be carefully distinguished from each other: the first, or the gaseous, is for the most part very unfavourable to chemical combination, while the second, or the liquid, (including both fusion and solution) is one of the most indispensable circumstances in all cases of affinity.

6. Chemical affinity is in an inverse ratio to the attraction of aggregation.

This would seem to be a necessary deduction from the preceding law; it is not, however, to be admitted without many limitations. The aggregation of bodies may be destroyed by mere mechanical means to a certain degree; such is the effect of the operations of cutting, rasping, pounding, &c. Now, in all these, and similar cases, the above law holds strictly true: the case of rapidity with which bodies are decomposed, or enter into new combinations being directly as the quantity of surface that they present, or inversely as their masses. Thus, the surface of lime, of other salts, in entire crystals, is wholly unaffected by sulphuric acid, but in Z proportion
proportion as its surfaces are multiplied by grinding it down to power, so is its attraction of aggregation diminished; and the action of the sulphuric acid on the lime, to the exclusion of the fluoric acid, becomes more energetic. It would be more correct to say, that the affinity of chemical affinity is inversely as the attraction of aggregation; because its absolute force remains constantly the same, and it only appears to increase on account of the diminution of its antagonistic attraction. Thus, let the chemical affinity of lime and calcite be = 10, and the force of its cohesive attraction, when crystallized = 6, the sum of its quiescent affinities will be = 16. Let the affinity of sulphuric acid for lime, or the divalent affinity be = 1; it is obvious that no decomposition can take place, although the chemical divalent affinity is superior to the quiescent one; but, these continuing the same, let the attraction of aggregation be reduced by mechanical triture to be only = 2, then the strongest chemical affinity will become efficacious, and a decomposition will take place.

The aggregation of bodies is, however, more frequently overcome by the action of solution by water, or fusion by fire, and these methods are so commonly made use of that the habit is insensibly acquired of considering solutions of substances in water or fire, as equally simple with the same bodies when ia a concrete state. It is from this oversight that all the apparent exceptions to this law have originated.

If, says Morveau, "we apply heat to a mixture of acid and water, or of alcohol and water, which are real chemical combinations, we only augment the degree of their "rarefaction;" but instead of thus promoting their union we "separate them;" the name is the case with those metallic "oxides that are decomposable by mere heat, and of all "those compound salts, one of the principles of which is "more fixed than the other." If, however, caloric is capable of being exhibited in an uncombined state, and of being distinguished from all other substances by peculiar sensible properties, if these are modified and changed by combination with different bodies, if caloric may be transferred from one body to another, according to an ascertained order of chemical affinity; and finally, if it may be separated from its combination, and again exhibited with all the original properties that were at first characteristic of it, what reason is there to deny that it is so far a material substance, as to be capable of chemical combination? To recur, therefore, to the examples adduced by Morveau: if to the compound of alcohol and water a certain quantity of caloric be added, it will be divided between the two ingredients, according to their respective affinities, and in proportion to the addition of this new substance will the original affinities of the water and alcohol be weakened: the alcohol being the sooner saturated with caloric, will assume a gaseous form, and being afflled by the attraction of gravitation, will separate from the water. In all this there is nothing inconsistent with the general order of chemical agency; whereas the reasoning of Morveau involves a contradiction in terms: for if the force of chemical affinity is capable of being overcome by rarefaction, and if rarefaction is nothing but the greatest possible resolution of an aggregate, it follows that the absolute force of chemical affinity may be overcome by the negation of the attraction of aggregation.

7. When two or more substances unite to form a chemical compound, they lose their own peculiar properties, and those of the new compound are not to be inferred from the properties of its elements.

It is not meant by this that the properties of a compound are always, and in every particular, different from those of its constituent parts, only that they are by no means intermediate between them. The reverse of this was maintained by the earlier chemists, and accordingly Stahl taught that salts were composed of earth and water, because he fancied their properties to be a medium between those of the two substances. It will probably be thought at present that the very inference which Stahl has selected to prove his maxim is rather conclusive on the contrary side; but numerous other unexceptionable examples occur in every department of chemistry. Tin and iron are both of them very ductile, but if equal parts of the two are melted together, the result is a brittle alloy. Magnesia is tasteless, sulphuric acid is intensely sour, combine them, and we obtain a bitter salt. Alkali is colourless, syrup of violets is purple, the product upon mixture is green; carbo- nite acid and ammonia, when separate, are gaseous, mix them, and they become solid. Alum and lead, or bismuth are solid, by combination they form a liquid.

8. The capacity for caloric is always changed by chemical combination.

This law is, in fact, only an offset from the preceding; and for the explanation of it, see caloric.

§ VI. Anomalies.

All those cases of chemical affinity, which either really or apparently contradict the general laws that have just been cited, may be reduced to two classes; viz. those depending on the variable force of affinity itself, and those occasioned by the action of other antagonistic attractions.

1. The whole system of Bergman depends on the absolute uniformity of elective attraction, on its being a constant force, so that if (the temperature and mensurium remaining the same) the combination A B is decomposed by C, to the exclusion of B, the new substance A C, cannot be again separated by B, so as to reproduce A B, and leave C at liberty. With still more rigour does this apply to all the methods of estimating numerically the excess of one affinity over another, independently of the relative quantities of the substances employed. It appears, nevertheless, from Berthollet's treatise on this subject, that in almost all cases of change produced by elective affinity, there is not a total transfer of the base, but a partition of it between the two opposite attracting substances in a compound ratio of the relative force of affinity and quantity of each. That in many cases the excess of quantity may supply the deficiency of force, and therefore that the mafs must be carefully taken into consideration, together with the specific force in the construction of tables of affinity. Barytes is properly placed by Bergman at the head of the column of the affinities of sulphuric acid, in water; not, however, because it is impossible for sulphuric acid, to be decomposed by any other substance, but because, if equal quantities are taken of all the substances that combine with sulphuric acid, barytes will be found to decompose the greatest proportion of any other sulphate; and of the sulphate of barytes the largest part will remain undecomposed by a quantity of any body equal in weight to the barytic part of the salt in question. Thus, if equal parts of pure potash and sulphate of barytes are boiled together to dryness in a small quantity of water, it will be found that the sulphuric acid has been divided between the two bases in the compound ratio of their mafs and their force of affinity; the greater part of the barytic sulphate will be found undecomposed, a small quantity of barytes will be found at liberty, most of the potash...
potaath will also be uncombined, but a certain proportion will be united with the sulphuric acid which the barites has loft, in the form of sulphat of potaath. To make this matter plain, let us examine the reffults of the decompo- 
sition of sulphat of barites by potaath, and of sulphat of pota-
ath by barites, as calculated from Mr. Kirwan's data. Sul-
phat of barites contains 3.73 parts of sulphuric acid and
6.66 of barites: if therefore we take ten parts of this falt
and an equal quantity of potaath we have,

3.73 Sulph. a.
6.66 Barites
10.43 Sulph. a.

and the affinity of equal parts of barites and potaath for
sulphuric acid being 2:1.21 the acid, if shared between
them in the compound ratio of their mafs and their affinity,
will be 13.33 to barites, and 12.1 to potaath: now the
composition of sulphat of barites being as already flated,
and that of sulphat of potaath being 54 of alkali to 45 of
acid, there will remain undecomposed 5.22 parts of baritc
sulphat; 5.18 of barites will be fet at liberty; and 3.47 of
fulphated potaath will be produced, and 8.11 of potaath will con-
tinue uncombined. If, on the other hand, we mix equal
parts of sulphat of potaath and barites we fhall have

5.48 Sulph. a.
4.32 Sulph. a.
10 Barites

and the acid being divided between the bases in the com-
pound ratio of their mafs and force of affinity, will give
6.63 parts to the potaath and 20 to the barites: there will then be 2.48 parts sulphat of potaath remaining unde-
composed, and 3.24 barites uncombined; 4.12 parts potaath will be
felt at liberty, and 10.14 sulphat of barites will be produced.

It is not merely in a few infallacies that this partition of
one body between two others, according to their respective
masses and affinities, takes place, there being feearcly any
example to the contrary. Lime has a weaker affinity than
potaath for sulphuric acid; yet lime, when acting on an equal
weight of sulphat of potaath, is capable of partly decompo-
ing it; the fame happens with phosphat of lime and potaath,
with sulphat of potaath and foda, &c.

From these and fimilar experiments it follows, that when
a compound of two fubfiances is acted on by any third
body, that part of the compound which is the fubject of
combination, is shared between the two remaining elements,
not only in the proportion of their respective degrees of
affinity, but also according to their quantity; these two
fubfiances therefore must be confidered as opposite forces,
dividing between them the fubject of combination, according
to the ratio of their intensity, and this intensity depends, not
only on the energy of affinity, but also on the quantity, fo
that by varying this in either, the effect produced will be
proportionably modified.

Another consequence is, that the action of a fubfance in
opposition to any particular combination decreases, as it
advances towards saturation; and as the force of this is
continually diminishing, fo the power of the fubfance eli-
minated is enlarging according to its increased quantity, and
this effect takes place till the antagonist forces exactly coun-
terpoife each other.

A third inference is, that in cafes of precipitation the pre-
cipitate necessarily retains a portion of the fubfance with
which it had before been combined; for during the infalt
of this action, a partition is made of the fubject of combina-
tion in proportion to the affinities and mafs of the fub-
stances employed.

2. The variable ratio of the force of affinity between
the two elements of particular compounds, is another ano-
maly and occasional source of error. Thus the black oxyl
of manganese readily parts with a portion of its oxygen,
by the action of such a portion of calorie as will just raise
it to ignition; but after it has parted with this excess of
oxygen, the affinity which unites it to the remainder, fol-
ows a much higher ratio, fo that the utmost possible ac-
cumulation of calorie is unable to produce any further de-
composition: hence the affinity of metallic manganeze for
oxygen is very high, and the affinity of the white oxyl
of manganese for oxygen is much lower than it ought to be;
provided the affinity of these two fubfances was in an un-
iform ratio, according to their relative proportions. So
again, the acidulous sulphat of barites is decomposed by
an equal quantity of water into the common baritc sulphat
and sulphuric acid, yet the addition of water can produce any
further decomposition of this earth, only; the general fact,
therefore, of mafs compensating for inferiority of attractive
force does not here hold good. Another flinking example of
the fame is the decomposition of tartrite of potaath by ace-
ous acid, into acidulous tartrite of potaath and acetite of po-
taath; and the refiftance made by the acidulous tartrite to all
further decomposition by any quantity of acetic acid. The
fame may be faid of the affinity of muriatic acid to oxygen,
and of its base for the fame fubfance.

3. The order of chemical affinities is often modified by
the attraction of faine vegetation, a power belonging to all
but the deliquecent salts, which causes them to separate
from the water that holds them in solution, and rife in
the form of vegetations up the fides of the vefsel in which they
are contained; the effcacefiant falts are more particularly
fubject to this attraction, and consequently their affinities
are the most frequently disturbed by this force. Muriat
of foda is fearcey, if at all, decomposed by carbonated lime
in water; but if, according to Scheele's proccfs, lime and muri-
at of foda are mixed with only fo much water as will make
the mafs into a paste, and this is exposed to carbonic acid
gas, a faine effcacefence will shortly make its appearance,
poffeffing all the properties of carbonated foda, and the
muriat of lime in a deliquecent flate will be found at the bot-
tom of the vefsel; but if the carbonat of foda is dissolvcd and
added to the muriat of lime, an immediate decomposition
will take place, and carbonated lime and muriat of foda
will be produced. A fimilar effcct happens when iron is
moiltened with muriat of foda and exposed to carbonic acid
gas.

4. The laft caufe of anomaly that need be mentioned,
aries from the affinity of water with fubfance. Dissolvcd in
it, and this is a very important circumstance to be aware of,
as it accounts for the otherwife inexplicable phenomenon of
what are called incompatible falts in certain mineral waters.
Bergman, Kirwan, Cavendish, and other eminent chemists,
have discovered in mineral waters the co-exiftence of small
quantities of various falts, which, in common circumstances,
decompose each other; thus the waters of Raithbone-place,
according to Cavendish, contain in the pint 0.9 of a grancarbonated ammonia, and 1.2 grain of sulphat of lime.
A gallon of Harrowgate water contains 13 grains muriated lime,
and 5 grains sulphated magnesia. But in both these
cases, on account of the small quantity of salt compared to
that of the water, the affinity of this laft, aided by its mafs,
is capable of overcoming the excess of the divellent, over the
quieft affinities of the falts that it holds in solution; and
is obviously the true reafon of the fact, for, by evapora-
tion, a considerable proportion of the water is taken away,
the divellent affinities of the twofalts become efficacious, and
decomposition takes place.

For other fubjects in fome measure connected with the
important
AFF

important subject of chemical affinity, see Adhesion, Crystallization, Saturation, Solution.


AFFION, is a name given by the Arabsians to opium; and also to an elecary, in which opium is an ingredient.

AFFIRMATION, in Logick, a positive proposition, alluding the truth or reality of something.

Affirmation is defined, by the Logicians, an act whereby we attribute one idea to another; as imputing it to belong, or agree to it.—As when, conceiving perfection to agree to the Deity, we say, God is perfect.

This, on other occasions, is called Enunciation, Proposition, Composition, and Judging.

Affirmation, in Law, signifies the ratifying or confirming a former law, or judgment.

We say, to affirm a judgment: the house of lords, on an appeal, affirmed the decree of the Lord Chancellor, or of the lords of judicature of Scotland.

Affirmance is used in the same sense, 8 Hen. vi. c. 12.

Affirmation is also used in Grammar, by some refining upon that art, for what is usually called a verb; because the office of that part of speech is to express what we affirm or attribute to any subject.

Affirmation is also used for a solemn form of stating the truth, allowed to be used by the Quakers, instead of an oath, which they hold absolutely unlawful to take. See the form of the affirmation, &c. under the article Quaker.

Affirmation is of divers kinds, tacit, by words, by a nod, or gesture, &c.

In a civil law sense, affirmation may be divided into simple, which is that from which no obligation arises; and qualified, which infers an obligation.

The requisites of this latter are, that it be, 1. deliberate and free; 2. sincere; 3. certain and specific; 4. clear and periphrastic.

AFFIRMATIVE, in Logick. See Affirmation.

There are universal affirmative propositions; and such, usually, are the first of syllogisms.

In Algebra we have also affirmative or positive quantities, which have their appropriate characters. The term affirmative was introduced by Vieta.

Affirmative, &c., or character. See Character.

Affirmative, in Grammar. Authors differinlinist affirmative particles; such as, is, xia.

The term affirmative is also sometimes used substantively. Thus we say, the affirmative is the more probable side of the question: there were so many votes, or voices, for the affirmative.

Affirmative is particularly applied, in the Roman inquisition, to such heretics as own the errors and opinions with which they are charged; and maintain them in their examination with firmness and resolution.

Affix, affix, compounded of ad and fix, I fix, in Grammar, a particle added at the close of a word, either to diversify its form, or alter its signification. In which sense, affix is the name with suffix; though affix is sometimes, but less properly, applied more generally so as to include prefix particles.

We meet with affixes in the Saxon, the German, and other northern languages; but more especially in the Hebrew and other oriental tongues.

The Hebrew affixes are single syllables, frequently single letters, subjoined to nouns and verbs; and contribute not a little to the brevity of that language. The affixes of nouns may be called affirmative affixes, as they denote the positive pronouns; and those of verbs, verbal affixes. In feminine nouns, ending in נ, the נ is changed into נ, before the affixes, and נ is affected after the plural feminine termination נ, probably for softening the sound: e. g. נִנְיָא, my law, and נִנְיָ֑יָךְ, our laws. The נב of the plural masculine termination is expelled by the affixes, and when נ is affixed to the plural, after נ is expelled, the נ of the plural coalesces with the affix; and they are distinguishable only by the tense, or by other words in the sentence: e. g. נִנְיָא מְנַנְטָת, my books, נִנְיָא, our books.

Plural affixes are not unfrequently subjoined to singular nouns, and vice versa; e. g. נַנְיָא (I Kings viii. 26) for נַנְיָא thy word; and נַנְיָא (Exod. iv. 5) for נַנְיָא, their fathers. As the positive pronouns are subjoined to nouns, the personal pronouns are subjoined to verbs in the same manner. In this case the נ of the third person singular feminine is changed into נ, and the נ of the second person singular feminine affixes נ, before the affixes.

In the second person plural, masculine and feminine of Kal, the נ and נ final are ejected, and their place is supplied by נ, inflected before the affixes; e. g. יַנְיָא for יַנְיָא, ינ, ינ, ינ, and ינ delivered him. Sometimes the נ is wanting, and thus this person is not easily distinguishable from the third, second and first person singular; as יַנְיָא ( Ezek. xvi. 10), for יַנְיָא, and thou gavest him. In the second person plural, masculine and feminine of Kal, the נ and נ final are ejected, and their place is supplied by נ, inflected before the affixes; e. g. יַנְיָא for יַנְיָא, ינ, ינ, ינ, and ינ delivered him. Sometimes the נ is wanting, and thus this person is not easily distinguishable from the third, second and first person singular; as יַנְיָא ( Ezek. xvi. 10), for יַנְיָא, and thou gavest him.

Affixes are sometimes subjoined to the infinitives of passive verbs, in which case these infinitives assume the rank of subfinitive nouns; as יַנְיָא (Gen. v. 2). In the day when they were created, or of their creation. When affixes are thus joined to infinitives, they may be taken either actively or passively, or expressed by the nominative or accusative case, according to the sense of the sentence; e. g. יַנְיָא מְנַנְטָת, may be rendered to signify in the day in which he himself delivered, or in which he delivered him. Some adverbs, and all prepositions, assume affixes; but as the affixes of verbs are generally rendered by the accusative, and those of nouns by the preposition governed. Wilken's Elements of Heb. Gram. p. 108. 174. Maseleaf, Heb. Gr. vol. i. p. 65, 171, 189.

The oriental languages are much the same as to the radicals; and differ chiefly from each other as to affixes and prefixes. Mem. Acad. Inscript. tom. ix. p. 334.

Affluence, formed from ad and fluere, to flow, literally denotes a blast of wind, breath, or vapour, striking with force against another body.

Naturalists sometimes speak of the affluence of serpents. Tully uses the word figuratively, for a divine inspiration. In which sense, he ascribes all great and eminent accomplishments to a divine affluence. See Pythia.

Afflent, in Geography, a town of Stiria, in Germany; two leagues north of Prueck.

Affliction is not itself, in propriety of medical speech, a disease, but it produces many; for whatever excites envy, anger, or hatred, produces diseases from tender fibres; as whatever excites fear, grief, joy, or delight, begits diseases from relaxation.

Many
Many chronicled dikes, particularly the pikes, spring from affliation. For a very remarkable history of the effect of affliation, see Hill de l'Acad. Roy. des Sciences, an. 1752.

AFFLUX, in Electricity, is opposed to efflux; and both terms were used by the Abbé Nollet, and also by Dr. Watson, previously to the discovery of positive and negative elecories. They apprehended that in all electrical operations, there was both an influx of electrical matter to the globe and the conductor, and likewise an efflux of the same matter from them. Dr. Watson soon corrected this mistaken opinion; but the Abbé Nollet was more tenacious; and he was confirmed in his attachment to this favourite theory by observing, that bodies not infiltrated, plunged in electric atmospheres, shewed signs of electricity; not perceiving, that the electricity of such bodies was in its nature and effects different from, and directly opposite to that of the electrified body, in the atmosphere of which they were involved. See Electricity.

AFFORAGE, in the French Custom of a duty paid to the lord of a district, for permission to fell wood, or other liquors within his territory.

Afforage is also used for the rate or price of provisions laid and fixed by the provost, or sheriffs, of Paris.

AFFORARE, to affaire, in Law, is to set a value on any thing; and afforato denotes appraised or valued, as things vendible in a fair or market. Du-Cange. See Affereors.

AFFOREEMENT, afforcicument, derived from the barbarous Latin afforcicare, to strengthen, confirm, in some ancient charters, denotes a fortefl, or work of fortification and defense.

AFForesting, affostatio, the turning ground into forest. In this sense, the word stands opposite to deforestation.

The Conqueror, and his successors, continued afforeling the lands of the subject for many reigns; till the grievance became so notorious, that the people of all degrees and denominations were brought to sue for relief; which was at length obtained, and commissions were granted to survey and perambulate the forest, and separate the new afforeling lands, and re-convert them to the use of their proprietors, under the name and quality of purfuel, or feu ville land.

AFFRANCISEMENT. See Manumission.

AFFRAY, in Law, is derived from the French word affraie, to affright, and it formerly meant no more; as where persons appeared with armour or weapons, not usually worn, to the terror of others. Stat. 2 Edw. III. cap. 3. But it now implies a skirmish or fighting between two or more, in some public place, to the terror of his majesty's subjects; and there must be a stroke given or offered, or a weapon drawn, otherwise it is not an affray; but if the fighting be in private it is no affray, but an assault. 3 Hohn. 178. It is iniquitous in the court leet, and punishable by justices of peace in their fiefs, by fine and imprisonment; and it differs from assault, in that it is a wrong to the public; whereas assault is of a private nature. Lamb. lib. ii. Affrays may be fuppressed by any private person present, who is justifiable in endeavouring to part the combatants, whatever conseqences may ensue. But a contable, or other familiar officer, may break open doors to suppress an affray, or apprehend the affrayed; and he may either take them before a justice, or imprison them by his own authority for a convenient time, till the heat is over; and may then, perhaps, also make them find sureties for the peace. 3 Hohn. 138. Hawkins P. c. 134, 136, 138. The offence of affray admits of several degrees of aggravation. This is the case when two persons deliberately engage in a duel, though no mischief has actually ensued. Another aggravation is, when the officers of justice are disturbed by an affray, in the due execution of their office, or where it occurs in the king's court and such places. All affrays in a church or church-yard are deemed heinous offences; and therefore it is enacted, by Stat. 2 and 6 Edw. VI. c. 4, that if any person shall, by words only, quarrel, chide, or brawl, in a church or church-yard, the ordinary shall suspend him, if a layman, ab ingredio ecclesie; and, if a clerk in orders, from the ministration of his office, during pleasure. And, if any person in such church or church-yard proceeds to feite or lay violent hands upon another, he shall be excommunicated, infra facto; or if he strikes him with a weapon, or draws any weapon with intent to strike, he shall, besides excommunication (being convicted by a jury), have one of his ears cut off; or, having no ears, be branded with the letter F in his cheek. Blackf. Com. vol. iv. p. 146.

AFFREIGHTMENT, or AFFRETTAMENT, AFFRETTMENT, in Law, signifies the freight of a ship.

The word is formed from the French freit, which expresses the same thing.

AFFRONTÉ, French, compounded of ad, to, and front, forehead, in Heraldry, is understood of animals born in an escutcheon as facing, or with their heads turned towards each other. This is otherwise called confront; and stands opposed to adoff. When a savage's head is full-faced, it is said to be affronté. The word often occurs in the same sense with gandant.

AFFUERA, in Geography, one of the islands of Juan Fernandez, on the south-east coast, in the kingdom of Chili. Its longitude, from the meridian of Callao, is 30° 20', and it is about 400 leagues to the north of Cape Horn. This coast swarms with seals and wolves.

AFFUJAGE, infra ignum, derived from affu, q. d. afforc, to make a fire, of ad and focus, in Ancient Cyprians, a right of cutting fuel-wood in a forset, or the like, for maintaining family-fire. Du-Cange.

AFFUSION, the act of pouring some fluid substance on another body. Dr. Grew gives several experiments of the luftation arising from the infusion of divers metals on all sorts of bodies. Divines and church historians speak of baptism by affusion; which amounts to much the same with what we now call sprinkling.

AFGHANS, in Geography and History, comprehend generally the several tribes of Mahometans, who inhabit the northern parts of India; some of whom are spread over the whole of India, and known by the name of Pathans: they are esteemed the best soldiers in the country. In a more restricted sense, they are the indigenous possessors of a tract of country, which stretches from the mountains of Tartary to certain parts of the gulf of Cambay and Persia, and from the Indus to the confines of Persia; and their principal settlements have been the mountainous districts bordering on Candahar, Cabul, Chitzen, Peshawur or Peishor, and Hazarist, &c. The Afghans are represented as a rude untutored people, without a written character, says Mr. Fordier (Journey from Bengal to England, through the northern parts of India, &c.), and speaking a language, called Pushto, peculiar to themselves. They are a robust Hardy race of men, and being generally addicted to a state of predatory warfare, their manners largely partake of a barbarous insolence, and they avow a fixed contempt for the occupations of civilized life. The territory which they chiefly inhabit is denominated by Mr. Fordier Afghanist, and he observes that, though the natives are denominated Tartars in some histories of Asia, they bear no resemblance to those people,
people, in their persons, manners, or language. They have been sometimes subject to the Moguls, and sometimes to the Persians, but more frequently independent. During the weak reign of Shah Sultan Hoffein, and the tyranny of the emirs, by whom he was governed, they suffered many severe oppressions; and under the direction of Mir, i.e. Amir, Weis, or Vaez, one of their chiefs, a man of a bold and enterprising spirit, they determined to revolt, and to throw off the Persian yoke. Having intellectually petitioned for redress, and their deputies to the Persian court being dismissed, as the agents of fictions and turbulent people, their leader, Mir Weis, was fetized and sent as a prisoner to Isphahan. He contrived, however, by his presents and his eloquence, to ingratiate himself with the king's ministers, and with the king himself, that he was not only releaved, but acquitted and favoured with the royal protection. This visit afforded him an opportunity of obliterating the weaknesses of the Persian monarchy, and of concerted measures for the success of the enterprise which he had projected. With a view of uniting the Afghans in his interest, he obtained leave to make the pilgrimage to Mecca; and here he obtained a dispensation for effecting the revolt which he had meditated. After the successful execution of several preparatory measures, and the murder of the Khan of Kandahar, and his Persian and Georgian adherents, he marched forward to the city which he surprised and took, and then joined the Afghans, who, after several alternate defeats and victories, obtained peaceable possession of the whole kingdom of Kandahar, A.D. 1713. Mir Weis, however, who had for some time assumed the title of king, with other enigmas of sovereignty, died in his new kingdom in the year 1715, and was succeeded on the throne by his brother, Mir Abdollah. This prince was delituité of talents, ambition, and courage; and therefore formed a design of restoring Kandahar to the crown of Persia. Whilist he was negotiating the surrender, he was killed by his nephew Mir Mahmud, a prince of the age of 18, who was proclaimed king of Kandahar, within six months after the death of his father.

In 1717, the Abdollas, another tribe of Afghans, who resided in the province of Herat, and who had submitted to Persia, on condition of not being subject to foreign governors, resolved to follow the example of the Afghans of Kandahar, and to emancipate themselves from the Persian yoke. They succeeded in their attempt, and Herat became an independent republic. Mir Mahmud, availing himself of the revolt of the Abdollas, and of other concurrent circumstances, which contributed to enslave the Persian government, proceeded to the execution of the design which his father had conceived of subduing the whole of Persia, and engaged the Afghans, the Abdollas, and the other inhabitants of adjacent states, to co-operate with him. Accordingly he began his march in January 1723; and having advanced within three leagues of Isphahan, the capital, he pitched his camp and prepared for battle. The Persian army, after suffering a great slaughter, whilst the losses of the Afghans was very inconsiderable, was betrayed by one of its own generals, and reduced to the greatest distress. Mahmud having gained the subsurbs, invaded the city; but several unfavourable circumstances occurred during the siege, and the Afghans must have withdrawn if Shah Hoffein had not been deterrcd and betrayed by those in whom he placed his chief confidence. After enduring the horrors of famine for two months to such a degree that the besieged were under the necessity of consuming every kind of brute animal they could find, and of appeasing their hunger by eating the bodies of those who died, and even murdering their fellow-citizens and children, the city capitulated on condition of Hoffein's resigning the empire, together with his person and principal officers of the court, into the hands of the conqueror. "Such," said the vanquished and dilligent monarch, addressing the Afghan prince, "is the infallibility of human grandeur: God dispenses of empires as he pleases, and takes them from one nation to give them to another; but I promise to consider you always as my own father; and I will undertake nothing for the future without your advice." As soon as these words were uttered, four thousand Afghans were ordered to take possession of the royal palace, and the gates of the city. Thus, when Hoffein had reigned 28 years, the dynasty of the Saffi, or Safis, ended in the person of this prince, the 10th successor of Ismail, its founder, after having lived 233 years. For the manner in which Mahmud closed his life and reign, see the article MAHMUD. He was succeeded by Ahruff, the son of Abdollah, whom the Afghans raised to the throne of Persia, A.D. 1725. The Afghans at this juncture were masters of Khorasan, Kerman, and Persia; and under the conduct of Ahruff, they obtained some successe against the Turks; but in 1727, they concluded a peace with them, and Ahruff acknowledged the Ottoman emperor lawful sovereign of Persia. About this time, especially in 1729, Nadir Shah, otherwise called Kuli Khan, began to distinguish himself. Having totally routed the Abdollee Afghans, of whom 5000 were made prisoners, and near 15,000 killed and wounded, and having taken possession of Herat, he proceeded to meet Ahruff, who was marching towards Khorasan at the head of an army of 50,000. The Afghans were terrified by the prospect of encountering the victorious general of the Persians, and wished to avoid an action. They were, however, compelled to engage, and the event was a complete victory on the part of the Persians. The losses sustained by the Afghans was about 12,000 men; and that of the Persians amounted to the number of 4000. Ahruff retreated towards Isphahan, and was pursued by Kuli Khan. On his approach the Afghans quitted their several garrisons and fled towards the capital, where they deposited ample stores of provisions, with the purpose of defending themselves to the last extremity. But Ahruff determined to try the event of a battle before he submitted to a siege. Accordingly he marched out to a convenient situation about 30 miles from the city, and waited Kuli Khan's arrival. In the mean time he exercised the most wanton cruelty on the Persians, ordering all the principal men to be cut off, and afterwards all they could find in the streets; so that, for the space of twenty days, there was not a Persian to be seen abroad, none appearing but women, who came out to buy the common necessaries of life. At last Kuli Khan arrived and obtained a complete victory. Ahruff having loft 7000 men, retired to Isphahan, and inflicted an order, that all the inhabitants should be slaughtered, and the palace and other houses set on fire. As they were about to execute this barbarous order, the Persian army approached the city; upon which Ahruff and his men, having loaded their beasts with money, hastened to save themselves by flight; and in a few hours there was scarce an Afghan to be seen in the city. The Afghans took up their winter-quarters at Shiras; but they were pursued by Kuli Khan, Jan. 1730; and after an obstinate resistance, compelled to fly, and to leave behind them a great part of their treasure, and most of their women and children. Ahruff, with about 1500 of his men, marched directly towards Kandahar; but most of them defeated him; and the rest were surprized by a body of the Balluchis, and after a gallant defence, he and most of his party were cut to pieces. Thus ended the usurpation of the Afghans in Persia.

After Nadir Shah was proclaimed emperor of Persia in 1736,
1736, he proceeded with his army towards Cabdahar, in order to reduce to subjection the Afghans, who were the only enemies of the Persian empire whom he had not subdued. Having secured Cabdahar and Cabul, and advancing in his march towards Peshaw, he was much incommode by the hardy mountaineers, and in several skirmishes with them lost many men, who were either killed or wounded. The Afghans had fortified themselves so strongly on the tops of the hills, that this victorious general found it impossible to force their pales without much bloodshed; and he therefore sent them offers of accommodation, which they accepted the more readily, as they had not received for four or five years the usual allowance from court for their services in defending the pales of the mountains. Nadir Shah, upon paying them a certain sum of money, was allowed to march forward without molestation; several of the Afghans enlisted in his army; and others joined him in his further progress. The mountainous residences of the Afghans were included in the territories to the westward of the river Attok, formerly ceded to Nadir Shah by Ma- hommed Shah, in the year 1739. A body of Afghans, in the service of Nadir Shah, was commanded by Ahmed Khan, who, after the affiance of this barbarous conqueror in 1747, took possession of Cabul, and with the resources furnished by the tribute which he thus obtained, laid the foundations of an independent government, including Afghan, Goor, Multan, Sind, and Casmir. Ahmed was succeeded in 1753, by his son Timur Shah, who, besides his Afghan and Indian dominions, possessed a large division of Khorasan. His successor, who now fills the throne, carried his arms in 1765 as far as Labor, when he was recalled by intellel commotions. Hanway's Hist. Acc. of the British Trade, &c. vol. iii. p. 25, &c. &c. Hanway's Trav. vol. iii. p. 148, &c. Fraser's Hist. Nadir Shah, p. 91. Raynal's Revol. vol. ii. p. 68.

In the 2d volume of the Asiatic Researches, we have some curious particulars relating to the Afghans: they call themselves the povertiers of Melic Talut, or king Saul. In a war, they say, which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews, and obtained possession of the ark of the covenant. Considering this as the God of the Jews, they threw it into the fire, which did not injure it, and having effectually endeavoured by other methods to destroy it, they placed it in their temple, and all the idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness. They are said to have applied to Samuel, after their defeat by the Amalekites, for a king: and at this time the angel Gabriel defenced it, and delivered a wound, with instruction, that the perfon, whose stature corresponded with that wound, should be king of Israel. Melic Talut was then a herdman of inferior condition: and having lost a cow, he applied to Samuel for assistance to satisfy the owner. Samuel, perceiving his lofty stature, asked his name: He answered Talut. Upon which, having measured him with the wound, he said to the children of Israel, "God has raised Talut to be your king." How shall we know, say they, that he shall be our king? Samuel replied, they should know, that God had constituted Talut their king, by his resting the ark of the covenant. He accordingly rested it, and they acknowledged him their sovereign. After Talut obtained the kingdom, he feized part of the territories of Jabul, or Goliat, who assembed a large army, but was killed by David. Talut afterwards died a martyr in the war against the infidels; and God constituted David king of the Jews. Melic Talut, they say, had two sons, one called Berka, and the other Irmia, who served David and were beloved by him. The son of Berka was called Afghan, and the son of Irmia was named Ulbec. The latter was eminent for his learning; and the former for his corporeal strength, which struck terror into Demons and Genii. Afghan made frequent excursions to the mountains; where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels. The late Henry Van- fittart, Esq. informs us, that a very particular account of the Afghans has been written by the late Hope Rohmat Khan, a chief of the Rohilas, from which the curious reader may derive much information. They are Musulmans, partly of the Sorsite, and partly of the Shiite persuasion. They boast much of the antiquity of their origin, and the reputation of their tribe; but other Musulmans reject their claim, and consider them of modern, and even base extraction. From history however, we learn, that they have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been regarded as the chief strength of the army, in which they have served. As they have been applauded for their virtues, they have also been reproached for vices; having sometimes been guilty of treachery, and even acted the base part of assassins. They were divided into four classes, viz. pure Afghans, whose fathers and mothers were Afghans; those whose fathers were Afghans, but their mothers of another nation; such as bad Afghan mothers, and fathers of another nation; and the children of women, whose mothers were Afghans, and fathers or husband of a different nation.

The above account is extracted from the Persian Abridgment of a book, called The Secrets of the Afghans, written in the Pushto language, a specimen of which is added. The work was communicated by Henry Vanfittart, Esq. to the late Sir William Jones, who was then president of the Asiatic society. Although their claim to a descent from Saul seems to relieve some of the fictions borrowed by Malomet from the later Jewish Rabins, Sir William Jones has no doubt that the Afghans are descendants of Israel. "We learn," says he, "from Esdras, that the ten tribes, after a wandering journey, came to a country called Arafat, where, we may suppose, they fell into the hands of the Afghans. Now the Afghans are said to have been written by the Persian historian the. Hebrews could be defended from the Jews; they have among themselves traditions of such a defect; and it is even asserted, that their families are distinguished by the names of Jewish tribes; although, since their conversion to the Islam, they studiously conceal their origin: the Pushto language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazarb, or Hazaret, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans."

AFLOAT, in Sea language, denotes the rate of a ship when she is buoyed up by the water from the ground.

AFROBA, in Botany, a name given by the natives of G'ina, to a kind of plant, of the genus of the phaeolus, or kidney bean. They use it pounded and mixed with oil, to cure the itch, and other external sores. It is more hairy than the common kinds, and its leaves are very small. Phil. Trans. N. 232.

AFORE, signifies that part of a ship which lies forward, or near the stem. It also means further forward, as the manger stands afore the fore-mast, or nearer to the stem.

AFRA,
AFRA, in Geography, a strong cable on the frontiers of Quara in Africa, built by Cherif Mahommed, king of Sur, N. lat. 28° 20'. E. long. 23° 10'.

AFRA, in Entomology, a species of Papilio, with brown wings, fix ochel, and the hinder wings marked with cinerous veins; found in the southern deferts of Russia.

AFRANUSI, L., in Biography, a Latin comic poet, who flourished about the year U. C. 6641, or a century before Chrill. Cicero (de Clar. Orat. apud. Oper. t. i. p. 474; Ed. Olivet.) says, that he imitated C. Titius, and commends him for the acuteness of his genius and the fluency of his style. Horace (Eniill. 1. ii. ep. i. v. 57) represents him as refencing Memander, Quintilian (i. x. c. i. ii. p. 913) whilst he celebrates his talents for comedy, expresses a wish that he had not fulfilled his performances by impure and unnatural love-adventures, which were declaratory of his own manners. Suetonius in his life of Nero, (apud. Oper. t. i. p. 743; Ed. Pufic.) mentions a comedy of Afraniius, intitled Incendium or Confagracion, on the exhibitions of which the house that was burned was devoted to be pillaged by the attors. Some fragments of this poet's works are preferred in Maittaire's Corpus Poetarum, Lond. 1775, f. 103. AFRICA, in Geography and History, was anciently one of the three parts of the known world which was divided into Europe, Asia, and Africa, and called by the Greeks 

Africa, continent; and is now one of the four quarters of the globe. Bochart (Geog. Sac. apud. op. tom. i. col. 488.) after enumerating several etymologies of the name Africa, which he disapproves, deduces it from a Punic word seris, signifying an ear of corn, and referring to the fertility of this country. Dr. Hyde supposes it to be derived from the Phenician or Punic Haurorca, or Horace; i.e. the Barca, or country of Barca, which was one of the most remarkable parts of this continent. Servius in Virgil (Aen. v. v. 128. tom. ii. p. 618. Ed. Burm.) deduces it from ara frigoris, fine frigores, and the appellation expresses the heat of the climate. Africa, called by the ancient Liby, was divided by them it into Africa propria, and Africa interior. Africa propria, or the territory of Carthage, has had various limits assigned to it by the ancient geographers. Mela (l. i. c. 7.) and Ptolemy (l. iv. c. 3.) comprehended under this appellation all the countries situated between the river Ampagia and the borders of Cyrenaica, which, according to Pliny (H. N. 1. v. c. 4.) were inhabited by twenty-six different nations; and thus they would include Numidia and the Regio Syrta, which are countries distinct from the proper territory of Carthage. Its true limits seem to have been (See Cellar. Ant. Geog. tom. ii. p. 857.) the river Tufca, or boundary of Numidia, on the west; the Mediterranean or African Sea on the north; the frontiers of the Garamantes and deferts of Libya interior on the south; and the Mediterranean, with the Leifer Syrta, on the e aft. It comprehended two provinces, viz. the Regio Zeugitana and Byzacium, with which the kingdom of Tunis, as it is divided by Dr. Shaw (Travels, p. 73.) into the summer and winter circuits, nearly correspond. The chief lakes of this region, noticed by the ancients, are Hippopotamis, the Pala Sjfira, the Pala Triense, the Pala Palaia, and the Pala Libya; the most famous river was the Bagaza; and the principal islands on the coast of Africa propria were the Cossea, the Taricia, Lopadusa, Agusa, the Larinse, Draconta, Galata, and Segimus.

Africa was first peopled, principally by Ham and his descendants. Mizraim peopled Egypt. (See Gen. x. 6. 13.) The Pharaohs, the Naphthalim, the Cudshim, and the Ludim took possession of other parts; though their respective situations are not precisely known. Some have supposed that the Lehabim settled in Libya, and Phut between Numidia and Libya, along the Mediterranean, and that many of the Canaanites, when they were driven out of their country by Jotham, retired into Africa. At a later period, the inhabitants of this country were the Aifa, whose chief city was Arousa, the Maxvse and Machlye both Libyan nations, the Zanaces, and the Zygantes, who cultivated bees, and made honey. All these were, probably, a mixture of old Libyans and Phoenicians, and in several respects resembled both these nations.

Africa interior comprehended those remoter and more southern countries of Africa, most of which were little known to the Greeks and Romans otherwise than by uncertain and fabulous reports. The western part of this division was called Libya interior, and it was chiefly inhabited by the Gafala, Garamantes, Nigrites, and Heptarian Ethiopians. The eastern part was denominated by Ptolemy Ethiopia sub Aegypto. See Abyssinia, Egypt, and Ethiopia. The Romans do not seem to have extended their conquests and intercourse beyond the tropic of Cancer. The kingdoms with which they were more immediately connected were Numidia, Mauritania, and Gathul. As for the inhabitants of the more retiered and southern parts, they were considered as the most and greatest of their kind and more of their character and manners. Some accounts will be given of the notions that prevailed respecting them in their proper places, under the real or fabulous appellations by which they were distinguished, as Aflacures, Blennymas, Cadupi, Delopen, Elephantopbagi, Ichthyophagi, Latophagi, &c. &c.

The ignorance of the ancients, concerning the extent of Africa, appears from their disagreement in ascertaining its just limits; whilst some, as Salvid, (Jugurth. Bell. c. 20. tom. i. p. 26. Ed. Haverc.) Mela, (l. i. c. 8.) Pliny (l. iii. c. 1. tom. i. p. 135. Ed. Harvid.) Dionylius, (Perig. v. 18.) Curtius, (De Alex. Bell. c. 14.) Polybius, (Hift. i. p. 191. Ed. Calau.) and Solinus, have preferred for this purpose the western branch of the Nile, or even the great Catabathmus or desert; which last would afford to Asia, not only Egypt, but part of Libya: others, as Ptolemy, (l. iv. c. 5.) and Strabo, (l. i. tom. i. p. 67.) with the modern geographers, fix the limitus of Suez, and the Arabian Gulf, as the boundaries of Asia and Africa. This, says Strabo, is a more natural limit than the Nile; and thus, says Ptolemy, the whole of Egypt is included in Africa. But the knowledge both of Ptolemy and Strabo comprehended only a small part of Africa. Strabo was only acquainted with that part of it which the Romans had reduced under their power, and this was fearedly a tenth part of it, and he seemed not to have known anything with certainty concerning the form and state of the southern parts of Africa (l. xvi. i. p. 1180.) and though Ptolemy was acquainted with some other parts, which were not known to the Romans, yet by the division which he hath made of it into twelve regions, we may conceive that nearly one half of it was unknown to him. This inquisitive and learned geographer appears to have been unacquainted with any part of Africa, situated a few degrees beyond the equinoctial line; for he supposes that this part continent was not surrounded by the sea, but that it stretched without interruption, and increasing in its breadth, towards the south. Geog. l. 4. c. 9. Leo Africanus, who was an eminent African geographer, after all his studies, travels, and researches, appears to have been imperfectly acquainted with this country; for by dividing it merely into four parts, viz. Barbary, Numidia or Bilegulgerd, Libya, and Nigrisia or Negrolaud, he excludes it from the whole kingdom of Egypt.
AFRICA.

Egypt, and the two Ethiopias. It was not known for many ages that Africa was a peninsula, every where surrounded by the sea, excepting at the illusius of Suez, which joins it to Asin. The knowledge of the Romans was restricted to those provinces which stretch along the Mediterranean sea, from Egypt westward to the straits of Gades. The Phoenicians, however, at an earlier period, seem to have been acquainted with both the south- and west-coasts of Africa. A Phoenician fleet, as Herodotus informs us, (l. iv. c. 22. p. 298. Ed. Walfading.) fitted out by Necbo, king of Egypt, took its departure about 604 years before the Christian era, from a port in the Red sea, doubled the southern promontory of Africa, and, after a voyage of three years, returned by the straits of Gades, to the mouth of the Nile. Endoxus of Cyzicus is said to have held the fame course, and to have accomplished the same arduous undertaking. Plin. H. N. i. ii. c. 67. tom. i. p. 106. Strabo (i. ii. tom. i. p. 155.) mentions this voyage of Endoxus, and treats it as a fabulous tale. Dr. Vincent, in his Periplus of the Erythrean sea, published in 1800, argues with great ingenuity against the possibility of an African circumnavigation previously to that of the Portuguese; and he affists, that there is no evidence of a farther progress to the south, on the western coast of Africa, than that of Hanno; nor on the eastern than that of the Periplus. An anonymous writer is disposed to credit the voyage, related by Herodotus, till it can be proved that the circumnavigation, in such vessels as the Phoenicians then possessed, was physically impossible; and in support of this opinion, he alludes the simplicity of the narrative, unblended with miraculous adventures—the discovery of two important truths, viz. the falling of the shadow to the south, and the penin- sular form of the African continent; one of which could be ascertained by no other means, and the former of which was disbelieved by the writer who relates it; and the consider- ation, that the navigators only put to sea when circum- stances were favourable; and though the attempt was hazardous, and success improbable, still no insurmountable impediment to its completion exists. Monthly Rev. New Series, vol. xxxiv, p. 122. The Carthaginians also, imbibing the spirit, and following the example of the Phoenicians, ex- tended their intercourse with this country. Whilt they made considerable progresses, by land, into the interior provinces of Africa; trading with some of them, and suffer- ing others to their empire; they sailed along the western coast of this great continent, almost to the tropic of Can- cer, and planted several colonies, in order to civilize the natives, and accustom them to commerce. In the prospers age of the Carthaginian republic, Hanno, with a fleet equipped by authority of the senate, and at the public ex- pense, was directed to steer towards the south, and seems to have advanced much nearer the equinoctial line than any former navigator. Major Rennell supposes his navigation to have terminated at Sherbro' river, or sound, which was also the limit of the knowledge of Ptolemy. Plin. H. N. l. v. c. i. t. i. p. 241. Hannonis Periplus apud Geograph. minores ed. Hudson, vol. i. p. 1. The authenticity of this work has been questioned by Mr. Dodwell (ubi supra,) and vindicated by M. de Montefequien (Sp. of Laws, b. xx. c. 3. v. ii. p. 44.) and M. de Bouganville, in a Diléctation published in tom. xxxvi. of the Mem. de l'Acad. des Inscript. c. 5. The voyage, it is said, was performed in small vessels, which kept near the coast; and the observations made on the appearance and state of the countries on the coast of Africa have been confirmed by the relations of modern navigators. Nevertheless, Polybius, (Hist. i. iii. p. 192. Ed. Cafaub, long after the period alluded to Vol. i. these voyages, affirms, that it was not known in his time, whether Africa was a continued continent, stretching to the south, or whether it was encompassed by the sea; and Pluy (H. N. i. ii. c. 68. t. i. p. 107.) afferts, that there can be no communication between the southern and northern temperate zones. In order to obviate these difficulties, Dr. Robertson observes, (Hist. Amer. vol. i. p. 15. 580.) that the Phoenicians and Carthaginians concealed any know- ledge they acquired concerning the remote regions of the earth, with a mercantile jealousy. Many of their disco- veries seem to have been scarcely known beyond the precincts of their own states. The navigation round Africa is recorded by the Greek and Roman writers, rather as a strange amusing tale, than as a real transaction. As neither the progress of the Phoenician and Carthaginian discoverers, nor the extent of their navigation, were communicated to the rest of mankind, all memorials of their skill in naval affairs seem, in a great measure, to have perished, when the maritime power of the former was annihilated by Alexander's conquest of Tyre, and the empire of the latter was overturned by the Roman arms. It was not till a century after the invention of the mariner's compass in 1502, that navigation began to advance beyond the limits to which it had attained before the downfall of the Roman empire. The first regular plan for discovering unknown countries was formed in Portugal by John I. furnished the bafal, after he had obtained secure possession of the crown, by the peace concluded with Caibide, A. D. 1411. Whilt an armament was equipping, in order to attack the Moors who were settled on the coast of Barbary, a fleet, consisting of a few vessels, was delined in 1412 to sail along the westem shore of Africa, and to discover the countries that were situated on that coast. This fleet doubled Cape Non, which had been the formidable boundary of the Portuguese navigation before this period, and proceeded 160 miles beyond it to Cape Bojador. The rocky cliffs, adjacent to this cape, de- terred any farther progress. In 1418, a new attempt was made for doubling this cape, but though the attempt proved unsuccessful, it terminated in the discovery of Porto Santo; and another expedition, in 1419, was recompensed by the discovery of Madeira. The Portuguese, by their voyage to this island, were accustomed to quit the coast, and venture into the open sea. By pursing this course they succeeded, A. D. 1431, in doubling cape Bo- jador, and in advancing within the tropics; so that in a few years they discovered the river Senegal, and the whole coast extending from Cape Blanco to Cape de Verd. As far as the river Senegal they found the African coast inhabited by people resembling the Moors of Barbary; but to the south of that river, they beheld men with skins black as ebony, with short curled hair, flat noses, thick lips, and all those peculiar features which are now known to distinguish the race of negroes. The search for unknown countries became now an object of general attention; and it was encouraged first by the discovery of the Cape de Verd islands; and soon after, viz. in 1449, by that of the Azores. So slow and gradual, however, was the progres- s of discovery, that the Portuguefe, during the life of prince Henry, who had projected and patronised undertakings of this kind, and who died in 1493, did not advance nearer to the equinoctial line than five degrees; and after their continued expeditions for half a century, they had not dis- covered more than 1500 miles of the African coast. From Cape Non to the Senegal, the country along the coast was found to be a sandy, barren tract, thinly inhabited by a wretched people, professing the Mahometan religion, and subject to the extensive empire of Morocco. But to the
of that river, the power and religion of the Mahometans were unknown; the country was divided into small independent principalities, the population was considerable, the soil fertile; and the Portuguese soon discovered that it produced ivory, rich gums, gold, and other valuable commodities, which afforded the prospect of a lucrative commerce, as well as the gratification of curiosity. Having ventured to cross the line in 1471, they found that region of the torrid zone, which was supposed to be encompassed with intolerable heat, to be not only habitable, but populous and fertile. In 1484, a powerful fleet was fitted out, which, after discovering the kingdoms of Benin and Congo, advanced above 1500 miles beyond the line; and in order to secure the possession of the countries which they discovered, and to derive commercial advantages from them, forts were erected on the coast of Guinea, colonies were settled on, and by various measures of policy, the Portuguese power and commerce in Africa were established on a solid foundation. By constant intercourse with the Africans, the Portuguese gained increasing knowledge of the country; they found, that contrary to the doctrine of Ptolemy, the continent inclined towards the east; and they began to indulge a hope, founded on the report of the ancient Phoenician voyages round Africa, of proceeding by the same route to the East Indies, and of engrossing that commerce, which has been the source of wealth and power to every nation by which it has been possessed. In 1486, a voyage of discovery was projected, and the conduct of it was committed to Bartholomeu Diaz, an experienced and brave officer, who stretch'd farther towards the south than any of his predecessors, and discovered near 1000 miles of a new country. After encountering many difficulties and hazards, in an unknown and tempestuous ocean, he at length descried that lofty promontory which bounds Africa to the south; but having made the discovery, he was compelled, by the shattered state of his ships, and the turbulent disposition of his crew, to return home. This promontory he called Cabo Tormentoso, or the Stormy cape; but the king, his master, extending his views by this course to India, gave it a name of better omen, which it has ever since retained,—the Cape of Good Hope. In 1497, a squadron was equipped for prosecuting the scheme of opening a passage to the East Indies by this cape; and the command of it was entrusted with Vasco de Gama, a man of noble birth, and poiseft of talents adapted to the enterprise. Ignorant of the course of the winds in the Atlantic ocean, he set sail in July, an improper season of the year; and bearing towards the south, he struggled with contrary winds for four months, before he reached the cape. During an interval of calm weather, he doubled this formidable promontory, and pursued his voyage towards the north, along the African coast. After touching at several ports, and various adventures, he came to anchor before the city of Melinda. From hence he proceeded to Calcuta, where he arrived May 22, 1498; but as he had neither force sufficient to attempt a settlement, nor commodities proper for carrying on any commerce, he hastened back to Portugal, with an account of his successes in performing a voyage the longest, as well as the most difficult, that had ever been made since the first invention of navigation. He landed at Lisbon, Sept. 14, 1499, two years, two months, and five days from the time he left that port. To this voyage we are indebted for the discovery of the southern and western boundaries of the African continent; and from the Portuguese we also derive our earliest knowledge of many of its interior parts, and of the most confiderable kingdoms and empires of which it consists, particularly those of Habich or Abyssinia, Monomotapa, Monomug; the califer kingdoms of Congo, Angola, Matabia, Lango, and others on the western side; those of Sofala, Mozambique, Quiloa, Mombaza, and Melinda, on the eastern coast. Their missionaries collected and recorded many particulars with respect to their various religions, governments, laws, customs, products, and commerce, at a time when the means of information concerning the interior of Africa were very feantry and imperfect.

Africa, at a former distant period, contained several kingdoms and states, eminent for the liberal arts, for wealth and power, and for the most extensive commerce. Almost all the northern parts of this continent were full of people, from the Red Sea to the Atlantic Ocean. The kingdoms of Egypt and Ethiopia were much celebrated, and the rich and powerful state of Carthage extended its commerce to every region of the then known world; and even the British isles were visited by her fleets. At length the Romans, after a contest which lasted for more than 100 years, totally subdued this famous republic and destroyed their city, and then reduced under their power other kingdoms and states of Africa. See Numidia, Mauritania, Gathulia, &c. The Roman empire retained its possessions in this country for several ages, and found them an ample source of revenue as well as necessary supply.

The 10,000 Euboic or Phoenician talents, amounting to about four millions sterling, which vanquished Carthage was condemned to pay within the term of fifty years, as Polybius informs us, (Hist. l. xv. c. 2. p. 707.) were a flight acknowledgment of the superiority of Rome, and bear a very small proportion to the taxes afterwards raised both on the lands and on the persons of the inhabitants, after the fertile coasts of Africa was reduced into a province. It would be tedious to recite the oppressions which the Africans suffered from the rapacity of the Roman governors, and the disfractions which were the consequences of their religious disputes, after the introduction of Christianity, and which were rather augmented than appeased under the unfeamly interference of the civil power. Of the latter, some account will be given under the articles circumcisiones and donatists; and with respect to the former it will be sufficient to select a single instance.

About the year of our Lord 366, Count Romanus poisefted the military command of Africa. At this time the three flourishing cities of Oea, Leptis, and Sabrata, which, under the name of Tripoli, had long constituted a federal union, were invaded and pillaged by the barbarians of Gathulia; and several of the most honorable citizens were surprised and massacred. In this state of distress they applied to Romanus for succour; but the price of his assistance was so enormous, that they were incapable of purchasing it. Their application by two deputies to the emperor Valentinian was equally unavailing; for though he deputed Palladius to examine the state of Africa, and the conduct of Romanus, he behaved in such a manner that, for concealing his own guilt, he was under a necessity of attesting the innocence and merit of the Count. The charge of the Tripolitans was declared to be false and frivolous; the citizens of Leptis were compelled to contradict the truth of their own decrees, and to confine the behaviour of their own deputies; the president of Tripoli, who had presumed to pity the distress of the province, was publicly executed at Utica; four distinguished citizens were put to death, as accomplices of the imaginary fraud, and the tongues of two others were cut out, by the express order of the age of the Count. Romanus was continued in the command, till the Africans were provoked, by his avarice, to join the rebellious standard
of Firmus the Moor, A.D. 372. Firmus was the son of one of the richest and most powerful of the Moorish princes, who acknowledged the prepotency of Rome; and having slain his brother in a domestic quarrel, he became obnoxious to the displeasure of Romanus. Unable to conciliate him, he appealed against the tyrant, who was an object of universal contempt and hatred, to the sword and to the people. Having established his power in the province of Mauritania and Numidia, and whilst he was hesitating whether he should assume the diadem of a Moorish king, or the purple of a Roman emperor, Theodosius, the famous Roman general, with a small band of veterans, unexpectedly arrived on the African coast, and quelled the rebellion by his prudence and activity; and Firmus, deprived of all hopes of escape, dis-appointed the insulting triumph of the Romans, by strangling himself in the night. Romanus, who was the original cause of this rebellion, escaped with impunity, by fraud and forgery; and Theodosius, the restorer of Britain and of Africa, on a vague suspicion that his name and services were superior to the rank of a subject, was ignominiously beheaded at Carthage. Gibbon's Hist. vol. iv. 391—398. 8vo.

The Romans, however, did not long retain their dominion in Africa. It was lost in consequence of a quarrel between Boniface and Atius, two Roman generals, who were rivals in reputation and power. The former was supreme governor of the Roman territories in this country; but in the year 427, he was induced to revolt, by the treachery of the latter: and in order to avenge his quarrel and maintain his authority, in opposition to his rival, he sought the assistance of Genéric, a warlike prince of the Vandals, who left the kingdom of Gælica, where he had succeeded his brother Gonderic, and sailing over the straits of Gades, landed on the coast of Barbary, A.D. 429. The army, which he commanded, amounted at first only to 50,000 effective men: but his own dexterity, and the discontents of Africa, soon fortified the Vandal powers, by the accession of numerous and active allies. The wandering Moors of Mauritania precipitated themselves into an alliance with the enemies of Rome; and a crowd of naked savages rushed from the woods and vallies of Mount Atlas, to fatten the Vandal's rapine on the pillaged tyrants, who, in injudiciously expelled them, had given away the heritage of the land. The perfections of the Donatists favoured the designs of Genéric, who avowed himself an enemy of the orthodox communion, and who led them to expect a repeal of the odious and oppressive edicts of the Roman emperors. The conquest of Africa was facilitated by the active zeal, or the secret favour, of a domestic faction; and the intolerant spirit, which disgraced the triumph of Chilperic, contributed to the loss of the most important province of the west.

Boniface having vindicated his innocence at the imperial court, and regained the favour of the emperors Placidia, repealed the application which he had made to Genéric, and attempted, by various conciliatory means, to induce him and his adventurers to return to Spain. But all his efforts for this purpose were ineffectual. Although Carthage, and the Roman garrisons, returned with their general to the allegiance of Valentinian, the revolt of Africa was distracted with war and faction; and the invincible king of the Vandals disdained all terms of accommodation. Boniface and his veterans, with the hafty levies of provincial troops, were defeated with considerable loss; the victorious barbarians insulted the open country; and Carthage, Cirta, and Hippo Regius were the only cities that still adhered to the declining interest of Rome. The long and narrow tract of the African coast to which the Roman power extended was fertile and populous; and besides the supply which it afforded to the inhabitants, the annual exportation, particularly of wheat, was so regular and plentiful that Africa deferred the name of the common granary of Rome and of mankind; and it was called by an ancient writer the soul of the commonwealth. On a sudden, the seven provinces, from Tangier to Tripoli, were overwhelmed by the invasion of the Vandals; and where they found resistance, such were their depredations and habits, they seldom gave quarter. Boniface disapproved beyond measure by the view of the ruin which he had occasioned, and by his inability to stay its progress, retired into Hippo Regius, which was immediately besieged. By the skill of this distinguished commander, the siege was protracted above fourteen months; and thus Boniface was recruited by a powerful armament from Constantiopole. As soon as he obtained this help he marched out against the Vandals; and the loss of a second battle irretrievably decided the fate of Africa; upon which he embarked for Italy with the precipitation of despair, and soon after, A.D. 432, fell in a rencounter with his rival Atius. In the year 439 Carthage was reduced, 585 years after the destruction of the city and republic by the younger Scipio; the licentious troops of the victor were permitted to ravage, and violence, and all persons were enjoined by an edict, and under the threatened penalty of death and torture, to deliver their gold, silver, jewels, and valuable furniture or apparel, to the royal officers. The lands that formed the immediate district of Carthage were divided among the barbarians; and Genéric, received for his own domain the fertile territory of Byzacium and the adjacent parts of Numidia and Getulia. Genéric was no less arbitrary and intolerant in the government of the church than of the state. He would not allow the Africans, who fled before him in the field, to dispute his will in synods and churches; and therefore, as he himself had renounced the orthodox communion, he oppressed his catholic subjects by severe laws and punishments. His son Huneric, who succeeded him, A.D. 477, inherited his vices, and tormented the catholicks with the same unrelenting fury. The throne of Africa was successively filled by the two nephews of Huneric, Hilderic and Damaud, A.D. 484, and by Thraevenus, A.D. 486; both of whom emulated the cruelty of their uncle, and the laity of whom even exceeded it; for the hour of death he exacted from his successor a solemn oath, that he would never tolerate the fectors of Athanarus. Hilderic, the gentle son of the savage Huneric, ascended the throne A.D. 513, and his accension was distinguished by the restitution of peace and universal freedom. In 519, the government was wrested from him by his cousin Gelimer; but the Vandal kingdom, before he could enjoy or abuse his power, was subverted by the arms of Belisarius; and the orthodox party retaliated the injuries which they had suffered. The recovery of Africa was intrusted to Jutinian with Belisarius; and in 533 he landed on the coast with an army, well chosen and properly equipped for the important service to which they were destined. As the Romans approached Carthage, the mind of Gelimer was filled with anxiety and terror. The battle that ensued terminated in the defeat of the Vandals, who, accoutered only to a Moorish enemy, were incapable of withholding the arms and discipline of the Romans. Gelimer fled toward the defects of Numidia, and Belisarius pitched his camp on the field of victory at the distance of ten miles from Carthage. When he drew near the city, he found it blazing with torches, as signals of the public joy; the gates were thrown open; and the inhabitants, with acclamations of gratitude, hailed and welcomed their Roman deliverers.
The battle, feared while joined, decided Africa. The victors were triumphantly admitted to the city, and the Vandals, claiming the cities which Gelimer had assigned to the victorious troops. The dissatisfaction and mutiny increased; and they were aggravated by soldiers, who had imbibed the doctrines, and were inflamed by the clergy of the Arian sect. A conspiracy was formed at Carthage, against the life of Solomon, the successor of Gelimer; and a furious sedition was kindled in the Circus which defoliated Africa above ten years. The head of the insurgents was a private soldier, whose name was Stzoa. When he fell, another person, called Gonthar, promised to divide Africa with the Moors, and aspire to the throne of Carthage. His reign, however, lasted only 30 days. The rebellion of the Moors continued for some time; but their insurrection was checked by a battle, in which 17 of their princes were slain, and the submission of their tribes was celebrated with laviith applause by the people of Constantinople. Such irritation, as it has been observed, was the defolation of Africa in the reign of Julian, that, in many parts, a stranger might wander whole days without seeing the face of either a friend or an enemy. The nation of the Vandals, amounting to 150,000 warriors, exclusively of children, women, and slaves, had disappeared. Their number was much exceeded by that of the Moorish families, extirpated in a relentless war; and the fame destruction was retaliated on the Romans and their allies, who perished by the climate, their mutual quarrels, and the rage of the barbarians. Proporcius confidently affirms, that five millions of Africans were consumed by the wars and government of the emperor Julian. The conquest of Africa, by the Saracens, was first attempted by the arms of the caliph Othman, A. D. 647; and the conduct of the war was entrusted to Abdullah, his younger-brother. After some partial successes and very considerable losses, in a campaign of 15 months, the Saracens retreated to the confines of Egypt, with their captives and the wealth of their African expedition. Their western conquests were suspended near 20 years. At length the fearless Akaah plunged into the heart of the country, traversed the wilderness, in which his successors erected the splendid capitals of Fez and Morocco, and penetrated farther to the verge of the Atlantic and the Great Desert. The career of Akaah was restrained by the prospect of a boundless ocean. Spurring his horse into the waves, and raising his eyes to heaven, he exclaimed with the tone of a fanatic—"Great God! if my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the west, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other god than thee." But this ardent conqueror was recalled from the shores of the Atlantic by the defection of the Africans; and overpowered by a multitude of infidets, he had only the respite of an honourable death. His fate was avenged by his successor Zuheir, who vanquished the natives in many battles, and was himself overcome by a powerful army, sent from Constantinople to the relief of Carthage. The conquest of Africa was resumed by the caliph Abdalmalek; and after some progress, his farther advances were obstructed by the forces of the eastern empire, under the prefect and patrician John, a general of experience and renown. But in the ensuing spring, he was compelled to evacuate the fortifications of Carthage; and after a second battle in the neighbourhood of Utica, the Greeks and Goths were again defeated, and
and compelled to embark, and make their escape. The conquest of Africa was finally completed between the years 699 and 709. To the progress and establishment of the Saracens, we may ascribe the decline and extinction of Christiainity, on the northern coast of Africa, Gibbon's Hill, of the Decline and Fall of the Roman Empire, vol. iv. 501. vol. vii. 169. 1386. 349. vol. ix. 449. &c.

When the Saracens empire was divided into seven kingdoms in 936, the African states retained their independence long after the others were subdued by the Turks; but in the beginning of the 16th century, being afraid of falling under the yoke of Spain, they invited the Turks to their assistance; who first protected, and then enslaved them. They are still dependent on the Ottoman empire; not as subjects of the Grand Seignior, but as acknowledging his protection by an annual tribute. On the coast piracy prevails to such a degree, that some of the chief princes in Europe have been glad to procure liberty to trade in the Mediterranean without molestation, by a pecuniary compensation.

Africa, as it is described by modern geographers, is a large peninsula, connected with Asia by the isthmus of Suez; bounded on the north by the Mediterranean, which separates it from Europe; on the east by the above-named isthmus, the Red Sea, and the Indian Ocean, which divides it from Asia; on the south by the Southern Ocean; and on the west by the Atlantic, which separates it from America; and extending from Cape Bona in the Mediterranean, 37° 10' N. lat. to the Cape of Good Hope, 34° 25' S. lat. or about 4900 miles, and from Cape Verd 17° 33' W. long. to Cape Guardafui, near the straits of Babelmandel, 53° 20' E. long. or about 4700 miles. Its figure is that of a triangle or pyramid, whose base is the northern part, reaching along the Mediterranean from the mouth of the Nile to the straits of Gibraltar, and vertex the Cape of Good Hope; but the sides, extending along the Atlantic to the west, and the Red Sea or Indian Ocean to the east, are very irregular. As the equator passes nearly through the middle of the country, the greatest part of it lies within the tropics; and therefore the heat, augmented by the reflection of the sandy soil of the interior parts, is hardly tolerable to any besides the natives. Those parts, however, that lie near the coasts or in valleys, and on the banks of the rivers, are very fertile and productive; and the country in general is capable of great improvement by cultivation. Its situation for commerce is preferable to that of any other quarter of the globe; as it has a more easy communication with Europe, Asia and America, than either of these has with the rest. Its coast is opposite to that of Europe, for almost 1000 miles from east to west, and the distance of one from the other is no where 100 leagues, and in some places not more than 20 leagues. It is separated from Asia only by the Red Sea for a considerable interval from north to south, and their distance is from 5 leagues to 50: it also forms the southern coast of Asia, though at a greater distance, and it is adapted for commerce by the interposition of islands from Madagascar to Malabar, and by the alteration of the trade winds. Its coast for 2000 miles lies opposite to America, and the western islands, at a distance of 500 to 700 leagues. Besides, it has many large and navigable rivers, which intersect the country in various directions, and form a communication between the internal parts and the surrounding ocean; and its harbours are very numerous and commodious, and capable of being rendered secure by fortifications. The principal rivers of Africa which we shall more particularly describe under their several names, are the Nile, Niger, Morocco, Gambia, Senegal, Sierra Leone, Benin, Congo, Zaire, Wanzu, Bravahu, Rio del Spirito Santo, Kuneki, Macunhu, Lorenzo, Sarla, Kuanu or Zambeze, Coavo, Zebby, and Magadona. There are many other rivers which will be mentioned in the detail of the several countries to which they belong. On the banks of several of these rivers there are villages and towns, which carry on a considerable traffic, and exchange their valuable commodities, as gums, elephant's teeth, slaves, civet, bezar, and gold dust for European trinkets, glafs beads, bugles, or, at best, some brazs or iron tools, and frequently for brandy and other spiritous liquors, of which the inhabitants are too fond that they will part even with their children in order to obtain them. Another source of commerce is found in the mines with which the mountains abound. The mountains of Africa are the Atlas, the mountains of the Moon, the mountains of Sierra Leone; the mountains of Crystol near the like of Zañan, so called from their mines of that beautiful mineral, and those of falt-petre, stretching eastward from the kingdom of Congo, the Pico-franco running through the middle of Caffaria, and part of the country of the Hottentots, the Table mountain at the Cape of Good Hope, so called from its square figure, and other mountains of Abyssinia. From the discoveries of Mr. Park, a late traveller in Africa, we learn, that a belt of mountains, extending from west to east, occupies the parallels between 10 and 11 degrees of N. lat. This great ridge of mountains is very productive in gold, and more particularly in the parts opposite to Mandingo and Bambouron, on the west, and to Wangara on the east. See Tomburro.—Most of the countries bordering on the mountains share in their wealth by means of the rivulets that flow from them. There is no country in the world, fays Gibbon, richer in gold and silver than some kingdoms in Africa; as those of Mandingo, Ethiopia, Congo, Angola, Batna, Quincti, Monomotapa, Calcut and Moenemugi. Father Labat also minutely specifies a great variety of rich mines, of which the negroes have not been able to avail themselves sufficiently, on account of their ignorance of the operations of mining. Copper is a valuable ore found in this part of the globe; and in such abundance, that an opinion prevails, that the mountains called Atlas are all copper. On the northern coasts, the fields, though imperfectly cultivated, produce very large crops of grain: and it is very reasonably supposed, from the quality of the soil and climate in different parts of the country, that the richest articles of the East and West-India commerce might be obtained from Africa. The spices of Banda, Ternate and Ambonova, might be produced on the rich and fruitful shores of Melinda on the east side, or on those of the slave coast on the west side of the country. The cinnamon of Ceylon, the tea of China and Japan, and the coffee of Mocha, might be produced on the same coast; and it has been affirmed, that the sugars of Barbadoes and Jamaica, and also the ginger, cotton, rice, pepper or pimento, the cocoa, the indigo, and every other plant which is now obtained from these islands, would be as easily produced in Africa, and that the crops would be equally profitable, if they were cultivated with the same skill and industry as in Africa. Notwithstanding the capability of cultivation, and the advantages for commerce which Africa possesses, it is lamentable to reflect, that a country which has near 10,000 miles of sea-coast, many large rivers and good harbours, a productive soil and extensive population, should remain destitute of the benefits which arts and industry, and commerce, might afford them. It is a reproach to neighbouring nations, that such a country should be so long neglected;
and reflected; and that the principal advantage derived from it should be of that kind, which entails war and wretchedness on the Africans themselves, which perpetuates the degradation and misery of so great a part of the human species, and which reflects indelible disgrace on those enlightened and Christian empires of the globe, that, amid all the improvements of modern times and various laudable attempts for ameliorating the condition of mankind, have not, at the commencement of the nineteenth century of the Christian era, abolished a traffic, long known and long lamented, under the denomination of the Slave-trade. Of the nature of this trade, and of the efforts that have been made for regulating, prohibiting and abolishing it, an account will be given under the present article. The principal branches of the African trade are slaves, gold, and ivory, which is carried on with the Guinea or western coast, by the exchange of woollen and linen manufactures, hard-ware, and spirituous liquors. The Dutch and French, as well as the English, have their different settlements for this purpose. See African Company—Gold, Grain, Ivory and Slave coasts, and Sierra Leone. The Portuguese are in possession of the coast and west coasts of Africa, from the tropic of Capricorn to the Equator; which immense tract they became masters of by their successive voyages and fortunate discovery of the Cape of Good Hope. From the coast of Zanguebar, on the eastern side, they trade not only for the articles above-mentioned, but likewise for several others, as sene, aloes, civet, ambergris and frankincense. The Dutch have also had settlements towards the southern parts of the continent, in the country called Caffaria, or the land of the Hottentots; and they were long in possession of the Cape Town, which is well settled and fortified, till it was captured by the English in 1797, but retaken and made a free port by the peace of 1801; and here their ships bound for India were accustomed to put in, and trade with the natives for their cattle, in exchange for which they gave them spirituous liquors. Some laudable attempts have been lately made for establishing colonies on the western coast of Africa, with a view of civilizing the inhabitants, introducing commerce among them, and gradually abolishing the slave-trade. Mr. Wadliff in his Essay on Colonization, published in two parts in 1794 and 1795, has given a particular account of these attempts; but we are forry to observe that their permanent utility is very doubtful and precarious. See Aquasim, Bulam, Sierra Leone, and Slave-trade. — With respect to the inland parts of Africa, they form in all ages of the world to have been in the same barbarous and uncivilized state in which we find them at present. To account for this fact, many ingenious writers have observed, that there are in Africa none of those great inlets, such as the Baltic and Adriatic seas in Europe, the Mediterranean and Enixine seas in both Europe and Asia, and the Gulphs of Arabia, Períma, India, Bengal, and Siam, in Asia, for carrying maritime commerce into the interior parts of that great continent; and the great rivers of Africa are at too great a distance from one another to give occasion to any considerable inland navigation. Béneath the commerce which any nation can carry on by means of a river, which does not break itself into any great number of branches or canals, and which runs into another territory before it reaches the sea, can never be very considerable; because it is always in the power of the nation who possesses that other territory to obstruct the communication between the upper country and the sea. Smith's Wealth of Nations, vol. i. p. 32. The chief capes on the African coast are Bon, Blanco, Cantin, Geer, Non, Borjador, Barbé, Veré, Monte, Palmas, Three Points, Coast, For-

African Company.
lefted in the Desert. Hence he infers, that there must be a large hollow in the interior of Africa, between the high land of Nubia on the east, and Manding on the west, and of which the mountains and desert form the other two sides; similar to the cavity in Asia, to whose waters the Capfian and Aral serve as recipients. The third part of North Africa, in the distribution of Mr. Rennell, is the Great Desert or Sahara, and its members, consisting of the latter deserts of Bornou, Bilma, Barea, Sort, &c. For the description of this part, see Sahara.

Many laudable attempts have been lately made, under the encouragement afforded by the African Association, for discovering the interior, and hitherto very much unknown, parts of Africa. Mr. Park, a very intelligent and intrepid, and it may justly be added, a very successful adventurer in this minion, has made several important discoveries. Having left Pisania, N. lat. 12° 35' about 300 miles from the mouth of the Gambia, Dec. 2, 1795, he returned thither after an absence of eighteen months. In this long interval of time, he explored the interior of Africa to the distance of 1100 miles in a direct line from Cape Verdi; proceeding in a tract bounded by the 15th and returning by the 12th parallel of latitude. His first station was Medina, the capital of the kingdom of Woolli, where he pursued his journey by Kolor, to Kooja, the frontier towns of this country. Here he refreshed himself with a liqueur made from corn previously malted, with bitter roots instead of hops. After pursuing a wilderness of two days journey, he reached Taliika, the frontier town of Bondou, and at Battecondja, the capital, he was introduced to the king Almami. From Bondou Mr. Park proceeded to the kingdom of Kajaga, and having been ill treated at Joag, the frontier town, he proceeded his journey to the kingdom of Kasson, and passing Tesse, the frontier town, arrived at Koninarka, the capital. Here he was treated kindly by the king; and having remained here for some time, he resumed his journey, and arrived at Kemmo, the capital of Kaarta. Following the route which Daft, the king of this country, prescribed, through the kingdom of Ludamar to that of Bambarra, he passed Marina, on his way to Simbing, the frontier town of Ludamar.

Having left Jarrak, the frontier town of this country, he pursued his journey and reached Sampaka. He was afterwards seized by a party of Moors, and conducted back to Benown, the residence of Ali, king of Ludamar, where he was treated with great severity by the bigoted and malicious Moors, and escaped death only by a pillar's being missing fire. At length he fortunately escaped, and reached a negro town called Wakra, belonging to Manfong, king of Bambarra; and passing through several towns of this kingdom, he arrived at Sango, on the banks of the Niger, which he found to be as broad as the Thames at Westminster, and flowing slowly to the southward. Pursuing his course in this direction along the banks of the river, he passed through the town of Kabba, Modibo, and Ken, and reached Moorzan. Here he crossed the Niger to Silla, which was the termination of his journey to the east. In his return westward on the northern bank of the river, he arrived at Bamako, the frontier of the kingdom of Bambara, and quitting the Niger at this place, he proceeded to Simbogolo, the frontier town of the kingdom of Manding. Hence he pursued his journey to Kamalia, where he remained seven months. In his progress from Kamalia he traversed the Jalonko wilderness, by an interval of 1100 miles, and having crossed the Black River, a principal branch of the Senegal, he arrived at Malecotta; and after a journey of 500 miles reached Medina, the capital of the kingdom of Woolli's dominions, on the 4th of June 1797, which he had left in December 1795. From hence he proceeded to Pisania, and afterwards returned to England.

All the inhabitants of the African continent, though distinguished under a variety of denominations, according to their different situations, origin, tribes, and governments, are commonly included under the twofold distinction of Africans and Arabs, or Whites and Blacks. The white Africans, according to Leo Africanus, (l. i. c. 9.) and Marmol, (l. i. c. 24.) are divided into five nations or tribes, viz. the Zambians, Musmurnan; Zemite, Gomeranian, and Hosses; and to these were added families of Bythians, and the most considerable ones in Africa, owe their origin. They first settled in Barbary, and from thence gradually dispersed themselves over the greatest part of Africa. For an account of the black Africans, see Blacks and Negroes.

The Ancients and Moderns have concurred in giving a very unfavourable representation of the disposition and character of the native Africans. Lucan (l. iv.) Virgil (Aen. viii. cum not. Servii) and many others, describe them as proud, indolent, thievish, revengeful, addicted to all kinds of lust, cruel, inconstant, superstitious, and cowardly. So general has been the unfavourable opinion entertained concerning these people, that it has given occasion to a common proverb, that all the inhabitants of the globe have some good as well as ill qualities, except the Africans. But this degeneracy of character is owing more to their bad education, their tyrannical governments, and their unfelted state, than to their country; for this has produced several distinguished persons, among whom we might enumerate St. Cyprian, Angulim, and Tertullian, in the class of divines; Hannibal and Afridual, in the list of heroes; Terence among the poets, and many others. We might also appeal to the industry with which they have formerly cultivated their lands, and applied to commerce and the useful arts. If they are now, too generally, ignorant and depraved, idle, diabolical, or superstitious, we are to seek the cause of the evil in the nature of their governments, and the inattention and neglect with which they have been treated. The religion of the native Africans has been the grossest kind of idolatry, blended with the magical and superstitious rites of the ancient Egyptians. Nevertheless we discover many relics of Judaism not only in Abyssinia, but in many other parts of Africa; where many Jews, driven there at a very early period, or by the dispersion after the destruction of Jerusalem, by the perfections of later times, have settled and maintained their religious worship and ceremonies. Christianity was also introduced at an early age of the Christian era into this country, and has fulfilled, under one form or other, and amidst great disturbances and corruptions, in various districts of Africa to the present day. The interior parts of Africa remain still in the darkenss of Paganism, as they have been in a great degree inaccessible to the most adventurous of the Europeans. Indeed, in the maritime provinces of this great peninsula, and especially where the Portuguese have their settlements, there are several districts in which the religion of Rome has prevailed over the savage superstitions of that barbarous region. But the ingenious historians, even of the Roman Catholic persuasion, who have given accounts of the African colonies, acknowledge that of the probity made to the faith of the gospel few deserve the denomination of Christians; as most of them retain the abominable superstitions of their ancestors, and the belief among them in their own profession by various practices of a most vicious and corrupt nature. The missions in Africa have been much neglected by the Portuguese; and the few
millenaries that were sent thither were men void of learning, and delirious almost of every qualification that was necessary towards carrying on such an important undertaking. What may be the result of Protestant millions, more lately undertaken and prosecuted with a considerable degree of zeal, time alone must discover. Those who liberally patronize and encourage them, anger from circumstances that have already occurred incalculable. But the most prevalent religion in Africa (if we except Paganism) is that of Mahomet, which is blended and intermixed with tenets and practices, that are more or less of Pagan, Jewish, and Christian original. See Marabout. Of the habits and manners of the Africans, an account will occur under the appellation of Africa, under the different denominations by which they are distinguished, as Moors, Negroes, &c. and in the description of the different countries in which they reside.

The interior parts of Africa are inhabited, according to Mr. Park’s report, by three distinct races of men: viz., the Mandingoos or proper negroes, native children of Niger; the Foulahs, or white Ethiopians of Tolaemy and Pliny, who have neither the crisp hair, the thick lips, nor jetty blackness of the Mandingoos; and the Moors, natives of Arabia, who, in their persons and complexions, exactly resemble the Mulattoes of our West Indies, and who are devoted followers of Mahomet, and the most intolerant, perfidious, and fanguinary of the human race. Though these three nations are frequently intermixed, yet the negroes, whether Mandingoos or Foulahs, generally inhabit to the south of the moors. The negroes are for the most part husbandmen; the moors, like their Arabian ancestors, are roving shepherds, or wandering merchants, who, from the earliest times, to have overspread the habitable parts of the great African desert, and the Oases or fertile isles, thinly scattered through that sandy ocean. Hence they extended their arms southwards, and made themselves masters of the several negro kingdoms on the Niger; so that their dominions form a narrow belt running from west to east on the skirts of the Desert, from the Atlantic coast to the mountains of Abyssinia. The common boundary of the moors and negroes forms a striking feature in the moral, as well as in the political and physical geography of Africa. Herodotus (compare En-tant, p. 32, and Melpomene, p. 197—pp. 117 and 368. Ed. Wilks) fixed the boundary of the Libyans and Ethiopians, i.e. of the moors and negroes, near the banks of the Niger; and in this respect circumstances do not seem to have been materially altered since his time.

Mr. Park observes, that the population in the countries which he visited was not very great, considering the extent and fertility of the soil, and the climate with which lands were obtained. He found many extensive and beautiful districts entirely delitute of inhabitants; and, in general, the borders of the different kingdoms were either very thinly peopled, or entirely deserted. Many places, such as the banks of the Gambia, the Senegal, and other rivers towards the coast, were unhealthful, and on this account unfavourable to population. To this circumstance, it is chiefly owing, that the interior countries abound more with inhabitants than the maritime districts; for the negro nations, observed by this traveller, though divided into a number of petty independent states, inhabited chiefly by the same means, live nearly in the same temperature, and possess a wonderful sameness of disposition. Perhaps the circumstance of the slave trade may suggest another cause of the poverty of native inhabitants towards the sea-coast. Our traveller concurs with others in representing the disposition of the women as uniformly benevolent; in proof of this the following incident is related. When Mr. Park was prohibited by the king of Bamburra from crossing the Niger, and ordered to pass the night in a distant village, none of the inhabitants would receive him into their houses, and he was preparing to lodge in the branches of a tree. In this state, exhausted with hunger and fatigue, and unprotected from a storm, he was relieved by a woman who was returning from the labours of the field. To her he was kindly invited; and his distress was alleviated by the tender attention which he experienced. The female part of the family, says Mr. Park, lightened their labour by fongs, one of which was composed extempore; for I was myself the subject of it. It was sung by one of the young women, the veil joining in a fort of chorus. The air was sweet and plaintive; and the words, literally translated, were these: ‘The winds roared, and the rains fell. —The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk; no wife to grind his corn.—Chorus. Let us pity the white man; no mother has he, &c. &c.’ These words have since formed into verse by the Dukes of Devonshire, and set to music by Ferrari; and the song is as follows:

I.

The loud wind roared, the rain fell fast;
The white man yielded to the blast:
He sat down, beneath our tree;
For weary, sad, and faint was he:
And ah! no wife or mother’s care,
For him, the milk or corn prepare.

Chorus.

The white man’s dwelling is so drear;
Alas! no wife, or mother’s care,
For him, the milk or corn prepare.

II.

The storm is o’er; the tempest past:
And mercy’s voice has hushed the blast:
The wind is heard in whispers low,
The white man far away must go:
But ever in his heart will bear
Remembrance of the negro’s care.

Chorus.

Go, white man, go— but with thee bear
The negro’s wife, the negro’s prayer:
Remembrance of the negro’s care.

From Mr. Park we further learn, that with respect to the property in the soil, the lands in native woods were considered as belonging to the king, or, where the government was not monarchical, to the state. When any individual of free condition had the means of cultivating more land than he actually possessed, he applied to the chief of the district, who allowed him an extension of territory, on condition of forfeiture, if the lands were not brought into cultivation by a given period. The condition being fulfilled, the soil became vested in the possessor; and, for aught he knew, descended to the heirs. The Africans appear to have no astronomical knowledge; and the little geography to which they pretend is erroneous; for they suppose, that the earth is an extended plain beyond which is the sea, or river of salt-water; and on the farther shores of which are situated two countries, called Tobano doo, and Jang fang dao, ‘the land of the white people!’ and ‘the land where slaves are sold.’ Park’s Travels in the interior districts of Africa in 1795, 1796, 1797. "African; or, the name of a sea port of Tunis on the coast of Barbary."
Barbary, 30 leagues south-east from Tunis, N. lat. 32° 60'. E. long. 11° 10'. The fortifications were demolished by Charles V.

AFRICA, in Antiquity, is represented on medals by the head of a woman, dressed in the skin of an elephant, with the trunk projecting forward in front. This kind of attire is peculiar to some queens of Egypt. Near the figure of Africa we frequently see a scorpion, serpent, or lion, animals belonging to this part of the world, and mountains alluding to the seven mountains of Mauritania Tingitana.

AFRICAN Affidation was formed in 1788, with a view of promoting the discovery of the interior parts of Africa. Out of 57 members, of which this society appears to have confided, a committee of five gentlemen was elected, for directing its funds, conducting its correspondence, and the choice of the persons to whom the geographic millions was to be assigned. These gentlemen were Lord Rawdon, the Bishop of Landaff, (Dr. Watfon) Sir Joseph Banks, H. Beaufoy, Esq., and Mr. Stuart. The two first persons that were appointed for accomplishing the laudable object of the society were Mr. Ledyard and Mr. Lucas. The former undertook, at his own expense, the perilous task of traveling from caft to west in the latitude attributed to the Niger, the widest part of the continent of Africa. With this view he arrived at Cairo in Augulf 1788; but death disappointed the hopes that were formed from his projected journey. For a short account of the singular adventures of this extraordinary man, see LEDYARD. Mr. LUcas embarked for Tripoli in October 1788, with instructions to proceed over the desert of Zaara to Fezzan, to collect, and to transmit by way of Tripoli, whatever intelligence he could obtain respecting the interior of the continent, and to return by way of Gambia, or the coast of Guinea. The peregrinations of this traveller terminated at Mefurata, in Feb. 7, 1789; and he was able to transmit to the society only the refult of his conferences with perrons who were travelling with him to Fezzan. See FEZZAN, BORNOU, and CASINA. The object of Mr. Park's million was to ascertain the course, and, if possible, the rise and termination of the Niger, and to use his utmost exertions for visiting the principal towns in its neighbourhood, particularly TOMBOCTOO and Houssa; and of the refult of it some account is given in the preceding article, and will be farther found under the several heads to which we have referred.

AFRICAN Company. See Company.

AFRICAN Islands are distributed into those which lie in the Eafern or Indian Ocean, and those of the Western or Atlantic Ocean. The former are SUCHUR and SOCOOTRA, BABELMANDEL, COMORAS, lands, MAURITIUS, MADAGASCAR, and BOURBON. The latter are ST. HELENA, ASCENSION, ST. MATTHEW, ST. THOMAS, ST. ANNA, ANDREAS, PRINCE'S island, Fernando Po, Goree, Cape Verde Islands, ARGUIN island, CANARY islands, MADEIRA, PORTO SANTO, and the AZORES.

AFRICANUS, JULIUS, in Biography, an eminent Christian writer and chronologer, who flourished in the beginning of the third century. It is not certain, whether he was a native of Palestine, or of Africa; but as he was employed in an embassy to the emperor Heliogabalus, between the years 215 and 222, for the reformation of Emmaus, which was afterwards called Nicopolis, and as he attended the lectures of Heraclus, at Alexandria, some time before the year 231, there can be no doubt concerning the time in which he lived. Some says he was of Africa; but his more confirm refidence seems to have been in Palestine, where he was probably born.

The works ascribed to this author by Eusebius and Photius are "the Celi," a collection of passages from various authors, chiefly on physical topics, of which only a few fragments remain; "Chronology," in five books, containing a recital of events from the creation to the year of Christ 221; and two letters, "one to Origen," concerning the history of Sufanna, annexed to the book of Daniel, which he considers to be a forgery, and "another to Ariades," for reconciling the disaffairment between Matthew and Luke, on the genealogy of Christ. The Celi is ascribed by Eusebius to Phoebus, as concise and yet comprehending every thing necessary to be related. Some fragments of it are preserved; and have been freely used both by Eusebius in his chronicle and by other historians.

Of the letter to Ariades, there is a large fragment in Eusebius's Ecclesiastical History, and the entire letter to Origen is extant, which is learned and critical, and does great honour to its author. Africanus affords a valuable attestation to the two Gospels of St. Matthew and St. Luke; and we have sufficient reason to believe, that this great and learned man received as scripture the books generally received by Christians in his time. "We may glory," says the excellent Dr. Lardner, "in Africanus as a christian. For it cannot but be a pleasure to observe, that in those early days there were some within the inclosure of the church of Christ, whole fluiling abilities rendered them the ornament of the age in which they lived; when they appear also to have been men of unfotted characters, and give evident proofs of honesty and integrity." Lardner's works, vol. ii. p. 431.

AFRICANUS, Leo. See Leo Africanus.

AFRICANUS, Scipio. See Scipio.

AFRICERONES, a people, according to Ptolemy, of Libya, a province of Africa.

AFRICTA denotes a kind of wafers, which the ancients ufed in their facrifices. Arnob. lib. vii.

AFRIQUE, in Geography, a small town of France, in the department of Aveyron, six miles east of Valbres.

AFRIQUE, a mountain of France in Burgundy, extending between Dijon and the small town of Chagni about ten leagues. At the foot of these mountains the vines are found which yield the Burgundy wine.

AFSHAR, the denomination of a Turcoman tribe, which is divided into two or three classes, one of which the father of Kuli Khan was chief.

AFSLAGERS, persons appointed by the burgo-masters of Amsterdam, to preside over the public foles made in that city. They muft always have a clerk of the secretary's office with them, to take an account of the fale. They correspond to our brokers, or auctioneers.

AFT, the hinder part of the ship, or that nearest the stern. See AftafT.

AFTER, is a term applied to any object in the hinder part of the ship, as after-hatchways, after-fails, &c.

AFTER-BIRTH, in Midwifery. See Placenta.

AFTER-GRASS, or After-math, in Agriculture, denotes the second crop, or grass which springs up after mowing; or grass-math that is cut after some kinds of corn.

AFTER-MOON, the latter half of the artificial day, or that space between noon and night.

The ancient Romans dedicated their afternoons to diversion,
After-falls usually comprehend all those which are extended on the mizen-mast, and on the stays, between the mizen and main masts.

After-threes, or pangs, eninus posteri, dolores post partum, in Midwifery, are pains resembling labour pains, though ordinarily less violent, which occur after the expulsion of the fetus and placenta. They are occasioned by the contraction of the uterus to expel congealed blood, parts of the membranes, or other foreign bodies from its cavity, as well as to reduce the capacity of the blood vessels, which during pregnancy acquire a considerable magnitude, to the size they had prior to conception. They are more or less frequent in different women, but are found very rarely to occur after first labours. They are more frequent, severe, and lasting, after the birth of large, than of small or middling sized children, or after labours that have terminated in an unusually quick and rapid manner, particularly if the placenta has been extracted almost immediately after the birth of the child. Mr. White, of Manchester, to whom we are indebted for many valuable practical observations, on the manner of conducting labour, is of opinion, that after-pains are almost entirely occasioned by extracting the shoulder and body of the child, immediately after the birth of the head, instead of waiting and suffering them to be expelled by the pains; and says, that by pursuing a different course, and leaving the whole of the process to nature, in ordinary cases, he had been fortunate, that, in the course of several years, he had neither been under the necessity of introducing his hand into the uterus to extract the placenta, nor to give opiates or other medicines to quiet after-pains, except in a single instance, “the after-pains having been so tolerable, under his management, both with regard to violence and duration, as not to deserve notice.” Treatment on the management of pregnant and lying-in-women, p. 111. See more on this subject, under the word Labour. After-pains, even when most severe, are still unattended with danger. They are best relieved by the application of warm cloths, with gentle friction, to the abdomen, by giving internally twenty-five or thirty drops of the tincture of opium, or by assiduously rubbing upon the region of the uterus, a mixture composed of four parts volatile liniment, and one of the tincture of opium, by administering frequent draughts of warm gruel, and giving caltor oil, or some other gentle purge on the following day. See Labour.

After-swarms, in speaking of bees, are secondary or posterior swarms, frequently found to quit the hives within a fortnight after the first.

Boutier tells us, that the after-swarms differ from the prime, in that the latter are directed by the vulgar, or crowd of bees, whose only rule is the fulness of the hive; whereas the former are appointed by the ruling bees, and indicated by a noise or call, which makes for the space of two or three days, as it were to give warning to the common herd to prepare for a march. Within eight or ten days after the prime swarm is gone, if the princefs next in order find a competent number fledged and ready, he begins to tune her treble voice, in a mournful and begging note, as if he prayed the queen-mother to let them go; to which voice, if she condescends a reply, by turning her back to the other's treble, it marks her consent: in consequence of which, within a day or two after, if the weather allow, the new swarm appears. If the prime swarm be broken, the after will both call and swarm the sooner, perhaps the next day; in which a third, sometimes a fourth, succeeds in the same season: but all usually within a fortnight after the prime swarm. See Swarm.

AFTO, in Botany, a name given by the natives of Guinea, to a plant of the caryophyllus kind, which they grind to powder, and take as a medicine, to cure the head ache. Pettiver has called this plant the woolly and woolly opium, or hedge-muffard, of the coasts of Guinea. Phil. Trans. N. 232.

AFUERA, in Geography. See AFUERA.

AFWESTAD, a large copper-work, belonging to the crown of Sweden, situate on the river Dal-elbe, in the province of Thalland or Dalecarlia. It resemblas a town in its extent, and has its own church. Copper-plates are manufactured, and the small copper money is coined in this place; which has also a royal poll-house.

AFZELIA, in Botany, a genus of the diaphragma angiospermin clafs and order; the characters of which are, that the calyx is quinque-partite, the corolla campanulatet, and the capsule rotundated, acuminate, double-celled, gaping at the apex and polysemous; with hemispheric receptacles. There is one species, viz. the Afzelia Caffia. This is the Afzelia of Gmelin, which Dr. Smith says is too uncertain to be honoured by such a name, after that of Adam Afzelius, professor of botany in the academy of Upsal; and therefore he has appropriated it to a new species of the decandria monoeygia clafs and order, near the Hymenaea, and of the natural order of leguminosae: the essential characters of which are, that the calyx is tubulose with a limb quadrifid, decussate; the petals are four, unguiculate, with a very large head; the laminae are two, superior, feree; the legumen many-celled; the seeds arillated at the base. It is found in Africa, near the equinoitlal. Linnaen Trans. vol. 4. p. 221.

AGA, in the language of the Moguls, &c. signifies a great man, lord, or commander.

In this last sense, the term is also used among the Turks; thus, the Aga of the Janizaries is their colonel; and is the only person who is allowed to appear before the Grand Seignior, without his arms across his breast, in the posture of a slave. The capi aga is the captain of the gate of the feraglio.

The title aga is also given, by way of courtesy, to several persons of distinction, though not in any office, or command, to entitle them to it; as to the eunuchs of the seraglio.

The chief officers under the Khan of Tartary are called by this name. And among the Algerines, we read of agas chosen from among the boltek beyfars (the first rank of military officers), and sent to govern in chief the towns and garrisons of that state. See Alger.

On some occasions, in lieu of aga, they say agathi, or agaffi. Thus the aga, or governor of the pases, is called capi agathi, and the aga or general of the horde, agathi aga.

AGA, or ADJA, in Geography, a village about half a mile from Anamoba, on the gold coast of Africa, where the Dutch formerly had a fort; and where, it is said, they have now one factor. Its situation is by no means favourable to commerce, as the landing is difficult and dangerous, but the adjacent country produces several valuable commodities, and among others a very fine cotton.

AGA Cretensium, in Botany, signifies the Spanish milk-thistle.
AGA. See AGAR.

AGAAZI, or AGACI, in Geography, a denomination given in Abyssinia to a class of those shepherds who are said to have been employed by the inhabitants of Cush, the first inhabitants of the country, in dispersing the produce of Arabia and the eastern coast of Africa over the Continent, and who thus acquired wealth and influence. The hobbit and most wailde of all the shephers were those that inhabited the mountains of Habab, a considerable ridge reaching along the Red Sea, from the neighbourhood of Mafiah to Suezam, and who by degrees extended themselves through the whole province of Tigré. Aga, says Mr. Bruce, denoted the nobles and chiefs of the armed shepheards, whence came their title, King of Kings; and the plural of this is Agaci, or, as it is written in the Ethiopic, Agaezi. The king of Amalek, mentioned in Samuel, ch. xv. and sixth by Samuel, was, according to this writer, an Arab shepheard. Bruce's Trav. vi. 387. Of this appellation, Ludolf (Hist. Ethiop. b. i. c. i.) gives a different etymology: The Agaezi affirmed this denomination, and called their country Gerea, either on account of the liberty they enjoyed, or because they transported themselves from one place to another: the radical word Gerea admitting both these significations. Their language is Gere; they have always had letters among them; and they are all circumcised, both men and women. This right they professed to have derived from the family of Ishmael and his descendants, with whom they were connected at an early period in their trading voyages.

AGABENI. See AGABENI.

AGABUS, in Scripture History, a prophet, and as the Greeks say, one of the 70 disciples of our Saviour (Acts xii. 28.) A. D. 43. He predicted a great famine, which, as St. Luke informs us, occurred in the 4th year of Claudius, A. D. 44. It is also mentioned by profane historians, Sucton, in Claud. c. xvii. t. i. p. 608. ed. Ptitte. Josephus, ant. l. xx. c. i. i. Oper. t. i. p. 960. ed. Haver. On this occasion, the Churlians at Antioch lent their contribution by Paul and Barnabas to Jerusalem, for the relief of their distress'd brethren. Helena, queen of Arabiae, also assisted the Jews with corn and other provisions from Egypt and Cyprus, as Josephus (ubi supra) informs us. Several years after this period (viz. A. D. 50) Agabus had an interview with St. Paul, at Cæsarea, and foretold the sufferings that awaited him at Jerusalem, whether he was determined to proceed, Acts xxii. 10. From the Greeks we learn, that Agabus suffered martyrdom at Antioch, and they observe his festival, March 8. The Latins, since the 5th century, have kept it. Feb. 9.

AGABRA, or AGAERA, in Ancient Geography, a town of Boetica, in Spain.

AGADEK, one of the Fox islands in the Northern Pacific Ocean.

AGADEZ, in Geography, a kingdom of Africa, placed by Leo Africanus and Marmol, directly east of Yguida, and by De Lille, south and south-east of it. On the coast it has the kingdom of Bornou; on the north-north-east, the defert of Lempita and Yguida; on the south, Cano; and on the west, the provinces Zapara and Guber, and a lake north of the Niger. This province is divided into two districts, the northern, called on account of its fertility the Defert, and the southern, called in graces, corn, and cattle. De Lille mentions three considerable towns in the latter division, viz. Agad, the capital of the whole province, Deyhur and Scemama, little inferior in wealth and population to the metropolis. He adds, that flax is produced here in great abundance, and that the principal trade of the natives consists in this article and manna. The southern inhabitants feed cattle, live in the open country, and resemble in their manners the wandering Arabs. Agad, the capital, called alo by the Arabs Andegaft, is situated in a valley between two high mountains, and at the spring of a considerable river that waters the southern country and discharges itself into the Niger. According to La Croix's account, the inhabitants are chiefly merchants, and strangers, who have fettle there, encloze the town with walls, and built their houses in the Meroitic fashion. The sovereignty is said to descend by the king of Tombucto, and yet to prefer the title of a powerful, independent, and delphic prince. Mod. Un. Hist. vol. xiv. p. 265. 8vo. The province of Agad. z. placed by Major Kennell, in his map of North Africa, in the eastern division of the Great Desert, or Sahara, and the capital in N. lat. 20° 15'. E. long. 13° 14'. In the proceedings of the African association, Agadex is made a province of the Calitha empire, and the inhabitants are said to load their immense caravans with the salt of Bornou, and to engrave the profits of this invaluable trade. The only acknowledgment they make for it is the trifling price which they pay in brass and copper (the currency of Bornou) to the neighbouring peacans.

AGADNA, a small town in the island of Guam.

AGAG, or AGGA, a kingdom of Africa, which depends on the empire of Monomotapa. It is bounded on the east by the country of the Negroes, and on the north by the kingdom of Tchaca. The capital is of the same name.

AGAGEER, a name given in Abyssinia to those whose business it is to hunt and kill elephants. Their appellation is formed from the word Agar, which signifies to hough or dress-lining with a sharp weapon. They perfons dwell constantly in the woods, and live entirely upon the flesh of the beasts which they kill, chiefly on that of the elephant and rhinoceros. They are light and agile, both on horse-back and on foot; of a swarthy complexion; and have European features. None of them are woolly-headed. The manner in which they kill the elephant is as follows: two men, altogether naked, mount the same horse; the foremost manages the horse, and the hindmost has a broad sword, such as the Schavonians use, and procured from Trierie; the handle of which he grasps with his left hand, whilst with his right he takes hold of a part of the blade, round which whip-cord is twilled. The edges of the sword are as sharp as a razor, and yet he thus carries it without a sheath. When the elephant is found feeding, the horfeman runs before him, and when he flies, crofles him in all directions, using at the same time a variety of expressions and exclamations, which he is foolish enough to believe the elephant understands. The animal incensed by this noise, attempts to seize the horse and rider with his trunk, or proboscis; and for this purpose he turns himself about in every direction, instead of making his escape. The horfeman after some evolutions of this kind, rides up to the side of the elephant and drops his companion on the off-side; and whilst the rider engages the attention of the animal, the other person gives him a stroke above the heel, in that part which in the human subject is called the tendon of Achilles. At this moment the horfeman turns round and takes up his companion; and runs with full speed after the rest of the herd; and sometimes an expert Agageer will kill three out of one herd. The blow commonly separates the tendon, or at least wonds it to such a degree that the weight of the animal breaks it. In this state the horfeman, and his companions, speedily dispatch the animal with their javelins and lances; when he is slain, the flesh is cut off the bones into firings; and these are hung on the branches of trees to dry, without salt; and are then laid by for their flock of provision in the season of the rains.

3 B 2
The elephant sometimes reaches the most dextrous riders with his proboscis; and having dashed the horse to the ground, sets his feet upon him, and soon tears him limb from limb. Bruce's Travels, vol. iv. 297. See Ele-
phant.

AGAI. See ACH.

AGAI, in History, a small port of Provence, about two leagues from Fréjus.

AGALACTIA, in Physic, signifies a deficiency of milk, in a mother, who is therefore called by Hippocrates of A-

AGALLEG. See CALLAG.

AGALLOCHUM, a medicinal wood imported from the East Indies, usually in small bits, of a very fragrant scent. The word is derived from the verb ἀγαλλόομαι, I角落, in allusion to the excellency of its odour. This wood is otherwise called lignum aloes, and xyloconia, q. d. aloes-wood, not that it is produced from the common aloe-plant, which yields the infradified juice of that name. It is the produce of a tree of a very different kind, growing in the East Indies, particularly Sumatra and Cochinchina, or the Excoecaria Agallocha of Linnaeus. Some call it likewise lignum paradys. It yields a concrete oil. See its chemical history in Neumann's Works, p. 420.

It is of a bluish purple colour, marked with veins and spots, very heavy and bitter; when burnt it yields drops of an allrangent liquor, and a sweet aromatic fume. It is hot and drying, and esteemed a great strengthenr of the nerves in general, but particularly of the head and stomach.

The various names and accounts given of the agallochum are so very different, as well as the specimens of it common in our shops, that it does not seem to be properly known amongst us.

Bashin and the Moderns distinguish three sorts of agallo-
chum, which differ either as to the excellence of their quality, or to the country that produces them; accordingly they call the first CALAMAC, which is the most excellent agallochum, denominated also calambae Indorum, kenam Cochinchinensis, and fokio. The second is the agallochum of the shops, denominated lignum aloes. The third is also called calambac, agallochum sylvestre, and lignum aloes Mexicanum.

M. de Loueiro, whose long residence in Cochinchina, whence the real and most esteemed agallochum is exported to all the Aryan markets, led him to an acquaintance with this substance, has described the tree which produces it, and gives a history of its formation. To the genus of plants, of which this is a species, he gives the name of aloesylum, and the particular species he calls aloesylum vertum. The reinos concretion which is found in tistle trees, when in a decayed state, is the true agallochum, the history of which is satisfactorily detailed in a Memoir, on its true nature and origin, in vol. i. of the Memoirs of the Royal Academy of Sciences, at Lisbon.

AGALMATA, in Antiquity, originally denoted the or-
caments of temples and statues; but came afterwards to be popularly used for the statues and temples themselves, and for the impositions and images on a seal.

AGAMA, in Zoology, a species of LACERTA, with a long round tail, the upper part of the neck and under part of the head aculeated, with reverse scales. There is a variety of this called iguana jamaicensis, with the tail imbricated by large scales, as the former is denominated iguana cordylina. It is found in America.

AGAMASKA, or VINERS, in Geography, an island in James's bay, in North America.

AGAMEDA, in Ancient Geography, a place in the isle of Lefbos, near Pyrrha. Here was a fountain of the same name, which had been also that of a woman, who was distinguished by her skill in preparing poisons.

AGAMEMNON, in Classical Biography, one of the heroes engaged in the Trojan war; was the son according to Homer, and according to Herodotus, the grandson of Atreus, whom he succeeded in the government of Argos and Mycenae. Homer calls him and his brother Menelaus Atrides, the sons of Atreus; but Hesiod and others say, they were the sons of Phthithenes, the brother of Atreus. Agamemnon, having engaged the fuscour of Tyndarbus, king of Sparta, drove Thyestes, his uncle, from Argos; killed his son Tantalus, and married Clytemnestra, his wife, to whom he had four daughters, but according to Euripides only two, viz. Iphigenia and Electra, and one son, the fa-
mous Orestes. To him was entrusted the command of the confederate army against Troy, which expedition commenced, according to the chronology of Bion, 1103 years before Christ. At Aulis, where the fleet was detained by contrary winds, Calchas, the foothlayer, enjoined the fa-
crifice of Iphigenia, the daughter of Agamemnon, as a prop-
itiatory offering to Diana; but his compliance with this superlitions and cruel order produced a fatal hatred between him and his wife Clytemnestra. In the Trojan war he dis-
tinguished himself as a prince and general; through his unjust treatment of Achilles, from whom he took Briseis, occa-
sioned many evils to the Greeks. Upon his return he brought him, as a concubine, Caffandra, the daughter of Priam, and was indignedly received by Clytemnestra, who had formed a criminal connection with Egithus, and who afflictcd that prince in afflating him. His son Orestes after-
ds took revenge on the murderers, and the calamitous events that marked the history of this family have been fa-
vourite subjects of the tragic muse of ancient Greece, and of its imitators in modern times. The death of Agamem-
non is the subject of a tragedy of Alcbylus and of Seneca.

AGAMEMNON, in Entomology, a species of Papilio, with black wings, spotted with green, and the hinder ones having on the under part a lunated ocellus and red spots. It is found in Asia.

AGAMEMNON's fountains were situated in Ionia, about 5000 paces from Smyrna.

AGAMENTIALIS, in Geography, a high mountain of America, in the districl of Maine, distant about six miles from Bald-head and eight from York harbour, which is a noted mark for scamen, particularly in the entry of Pafca-
taqu harbour. It is covered with wood and thurbs, and affords pasture to its summit, whence the prospect is en-
chanting. N. lat. 43° 16'. W. long. 70° 30'.

AGAMENTS, is also a river in the centre of York county, and district of Maine. It receives its waters from the ocean through the bay of Pafcatqua, and has only a scanty supply from streams of fresh water. Its mouth is about four miles south from Cape Neddie river, and admits small vessels.

AGAMI, in Ornithology, a name given by the French at Cayenne, and applied by Buffon to the Psophia crepitans of Linnaeus, the grus psophia of Pallus, the Phasania Antillarum of Brisson, and the gold-breasted trumpeter of Latham; the specific character of which is, that its head and breast are smooth and shining green. This bird is 22 inches long, with a short tail concealed by the upper covert and not pro-
jecting beyond the wings, and legs five inches high, covered with small scales, reaching two inches above the knees, which are not feathered. Its head, throat, and superior half of the neck, are covered with a short, close, and soft down; the
AGA

fore-part of the lower surface of the neck and breast are covered with a beautiful gorge of brilliant colours, varying between green, gold, green, blue, and violet; the upper part of its back and adjacent portion of the neck black, and the plumage of the hinder part of the back changes into a tawny-rufous; but the under-side of the body, and also the wings and tail are black, the great feathers which extend on the rump and tail are light ash-coloured; and the legs are greenish. The most characteristic property of these birds is the singular noise, called trumpeting, which they make, as some have commonly supposed, by the anus, but as others have ascertained, by means of their lungs and the capacity of their membranous cells. The wind-pipe, before its entrance into the breast, is about the thickness of a swan’s quill, bony and cylindrical. In the breast it is more slender and cartilaginous, and divides into two semicircular canals, formed of membranes, and capable of extension. The air-bag on the right side descends to the pelvis, and within the breast is divided into three or four cells by transverse membranous diaphragms. That on the left side is much narrower, and terminates in the loins. The common food of these birds is grain; but they also eat small fish, fleshes, and bread. In their natural state, they inhabit the forests in the warm climates of America, and associate in large flocks on the mountains; and they escape, when surprised in their haunts, by the swiftness of their feet rather than by the use of their wings, as they never rise higher than a few feet. They form a bed for their eggs, of which they lay from 10 to 16, by scattering the earth at the roots of large trees, but construct no nest. In their domestic state, they manifest a wonderful attachment to their benefactors, and are no less fond and faithful than dogs. By their intercourse with men, their iniquities are moulded like those of dogs; and it is said that they may be trained to tend a flock of sheep. They are jealous of rivals; fight with dogs, cats and birds of prey, and keep the poultry in great subjection. They follow perfoms through the streets and out of town, and it is difficult to get rid of them. Of all the feathered tribes the agami is the most attached to the society of man, and indeed is the only bird that has a social turn. In this respect it is as eminently distinguished above other birds, as the dog is above quadrupeds.


AGAMI is also a species of Ardea, in the Linnean system by Gmelin, found in Cayenne, about 31 inches long, and having long feathers in the tail. These feathers are of a deep blue; the under side of the body is rufous; the neck is of the same colour before, but bluish below, and dark blue above. The head is black, the occiput bluish and crested, the temples and the portion above the eyes white.

AGAMIA, in Ancient Geography, a promontory and port of Asia Minor, near Troy. Steph. Byz.

AGAMINA, or AGAMANA, Kebem, a borough of Meopotamia, situate, according to Ptolemy, on the Euphrates, towards 33° 57° lat.

AGAMIAM, a borough of Italy, belonging to the Infubres.

AGAMUS, a town of Asia Minor, near Heraclea.

AGAN, in Geography, one of the Ladrone islands. Here Magellan, the famous navigator, was assassinated in 1521.

AGANAGRA, in Ancient Geography, a town of India beyond the Ganges, according to Ptolemy.

AGANGINE, a people of Ethiopia.

AGANIPPE, a fountain of Helicon, sacred to the Muses, whence they derived the appellation of Aganippe.

Ovid (Fast. l. v. l. 7.) makes Hippocrene and Aganippe the same; but Solinus, and others, distinguish them and ascribe their being united to poetic licence. The water of this fountain was, to those who drank it, the test of the futor poeticus.

AGANLY river, a branch of Kuban river, which falls into the sea of Azof from the south.

AGANZAVA, a branch of Alina, in the interior part of Media, situate, according to Ptolemy, in long. 80° and lat. 39° 30′.

AGAPE, or AGAPES, formed of the Greek agon, love, in Church History, a kind of religious festival, celebrated, in the ancient church, to keep up a harmony and concord among its members. To these agapae we have a reference by St. Jude, v. 12., and also by St. Peter (2d Epistle c. ii. v. 13.) if with the Alexandrian copy, vulgar Latin, and Arabic versions, we read agazn; for apsana. Tertullian is the first author who has particularly described these feasts. Apolog. c. xxxix. Oper. p. 37. Ed. Rigalt. Having taken notice of some luxurious feasts among the Heathens, he adds, “the nature of our supper is indicated by its name; it is called by a word, which, in the Greek language, signifies love. We are not anxious about the expense of the entertainment; since we regard that as gain which is expended with a pious purpose, in the relief and refreshment of all among us that are indigent.—The occasion of our entertainment being so honourable, you may judge of the manner of its being conducted; it confines in the discharge of religious duties; it admits nothing vile, nothing immaterial. Before we sit down, prayer is made to God. The hungry eat as much as they desire, and every one drinks as much as can be useful to other men. We feast, as men, who have their minds impressed with the idea of spending the night in the worship of God; we converse, as men, who are conscious that the Lord observes them.—Prayer also concludes the feast; and every one departs to his own concerns, &c.” Pliny also (Ep. xcviii. cited by Tertullian, Apolog. c. ii. xii. supra p. 3.) evidently refers to these feasts, when he informs Trajan, that the whole fault or error of the Christians was this, that it was their custom, on a flated day, to hold their assemblies before the morning-light, and to bind themselves by a solemn (or oath) to do no wickedness, &c.; which things being performed they departed, and came again to partake of a common and innocent meal; from which however they defisted, after I published my edict against clubs or assemblies. Lucan (de Morte Peregriini &c. vii. Oper. t. iii. p. 335. Ed. Retzius) says, that when Peregrius, a Christian, was in prison, various fuppers were brought in, and their sacred discourses were delivered. These feasts seem to have been the agape of the ancient Christians. It appears, therefore, that they were of early origin, and had been long in use: yet they were not considered as an innovation of the Gospel, or observed in obedience to a divine command. If this had been the case, they would not have been discontinued in consequence of the edict of a Heathen magistrate, or diluted in future times. They were conducted with decorum, and afforded opportunities for the exercise of devotion and charity; and therefore do not warrant the reproach imputed to a celebrated historian, who, in his usual sarcastic manner, says (Gibb. Hist. vol. ii. p. 346. Svo.) that “the feasts of love or agape, constituted a very pleasing part of the public worship.” The ingenious Mr. Hallett in his discourse on the agape (Notes on several texts of scripture, &c. vol. iii. p. 235. &c.) maintains, in opposition to some other writers, that these agape, being suppers, were not concomitants, or appendages of the eucharist. They were entirely distinct and independent things, celebrated about twelve hours after the eucharist, which was celebrated in the morning. To which may be added the testimony of Justin Martyr, who, in his account of the public worship of the church, and particularly;
A garland of the eucharist, does not lay one word of the agape, or love-feast, as connected with it either before or after. They continued in the church during the four first centuries; but the council of Laodicea, about the middle of the fourth century, banished them from the churches, and still allowed them in private houses. The third council of Carthage, A. D. 397, ordains by a canon, which is repeated by the African council, in the beginning of the fifth century, that they should not be held in churches, except in cases of peculiar necessity; with which the decree of the council of Ancyra, in the beginning of the seventh century, agrees. Photius, about the middle of the ninth century, and Arsenius, in the middle of the thirteenth century, represent the matter accordingly; or that the agape were prohibited in churches, but allowed and encouraged in private houses. When they were totally abolished, we have no account. When they were occasionally charged with impurity by the Heathens, they were restrained and regulated.

The kiss of charity, with which the ceremony used to end, was no longer given between different sexes; and it was expressly forbidden to have any beds, or couches for the convenience of those who should be dispensed to eat more at their ease. Notwithstanding these precautions, it was found necessary to discontinue them; for as they were introduced when Christians had all things common, or with the community of goods, which under wise restrictions their first circumstances required, they lasted long after the diftinct of thecustom, which was the original occasion of them. See Arbyssin.

Some authors imagine the agape to have been, not a commemoration of our Saviour, but a custom borrowed from the Heathens: Miss vero ille, at referendum, says Sedulius, on the sixth chapter of the Epitome of the Corinth. de genti ad haec superfliliones venirebat. And Faustus, the Manichee, is represented by St. Augustin, as reproaching the Christians with converting the Heathen facicles into agape: to which he replies, we do not borrow our love-feasts from the facicles of the Gentiles; our love-feats feed the poor. Cont. Faust. Manich. I. xx. c. 20. Some have thought that St. Paul speaks of the agape, when he reproves the Corinthians for their disorderly practice. 1 Cor. xi. 17, &c. These agape, as Chrysostom, Theophylact, Pelagius, Occatianus, &c., imagined, immediately succeeded the eucharist, and at these feasts the disorders happened. Mr. Hallott (ubi supra) contends, that they occurred in celebrating the eucharist itself. It may be observed, that the Christians did not consider the agape as religious or divine institutions, like the Lord's supper. If they had, their councils would no more have banished them out of the churches than the eucharist itself.

AGAPANTHUS, (αγαπανθος, agapantos, pleasant flower) in Botany, a genus of the Caudex monogynus clas and order, of the natural order of Liliaceae, the Spathaceae of Linnaeus, and the Nartici of Jussieu. Its characters are, that the calyx is a flat common gaging at the side; the corolla is one-petalled, funnel-shaped and regular; tube cornered, as if composed of six claws, the border six-parted, with the parts oblong and spreading; the flaminia are six filaments inserted into the throat, shorter than the corolla, declinate; the anthers kidney-shaped and incumbent; the pistillum is a superior germ, oblong, three-cornered: the style filiform, of the length of the flaminia and declinate; the stigma simple or trifid; the pericarpium is an oblong capsule, three-fidged, three-celled, three-valved: valves navicular, with contrary disposition; the seeds numerous, oblong, compressed, and enlarged with a membrane. There is one species, viz. agapanthus umbellatus, the crinum africanum of Linnaeus, or African blue lily. This is the African tuberose hyacinth, with a blue umbellated flower.

The root of this plant is composed of thick fleshy fibres; from the same head arises a cluster of leaves, which are thick and succulent, and of a dark green colour. Between these flume the flower flanks, supporting an umbel of blue flowers in a sheath, and each flower hanging on a pedicle, about an inch long. The umbel being large, the flowers numerous, and of a light blue colour, make a fine appearance. They come out at the end of August or beginning of September, and frequently continue in beauty till spring. The flowers are those of the kaveraeallis, but this genus is different from it in its saphke. It is a native of the Cape of Good Hope, from whence it was brought to Holland, and in 1692 it was cultivated at Hampton Court.

This plant is propagated by offsets, taken off at the latter end of June, planted in separate pots, with light kitchen-garden earth, and placed in a shady situation. In five weeks the offsets will put off new roots; and the pots should then be removed to a more sunny situation, and have more water. In September they will put out their flower flanks, and toward the end of the month the flowers will begin to open, and should be removed under shelter in bad weather, but in good weather exposed to the free air. Toward the end of October they should be removed to the green-house and have the benefit of free air, and be occasionally watered during winter in mild weather, but in frost they should be kept dry. It requires only protection from frost and moisture; and should not therefore have any artificial warmth in winter, and in summer it should be placed in the open air. Martyn's Miller's Dicit.

AGAPE, in Antiquity, signifies an afternoon, or evening's meal.

AGAPETÆ, in Ecclesiastical History, a name given to certain virgins and widows, who, in the ancient church, associated themselves with, and attended on ecclesiastics, out of a motive of piety and charity.

In the primitive days there were women instituted deaconesses; who, devoting themselves to the service of the church, took up their abode with the ministers, and affixed them in their functions.

In the fervour of the primitive piety, there was nothing scandalous in these societies; but they afterwards degenerated into libertinism: insomuch, that St. Jerom afflicted, with indignation, unde agapetarum peflia in ecclesiao introit?. This gave occasion to councils to suppress them. St. Athanasius mentions a priest, named Leontius, who, to remove all occasion of suspicion, offered to mutinate himself to prefer his beloved companion.

AGAPETUS, in Biography, a deacon of the church of Constantinople in the 6th century, who addressed a letter called σημείο ταξιδική, Scheda Ritis, to the emperor Julianus, on the duties of a prince, and thus obtained rank among the most judicious writers of the century. This letter was printed at Balf by Frobenius in 1521, vto, and at Cologne in 1604. It is included in the Bibliotheca patrom. Molheim, Eccl. Hist. v. vi. p. 120. Fabric. Bibl. Græc. i. vi. p. 527.

AGAPETUS, Pope, was a native Roman, and raised to the papal see by the interced of Theodotus, king of Italy, in 535. This pope refuted the interference of the emperor Julianus in ecclesiastical concerns, asserted the supremacy of the papal authority in the church, and maintained its independence on the civil power. He was firm and resolute, notwithstanding the threats of the emperor in opposing a measure which he disapproved, and boldly said, "when I came to Julianus, I hoped to meet a Christian prince, but I have found a Diosclesian." He died at Constantinople in 536, and
and was enrolled among the saints; and the Roman fee was at this time so poor, that in order to defray the expenses of his journey thither, he was obliged to pawn the sacred vessels of the church of St. Peter. Bowes and Dupin.

Agapetus II. Pope, a Roman by birth, obtained the papacy in 946, and held it till the year 956. He exerted himself in terminating the diffensions of Italy, and sent for the emperor Otho to oppose Berenger II. who allumed the regal power in this country. He was reputed a man of extraordinary sanctity. Dupin. Fabr. Bibl. Græc. t. vi. p. 570.

AGAPHONOVA, in Geography, a river of Sicilia, which runs into the Frozen Ocean.

AGAPIS lapis, in Natural History, a name given by ancient writers, to a stone of a dully yellow, or the colour of a lion's skin; it was held in great esteem in many nations, on account of its supposed virtues, as an anodyne and vulnerary.

AGAPIUS, in Biography, a Manichean writer, mentioned by Photius, who is supposed to have lived about the middle of the fourth century. Some say, that he was a disciple of Manes towards the close of the third century, that he opposed the sentiments of Eunomius concerning the Trinity, and that he wrote three books in defence of the Manichean principles; one a work of twenty-three books, another consisting of 102 chapters, inscribed to a woman of the same sect, named Urania; and a third, entitled Heptalogus, preferred in the Anathemas against the Manichæans, or form of abjuring Manicheism, by Fabricius, Cotelerius, and Tollius. His works, says Photius, was so absurd and impious, that it could only flame and confound those who followed him and the Manichean doctrines; and he is denominated by the same writer a detestable and impious man, and distingjuished as one of the twelve disciples of Manes. Gen. Dict. Lardner's Works, vol. ii. p. 366. Fabricius (Bibl. Græc. t. x. p. 383.) has mentioned several other persons of this name; such as a monk of mount Athos, who lived about the year 1040, and published a book entitled ιμμανις σπε- τσις, the salvation of sinners; Agapius, a bishop of Cæsarea, the predecessor of Eufebius; Agapius, an Athenian philosopher, a disciple of Proclus, and supposed to be the fame with the eminent philæsian and historian of Alexandria and Constantinople, whose distingjuished talents are noticed by Suidas.

Agar, in Ancient Geography, a town of Byzacium, described by Hirtius, a few miles westward of Lempta or Leptis parva, and sixteen miles from Thaphis. It was one of Cæsar's flations; the village which now occupies the rocky situation in which it stood is called by the Arabs Boo-Hadjar, i.e. the father of a stone, or the stone city. Shaw's Trav. p. 159.

Agara, a town of the Phylliates, in India, on this side of the Ganges, according to Ptolomy.

Agaraffo, or Acharaffe, a small, pleasant, and fertile country of Andalucia, in Spain. Its principal town is San-Lucar la-Mejor, erected into a duchy by Philip IV. in favour of count d'Olivarez.

Agard, Arthur, in Biography, a learned antiquary of this country, was born at Tolton, in Derbyshire, A.D. 1540; and having been educated for the law, was appointed deputy-chamberlain of the Exchequer in 1570, which office he held 45 years. By means of this office he was enabled to pursue those curious researches, of which he produced several valuable publications. Having directed his particular attention to the Dooms-day book, he wrote a learned treatise on the use and true meaning of the obscure words that occur in it; he also compiled a book, containing a catalogue of the records preferred in his Majesty's four treasuries, and an account of all leagues, treaties of peace, intercourses and marriages with foreign nations. This work, with eleven other treatises in MS. relating to matters of the Exchequer, he ordered by his will to be delivered to the office. His other collections, amounting to twenty volumes, were bequeathed to Sir Robert Cotton, and deposited in his library. His essays read to the Antiquarian Society, were published by Mr. Hearne, in his "collection of curious discourses by eminent antiquaries," and are as follow, viz. "Opinion touching the Antiquity, &c. of Parliament," the genuine of which is doubted:—"The Antiquity of English Shires?"—"On the Dimensions of the Land of England?"—"Of the Authority, &c. of Heralds in England?"—"Of the Antiquity and Privileges of the Inns of Court and of Chancery."—"Of the Diversity of Names of this Island." By his established reputation for the knowledge of antiquities he was one of the most conspicuous members of a Society of Antiquaries, which subsisted from 1572 to 1604. He died in 1615, and was buried in the cloister of Westminster Abbey. Mr. Camden denominates him a most excellent antiquary. Biog. Brit.

Agari, Agaric, Agaricus, called Amantia, by Dillenius, in Botany, a genus of the order of fungi, and class of cryptogamia; the characters of which are, that the pileus or cap has gills underneath; that the gills differ in substance from the rest of the plant, being composed of two laminæ; and that the seeds are in the gills. Gilpin, in the 13th edition of the Linnean sytem, 1759, enumerates 350 different species; and Dr. Withering, in the third edition of his arrangement of British plants, 1766, (vol. i. p. 145, &c.) ascertains and describes 282 British species, besides several varieties. He distributes them into three general classes, comprehending those which have central stems, those with lateral stems, and those which have no stems; and he again subdivides the two former classes into such as have solid, and such as have hollow stems, with decurrent, fixed, and loose gills respectively. Under these heads he ranges the species, by the colour of the gills, into those whole gills are white, brown, red, buff, yellow, grey, green, and purple. As this ingenious author has formed a system, that serves to facilitate the investigation and description of the several species of agarics, we shall here give a brief sketch of the principles upon which it is founded. Agarics are composed of a cap, or pileus, with gills underneath, and are either with or without stems. The stems are either central or lateral. They have also a root, which is more or less apparent, and some of them, in their unfolded state, wholly enclosed in a membraneous or leather-like cafe, called a wrapper. Some of them have also a stem or thin membrane, extending from the stem to the edge of the pileus, which is rent as the pileus expands, and soon vanishes, but the part attached to the stem often remains, and forms round it a ring, which is more or less permanent, as its substance is more or less tender. These parts are seen in Plate V. Botany, fig. F, which exhibits the vertical section of an agaric in its egg-state. The wrapper is seen at m, m, m, m; the pileus at n, n; the gill at o, o; p is the stem before it flows up; and q, q, the curtain. On the section of a stem at B, may be seen the remains of an
curtain, then called a ring. The curtain, ring, and wrapper are of little use in the determination of the species. The two former are common to all the secondary subdivisions of agarics with central stems; but the latter is confined to plants with solid stems, nor does it pertain to those whole gills are decurrent. The item of an agaric is either solid or hollow; the former is represented at A; the latter at B. In examining an agaric, it will immediately appear whether the item be solid or hollow, by cutting it across the middle with a sharp knife. Next to the gills, the item of an agaric is the part least liable to variation. The gills are the flat, thin sublimations of agaric, attached to it, and are of a different texture from that of the item or pileus. They assume different colours in different species, and vary much in their respective lengths. Each gill consists of two membranes, between which the seeds are formed. The gills are always attached to the pileus, and sometimes to that only, as at fig. E. c. c. They often stand upright against the item, and are fixed to it, as at fig. A. b.; and they are also extended along it downwards, as at a. This is called a decurrent gill. The fixed and decurrent gills are attached to the item only by their ends, which are next to the centre of the pileus, and not by their edges, as is sometimes the case in agarics, whose pileus are nearly cylindrical. The gills, as they contain the fructification of these plants, are peculiarly important. They vary in length, always extending to the edge of the pileus, but seldom reaching to the item; and they are sometimes forked or divided, and sometimes connected or anastomosing with one another. These circumstances are illustrated by fig. C. and fig. G. The gills are uniform at d; and below it they are connected at the edge of the pileus; at e they appear in pairs, at f there are four, and at g eight in a set; at h they are seen irregular, or without any determinate number; at i they are branching; and at k branching and anastomosing. Fig. C exhibits the gills loose from the item, with the inner end fixed to a collar which surrounds the top of the item, though not in contact with it. These several circumstances are subject to such variations, that they do not serve to distinguish the different species.

The colour of the gills, however, is obvious and permanent; and as the colour is principally, if not solely, caused by that of the seeds within them, this affords the most fixed and certain characteristic, on which to found the distinctions of the species; and together with the structure, the colour, particularly of the flat sides of the gills, will be at all times sufficient to furnish permanent specific distinctions. The item is a less variable part than the pileus; its shape, the proportions of its length to its breadth, and of both to the pileus, afford tolerable distinctive marks; and its colours, though more changeable than those of the gills, are perhaps rather more fixed than those of the pileus. The pileus, or cap, is the part of an agaric, that is least certain. Its shape is either conical (as at E), convex (as at D), flat, or hollowed at the top like a funnel, and is constantly varying in the same plant, though it is much the same in the same species, when the plant is in perfection, or when it is fully matured; fully expanded. Its colour is uncertain; and so also the variability or clamminess on the surface of the pileus and item, which has sometimes characterized agarics. The lactificence of some agarics, or their property of yielding a milky juice, which in some species is mild, and in others acrid, is very precarious and inconsistent. Such as we have briefly recited, are the principles upon which Dr. Withering's system is founded; and it seems well adapted for extending our acquaintance with the various species of agaric that occur, and rendering the knowledge already acquired more accurate. Withering's Arrangement, vol. i. pp. 375—380. See CRYPTOAGARIC, Fungus, and Musciboro.

Of all the species of agaric, one only has been selected for cultivation in our gardens, viz. the A. campestris, or common mushroom, or champignon. The gills of this species are loofe, pinky red, changing to a liver-colour, in contact with the item, but not united to it; very thick set, irregularly disposed, some forked next the item, some next the edge of the pileus, some at both ends, and in that case generally excluding the intermediate smaller gills. The pileus is white, changing to brown when old, and becoming fuscous; regularly convex, fleshy, flatter with age, from two to three inches, and sometimes nine inches in diameter, and liquefying in decay; the flesh white. The item is solid, white, cylindrical, from two to three inches high, half an inch in diameter; the curtain white and delicate. When this mushroom first makes its appearance, it is smooth and almost globular; and in this state it is called a button. This species is esteemed the belt and most favourable of the genus, and is much in request for the table in England. It is eaten fresh, either floured or boiled, and preferred either as a pickle or in powder; and it furnishes the sauce called ketchup. The field plants are better for eating than those raised on artificial beds, their flesh being more tender; and those who are accustomed to them can distinguish them by their smell. But the cultivated ones are more tightly, may be more easily collected in the proper stage for eating, and are firmer and better for pickling. The wild mushrooms are found in parks and other pastures, where the turf has not been ploughed up for many years; and the belt time for gathering them is August and September. Dr. Withering mentions four varieties. The A. Georgii of Lineeus resembles the former, but is much inferior to it in flavour. Its gills are yellowish white; the pileus yellow, convex, hollow in the centre; the item yellow, thickish, and smooth; the juice yellow, which flows plentifully from it when wounded. It is gathered in September in woods and pastures. A variety of this is found on the sea-coast of Cornwall, of a large size, with the button as big as a potato; the expanded pileus 18 inches over, the item as thick as a man's wrist, the gills very pale, the curtain tough, and thick as leather, and the juice yellow. A plant of this kind, as Dr. Withering informs us, was gathered on an old hot-bed in a garden in Birmingham, which weighed 14 pounds. The A. procinus, or tall mushroom, is not uncommon on hedge banks and dry pastures, and is sometimes exposed to sale in Covent-garden market. It may be distinguished from the genuine frit by the pognincts of its flesh, and from others by its fine and large horizontal ring. The gills are white, uniform, and fixed to a collar; the pileus is a broad cone, bifid, white brown, and fleshy; the item is fragile, and the ring loose. This plant, when preferred in pickle, is very apt to run into the vinous fermentation. Dr. Withering enumerates four varieties of this species, one of which is the A. exsanguis of Schoenher and Hay, which is a beautiful plant, approaching in structure to the former, but of a smaller size. It is gathered in September. A. xerampelius is the most splendid of all the agarics. Its gills are fixed, bright golden yellow, and nearly orange under the edge of the pileus, regularly disposed four in a set; fleshy, brittle, and serrated at the edge with a paler cottony matter: the pileus is a fine lake red, changing with age to a rich orange and buff, and every intermediate shade of
of these colours, which render it very beautiful; convex, even; tuft; brellae, edge turned down, three to four inches in diameter; slightly to the touch; flesh pale buff; stem solid, nearly cylindrical, but gradually tapering upwards, rich buff, shaded with fine rose red, three to five inches high, half inch in diameter; flesh pale, buffy, spongy and elastic. This is common in Italy, and brought to the markets for sale. The ancient Romans esteemed it one of the greatest luxuries for the table. It was made the vehicle for poison to Claudius Caesar by his wife Agrippina, and has since been celebrated by Juvenal and Martial. Scheaffer and Chirius have recorded several curious circumstances respecting it. Dr. Withering apprehends that these authors have mistaken the species, and that their account should be transferred to the A. delicatus. The A. scabrum is notable, but its table is not at all agreeable. It is the A. cinnamomeus of Schaeffer, and first found by Dr. Withering's daughter, on the red rock plantations at Edgbaston, July 6th 1791; and afterwards in Sept. 1792; and in July 1792, amongst moss in the fir plantations at Tettenhall, Staffordshire. Dr. W. enumerates five varieties.

A. delicatus has gills decurrent, flame coloured, narrow, regularly branched; pileus rich red brown; flesh nearly flat, but somewhat hollowed at the centre and the edge turned in, from one and a half to three inches over; orange-colour; stem orange, folid, tapering downwards, from one to two inches high, and a quarter to three-eighths inch diameter; hollow with age. The juice is rich yellow, which soon turns green. It is found in the fir plantations of Scotland, and in those of the barren hills at Bar, in Staffordshire; Dr. Smith also found it at Hillingdon, Middlesex, under some fir-trees, and it also grows near Guildford. It is much esteemed in Italy, and exported in the markets, and supposed to have been the A. cinnamomeus mentioned by the authors cited under the preceding article. Dr. Withering enumerates three varieties, one of which affords, from every part of it when wounded, a copious discharge of yellow acid juice. They are gathered in woods and dry pastures in Sept. and Oct.

A. cinnamomeus has gills, four in a set, broad about the middle, deep tawny red, and fixed by claws; pileus convex, but brellae, of a rich cinnamon colour, from one and a half to three and a half inches diameter; the stem hollow, cylindrical, flobby, flaming, two inches high, thick as a goose quill, of a fine full yellow colour. This is 'a species that is readily distinguished by its cinnamon-colour.' It is found in woods in September and October; and has a good flavour. It is the A. cinnamomeus of Bolton. The A. cinnamomeus of Schaeffer is a variety of this.

A. bulbosus has white, loofe, irregular gills; pileus convex, white, smooth, sometimes fringed at the edge, four or five inches over, flesh white, spongy and very thick; stem solid, cylindrical, smooth, white, four inches high, and half inch or more in diameter; ring permanent, broad, and white. This species poulfes all the parts belonging to the genus, and is well adapted to instruct the learner in understanding them. It is found from spring to the end of autumn in rich soil, and also in gardens, on the fides and at the base of hot-beds. Dr. Withering enumerates four varieties, found in woods about the roots of trees, and in pastures: and he refers the A. bulbosus of the Fl. angl. to the A. glaucopus of Schaeffer, with brown gills, from four to eight in a set, chef-nut and semi-globular pileus, thick stem of a white or pinky colour, and curtain refibring a cobweb, white flesh with a pinky tinge, solid whitifh stem, and very large bulbous root. The A. bulbosus of Hudson, and Ray is referred to by this author to A. velutinus of Linneus; which has fixed purple gills, numerous, eight in a set; long gills sometimes cleft, and a few of them decurrent; purple pileus, soft, smooth, firm, convex, but centrally depressed with age, and cracking at the edge, which is somewhat turned down, from half inch to five inches over; stem solid, cylindrical, purple, bulbous at the base from one to four inches high, and from a quarter to one inch in diameter; and curatos like a cow-web. In maturity, it plentifully emits a powder of the colour of Spanish faust. It is not uncommon from October to December, in Edgbaston and Bare plantations, in the woods near Bath, and at Powick near Worcester. With much broiling and sunbathing, it is esteemed delicious as an oyster. A. candidus of Linneus is small and white, with an hemispherical pileus having its margin turned inwards and flexile gills, and stem cylindrical and flexuous. Dr. Withering refers the A. candidus of Hudson to the Mannatus unbellicatus. A. visci has gills decurrent, white, few, short and in pairs; pileus white, bals yellowish, with frst conical, then flat, and lastly inverted, two inches in diameter; stem solid, whitish buff, bending, three inches high, and a quarter of an inch in diameter. The whole plant is very vilified, but dries when gathered. Dr. W. suspects it to be an unusually large plant of the A. cinnamomeus. It is found in autumn in Packington Park, Warwickshire. A. mutabilis of Schaeffer has loose, yellow brown gills, four in a set; brown orange pileus, convex and brellae; stem hollow, cylindrical, red brown and sealy below, and white above the ring; curtain thready; ring permanent and imperfect. It is common in August, on decaying and rotten wood. The A. mutabilis of Hudson, Ray, Sc. is referred by Dr. W. to the A. velutinus of Curtis, with pale yellow gills, eight in a set; pileus brown orange, nearly flat; stem yellow below, velvety and dark brown below. It is not uncommon in April and October, grows in clutters, and is generally attached to rotten wood. A. crassipes has gills white, brownish at the edges, fleshy, diaphant, four in a set; pileus reddish brown, bellowd and cracking; stem tapering downwards and ribbed. It grows in clutters, at the base of decaying trees. The A. crassipes of Schaeffer is made by Dr. W. a variety of the A. elasticus with white gills, four in a set; pileus chef-mut and semi-globular; stem buffy, white and tapering. This agaric is tough and strong, with a considerable staleness, and found under oak trees in August, September and October. A. varius has white gills, not numerous, two or four in a set; pileus conical and droorded; stem cylindrical, glossy, riff, and about the size of a crow-quill. Of this species Dr. W. has enumerated eight varieties, most of which are found at the roots of fiebered trees. The A. varius of Schaeffer is in Dr. W.'s arrangement a variety of the A. glaucopus, and that of Bolton a variety of the A. fan-purit of Bulliard, which has gills dark brown to black, four or eight in a set; pileus pale brown, conical, blunt, with polished apex, and white stem. It is found in October, in gardens. A variety of it, with four gills in a set, and a pileus grey to black, is found among rotten leaves in grafs-land. Another variety, which is the A. varius of Bolton, is found on grafs-plats and new mown fields in July. It has chocolate gills from brown to black, mottled, and in pairs; pileus mecke-colour, conic and pointed; stem of the same colour, cylindrical and firm. This, though a common, is a very beautiful species. In a finner morning it is covered with a blarem like that of a plamb, having often a glittering fnaped appearance; its form is regular, and the fringe of the curtain peculiarly delicate. Another variety, with the stem of a dark mulberry colour, is found in wet gravel where no grafs grows, and sometimes on cow-dung, in which case the stem, under the shelter of long -wings, is covered with a white hominefs, which is easily rubbed off.
A. integer of Linnæus has gills white, mostly uniform; piles of various tints, crimson, pink, lila, or tawny brown, changing to dirty yellow or to lead colour; stem solid, cylindrical and white. It is very common and beautiful; found in woods and pastures, under trees, and initials are very fond of it. Dr. Withering enumerates nine varieties. A. oreades has loose gills, with the part attached to the pileus jutting up very close to the stem, so as to give them almost the appearance of being fixed, waxy brownish white, two or four in a set, the small ones very minute, and the large ones sometimes splitting at the outer end; not numerous, rather broad for the size of the plant; frequently connected to the pileus by ligaments; pileus pale brownly convex, irregular, with a sudden depression of the border at some distance from the centre, often giving the appearance of a large rounded boil in the middle; central colour generally deeper; from one to one and three quarters inch over; and the edge turning up with age; stem solid, white, changing to waxy brown, cylindrical, but thicker and flattened just under the pileus, very tough, mottly crooked, twisted when dry, rarely central, one and a half inch high and thick as a crow-guilt. This is the 27th fungus of Ray's synopsia, ed. p. 6. A. praeterita of Hudson, and conicus of Lightfoot. There are two varieties; one with cream-coloured gills, buff pileus, and mealy stem, and another with yellow brown, more flechy and more regularly convex pileus, found in groves. Mr. Woodward says, that this species has a much higher flavour than the common mushroom, but he fuggels, that from its leathery nature it is indigestible, except in the form of powder, in which it is admirable. Dr. Withering, however, observes, that he has seen the pileus and gills of this agaric very brittle and tender, when fully saturated with moisture in rainy seasons, and in that state it is sufficiently digestible. Professor Martyn informs us, that he has eaten these mushrooms for 45 years without injury, and without perceiving that tough chefs like leather, of which others have complained; except in very dry weather, or when they are in too advanced a state. They should be gathered young and early in a morning, and properly dressed. They are found in hedge banks, upland pastures, and sheep common, particularly in those patches called Fairy rings. Those that are found in woods and hedges are of inferior flavour to such as are gathered in dry pastures, which have a very pleasant smell and lucious flavour, either when fried alone, or in ragouts, &c. This sort makes excellent ketchup, and is much valued in the form of powder. It is in season during September and October, but may be dried so as to be in use for table all the winter. Mr. Lightfoot supposes that this species is the muscoron of the French, who use it in ragouts, instead of that, and acknowledge it to be equal in flavour, but more tough. The muscoron, however, has a very thick and flechy pileus, its gills are very narrow and numerous, and fixed to the stem, and the stem is thick and short. Dr. Withering has carefully distinguished several other species from this fairy-ring agaric, or Scotch bonnets, as it is called by Mr. Ray. A. chantarculus of Linnaeus, is the merulius chantarculus of Dr. Withering, and may be eaten with safety; but it is more tough and less highly flavoured than either the A. oreades or A. campyris. Allone enumerates the following species as edible, viz. A. candidus—bulbopus—chantarculus—nitens—dulcius—mutabilis—brunneus—exomires—georgii—cratipes—varius—olivaceus—fribriae. But he has omitted A. campyris. In many parts of Europe several other forts are eaten, which are thought with us to be poisonous. Of this number we may reckon the A. piperatus, which, though it be the most acid and fulphricous of all the agarics, is eaten in great quantity by the Russians. They fill large vessels with these mushrooms in the autumn, freeze or pickle them with salt, and eat them in the ensuing Lent. The A. piperatus of Linnæus has gills, pale pinky red, numerous, in pairs; pileus dirty yellow whitish, woody, depressed in the centre; and stem pale yellow. This is the A. muscoron of Schaeffer. The A. piparius of Bolton, and A. liebifus of Bulliard is referred to Dr. W. to the A. Liebleri, which has gills white, numerous and narrow; pileus smooth, irregular, flatfitted, depressed in the centre; stem white, eccentric; and juice like milk. Lieber first found it in England. This plant, with its varieties, is met with in plantations of wood. It is much eaten by insects and snails. A. erythropus is described by Dr. W. as having gills fixed slightly to the stem, greyish wavy brown, four or eight in a set; pileus brown, convex, bossed, border feared, very viscid, so that flies lighting upon it cannot cleave; paler in colour when covered with this viscid matter, one to one inch and half over; stem hollow, white, viscid, tender,Unity broken, flitting, three or four inches high, and thick as a crow-guilt. This species is found in woodland pastures in September. Dr. Percival, in the last vol. of his Essays, p. 267., relates the case of a man, who was poisoned by eating a mushroom, which Mr. Hudson thinks was one of this species. A. muscorus, or reddish mushroom, has a large pileus, varying much in colour, white, red or crimmon, convex, sprinkled with downy warts, which are raised, compact and angular, or thin, flat, and ragged, turning up with age, from two to seven inches over; flesh white, reddish in decay: gills fixed, white, yellowish with age, mostly uniform, but a shorter one sometimes intervening; the shorter gill varying much in length, but rarely less than one-third the length of the long ones: the stem solid and cylindrical, but the internal subsidence thriving with age, leaves irregular hollows; scaly, bullos at the base, from three to five inches high, and from three quarters to one and a half inch in diameter; ring broad, permanent, and turned down upon the stem. This plant rises out of the ground inclosed within its brown floddled wrapper. It is found in pastures. The juice rubbed on the walls and bed-posts destroys bugs; and in the north of Europe the inhabitants infuse it in milk, and let it in their windows, in order to poison the flies who take it. This is the moucho-more of the Russians, Kamtschadales, and Koriars, who use it for intoxication. They sometimes eat it dry, and sometimes immerse it in a liquor made with the epilobium; and when they drink this liquor, they are seized with convulsions in all their limbs, followed with that kind of raving which attends a burning fever. They perfonify this mushroom; and it they are urged by its effects to suicide, or any dreadful crime, they pretend to obey its commands. To fit themselves for premeditated assassination, they recur to the use of the moucho-more. A powder of the root, or of that part of the item which is covered by the earth, is recommended in epileptic cafes, and externally applied for dissipating hard globular swellings, and for healing ulcers. The deco is from half a dram to one, taken thrice a day in water; and a dram admiistered once a day in vinegar, has been thought more efficacious. Murray, App. Med. vol. v. p. 560. Dr. Withering enumerates ten varieties of this species.

The agarics, with lateral items, and those without items, are chiefly found on rotten wood, or stumps and fragments of decayed trees. Of the latter fort we shall mention only the A. quercinum, or agaric of the oak: the gills are brown, very much branched and anamolising, thick, forming ob-long angular, and nearly circular cavities, especially towards the edges; the pileus brown, woody, nearly flemicircular, or
or of no regular shape, marked with circular tiled ridges, as well as with different shades of colour, soft to the touch like buff leather or fine cork, from one to five inches over, or more. This species, of which Dr. W. enumerates two varieties, seems to connect the agars with the boleti. For a further account of the dietetical and medical qualities of agars, and for the method of cultivating and propagating those which are chiefly used, see MUSHROOM.

Agaric, in *Phoronomy*, a kind of fungus excrecence, growing on the trunks and large branches of several trees; but chiefly on the larch-tree and on some kinds of oak, when old and decayed. Three-fourths of it consists of a firm substance, and the remainder is a finely mucilaginous earthy matter, so tenacious, as scarcely, by any method, to be dissolved by water. It comes forth on the tree in the beginning of the spring, and continues to increase till autumn. The belt is easily cut with a knife, friable between the fingers, and has no hard, or gritty, or coloured veins. It has no pedicle, and is internally of a simple uniform structure throughout its whole substance. Agaric is brought from different places; the belt comes from the Levant; that which comes from Savoy and Dauphiny being less esteemed. Holland also supplies some, but that is reckoned the worst; because it is grated, and whitened at top with chalk. By a chemical solution it grizes almost wholly into oil; it yields no volatile salt, but abounds with a sort of flinty earth, and acid phlegm, as to texture, it seems much to resemble COLOCYTHEUM. Agaric is an ingredient in the *thuringia Andrenodactyla*, where it is admitted in quality of a cordial; though its cardiac virtue is exerted to as much as its purgative. Agaric was a purge in much esteem among the ancients, but has deservedly fallen into disrepute of later years, as it occasions unsupportable nausea; and as no preparations of it appear to be equal to the more common and experienced cathartics. The druggists consider only that which grows upon the larch-tree to be the right sort. For its chemical history, see Newmann's Works, p. 349. The *Agaric* of the oak, so denominated, because the belt is supposed to be produced on the oak, sometimes also called falle or bauert Agaric, is the *Boletus Igniarius* of Linnaeus. This fungus has been specifically named Igniarius, and also touch-wood or spunk, from its readily catching fire, and from its being used in some places as tinder. For this purpose the Germans boil it in flaming ley, dry it, and boil it again in a solution of salt-petre. It is externally of an ash-colour, and internally dullly coloured, soft and tough. In France, pieces of the inner substance are beaten to a film to resemble leather, and sewed together for making garments: this agaric has been much used by surgeons as an external flyptic. The mode of preparing this substance is as follows: Take a piece of a fresh agaric, which has been removed from the oak or larch-tree in autumn, and pare off its exterior rind; the coat underneath, being of a compact texture, is then to be separated from the porous part, and well beaten with a hammer until it becomes extremely pliable. The outer hard part, and the inner liquor surface, are of very little use; but the middle portion, thus prepared, must be kept dry in slices of a convenient size. A small piece is to be laid exactly over the bleeding artery, and over that a fiscoid, or even a third, somewhat larger; and lastly a compres, to retain the whole in its place. Its application to this purpose was derived from the French, and it was successively recommended, first by Brodfard in 1750, afterwards by Morand, Bouquet, Faget, Rochard, and De Mey, who employed it not only to restrain the bleeding of wounds, but to prevent haemorrhages after amputations, which it is reported to have done as effectually as the ligature. Several English surgeons have also published cases in which the agaric was successfully used, as Sharp, Warner, Gooch, and others. Some have remarked that, where it seemed to succeed, the subjects were brought to low before the operation, that little danger was to be apprehended from the haemorrhage, though no other application had been made than that of dry lint and flour. Neale's Obs. on the use of agars, &c. It has now lost its reputation both in France and England; nor does it appear, from its fitful qualities, to be possessed of any truly flyptic power, at least to any considerable degree. This fungus probably acts no otherwise than as a phlegm, adhering to the orifices of the wounds, till they have contracted spontaneously. Some other fungi have been employed with the same intention; such as the hydroporon, or dusty mushroom, and the fungus vinus, found on the oaks and walls of wine-vaults. Lewis's Mat. Med. Woodville Med. Bot. vol. iv. p. 162. Since it possesses no efficacy without a firm compres, we believe the ligature will be generally preferred, as more secure, and less troublesome to the patient. See HEMORRHAGE.

Agaric, Female. See Boletus.

Agaric Mineral. Bergmilch, Bergmilch. Germ. *Crata farinae*.—This mineral substance is always found in a loose or semi-indurated state in the figures of rocks or at the bottom of lakes; it almost floats on water, is entirely soluble in nitric acid with effervescence, and probably consists wholly of carbonat of lime: it is not applied to any particular uses. There are two varieties of this species, of which the following are the essential characters.

Var. I. Bergmilch of Werner.

Dusty—colour white, red or yellow; very friable; of a dry feel. It does not adhere to the tongue, and gives no gloss to the skin when rubbed on it.

Var. II. Colour white, composed of scaly particles, very friable; of a greasy feel, and communicates a gloss to the skin; falls to pieces in water, and adheres to the tongue. Mr. Kirwan (Elem. Miner. vol. i. p. 76) mentions a third variety, of a silvery white colour, resembling mica in its structure, of a soft feel and somewhat unsuitable like tale, almost entirely soluble in nitric acid; and the solution has all the properties of a solution of calcareous earth. This substance was formerly used internally against hemorrhages, stranguary, gravel, and especially in dysenteries; and externally to dry and heal old ulcers, stop defluxions of the eyes. See SIMUM, CVALE.

Agaricites, in *Natural History*, a species of *Mastopora*, flemets, and furrows, with carinated furrows and concenctrated hairs. It is found in the sea, between the islands of America.

Agaricum, a species of *Alcyonium*, with a siliform stem, and a kidney-shaped case. This is the kidney-shaped purple Sea-Pen of Ellis, found in the sea that washes the coast of South Carolina. Its body is about an inch long, and half an inch across the narrowest part, with a small roundish tail, an inch in length, proceeding from the middle of the body, full of rings from one end to the other, like an earth-worm, with a small groove running along the middle of the upper and under part, from one end to the other. The upper part of the body is convex, and near a quarter of an inch thick; the whole surface is covered with minute yellow flary openings, through which are protruded little suckers, like polypes, each furnished with six tentacles or filaments, which form to the proper mouths of the animal. The under part of the body is flat, and the surface is full of the ramifications of fleshy fibres, which proceed from the insertion of the tail, as their common centre, branch out so as to communicate with the flary opunges on the exterior edge and upper surface of the animal. See Plate 3 C 2
AGARICUS Sires, in Ancient Geography, a gulf of
India, on this side the Ganges, according to Ptolemy.
AGARON, in Natural History, a name given by Adan-
son to a species of voluta; the Cyphulca of Gmelin's edi-
tion of the Linnean System.
AGARRA, in Ancient Geography, a town of Suliana, in
Asia; placed by Ptolemy in long. 83° 58' and lat. 35° 28'.
AGARUM, a promontory of Attic Sarmatia, near the
river Aganur, which ran from north to south, and
discharged itself into the Euxine Ocean. According to Ptolemy,
it was situated in long. 62° and lat. 35° 40'. Ovid. (Pont.
iv. 103) calls the river, Sagiris; and it is now Sorgre.
AGASUS, a port mentioned by Pliny, situated between
the promontory of Garganus and the river Corbasus; and
supposed to be the same with Portus Greco. Agafus, or Agallia,
was also a town of Macedonia in Europe.
AGASULLIS, in the Materia Medica, a name given
by some of the ancient Greek writers to gum ammoniac,
and by Dioscorides, to the tree which produces that gum.
By their description of this medicine, it appears not to have
been the same which we know by this name.
AGATA, in Ancient Geography, a small town and bishop's
see of Naples, in the Principato Ultra.
AGATE, Agata; Abatea, of Theophrastus and Pliny;
Achates, Fr. Achat, Germ. Agate, Swed. This
word is used by modern mineralogists not as denoting any
particular species of stone, but a felicitous mixture of quartz,
hematite, flint, calcereous, amethyst, jasper, carnelian, or
hebetrope, aggregated into binary or more complex com-
bixations. It has nevertheless several peculiar characteristics
by which it may readily be distinguished from other minerals.
Although it consists of parts differing in colour and trans-
parency, yet these posse a certain uniformity of arrange-
ment, and glide into each other by such nice gradations as
show them to have been all of simultaneous formation; and
hence it differs from felsen Breccia, in which angular
fragments of felsic pebbles are cemented by a felsic
pale: for in all this the cement, whether quartz, calcere-
yous, or flint, is wholly distinct from the fragments that
insects, and the arrangement of the whole is merely casual.
As it differs in the colour of its constituent parts, so it does
in their transparency; it is never wholly opaque like jasper,
or transparent like jaspe or crystal. It takes a very high
polish when polished parts usually present the appearance
of dots, eyes, veins, zones, bands, or ramifications. Its
colours are yellowish, reddish, bluish, or milk white, honey-
orange, or ochre yellow, flesh blood, or brick red, reddish
brown, violet blue, and brownish green. Specific gravity
from 2.55 to 2.7. It gives fire with flint very plentifully.
It is found in the form of irregular rounded nodules,
from the size of a pin's head, to more than a foot in diam-
eter; or in strata, and sometimes, though rarely, flatalatic.
Several varieties of agate are distinguished by the lapidaries:
the finer semi-transparent kinds, confining principally of
calcereous, are called orientals; in the banded agates the col-
ours are disposed in straight parallel lines or bands; while in
the fortification agate, the most beautiful of all the vari-
ties, they are arranged in waved and angular concentric
zones; the landscape agate, by the name dale, sufficiently
declares its irregular appearance; the moss agate, or Mochoa
flava, is filled with dendritic crystallizations of iron ore,
so nearly resembling some kinds of moss, as to have been
actually mistaken for real vegetables by Daubenton.
Agates are found, for the most part, in argillaceous por-
phyry, occasionally in gypsum, near the river Wolga they
occur between the strata of secondary limestone, and certain
rocky tracts in Siberia consist almost entirely of a pudding-
stone, of which agates and calcereous form an essential con-
finitant part. The argillaceous porphyry being a rock
that is easily disintegrated by the action of the air and mois-
ture, the agates and other felsic pebbles that it contains
fall out and are washed by the rains into the beds of rivers;
here, by friction upon each other, the asperities on their sur-
face are worn off, and in this state they are generally found
on the beach and in gravel beds. The most beautiful
agates that this tilled produces, are commonly known by
the name of Scotch pebbles; these are met with in various
parts of Scotland, but principally in the vicinity of Dumbra.
The agates of Germany are the largest, especially those
from Kummerfeld in Saxony. The Dutchies of Deux-ponts,
the Bashme, Heffe, Thuringia, Wurtzberg, Bavaria,
Bolonia, and Sicilia also furnish them in great abundance.
The river Achates in Sicily was of old celebrated for these
pebbles, and hence they have acquired their name: the
other parts of Europe, where they are found, are principally
Tuscany, Candia, and Iceland. Some exquisitely fine spec-
cimens have been brought from Siberia, and the island of
Ceylon; and they have lately been discovered in great
plenty in the bed of a river at the eastern extremity of the
settlement at the Cape of Good Hope.
The uses of agate are principally for ornamental works;
the engraved gems, those precious remains of ancient art
are principally agate, and much ingenuity has been shewn in
the accommodation of the natural veins and markings to the
figures engraved upon them; it is also much esteemed by
modern lapidaries for seals. Small mortars are made of
agate, and are used by the enameller, and in the laboratory
for grinding substances that are too hard to be triturated
any other way.
A dark film approaching to red, or red purple, may be
communicated to agate, by heating it in warm ashes, and
then moistening its surface with nitro-murrit of gold, or
nitrate of silver; when the stone is become dry, it must be
laid for a day or two in a dark moist place, and then exposed
to the full sun: by this method the most delicate zones
and ramifications, which are not visible in the natural state
of the stone, are made to appear in a very beautiful manner;
this tinge is, however, destroyed by nitrous acid, or a mod-
erate heat; and thus artificial stains may be distinguished
from the native colours. A deep black is given to agate
by soaking it when heated in a boiling nitrate of copper, and
then heating it nearly to redness in a covered crucible.
Mochoa stones are imitated by spreading a solution of nit-
rate of copper over the surface of a plain agate, and then
etching a small iron nail on its head in the middle; the ni-
trous acid unites with the iron, and deposits the copper in
beautiful arborescent radiations from the centre; the nail
mutil is then removed, and the surface carefully washed, by
dipping the stone in warm water; afterwards on the appli-
cation of a moderate heat, the copper becomes black.
This deposition, however, being merely superficial, requires
to be covered with a plate of polished crystal, in the man-
ner of a doublet. If the ramifications are required to be
very fine, the agate should be moistened with a dilute nitrat-
e of silver supernituated with the metal, or a solution of
lunar caustic in water, a small piece of zinc is to be placed
in the middle till the ramifications are sufficiently far ad-
nanced; the stone must then be washed carefully in warm
water, and afterwards exposed to sulphurated by hydrogen
gas, till the silver is become black.
Agate is said to be imitated very successfully in glads;
and Nerii, in his "Art de la Verrierie," gives three different
receipts for this purpose: of these the following is recom-
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AGA

A composition for splendour and vividness of colour often superior to real agate. Take seven ounces of granulated silver, and five ounces of mercury, four drams of minimum, one ounce of verdigris, and flakes of copper, crude antimony, and black manganese, of each half an ounce; dissolve the silver by itself in nitric acid, and having ground the cell of the materials together, add first two parts of acetic acid, and then the nitrous acid, both liquors evenly and intimately with the other substances; then dissolve two drams of gold in nitro-muriatic acid, and grind together the following ingredients: viz. cinnabar, twelve drams; sulphurated oxide of copper, twenty drams; sulphurated oxide of iron, four drams; and white oxide of tin, five ounces of iron, scales, zaffre, orpiment, and white arfæ, of each half an ounce; mix the solution of gold with this compound, and powder, and then add thrice its weight of nitro-muriatic acid: digest in separate glasses vessels for twenty-four hours in a sand-bath the above nitrous and nitro-muriatic mixtures, then add them together, and distil to dryness; there will remain a powder of a reddish green colour. Also take twenty pounds of clear flint glass, and reduce it to a fine powder, in a clean flint mortar, add to this two ounces of the above compound, and mix them together; when the whole is in clear fusion, stir it up from the bottom and let it continue melted for twenty-four hours, then stir it again, and allow it to cool very gradually; its colour will then be a middle tint between yellow and blue. Place the crucible again in the furnace, and when the glass is melted, add, at five or six different times, the following mixture: calcined tartar, eight ounces, vitriol wood foot, two ounces, and half an ounce of perfect oxide of iron: this will make the glass swell considerably, and therefore requires much care to prevent it from flowing over; when all is quiet, heat it well for twenty-four hours longer without touching it, and it will then be fit for use. Kirwan Minn.-ed. — Kirwan Geol. Eds. — Lamethere Theorinde de La Terre.—Lewis's Commerce of Arts.

Some writers have distributed agates, with regard to the objects that are represented upon them, into arborescent, dendrochates and dendrites; horned or cerachates; aphrodisian, a term given by Velchius to an agate in his collodion, of a flesh colour with a half moon on one side represented by a milky femicircle, and on the other, the phases of Venus, or the evening-star; corded, with human air; arithmetic, with the numbers 4194, 191 (Settala. Muf. 81.) astronomical, with the hemisphere and its several orbs, and the earth in the middle: anthropomorphous, with the figures of men or women, one of which, mentioned by Kircher, represents a heroine armed: and another, in the library of Francfort, exhibiting the heart, lungs, and part of the vena of a man; but the most celebrated of this kind is that of Pyrrhus, representing the nine Muses with their attributes, and Apollo in the middle, playing upon the harp (see Pinn. l. xxxvii. c. 3. Hard. Not.); leucothalmous, bearing the figures of eyes, as of birds, fishes, and wolves, called by Cordan and others lycothalmous; of grains denominated aeguspathilus, of oxen boophthalmi, &c.; the Tiberian agate in the treasury of the French king's chapel representing the apotheosis of Augustus, and the series and portraits of the family of Tiberius and Julia, with divers foreign nations subdued in war, concerning which, many different conjectures and explanations have been advanced by the learned; and the Iadic agate, a curious antique at Rome, so called, because it represents the head of Isis, and distinguished by the epithet annularis, as being set in a ring. However, in this kind of distribution, and in the denominations to which it has given occasion, the imagination has often muddled the judgment.

AGA

Becaria observes, that the electric sparks will not be conducted by the surface of polished agates; and M. Boile has shown, that the agate was very early known to polish electrical powers.

AGATE, among Antiquaries, denotes a stone of this kind, engraved by art; so that agates make a species of antique gems, in which we find eminent proofs of the great skill and dexterity of the ancient sculptors. Several agates of exquisite beauty are preferred in the cabinets of the curious. Many of the facts, or histories, represented in antique agates, however well conducted, are become, at this distance of time, obscure and dubious, and in explaining them divers mistakes have been committed, and numerous conjectures and disputes raised. Hist. Acad. R. Inser. tom. i.

AGATE, is also the name of an instrument used by gold-wire drawers; so called from the agate in the middle of it, which forms its principal part.

AGATHA. See ACHATES.

AGATHA, St. in Geography, a small town of Naples, in the farther principality, on the confines of Terra di Lavora, between Capua and Beneventum, eight leagues N. E. of Naples, N. lat. 43° 34′ 1″, long. 14° 22′ 6″. A city called Agatha, in Ancient Geography, a city of Gallia Narbonensis, built by the Massilians, mentioned by Pliny (lib. iii. c. 4.) and by Strabo, (tom. i. p. 272. 276.) See AGDE.

AGATHA, in Entomology, a species of the Papilio Nympheus, with dentated wings, the upper part yellow, the under grey; and the posterior wings have one black spot above, and three spots beneath. It is found in India.

AGATHARCHIDES, or AGATHARDOUS of Cnidus, in Biography, a Greek historian, grammarian, and rhetorician, mentioned by Josephus, (antiq. l. xii. c. 1. tom. i. p. 385. Cont. Appon. l. ii. tom. ii. p. 457. Ed. Hard.) Diodorus Siculus, (Bib'. Hist. tom. i. p. 530. 531. Ed. Weitl.) Strabo, (tom. ii. p. 460. p. 1125. Ed. Canab.) Lucian, (tom. iii. p. 222. Ed. Reitz.) and other ancient writers, was contemporary with Eratothenes, and flourished under Ptolemy Philometer, about 177 years B. C. He was reader to Heracleides, and president of the Alexandrian Library, and wrote several historical treatises of which Phoebus mentions 49 books, concerning the affairs of Europe, of Asia, of the Red Sea, and an epitome of what had been written on this subject in one book. Some fragments of his writings may be found in Josephus (ubi supra), and Photius in his Bibliotheca. 213. 250. Fabric. Bib. Grœc. tom. ii. p. 207. The testimony of Agatharchides is alleged to prove, that in the reign of Ptolemy Philometer, 145 years after the death of Alexander, the Greek sovereigns of Egypt had not yet traded directly to India, but imported the commodities of India, from Saba, the capital of Yemen. This ancient writer's description of the western coast of the Red Sea eludes at Ptolemæus, as if there were no regular commerce beyond that point. See Vincent's Periplus of the Euxine Sea, part i. p. 31.

AGATHARDOUS, E., painter of the isle of Samos, about the year 450 B. C. said to have been instructed by Archelaus in the art of introducing perspective into the decorations of theatres, and to have first written on this subject. He communicated the art to Democritus and Anaxagoras. Vitruvius, lib. ix.

AGATHEMER, Orthobas, a geographer, who lived, as some fay, near the time of Septimius Severus, and according to others, in the 15th century. He wrote in Greek two books of a compendium of Geography for the use of his pupil Philo, which is commended by J. Vofius, L. Hollin- meus and G. Wendelius, and which was first published in 1800, with a translation and notes, by Tenenius, at Amsterdam, in 1671; afterwards by Gronovius, in 1754. at Leyden, 1697; and
A G A


AGATHIIAS, one of the Byzantine historians, was born at Myrina, a city of Aiolis; and having studied the law at Alexandria, exercised the profession of an advocate at Smyrna, and acquired the appellation of Scholasticus, from the schools in which lawyers were instructed. Although in the introduction to his history, he speaks favourably of the Christians, it does not appear that he himself was of this number: Vellius and others believe that he was a Pagan; Pagani and Fabricius maintain, that he was a Christian. It is certain that no invectives against Chalcedony have escaped either him or Procopius. He was undoubtedly a man of candour and moderation. In speaking of the Germans, who had a multitude of duties, and offered cruel sacrifices, he says, they who are in error are rather objects of commiseration than of contempt and hatred; for all men aim at truth: if they are in error, it is not the fault of their will but of their judgment, as they are attached to opinions once embraced by them. He also laments, in the introduction to his history, that wars and battles are no more the subjects of poems and histories; which, as he says, he cannot ascribe to the wars, nor to fate, as some did: for if the world were governed by fate, there would be an end of choice; and there would be no longer virtue among men, nor any room for instruction or improvement in arts and sciences. Nor, with wars and even counsels, he adds, agreeable to the mind of God, who is supremely good: they must therefore be ascribed to the avarice and ambition of men. His history was written after the year 559, when Julianus died, and published after the year 592. It was undertaken at the desire of Eutychianus, secretary of flate, who is supposed to have furnished materials; commences with the 26th year of the emperor's reign, A. D. 553, where Procopius ends, and closes with the death of the Huns in 559. He investigates the causes of the events which he records, and often gives his opinion of them without difficulty. His style is easy and florid, though Sigionus has represented him as a low and unpolished writer. He also wrote 80 Epigrams, which are preferred in the Anthologia; and, as Suidas informs us, other pieces, partly in prose and partly in verse, intitled, "Daphniaca." Agathias's history was published by Vulcanius, with a translation and notes, at Leyden, in 410. A. D. 1594: and elegantly reprinted at Paris in fol. in 1660. Fabric. Bib. Graec. tom. iii. p. 260. Lardner's Works, vol. ix. p. 85.

AGATHIAS, a very famous Grecian satyrum, born at Ephesus. According to some accounts, this was the sculptor who executed the celebrated Apollo Belvedere; and the Gladiator Repellens; but other accounts, more to be relied upon, state, that the artists who produced these works are unknown.

AGATHO, the Athenian, a tragic and comic poet, was the disciple of Prodicus and Socrates, applauded by Plato, in his Protagoras. (Oep. tom. i. p. 315. Ed. Ser- rani) for his beauty and virtue, and described by Ariosto in his comedy of the Frogs, (p. 123. Ed. Kalteri) as a good poet and the darling of his friends; but severely cenured for his morals in the comedy, intitled Theophobravus. (p. 483.) He is represented as the favourite of Euripides, and also of Paulinus the Cerman, whom he accompanied, as Eilian informs us. (Var. Hist. ii. c. 21. tom. i. p. 120. Ed. Grnonov.) to the court of Archelaus, king of Macedon, where he continued till his death. Eilian says, that he often quarrelled with Paulinas for the sake of enjoying the exquisite pleasure which a reconciliation afforded him. His first tragedy obtained the prize; and he was crowned in the presence of 30,000 persons, in the 4th year of the 39th olympiad, B. C. 417. There is nothing now extant of Agatho, except a few quotations preferred by Ariosto, Athenaeus, Eelian, and others. His compositions abounded so much with anathemas, as to give him occasion for saying to a person, who wished him to expunge them, "you do not consider that you would rend Agatho from him!" See Athenaeus (Var. Hist. i. c. 17. tom. ii. p. 947) Athenaeus (Deipnosoph. l. v. p. 211. Ed. Ca- rius) on the following anathema: "If I tell you the truth, I shall not plague you; and if I plague you, I shall not tell you the truth." The anathemas recorded by Ariosto, (Eudemio- ram. l. v. c. 2. and c. 4. tom. ii. p. 243, 244, and Rhetor. l. p. c. 24. tom. ii. p. 581. Ed. Du Val.) are the three following: "The only thing impossible to God, is to caufe that not to be made that has been made; "fortune loves art, and art loves fortune;" "it is probable, that a great many improbable things may happen to mortals."

AGATHO, Pope, a native of Palermo, who was advanced from a monastery to the papal see, in 679. At this time the controversy occasioned by the Monothelites agitated the Chalcedian church, and the first exarch of Agatho's pontifical authority was that of convening synods in the western provinces, to decide concerning their doctrine. These synods having declared the Monothelite doctrine to be heretical, Agatho sent lectures on behalf of the western church to the bishops of the east. At this council the Monothelites were solemnly condemned. Thus Agatho, by his legates, renounced a doctrine which had been confirmed by the edict of a former council, and sanctioned by the approbation of his predecessor, Pope Honorius; and he concurred in the condemnation of Honorius, and enforced by penal laws the sentence of the council. In this instance the infallibility of Honorius, and that of Agatho and the sixth council, are in direct opposition. It is observed, likewise, as a fact worthy of notice in the history of the papal power, that this council was summoned by the emperor; that no appeal was made to the decision of former popes; and that no peculiar reverence was manifested to the authority of the bishop of Rome. After the dissolution of this council, Agatho directed his attention to the temporal interest of his see, and particularly to the remission of the fine paid to the emperors on the election of a new pope. He died, A. D. 682. Eulogius was held in such veneration that, if we credit the account of Plutina, his kins was an infant cure for the leprosy. His letters against the Monothelites, addressed to the emperors Constantine, Eiracius, and Tiberus, Gr. and Lat.; and to Ethelred, king of the Mercians, and Theodore, archbishop of Canterbury, Lat.; and the abbot Sexuplus, which last is said to be supplicated and written by some English monk, are preferred in the records of the third council, A. D. 682. Hardin's Concilia, tom. iii. Another letter granting peculiar privileges to the monastery of Weremouth, may be seen in Dugdale's Monasticon Anglicanum. Dupin's Hist. Seventh Century, vol. iii. p. 37. Bower.

AGATHOCLES, king or tyrant of Sicily, was the son of Carinus, a potter of Rhegium, and born at Thermae in Sicily. In consequence of strange dreams of his mother, whilst she was pregnant, to which the father paid a superstitious regard, the infant was exposed in the fields, as soon as it was born, and committed to the care of a person who was to watch it till it died. The mother, hearing of his condition, took the child and entrusted it with her brother Heraclides, and called it, after her father's name, Agathocles. At the age of seven years, he was introduced to the father, and the secret of his preservation was communicated to him by the mother. The diviners occasioned by self-reproach in the recollection of his conduct, was soon succeeded by
by the joy of having a son, who was singularly beautiful, restored to him. Soon after the discovery, Carinus, with his family, removed to Syracuse, and brought up his son to his own trade. Having joined Timoleon, who had routed the Carthaginians, both the father and son were enrolled among the Syracusan citizens. Upon the death of Carinus, Agathocles was recommended to Demas, a rich citizen, by whose favour and interest he was liberally supplied, and, in due time, advanced to the dignity of a chieftain, an office which gave him the command of a thousand men. Agathocles, having distinguished himself by his military talents, married the widow of his patron, Demas, and thus became the most wealthy citizen of Syracuse. When the supreme power in this city was usurped by Sophilatus, Agathocles retired to Italy; but aspiring to the sovereignty, first of Crotona, and afterwards of Tarentum, he became an object of general hatred and terror; and being expelled from these cities, and finding no admission into any other, he assembled a band of exiles and robbers, and plundered the country. At Rhegium, he unexpectedly attacked Sophilatus, and compelled him to abandon his enterprise. When this usurper was forced to abdicate the sovereignty of Syracuse, and to quit the city, he and the exiles who accompanied him, had recourse to the Carthaginians, who espoused their cause. The Syracusans recalled Agathocles, and appointed him to the chief command of the forces that were raised for repelling the attack of Sophilatus and the Carthaginians. Having successfully discharged the trust that was reposed in him, he assumed a sovereign power, and by the measure he pursued convinced his fellow-citizens that he was aspiring to the monarchy. The Syracusans, in these circumstances of alarm and danger, applied to the Corinthians for a commander; and they deputed Accoreides to this office. Agathocles faved his life by a stratagem; and having made his escape, he proceeded to raise troops in different parts of Sicily, and was soon in a condition to approach the city at the head of a considerable army. The Syracusans, dreading a civil war, sent ambassadors to treat with Agathocles, who disbanded his forces; and being conducted by the citizens to the temple of Ceres, took a solemn oath, according to the established custom, that he would do nothing to the prejudice of the democracy. Being again refuted to the chief command of the army, he indulged his ambitious views without regarding his oath, courted the favour of the populace, and massacred the nobles and chief citizens, so that in a few hours, more than 4000 of them were killed, and the streets were covered with dead bodies. Although he pretended to resign the command and to retire, he conducted his army with so much skill and success, that he was unanimously proclaimed king, and appointed to govern with an absolute and uncontrollable power. In order to render himself popular, the first law he enacted was, that all former debts should be cancelled, and the lands equally divided among the rich and the poor; and such was his behaviour that he acquired the attachment and confidence of his subjects. With their cordial concurrence he reduced, in two years, the whole island; a few cities held by the Carthaginians excepted. His progress alarmed the Carthaginians, and they deputed Hamilcar, with a powerful fleet and army, to restrain it. The first encounter, near the river Himera, terminated in favour of Agathocles; but the loss which Hamilcar had sustained by a storm in his voyage, and by the first engagement, being repaired by a powerful reinforcement, the attack on the part of the Carthaginians was renewed, and Agathocles was compelled to save himself, first in Gela, and afterwards within the walls of his metropolis, to which they laid close siege; propping by the reduction of this city to gain possession of the whole island. Thus profuced by the Carthaginians, and abandoned, on account of his former cruelties, by all his allies in Sicily, Agathocles formed the bold design of transferring the war into Africa, and besieging Carthage, when he himself was besieged in the metropolis, which was the only city of Sicily in his possession. Without communicating his design to any confidential person, he informed the Syracusans in general terms, that he had conceived a plan which would be effectual for their revenge; and collecting together the most intrepid of the soldiers and citizens, and incorporating the slaves, whom he emancipated, among his troops, he embarked all his forces on board 60 galleys, sailed directly for Africa, and landed on the coast, in the third year of the 117th olympiad, B.C. 310. Here he displayed his views to the army, and animated them to vigorous efforts by assurances of success. The soldiers received his address with loud acclamations. He then determined to burn all his ships, except one or two, which he reserved for carrying dispatches. When he communicated this daring resolution to the army, he told them, that when they left Syracuse and were pursued by the enemy, he applied in the moment of danger to Ceres and Proserpine, the tutelary goddesses of Sicily, and promised to burn all the vellets of his fleet, if they were delivered from the enemy, and enabled them to land safe in Africa. "Aid me, therefore, O fellow soldiers," said he, "to discharge this vow; for the goddesses can easily make us amends for this sacrifice." When these words were uttered, he allowed no time for deliberation; but taking a torch in his hand, he set fire to his own ship; the officers imitated his example, and were cheerfully followed by the soldiers. He then led them against an important place, called the Great City, that was subject to Carthage, which they took by storm; they then proceeded to Tunis and took it. Having enriched themselves with the plunder, he cau ed both cities to be levelled with the ground, that there might be no place of retreat, and no hope of safety but in victory; and encamped in the open fields. He next proceeded towards Carthage; and charging the Carthaginian army with incredible vigour, killed Hanno, one of their chief generals; and at last, by the treachery of Bomilcar, another general, obtained a complete victory. When the news of this victory was conveyed to Syracuse, Hamilcar raised the siege, and was afterwards taken by the Syracusans, who made an unexpected sally and routed his army, confining 120,000 men, and put to a cruel death. His head was sent to Africa, as an acceptable present to Agathocles. Whilst Agathocles was preparing for the siege of Carthage, he was joined by Ophellas, prince of the Cyrenians, who had been one of Alexander's captains; but the deluded prince was perfidiously murdered. The savage tyrant, being now at the head of a numerous army, assumed the title of the king of Africa; and invaded Carthage, with a view of reducing it by famine. During this interval, he passed over into Sicily with a detachment of 2000 men, in order to reduce those inhabitants of the cities, who had taken up arms and associated in defence of their liberties. His purpose was speedily accomplished; and he hastened his return to Africa. He found his army in great distress; and in an attempt for obtaining relief, he was defeated, and then defeated by the Africans, so that he was under a necessity of leaving the country. Upon his return to Sicily, he perpetrated the most horrid acts of cruelty. He first marched against the Egestines, who had revolted in his absence; and having taken their town by storm, he put all the inhabitants to death, without distinction of age or sex, and with circumstances of the most savage barbarity. He also ordered all those to be massacred who were related to the Syracusans, who attended him in the Carthaginian expedition,
AGATHODEMON, in Geography, a town of Sicily, built, according to Diodorus, (tom. i. p. 337.) by Agathonys, the son of Eolus, in the time of the Trojan war. It is supposed to have stood near the place now called San-Marcos, at a small distance from the promontory, called by the Sicilians Capo d'Orlando.

AGATHYSIANS, in Ancient History, the inhabitants of a district of Scythia, or European Sarmatia, mentioned by Herodotus (iv. c. 104., p. 328. Ed. Weil). They were rich, and who had their women in common, for the sake of binding the men more intimately to one another, and preventing jealousies and other ill effects of matrimony. In other respects they conformed to the customs of the Thracians. From Virgil (Aen. iv. v. 146.) who calls them "—pieni Agathyrh," it appears, that they had the common practice of painting their bodies. They also are said to have used gold in their ornaments. They pretended to be descended from Agathyrus, the son of Hercules the Libyan.

AGATTON, in Geography, a town of the kingdom of Benin, in Africa, situate on a small eminence, forming an island, at the entrance of the river Formosa, near the sea. It is more healthy than any other part of the country, and surrounded with fruit trees. It has several circumjacent villages, whose inhabitants resort to it at every principal market, which is held for five days. It was formerly very considerable, but has suffered much from wars. N. lat. 6° 30'. E. long. 5° 44'.

AGATU, one of the Fox islands, in the northern Pacific Ocean.

AGATY, the name of a Malabar tree, bearing a fruit in taste and shape like the kidney-bean. Ray's Hist.

AGAI, or AGAW, in Geography, a small kingdom of Africa, dependent upon Abyssinia. It lies between the lake Dymba and the Nile.

AGAVA, in Ancient Geography, a town of Africa, placed by Ptolemy in the Pentapolis, or Syrtis.

AGAVE, formed from agawy, admirable, in Botany, a genus of the becardia monyoxia class and order, of the natural order of coronaria, and of the boronelie of Jaffier. Its characters are, that it has no calyx; that the corolla is one-petalled, and funnel-shaped, with a fix-parted equal border, and lanceolate erect parts; the stigma is filiform, erect filaments, longer than the corolla; the anthers linear, shorter than the filaments, and versatile; the pillillum is an oblong germin, growing thinner towards both ends, inferior; the ily filiform, of the length of the flamina, and three-cornered; the stigma headed and three-cornered; the pericarp is an oblong, three-cornered, three-celled, three-valved capsule; and the seeds are numerous. The species enumerated

AGATHODEMION, in Biography, an artist of Alexandria, prepared a series of maps for the illustration of Ptolemy's Geography, in which the position of all the places mentioned by this eminent geographer, with their latitude and longitude, is laid down precisely according to his ideas. Fabr. Bib. Græc. tom. ii. p. 412.
A g a v e, but Portugal air, painting thus caiia, the leaves grows this fort Karratto. The firs, of fresh. Aloe, and which of American Spain, only to refembled. The flowers are enumerated to Botanical, and which of Martyn \((1755)\). A. tuberoza, or tuberous-rooted agave, has the leaves indented at their edges, and each indenture terminates in a spine; the root is thick, and swells close above the surface of the ground; in other respects it agrees with the leaf spikes; it has two varieties, viz. the single-tubered and double-tubered agave. It grows in the Antilles, and has been cultivated at Paris under the name of A. nymphyflora. 6. A. fuscita has long, narrow, stiff leaves, of a pale green colour, waved on their edges, those on the side spread open, and those in the centre closely folded over each other, and encompassing the bud. The juice of the leaves has a bad smell. It is seldom more than 3 feet high, but the flower stems rise to 20, and branch out in the manner of the frill, but more horizontally, and the flowers are smaller and of a greener colour. This species grows in the woods of St. Domingo. A plant of this species, which flowered in 1755, and then died, was cultivated in 1762 in the Royal garden at Hampton Court. Of the leaves are formed ropes and various kinds of cloth, which serve for garments and other purposes.

A. cubenbo has ciliato-pinnate leaves and an hexapetalous corolla. M. La Marck makes this a variety of the A. mexicana, the Metl, or Mayet of the Mexican; it grows in Mexico and the island of Cuba. The mucilaginous juice is used as soap for washing, and the leaves are formed into a thread, which serves them for ropes, cloth, and other uses.

The first and third species are hardy. Those of the former fort will bear the open air in mild seasons; but require being sheltered in the winter. They are propagated by off-frets. The third species generally puts out suckers enough for propagation. They should be planted in pots filled with light sandy earth, housed in winter, and have little wet. In the summer they may be exposed to the open air, and remain thus till October. The Vera-Cruz agave should be longer in the house, as it is more tender. The second, fourth, and sixth, never produce off-frets or suckers from the root; but when they flower, there will be abundance of them; but they may be propagated by taking off some of the larger roots, when the plants are shifted. The second, fifth, and sixth, with the Karatto and rigid agaves, are more tender than the others, and cannot be preserved in winter, unless they are placed in a warm frame, nor will they thrive if set abroad in the summer. They require a light sandy earth, and should have little wet in winter; but in summer they may be gently watered twice a week. They must be shifted every winter into fresh pots; but the pots should be small that their roots may be confined; otherwise the plants will not thrive. Linnæus has separated this genus from the Aloe, because the lamina and style are extended much longer than the corolla, and the corolla falls upon the germ. Besides, all the agaves have their central leaves, closely folding over each other, and embracing the flower-fret in the centre; so that these never flower till all the leaves are expanded, and when the flower is past, the plants die. Whereas the flower-fret of the aloe is produced on one side of the centre, annually from the same plant, and the leaves are more expanded than in this genus. Martyn's Dicotyledon.

**A g a v e**, in Mythology, the name of one of the 50 Nereids. A g a v e, in Natural History, a species of Papilio Danae, with roundish yellow wings; the anterior black above and brown below. It is found in Cayenne.
AGAVI, in Ancient Geography, a people of Media, or of Thrace.

AGAUNA, now St. Maurice, a burg of the Vallais, in the valley of Pened, celebrated on account of the martyr of the Thbean legion, who suffered decimation rather than renounce Christiantiy. Sigignon, king of Burgundy, erected a monastery here in 515.

AGAUPÉ, in Botany, a name used by some authors for the common white water-lily.

AGAZZIRI, in Geography, an ancient people near the mouth of the Vibata.

AGBIENSIUM municipium, Beijon, a municipal town of Africa, built upon a hill, about half a league from Thucca. Here are found the ruins of ancient temples.

AGDAM, a town of Arabia Felix, placed by Ptolemy in long. 73°30', and lat. 21°20'.

AGDE, anciently Agatha, a small but populous city in the department of Herault, and late province of Languedoc in France, in a diocese of the name, situate on the river Herault, at the distance of about half a league from the sea. The diocese is one of the richest districts of the country; it is within the province of Narbonne, and contains 18 parishes. The ancient Agatha was a small island: but the accumulation of sand at the mouth of the Herault has now joined it to the continent. It produces fine wool, wine, oil, corn, and silk. The town has a harbour for small vessels, defended by a little fort at the mouth of the river. Most of the inhabitants are traders or farmers. The buildings are mean, the cathedral small, and the bishop's palace an old building. The bishop is lord of the city, and styled Count of Agde. The chapel of Notre Dame de Grace, in the vicinity of the town, attracts a great number of pilgrims and devotes. The Capuchin convent is also much resorted to on account of the image of the Virgin Mary, which is placed in a distinct chapel adjoining it: the convent has apartments for the accommodation of the pilgrims, who repair hither to perform their nine days' devotion. The vicinity of Agde abounds with extinct volcanoes. Cap d'Agde is one of them; and the rock of Agde is nothing but a hard lava, so that the town is built and paved with this lava, which is very black. Buffon's 'Nat. Hist. by Smellie,' vol. ix. p. 201. N. lat. 43° 18' 57", E. long. 5° 28' 11'.

AGDENAS Bay, is a part of that of Drontheim, in Norway; in the neighbourhood the soil produces plenty of grain.

AGDENITES, a name given to a people of Carmania.

AGDERUINE, a small town in the island of Minorca, situate near a mountain south-west of Cape Bajoies. N. lat. 46° 15'. E. long. 4° 14'.

AGDISTIS, a mountain of Asia Minor, near the town of Pellinus.

AGDUS, a rock on the frontiers of Asia Minor, famous in ancient mythology.

AGE, in Antiquity, a word which was proclaimed by a public crier whilst the Roman magistrates were taking the auspices, or whilst they were fabricating, in order to command the attention of the people. The word was also an order to the priest or other person, for immolating a victim, as age, or hoc age, in reply to his question, agon, or agoen? shall I slAY? Thus Ovid Fast. 1. 321. tom. iii. p. 323. Ed. Burtm.

"Qui calido fliriios tincturus fanguine culturos
Semper agone? rogas; nec nisi julius agas."—See Agon.

AGE, in the most general sense of the term, denotes the duration of any subsistance, animate or inanimate; and is applied either to the whole period of its existence, or to that portion of it which precedes the time to which the description of it refers. In this sense it is used to dignify either the whole natural duration of the life of man, or any interval of it that has elapsed before the period to which we refer. The ordinary age of mankind has been observed to vary in such a manner as to afford an instructive and pleasing display of the wisdom of Divine Providence. When age is understood of a certain portion of the life of man, its whole duration is divided into four different ages, viz. infancy, youth, manhood, and old age: the first extending to the 14th year; the second, denominated youth, adolescence, or the age of puberty, commencing at 14, and terminating at about 25; manhood, or the virile age, concluding at 50; and the last ending at the close of life. Some divide the first period into infancy and childhood, and the last likewise into two stages, calling that which succeeds the age of 75, decrepit old age. Shakespeare has admirably described these different stages in his comedy of "As you like it."

———"His acts being seven ages. At first, the infant, Mewing and puking in the nurse's arms:
And then, the whining school-boy, with his fitches.
And shining morning face, creeping like snail
Unwillingly to school:
And then, the lover
Sighing like furnace, with a woof ballad
Made to his Mithrel's eyebrow:
Then, a soldier:
Full of strange oaths, and bearded like the pard,
Jealous in honour, huddled and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth:
And then, the justice:
In fair round belly, with good capon lin'd,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances,
And so he plays his part: The sixth age shifts
Into the lean and slipper'd pantaloon;
With spectacles on nose, and pouch on side;
His youthful hope well fav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his head: Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion;
Sans teeth, sans eyes, sans taste, sans style, sans everything.
See Longevity.

Age is applicable to the duration of things inanimate or fictitious: and in this use of the term we speak of the age of a house, of a country, of a state or kingdom, &c. It is likewise used in reference to vegetable subsistences, as roots, leaves, corn, wine, &c. Trees are said, after a certain age, to wane and decay. An oak, at 100 years old, ceases to grow. The usual rule for judging the age of wood, is by the number of circles which appear in the subsistence of a trunk or flock cut perpendicularly, each circle being supposed to be the growth of a year; though some reject this method as precarious, alleging, that a fumple circle is sometimes the produce of several years: besides that, after a certain age, no new circles are formed. Phil. Trans. No. 43. Age, in Chronology, is used for a century, or a period of 100 years: in which sense it is the same with sedulum, and differs from Generation. It is also used in speaking of the time past since the creation of the world.

The several ages of the world may be reduced to three grand epochs, viz. the age of the law of nature, called by the Jews the void age, from Adam to Moses.—The age of the
the Jewish law, from Moses to Christ, called by the Jews the present age.—And the age of grace, from Christ to the present year. The Jews call the third age, the age to come, or future age; denoting by it the time from the advent of the Messiah to the end of the world. See Incarnation and Epoch.

The Romans distinguished the time that preceded them into three ages: the obscure or uncertain age, which reached down as low as Ogyges king of Attica; in whose reign the deluge happened in Greece.—The fabulous or heroic age, which ended at the first Olympiad; and the historical age, which commenced at the building of Rome. Varro calls the period preceding the deluge, an age entirely unknown. The second he calls fabulous, on account of the numerous fables, with which the accounts of it, that have been transmitted to posterity, are interwoven. Diodorus Siculus, (tom. i. p. S.) extends the fabulous age no farther than the Trojan war; from which time the myth which had overcast the preceding periods begins to clear up, and some rays of truth to break out. The commencement of the historical age is usually referred to the first Olympiad, in the year of the world 3228, and still continues. This division, it is to be observed, only holds good with regard to the Greeks and Romans, who had no histories earlier than the first Olympiad. The Jews, Egyptians, Phcenicians, and Chaldsees, not to add the Indians and Chinefs, pretend to much higher antiquity.

Among the poets, the four ages of the world are, the golden, the silver, the brazen, and the iron age. See the Metamorphos of Ovid, lib. i. or rather Hesiod, in his poem, Epyrinx opus suum, Opera et Difœ, ver. 108, &c. He is the first that has described these four ages.

During the golden age Saturn reigned, and universal harmony and plenty prevailed. See Saturn. The silver age commenced when men began to deviate from the paths of virtue, and their lives became less happy. The brazen and iron ages denote periods of greater degeneracy. A late author, however, inverts the order of the poets; and thinks the first, which was a period of ignorance and barbarism, might be more properly denominated an iron than a golden age; when cities and states were founded, the silver age commenced; and since arts and sciences, navigation and commerce, have been cultivated, the golden age has taken place.

Bochart (Geog. Sac. Lib. c. 12. i. i. col. 226. Ed. Villen.) has described these four ages of the poets in the following manner. The first or golden age, lasted under the government of Saturn, or Noah, 100 years from the flood to Phæleg, in which period there was no division of the land. Thus Tubal represents it (lib. i. eleg. iii.)

“Non fixus in agris, Qui reget certis finibus arva, lapis.”

And Virgil (Georg. l. v. 126.)

“Nee figura quidem aut partitri limite campum Pas erat.”

In the silver age, the lands were divided and cultivated, houles were built, and the tower of Babylon was erected.

“Tum primum fubierit domos, &c.”

The third, or brazen age, was marked by the insurrection of Nimrod, the Baccus of the ancients, first a hunter and afterwards a warrior, who transferred his power from wild beasts to men, and established a tyrannical government. Thus described by Virgil (ubi subirop, l. v. 139.)

“Agrum laqueus captare feras, et fallere vico, Inuentum: et magnos caebus circundare fallus.”

And by Ovid : Metam. lib. i. v. 125.

“Tertia polli illis succefft æneæ prose, Sevior ingenius, et ad horrida promtior arma.”

And also by Hefiod, (Op. and Dices. l. 143. p. 134. Ed. Robin.) thus translated:

“Tertia deinde atas famini Jovis edita nutu, Vivor argentio, de duro conßitit ere. Fraxinæa et vehementes robustaæque, Martis amore In pugnas et bella ruens.”

This was succeeded by the iron age in which we live. On some ancient northern monuments we find the rocky or stony age, which corresponds to the bræzen age of Hefiod, and the Greeks; being called rocky, on account of Noah’s ark, which reigned on Mount Ararat. The northern poets also denominate the fourth age the iron age, from a Gothic king, Medæris or Mannus, who, on account of his great strength, was said to be made of iron: because in his time people began to make use of weapons made of that wood. Phil. Tranf. No. 301.

Age is sometimes used among the ancient poets in the same sense with generation, for a period of 30 years. Thus Nefior is said to have lived three ages, when he was 50 years old.

The East Indians also reckon four ages since the beginning.—The first, which they represent as a sort of golden age, lasted according to them, 17280000 years; in this the god Brahma was born, and the men were all giants; their manners were innocent: they were exempt from diseases, and lived 400 years. In the second age, which lasted 10960000 years, their rajas were born; vice now crept into the world; men lives were fallen to 300 years, and their size retrenched proportionally.—Under the third age, which lasted 8064000 years, vice being more increased, men only attained to 200 years.—The last age is that wherein we now live, of which 402713 years are already gone; and the life of man funk to one fourth of its original duration.

The period preceding the birth of Jesus Christ has been generally divided into six ages. The first extends from the creation to the deluge, and comprehends 1650 years. The second age, from the deluge to Abraham’s entering the land of Promise, A.M. 2082, comprehends 425 years. The third age, from Abraham’s entrance into the promised land to the Exodus A.M. 2512, includes 430 years. The fourth age, from the Exodus to the building of the temple by Solomon, A.M. 2992, contains 480 years. The fifth age, from the foundation of Solomon’s temple to the Babylonish captivity, A.M. 3416, comprehends 424 years. The sixth age, from the Babylonish captivity to the birth of Jesus Christ, A.M. 4000, the fourth year before the vulgar era, includes 584 years. Those who follow the Septuagint, or Greek version, divide this period into seven ages, viz. 1. From the creation to the deluge, 2562 years. 2. From the deluge to the confusion of tongues, 738 years. 3. From this confusion to the calling of Abraham, 460 years. 4. From this period to Jacob’s descent into Egypt, 215 years; and from this event to the Exodus, 430 years, making the whole 645 years. 5. From the Exodus to Saul, 774 years. 6. From Saul to Cyrus, 583 years. 7. From Cyrus to the vulgar era of Christifians, 1538 years; the whole period from the creation to this period, containing 6200 years. See Chronology.

The Sibylline oracles divide the duration of the world into

3 11 2 10
The age of Augustus was appropriated by the senators in a peculiar manner to the time in which this emperor lived.

Other historians reckon from the creation to the taking of Troy, 2830 years; and to the foundation of Rome, 3250; from the conquest of Carthage, by Scipio, to Jesus Christ, 200; from Jesus Christ to Conantiple, 312; and to the re-establishment of the empire of the West, 503 years.

The denomination of middle age is applied by some to the space of time, which commenced from Constantine, and ended with the taking of Constantinople by the Turks, in the 15th century; or, to the interval that elapsed between the fall of the western or Latin empire, near the close of the fourth century, and that of the eastern or Grecian about the middle of the fifteenth, comprehending near 1000 years. Others date the middle age from the division of the empire by Theodosius, at the close of the fourth century, and extend it to the time of the emperor Maximilian I. at the beginning of the 16th century, when the empire was first divided into circles. This seems more accommodated to the state of Germany in particular, than to that of Europe in general. The middle is by some denominated the barbarous age, and the latter part of it the lowly age. Some divide it into the non-academical and academical. The former comprehends the interval from the 6th to the 9th century, during which schools or academies were lost in Europe. The latter denotes the period from the 9th century, when schools were restored, and universities established, chiefly by the care of Charlemagne.

Age, in the History of Literature and the Arts, is applied to a period peculiarly distinguished by the cultivation of learning, and the extraordinary productions of genius. Accordingly learned men have marked out four of these happy ages. The first is the Grecian age, which commenced near the time of the Peloponnesian war, and extended till the time of Alexander the Great; within which period we have Herodotus, Thucydides, Xenophon, Sophocles, Plato, Aristotle, Demosthenes, Herodes, Thucydides, Pindar, Isias, Menander, Anacreon, Theocritus, Lycurgus, Apelles, Phidias, Praxiteles. The second is the Roman age, included nearly within the days of Julius Cæsar and Augustus; affirming us, Catullus, Lucretius, Terence, Virgil, Horace, Tibullus, Propertius, Ovid, Pedrus, Cæsar, Cicero, Livy, Sallust, Strabo, Dionysius of Halicarnassius, Varro, and Vitruvius. This period, or at least a considerable portion of it, has been denominated by way of eminence the Augustan age, or the age of Augustus, which has been regarded as the age of genius, elegance, and politeness. The third is that in which followed the taking of Constantinople by Mahomet II., or that of the reformation of learning, under the popes Julius II. and Leo X., which produced the following eminent characters, viz. Ariosto, Tasso, Sannazarius, Vida, Machiavel, Guicciardini, Davila, Erasmus, Paul Jovius, Michael Angelo, Raphael, Titian. The fourth age comprehends that of Louis XIV. and Queen Anne, when France was distinguished by Corenne, Racine, De Retz, Moliero, Boileau, Fontaine, Roulleau, Bossuet, Fenelon, Bonnardoube, Pafcal, Malbranche, Mafillon, Bruyere, Bayle, Fontenelle, Vertot; and when England exhibited Dryden, Pope, Addison, Prior, Swift, Parnell, Arbuthnot, Congreve, Otway, Young, Rowe, Atterbury, Shaftsbury, Dohngbrooke, Tillet, Temple, Boyle, Locke, Newton, Clarke. Those who lived in the two first of these periods are generally distinguished by the appellation of the ancients, when a comparison is instituted between the ancients and the moderns, including also under the first class one or two who lived in a more early age, as Homer in particular; and the moderns comprehend those who flourished in the two last of the ages mentioned, including also the eminent writers down to our own times. Voltaire’s Age of Louis XIV. vol. i. p. 1, &c. Blair’s Lectures on Rhetoric and Belles Lettres, vol. iii. p. 4.

There are other periods, which, on account of the extreme ignorance that prevailed, have been denominated ages of ignorance. Such are the 9th, 12th, and 11th centuries, in the modern history of Europe; when few kings and nobles, much less the common people, were able to write or read. These were ages of slavery, civil and religious, as well as ignorance.

Age of Medals. See Medal.

Age in Horsemanship, forms a very important branch of knowledge, and confers in being enabled to judge of the habits and age of a horse, and the value of his parts. This becomes necessary, as there are but few whose knowledge is sufficiently extensive to enable them to judge of the age by any other means; but where it can be done it is more useful than by this ordinary mode; for in this country, where horses are ridden very hard, and consequently early ruined, it is not uncommon to find a horse at six years old, feeble, debilitated, and exhibiting all the marks of old age, except in his mouth; on the contrary, when the animal falls into other hands, at 10 or 12 he has all the vigour of youth, and his teeth are the only parts that present an indication of age: it is therefore more useful to examine the general appearance of the animal, than to be guided altogether by the marks in the teeth; for, provided the horse has not been too early worked, nor too hard rode, and has no natural nor accidental defects, his nominal age should be but a secondary consideration. It is the custom of some excellent horsemen never to hunt their horses, till they are eight or nine years old, a period at which other horses are usually refused as aged, and unfit for fatigue.—Horses, when aged, usually become hollow above the eyes, the hoofs become rugged, the under lip falls, and if grey, they become white. La Fosse, the younger, recapitulates the appearances of the teeth nearly in the following manner. The horse is foaled with fixed molar or grinding teeth in each jaw; the tenth or twelfth day after the two front nippers appear above and below, and in fourteen or fifteen days from this, the two intermediums are put out; the corner ones are not cut till three months after. At ten months the incisive or nippers are on a level with each other, the front lefts than the middle, and these again less than the corners; they at this time have a very fenital cavity. At twelve months this cavity becomes smaller, and the animal appears with four molar teeth on each side, above and below, three of the temperaneous or colts, and one permanent or horse tooth; at eighteen the cavity in the nippers is filled up, and there are five grinders, two of the horse, and three temperans; at two years, the first of the colts molar teeth in each jaw, above and below, are displaced. At two years and a half, or three years, the front nippers fall and give place to the permanent ones; at three and a half the middle nippers are likewise removed, at which period the second molar falls; at four years the horse is found with fixed molar teeth, five of his new set, and one of his last; at four years and a half the corner nippers of the colt fall and give place.
place to the permanent ft, and the half temporary grinder disappears. At five years old the tubes in the horse usually appear; at five and a half they are completely out, and the internal wall of the corner nippers, which before was incompletely formed, is now on a level with the rest; at this period the incisive or nippers have all of them a cavity formed in the substance between the inner and outer walls, and it is the disappearance of this that marks the age. At six years those in the front nippers below are filled up, the tubes are likewise slightly blunted; at seven years the mark or cavity in the middle nippers is filled up, and the tubes a little more worn. At eight years old the corner nippers are likewise plain, and the tubules are round and shortened. At this period the horse is said to be aged, and to have lost his mark, but among good judges the teeth still exhibit sufficient indications. At nine the groove in the tubules is worn away nearly, and the nippers become rather rounded; at ten these appearances are still stronger; at twelve the tubules only exhibit a rounded bump, the nippers push forward, become yellow, and as the age advances, appear triangular and usually uneven.

Mr. Dent, the late professor of the English Veterinary College, used to assert, that after eight years the cavities in the anterior or upper incisive teeth filled up with equal regularity; thus from eight to ten the front ones were filled up; from ten to twelve the two middle, and from twelve to fourteen those of the corner; but though some palms have been taken to ascertain this, it does not appear that the disappearance of the cavities in these teeth is attended with sufficient regularity to warrant confidence. It is a custom with diamond-darters to draw the colts nippers, particularly the corner ones, by which means the permanent set which are underneath, immediately appear, and the horse is considered much older than he is; but if the other appearances detailed here are attended to, this may be readily detected. See Plate where the age from the appearance of the teeth is accurately represented. See also Teeth, and Anatomy of the Horse.

Age, in Hunting, is an article of conformation.—Deer, and other beasts of game, have different denominations according to their age.

The age of a hart, &c. is chiefly judged of by the furniture of his head, which is annually enlarged both in height and thickness, from the second to the eighth year, and then continues nearly in equal beauty during the vigour of life. But, when he grows older, i. e. from eight years forward, his horns decline.

The first head, called, in sallow deer, branches, and, in red deer, pricks, does not come till the second year of their age; the next year, they bear four or fix small branches; the fourth year, eight or ten; the fifth, ten or twelve; the sixth, fourteen or sixteen; the seventh year they bear their heads beamed, branched, and fumed, as much as ever they will be. The number of antlers or palms is by no means constant, when the animal is in the highest degree of vigour and perfection; for it varies according to the quantity of nourishment and repose the animal has enjoyed, and the size of the horns depends upon the fame caesal. The huntsmen have several other marks, whereby to know an old hart without seeing him, as the flat, entries, abatures, foils, fewmets, gate, and fraying pofts. See Slot, &c.

The age of other beasts that are chafed, is estimated by their appearance: as a fox and a hare by their colour. In birds of the game kind, it is usually distinguished by the colour of the legs and wing-feathers.

Age of new cattle, viz: the ox•cow, and bull, is known by their teeth and horns: but from long habit and the greater convenience, the horns are more usually judged; but in that breed without horns, the teeth must be nearly the sole criterion. The ox has no upper incisive teeth, but a few days after calving eight nippers appear in the lower jaw, which remain till ten months, when the second denition commences by the displacement of the two front teeth, to which succeeded two permanent ones, larger but not fo white.—At 12 months, the grinders are some of them changed; at 15 or 16 months, the incisive on each side next the front is changed; at two years the third incisive on each side: and at three years the corners are replaced by the permanent, which complete the ft. These are for the first years of the animal's live, even, long, and white; but in advanced age become yellow, or black, and uneven; between these periods all the grinders are changed.

The horns are likewise a permanent and a temporary pair. The temporary pair are changed at the end of three years, and the permanent pair appear small, smooth, and terminated at the end with a small tubercle or button. In the following year this button grows from the head, and the line of growth is marked by a horny circle; the horns continue growing through life, and every succeeding year adds a circle, so that the age may be readily gained by counting three years for the first button, and an additional one for every remaining circle.

Age of Sheep, is learned likewise from the horns in those which have them, in others from the teeth. M. Buffon says they have, in the third year, four broad teeth before, in the fourth year fix broad teeth, and in their fifth year eight of the same kind: but our farmers reckon, that when a sheep is one year, or year, it has two broad teeth before, when two, it will have four; when three, will; and when four, or years, it will have eight. The age of the horned sheep is most conveniently learned by the horns, which flew themselves in the first year, soon after birth, and are not changed, but continue to protrude a ring or circle annually, as long as they live, so that as many circles as their horns poffeft, so many years are they old. In goats, the teeth and horns follow the same laws; and therefore their age may be learned in the same way.

Age of the Moon, in Astronomy, is understood of the number of days elapsed since the last conjunction, or new moon; called also her quarter. The method for discovering her age is mentioned under the article Moon.

Age, in Law, is particularly understood of a certain rate or time in life, wherein a person is qualified for certain offices of civil society, of which before, for want of years and duration, he was incapable.

By the Roman law we find different ages ascertained for different purposes; as, confider age, or that wherein a person might regularly hold the consulship, which was the 43d year, so that he might sue for it in the 42d. Where it is to be observed, that it was not necessary either of those years—should be expired, but only begun; besides, that men of extraordinary merit towards the republic, were in this matter exempt from the ordinary laws. Hence Corvinus was conful at 25 years. Scipio Africannus at 36, and Pompey at 35: others broke through the laws by violence, as Cn. Maruus the younger, and Octavius Caesar, who procured themselves to be made consuls, before 20 years of age. Machiv. Difc. in Liv. lib. i. c. 60. p. 210.

Judiciary age, or that wherein a person was capable of sitting as judge, was not always the same; for by the Lex
AGE

Lex Servilia Glauce, none were allowed to be chosen under 30 years of age, or above 60. By some other laws that age seems to have been limited to 30, but reduced afterwards by Augustus to 30; though Pitiusa supposes a mistake here in the text; and that, instead of 35 and 30, it ought to be read 25 and 30. Lex Ant. tom. 1. Military age, or that wherein the Romans were obliged to enter themselves in the army, was at 17 years; at 45 they might demand their discharge. Aquin. Lex. Milit. tom. 1. This age was subject to considerable variation. The ancient practice, as Vegetius informs us, was to arm young men when they attained the age of puberty: and this fulfilled before and under the first kings. Servius Tuilius (about the year of Rome 178) fixed the period of military service from 17 to 46 years: those who had not reached this half term were called juvenes, and those who had passed it veteres. Manlius, however, who saved the capitol, had served from the age of 16 years. Adrian commenced his military service at the age of 15 years; and influences occur, in the Roman history, of persons who were called forth to military service within the age of 50 years. But the age established by Servius Tuilius was confirmed by Caius Graecus, A. U. C. 632. The Gauls and Germans served from the age of puberty to extreme old age. The Persians fixed the period of military service from 20 to 50 years. The Scythians and Lacedaemonians extended it from the age of puberty to 60 years. The Athenians commenced at 18 years to guard the city and frontiers, and at 20 they engaged in foreign service, and continued to the age of 40 years. Aristotle fixed the military age at 17 years (Polit. lib. viii.); and Plato, in his Republic, determines it from 20 to 60 years. Among the Lombards, the age of entry was between 18 and 19; among the Saxons at 13.

The age for holding office in the city, as quaestor, exilid, tribune of the people, &c. is not determined by the annual laws of Villius, but appears to have been the 27th year. For it was necessary that the person who claimed any urban employment, had first served ten years without interruption in the army, commencing from the 17th year. Though some think the quaestorship might have been held at 15 years. Polyb. lib. vi. cap. 17. The praetorian age, or that wherein a person might solicit for the praetorship, was at 40; two years earlier than the age required for consul. But M. Brutus was praetor with Caius, two years before his death; i.e. at the age of 35 years; and Dion (lii. p. 477.) fixes this age at 30 years. Legitimate age denotes the age of 25; so called, as some imagine, because youth were then by law allowed to take the direction of their affairs into their own hands. Briff. Sedct. Ant. ex Jur. Civ. lib. iii. c. 2. Dispensation of age, statutum vieni, is a right which a person obtained from the prince, or sovereign, of setting aside a tutor or curator, and taking the administration of his affairs into his own hands, before the legitimate age. Calv. Lex. Jur. The adoptive age requires the adopter to be eighteen years older than the person adopted, that there may appear a probability of his being a natural child. Pitic. Lex. Ant. See Adoption.

By the common law, there are two principal ages in a man: at 14, he is at the age of discretion; at 21 years, at full age.

With respect to a woman, there were anciently six ages observable: at seven years, her father might distrain the tenants of his manor for aid to marry her; for at those years she may consent to marriage. At nine years old the is

GRADE

dozable; for then, or within half a year after, she is said to be able promoveri domi. & virum subjicere. At twelve years, she is liable finally to ratify and confirm, or annul her former consent to marriage; and, if proved to have sufficient discretion, may bequeath her personal estate. At 14, she may take her lands into her own hands; and should be out of ward, if she were at this age at her ancestor's death; at this period the is at years of legal discretion, and may choose a guardian. At 16, she should be out of ward, though at the death of her ancestor she was under 14: the reason is, that then she might take a husband and able to perform knight's service: she may be executrix at 17. At 21 years, she may dispose of herself and alienate lands and tenements.

As for a man: the age of 12 years binds to appearance before the sheriff and coroner for inquiry after robberies, and impowers taking the oath of allegiance: 52 Hen. III. 14. At the age of 14, he may chuse his own guardian, and claim his lands held in foage; though Bracton limits this to 15 years, with whom Glanville agrees. At 14, a man may consent or disafford to marriage. At that age, likewise, he may dispose of personal estate by will, if his discretion be actually proved, though not of lands until 21; at 14 also, perons may be witness, though in some cases they have been admitted much younger. 2 Hawk. 434. Persons under 14 are not, in general, punishable for crimes: but they must answer for any trepas, p. 1. Int. 247. At 15, he ought to be sworn to the peace, an. 24 Edw. I. flat. 3. At 17, he may be an executor. At the age of 21, a man was obliged to be a knight, if he had 20 pounds land per annum fee, or for term of life, anno 1 Ed. II. flat. 1. But this statute is repealed, 16 Car. I. cap. 20. The same age also enables him to make contracts and manage his own estate; which, till that time, he cannot do with security to those who deal with him; so that at this age he is at his own disposal, and may claim his lands, goods, and chattels. Full age, in male or female, is 21 years; and this age is completed on the day preceding the anniversary of a person's birth (Salk. 44. 625. Lord Raym. 486.) who, till that time, is an infant, and is fled in law. Among the ancient Greeks and Romans women were never of age, but subject to perpetual guardianship, unless when married; and when that perpetual tutelage were away in processes of time, we find, that in females as well as males, full age was not till 25 years. By the constitution of different kingdoms, this period is fixed at different times. Scotland agrees with England in this point; but in Naples they are of full age at 18; in Holland at 25; and formerly in France, with regard to marriage, not till 30.

With regard to capital crimes, the age of 12 years was estaishned, by the ancient Saxon law, for the age of possible discretion; and from thence till the offender was 14, it was anutubertia pronsima, in which he might, or might not be guilty of a crime, according to his natural capacity or incapacity. Under 12 it was held, that he could not be guilty in will, neither after 14 could he be fupposed innocent of any capital crime which he committed. But by the law, as it now stands, and has stood, at least ever since the time of Edw. III., the capacity of doing ill, or contracting guilt, is not so much estimated by age, as by the delinquent's maturity of understanding, so that malitia supposita statem. Under seven years of age, an infant cannot be guilty of felony; but at eight years old he may be guilty. Under 14, though an infant shall be prima facie adjudged to be doli incapax, yet, if it appear to the court and jury, that
that he was doli capre, and could discern between good and evil, he may be convicted and suffer death. Thus, a girl of 13 has been burnt for killing her mistress; and one boy of ten, and another of nine years of age, who had killed their companions, have been sentenced to death, and the boy of ten years of age was actually hanged; because it appeared upon their trial, that the one hid himself, and the other hid the body of the person he had killed. An inquest occurred in the 17th century of a boy eighteen years old, who was tried for firing two bars: and it appearing that he had malice and cunning, he was found guilty, condemned and hanged. In later times a boy, ten years old, was convicted on his own confession of murdering his bed-fellow, and by the unanimous opinion of all the judges capitaly punished. In such cases, however, the evidence of that malice, which is to supply age, ought to be clear and strong beyond all doubt and contradiction.

The age of 24 years enabled a man to enter into an order of religion, without consent of parents, anno 4 Hen. IV. cap. 17. At 24, he may be ordained a priest; and at 30, he may be a bishop. No person can be a member of parliament under the age of 21 years. Though the age of 21 is the full age of either man or woman, yet they may under that age contract for necessaries suitable to their quality and proper instruction, and the contract shall bind them. An infant, who has an advowson, may prentent to the benefit when it becomes void. He may also purchase lands, though the purchase be incomplete; and when he is of age, he may agree or disagree to it, without alligning any reason; and so may his heirs after him, if he should die before the completion of the agreement. In some cases, he may bind himself apprentice, by indenture, for seven years. 5 Eliz. c. 4.—43 Eliz. c. 2. and he may, by deed or will, appoint a guardian to his children, if he has any. 12 Car. II. c. 24. If either man or woman do any act before the time precribed by law, they may retract it when they come to the proper age; but if they do not, they are supposed to ratify it, and it shall be deemed valid. Thus, if a man marry before fourteen, or a woman before twelve, they may either agree or disagree to the marriage, when they attain their respective ages. See Marriage. But the age of marriage has undergone divers modifications: in princes, it is allowed earlier than in private persons; in some countries than in others. In Peru, girls are married at nine, boys only at thirteen; in Holland, males are not allowed to marry without consent of parents or curators, before twenty-five; girls not before twenty: the Romans chose to marry their wives young, for the advantage of having them innocent and tractable. Others declaim against premature marriages. Some have pretended to limit the other extreme of marriageable age to forty-five; but this too will be variable in different constitutions. We meet with instances of generation from 60 to 104, or even 121 years of age. Plott. Nat. Hist. Staff. chap. viii. § 2.

Various methods have been in use for determining this age. One fact of ancient Roman lawyers, called Calliann, fixed it by the stature of the body, which Juliusin and others after him, suppose to have been done by search, or inspection of the genital parts, at least in the male sex; for as to the female, it is pretended the twelfth year was the only guide, though others allege that the eruption of the mones served instead of it. The Proculiani, on the contrary, determined the puberty of males by the expiration of the fourteenth year. Javolenus took a middle course, and made use of both methods.

The Canon or Ecclesiastical Law also denotes divers ages, viz. of baptism; or ordination to priesthood, and confirmation to episcopacy.

The Civil Law distinguished the age of minors, or those under 25 years old, into three sages: infantes from birth till seven years of age; puellae, from seven to 14; and puellae, from fourteen years up.

The period of puberty was again divided into infinita proxima, from seven years to 15, and etas post pubertas proxima, from 16 to 14 years. During the first stage of infancy, and the next half stage of childhood, infantum proxima, they were not punishable for any crime. During the other half stage of childhood, approaching to puberty, from 15 to 14, they were indeed punishable, if found to be doli capres, or capable of mischief; but with many mitigations, and not with the utmost rigour of the law. During the last stage (at the age of puberty, and upward) minors were liable to be punished, as well capitally, as otherwise. Blackst. Com. vol. i. 453.

AGE PRIOR, etatem precari, a petition, or motion made in court, by one in his minority, having an action brought against him for lands coming to him by descent; requiring that the action may rest till he come to full age.—This the court, in most cases, ought to grant. But minors, as purchasers, shall not have it: nor intent of affile, dower, or partition; though, they may in debt. Hob. 341. D. Aile. 257.

It is otherwise in the Civil Law, which obliges children in their minority to answer to their TUTORS OR CURATORS. See PAROL DEMURRER.

AGEA, in Geography, a town of Ithak, in Periis, 35 leagues east of Ispahan.

AGED OF THE MOUNTAIN, is a title, or denomination, given to the chief, or prince, of the people called ASSASSINS.

AGEDA, in Geography, the name of a plain about 30 leagues from Budia in Hungary, on which was held a general assembly of the Jewish Rabbies, A.D. 1750, in order to examine and debate the question, whether the Mefhiah was come. Three hundred Rabbies, with a great multitude of other Jews, from different nations, were collected together on this occasion; and R. Zachariah, of the tribe of Levi, was chosen their president and speaker. The negative of the question was carried by a majority of voices, and it was agreed that the advent of the Mefhiah was delayed on account of their sins and impenitence. They also agreed, after some debate, in the circumstances that would attend his appearance: and they were of opinion, that he would appear as a great conqueror, and deliver them from every foreign yoke—that he would alter nothing in the Mosian religion—and that he was to be born a virgin; and that his miraculous birth was to be a characteristic, by which he should be known to those who were strangers to the covenent. Some ecclesiastics, deputed from Rome, attended this meeting; and when they began to extol the worship, ceremonies and authority of their church, they excited a tumultuous outcry of "no Christ! no God-man! no intercession of Saints! no worship of images! no prayers to the Virgin!" accompanied with loud clamours, rending of clothes, &c. and thus the conference of that day terminated. On the 8th day, they agreed to hold another council, three years after this, in Syria. Some of the Jewish doctors are said to have hesitated in their opinion, and expressed a desire of conversing with protestant divines; but the interference of too many monks deterred them, and made them fear some tragical conclusion to their assembly. BRENTI's Narrative in the Phoenix, tom. ii. p. 554.

AGEDAMA, a small island on the coast of Carmania.

AGEDINCUM, Sams, a town of Gaul, the capital of the Sienes. See AGENDICUM.
AGEEG, a small island on the coast of the Red Sea. N. lat. 18° 5', E. long. 38° 30', which gives name to a nation inhabiting the adjoining district of the country.

AGELASTA, in Antiquity, formed of a præx. and 70x2, to laugh, and denoting forceful, a famous one in Attica, near the well called Callichoras, upon which Ceres rolled, when she was fatigued in the search for her daughter. Here, according to Paulinus, (Attic. p. 93) they commenced the Eleusinian feasts.

AGEDNOUTH, or EGELNOUTH, Abbot, in Biography, succeeded Lindivus, in the see of Canterbury, in the reign of Canute the Great, A. D. 1028; he was the son of earl Agilmer, and obtained the appellation of good. for his acts of piety and benevolence. By his interest and influence with Canute, he restrained some of his exceses, and induced him to bestow large sums of money for the support of the foreign churches. In his way to Rome, for receiving his pall from pope Benedict VIII. he purchased at Pavia, with a large sum, a relic, which was the arm of St. Augustin, and transmitted it to England as a present to Leofric, earl of Coventry. By other more important services he is laid to have given luftre to the archiepiscopal see. Upon Canute's death, he refused to crown his son Harold; alledging a promise which he made to the late king, that he would place the crown only upon one of the issue of queen Emma. Neither threats nor promises could prevail with him to violate his engagement; and he laid the crown upon the altar, with an imprecation against those bishops who should dare to perform the ceremony. He died in the year 1038. His writings were "A Panegyric on the Blessed Virgin Mary,"—"A Letter to earl Leofric, concerning St. Augustin,"— and "Letters to several person." Biog. Brit.

AGEM, in Botany, is a name given to the Persian Lilac.

AGEMA, in the Ancient Military Art, a kind of foildier, chiefly in the Macedonian armies.

The word is Greek, and literally denotes vehemence; to express the strength and energies of this corps; or it may be derived from σεβη, to lead; because it consisted of elephants, horse, and foot, which preceded the king, and formed, as it were, the royal guard.

Some will rather have agema to have denoted a certain number of picked men, answering to a legion among the Romans, which is authorized by a passage in Livy, (l. xxiii. c. 51. v. 58. tom. i. p. 67.) Drakenb. Not.; Arrian (De Exped. Alex. l. vii. p. 287. Ed. Gronov.) on the contrary, speaks of the agema as a wing of horse; but the term is also applied to foot. This body of troops is also mentioned by Q. Curtius, (l. iv. c. 13. tom. i. p. 271.) Ed. Drakenb.) and by Polybius, (l. v. p. 372. 408. Ed. Cafaub.) vid. Suidas in voc.

AGEMOGLAN, or AZAMOGLAN, children of tribute, raised every third year by the Grand Signior, among the Chirilians whom he tolerates in his dominions.

The word, in its original, signifies a barbarian's child; that is, a child not a Turk.—It is compounded of two Arabic words, 1. DNN. agem, which among the Turks signifies as much as barbarous among the Greeks; the former people dividing the Arabs or Turks, and agem; as the latter divided it into Grecians and barbarians.

2. Enu, child.

The commoners appointed for this levy take them by force even out of the houses of Chirilians; always claiming one in three, and pitching upon such as seem the handsomest, and promise to be the most servicable.

These are immediately conveyed to Gallipoli, or Conflan
tine; where they are first circumcised, then intrusted in the Mahometan faith, taught the Turkish language, and the exercises of war, till such time as they become of age to bear arms; and out of these the order of Januaryes is formed.

Such as are not judged proper for the army, they employ in the lowest and most servile offices of the feraglio; as in the kitchen, flables, &c.

The agemogans only differ from the ichglans, as the former are bred up for the lower, and the latter referred for the higher offices of the empire. Their pay does not amount to more than seven after, and a half, or threeperpence halfpenny, a day.

AGEN, in Geography, an ancient large and well inhabited, but ill built, city of France, the capital of Agenois, in the late province of Guienne, and new department of the Lot and Garonne, and the episcopal see of the department of Aveyron. Its situation in a fertile country on the banks of the Garonne, is favourable for trade; but the indolence of its inhabitants deprives them in a degree of the advantage of it. Prunes are a considerable article of commerce; and the hemp which grows in the neighbourhood is manufactured into linens, and sent from hence to Cadiz, and afterwards exported to the Spanish islands. Here are also manufactories of camlets, farges, and failcloth. The gates and old walls, which remain, mark the antiquity and extent of this town. The palace, which was formerly the castle of Montval, and where the fessions is held, is situate without the walls of the old city; and there is another castle, called La Sagne, of which the ruins only exist. Agen is 108 miles south-east of Bourdeaux. N. lat. 44° 12' 50". E. long. 0° 35' 49'.
AGE

The word is also written agefnrlica, and agensfric. It is derived from the Saxon ages, own, and frees, lord.

AGENHINE, in our Old Writers, signifies a guest that has lodged at an inn for three nights, after which time he is accounted one of the family; and if he offended the king's peace, his host was answerable for him. It is also written hogenbine and hogenbyne.

AGENOLS, in Geography, a country of France, in the late province of Guienne, (now department of the Lot and Garonne) comprehending about 120 square leagues. It is a very fertile and healthy country, and was formerly inhabited by the Nitribriges, mentioned by Caesar. It formed a part of the kingdom of Aquitania, and was afterwards plighted by the counts of Toulouse, and succeffively by the English and French. See AGES.

AGENOR, in Fabulous History, was the son of Neptune and Lybia, and the father of Cadmus. He reigned in Phoenicia and married Thelaephas, by whom he had three sons, Cadmus, Phoenix, and Crix, and a daughter called Europa. Jupiter carried away the daughter, and Agenor ordered his three sons to seek for her, forbidding them to return to his court without her. Their search was fruitless, and they were banished, and settled in different countries.

AGENOR, in Natural History, a species of papilio Eques, with black wings, sanguineous at their base; the posterior having a white disc with black spots. It is found in China.

AGENORIA, formed of agens, strong, in Mythology, the goddess of industry and courage, as Vesta was of indolence.

AGENT, Agents, in Physics, that whereby a thing is done, or effected; or that which has a power whereby it acts on another; or by its action induces some change in it. The word agent is used promiscuously with efficient, and in contradistinction to patient.

The schools divide agents into natural and free.

Agents, natural, or physical, are those immediately determined by the Author of nature, to produce one sort of effect; with an incapacity to produce the contrary.

Agents, natural, or again subdivided into universal, which are such as produce effects of the same kind and denomination with the agents themselves; and equivocal, whose effects are of a different kind, &c. from the agents.

The schoolmen reckon the following circumstances necessary to the being of an agent; viz., that it be contiguous to the object, distinct from it, have a power over it, a sphere of activity, and a proportion or rate of acting.

Agent, free or voluntary, is that which may equally do any thing, or its opposite; as acting not from any predetermination, but from choice. Such is the mind supposed to be, which has a spontaneous power of choosing or refusing.

It is a celebrated question among philosophers and divines, whether man be a free, or a necessary agent? It may be thus flated: man is a necessary agent, if all his actions are so determined by the cause preceding each action, that no one part of it could possibly have come to pass, or have been otherwise than it was; nor one future action can possibly not come to pass, or be otherwise than it shall be. On the contrary, man is a free agent, if he be able at any time, in certain circumstances, to do different things; or, in other words, if he is not ever unavoidably determined in every point of time, by the circumstances he is in, to do that one thing he does, and not possibly to do any other.

Which of these two definitions agrees to man, is a question of fact to be determined by what we experience in ourselves, with regard to the operations of our own minds. See Liberty; Necessity; and Will.

Vol. I.

The term agent evidently implies a power of self-determination; and the epithet necessary, applied to agent, forms a folemnium both in sense and language. Price's Review, &c. p. 315, &c.

Agent is more particularly used for the minister of a prince, or flate, at another court.

In which sense, agents are commonly reputed a species of public ministers, or ambassadors: but they differ essentially, as agents are not invested with any representative character, although entrusted with the affairs and interests of their princes. See Envoy.

Agent is also used for a person intrusted with the management of affairs, either of a corporation, or private perfon. In which sense the word coincides with deputy, procurator, families, factor, &c.

Among the officers in the exchequer, there are four agents for taxes.

Agents of bank and exchange, are public officers, chartered in the trading cities of France, to negotiate matters between merchants relating to bills of exchange, and the buying and selling of goods; the same with those who, among us, are called exchange-brokers.

Agents of the exchequer, are officers under the commissioners, appointed to buy and contract for provisions, &c. Some of these are settled in the ports, where they have much the same office and authority as the commissioners in London.

Agent-nilculator, is used in the same sense.

Agent and patient, in Common Law, is where a person does, or gives, something to himself; so that he is at the same time both the doer and giver, and the receiver or party it is done to. — Such is a woman, when she endows herself with part of her husband's inheritance.

Agent, in Chemistry. According to the ancient chemists, substances were composed of active and passive principles; the latter of which received impressions from and were modified by the former, without exerting any reciprocal action. Spirit, oil, and salt, were considered as the active, and earth and water, as the passive principles. This distinction evidently arose from the phenomena of solution, and the apparent energy which acids and other fluids exhibit in their combination with metals and solids in general. It is now however universally allowed, and indeed necessarily follows from the doctrine of affinity, that whenever two substances combine together, it is in consequence of a mutual attraction, which belongs as much to one element as to the other of a compound; this definition therefore of chemical agent is no longer adhered to, and though we still continue to use the expression of one body having a powerful action on another, it is by no means intended to deny the equal reciprocity of chemical attraction.

The general term agent signifies, therefore, in Brienne, any substance capable of producing chemical action; and when, in explaining a process, the quality of agent is attributed to a body, it is only used as a designation of the substance whose presence determines the combination or decomposition. In which sense it is sometimes attributed to menstrua, or such bodies as in mixture have the greatest share of activity and motion: and it is sometimes also used for what we more usually call a solvent. Thus fire, water, air, earth, and menstrua, are chemical agents.

That internal agent in man, whereby all the vital moti ons necessary to the preservation and restoration of the body are managed, is by some called nature; by others archev, calidum innam, animal soul, vital spirit, or principle, &c.

AGENTS, in Mijves, a term which, in the infancy of counterpoint, was given, by the Italians, to the note of percussion;
AGE

that occasions and accompanies a prepared discord upon a
binding note; which note was termed the *patiense*.

In the preceding example, C is the *patient*, E prepares the
discord, D is the moving note or agent, and B its resolu-
tion.

*Agentes in rebus*, one of the ranks of officers, in the
court of the Constantinopolitan emperors, whose business was
to collect and convey the corn, both for the army and house-
hold; carry letters and melfages from court to all parts of
the empire; regulate couriers, and their vehicles; to make
frequent journeys and expeditions through the prov-
ces; inspect any motions, disturbances, machinations
rending that way, and give early notice thereof to the
Calv. Lex. Jor.

The agents in rebus, are some made synonymous with
our post-masters, but their function was of great extent.
They correspond to what the Greeks call τετάρτης, and the
Latin *vulcanarii*.

There were divers orders or degrees of agents in rebus,
as *tribuni, primiterii, senatorii, ducentarii, bicretii, circitores,*
equites, tyrones, &c. through all which they rose gradatim.
Their chief was denominated *princeps*, which was a poit
of great dignity, being reckoned on a level with that of pro-
contul.

The *princeps agentium in rebus* resided at Constantinople,
others of them were settled in every part of the empire; and
are also said to have served as interpreters.

*Ageometria*, a defect in point of *Geometry*, or a
deviation from the strict principles and conclusions of that
science.

This is otherwise called *ageometria*.

Some have complained of the *ageometria* of the Scrip-
tures in respect of the proportions of the *brazen sea, ark,*
&c.

*Agter* *vulgaris privatus*, in Roman Antiquity, that whose
property was granted to private persons on the reveare of a
certain rent, or tribute.

*Agter* *vulgaris publicus*, that whose property was refered
to the public, and being left out to farm, the rents or profits
accrued to the public treasury.

*Agter* is also used for a certain portion or measure of
land, artificently allowed in the division of grounds to each
citizen.

In the early days of the Roman state, the ager was only
two *jugera*, amounting to 1 1/2 English acre. After the ex-
pulsion of the kings, seven *jugera* were allowed a plebeian.
—Under the tribunes of C. Licinius Stolo, in the year of Rome
379, a law was made to limit cultes to 500 *jugera*, or
350 English acres, and to decree the distribution of the fur-
pius in the possession of any individual amongst those who
had no land. Under Julius Cæsar another *Agrarian law*
was published, by which those who enlarged their pittance
of land were to pay 50 *aurei* to the public.

*Agter* is also used in *Middle Age Writers*, for what we
now call an ACRE.

*Ager*, or *Aguer*, in Geography, a small town of Cat-
talia, in Spain near the river Segura, north of Lerida,
and 25 leagues west of Barcelona. N. lat. 41° 55'. E.
long. 6° 34'.

*Ager*, a river of Austria, which runs into the Traun,
about a league north from Schwannafflatt.

*Ager* is also a district in a sie of Agerhus, in
Norway, called Ager-Haard.

*Ager Picenum*. See *Picenum*.

*Ageratum*, compounded of the privative *a* and
*agera*, old age, and denoting *never-old* or *ever-green*, in
*Botany*, a genus of plants, of the *Ageratnidae equilib* elas
and order, of the natural order of *composfts daisiose*, and *com-
biere* of Jullieu; the characters of which are, that the com-
mon *calyx* is oblong, with many, lanceolate, sub-equal scales :
the compound corolla is uniform, corollis hemisphroido, tu-
bulous, numerous, equal, scarce longer than the calyx;
proper monopetalous, funnel-shaped, border quadrifid and
spreading; the flamina are capillary filaments, very short,
the anther cylindric and tubular; the pistillum is an oblong
*gram*, *filelliform*, of the length of the flamina, the *fflagms*
are two, very tender and erect; no pericarpium, calyx un-
changed; the seed solitary, oblong, angular, crowned with
a chaffy, five-leaved, upright awned calyle; the receptacle
naked, convex, and very small. It differs from *Eupatorium*
in the crown of the feeds; and from *Bides* in the naked-
ness of the receptacle. Martyn enumerates two species, viz.
1. A. *conyoides*, hairy ageratum, with ovate leaves
and hairy stem, which flowers in July and August, and is
a native of Africa, the islands of America, and the isle of
Tenera, in the South Seas. This species is propagated by
sowing the seeds on a hot-bed in the Spring; and when the
plants are strong enough to bear removing, transplanting
them into another moderate hot-bed; where they should
be watched, and shaded till they have taken root. In June they
should be removed to the open air, and transplanted towards
the middle of the month into the open ground, where they
will continue flowering from July till the frosts in Autumn
destroy them. The seeds ripen in September and October.
2. *A. thorei*, with leaves ovate, crepitate, obtuse, and smooth,
and flowers in July. This species is cultivated for its
*brazen sea, ark,* &c.

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AGE


cents, the name of a flone mentioned by Galen and other writers; and said to be of the nature of the Phrygian flone, but more astringent; and as that was used in dying, this was in dressing of leather. We have no account of its external appearance, but probably it contained vitriol, and perhaps alum.

The great use of vitriol or copperas in the management of leather is well known; and the stones which contain it, or pyrites, are everywhere common. The method used also in the preparation of the Phrygian Lapis, which was the wetting and slightly calcining it, must be very proper to make the vitriol contained in this appear, and exert itself in the working with it. This stone is used by shoemakers to polish women’s shoes.

AGERIUM. See AGRIMENT.

AGERSEO, in Geography, a small island of Denmark, in the Greater Belt; it two leagues south of Corfoer.

AGES, signifies the palm or hollow of the hand.

AGESANDER, in Biography, one of the three sculptors, who jointly executed the famous antique group of Lacocon, was born at Rhodes, and flourished about the 5th olympiad. His name ranks first upon the plinth of the group.

AGESILAUS, in Ancient History, one of the most ill-natured kings of Sparta, succeeded his brother Agis against the competition of his nephew Leotychides, to whom by the laws the crown would have regularly descended. As he was a younger son of Archidamus II. he could have no view to the kingdom; and he was therefore educated in all the rigour of the Spartan discipline, and in the habits of fer- denial, labour, and obedience, from which those who were heirs to the throne were exempted. He thus acquired a degree of popularity, which, notwithstanding his low stature, and his being lame in one leg, secured his succession; more especially as he was patronized and supported by Lyfander, whose influence in the state was very considerable, and his rival was suspected of being the son of Aleibiades, who was said to have corrupted the queen of Agis, by a present of a thousand drachmas. His disposition and manners, which combined resolution and activity with condescension and gentleness, more than counterbalanced his natural defects; and though the oracle had warned the Spartans against a home reign, Lyfander contrived to interpret the warning as a caution against the illegitimacy of Leotychides, and thus to facilitate the establishment of Agesilaus. By his subsequent conduct he ingratiated himself with persons of all ranks and parties to such a degree that the Ephori are said to have clespected his ambition by imposing a fine upon him, because he attached the affections of the citizens to himself alone, and thus alienated them from the republic to which they rightfully belonged. Such, however, were the attention and deference which he manifested towards the Ephori and the senate, that he obtained their entire confidence; and his authority was superior to that of any other king of Sparta. Soon after he ascended the throne, ante Christ. 396, the king of Persia fitted out a powerful fleet, in order to deprive the Lacedemonians of their empire at sea. Agesilaus, at the instigation of Lyfander, was appointed general of the forces that were destined to an expedition against Arabs; and he accepted the office on condition, that a council of 30 Spartan commanders should accompany him, and that Ly- fander should be the chief of this council. During his delay at Aulis, he had a quarrel with the Boeotians about a facri- fice, which occasioned a war, that terminated in the sub- version of the Spartan dominion. When he arrived at Ephesus, a message was addressed to him by Tifaphernes, the lieutenant of the Persian king, demanding his reason for coming into Asia with an armed force; to which he replied, that his purpose was to aid the Greeks, who inhabited there, in recovering their ancient liberty. Tifaphernes, in order to gain time, promised in behalf of his master to grant liberty to the Greek cities of Asia. Agesilaus acquiesced, and a truce was settled between them. In the mean while the Persian general, regardless of his oath, took advantage of the delay, assembled troops and prepared for war. Agesilaus, though apprized of his treachery, adhered to his engagement; and this religious observation of a solemn treaty gained him, as Xenophon informs us, the universal clemency of the cities, whilst Tifaphernes, by a different conduct, entirely lost their favour. This interval afforded the Laced-emonian general an opportunity for acquiring an accurate knowledge of the state of the country and of the disposition of the inhabitants. In the course of his inquiry he found that Lyfander arrogated a degree of power, which encroached on his authority and obstructed his influence. Agesilaus did not dissemble his disaffection. Having given the most considerable commands and belt governments to private officers, he appointed Lyfander commissary of the stores and distributor of provisions, and for the purpose of further mortifying him and deriding the Ionians, he directed them "to consult their master-butcher." Lyfander, afterwards returning to Greece, projected a variety of schemes for overturning the constitution of Sparta, but his death prevented their accomplishment.

When Tifaphernes had collected his forces, he com- manded Agesilaus to retire from Asia, and upon his refusal declared war against him. The subordinate officers of the Spartan general were alarmed, but Agesilaus himself was composed and cheerful; and having transmitted his thanks to Tifaphernes "for having made the Gods, by his per- jury, the enemies of Peria, and the friends of Greece," he made a feint of marching his army into Caisia, the residence of the Persian lieutenant, but actually overran Phrygia, where he took many towns and amassed immense treasure, which he distributed among his officers and soldiers. Having wintered at Ephesus, he devoted the ensuing spring to the exercise and discipline of his army, which he encouraged by the distribution of prizes; and at the same time he inspired his soldiers with a contempt of their enemies, by intriguing the prisoners and exploiting them and their garments to sale. The latter were eagerly purchased; but the prisoners themselves were so delicate and feeble, that they were deemed of no service or value; "for," says Agesilaus to his fol- diers, "the persons against whom you fight, are richer than to their rich spoils, "behold there for what you fight." As the Achaen advanced, the Lacedemonian army marched into Lydia, defeated the Persians near Sardis, and ravaged the whole country. This success terminated in the death of Tifaphernes; his command devolved on Tithraustes, who attempted to conciliate Agesilaus by rich presents, and to induce him to withdraw his troops and to return into Greece by the promise of liberty to the cities of Asia, upon their payment of the customary tribute. The Spartan king, however, deferred the proposed accommodation till he had submitted it to the consideration of the state, and received orders for this purpose. In the mean while he marched into Phrygia, which was the province of Pharnabazus, and the expence of his expedition thither was defrayed by Tifaphernes. During his progress he received new powers from home, by which he was constituted sole commander both by sea and land; an honour which Sparta had never before conferred on any of its generals. From Phrygia, where he amassed large sums of money, he advanced as far as Paphlaogon, and formed an alliance with Cotys, the prince of that country.
country. Thryest was at this time laid waste by Spithridates
who had revolted from Pharnabazus and joined Agefilius.
In these circumstances Pharnabazus demanded an interview
with the Spartan king, whom he found sitting upon the
grafs; whilst the Persians spread rich carpets of various
colours and magnificent cushions for the accommodation of
their master. Overcome by the simplicity and modesty of
Agefilius, Pharnabazus sat down by his side upon the grafs.
At the close of this conference, they parted with mutual
tokens of friendship and respect; to the expoliations of
Pharnabazus, which the Spartans heard with downcast eyes
and profound silence, Agefilius replied, that war often arms
the bell friends against each other for the defence of their
country. "But," says he, "if you prefer the appellation of
the friend and ally of the Greeks to that of the king of
Peria's slave, you may reckon that all the troops you see
before you, our arms, our ships, our perfons, to the last man
of us, are only here to defend your possessions, and secure
your liberty, which of all blessings is the most precious and
defirable." Pharnabazus pledged himself not to depart from
the faith he had sworn to him, nor to quit his service; and
Agefilius taking him by the hand, and riding with him, re-
piled, "that it was the pleasure of the Gods, that with such
noble sentiments you should be rather our friend than our
enemy;" and he promised to withdraw from his government,
and never to return to it, whilst he could subsist any where
else.

During the two years of Agefilius's command in Asia, he
exhibited all the talents of a warrior and statesman, and
all the virtues of a Lacedaemonian. The remotest provinces
trembled at his name, and reounded with the fame of his
wealth, diluteffence, moderation, intrepid valour in the
most perilous dangers, and invincible patience and ferreus
in enduring toil and fatigue. Such was the respect which
his conduct and character commanded, that deputies were sent
from all parts in order to form alliances with him; and his
army increased continually by the accession of barbarians
that enlisted under his standard. Whilst he allowed his
soldiers the advantage of pillage, he himself was not charge-
able with any act of cruelty or injustice. His prudence and
authority were so much esteemed, that he restored order and
tranquility to all the cities of Asia, and reinstated them in
the possession of their liberty, not only without shedding of
blood, but without even banishing a single perfon. Ambitious
of extending the glory of his country, and of grace in
general, he had formed the design of attacking the king of
Peria in the heart of his dominions, and of occupying his
time and attention, that he might have no leisure for
directing his hostile views and schemes to distant provinces.
But before he could execute his purpofe, he was recalled by
the Ephors to the defence of his own country. As soon as
he received the order for returning, he impatient obeyed;
alluding, that he received the command not for himself, but
for his country and its allies. "I knew," says he, "that a
general does not deferve, or possess, that name really, but
as he submits to the laws and the Ephori, and obeys the
magiftrate." On his departure, however, he said, "that 30,000
of the king's archers drove him out of Asia," alluding in these words to a species of Perian coin, which
had on one side the figure of an archer, 30,000 of which
pieces of money had been dispersed in Greece to corrupt the
enemies and perfons of greater power in the cities.

Agefilius, when he quitted Asia, was accompanied by
Xenophon; and at Ephesus he committed half the gold he
had brought with him from his expedition into Peria with
Cyclus to the custody of Megabyzus, the guardian of Dla-
na's temple, with an order, in case of his death, to confe-
crate it to the goddes. On his return through Thrace
he only demanded, "whether he should pass as a friend or an
enemy,? and when the king of Macedon replied, "that he
would confider of it," "Let him confider," says Agefilius,
"in the mean time we will march." Before he arrived at
Sparta, he received an order from the Ephori to invade
Boetia, with which he complied, though the menace was
not such as he approved. On the plains of Cheromen, a
very severe engagement took place, in which Agefilius
received several wounds, and his life was exposed to great
danger. Some of the enemy had taken refuge in a temple
of Minerva, near the field of battle; and these Agefilius
ordered to be difmissed, and appointed a guard to escort
them in safety wherever they chose to go. After this the
he returned to Sparta, and was received with admiration
and joy. Uncorrupted by the customs and manners of
foreign countries, as other generals had been, he made no
alteration in his diet, furniture, or equipage. His enter-
prise against Corinth did not succeed; but his expedition
against the Acsaniabians compelled them to flee for pence.
In the year before Christ, 387, the sovereignty of Greece
was guaranteed to Sparta by the peace with the Perian
king, negotiated by Antalcidas, on the dishonourable con-
dition of abandoning the Greek cities of Asia to the Peri-
ians. After this event, the Spartans treated some of the
smaller states in a tyrannical manner, and unjustly seized
the citadel of Thebes, in which act Agefilius disgracefully
concurfed. Sparta was thus involved in a new war with Athens,
in which the Thebans, under the illustrious Epaminondas,
became formidable to their oppressors; and it was alleged
against Agefilius, that he had taught them the art of war,
by his expoliations against them, fo that they were able to
encounter the Lacedaemonians in the field, as was the case
in the battle of Leuctra, when Archidamus, the son of
Agefilius, and Cleombrotus, the other Spartan king, were
defeated with great loss, and Cleombrotus left dead on the
spot. In confequence of this difafter, Agefilius was in-
vited with a dictatorial power, for the purpose of faving
the fugitives from the severity of the Spartan laws, without
prejudice to the state; and on this occasion he decreed; —
"let the laws scep to-day, but to-morrow let them resume
their full vigour." After this battle, Agefilius exerted
himself in levying a new army, in defending Sparta from
the hostile attacks of Epaminondas, and in suppreffing a
conspiracy which took place among the Spartans them-
selves. In the year before Christ, 386, some new com-
moners broke out in Peloponnesus; and Agefilius was de-
feated at the head of the Spartan army and their allies, in
the battle of Mantinea, by Epaminondas, who died in the
moment of victory. When a general peace was established,
the Lacedaemonians were excepted, by the culpable obli-
gation of Agefilius, who refused to concur, because the Me-
ffeans were comprehended in it as a separate state.

Agefilius, in the decline of life, accepted the command of
a band of mercenary troops in the service of Tachos, who
aspired to the throne of Egypt. This commiffion reflected
no great honour on the character of this illustrious Spartan,
who, at the age of 80 years, degraded himself by receiving
the pay of an Egyptian, and serving a barbarian, who had
revolted against his master. The Egyptians reported in great
multitudes to see a man, whose name and character had been
for a long time and generally applauded: but connecting splen-
dour and magnificence with their ideas, they were disap-
pointed at the situation of an old man, of a mean aspect and
downfigure: they applied to him the fable of the mountain
in labour, and could scarce refrain from laughter and ri-
der. His conduct, however, soon produced a change of
opinion.
opinion. When he found that Tachos did not assign him the command of the whole army, but restricted his authority merely to the foreign troops, he was surprised and mortified; and he was the more incensed by the contempt with which his counsel was received, and by various instances of neglect which he experienced. Thus provoked, he joined those Egyptians who took part with Néctanebus, the other competitor for the crown, and affiliated them in establishing the rival of Tachos on the throne. Ageclus pleaded public utility as an apology for his vertuful conduct in this instance: Xenophon attempts to palliate it; but Plutarch charges it with the infamy of perfidy and treachery. The following winter, in the year before Christ 261, he embarked to return to Lacedæmon; but was driven by a storm upon the coast of Africa, into a place called the Port of Menelaus; where he fell sick and died, at the age of 84 years, after a reign of 41 years, during 30 of which he maintained the most distinguished reputation. His latter years, after the battle of Leuctra, were lefs honourable: and Xenophon, in his eulogy of this prince, has been thought too much to exaggerate his virtues, and to extenuate his faults. His body was carried to Sparta, and embalmed with was instead of honey, which was usually employed for this purpose. His son Archidamus succeeded to the throne, which continued in his house to Agis, who was the fifth king of the line of Ageclus. His life and actions have been recorded, not only by Xenophon, his intimate friend and paregryt, but by Diodorus Siculus, Plutarch, and Nepos. Many anecdotes are related concerning him, which sufficiently mark his character, and evince the high estimation in which he was held by his contemporaries. Having the great king, an appellation assumed by the kings of Persia, spoken of in terms of extraordinary commendation; he is reported to have said—"I cannot conceive wherein he is greater than I, unless he be more just." His regard to justice, however, was sometimes sacrificed to his attachment to his country, and to the bias of private friendship and affection. In recommending a friend to a judge, he said—"If Nicias be not guilty, acquit him for his innocence; if he be, acquit him for my sake; but, however it be, acquit him." His contempt of unmerited praise, and his superiority to ostentation and vain-glory were prominent features in his character. Accordingly, he would never permit, during his life, that his picture should be drawn; and at his death, he expressly forbid any image to be made of him, either in colours or relief. "Let my actions," he would say, "if deserving, be my monument." The following anecdote furnishes a pleasing evidence of his domestic affections. When a friend found him riding upon a flock with his children, "Tell nobody what you have seen (fay Ageclus) till you are yourself a father." XenophonHist. Græc. Plutarch in Agæli. Corn. Nepos in Agæli. Univ. Hist. vol. v. p. 463. Diodorus Siculus. Rollin's Ant. Hist. vol. iii. p. 369—400. vol. iv. p. 137—196.

Ageclus, in Mythology, the surname of Pluto, which was given to him, because he conducted all mankind into his empire: παρά τού κράτος της λαοῦ.

Ageinates, in Ancient Geography, a people of Gaul, placed by M. d'Anville in the territory of the Frétons or Belgian.

Agegus, a town of Thrace, called by Pliny (l. iii. c. 11.) Argaca, and by Livy, (l. xiv. c. 7.) Argaca, but alligned to Macedonia in the confines of Thrace. Steph. Byz. Hardoun mentions imperial Greek medals belonging to this city.

Agetoria, in Antiquity, fæals mentioned by Hefy-
the defence and attack of towns, camps, &c. In which sense it is the same with what is otherwise called *tumulus*, and in later times *aggireum*, and among the moderns *linum*; sometimes *cavalera*, *ittrica*, &c.

The agger was usually a bank, or elevation of earth, or other matter, bound and supported with timber; having sometimes turrets on the top, wherein the watchmen, engineers, and gildery were placed. It was also accompanied with a ditch, which served as its chief defence.

The usual materials of which it was made, were earth, boughs, fagades, lakes, and even trunks of trees, ropes, &c. variously crooked, and interwoven somewhat in the figure of flans; whence they were called *flaliari* axes. See *Lucan* iii. 456, 501. *Silius* luid. xiii. 197. Where these were wanting, bones, bricks, tiles, furnished the office: on some occasions, arms, utensils, pack-faddles, were thrown in to fill up. What is more, we read of agger formed of the carcases of the slain; sometimes of dead bones mixed with lime, and even with the heads of slaughtered citizens. For want of that binding, or solid materials, aggers have sometimes tumbled down, with infinite mischief to the men.

The besiegers used to carry on a work of this kind nearer and nearer towards the wall, till at length they even reached the wall. The methods taken, on the other side, to defeat them, were by fire, especially if the agger were of wood; by fapping and undermining, if of earth; and, in fore cases, by erecting a counter agger. Thus the inhabitants of Gaza defended themselves against Alexander. Q. *Curtius* iv. b. xxi.

The height of the agger was frequently equal to that of the wall of the place. *Cæsar* tells us of one he made, which was 30 feet high, and 330 feet broad. Besides the use of aggers before towns, the generals used to fortify their camps with such works; for want of this precaution divers armies have been surprised and ruined.

There were tall aggers made in towns and places on the sea-side, fortified with towers, cailles, &c. Those made by *Cæsar* and *Pompey* at *Brundusium* are famous. Sometimes aggers were even built across arms of the sea, lakes, and rivers; as was done by *Alexander* before *Tyre*, and by M. *Antony* and *Caesar*.

The wall of *Scythia* in the north of England, may be considered as a grand agger, to which belong several lesser ones. Besides the principal agger or *wallum*, on the brink of the ditch, Mr. *Horace* describes another agger on the south side of the former, about five paces distant from it, which he calls the fourth agger; and another larger agger on the north side of the ditch, called the north agger. This latter he conjectures to have served as a military way; the former, probably, was made for an inner defence, in case the enemy should best them from any part of the principal *wallum*, or to protect the soldiers against any sudden attack from the provincial Britons.

*Agger Tarquinii*. *Tarracini’s agger*, was a famous fenc built by *Tarquinius Superbus*, on the east side of Rome, to stop the incursions of the Latins, and other enemies, whereby the city might be infall. See *Pliny* iii. 5. *Carminals* were thrown down from the top of this rampart. *Juv. Sat. vi. 283.* *Suetonius* in *Ca. c. 27.* n. 2.

*Agger* is also used for the earth dug out of a trench and thrown up on the brink of it.

In which sense, the chevalier *Poland* thinks the word to be understood, when used in the plural number, fince we can hardly suppose they would raise a number of cavaliers, or terricks.

*Agger* is also used for a bank, or wall, erected against the sea, or some great river, to confine or keep it within bounds.

In which sense, agger amounts to the same with the ancients call *tumulus and malet*; the Dutch, *dyke*; we, *dam*, *sea-wall*.

*Agger* also denotes a heap of earth, raised over the graves of the ancients.

In which sense, it amounts to the same with *tumulus*; and is sometimes also called *aggireum*.

*Agger*, in *Geography*, a river of the circle of *Wadphalos*, which waters the country of *Marck* and the duchy of *Borg*, and falls into the Rhen.

*AGGERHUS*, or *CHRISTIANIA*, the largest diocese or general government in the south part of Norway; and the richest, as well as most considerable, in the whole kingdom. It was formerly called *Hammerfest*, and afterwards known by the name of *Obelae*. *Aggerhus* is also the name of a fortress in this diocese, on the west side of the bay, near which lies the city of *Christiania*. It is not known when it was built. It has been repeatedly besieged by the Swedes, *viz.* in 1510, in 1557, and in 1717, by *Charles* XII. without success. The governor of *Aggerhus* is the chief of government of Norway; he resides in the high court of justice, called *Overhuflet*, which judges in the last resort, all civil causes above a certain value. In all causes passing that value, an appeal lies to the supreme court at *Copenhagen*. N. lat. 59° 8'. E. long. 10° 20'. The eldest church in this diocese, said to have been built about 700 years ago, and called *Agger*, is situated about a quarter of a Norway mile north of the castle. The population of this diocese is estimated at 215,923 persons.

*AGGERS-HERRED*. A field of *Aggerhus*, which comprises three diocets, with as many courts of judicature, *viz.* *Aはじer*, *East* and *West Barum*, and *Ager* *Christiana* is situated in this district.

*AGGEROUT*, or *AGGEROUD*, supposed to be the ancient *Arinsinde*, is situated at the extremity of the Red Sea, about two leagues from the port of *Suez*. Here terminated the famous canal, begun by *Necos* and finished by *Ptolemy* *Philadephiz*, for joining the Nile to the Red Sea. Between the time of *Ptolemy* and our days, the Red Sea has retired two leagues, which is the distance of *Aggerroud* from *Suez*.

*AGI*, a river of *Periie*, which runs into the *Ares*, near *Chambre*, in the province of *Aiderbeizian*.

*AGGILE*, a town of *Prussia*; 13 leagues east-north-east of *Konigberg*.

*AGGLESTONE*, otherwise called *Stone-Barrow*, and vulgarly the *Devil’s Night Cap*, is a remarkable monument of antiquity situated in the north-east extremity of the *isle of Purbeck*. Its dimensions are 60 feet in circumference at the bottom, in the middle 82; and at or near the top 90; and it is computed to contain 307 tons of stone. The name seems to have been derived from the *Saxon* *baligs*, or *baligs*, *ballis*, and *flans*, *flame*, which expresses its ancient use; as it was probably a rock idol in the Britih age.

*AGGLUTINANTS*, in *Pharmacy*, a species of strengthening medicines, whose office and effect are to adhere to the solid parts of the body, and thus recruit and supply the place of what is worn off, and wasted, in the animal actions.

*Agglutinants* are most of them of the glutinous kind, or such as easily form themselves into jellies, and gummy confections; whence the name *agglutinant*, which is formed of *ad. to*, and *gluten, glue*.

For the operation and use of *agglutinants*, see *Strengtheners*.

The principal simples which come under this class, found in the *shops*, are, *flings*, *olibanum*, *gum arabic*, *dragon’s blood*, *...
AGGREGATE, is formed of ad, to, and grex, gregis, a flock, the sum, or result of several things, aggregated, or added together.

Natural bodies are aggregates, or assemblages of particles, or corpuses, bound together by the principles of attraction. Bodies politic are likewise said to be aggregate; such as mayor and commonality, dean and chapter, &c. in contradistinction to corporation sole; such as the king, a bishop, &c.

AGGREGATE, in general, signifies a body resulting from the union of others of the same kind which are smaller, the whole sum of which is called the aggregate. The minute parts into which an aggregate can be imagined to be divided without decomposition, are called integral parts; but the parts into which it is divided by decomposition are called component parts or principles. It is particularly used by some chemists and naturalists, for a numerous collection of atoms, or minute corpuses, whether homogeneous or heterogeneous, joined together by contiguity, without regard to the quality of such atoms. In which sense aggregate differs from mixt, as the former supposes no particular situation, or position of the corpuses, other than what arises from their proportion, and the relation they bear to the ambient bodies, among which the cohesion is formed.

Aggregate also differs from mixt, as the latter is formed immediately out of the principles of matter, so firmly united, as that it was very difficult, if not impossible, to separate them.

Aggregate again differs from compound, as the latter is formed out of mixts, and is easily dissolvable.

Aggregates, then, are the ultimate compounds, or the last effects of composition; they resolve into compounds as their next ingredients, these into mixts, and mixts into simples, or principles; though in its natural state aggregates may resolve also into mixts, and mixts into simples, inasmuch as they consist of heterogeneous parts.

This doctrine and distinction of aggregates, mixts, and compounds, is the foundation of the chemical theory of Beyer and Stahl; the bulk of whom has traced it with great exactness. Hence has arisen a new doctrine of earths, metals, &c., which has since been illustrated and extended by the best modern chemists.

AGGREGATE, in botany, is a term used to express those flowers which are composed of parts or florrets, so united or incorporated by means either of the receptacle or calyx, that no one of them can be taken away without destroying the form of the whole. They are opposed to simple flowers, which have no such common part, which is either the receptacle or the calyx, and are usually divided into seven kinds, viz. the aggregate, properly so called, whose receptacle is dilated, and whose florrets are supported by foot-flalks; such as the blue daisy, thistle, or sea-pink, &c.; the compound, which consists of several florrets, that are placed, without partial peduncles, on a common dilated receptacle, and within a common perianthium; and where each florret has its proper calyx; it is also a perianthium: Umbellate, when the flower consists of many florrets placed on fastigate peduncles, proceeding from the same stem or receptacle; and which, though of different lengths, rise to such a height as to form a regular head or umbel, flat, convex, or concave: Cymose, when several fastigate peduncles proceed from the same centre, like the umbel, and rise to nearly an even height; but unlike the umbel, the secondary...
ary or partial peduncles proceed without any regular order, as in fumariae, viburnum, &c.: Amelanchier, which have a long common receptacle, along which are disposed flowers, which form that fort of calyx called the amেntum: Glomera, which proceed from a common husky calyx belonging to gracies, called Calum, many of which flowers are placed on a common receptacle called roach, collecting the florets into spikes, as triticum, lardicicum, lollum, &c.: and Spadicus, which have a common receptacle, protruded from within a common calyx, called Spatha, along which are disposed several florets. Such a receptacle is called a spadiх, and is either branched, as in phoenice; or simple, as in marciuus, &c. In this last case, the florets may be disposed all around it, as in calla, dracunculn, &c.; on the lower part of it, as in arum, &c.; or on one side, as in zöntter, &c. Thesё flowers have generally no partial calyx.

Aggregatе, in the Linnaean System of Botany, is one of the natural methods of classing plants, and comprehending those which have aggregatе flowers.

Aggregatе fund. See Fund.

Aggregatе corporation. See Corporation.

AGGREGATION, in Physic, a species of union, whereby several things, which have no natural dependence or connection with one another, are collected together, &c. 23 in some sense to constitute one. Thus, a heap of sand, or a mass of ruins, are bodies by aggregation.

Aggregation, in Chemistry, denotes the adhesion of parts of the same kind. Thus, a number of pieces of brickstone united by fusion, form an aggregate. For the difference between aggregation, mixture, and combination, or composition, see those articles.

Aggregation is also used figuratively, for association.

We say, to be of a company, or community, by aggregation.—An aggregation of several doctors to the faculty of laws.—In Italy, aggregations are frequently made of houses, or families; by virtue whereof, they all bear the same name and arms.

Aggressor, in Law, is the person of two contending parties, who makes the assault or attack; or who began the quarrel, encounter, or difference.

In criminal matters, it is always first inquired who was the aggressor.

AGGSPACH, in Geography, a market town in the circle above the Manhartsberg, in Austria, seated on the Danube; 12 leagues west of Vienna.

AGGIA, in Ancient Geography, a town of Africa, mentioned by St. Augustin.

AGHADOE, a village of Ireland, antiently a bishop's see, now united with Ardlem.

AGHENISH, an island of Ireland, in the river Shannon; 96 miles below Limerick.

AGHER, or AEGHER, a town of Ireland, in the south of Ullter, not far from Clougher.

AGHEUSTIA, in Medicine. See AGUSTIA.

AGHRIM, in Geography, a town of Ireland, in the county of Wicklow and province of Leinster, about 31 miles south-west of Wicklow.

AGHRIM, a village in the county of Galway, worthy of being recorded on account of a decisive battle fought there and at Kilcommonan hill, July 12th, 1691, between general Ginkel and M. St. Ruth, the two commanders under William III. and James II. when St. Ruth, with 7000 of his men, were slain, and of the English only 600.

AGHIRIS Points, a cape on the west coast of Ireland, and north coast of the county of Sligo; 11 miles west of Sligo. N. lat. 53° 17'. W. long. 9° 22'.
Toodpur, Rantampur, Ioinagur, Bankwali, Nagore, and Bickancer. The capital of this fubah, of the fame name, probably the Gagafmiria of Ptolemy, is fituated in a pleafant valley, and on all fides furrounded by mountains. Its circumference is fix miles, and it is guarded by walls, towers, and a strong fortrefs; about 250 miles by the road W.S.W. from Agra, and 75 W.S.W. from Delhi. N.lat. 26° 24', E. long. 75° 20'.

AGIMTHA, a town of Aina in India, on the other side the Ganges. According to Ptolemy, it was fituated in long. 17° 40', and lat. 18° 40'.

Agincourt, in Geography and History, a village of the French Netherlands, fituated in the county of St. Pol, ex-department of the Straits of Calais; N.lat. 50° 47', and E. long. 2° 10'; remarkable for a glorious victory which the English, commanded by king Henry V., obtained over the French, Oct. 25th, in 1415. The army of Henry was reduced by sickness and various accidents to 10,000 men; and the French had collected a force confifting of 100,000 or, as some fay, of 140,000 men, to intercept the march of the English from Harfleir towards Calais. The king had recourse to all the means in his power for encouraging the progres of his small army, amidst the difficulties and inconveniences of their route; and on the evening of October 24, they arrived at Agincourt, within fight of the French, and prepared for a battle, which it was impossible to avoid. Whilst the English folders were exhorting one another to fight bravely in the approaching action, the king over-hearing fome of his nobles exprifing a wish, that the many brave men who were idle in England were prefent to affift them, exclaimed—No! I would not have one man more, if we were defeated, we are too many if it shall please God to give us the victory, as I hurl he will, the smaller our number, the greater our glory? Henry, with the advantage of moon-light, reconnoitered the ground, and pitched upon a field of battle, admirably adapted for preferring a small army from being furrounded by a great one. It was a gentle declivity, from the village of Agincourt, of sufficient extent for his small army, defended on each fide by hedges, trees, and brush-wood. Having determined upon the place of action, the king and his army betook themselves to reit; except thofe who, confidering this as the laft night of their lives, spent it in devotion. The French, exulting in their numbers, confident of victory, and supplied with abundance of provifions, fpent the night in riotous felicity, and in forming fchemes for the difpoft of their prisoners and booty. It was, in general, refolved to put all the English to the fword, except the king and the chief nobility, who were to be made prisoners for the fake of their rafon. On the next morning the hostile armies were ranged in order of battle; each of them forming three lines, with bodies of cavalry on each wing. The couiable d'Albert, who commanded the French army, loft the advantage of his superior number by drawing up his troops in a narrow plain, between two woods; and this was observed to be the chief caufe of all the difabilities that followed. The king of England employed various arts to supply his defect of numbers. His firft line confifted wholly of archers, four in fife; each of whom, besides his bow and arrows, had a battle-axe, a fword, and a flake pointed with iron at both ends, which he fixed before him in the ground, with the point inclining outwards to proteft him from the cavalry. This was a new invention, and had a happy effect. He difmissed all his prisoners on their word of honour to surrender themselves at Calais, if he gained the victory; and lodged all his baggage in the village of Agincourt, in his rear, under a flender guard. The firft line was commanded by Edward duke of York; the fecond by the king himfelf; and the third by the duke of Exeter, the king's uncle. When the lines were formed, the king, in shining armour, with a crown of gold, adorned with precious ftones, on his helmet, mounted on a fine white horse, rode along them, and adreffed each corps with a cheerful countenance and animating speeches. To inflame their r迸ment againft their enemies, he told them that the French had determined to cut off three fingers of the right hand of every prisoner; and to ruffle their love of honour, he declared, that every foldier who behaved well, should from that time be deemed a gentleman, and entitled to bear coat-armour. The English thus incited to exertion, flipped themselves almost naked, that they might deal their blows with the greater rapidity and vigour. The French, however, fearing that the English would difcover the danger of their fition, and decline a battle, commanded the charge to be founded. Upon this the English kneaded down and killed the ground, and then rising suddenly difcharged a flight of arrows, which did great execution among the crowded ranks of the French. This onfet was fucceeded by the attack of a body of archers, who had been placed in ambush, and who difcharged their arrows on the flank of the French line, and threw it into disorder. The battle now became general, and raged with uncommon fury. When the English archers had expended all their arrows, they threw away their bows, and, rushing forward, made dreadful havoc with their swords and battle-axes; the firft line of the enemy was thus defeated; and its leaders either killed or taken prisoners. The fecond line, commanded by the duke d'Alençon, who had vowed either to kill the king or take him prisoner, or to perifh in the attempt, advanced to the charge, and was encountered by the fecond line of the English, conducted by the king. The conflict was very furious. The duke d'Alençon forced his way to the king, and affaulted him with great violence; but the king brought him to the ground, and he was infantly difpatched. Discouraged by this difafter, the fecond line made no farther resistance; and the third fled without firing a blow; and thus the English, after a violent struggle of three hours, obtained a complete and signal victory. Although the king did not permit his men to pursuie the fugitives to any great distance, the number of his captives exceeded that of his folders; and many of these prisoners were persons of rank and fortune, who, encumbered with their heavy armour, could not make their escape. The French left dead on the field of battle, the couiable d'Albert, three dukes, the archbishop of Sens, one marfhal, 13 earls, 52 barons, 1500 knights, and a far greater number of gentlemen, besides several thousands of common folders. The French historians acknowledge, that the los of the English was incomparably greater than that of their enemies; and that of the English below 100; and that the duke of York and the earl of Suffolk were the only great men who fell on that fide in this memorable action. To the grofs error committed by the couiable d'Albert, as much as to the wife meafures of Henry, and the heroic valour of the English, the disgrace and ruin of the French army may be imputed. Henry, after this battle, pursuied his march to Calais, with his spoils and prisoners; embarked for England, Nov. 16, and arrived that evening at Dover, where he was received with transports of joy, many of the people plunging into the sea to meet his barge. At his triumphant entry into London, Nov. 25, the fhow and pageants exhibited by the citizens were fo numerous that it would have required a volume to decribe them. Henry's Hall. vol. ix. p. 46-54. Svo.

AGINNA, a burch or village of Aina in Susiana, situate on the eft bank of the Tigris, towards lat. 50° 15'.

3 F
AGINNA, one of the towns of Iberia, mentioned by Ptol. civ. at the boundary of Galatia, and placed in long. 75° and lat. 46° 30'.
AGINNATIE, a people of India, on the other side of the Ganges.
AGINNUM, a city of the Nitobriges, in Gallia Aquitanica, now Angoulême, or Agen.
AGINSKA, a river of Siberia, which runs into the Uda. N. lat. 52° 32'; E. long. 95° 44'.
AGIO, in Commercio, an Italian word, signifying aid, is a term used chiefly in Holland, and at Venice, for the difference between the value of bank money, and current money. So that if a merchant who sells his merchandise, stipulated to be paid either 100 livres bank money, or 105 caf. on current money, in such case the agio is said to be 5 per cent.

The bank agio varies in almost every place, and is greater or smaller, according as the currency is supposed to be more or less degraded below the standard of the state. At Amsterdam it is said to be generally about 5 per cent.; and by a resolution adopted not long before the late period of confusion, the bank fold bank-money for currency, at 5 per cent. agio, and bought it again at 4 per cent. agio. In consequence of this resolution, the agio could neither rise above 5, or sink below 4 per cent.; and the proportion between the market-price of bank, and that of current money, was kept at all times very near to the proportion between their intrinsic values: One part of the profit of the bank accrued from selling bank-money at 5 per cent. agio, and buying it in at four. At Venice, the agio was 20 per cent. fixed: at Genoa, from 15 to 16 per cent. The agio of the bank of Hamburg, which is said to be commonly about 14 per cent. is the supposed difference between the good standard money of the state, and the elipt, worn, and diminished currency poured into it from all the neighbouring states. See BANK and EXCHANGE.

Agio is also used for the profit arising from discounting a note, bill, or the like.

Agio is also used, though with some impropriety, for the rate of exchange of a sum negotiated, whether to profit or loss. It is also sometimes called agai.

Agio of assurance is used, by some, for what we more usually call policy of assurance.

AGIOI Saranta, in Geography, a town of the island of Candy; 16 miles south from Scitia.

AGIOSYMANDRUM, compounded of AGIO, holy, and mandro, a wooden instrument used by the Greek and other churches, under the dominion of the Turks, to call together assemblies of the people.

The agiosymandrum was introduced in the place of bells, which the Turks prohibited their Christian subjects the use of, lest they should make them subservient to fideition.

AGIRIA, in Ancient Geography, a district of Spain, south-east of Bibilis, belonging to the Celtiberians.

AGIRIUM. See ACQUIRUM.

AGIRU, in Geography, the western part of the island of Corfu, comprehending 20 villages, and about 5000 inhabitants: the only remarkable place in it is Cattle St. Angelo, which lies on the south cape called Palamara; and beneath it stands a lately catted called Paleo Caltraza.

AGIS IV. in Ancient History, a king of Sparta, was the son of Endamidas, and the 16th descendant from Aggeus, who made an expedition into Persia. This prince was eminently distinguished by his virtue in a corrupt period of the Spartan state, and by his laudable efforts for the reformation of his country. Sparta was sunk by the influx of wealth into luxury and indolence; and the discipline esta

blished by the wisdom of Lycurgus, was neglected and contemned. Agis, though brought up in influence and indulgence by his mother Agelaia, and his grandmother Archidamia, who, as Plutarch informs us, possessed more gold and silver than all the other Lacedaemonians, lamented the degeneracy of his country; and at the age of 20 years, exhibited a signal example of self-denial and abstinence in his own conduct, and nobly attempted to restore the ancient discipline of Sparta. With this view he aspired to the royal power, and explicitly declared, 'that he should not value being king, if it were not for the hopes of rekindling the ancient laws and discipline of Sparta.' A new law had been introduced, at the instigation of Epitades, one of the Ephori, in order to avenge himself on one of his foes, who had displeased him, for the altercation of hereditary estates. The consequence of this law was, that all patrimonial possessions were soon engrossed by a few perfolns; general poverty, and indolence prevailed; the inferior classes of the people envied their superiors; and those who were delitute of revenues, and excluded from a participation of honour and wealth, were indifferent and reluctant in their efforts against a common enemy, and constantly waiting for an opportunity to ameliorate their abject and depressed condition. In these circumstances of aggrievedness, on the one hand, and oppression and dissatisfaction on the other, Agis determined upon reformation. By the influence of Agefas, his maternal uncle, who with similar views embarked in the design, he engaged the co-operation of his mother and grandmother. The young men generally concurred; but those in more advanced life, and also the women of rank and wealth, trembled at the name of Lycurgus, and reformation; and induced Leonidas, the other king, to oppose the projects of Agis. Agis, however, succeeded in obtaining a decree for cancelling all debts, and for the equal division of all the lands. For this purpose, he made an offer to the community of his own large estate, with 600 talents in money; and he procured, by the interposition and assistance of Lyfander, the deposition and banishment of Leonidas, and the concurrence of Cleombratus, his successor. The first measure that was adopted was the cancelling of debts; and in the execution of this, Agefas, who being much in debt, was likely to be greatly benefited by it, was very active. Accordingly, all bonds were brought to the market-place, and burned in one pile, which Agefas called 'a glorious flame.' But he contrived to defer the accomplishment of the other part of the equalizing plan; and, as Agis was under a necessity of marching to the succour of the Achaeans, Agefas, by his tyrannical conduct, induced a conspiracy for restoring Leonidas, which proved successful, and Cleombratus was sent into exile. Agis, upon his return, was obliged to recur for sanctuary to a temple; and being betrayed by some false friends, who were bribed for this purpose, he was arrested in the name of the Ephori, and hurried to prison. Leonidas with a band of mercenaries, surrounded the prison, and the Ephori, and members of the senate who were in his interest, went in to interrogate Agis concerning the motives of his proceedings. The king averred, that it was his purpose to restore the institutions of Lycurgus; and that he would adhere to this purpose, even in the prospect of an immature death. His enemies then proceeded to pass sentence of death upon him, and the officers were ordered to remove him into a room where malefactors were strangled. But they, and even the mercenary soldiers, were restrained by their respect for his character from doing him any injury. When it was known that he was in custody, his mother and grandmother, and a multitude of people, assembled round the prison, and requested that he might have a fair trial. This applica
tion in his favour, merely served to hasten his fate. As he was led to execution, he said to an officer who offered in turn—"Weep not for me, my friend, for as I am thus suffering contrary to all law and justice, I am much happier, and more to be envied, than those who have condemned me." He then offered his neck to the executioner, without the least sign of reluctance. The grandmother of Agis was next seized and executed; and last of all his mother was ordered to enter the dismal dungeon, where she beheld her son lying dead on the ground, and her aged parent at a little distance, with the fatal cord about her neck. Having laid the corpse by that of his son, and decently covered it with linen, the curf himself on the body of Agis, and tenderly faluting his cold lips, exclaimed—"O my son, the excels of thy humanity and moderation has been fatal both to us and thee." Upon which, Amphareus, one of the senators, whose cruelty had been signally exhibited in this tragic scene, addressed her with a savage aspect—"Since you knew and approved the designs of your son, you shall share his recompense." She infantly rote, and rushed to the fatal cord, crying out—"May this, at least, be useful to Sparta!"

Leonidas completed this tragedy, by forcing Agisitis, the comfort of Agis, who was very rich, and distinguished by her wisdom and virtue, as well as her beauty, to marry his son Cleomenes, to whom she conducted herself with as much attention as was consistent with the tender regard she entertained for the memory of Agis, and who is said to have profited by the account the gave him of the designs which the murdered sovereign had formed for the regulation of the government. Phut. in Agid. apud Oper. tom. i. p. 795. Rollin's Anc. Hist. vol. v. p. 425—442.

AGISTOR, in Law, signifies to take in and feed the cattle of strangers in the king's forest, and to gather up the money due for the same. Chart. de Forc. 9 Henry III. cap. 9. The officers appointed for this purpose are called agistors, or gishlers, and are made by the king's letters patent: there are four of them in every forest, wherein the king hath any pannage. Manw. For. Laws, 8vo.

The time for this is fifteen days before Michaelmas, and as many after, when the running of the cattle cannot prejudice the game.

AGISTMENT, is supposed to be formed of the French gisier, a bed, or lying place; though Kennet excepts to this etymology, and chooses rather to derive it from agir, the field, or feeding-place for cattle; imagining agitation to have originally been the same with agrarium, agerium, or agroticum, the profit of feeding cattle on such a piece of ground. The term is applied to taking other men's cattle into any ground, at a certain rate per week. It is so called, because the cattle are suffered agist, that is, to be levant and couchant there; and many great farms are employed to this purpose. 2 Inst. 647. Our graziers call cattle which they thus take in to keep gisements; and to gisir, or juris, the ground, is when the occupier thereof need not feed it nor with his herd, but takes in the cattle of others, to gisir or pasture it. Agistment is likewise the profit of such feeding in a ground or field; and extends to the deputaring of barren castle of the owner, for which tythes shall be paid to the parson.

Agistment is also used metaphorically for a charge, or burden, on anything.

In this sense we meet with Terra agistamentum maris agitatur, i.e. charged with a tribute to keep out the sea. —So terra agitata, are lands whose owners are bound to keep up the sea-banks.

Agistment denotes likewise the duty or levy for repairing the banks and walls in Romney-marsh, which was particularly called agistamentum; and the act of laying such a portion of this duty on the several estates, was called agistate. Spelman.

AGISTOR, or Agistator. See Agist and Agistment.

AGISYMEA, in Ancient Geography, now Zanguebar, a district of Libya interior, situated, according to Agathemerus, to the south and east of the AEthiopes Anthropophagi. The parallel passing through this country 10° south of the equator, bounded the knowledge of the ancients to the south.

AGISYMEA, in Modern Geography, a town of Africa, in the kingdom of Congo.

AGITA, or Aguti, in Ancient Geography, a small island between Sicily and Africa.

AGITATION, agitation, properly signifies shaking; or reciprocal motion of a body.

The propeats, quakers, Pythian priests, etc. were subjects to violent agitations of body. See Inspiration.

Among physiologists, the term is sometimes appropriated to that species of earthquake, called temur, or aridita.

Among the philosophers, it is chiefly used for an intense commotion of the parts of any natural body.

Thus, fire is said to agitate the minute particles of bodies.

—Fermentation and effervescence are attended with a brisk agitation of the particles.

Hcat is suppos'd by some to confit in the agitation of the parts of the hot body; and found is produced by a tumultuous agitation, excited first in the honeyous body, and communicated thence to the ambient air.

Agitation is likewise used for a violent hurry or perturbation of spirits, occasioned by some predominant passion.

Agitation is also used, in Medicine, for a species of exercese, popularly called fawing; and, in general, for any exercise which makes the body strong.

Bartholein mentions fits of the tooth-ach, deafnes, etc. removed by vehement agitations of the body; and they have been found of especial use for preventing and dissolving concretions.

Dr. Sydenham attributes the great benefits of riding to agitation, which is very efficacious in removing obstructions of the vesica. See Ænora.

Sanguification is in great measure effected by the agitation of the parts of the blood and chyle, in their continual circulation. Digestion itself is only suppos'd by some to be an insensible kind of agitation.

Agitation of beasts in the forest, anciently signified the drift of beasts in the forest.

AGITATIVE, something having power to agitate or shake another.

Agitative force of a pendulum, is that which produces motion in it.

The agitative force of the pendulum arises from three things: 1. The power of gravity. 2. The weight, or weight, and wight, at the end of the rod. 3. The distance of that weight from the point of suspension; or, which amounts to the same thing, the length of the rod, or pendulum. Hist. Acad. Scien. 1714.

AGITATO, in Æneid, a term which implies not only a quick movement, but a character of expression arising from passion and perturbation. Piccin's air, "Si d e ciel mi divide," in the Alessandro di Metafido, furnishes an admirable example of this kind of movement.

AGITATOR, in Antiquity, a charioteer; or he who drove or directed a chariot, or horses, in a race.

1. In which sense agitator amounts to the name with what the Romans called euripsis; and we, a coachman, driver, etc.

2. Agitator was more peculiarly used for him who drove in the public curule games in the circus.

The agitators were distinguished by their habits, into...
AGLA

**AGLA**

**ruffii, allati, profuus, and uncius,** which gave rise to denomination to so many factions. Besides which, they had other marks or enigmas of their family, corresponding to what we call arms. The conquerors, besides the ordinary rewards, **bravus,** as crowns, &c. had statues erected to them in the circus; on the bafes whereof, their titles, achievements, &c. were inscribed; several of which are still found among ancient inscriptions, drawn in the following formule: 

*Vicit* 

**set** *set* *set* *set* 

*trigius,* trigius, trigius, uno annuo, aliquo principio, duobus 

*trigius,* &c. 

It has been disputed, whether the agitators were on the footing of mimes and pantomimes, and by law held infamous? Briffon. *Select. ex. Jur. Civ. Ant. lib. i. cap. 10.*

**Agitators, in English History,** were certain officers, created by the army in 1647, to take care of its interests. Each troop or company furnished two private men or inferior officers under this title, who represented the army whilst a council of the principal officers was appointed after the model of the house of peers; and thus a military parliament was formed in opposition to the parliament at Westminster. Cromwell engaged himself with the agitators, whom he found to have greater interest than the council of war; and who undertook to make proposals relating to the reformation of religion and the state. The agitators as well as the council of officers were altogether moved by his direction, and conveyed his wishes to the whole army. By means of these instruments he overawed the parliament, and reduced it to submission and having gained possession of the king's person, to whom for some time he and his officers paid attention and respect, he at last resolved to try himself by the presence of the agitators, and thus induced him to make his escape from Hampton court, and to take refuge at Carli broke castle, in the Isle of Wight. Cromwell being entirely master of the parliament, and freed from all anxiety with regard to the custody of the king's person, applied himself seriously to quell those disorders in the army, which he himself had artfully raised and successfully employed, against both king and parliament. With this view, besides other measures which he adopted, he issued orders for discontinuing the meetings of the agitators; and he pretended to pay entire obedience to the parliament, whom, being now fully reduced to subjection, he proposed to make, for the future, the instruments of his authority. But the Levellers, for so that party was called, because they wished to abolish royalty and nobility, to level all ranks of men, to introduce an universal equality both of property and of power, and who maintained that the meanest fethchel, if enlightened by the spirit, was entitled to equal regard with the greatest commands, having tided the sweets of dominion, would not easily be deprived of it. They secretly continued their meetings; they affected, that their officers, as much as any part of the church or state, needed reformation; and several regiments joined in seditional remonstrances and petitions. Separate rendezvous were concerted; and every thing tended to anarchy and confusion. But this discontent was soon cured by the rough, but dexterous hand of Cromwell. He chose the opportunity of a review, that he might display the greater boldness, and spread the terror more widely. He seized the ring-leaders before their companions; held in the field a council of war; shot one mutineer instantly, and struck such dread into the rest, that they presently threw down the symbols of faction, which they had displayed, and thenforth returned to their discipline and obedience. *Hume's Hist.* vol. vii. p. 109, 8vo.

**AGLA,** formed of the initial letters of the four following Hebrew words דב רכיב וְנַעֲרָיָהּ וָנָּעָרָיָהּ, g. d. *theu art strong in the eternal God,* was a name given by the superlative Jews in the Middle Ages, to the Deity; and which they disposed of in the three angles, and in the middle of two triangles laid one over the other. This figure they called the shield of David, and pretended, that it was a security against wounds, would extinguish fire, and was able to perform other wonders. *Fab. Cod. Apocry. V. T. tom. ii. p. 1006. tom. iii. p. 143.*

**AGLA, or AGLA, in Geography,** a town of Africa, in the kingdom of Mem, near the river Guara.

**AGLA Minor,** a district of Spain, alligned by Pliny to the Baetitan.

**AGLABITES, in History,** one of the Arabian independent dynasties, which subsisted in Africa in the ninth century, and which derived its name and power from Ibrahim, son of Aglab, the lieutenant of the famous Harun al Rashid, and governor in Africa, *Heg. 184. A. D. 800.* This dynasty lasted till the year of the Hegira 206. A. D. 918; and possessed the country which extended from Egypt to Tunis.

**AGLAIA, in Mythology,** the name of the youngest of the three Graces, espoused to Vulcan.

**AGLAIA, in Natural History,** a species of *Papilio* 

*Nymphalis,* with dented yellow wings, tipped with black; the under part having livid spots. It is found on the violet in Europe. The larva is solitary, fpinal, and black, with ferruginous spots disposed on the sides of a square; the pupa is brown.

**AGLAOPHAME, one of the Sirens.**

**AGLAOPHOTIS, in Botany,** a name used, by some, for *fiony.*

**AGLASOUN, in Geography,** a town of Asiatic Turkey, eight miles south-west from Ibarbeh.

**AGLAURA, or AGRALLA, in Mythology,** the daughter of Cccrops, founder and king of Athens. She had two sisters, Hera and Pandrofa. Minerva having conceded Erechthonius, after his birth, in a basket, committed him to the custody of these three princesses, forbidding them to open the basket. Hera and Pandrofa observed the order; but Aglaura, unable to restrain her curiosity, opened the basket and found the infant with feet like serpents. Minerva punished her by means of Envy, who made her jealous of Hera, the favourite of Mercury. When the attempted to prevent the access of this deity to his mistress, he struck her with his caduceus, and converted her into a rock. Nevertheles she was honoured after her death in a temple at Salamina, with a yearly sacrifice of a human victim, which Deiphilus, king of Cyprus, in the time of Seleucus, changed into an ox. See *Agraulia.*

**AGLETS, AGLEETS, or AGLEEDS, among Florists,** the apices, or pendents hanging on the tip-ends of chives, or Stains; as in tulips, roses, spike-grafs, &c.

**AGLIA, in Geography,** a small town of Italy, in the marquique of Jvrca, and principality of Piedmont, in which belonged a district and earldom; seven miles south from Jvrca.

**AGLIA, among Ancient Surgeons,** a whitic cicatrix, or spot in the eye, formed by a conglomeration of humours.

**AGLIDOLUS.** The Palmynres worshipped the sun under this title.

**AGLIONBY, John, in Biography,** an English divine, was born in Cumberland, and admitted a scholar at Oxford in 1553. He was distinguished as a poet and learned preacher. After his return from his travels, he was made chaplain in ordinary to queen Elizabeth, to which office he was also appointed by king James 1. and he is said to have had a concern in the translation of the New Testament, ordered by that king in 1604. He died at Ilip near Oxford, where he was rector, Feb. 6th, 1609-10, at the age of 43. He was eminently accomplished in various kinds of learning, well
well acquainted with the fathers and school divinity, and a
great critic in the languages. Gen. Dict.
AGLONE, in Geography, a river of Pruflia, which runs
into the Minuce, near Proculis.
AGMANISPE or ATMANSPE, in Ancient Geo-
graphy, a village of Arabia Felix, assigned by Ptolomy to
the Homeritics.
AGME, in Surgery, signifies a fracture.
AGMEN, in Antiquity, properly denotes a Roman army
in march. In some cases, it stands contrariwise unhoned
from actes, which denoted the army in battle array; though,
on some occasions, we find the two words used indifferently
for each other.
The Roman armies, in their marches, were divided into
primaq agmen, anfwering to our vanguard; medium agmen,
our main-battle; and posterior ammen, the rear-guard.
The order of their march was this: after the first signal
with the trumpets, &c. the tents were taken down, and
the baggage packed up; at the second signal, the baggage
was to be loaded on the horses and carriages; and at the third
signal, they were to begin their march. First came the ex-
traordinary; then the auxiliaries of the first wing with
their baggage; these were followed by the legionaries. The cavalry
marched either on each side, or behind.
AGMEN pilatun, that disposed in a narrow oblong form,
or column; being alto close and compact; thus called,
as resembling the figure of a pila, or pier. Vegetius compares
it to that of a broach, or spilt. This form was chiefly used
in marching without their baggage, through bad ways and
close countries.
AGMEN quadratum, that ranged somewhat in a square
form, being the method ordinarily observed in the Roman
armies. This was also called agmen gracc, by the Greeks
τετραγώνος πάξος. The three lines, or columns, in which the
army usually marched, were considerably more in length or
breadth, than in depth; but as the baggage marched some-
what in the same order, the whole approached to the figure
of a square.
AGMEN is also used for any number of persons, or even
animals, moving or advancing in some regular order.
AGMET, or AGNAT, in Geography, was formerly the
capital of Morocco, in Africa, situated on a declivity of
a hill, which is part of Mount Atlas, and near a river of the
same name; six leagues south of Morocco. It is at present
reduced, and inhabited by poor people. N. lat. 30° 50'. W.
long. 5° 15'.
AGMONGEMEHAM, or AMERSHAM, an ancient town
of Buckinghamshire, situated betwixt hills that are covered
with woods; about 26 miles north-west from London. It
has a town-hall and free-school, fends two members to parlia-
mament, and has a market on Tuesday. The manufacture
of this town is black lace; and a cotton manufactory was
lately established in it, which employs many of the lower
crafts, though the business is performed by machinery. The
number of houses in this borough is 267; but the right of
voting is restricted to about a fourth part of this number,
which consists of those who pay taxes and rates. This parish,
which is adjacent to Holywell, contains 453 houses, 859 male
and 1171 female inhabitants. The manor of T. D. T. Drake,
Esq. called Shadecroes, to which family the borough belongs, is situated about 1/2 mile from the
town.
AGNA, in Ancient Geography, a river of Mauritania.
AGNACAT, Stalutus pyri species. A country of Amer-
ica, beyond the Terra de Labrador, toward the island of
Darien, there is a tree of the figure and size of a pear-tree,
always covered with leaves, and of an extraordinary green-
ness and luster. It bears a fruit also like a pear; but green
even when it is ripe; the pulp is of the same colour, sweet,
fat, and tastes like butter. It is a powerful promoter of
venereal vigour. Ray's Hist.
AGNADELLO, in Geography, a small town of Italy, on
a canal between the rivers Adda and Serio, in the duchy of
Milan and territory of Cremona. It is famous for a victory
gained here by the French over the Venetians in 1599, and
for a battle fought between prince Eugene and the duke of
Vendome in 1705. See CASSANO. N. lat. 45° 25'. E. long.
11° 12'.
AGNAN, St. a town of the late province of Berry, and
depot of Loire and Cher, in France, situate on the river Cher.
Three leagues with one college church and two convents.
N. lat. 46° 27'. E. long. 1° 25'.
AGNANIA, or ANAGNI, a small ancient town of
Italy, in the Campagna of Rome. It is situated upon a
mountain; and has a cathedral and five convents. N. lat.
41° 41'. E. long. 12° 55'.
AGNANO, lake of, a circular lake, nearly two miles in
circumference, in the vicinity of Naples, near Pozzuolo,
which has all the appearances of a volcanic crater. Its
shape is that of an inverted funnel; and its sides and bottom
are formed of tufta, interfused with fragments of lava and
puccione-flone. Numerous flocks of ducks swim on its surface,
and its waters contain great quantities of tenches and frogs.
The frogs in their tadpole state, having tails resembling the
hinder part of a fish with a round body and legs like a frog,
firmly occasion for the vulgar to conclude that they were
monstrous animals, half fish and half frogs. Vallisneri dis-
covered the cause of this vulgar error. The tenches and eels
of this lake arc, in winter, of a very good flavour; but in
summer they are not estable, on account of the great quan-
tities of flax and hemp which are brought hither from all the
neighbouring parts to be mellowed in the water. The water
sometimes boils up to the height of two inches, but without
any fenible heat. Keyser's Trav. vol. iii. p. 113. Sal-
planzani's Trav. vol. i. p. 125.
AGNANTUS, formed of ayos, amant, a
flower, in Botany, the name given by Vailant to a genus of
plants, called afterwards cornealia by Plummer and Lin-
nan.
AGNATI, in the Roman Law, the male descendents
from the same father; and in the Scots law, agnates are un-
derstood to be those who are nearest related by the father,
though females intervene.
AGNATION, from ad, to, and nasat, to be born,
in the Civil Law, the kinship, or relation between the de-
scendants of the same father, being males, and illused only
from males.
Agnation differs from cognation, as the latter is an univer-
sal name, under which the whole family, and even the cognati
themselves are contained; and agnation, a particular branch
of cognation, which only includes the descendants in the male
line. Again, agnation is properly only a civil name, as that
of genus, or family; cognation, a natural name, or derived
from blood.
By the law of the Twelve Tables, males and females suc-
ceded one another, according to the order of proximity, and
without any regard to the sex: but the laws were afterwards
changed in this respect, by the Lex Viscidia; and women
were excluded from the privileges of agnation, excepting
such as were within the degree of consanguinity; i.e. ex-
cepting the fathers of him who died intestate; and it was
hence that the difference between agnati and cognati first took
its rife.
But this difference was again abolished by Justinian (Inf.
3. 10.), and the females were reinstated in the right of ag-
nation; and all the descendants on the father's side, whether
males
Agnel, an ancient French gold coin, first struck under the reign of St. Louis, worth about twelve fols five deniers. The agnel is also called sometimes monton d'or, and agnel d'or. The denomination is supposed to have arisen from the figure of a lamb, or sheep, struck on one side. After the reign of St. Louis, they bore on the reverse the words, "Christus rex, victor, imperator."

AGNEL, an ancient French silver coin, first struck under Philip le Bel, worth about twenty fols.

AGNELI, FREDEVIC, in Biography, was an engraver of Milan, in the beginning of the 17th century. His chief employment seems to have been portraits, though he sometimes engraved architecture and emblematical subjects. The dome of Milan was engraved by him. Strutt.

AGNERIES, in Geography, a small place, which was once the residence of a Castellan, in the former principality of Dombes, and present department of Ain, in France.

AGNES, in Natural History, a name given by Gramer to a species of Papilio Danae, the Zangis of Gmelin's edition of the Linnaean System.

AGNES, Sr., in Geography, one of the Scilly islands which, though of small extent, is well cultivated, and fertile in corn and grasses. The inhabitants, who are poor, form about 50 households, and yield the proprietor 40l. a year. The church is small and neat, and was built by the Goldolphin family in South A. their patron, and support of this island is the light-house, whence St. Agnes is called the Light-house Island. This stands on the most elevated ground, and is built with stone from the foundation to the lantern, which is 51 feet high; the gallery 4, the shaft lights 11 1/4 feet high, 3 feet 2 inches wide, and 16 in number. The floor of the lantern is brick, upon which is placed a square iron grate, barred on every side, with one great chimney in the canopy roof, and several ladders, to let out the smoke; and a large pair of smiths' bellows is so fixed as to be used with ease when it is wanted. This noble structure is plastered white, and serves as a day-mark to ships coming from the South. The keeper of this light-house has a salary of 40l. a year from the Trinity-house, with a dwelling-house and garden for a salary. His assistant is allowed 21l. a year. The light-house is annually fumigated with coal, and the carriage of there from the sea-side to the building is a benefit to the poor inhabitants. The true latitude of the light-house is N. 53° 37' 56" W. long. 4° 40' 36".

AGNES, Sr., is also the name of a Cape on the coast of Patagonia. See PATAGONIA. N. lat. 52° 50'. W. long. 67° 35'.

AGNESSA, Agneta, in Geography. See GETANA.

AGNETI, or AGNETIN, two contiguous towns of Tranilvania, on the river Hopefch, four leagues north of Hermannstadt. N. lat. 44° 45'. E. long. 25° 26'.

AGNI-CORNUS. Acceseua, a promontory of Egypt, to the north-coast of the Boaistone gulf.

AGNIERS, the denomination of a tribe or canton of Iroquois Indians, who vigorously and repeatedly resisted the French in their attempts to settle in Canada. They appeared for a long time among the most determined enemies to the popish missionaries, who made various efforts for their conversion; however, in 1665, many of them were converted to the Catholic faith, more perhaps from a regard to convenience and interest than by conviction. These converts among whom were some distinguished females, removed to the Huron settlement of Loretto, where they were encouraged to reside, in hopes of their forming a barrier against the incursions of their savage countrymen. But no influence or address was sufficient to keep them steady in their attachment to the French nation. Frontenac, who, in 1665, was declared governor of Canada, though his previous conduct had been extremely offensive and irritating, planned an expedition against the Agniers, and resolved utterly to extirpate them. For this purpose he employed a large army of regulars, and of such Canadians and Indians as were attached to his interest; which entered into the country of the Agniers, destroyed three villages, and massacred most of the inhabitants. See CANADA AND IROQUOIS.

AGNIFER, an amputation applied, by some Ethnological Writers, to John the Baptist, and used in the same sense with precursur, or forerunner.

AGNINA membrana, in Anatomy, the same as the AMNIS.

AGNINA lactea, see LACTUCA.

AGNO, in Geography, a district of Luania, in Switzerland, containing 41 parishes or villages, and bordering on a part of the Lugano lake, which is called the lago d'Agno, and receives into it a river of the same name.

AGNO, a river of Naples, which rises in the mountainous parts of Terra d'Uova, washes the town of Acerba, and, passing between Capua and Avera, falls into the Mediterranean, about seven miles north of Pozzuoli.

AGNODICE, in Biography, an Athenian lady, who in the disguise of a man, attended the labours of Herophilus, and acquired so much knowledge of the treatment of dif- eases, as to be in great request among her own sex, to whom she discovered her countenance. She was particularly expert in the practice of midwifery. At length the physicians, jealous of her success, in Eion, accused her of herfelf to the women under the pretence of afflicting them in their labours and complaints; but in reality from views of incontinence. Being cited to the areopagus, she made herself known; and her judges were so well satisfied with her conduct, and perhaps with the women for patronizing her, that they repealed a law then existing, prohibiting women to practice any branch of medicine, and decreed that women of the rank of citizens might be allowed that liberty. A physician, M. Hecque, Eloy faus, published a volume in the year 1747, entitled, "De L'indie- cence aux Hommes, d'accouder des Femmes," written with much ingenuity; in which he attributes the looefens in the morals of the present age, to the custom of admitting men to the general practice of midwifery; for in particular cases he acknowledges their assistance to be necessary. His book has givenbirth to others in this country, written with the same view of endeavouring to excite a prejudice in the women against employing men, particularly by the late Mr. Philip Thickners. But the virulence, and the indiscretion of his writings on the subject, must have defeated his end; as it would argue a greater degree of indelicacy to have been suppos'd capable of reading his book, than to permit the practice he pretends to censure. The strongest argument against admitting men into the general practice is, that in all ordinary cases, women are perfectly competent; but as cafes do, and must for ever occur, in which a kind of affluence is required that women are incapable of giving, if the men were not to attend in ordinary cases, they would not acquire the expertness that is necessary to enable them to deliver in difficult and extraordinary cases.

AGNOLETI, de aEow, to be ignorant of, in Church History, a fact of Eutychians, whose founder is said to have been Theophilus, a deacon of Alexandria, in the 6th century, who maintained that Christ, considered as to his human nature,
was ignorant of certain things, and particularly of the time of the day of judgment.

Eulogius, patriarch of Alexandria, affirms this doctrine to certain solitaries in the neighbourhood of Jerusalem, who, in defence thereof, alleged divers texts of the New Testament, and, among others, this of St. Mark, chap. xiii. ver. 32: "Of that day and hour knoweth no man; no not the angels who are in heaven, neither the Son, but the Father only."

The ancient Arians, and the modern Unitarians, urge this and similar passages as arguments against the deity of Christ. To which it has been replied, by means of a distinction to which the other object, that of Christ, as a man, did not know the day of judgment; or, that he was not commissioned to gratify the curiosity of his disciples in this respect, by revealing it to them. Accordingly Dr. Macknight (Harmony, p. 550.) observes, that the word οὐκ (Mark xiii. 32.) has the force of the Hebrew conjugation Hiphil; and also, in the sense of this conjugation, signifies to make another to know, or to declare. And he reads the text, "But of that day, and hour, none maketh you to know," i.e. none hath power to make you to know it. Neither man, nor angel, nor even the Son himself can reveal the day and hour the destruction of Jerusalem to you; because the Father hath determined that it should not be revealed.

AGNOIA, a word used by Physicians, when a person in a fever does not know his acquaintance. When a rigor accompanies this symptom, Hippocrates says it is dangerous.

AGNOMEN, in Antiquity, an epithet given to a person either by way of praise, or displeasure, or from some remarkable event, which became, as it were, an additional name, but peculiar to the person, and not defendable to his issue. Thus, one of the Scipios was named Africarurus, and the other Afriaticus; from the brave achievements which the one performed in Africa, and the other in Africa. The agnomen was the third in order of the three Roman names—Thus in Marcus Tullius Cicero, Marcus is the praenomen, Tullius the nomen, and Cicero the agnomen.

Others think the agnomen to have been the fourth or honorary name, superadded on account of some extraordinary action or virtue. Thus, in the case of Lucius Cornelius Scipio Africanus, Lucius was the praenomen, Cornelius the nomen, Scipio the surname or cognomen, and Africanus the agnomen. But many of the ancient authors, as Livy, Cicero, and Valerius Maximus, call the fourth name cognomen. Some imagine agnomen and cognomen to have been the same, as they generally are, except in cases of adoption.

It was a custom among the Romans, for a person, when adopted into another family to lay aside all his other names, and only retain his family-name, to which he added the praenomen, nomen, and cognomen of the adopter. Thus P. Cornelius Scipio, being adopted by Q. Cezelius Metellus, laid aside his praenomen Publius, and nomen Cornutius, and was called Q. Cezelius Metellus Scipio.

AGNON, in Ancient Geography, a fountain of Greece, in Arcadia, which derived its name from the nymph Agno, who had been the nurse of Jupiter. It is said that the water of this fountain rose in a cloud and then descended in rain.

AGNONE, or ANGKON, in Geography, a town of Naples, in the Abruzzo citra; nine miles south south-east of Civita Borella.

AGNONIA, a town of Thrace, near Amphipolis, founded by Agnon the Athenian, who conducted hither a colony. Steph. Byz.

AGNOS, a borough of Attica, belonging, says Steph. Byz. to the tribe of Demetriades, but according to Suidas to the tribe of Acamantides, and aligned by others to the tribe of Attalides.

AGNOS, in Ichthyology, a name given by Athenæus, and many of the other Greek writers, to that fish called calophycius or uranocarpus.

AGNOTES, in Ancient Geography, a people of Gaul, whose situation is not precisely known. M. d'Anville places them in Brittany, north-west of the Obélim; and he says that the western part of the diocese of Leon has still preserved in one of the districts of the diocese the name of Ark.

AGNUS Cadaver, the chalybe tree, in Botany, a species of Vitis. This is a native of Sicily, where it affords a humid and shady places; but has been introduced into the gardens of this country, where it bears the cold of winter in the open ground. This plant was famous among the ancients as a specific for the preservation of chastity, and the preventing of all venereal diseases, pollutions, &c.

The Greeks call it αίγιος, chalybe; to which has since been added the reduplicative καθαρός, v. d. chalybe, chalybe.

The Athenian ladies, who made profession of chastity, lay upon leaves of agnus cadaver, during the feast of Ceres. Piny Hist. N. h. xxiv. c. 9. See CEREALES. The seeds, which have long been medicinally used, and were formerly admitted as an article of the Materia Medica, are of a round figure and about the size of pepper; they have a pungent air, and an unpleasant aromatic smell; from the days of Dioscorides they have been much celebrated for their efficacy in rubbing the inclination natural between the sexes; and from their utility to those that lead a monastic life, they have been called monastik piper. The seeds, so far from poising an antiapertic virtue, have had an opposite quality ascribed to them by modern writers. Their aromatic pungency favours this opinion, which is confirmed by the statement of Berger, who says that they are carminative and emmenagogic. In this island they do not produce much medical advantage.

The shrub is also called agnos, vites, sometimes declacn, lygon, and byzon.

AGNUS Dei, in the Romish Church, denotes a cake of wax flanked with the figure of a lamb, supporting the banner of the cross, consecrated in the due form by the pope, to be distributed in presents among the people, and supposed to have great virtues annexed to it.

The name literally signifies Lamb of God; this being supposed an image or representation of the Lamb of God, who took away the sins of the world.

They cover it up with a piece of fluff, cut in form of a heart, and carry it very devoutly in their processions. The Romish priests, and religious, derive considerable penitential advantage from keeping the Agnus Dei's to home, and presenting them to others. The pope provides a regular supply, by consecrating once in seven years; they are distributed by the master of the wardrobe; and received by the cardinals, and other prelates, with great reverence, in their caps and mitres. This ceremony they pretend to derive from an ancient custom of the church, wherein part of the pashal taper, consecrated on Holy Thursday, was distributed among the people, to perfume their houses, fields, &c. in order to drive away devils, and to preserve them from storms and tempests.


Some
Some authors also speak of a kind of metalline Agnus Dei's, hung to chaplets, or pater-nosters.

The Agnus Dei is forbidden to be brought into England, under the pain of incurting a præsumption. 13 Eliz. cap. 2.

Agnus Dei is also a name popularly given to that part of the mass, wherein the priest, striking his breast three times, recompenses, with a loud voice, a prayer beginning with the words Agnus Dei. It is said to have been first brought into the mifal by pope Sergius I.

Agnus Scythicus, in Natural History, a kind of zoophyte, or plant-animals, said to grow in Tartary, resembling the figure and structure of a lamb.

The Scythian lamb is also called agnus vegetabilis, agnus Tartaricus, and by the people of the country, borometz, borometz, or borometz.

The usual account given of this extraordinary production is, that the Tartars sow in their ground a feed resembling that of melon, but pefis oblong; from whence arises a plant called by them borometz, i. e. lamb, growing almost to the height of three feet, and having feet, hoofs, ears, and the whole head, excelling horns, resembling that animal. In lieu of horns, it has a peculiar fort of hair, not unlike horns; it is covered with a fine thin skin, which being pulled off, is worn by the natives as a cover for the head. The pulp within resembles that of the gammaretz; and when made into a liquor, ouzes out like blood. It lives as long as there are graves and herbalists about it; but when these are confumed, it withers and dies. They add, that wolves are fond of it, while no other beasts will feed on it.

Dennius seems to have been the first who suspected this account to be fabulous: and Kempter, when in the country, made diligent inquiry concerning it, but could hear of nothing like it.

As to the plants shown under this denomination, in some repositories of rarities, they appear to be originally the roots or flanks of certain vegetables, probably of the capillary or fern kind, and supposed by fome to be the polypodium auratum, covered with a woody mofs, which naturally bearing resemblance to the figure of a lamb, have been helped out and brought near to it by art, and the addition of new parts.

Sir Hans Sloane, and Breynius, give us the figures and descriptions of such borometzes in their collections. It is from these plants that the Indian mofs is gathered, famous for its use in staunching blood. Breynius and Libanius have written expressly on the Agnus Scythicus. Phil. Trans. N.° 287, and No. 392. See Also vol. ii. p. 646. vol. vi. pt. 2. P. 317. See Botany, pl. vi. fig. 7.

AGOAS Bellas, in Geography, a town of Portugal, in the province of Estremadura; three and a half leagues north-east from Thomar.

AGOAS de Moura, a town in the same kingdom and province; four and a half leagues north-east of Setúbal.

AGOAS de Soutar, a town in the same province of Portugal, seven leagues east-north-east from Abrantes.

AGOBARD, in Biography, archbishop of Lyons, was one of the most learned and celebrated prelates of the 9th century. He was born in the year 779, removed from Spain into France in 782, ordained priest in 804, and, having been nine years coadjutor to Leidrade, archbishop of Lyons, was appointed his successor in 816, upon his retiring to a monastery, with the consent of the emperor and the whole fynod of the French bishops. From this fce he was expelled by Lewis the Debonaire, because he owned the party of his son Lotharius, and was one of the chief instruments in deposing him in the assembly of bishops at Compigne in 833. But the sons of Lewis, having made their peace with him, restored Agobard to the favour of the emperor, and also to his fee, in the possession of which he continued till his death in 840. As a scholar and a divine, Agobard was much more distinguished than as a politician. He zealously opposed the worship and use of images in a treatise de Picturis et Imaginibus; and wrote another treatise to prove that Christ was not merely the adopted, but the true and natural Son of God; and a tract on the Priesthood, recommending attention to the character of those who were appointed to this office, affecting their privileges and inculcating their duty. His work concerning hail and thunder, was a direct attack upon superstition, and designed to expel a prevailing error, that it was in the power of forcers to rule tempests. During an epidemic disease, which occasioned large donations to the church, in hopes of preventing the infection, he wrote a tract to expel the avarice of the clergy, who, in a season of public calamity, took advantage of the fears and credulity of the people. He also opposed the practice of duelling, and wrote to the emperor soliciting the repeal of the law of Gondebaud, which allowed the decision of disputes by single combat, or by the ordeal of fire and water. He also wrote several tracts against the Jews. His manner of writing was simple and easy; his reasoning was commonly just; and he manifests an extensive acquaintance with the doctrines of the fathers and the discipline of the church; so that, considering the period in which he lived, he deserves to be regarded as a man of talents and learning. His works, having been long buried in obscurity, were published by Magno, in 1605; and a more correct edition of them by Baluzze at Paris in 1666, in two volumes, 8vo. This edition has been reprinted in tom. xiv. of the Bibliotheca Patrum. Gen. Diet. Dupin. Cave's Hist. Liter. tom. ii. p. 11. Ed. Oxon.

AGOBEL, in Geography, a town of Africa, in the kingdom of Tlemcen; four leagues from Oran. There is another town of the same name in the province of Hca, and empire of Morocco.

AGOCA, airen, ducus, of ayo, duco, I draw, in Natural History, a ditch or drain for carrying off the water from a mine.

AGOCA, in Geography, a town of Africa on the slave coast.

AGOCE, r. c. in the Ancient Muse, a species of modulation wherein the founds or notes proceed by continuous degrees of the scale, both rising and falling. As when we sing re, mi, fa, fol, la; la, fol, fa, mi, re.

Agoge anwers to what the Latins call dutus, and the Italians condusimento, and di grado; it stands contradistinguished from place, pettòia, &c.

Agoge makes the first part of the melopoeia, or art of modulating.

There are three species and cafes of this modulation: first, when the sounds follow each other from grave to acute, i. e. rising as in singing, BCDE. This the Latins call dutus retius, and the Italians condusimento retto.

The second, when they go from acute to grave, i. e. falling, as in the notes E D C B, called by the ancients dutus revertent, and by the modern Italians condusimento retroante.

The third, when they rise by flats and fall by sharps, as in D E F, sharps, G or, vice versa, as in G F, natural, E flat, D. This the ancients call dutus circumcurrens, and the Italians condusimento ciscorrens. See also the Italian work of Morosini, and the English, movement; of which, in compositions of two parts, there are three kinds: viz. moto retto, moto contrario, and moto oblique, i. e. equal, contrary, and oblique.

AGO.
AGOGASTRO, or Aquilastro, in Geography, a small island in the Mediterranean; three miles north from cape Barbarossa, in Sardinia.

AGOL, a town of Africa, in the Upper Ethiopia.

AGONG, an island in James's bay, near its western coast, north-east from Albany fort.

AGOMPHIASIS, or Gomphiasis, a dissipater of the teeth. It confits in their being loose in their sockets.

AGON, in Antiquity, a dispute or content for the mastery, either in some exercice of the body or of the mind.

There were agones on certain days, in most of the ancient feasts, and other ceremonies in honour of the gods, or heroes.

There were also agones established expressly, and not attached to any other solemnity.—Such was the agon gymnasticus, at Athens; the agon Nemear, instituted by the Argians in the 53d Olympiad; the agon Olympius, instituted by Hercules, 450 years before the first Olympiad; the agon Adrianus, instituted at Athens, by the emperor Adrian, called Procession, Paroli, and Olympius Nemeus.

The Romans had also agones instituted after the example of the Greeks: the emperor Aurelian established the agon solis, agon of the sun; and Dioecletian, the agon capitolinus, which was held every fourth year, after the manner of the Olympic games.—Hence the years, instead of leaera, are sometimes numbered by agones. The agon ιεροθειος, instituted at Puzzuoli by the emperor Antoninus Pius, and held every fifth year, was a faced combat, and the victors at it were called hieronices: they were to be received into the city, through a breach in the wall, made on purpose. The agon μνημειος was that wherein either poets, or musicians, disputed for the prize; such was that dedicated by Ptolemy to Apollo and the Muses, with rewards assigned to the writers who gained the victory. Of this kind were also found fome in the Pythian, Nememan, and Ithman games; also in the Olympic games, after Nicer's time, who first introduced a musical agon here: others were founded by the emperor Domitian, and others at Rome, Naples, Alba, &c. The agon Neronianus was a quinquennial combat, called also Neronian, from the name of its institutor, who here bore away the prize for playing on the harp, &cithara.

Agon is also used for a place near the Tiber, otherwise called circus Flamininus, wherein curule games and combats were celebrated.

Agon is also used by Physicin for the struggle of death.

Agos was also a minifter of facrifice, whole bufinefs was to strike the victim: the name is supposed to have been derived hence, that flanding ready to give the stroke, he asked agon, or agon, fublime stroke.

The agon was also called βους, culturarius, and victorius.

Agon, in Geography, an island in the north part of Haligoland, one of the provinces of Sweden, which has a good harbour and skilful mariners. It is in that part of the Baltic, called the Bothnia Gulph. N. lat. 61° 2'. E. long. 18° 10'.

AGONALES, in Antiquity, an epitaph given to the Salii, consecrated by Numa Pomphilius to the god Mars, surnamed Gradivus.

They were also called Quirinales, from the Mons Quirinalis, where they officiated. Robins calls them Agenantes Salii.

AGONIALIS, in Antiquity, feasts celebrated by the Romans in honour of Janus; or, as some would have it, in honour of the god Agonias, whom the Romans used to invoke upon their undertaking any bufinefs of importance.

They appear to have been instituted by Numa, and held twice in the year, viz. on the fifth of the ides of January, on the twelfth of the calends of June, and the third of the ides of December. Strux. Ant. Rom. c. 8.

AGONALIS Circus, now the Piazza Novana, is one of the most magnificent areas in Rome, near 80 common paces in breadth, and about 750 in length, adorned with three feated fountains, which serve to keep the air fresh and cool, and with noble statues, viz. Neptune by Bernini, the Triton and Dolphin by Michael Angelo, the Dumb by Claude, the Ganges by Borelli, the Nile by Fancelli, and Rio de la Plata by Raggi: all of which are of white marble, and alfo the obelisk of Caracalla of Egyptian marble, and covered with hieroglyphics, which was erected here by Innocent X. in 1654. The reason of annexing the epitaph Agonalis to this Circus is not ascertained. Ovid seems to derive it from the Agones, or solemn games, supposed to have been the iulii Apollinari, or Attic, instituted by Augustus, from which circumstance the Circus was called Apollinaris, and it was alfo denominated Alexandrianus, from Alexander Severus, who either incoled or repaired it.

AGONATA, in Entomology, the fourth clas of insects in the fystem of Fabricius; comprehending the cancer, the pagurus, the hippa, the scellaria, the aescus, the squilla, and the gammarus. Linnaeus has included the insects of this clas under the genus of cancer.

AGON. See HENBERNE.

AGONIES, in Ancient Geography, a people who, according to Mela, inhabited that district of the Milanei, now called la vol de Gogna. Polbyus (I. ii. p. 103.) places them in the Celtic Gaul, near Sens. Acumum was their capital.

Agones, an island near the mouth of the Anas.

AGONIUS, in Mythology, a name given to Mercury, because he preceded over the Agonian games, of which he is said by fome to have been the inventor. See Agonalas.

AGONISMA, in Antiquity, the palm or prize given to the victor in a game or combat.

AGONIARCTA, or aor, combat, and aor, chief, seems to have been much the fame with agonathed: though some fuggesit a difference, making it the office of the former to præfide at, and direct the private exercices of the athletes, which they went through by way of practice, before they made their appearance on the public theatres or amphitheatres.

AGONISTIC, agonificus, the science of what relates to the combats or agonis of the ancients.

In which fene, agonificus amounts to much the fame with athleticism, and makes a branch of gymnastics.

AGONISTIC, agonus, is also used among Ancient Physicins, for cold spring-water.

The reason of the denomination is taken from the plentiful afs of that element in the flate of an acute erysipelatous fever, wherein water was suppoled to combat and struggle with the febrile heat.

AGONISTICI, in Eclectic History, a name given by Donatus to thofe of his fect, whom he fent into the neighbouring places, fairs, markets, &c. to preach his doctrine: for which reafon they were also called circumtile, circumtile, circumtile, and, at Rome, montemfes.

They were called agonifici, from aor, combat; because they were fent, as it were, to fight and subdue the people to their opinion.

AGONIUM, in Roman Antiquity, was used for the day wherein the rex sacrarum Sacrificed a victim. The fame name was alfo given to the place wherein the games were ancintly celebrated.
AGONY, in Greek, a kingdom of Africa, on the Gold Coast, extends from the Devil's Mount, which separates it from Ascan, and stretches along the sea coast to the village Aunna, on the borders of Aguanoe, through a space of sixteen miles, bounded on the north by Songyay, and on the south by the ocean. It abounds in towns and villages along the sea, the chief of which are Dajon, Polder, Mango, Winiba, or Simpa, besides several others. It is said to be rich in gold mines, the gold of which the negroes gather in the sand after a heavy fall of rain; but the natives have opposed opening the mines for fear of being dispersed of their territory by the Europeans. Agonna surpasses Ascan in extent and population, and is equal to it in fertility and beauty. It has the advantage of a large fresh-water river, well walled with fish and oysters. The English have built a fort in the middle of Agonna, at a village called Simpa or Winiba, but the fort is not of any great strength. The village is populous, and the inhabitants industrious in fishing and in agriculture; for they breed a great number of cattle, which they sell to their neighbours. At a small distance is Barku, a village once frequented by the French, where the language is uniform along the Gold Coast changes into a different dialect, and a little farther it becomes altogether new.

This, according to Barbot, is the chief town in the kingdom of Agonna; and he says, that the surrounding country is fertile, pleasant, and well adapted for the establishment of a factory. The English had formerly great influence here; but the Dutch have gained advantage, and built a triangular fort at Barku, mounted with 12 pieces of cannon. When Bofman wrote, Agonna was governed by a queen, who was distinguished by extraordinary talents. But though the did not chuse to share her power with a husband, she was no stranger to the foster passages; and contrived means of indulging them, by a succession of falls, and as some say by a number of lovers at a time. N. lat. 5° 6'. W. long. 1º. Mod. Un. Hist. vol. xiii. p. 445.

AGONODRAMA, composed of a'ron, combat, and 3yron, he who disputeth, in Antiquity, a magistrate chosen among the Greeks, to preside, and to be the superintendent of the fared games, or combats; and whose province it was to register the name and country of each champion, to defray the expenses of the games, and to adjudge the prizes to the conquerors.

Among the Romans, the like officer was denominated deiugitor, and numerarius.

Middle-age writers usually confound agonist, the combatants at the games, with the agonistes, or judges of them.

The agonistes had also the immediate charge of the discipline and morals of the athletes. They examined, and admitted them into the society or order, or expelled them from it. During the combats, the agonistes were clothed in purple, and rode in a triumphant manner through the Circus, holding in their hands an ivory sceptre with an eagle on it. Juv. Sat. xi. 193.

Van Dale has an express dissertation on the agonistes.

The name agonistes is still retained in schools and academies, for him who defrays the charge of the prizes distributed. The founders of prizes are perpetual agonistes.

AGONOS, in Physt, a Greek word signifying barren. Hippocrates applies it to women who have no children, though they might have them, if the impediment were removed.

AGONUS, in Ichthyology, a name used by authors, for the fish called by some farzachus, by others elacías, and by others rudilla.

It is in many particulars very like the alamia, or had, called the mother of herrings, but smaller, never arriving at more than a foot in length: and is always lean and lank in spring, and fat in autumn. But the distinctions between it and the alamia, if real, are so very small, that Mr. Ray, and many of the most accurate naturalists, have interspersed it the same fish, only in a different state.

AGONY, Agonna, denotes the extremity of pain, or a disease, when nature makes her last effort, or struggle, to throw off the evil that oppresses her.

The word is formed from the Greek avuth, certamen, combat; this being a kind of strife between life and death.

Much of the terror of death consists in the pangs and convulsions wherewith the agony seems attended; though we have reason to believe that the pain in such cases is, ordinarily, not extremely acute; a course of pain and sickness having usually rupified, and indulged the nerves for any quick facilitations. However, various means have been thought of for mitigating the agony of death. Lord Bacon considers this as part of the province of the physician, and that not only when such a mitigation may tend to a recovery, but also when there being no further hope of a recovery, it can only tend to make the passage out of life more calm and easy. Accordingly, he ranks euthanasia, or the art of dying easily, among the disfederata of science: and does not even seem to disapprove of the course Epicurus took for that end.—"Hine illygias erius hairt aquas." De Augm. Sc. lib. iv. c. 4.

Opium has been applied for this purpose, with the applause of some, but the condemnation of more.

Bagiwi promised a treatise express, De Medicina Agonisztantum, or the method of treating persons in the agonies of death. But perhaps one of the best receipts for this end, is that of Mr. Patin, vis. affinity from all medicines.

Our Saviour's agony in the garden has perplexed several commentators; and some learned persons seem to have avoided the term agony in their translations, as Beza, Le Clerc, and Lefarant; and in the translations of the Syriac version by Tremaellus, Trofius, and others, we have timor, or fear, for agony. Dr. Lardner (vol. xi. p. 86.) suggests that ἀγωνίας εἰς ἀγωνίαν, (Luke, xxii. 44.) might be translated being under great concern. The effect of this agony has been differently explained. Some expound it with M. Le Clerc, that the expression ἀγωνίας εἰς ἀγωνίαν, only implies, that the drops of sweat were large and clammy, like drops of gore. Grotius understands the expression metaphorically, as denoting excessive sweat; but Dr. Whitby (in loc.) obseres, that Arifotle (Hist. Anim. lib. iii. c. 19. Oper.tom.i. p. 809. De part. Anim. lib. iii. c. 5. Oper.tom.i. p. 1088.) and Diodorus Siculus (lib. xvi. Oper.tom.i. p. 230.) mention bloody sweats, as attending some extraordinary agony of mind. Leti also, in his life of pope Sixtus V. p. 208, and Sir John Chardin, in his History of Persia, vol. i. p. 126, mention a similar phenomenon; to which Dr. Jackson (Works, vol. ii. p. 819.) adds another from Thuanus, lib. x. p. 221. See Doddridge's Family Expositor, vol. ii. p. 517.

Bartholinus (de Cruce, p. 184, 193.) produces examples of sweats that have been actually mixed with blood. So does Maldonat in Matt. xxvi. 37. The possibility of this circumstance is ascertained by a fact well known in history, viz. that Charles IX. of France died of a malady, in which his blood gushed out of all the pores of his body. Votataire (Univ. Hist. chap. 142.) describes it thus: "Charles IX. died in
AGORÆUS, formed of *μωρία*, market, in *Antiquity*, an appellation given to those districts that had flatuses in the public market-places, or fora. Mercury, whose flatuse was erected in almost every public place, was distinguished by this appellation.

AGORAH, Malagros, in *Ancient Geography*, a city of the Thracian Chersoneseus, which flourishes on the gulf of Melas. 

AGORA, an ancient money of Egypt and Asia. See GERAMA.

AGORANIS, in *Ancient Geography*, a river of India, mentioned by Arrian, Indic. cap. 4. which flowed into the Ganges.

AGORANOMUS, composed of *μωρία*, market, and *νόμος*, law, in *Antiquity*, a magistrate of Athens, established for the maintenance of good order and policy in the market, settling the prices of provisions, excluding corn, and deciding disputes relating to buying and selling, inspecting the weights, measures, and the like.

The agoranomus, among the Greeks, was much the same with the *curate* *adile* among the Romans.

Aristotle distinguishes two kinds of magistrates, the *agoronomi*, who had the superintendence of the markets; and the *affonomy*, who inspected the building of the *στάδια* cities. The agoranomus, at Athens, were ten in number, five belonging to the city, and as many to the Piraeus; though others make them fifteen in all, of whom they assign ten to the city. To these a certain toll or tribute was paid, by all who brought anything to sell in the market.

AGORITÆ, in *Ancient Geography*, a people of Asiatic Sarmatia.

AGORO, in *Geography*, a town of Italy, situate on the river Cordevol, on the frontiers of the Tyrode; 21 miles west north-west from Belluno.

AGOSTA, a town of Sicily on the east end of the island, to the south of Catania, with an excellent harbour. The greater part of it was destroyed by an earthquake in 1693; but has been since rebuilt. N. lat. 37° 20'. E. long. 15° 15'.

AGOSTA *island*, in the Gulf of Venice, is nearly south of the island Carzola and Lechina islands, and west of Augufina flats and rocks. It affords a good road for ships, in N. lat. 43° 42'. E. long. 35° 57'.

AGOSTINO, PAOLO, DA VALERONA, in *Biography*, an eminent musical composer, was born in 1503, educated in the Roman school of music, under Bernardo Namini, and succeeded Soriano, as master of the pontificial chapel at St. Peter's. He is represented as one of the most scientific and inventive composers of his time in every species of music; and his productions for four, six, or eight choirs or chorusses were the admiration of all Rome. Padre Martini has preferred an agusi del, in eight parts, of this composer, which is a very extraordinary performance. He died in 1629, at the age of 36 years. Burney Hilt. Musie, vol. iii. Hawkins Musie, vol. iv.

AGOSTUS, AD757, in *Anatomy*, signifies the part of the arm from the fingers to the elbow; also the palm or hollow of the hand.

AGOUT, in *Geography*, a river of France, which rises in its course in the Marne, and runs to the Tarn, near Montauban.

AGOUTI, in *Zoology*. See AGOUT.

AGOWS, in *Geography*, the inhabitants of a province of Abyssinia, which is bounded by the mountains of Amid Amil on the east; by Bour and Umbarma, and the country of the Gongas, on the west; by Damot and Gafat on the south; and by Dingleber on the north. Of the Agows there are two nations; the one near the fountain of the Nile; called the Agows of Damot, from their vicinity to that province; the other near the head of the Tezzezâ, in the province of Laifa, called the Thcheratz Agows, from Tcherera, a principal town, tribe and district, near Laifa and Begemder. The country of Agows lies in a very elevated situation, and forms a kind of amphitheatrical of lofty mountains; and the climate of course is temperate and wholesome. In the shade, or in a house, the air is cool, as there is a continual breeze which mitigates the scorching heat of the sun, even at noonday, though the latitude is not much greater than 10°. But notwithstanding the moderate temperature of the climate, the Agows do not live to any great age, which is probably owing to the oppression they suffer. Their country abounds with all the necessaries of life; and yet their taxes, tributes and services are so numerous, and their dependent condition so difficult, that they are only the manufacturers of the commodities they sell, in order to satisfy the exorbitant demands of their oppressors; and are constrained to live in a state of penury and misery, that is scarcely conceivable. Mr. Bruce informs us, that he saw a number of women, wrinkled and sunburnt so as hardly to appear human, wandering about under a burning sun, each of whom had one or sometimes two children upon their back, and gathering the seeds of bent grass to make a kind of bread. The Agows, in whole country the Nile rivers, are one of the most confederate nations, with respect both to power and wealth, in Abyssinia. When their whole force is raised, they can bring into the field 4000 horse, and a great number of foot; but their power has been much reduced by the incursions of the Gallars. Their riches, however, are still greater than their power; for though their province is hardly 60 miles long, and 30 miles broad, yet Gondar and the whole neighbouring country depend for the necessaries of life, cattle, honey, butter, wheat, hides, wax, and a number of such articles, upon the Agows, who frequent the capital to the amount of 1200 and 1500 at a time, in order to dispose of their commodities. The Abyssinian princes have therefore compounded with them for an increase of tribute, in lieu of military service; but when they have deviated from this prudent practice, the Agows have been great sufferers. The butter, which they carry to a great distance in this hot climate, is prevented from putrefaction by a root called moc-moco, resembling a carrot; which they bruise and mix with it, and thus they preserve it fresh for a considerable time. This root answers the purpose more certainly than salt, which could not be conveniently appropriated to this use, as it ferments for money, and is used instead of silver coin as change for gold. Brides paint their feet, the palms of their hands, and their nails, with this drug. Mr. Bruce brought a considerable quantity of the seed, resembling that of coriander, into Europe. The Agows dispose of their commodities, not only at the market of Gondar, but to the neighbouring black Savages, the Galla, head of Shangalla, and receive in exchange the plants' teeth, horns of the rhinoceros, gold, and fine cotton. This trade, which might be materially beneficial, is very much
much interrupted by the barbarity and fraud of both
nations. Besides what they sell, and what they pay to
the governor of Damot, the Agows present a tribute to the king
of 1000 dabra of heavy, each dabra containing about 60lb.
weight; 1500 oxen, and 10000000 ounces of gold. The clothing
of the Agows consists of hides, which they often and manu-
facture in a manner peculiar to themselves. Of these they
form a kind of skirt, which reaches down to their feet, and
is girded with a belt about their middle. The lower part
refembles a large double petticoat, one fold of which they
turn back over their shoulders, fastening it with a floer
across their breast before, and the married women carry their
children in it behind. The younger sort are generally naked.

The women are commonly thin, and, like the men, below the
middle size. Barrenness is unknown among them. They
are marriageable at nine years of age; and at 16 they actually
marry and bear children; and continue child-bearing to the
age of 30, and in some instances beyond that period.

With regard to religion the Agows are grossly idolatrous
and superstitious. The Nile, or the spirit residing in that
river, is the object of their worship; whom they address under
the titles of the everlasting God, light of the world, eye
of the world, God of peace, their Saviour, and Father
of the Universe. To this Deity they present their supplications
for seasonable rain, plenty of grass, and the preservation of
a particular kind of serpents; at the same time depreciating
thunder; and their prayers are pronounced very pathetically
with a kind of tone or long. The flunt or priest of the river,
with whom Mr. Bruce conversed, pretended to have inter-
coursed with a spirit, which occasionally appeared to him, and
revealed to him future events. This spirit, he said, was of
the river, God, the father of mankind. Thunder was
depicted, as the priest informed him, because it was hurtful
to the bees, and their chief revenue was honey and wax.
They prayed for serpents, because they taught the approach
of good or evil. Serpents are kept in some of their houses;
and they are fed with butter and milk before they undertake
a journey, or any affair of consequence; and if they do not
eat, this is considered as a bad omen. Before an invasion of
the Gallas, they say these serpents disappear, and are no
where to be found. Faid, a lagacious governor of the
country, who was addicted to this species of divination,
would never mount his horse, or go from home, if an animal
of this kind, which he had in his custody, refused to eat.
Once a year, on the first appearance of the dog-filar, or, as
others say, 11 days after, their devotion is attended with
circumstances of peculiar solemnity; on which occasion
they sacrifice a black heifer, distribute parts of it to severa
clans, eat the carcase raw, and drink the water of the Nile.
The bones are then burnt to ashes; and the head is carried
into a cavern, which they say reaches below the fountains
of the river, and there they perform their secret worship, which
no one is allowed to divulge. The Agows of Damot worship
the Nile; and those of Lafta pay nearly the same worship to
the Siris or Tseozae. These have a separate language, and
are Troglodytes, who live in caverns. Mr. Bruce ap-
prehends that Agow is a compound of two words, Ag-oia,
g. d. the Shepherds of the river; and that the species of
idolatry introduced by them is a proof that they originally came
from Cauana, where they imbibed materialism instead of the
pure Sibean worship of the shepherds of Agra, which
was, at an early period, the only religion of this part of
Africa. These mountains in all the districts or clans of Agows
are perforated in caves of a very large size, which some sup-
pone were their ancient habitations, when they were Tro-
glodytes, or places of retreat; when they were alarmed by the
approach of their most formidable enemies, the Galars.
Others think it not improbable, that these caverns were used
for religious purposes; that of Geesh, in particular, was
without doubt a place of secret worship paid to the river,
as it is ill appropriated to that use, not only by the
inhabitants of the village, but by the assembly of the clans in
general, who retire for the celebration of those rites, to
which none but the heads of the families in the Agows country
are ever admitted. Bruce's Trav. vol. i. 401, vol. iii. p. 527.

Agra, a kind of sweet-scented wood, found in the
island of Hainan, on the coast of China.

Agra, or Carumba, is another sweet-scented wood, which
allowed comes from the island of Hainan.

Agra, in Ancient Geography, the name of a district of
Attica, near the source of the Liffis, where Diana hunted
for the first time. Paufanias (Attic. lib. i. p. 45) says that
she had a temple in this place, dedicated to Diana Agretils.

Agra was also a town of Susiana—another of Arabia:
—and another, an episcopal see of Numidia in Africa.

Agra, called Agara by Ptolemy (but the Agara of Pto-
lemy is supposed by Rennell to have been Agraron), in Geogra-
phy, the capital of a Subah or province of the same name,
in Hindostan. It stands on the river Jumna, about 50 miles
above its confluence with the Tamba, and 300 miles north-
call of Surat; and from being an inconsiderable town with a
small castle of earth, it became not only the capital of the
province, but the first city in India for magnificence and
commerce, during the long reign of the emperor Akbar,
and of his son; and it even now exhibits more numerous
monuments of former splendour than any city of Hindostan.
Akbar, pleased with its situation, very much enlarged and
adorned it, and in 1566 made it the seat of his court and
city; and the site of it is has been often called Akbarabad,
or Akbar's habitation. The city is very long but not broad,
in the form of a crescent; and surrounded by a wall of red
stone, and a ditch 100 feet wide. The streets, with the
exception of a few, are narrow and ill-arranged; the houses
are generally low and mean buildings; and the space within
the wall is laid out in gardens and palaces, so that it is less
populous than might be imagined, considering its extent.
The castle and palace are structures of astonishing size and
magnificence. The walls of the former consist of stone and
brick, terraced in several places, and 20 cubits high. Be-
tween this and the river is a large space, designed for the
exercise of the troops and other diversions in the emperor's
view.

The palace, which is within the castle, contains
three courts, encompassed with porticos and galleries, all
painted and gilt; and some pieces are said to have been
plated with gold. Under the galleries of the first court are
the lodgings for the imperial guards; those for the officers
are in the second court; and the third contains the flately
apartments of the emperor and his ladies. The completion
of the palace occupied above 1000 labourers for 12 years,
and cost nearly three millions of rupees. The emperor, for
the execution of his plan, collected together, by the promise
of ample rewards, the most skilful architects and the most
celebrated artists in every branch, both of external ornament
and domestic decoration. Besides the royal palace, there are
several others ranged in a line, which belong to the princes
and great lords of the court; and before it there is a very
large square, and there are also 12 other squares in different
parts of the city. The Caravanerais are more than 60 in
number, and some of them have fixed large courts with their
porticos. There are at Agra above 800 public baths, and
a great number of mosques, with very magnificent sepul-
chres. Among the latter is the mausoleum of Akbar him-
self,
self, and another erected by the emperor Shah-jehan for his empress Mahd-Ali, at the expense of 60 lacs of rupees, or 7,370,000/. N. lat. 27° 15' E. long. 78° 29'.

Between this city and Lahore in the Panjub, which are distant from each other 500 miles, there is planted on each side of the road a continued row of shady trees, forming an avenue, to which, whether we consider its extent, its beauty, or its utility in a hot climate, there is nothing similar in any country. Rennell's Memoir, p. 69. Fraser's Hill.

Nadir Shah, p. 25.

The province, or Subah of Agra, is bounded on the north by the province of Delhi, on the east by Oude, on the south by Malwa, and on the west by Agimere; and is about 175 miles long and as many broad. According to the divisions of the emperor Akbar, it contains 13 circars or counties, which are divided into 203 pengurnahs or hundreds. The amount of the revenue is 16,150,257 Sicca rupees; and the number of the forces are 50,000 cavalry, 575,570 infantry, and 221 elephants. It is, after many revolutions, says Mr. Maurice, in vol. i. of his Indian Antiquities, published in 1797, at present possessed by Madajee Sindia, one of the most formidable of the self-created sovereigns of the Hindoostan. The indigo of this province is deemed the most valuable in the East Indies. Its productions are also rice and cotton, oranges and lemons; and its manufactures are white cloth, siken stuffs, silver and gold lace, &c.

Agra, or Egara, is the name given by Pliny (Nat. Hist. tom. i. p. 339. Ed. Hard.) to the town of Henaja, in Arabia Felix, now called Hejir, or Al-Fhegur; situated, in N. lat. 28° 30', amidst a ridge of rocky mountains, denominated 'Al-Athaleb, i. e. the fragments of stones; out of which many houses have been cut, as some say, by the Amalekites, or by their ancestors the Adites, framites, and Thamudites. The Thamynders of the ancients are represented by Pliny as neighbours to this city.

AGRADO Ilhes, a town of Africa, in Lower Guinea.

AGRAE, a city of Arcadia, mentioned by Pliny, tom. i. p. 105.

AGREJA, a country of Greece, which extended itself into Aetolia and Acarnania.

AGREI, a people of Arabia Felix, who, according to Pliny, were good warriors: and also a people of Aetolia in Greece, near the Acheleans.

AGRA, an episcopal city of Spain.

AGRAGAS. See AGRIGENTUM. This was also a river of Sicily, which joined the Hypsa, below Agrigentum.

AGRAI, Agris, and Arieni, a people of Paeonia, between Hacius and Rhodope.

AGRAKOVA, a town of Russia, in the government of Archangel, on the west of the White Sea; 17 German miles west of Archangel.

AGRAM. See ZAGRA.

AGRAMONT, a small town of Catalonia in Spain, between Lerida and Sollona, on the river Segre, but the capital of a jurisdiction. N. lat. 41° 50'. E. long. 58'.

AGRANE, a borough of Babylon, ruined by the Persians.

AGRARIAN SITUATIONS, in the Ancient Military Art, corps of guards posted in the fields, and in the open air.

AGRARIAN LAWS, in the Roman Jurisprudence, a denomination given to such laws as relate to the partition or distribution of lands.

There are 15 or 20 agrarian laws; whereas of the principal are, the Lex Caiffa, in the year of Rome 268, the Lex Licinia, in 361; the Lex Flaminia, in 552; two Sempronian laws, in the year 620; the Lex Apollonia, in the year 635; the Lex Bambia; the Lex Cornelii, in 675; the Lex Servilia, in 690; the Lex Flavia; the Lex Julia, in the year 691; the Lex Flavia Licinia, the Lex Licinia, the Lex Marcia, the Lex Roffitza, made after the taking of Carthage; the Lex Flavia, and the Lex Titia. See AGRAR.

AGRARIAN LAWS, Lex AGRARIA, absolutely, and by way of eminence, so called, was a celebrated law, published by Sporus Caiffius, about the year 268, B. C. 486, for an equal division of the conquered lands among all the citizens, and for limiting the quantity of ground possessed by each person to a certain number of acres. Tho' other two in the Digest, the one published by Caxar, and the other by Nerva, only relate to the limits or boundaries of grounds; and have no relation to that of Sporus Caiffius. The Roman lands were of divers kinds, some conquered from the enemies, and not yet brought to the public account; others brought indeed to the public, but clandestinely usurped by private great men; lastly, others purchased with the public money, in order to be divided. Agrarian laws, either for dividing lands taken from the enemy, or the public lands, or those purchased with the public money, were easily passed without disturbance; but tho' whereby private rich men were to be ousted of their lands, and the common people put in possession of what had been held by the nobility, were never attempted without great disturbances. This is the first time the Agrarian law was mentioned; and the measure originated in the ambitious views of Caiffius, who thus intrigued for gaining the favour of the people, and for attaining absolute power. The law had the appearance of equity, and could not less than be agreeable to the people, whose misery it relieved. But as the lands, which Caiffius wished to have distributed among the poorer citizens had been unjustly usurped by the rich, the proposal alarmed the Senators, partly because they were personally interested in it, and partly because they apprehended its dangerous consequences. The people were at first pleased; but when they understood that the Latins were to partake with them of the advantage, they were disgusted. To conciliate the Latins, and to engage their concurrence in his favour, were the objects which Caiffius had in view; but the jealously and dissatisfaction of the Roman people disappointed his hopes, and terminated in his death. As soon as he was found guilty of aspiring to the sovereignty, and sentence was passed upon him, he was carried by the Quellers to the Tarpeian rock, which fronted the Forum, and thrown down from the top to the bottom in the presence of the people; such was the customary punishment of this crime amongst the Romans. His house was also demolished and his estate sold by auction. With the money arising from it a statue of brass was erected to Ceres. The Plebeians, when they afterwards found that the decree of the Senate for the distribution of lands was not executed, nor any measures adopted for this purpose, reproached themselves with the condemnation of Caiffius, as an act of imprudence, and even of injustice. In the year of Rome 299, the subject of the agrarian laws, which had been suspended for 30 years, was revived by the Tribunes; and the people demanded, that as they shared with the Patricians in the labours and dangers of the commonwealth; they might also share with them in the benefits accruing from them. But a new partition would have been attended with great difficulty, and the attempt seemed impossible to proceed in this business, without manifest injustice to many persons in actual possession of the lands to be distributed, who had really
really bought them, and without occasioning great and univeral commotions in the commonwealth. For these reasons the Senate firmly opposed the establishment of the agrarian laws. About the year 377, C. Licinius Stilo, a rich plebeian, and tribune of the people, attempted to refrain the overgrown power and wealth of the patricians, by proposing a law, which should restrict every Roman citizen to the possession of 500 acres, and oblige him to surrender the overplus, in order to be divided among the poorer citizens. His motion, though enforced by the influence of his colleague in the tribuneship, L. Sextius, was over-ruled; and new commotions occasioned by the approach of the Gauls, having engaged the public attention, the business of the agrarian law was deferred for nine years; and about the end of that time it was again revived, and the law was established: this was called the Licinian law; and the mover of it was soon afterwards condemned by his own law. Having been found to possess more than 1000 acres, 500 of them were distributed among the poor citizens, and he was compelled to pay the fine, which he had annexed to the violation of the law. In consequence of this abuse, the law itself was abandoned. In process of time, however, the great and rich possessed themselves of almost all the lands that belonged originally to the State, either by purchase, or by paying a greater quit-claim, or by violence. Several regulations had been proposed for restraining these usurpations. At length other measures having been found ineffectual, (A. U. C. 620. B. C. 134,) Tiberius Gracchus, urged by his mother Cornelia, proposed the revival of the Licinian law; and that the rich should quit the lands which they held contrary to the laws, after having received from the public the value of them; and that the citizens, whose circumstances required it, should take possession of them. Many objections were urged against this mild and humane regulation, as Plutarch calls it: and the prosecution of it brought the commonwealth to the brink of destruction, and cost the two illustrious brothers, the Gracchi, their lives. Their efforts were of little avail, as the laws they laboured to introduce were gradually abolished after their death. Cicero, in speaking of the partition of lands and the remittance of debts, says (Offic. I. 2. n. 78.) "that to undertake to discharge debtors by the authority of the magistrate, or to put the law to oftenProposed for the distribution of lands, is to sap the two principal foundations of the commonwealth: of which one is peace between the citizens, which could not subsist, if creditors were to lose their fortunes by the discharging of debtors; and the other justice, which is entirely subverted, from the infant no one can aflure himself of ceasing in peacable possession of his right." The agrarian law of the tribune Saturninus, which was carried with violence A. U. C. 652, was of very short duration; and that of Rullus in the year 689, which was more exorbitant than any other; and gave up to a small number of citizens, under the pretext of relieving the poor, almost all the revenues of the commonwealth, afforded Cicero an admirable opportunity of displaying his eloquence in exposing it, and inducing the people to reject it. The exordium of his oration on this occasion has been much admired. Cic. ii. 11. in Rull. The agrarian law of Cesar was presented to the Senate in the beginning of his consulship, A. U. C. 693: and he urged in its favour, that a distribution of lands among the poor citizens was altogether useful, and necessary to deliver the city from a multitude of people with which it was overburdened, and often gave rise to seditions; to repeople and cultivate several parts of Italy, which were abandoned; to recompense theolders who had served the commonwealth, and to give subsistence to many citizens who wanted it. He proposed the execution of it in the mildest and most moderate manner; and that 20 commissioners should preside at the distribution of the lands, excepting himself out of the number. Notwithstanding these specious pleas, Cesar inveighed loudly against the project of Cesar, alleging that he did not to much apprehend the division of the lands, as the wages that would be required of the people by those who fought to inveigle them by this present. Cato was imprisioned for his opposition; and when another senator was asked by Cesar why he departed before the Senate broke up, he replied, "because I had rather be with Cato in a prison, than with you in the Senate." Cesar appealed to the people; and having engaged the concurrence of Pompey and Crassus, the reliance of Bibulus, Cesar's colleague in the confulsip; and the vehement opposition of Cato were ineffectual. The law was authorized by the suffrages of the people. Cicero acquiesced in this measure, by observing a kind of neutrality; and argues to this purpose: "Let us remain neutrals, as if buried in a house in the country. Cesar hopes that I will second him and invites me to it. See the advantages I shall gain by taking this party; the friendship of Pompey, and even that of Cesar, if I defined it; a reconciliation with my enemies; the peace of the multitude; and the assurance of quiet in my old age: but after the conduct I have maintained in my consulship, and the principles which I have maintained in my writings, ought not my rule to be this maxim of Homer (II. M. 441), the bell of all counsel is to defend one's country?" Cicero ad Attic. II. 3. In persuading Cato to give up his reliance to this measure, he conjures him to consider, "that if Cato has no need of Rome, Rome has need of Cato." Cic. pro Sext. p. 61.

Several have pleaded for the necessity of agrarian laws among us. William Spigge, or, as some say, Tr. Ofborne, has written expressly on this subject. See also the Supplement to Dr. Price's Observations on Reversionary Payments, &c. p. 381.

But the author who seems to have entered most deeply into the nature and use of agrarian laws, is Harrington; he shews that the balance of property in a state cannot be fixed but by laws, and the laws whereby such a provision is made are agrarian laws. Now these are necessary to the stability of government, because governments will, according to the diverse balance of property, be of diverse or contrary natures, that is, monarchical or popular. Thus monarchy requires of the standard of property, that it be vast or great; and of agrarian laws, that they hinder recefs or diminution, at least in so much as is thereby entailed upon honour. But popular government requires, that the standard be moderate, and that its agrarian laws prevent accumulation.

This author thinks, that in a territory not exceeding England in revenue, if the balance be in hands than 300, it is declining from monarchy; and if it be in fewer than 5000 hands, it is swerving from a commonwealth.

The same writer defines an equal agrarian, a perpetual law, establishing and preferring the balance of dominion by such a distribution that no one man, or number of men, within the compacts of the few, or aristocracy, can come to overpower the whole people by their possessions in lands.

He also observes, that the people of Rome, by striving for an agrarian, strove to save their liberty: and that commonwealth, through want of such a law, or the non-observance of it, came to ruin.

In the Grecian cities, the defect of an agrarian was supplied by oikakia.
AGRARIUM. See Agrimont.

AGREDA, in Geography, a town of Spain, in Old Castile, at the foot of Mount Cayo, where the ancient Gracchoris flood; three leagues south-west from Tarazona. N. lat. 41° 53'. W. long. 2°.

AGRES, is also the name of a town in the kingdom of Popayan, in South America; forty miles north from Quito.

AGREDa, Mary of, in Biography, a devoted fanatic, or a bold imposer, was born at Agreda, in Spain, in 1602, took the veil in 1620, in a convent founded by her father and mother, was elected superior in 1627, and died in 1663. In 1637, she began to write the life of the Holy Virgin, in consequence, as she pretended, of orders received from God and the Virgin; and when it was finished, she annexed to it an attachment, that its contents had been communicated to her by divine revelation. This fanciful work was translated by Father Crozet, and formally condemned by the dectors of the Sorbonne. The translation, in three volumes, 4to., was published at Brussels, in 1717. Gen. Dict.

AGREMENT, Agreement, in Law, a joining, or putting together, of two or more minds in any thing done or to be done.

Of this there may be three forts.—The firrt, an agreement executed at the beginning, mentioned in the statute of 25 Edw. III. exp. 3, which says, "That the goods " bought by forefellers, being thereof attainted, shall be " forfeited to the king; if the buyer thereof have made "gree with the seller": where the word gree otherwise called "agreement executed", signifies payment for the things, or satisfaction.

The second is an agreement after an act, that is, where one does an act, and another agrees and affents thereto afterwards.—The third is an agreement executory, which is, when both parties at one time are agreed that such a thing shall be done in time to come. It is called executory, because the thing is to be done afterwards.

Agreements are to be in writing, by flat. 29 Car. II. cap. 3., of frauds and perfons.

AGRESSES, or Ugresse, in Heraldry, the same as Pellets.

AGRESTA, in the Materia Medica, an unripe grape; otherwise called ouakas, and woa acoba, by the French varus.

Agrestes are huld cooling, delerive, and alfrinct; they temper the actimony of the bile, and the heart. Eaten plentifully, they have been found to destroy worms. The term is sometimes also applied to the juices of this fruit, more properly called amphacum.

AGRESTI, Livio da Furli, in Biography, was a painter of histry, who died in 1580. He was a disciple of Perino del Vaga, and is commended by Vafari, for the richness of his invention, the goodness of his colouring, and the correctness of his design. Pilkington.

AGREVE, in Geography, a small town of France, in Vivarais, at the foot of the mountains.

AGRI, in Ancient Geography, a people placed by Ptolemy, in European Sarmatia.

AGRIA, a name given to Holly, and also to a malignant puttle, of which there are two forts. The one is small, with a roughness, redness, and flight corosion of the skin; it is of a round figure, its centre is smooth, and it spreads slowly. It is cured by rubbing it with faling spittle. The other fort ulcerates with a violent redness and corosion, so as to make the hair fall off; it is of an unequal form, and turns leprous. It is cured by poultices of Pellytory of the wall.

AGRIA, or Eger, in Geography. See Eracle.

AGRIAMPELOS, formed of aepyos, wild; and aperios, a vine; the wild vine; and, according to Gerard, the black brinck.

AGRIANA, in Ancient Geography, a town of Cappadocia.

AGRIANES, a small river of Thrace, which rose north of Heraclea, and discharged itself into the Hebrus. This was also the name of people near mount Pagaeus, in Thrace.

AGRIANIA. See Agronia.

AGRICOLA, Cnæus Julius, in Biography, an illustrious Roman, was born on the 13th of June, in the second confulship of Caius Cæsar, A. D. 38. Tacitus dates his birth, in the third confulship of Caius; but as he died in his 56th year, by the fame historian's account, he must have been born sooner. He was a descendant of the colony of Forojuli or Frejus, in Provence, the place of his nativity; and his grandfathers, on both fides, were of the equefran rank. His father, Julius Gracchius, was of the order of senators, and distinguished by his wisdom and eloquence. His character is mentioned with respect by Seneca, (de Benef. lib. ii.) and he is cited as a writer by Pliny, tom. i. p. 710. Vid. Index Auctorum, tom. i. p. 61. Ed. Hard. Cæliqula wished him to accufe Silius; and because he refused, caufed him to be put to death. Agricola being thus deprived, at an early age, of the instruction which his father was fo capable of giving him, the care of his education devolved upon Julia Procilius, his mother. By her he was removed, when a child, to Marcellis, which was then deemed the Athens of Gaul; where the politefnes of Greece was happily blended with the provincial simplicity.
attachment to the old religion, though he lived among Lutherans. He died at Chemnitz, November 21, 1556, and was buried at Zeitz; the bigotry of his townsmen not allowing him a grave among them. G. Fabricius, his intimate friend, composed the following epigram on his works:

"Viderat Agricola. Phæbo montaniter, libellos, Jupiter, et tales editis ore fonos. Ex ipso hic terce thefanos crucem orco, Et iritatis pandet tertia regna melter."

His works on mines, published originally in parts, were collected and printed together, at Basil, 1546, in folio. They are chiefly comprehended under the following titles: "De ortu et causis fictorum, De Naturæ corum quæ effinunt ex terra, De Natura Toffilium, De Medici Fossilibus, De Subterraneis Animantibus, De Veteribus et novis Metallis." His great work, "De Re Metallica," was printed at the same place, 1561, also in folio; "De Menfuris et Ponderibus Romanorum et Graecorum," with additions referring to modern times, 1550, folio; "De Pelle Libri tres," Basil, 1554, 8vo.; "Opus de Toffilibus, cum Annotationibus Georgii Fabricii." 1557. He also wrote other treatises on political and theological subjects.

Agricola, John, a Saxon divine, was born at Eisleben, in Germany, April 20th, 1492. Molheim describes him as an eminent doctor of the Lutheran church, though chargeable with vanity, presumption, and artifice. He was minister, and principal of a college in his own country; and attended the elector of Saxony to the diet of Spire, in 1526; and to that of Augsburg, in 1528. Urged by ambition, he quitte his own country in 1526, and went to Wittemberg, where he settled as a professor and minifter. Although he wrote against Melancthon, in 1527, he was not much noticed before the year 1538, when he took occasion, from the doctrine of Luther, concerning the ground of man's acceptance and salvation, to declaim against the law; maintaining, that it was neither fit to be propounded to the people as a rule of manners, nor to be used in the church as a means of instruction; and that the gospel alone was to be inculcated and explained, both in the churches and in the schools of learning: and he thus became the founder of the sect of Antinomians. Luther, who had been before his friend, attacked him with great severity; and his accusations were supported by the divines of Wittemberg. At length, by the interposition of the electors of Saxony and of Brandenburg, Agricola was induced to publish a recantation of his errors, and to retract the injurious reproaches which he had cast upon Luther. Molheim says, this recantation does not seem to have been sincere; as he returned to his errors, when his fears were dispelled by the death of Luther, and gained proficiency to his extravagant doctrine. Agricola was employed by Charles V., in 1548, in conjunction with other persons, and liberally rewarded, in composing the Interim. It is said, that he wanted to restore the use of holy oil in the case of the sick; and that he attributed a supernatural efficacy to it. Some have said, that he was a Papist; and others charge him with being a man of pleafure, and with maintaining all religions to be in themselves really indifferent. When he left Saxony, he was patronized at the court of Brandenburg, by the elector Joachim II., whose favour he enjoyed till his death, which happened at Berlin, in 1566. His "Exposition of German Proverbs," and his "Commentaries upon St. Luke," are the principal of his works, Gen. Dict. Moth. Excl. Hist. vol. iv. p. 321, &c.

Agricola, Martin, a theoretic and practical musician, who was chancellor of Magdeburgh, and flourished about the middle of the 16th century. He died June 1oth, 1556. His works are two treatises on music, written in German verse, and published at Wittemberg, in 1528 and 1529; the latter of which, viz. "Musica Instrumentali," was re-published, with large additions, in 1545; and contains an explanation of the fundamentals of music, together with a description of the instruments used in his time, and the method of playing upon them; and an account of the division of the monochord, and of a temperature for the organ and harpichord: a tract "on Pigurate Music," and a brief treatise "De Proportionibus," a treatise, intitled, "Scola in Musica Planam Wesseni Philomatis ex variis Musico-Philosophis centralis," a larger work, intitled, "Melodie Scholastica sub horarum inter- vals decantanda," published at Magdeburg in 1582; and a posthumous work, intitled " Duo Libri Musicæ continentem Artis, et illustria Exempla, &c." published in 1561. His several treatises were designed for the instruction of beginners in the study of music. Hawkins's Hist. Music, vol. iii. p. 83.

Agricola, Michael, a Lutheran minifter at Abo, in Finland, was the first who translated the New Testament into the language of the country, and thus contributed to the propagation of Lutheranism. It was printed in 1548. He died in 1556. Gen. Dict.

Agricola, Rodolphus, was born in the village of Baffon, near Gromingen, in Friesland, in the year 1442; and distinguished by his love and pursuit of literature. Having finished his education at Louvain, where he maintained an exemplary character for sobriety and application, he declined the professor's chair, which was offered him, and visited France and Italy for further improvement. At Ferrara, he studied Greek, and availed himself of the lectures of philosophy that were read by Theodore Gaza; and at the same time taught Latin, which he was able to write with so much purity and elegance as to rival Guarini, in prose; and the Strozzius, celebrated writers at that period, in verse. After a residence of two years in Ferrara, he returned to the Netherlands, about the year 1477; and, at Davenport, had an interview with Erasmus, whose future celebrity, though he was then a boy of ten years old, he had the sagacity to predict. His love of independence, and his felicitude for securing leisure to indulge his literary taste, induced him to forego several offices of honour and profit, which he might have obtained by the favour of the emperor Maximilian I. At length, in 1482, he settled in the palatinate, residing sometimes at Heidelberg, and sometimes at Worms, and delivering occasional lectures in polite literature. The Elector Palatine was his auditor; and in compliance with his request, Agricola composed, "An Abridgment of Ancient History." He was also much respected by John d' Alburgh, bishop of Worms, whom he had instructed in the Greek language. About the 40th year of his age he directed his thoughts to the study of divinity; and by the assistance of a few, made considerable progress in the Hebrew language; but death put a stop to his literary pursuits, at Heidelberg, in 1485. Although his natural temper, which was characterized by a fondness for ease and leisure, was altogether inconsistent with the active exertions of a reformer, he seems, however, to have deplored the darkens of the church, and to have had some glimpse of the light which illuminated it in the next century. The indulgence of his disposition prevented his entering into the married state, though he professed an attachment to the female sex; and took pleasure in amusing them with elegant verses, and with musical performances, both vocal and instrumental, in which he excelled. To
Agriculture belongs the praise of having restored the Greek learning to Germany; and of having contributed, in an eminent degree, to the revival of literature and classical taste, in an age which required his exertions, and when they were highly useful. Erasmus, in his Adages, calls him "a man truly divine." Bayle says, "that Italy, which at that time treated every thing as barbarous that was on this side the Alps, produced no genius comparable to what Friesland could boast of in her Agricola." A learned Venetian, in an epitaph, ranks Agricola with the most celebrated names of Greece and Rome. His works, of which the principal is his treatise intitled, "De Inventione Dialectica," were collected by Alard, in two volumes, 4to, and printed at Louvain, in 1516; and by Occo, at Cologne, in 1539. Gen. Dict.

AGRICULTURE. The science which explains the art or means of cultivating and improving the earth or soil, so as to render it fertile and productive. The term seems to be formed from the Latin words ager, field, and cultura, culture, or tillage, from cohere, to join.

The art of agriculture, in this view, comprehends the nature of climate and soil, the methods of performing the different operations that are requisite in the cultivation and improvement of arable and grass lands, as including, the making of fences, as hedges, ditches, walls, railings, gates, draining, paring, and burning, watering, harrowing, ploughing, manuring, sowing, harvesting, druing, hoeing, &c.; the growing and preparing of different sorts of field crops, as wheat, rye, barley, oats, beans, peas, potatoes, turnips, carrots, cabbages, hops, hemp, flax, wheat, madder, &c.; and the raising of various kinds of feeds, as rape, mylar, &c.; the rotation of crops, reposing, mowing, flaking, thrashing, &c.; the management of artificial and natural grasses, as clover, lucerne, sainfoins, torets, vetches, &c.; the converting of arable lands to grass, meadows, pastures, hay-making; the cultivating and preserving of fruits, as apples, pears, cherries, filberts, &c.; and the preparation of fruit liquors, as cider, berry, &c.; the forming of orchards; the planting of timber-trees, wood, coppices, plantations, &c.; the inventing and constructing of implements, as ploughs, harrows, rollers, hoes, drills, wagons, carts, mills, kites, &c.; the construction of farm-buildings, as houses, barns, offices, sheds, cottages; the nature of forms, tithe, leaves, &c.

In a more extensive sense it also includes the breeding, rearing, feeding and general management of all sorts of live stock, as cattle, horses, sheep, lambs, hogs, rabbits, poultry, pigeons, bees, &c.; the conducting of the several processes and preparations which have a relation to the different products obtained from them, as milk, butter, cheese, bacon, eggs, honey, &c.; or what are generally termed cow-keeping and dairying; and lastly, as connected with political economy, the construction of roads and canals, the forming of embankments, and the nature of weights and measures. Full accounts and explanations of each of these will be given in the course of the work, under their respective heads.

Gardening may likewise be considered as an improved branch of agriculture.

Among the Ancients the business of husbandry was frequently understood by the term Georgics.

This useful and important art, though less splendid than many others, appears to have attracted the notice of mankind in the earliest periods of the world; and this is not indeed very extraordinary, when it is considered that the existence and prosperity of them at such periods must almost have solely depended upon it. In the earliest stage of society, men, as hunters, must have found, from experience, that the mode of procuring subsistence by the bow or the chase was attended with infinite toil as well as hazard, and precarious in the event; and therefore, not by any means calculated to supply the wants or increase the comforts of social life. In the pastoral state also, which may be regarded as the second step in the advancement of society, men must have discovered, that though more certain of subsistence, and less exposed to danger and hardships, their herds and flocks were liable to innumerable accidents, and that they might at once be reduced to all the miseries of famine.—Under such circumstances and apprehensions, it was therefore natural for them to think of some means by which they might, with more certainty, procure the necessaries of life. For this purpose they would naturally turn their attention towards the earth, and discover that from it might be drawn whatever could render life comfortable. Experience would likewise quickly inform them, that, by due cultivation of the soil, fruits and grain of various kinds, fit for nourishment, might be procured in abundance; but that, by neglecting this art, the natural fertility of the soil, the warmth of the sun, and the regular revolutions of the seasons, would be in a great measure unwrapping.

What may be termed the art of husbandry having commenced in this way, it is easy to perceive that it must have been extremely simple in these early ages, and its advances towards perfection slow and almost imperceptible. By most of the eastern nations agriculture forms, however, to have been particularly attended to and encouraged from the most early periods. That the Japanese were extremely interested in its promotion is evinced by the great care taken in collecting and preserving all sorts of manures; and among the Chinese it has constantly received the distinguished regard and protection of their princes and nobility, and been considered as the most honourable and important of all employments. The use of the drill, which has but lately been introduced and adopted in European countries, is said to have been long known and employed by them.

The Chaldeans are found to have early carried this valuable art to a considerable degree of advancement; as they cultivated their lands with great assiduity, and enjoyed the pleasing satisfaction of receiving from their fields plentiful harvests. The Egyptians also, who, from the fertility of their country, cauned by the annual overflowings of the Nile, reaped prodigious quantities of corn, were so sensible of the blessings resulting from agriculture, that they ascribed the invention of it to Osiris, and even carried their superstitious gratitude so far, as to worship those animals that laboured in tilling the ground. The Pharaohs were also famous for their skill in agriculture; but finding themselves too much confined in their native country, by the conquests of neighbouring nations, they spread themselves through the greater part of the islands of the Mediterranean, and carried with them their knowledge in husbandry. The Carthaginians following the tale of their ancestors, are said to have applied themselves affluently to the study of agriculture. Mago, their famous general, wrote no less than twenty-eight books upon that subject, which Columella, if his book was translated into Latin by an expert deceiver of the Roman senate; and Servius adds, that Virgil used these books as a model when he wrote his Georgics. The art of sowing corn, and the tillage of land, were probably invented in Sicily; as the island was very fruitful in corn, and agriculture was there esteemed honorable an employment, that even their kings did not disdain to practice it with their own hands. The Athenians, who were the first people that received any tincture of polite-ness, taught the use of corn to the rest of the Greeks; they also taught them the manner of cultivating the ground, and preparing it for seed. The Greeks soon perceived that bread was more wholesome, and its taste more delicate than acorns, and accordingly thanked the gods for such an unexpected
AGRICULTURE.

and beneficial present. After this, the Athenian kings thinking it more glorious to govern a small state wisely, than to aggrandize themselves by foreign conquests, withdrew their subjects from war, and employed them solely in cultivating the earth. This constant application to the business of husbandry carried agriculture to a considerable degree of advancement, and reduced it into a more perfect art.

Hesiod, who is generally thought to have been contemporaneous with Homer, was the first among the Greeks who wrote on this subject. He called his poem "Weeks and Days," because agriculture requires an exact observance of times and seasons. The other eminent Greek writers upon agriculture are Democritus of Abdera, Sophocles, Xenophon, Tarentinus, Architas, Aristotle, and Theophrastus, from all of whom the art received considerable improvements, as also from Hieron, Epicharmus, Philometer, and Attalus.

The ancient Romans esteemed agriculture such an honourable employment, that, in the earliest times of the republic, the highest praise that could be given to a man, was to say of him, that he cultivated well his own spot of ground. The most illustrious senators applied themselves to this profession; nor had they either splendour or majesty, but when they appeared in public. And their greatest generals, at their return from the toils of war, from taking of cities, and subduing of nations, were impatient till they were again employed in cultivating their lands; and thought it no disgrace to follow the plough, though they were at the same time prepared to serve the wants of the republic, attend her councils, or put themselves at the head of her armies. It must indeed be allowed, that when the Romans became tainted with the luxury of Asia, they gradually lost the noble simplicity of their ancestors, and employed their slaves in the feverish labours of a country life. But though they did not themselves hold the plough, yet even men of consular dignity looked upon it as a reward for their public services, when they obtained leave to retire into the country; and were equally respected when overlooking their farms, as when seated in the chair of magistracy. M. Cato, the censor, that illustrious Roman general, orator, politician, and lawyer, after having governed provinces, and subdued nations, did not think it below his station to write a large treatise on agriculture.

This work, according to Servius, was dedicated to his own son, and was the first Latin treatise on that subject. It has been handed down to us, it is said, in all its purity, and in the same manner that Cato wrote it. Varro compiled a treatise on the same subject, but on a more regular plan. This work is embellished with all the Greek and Latin erudition of that learned author. Agriculture also received great improvements from the two Safrænsæ, and likewise from Scorfa, Tremellius, and M. Terentius. Virgil has adorned it with the language of the muses, and given it majesty by his verse. He has finely embellished those precepts of husbandry which were left by Hesiod and Mago.

Columella, who flourished in the reign of the emperor Claudius, wrote twelve books on husbandry, which contain a variety of interesting facts and observations. He was a native of Boetica, in Spain, and had devoted much time to the study of rural affairs.

From this period till the reign of Constantine IV. husbandry appears to have been in a declining state, when that wise emperor caused a large collection of the most useful precepts relating to the art to be extracted from the best writers, and published under the title of Geoponics. Some fay he made this collection with his own hand. Nor is this at all improbable, as it is well known that, after he had conquered the Saracens and Arabsians, he not only practised, but studied the arts of peace, fixing his chief attention on the advancement of agriculture. But from the time of Constantine IV. till about the year 1478, it lay in a kind of dormant and neglected state, when Crencenzio, an Italian, revived it by publishing an excellent performance on the subject at Florence. He was soon followed by several of his countrymen, among whom Tatti, Stefano, Augudio Gallo, Santorino, Lauro, and Tarelo, deserve to be particularly noticed.

In the mean time, in our own country, Fitz Herbert, judge of the common pleas, wrote with unrivalled force in the practical parts of husbandry. He published two treatises on this subject the first, which was entitled "The Book of Husbandry," appeared in 1534; and the second, called "The Book of Surveying and Improvements," in 1539. As the observations and instructions contained in these works were the refult of much experience, they excited great attention to the subject, and soon raised a spirit of emulation in his countrymen, in consequence of which many treatises of the same kind successively appeared; but time has deprived us of many of these writings, or at least they are become so very scarce, as only to be found in the libraries of the curiosus.

About the year 1600, France made considerable efforts to retrieve husbandry, as appears from several large works, particularly Les Moyens de devenir riche, and the Colompoite, by Barnard de Palissy, an indigent porter; Le Theatre d' Agriculture, by de Serres; L'Agriculture et Mesnil Racine, by Meffrs. Etienne and Labaudis, and lately Le Cours Complet d'Agriculture, by M. L'Abbe Rofer, &c. —The Flemings, about the same period, were more attentive to the practice of husbandry than the publishing of books on the subject; their attention being doublets to carry on a private lucrative trade, without influencing their neighbours in their modes of cultivation; hence it happened, that whoever was desirous of copying their method of agriculture, was obliged to travel into their country, and make his remarks upon the spot. Their principal idea of husbandry, which was indeed just enough, consisted in making a farm resembling a garden as much as possible. The adoption of such an excellent principle at first setting out, led them of course to undertake the culture of small cultes only, which they kept perfectly free from weeds, by continual hoeing and turning the ground, and rendering it rich and productive, by manuring it plentifully and in the most judicious manner. When by this means they had brought the soil to a proper degree of cleanliness, health, and vigour, they ventured chiefly upon the culture of the more delicate grases, as the surest mode of acquiring wealth in husbandry upon a small estate, without the expense of keeping many draught horses or servants; and the experience of a few years was abundantly sufficient to convince them, that ten acres of the best vegetables for feeding cattle, properly cultivated, would maintain a larger flock of grazing animals than forty acres of common farm grases. They also found that the best vegetables for this purpose were lucern, sainfoin, trefoil of malt denominations, sweet fenugreek, buck, and cow-wheat, field turnips and sowery. The political secret of their husbandry, therefore, consisted in letting farms on improvement. They also discovered eight or ten new sorts of manure. They were the first among the moderns who ploughed in living or green crops, for the purpose of fertilizing the earth, and confined their sheep at night in large sheds built on purpose, whose floors were covered with sand or virgin earth, &c. which the shepherd carted away every morning to the compoit dung-hill. This useful and judicious practice has, since that period, been too little attended to by the practical farmer.
AGRICULTURE.

Our fatal domestic wars, during the reign of Charles I.,
changed the instruments of husbandry into martial weapons;
but after the death of that unfortunate monarch, artful and
avaricious men crept into the confiscated estates of the nobility,
gentry, and clergy; and as many of these new encroachers had
risen from the plough, so they returned with pleasure to their
old profession, being chiefly animated by a love of gain. Platters,
Hardilb, Brythes, and others, feized this favourable dispo-
sition of the common people, and encouraged it by writings,
which have since had few to equal them; nor was Cromwell
willing in lending his assistance in this important business.
Sir Hugh Platt was one of the most ingenious husbandmen
of the age in which he lived; and to great was his modesty,
that all his works, except his Paradise of Flora, seem to be
posthumous. He held a correspondence with all the lovers
and promoters of agriculture and gardening in England;
and such were the justice and honesty of his temper, that he
always named the author of every discovery that was com-
monicated to him. Perhaps no man, in any period in the
history of the art, discovered, or at least brought into use,
so many new sorts of manure, as his account of the compact
and covered dunghill, and his observations on the fertilizing
qualities, contained in silt, freted dirt, and the fillage of
fields in great cities, clay, fuller's-earth, moonriff earth,
dunghills made in layers, fern, hair, burned vegetables,
malt-duft, willow-tree earth, soap boilers ashes, marl, and
broken piecehills, sufficiently demonstrate.

Gabriel Platter may likewise be esteemed an original gen-
ius in promoting the improvement of agriculture. He
began his valuable observations in the time of queen Eliz-
habeth, and continued them through the reigns of James I.,
Charles I. and during the first three or four years of the
commonwealth. But notwithstanding the great merit dis-
played in his writings, the public flaminially suffered him to
starve and perish in the streets of London, not having a shilling
upon his back when he died.

Samuel Hartlib, a celebrated writer on husbandry, was
highly beloved and esteemed by Milton, and other ingenious
men of that time. In his preface to a work commonly
called his Legacy, first published in the year 1650, he
laments that no public director of husbandry was established
in England by authority; and that we had not adopted the
Plemitih method of letting farms upon improvement. These
observations of Hartlib procured him a pension of one hun-
dred pounds a year from Cromwell, who was a great favourer
of agricultural improvements, and the writer afterwards, the
better to fulfill the intentions of his benefactor, procured
Dr. Beati's excellent annotations on the Legacy, with several
other valuable pieces from his numerous correspondents. The
period in which this author flourished appears to have been
an era when English husbandry refe to great perfection;
for the preceding wars had made the country gently poor,
and in consequence, more industrious. They found the
cultivation of their own lands to be the most profitable poll
they could occupy. But a few years afterwards, when the
Reformation took place, all this industry and knowledge became
useless, from the new system that was acted upon, and were
exchanged for needlekeifs and disputation; from which huf-
bandry passed almost entirely into the hands of common farmers.
But the famous work usually attributed to Hartlib, and called
the Legacy, was only drawn up at his request, and, after
passing through his correction and revision, published by him.
The real author of the treatise, which contains one ge-
neral answer to the following question: "What are the
actual defects and omissions, as also the possible improve-
ments, in English husbandry?" was a person of the name of
R. Child, who seems to have been acquainted with many
ingenious improvers of agriculture at that period. Several
other pieces succeeded the publication of the Legacy, which
greatly improved and augmented the means of culti-
vation.

Grew, by the publication of the Anatomy of Plants, and
showing, in some measure, the economy of the vegetable
system, contributed to enlarge the views and extend the in-
quiries concerning the nature of vegetation and the food of
plants. But a principal writer who inspired his countrymen
with a desire of reviving the study of agriculture after the
Restoration, was Evelyn; who being followed by Ducket,
Ray, Dugdale, and several other authors, the art of culti-
vation was greatly recovered, and some new improvements
introduced; and the establishment of the Royal Society,
which took place a few years afterwards, contributed still
more fully to the advancement of it, by serving as a focus
for collecting and recording valuable materials on the nature
of vegetation and the principles of agriculture, as well as
other subjects. About the year 1756, many additions and
improvements were made in this useful art.—Mortimer,
by his explanations of various practical modes of management;
Bradley, by reducing the facts on vegetation into a more
lysematic order; Hales, by his valuable flatical experiments
and investigations; and Miller, by the publication of his
dictionary, and other works, contributed very materially to
its advancement. But agriculture is probably still more in-
debted to the exertions of Till, notwithstanding the evident
futility of many of his positions, as by showing the utility
and importance of draining, and frequent hoeing or flaring
the ground about the roots of plants, and thereby keeping
them clean and free from weeds, farmers have been induced
to adopt more clean and sure methods of cultivating their
arable lands. The introduction of this system of manage-
ment, therefore, in some degree, forms a era in the history of
English husbandry.

In Ireland about the middle of the last century, the
art of husbandry began to make considerable progress; that
country having had very strong prejudices in behalf of a very
wretched method of agriculture, until about that period,
when Blythe opened the eyes of the people by his incom-
parable writings; since which a spirit of improvement has
more or less, been promoted and carried on with zeal and
constancy by the nobility, clergy, and gentry of the king-
dom. In proof of which it may be sufficient to observe,
that a society for the encouragement of agriculture has been
established, the transactions of which are highly respectable
and important. In many respects, however, Irish huf-
bandry is still much behind that of Britain.

At the conclusion of the peace of Aix-la-Chapelle, almost
all the nations of Europe, by a sort of tacit consent, applied
themselves to the study of agriculture; and continued to do
so, more or less, amid the universal confusion that soon
succeeded. The French found, by repeated experience,
that they could never maintain a long war, or procure a
tolerable peace, unless they raised corn enough to support
themselves in such a manner as that they should not be ob-
liged to submit to harsh terms on one hand, or perish by
famine on the other. Their king, therefore, thought proper
to give public encouragement to agriculture, and was even
present at the making of several experiments. The rich and
great, of various ranks and stations, followed this noble
example, and the ladies even put in for their share of fame
in the laudable undertaking. Even during the hurry and
difficulties of the late war, some attention was paid to agri-
culture. Prize questions were then proposed annually in
their rural academies, particularly at the two academies of
Lyons and Bourdeaux, and many alterations were made by the
society.
society for improving agriculture in Brittany; and after the
conclusion of peace, matters were carried on with greater
vigour.

The university of Amiens has made various proposals to
the public for the advancement of husbandry; while the
Marquis de Tourbillly, a writer, proceeding chiefly on expe-
rience, undertook the principal direction of the Geog-ri
cial Society, established at Tours, and the society of Rouen
was also usefully employed on the same subject.

It may be added, that many societies were afterwards
established by royal approbation, for the promoting of ag-
culture, and rendering the knowledge of it more general and
extended.

The convulsive shock of the Revolution, which has over-
turned many useful establishments, and retarded the advance-
ment of many improvements, has not by any means pre-
vented the progress of agriculture, as is evinced by the ap-
pearance of numerous papers on the subject in the trans-
actions of different societies. Indeed, it would seem prob-
able, that from the crippled state of commerce in that
country, unusual attention has been paid to the art of cul-
tivation.

The science of agriculture is publicly taught in the Swe-
dish, Danish, and German universities. Nor has Italy been
inactive. The Neapolitans of the present age have con-
defended to return back to the first rudiments of revived
husbandry, and begun to study afresh the agriculture of Cre-
feczio, hifi published in the year 1748. The people of Ber-
gamo have purveyed the same track, and given the world a
ew edition of the Ricardo d'AgriJcultura de Tarello, which
was originally published at Mantua, in 1777.

The duchy of Tuscany has imbibed the same spirit. A
private gentleman left his whole fortune to endow an academy
of agriculture. Even Ferrara, a small territory in the papal
domains, has contributed its full contingent, and made
some laudable attempts in this art. Animated with a desire
that the people under his government should excel in hu-
bandry, his Sardinian Majesty sent some of his subjects to learn
the practice of foreign countries, and made several attempts
to establish a better method of agriculture among them.

In Poland, where a natural fertility of soil seems in some mea-
Sure to dispense with the necessity of calling in improvements,
Mr. de Bieclwski, formerly grand marshall of the crown, made
many successful attempts to introduce the new or drill
husbandry among his countrymen, and procured the best
instruments from France, England, and other parts of
Europe.

The Hollander seem to have given the least attention to
agriculture, if we except a few collateral instances, such as
the draining of fens and morasses, and the making of canals
and embankments; and even these have probably proceeded
more from the motives of self-preference, than any particu-
lar turn towards husbandry.

In the year 1759, a society established itself at Bern, in
Switzerland, for the advancement of agriculture and rural
economy. That society confided of many ingenious private
persons, and also of some of great weight and influence in the
republic; most of them men of a true taste for the improve-
ment of husbandry, being enabled to join the practice with
the theory. They have published several useful papers on
different matters connected with the subject. We shall not
omit to mention here, that Linnaeus and his disciples per-
formed much in the north of Europe, particularly in dis-
covering new, profitable, and well tasted food for cattle.
At the same time Sweden has bestowed lucrative labours on
a soil, which was before looked upon as cold, barren, and in-
capable of melioration; of this the memoirs published at
Stockholm will be a lasting monument.

Denmark, as we
as many courts in Germany, have followed a similar example.
His Danish Majesty encourages, in particular, the woolen
manufactory; and the late king sent three persons into Arabia
Felix, to make remarks, and bring ever such plants and trees
as might be useful in husbandry, building, &c. Nor has
the duchy of Wintenberg, a country by no means particu-
larly favourable to corn and paitilage, failed to contribute its
assistance towards the improvement of agriculture, having
borne some time ago communicated to the public its economical
labours from the press at Stuttgart. The learned of Leipfie,
and Hanover, have not been inattentive to the art of support-
ing the human kind; for amidst the rage and devastations
of war, the Journel d'Agriculture, printed at Leipfie, and
the Recueil d'Hanevve, printed at that city, have been
brought out.

Even Spain, naturally inactivc on these occasions, in spite
of all the prejudices of a bigoted religion, invited Linneas,
with the offer of a large pension, to superintend a college,
founded for the sake of making new inquiries into the history
of nature, and the art of agriculture.

But it is probably in our own country that agriculture has
been most attended to, and received the greatest improvement;
from his Majesty having long, with a patriotic zeal and personal
attention, worthy of the elevated situation which he holds,
directed his views to the introduction of new and better modes
of cultivation and rural improvement, as well as economy
and convenience in the management of every department of
agricultural businesse, connected with his varied and extensive
farms, an example and encouragement have not only been held
out, but an attention excited to the art, which could not
possibly have been produced by any other kifs distinguished
means; so that there is reason to hope, from the spirit that
now animates a great number of the nobility and gentry, that
this useful art may, in a few years, be carried to a much
greater degree of perfection than it has yet reached in any age or na-

tion. In this view, the respectable society esta-

blished at London, for the encouragement of arts, have
already done much, and there is reason to hope, from their
increased resources, that they may do much more. A vast
variety of different machines for facilitating the practice
of agriculture have been invented and presented to the public,
in consequence of the large premiums and bounties which
have been offered. The institution of societies in many dif-
ferent parts of the kingdom for the improvement of agricul-
ture, and the endowment of a professorship at Edinburgh for
the same laudable purpose, cannot but promote the study,
and enlarge the boundaries of the science.

About the year 1767, Mr. Young commenced his valuable
and well directed labours, which, by attracting the attention
of practical agriculturists to those improved means of cul-
tivation that are made use of in parts of the country very
remote from each other, and shewing the great utility of ex-
perimenue inquiries on the subject, and by promoting and
diffusing a taste for the science, from the easy and popular
language of his writings, have rendered the most essential
advantages to the agriculture of the nation. Doctor George
Fordyce has likewise contributed in no small degree to the
advancement of the science, by the publication of his El-
ments of Agriculture and Vegetation, a work in which the
chemical principles of the various substances that enter into
the composition of soils and manures are well explained.

Mr. Marshall, too, by registering the local customs and
practices of different districts, has afforded considerable ser-
vice to the farmer, by bringing him acquainted with a vari-
ty of modes of rural management, which he could not other-
wise have known.

The
The indefatigable exertions of Dr. Anderdon in promoting the improvement of the more practical branches of the art, by his warous detached writings, have likewise contributed much to its advancement; and Mr. Dakewell, by drawing the attention of the breeder and grazer to the most advantageous modes of breeding, rearing, and feeding, as well as the general management of different kinds of live flocks, has greatly promoted the improvement of that intricate, though important branch of husbandry, which has since been brought still nearer perfection by the vast and well directed exertions of his Grace the Duke of Bedford, and other noblemen, equally zealous in forwarding the advancement of this difficult department of the art. In this view the establishment of annual cattle fairs in different places, with the judicious distribution of prizes for improvements in breeding and fattening them, should not by any means be overlooked.

But neither the distinguished example of the Sovereign, the endeavours of provincial societies, nor the exertions of private individuals, with whatever zeal and attention they may be directed, are probably sufficient to extend the knowledge of husbandry to that degree which is necessary for its complete and radical improvement. This could only be fully accomplished by the powerful influence and expensive exertions of a national establishment instituted for the purpose. Such an institution has at last been brought forward and established by the intelligent and persevering efforts of Sir John Sinclair; to the honour of the country, the age, and the individual who suggested it. The institution of a Board of Agriculture and internal improvement has already contributed materially to the extension and advancement of the knowledge of rural affairs. The state of the art in the greatest part of the kingdom has been of aedicated, a great variety of new and interesting facts and practices have been brought to view, and improvements in the instrumental and other departments suggested. Among these the elucidation of the principles and practice of draining or removing the injurious wetness of land, arising from springs and other causes, as laid down and explained by Mr. Elkington, is of great importance and defering of notice, not only as the basis or foundation of many improvements in the art, but as leading to the convenient and easy application of water for irrigation and various other purposes. See Internal Improvement, Board of.

In addition to this great source of improvement, the science of agriculture has lately derived essential advantages from the judicious application of the principles of other sciences.

In this respect the modern discoveries in chemistry and vegetation have been particularly important, as is evident from the works of Tillet and Hafienfatz, on the Continent, and of Preffley, Anderdon, Kirwan, Duddondald, Darwin, Dickson, and many others in our own country. By these our knowledge of the principles of vegetation, and the operations of different substances upon each other, has been much enlarged; and our acquaintance with the nature, formation, and modes of applying manures, or the food of plants, rendered more clear and satisfactory.

AGRIEL.A.EA. in Botany, the wild olive.
AGRIFOLIUM, orAquifolium. See Ilex and Holly.
AGRICAN, or ile of St. Francis Xavier, in Geography, one of the Ladrongs or Marianne islands, which is mountainous and large, being about 50 miles in circumference, and remarkable for its volcano. N. lat. 19° 4'. E. long. 149°.

AGRIGENTUM, or Agrages, in Ancient Geography, a very famous city on the south coast of Sicily, near the spot which is now occupied by Girgenti. The principal part of the ancient city, as Mr. Sibburne and M. Fouille inform us, lay in the vale; and the present town of Girgenti is situated on the mountain, where was the citadel of Cocalis, and probably the ancient city. Aigrigentum derived its name from Agrages, the original name of the city, and also of a neighbouring stream, both which, according to Polybius, were so called from the country, denominates Agrigenses, agrarius, on account of its fertility. Some authors, inclining to fabulous antiquity, relate, that Dedalus fled to this spot for protection against Minos, and built many wonderful edifices for Cocalis, king of the island. Polybius (lib. ix. p. 502. Ed. Cafaub.) says, that it was founded by a colony of Rhodians; that it was situated on a rock; and guarded by a fortress to which there was only one way of access; and that in the citadel there was a temple of Minerva, and also of Jupiter Arabythus, who was worshipped under this appellation, in the land of Rhodes. Thucydides (Hist. lib. iv. p. 539, and Annal. p. 7.; Ed. Duker.) informs us, that Agrages was founded by a colony from Gela, under the command of Aridinous and Pylus, in the 52nd Olympiad, or 579 years before Christ. It stood between the rivers Agrages and Hypha, the former of which is now called Fiume di Gergenti, and Fiume di San Biagio, and the latter Fiume Drago. The situation of Aigrigentum was admirably adapted to the purposes of defence, commerce, and pleasure. It was guarded by a barrier of rocks, which were strongly fortified; sheltered by pleasant hills; and enjoyed the view of a spacious plain, watered by the Agrages, and a convenient port or emporium at the mouth of the river. Its free government and commercial spirit raised it to a degree of wealth and power, exceeded only by that of Syracuse. Its buildings of every kind were in a singular degree magnificent and splendid. Before the temples already mentioned, that of Jupiter Olympus defends particular notice. According to the account of Diodorus Siculus (lib. xiii. tom. 1. p. 627. Ed. Weelins.) it was 340 feet long, 60 broad, and 110 feet high. This historian extols the beauty of the columns, which supported the building, the admirable structure of the porticoes, and the exquisite tale with which the bas reliefs and paintings were executed; but he adds, that the flately edifice was never finished. On the easterm side was exhibited the battle of the Giants, and on the west the capture of Troy, with the figures of the heroes in their appropriate habits. Cicero, against Verres, speaks of the magnificence of the statues which he carried away. Mr. Sibburne informs us, (Travels, vol. iv. p. 44.) that it has not now remaining one stone upon another; and that it is barely possible, with the liberal aid of conjecture, to discover the traces of its plan and dimensions. He adds, that the cathedral of Rome exceeds this celebrated Aigrigentines temple more than doubly in every dimension; being 215 feet higher, 334 longer, and 437 wider. The other ruins which this writer furnishes, and which he curiously describes, are those of the temple dedicated to Ceres and Proserpine, the peculiar patronesses of Sicily, the temple of Juno, the doric temple of Concord, which has all its columns, entablature, pediments, and walls entire, with part of the roof wanting, and which is now converted into a church, consecrated to St. Gregory, bishop of Girgenti; the temple of Hercules, the tomb of Thero, the temple of Efeulapius, and the temple of Caflor and Pollux. Near this is a large lake or fish pond, described by Diodorus as seven stadia in circuit and 20 cubits deep. It was cut in the solid rock, and water was conveyed to it from the hills; a great quantity of fish was bred in it for the public entertainments; swans and other wild fowl swam along its surface for the amusement of the citizens, and the depth of water prevented an enemy from furnishing the town on that side. It is now dry, and used as a garden.

The inhabitants of Aigrigentum, with all their advantages, were corrupted and enfeebled by their addicted to luxury.
Agrigentum, in consequence of the treachery of Mutines, about the year before Christ, 158. This officer being deprived of his commission by Hannu, because he envied and dreaded his increasing reputation, meditated revenge; and conspiring with the Numidians, who were attached to him, against Hannu, he placed himself at their head, and having seized one of the gates, put the Romans in possession of it. Hannu, and a few officers, made their escape; but the rest of the army were murdered by the guards, which Livius had posted in all the avenues to intercept their flight. The chiefs of the Agrigentines were, by the contiu's order, hurcured with rods, and then beheaded. The common people were made slaves, and sold to the bell bidder. The ipoils of the pillaged city were put up to sale, and the money returned to the public treasury. Livy, lib. xxvi. c. xl. tom. iii. p. 158. Ed. Drakenb. Polybius, lib. i. p. 15-19. After this period, Agrigentum is seldom mentioned in history; nor is it easy to ascertain the precise time of the desolution of the old city, and the building of the new one. See Girgenti.

The Agrigentines had a port to the east of the mouth of the small river, Agragas; called Emporium Agrigentinum.

AGRIGENTINE falls, in Natural History, a kind of eatable fall, famous among the ancients for its not crackling in the fire as common falls do. It might probably owe this quality to the friends of the powder, in form of which it was generally used.

AGRILL, in Ancient Geography, a place of Ethiopia, called by the Greeks Cyanomelo.

AGRILIA, a town of Gaul on the river Liger.

AGRILUM, a town of Achaia Minor, in Euthynia, to the south-east of Nicaea.

AGRIMONY, Agrimony, in Botany, a genus of the dodecaurdis dyanica class and order, of the natural order of Gentianos, and of the Rese of Juliet. Its characters are, that the calyx is a one-leaved, five cleft, acute, small, superior, permanent perianthium, filmed with an outer calyx; the corolla has five, flat, emarinate petals, with the claws narrow, inferted into the calyx; the flaminum are capillary filaments, shorter than the corolla, inferted into the calyx; the anthers small, tuft, and compressed; the pistillum is a gern inferior; the stylos simple, of the length of the flaminum; the stigma obtuse; no pericarpium; the calyx contracted at the neck, and having three, two and roundish. N.B. The number of flaminum is very uncertain, 12, 16, 7. The agrimony is of Tarentum has the outer calyx growing to the inner; two eats; 12 to 20; fruit with fustile. The agrimoniodes T. has the outer calyx detached; one seed; flaminia about seven. Of this genus there are five species; viz. 1. A. caputoria, common agrimony, with flamen-leaves pinnate; the end-lobe petiolate; the fruits hispid. Of this species there are two varieties: A. minor, or white agrimony, and A. colorata, or sweet-scented agrimony. 2. A. reptis, creeping agrimony, with flamen-leaves pinnate or winged; the end-lobe fiddle; the fruits hispid. 3. A. decumbens, with leaves pinnate lirinote; stem procumbent; fruits every way hispid-hooked. 4. A. agrimoniodes, three-leaved agrimony, with flamen-leaves ternet, and fruits smooth. 5. A. preeftorium, small-flowered agrimony, with flamen-leaves pinnate, leaflets many and lanceolate, petals half as long again as the calyx, and fruits hispid. The first species has a cylindrical, roughish, hairy stem, from one to three feet high; hairy leaves, covered with rising dots, and segments ending in small reddish glands,interruptedly pinnate; composed of six or seven pairs of leaflets,
leaves, the small leaf pair being entire, the others deeply ferratet; the fruit flasks are surrounded at the top with a fort of outer calyx, which is cloven into five spear-shaped irregular segments, hairy at the edges and on the outside; within this the fruit-flask is covered with white upright bristles, above which is a circle of numerous green awns hooked at the end, and within these the proper calyx of five leaves, spear-shaped, glandular without, marked within with three green lines, terminating with a reddish point; the petals are egg-shaped, concave, slightly notched at the end, twice as long as the cup: the stamina from 5 to 12; the germen crowned with the calyx, and a yellowish felty receptacle; the flowers yellow in a long thin spike; and one feed is frequently abortive. This grows in the borders of corn-fields, shady places, and hedges in Great Britain and most parts of Europe; it is perennial, and flowers in June and July. The root in spring is sweet-scented; an infusion of it is used by the Canadians with great success, in burning fevers; and Dr. Hill says, that an infusion of six ounces of the crown of the root in a quart of boiling water, sweetened with honey, and drank, to the quantity of half a pint, three times a day, is an effectual cure for the jaundice. He recommends to begin with a strong dose, to keep the bowels freely, and to pervert in the use of the medicine as long as any symptoms of the disease remain. The leaves have a slight bitterish roughish taste, accompanied with an agreeable, though weak, aromatic flavour: the flowers have a stronger and more agreeable smell, resembling, when fresh gathered, that of apricots. They readily give out their virtues to water and rectified spirit: and in distillation with water, the leaves afford a yellowish essential oil, with the odour of the herb. This plant has been principally regarded as a mild astringent and carminative, and many recommend it as a debilitant, especially in hepatic and other vesicle obstructions. Infusions occur of its useful use in cafes wherein the liver was much enlarged and indurated. It has been used with advantage in hemorrhages, and for giving tone to a lax and weak flake of the solids. In cutaneous disorders, particularly the febrile, it is said to have great efficacy: for which purpose it was given infused with liquorice in the form of tea: but, according to Allon, it should be always exhibited in the flake of powder. The country people sometimes apply the leaves by way of castaflam in contusions and fresh wounds. When the plant comes into flower, it will dye wool of a good bright tine unken colour; and if gathered in September, it yields a darker yellow; and for the purposes of the dyers, it deserves further trial. In the Berlin acts, it is recommended for dressing leather. Sheep and goats eat it: Cows, horses and swine, refuse it.

The white agrimony is smaller than the common fort, and grows naturally in Italy. The sweet-scented agrimony grows near four feet high; its leaves have more wings than the former; they are longer and narrower, and have sharper serratures; when handled they emit an agreeable odour. The infusion of the leaves is an agreeable cooling tea to persons in a fever. This is a native of Italy, and was cultivated here in 1640. Martyn's Miller's Dict. Lewis Mat. Med. p. 28. Murray Mat. Med. vol. iii. p. 148. Withering's Bot. Arr. vol. ii. p. 443. Woodville's Med. Bot. vol. iv. p. 125.

Dr. Cullen, (Mat. Med. vol. ii. p. 31.) after observing that agrimony is now omitted by the London and Edinburgh colleges, adds, that it still has more attention given to it than it deserves. It has some astringent powers; but they are very feeble. Dr. Cullen expresses his surprize on finding Dr. Halter and Prof. Murray repeating after an author of so little credit as Chomel, that he had cured a seborrhous liver by means of agrimony; and it seems equally frivolous in Spilemann to tell us, that Forrestus had by agrimony broke down a stone in the bladder, and brought it away in pieces by the urine.

The second species is of humble growth; it has longer and narrower pinnas than the former, and the spikes of flowers are very short and thick. It multiplies faster than the common fort, and the seeds are much larger and rougher. It has been furnished from the botanic garden at Paris, whither it was sent by Mr. Tournefort; and cultivated here by Mr. Miller, in 1739. The third species is a native of the Cape of Good Hope, and is usually mossy and the fourth species is a native of Italy and Carniola, in moist woods and among bulbes; and was cultivated in 1739, by Miller. The fifth species is a native of North America, and cultivated in 1766, by Mr. James Gordon.

These plants are hardy and perennial, and will thrive almost in any soil or situation, and require no other care than keeping them clear from weeds. They may be propagated by parting their roots in autumn, and planting them at a distance of at least two feet; or by seeds sown in autumn.

Agrimonia Melica, is a variety of Bidens pilosa.

AGRIMONIDES, in Botany, a species of Agrimony.

AGRIMONTE, or Agrononte, in Geography, a small ruined town in the Basilicata, in the kingdom of Naples. N. lat. 40° 25′ E. long. 22° 34′.

AGRIMONY, in Botany. See Agrimonia.

AGRIMONY, hemp, in Botany. See Lupinum.

AGRIMONY, bylar. hemp. See Geratum.

AGRIMONY, water-hemp. in Botany. See Bidens.

AGRINAGARA, in Ancient Geography, a town of India, on this side the Ganges; placed by Ptolemy in lat. 22° 30′, and long. 118° 15′.

AGRINIA, a town placed by Polybus in Asia. It was on the left of the river Achelous, and north-east of Thermus.

AGRICARDAMUM. See Cardamine.

AGRIODCASTANUM. See Cardamine.

AGRIODCASTANUM, the same as earth-nut, popularly called dig-nut, and aromat.

AGRICINANA, in Botany, a name used by some authors for that species of wild Artichoc, the root of which is used instead of the coxus niger.

AGROICCIMELA, or prunus fylervirs. See Plum-tree.

AGRIOMELA, a name for the crab apple.

AGRIOMELANZANION, in the Botanical Writers of the Ancients, a word that has perplexed many of the later writers. The Arabian writers Avicenna and Serapion used the word bedelugan for the fruit of the pomum amoris, a kind of eululent night-shade, or solanum, called by the old Greek writers, as Theophrastus, &c. srychnus, and only distinguished from the other srychni, or night-shades, by its being defecred as wholombe, not poifonous. From this Arabic word bedelugan the Italians formed their word melonzana, and the late Greek writers their melonzianon, which they used as the name of the same fruit. This, when the plant was cultivated in gardens, was probably larger and fairer than when it grew wild; but in this latter state it was not used, but was distinguished by the term agriomelinianon. If the Greeks, who use this word, or the melanzianon, would have appropriated it to the pomum amoris, and distinguished it from the other night-shades, they would have done service to the world.

AGRION signifies the peucedanum, called also agriplin.
AGRIOPHAS, compounded of agros, wild, and *pagi I., in Antiquity, a name given to those who fed on wild beasts. Pliny places them in Ethiopia. Ptolemy refers them to India, on this side the Ganges, and ascribes the appellation to the people whom he calls Pulindas.

AGRIORIGANUM, in Botany, wild marjoram.

AGRIOSELIUM, signifies wild parsley.

AGRIPALMA, a name given to mother-wort.

AGRIPENNE, in Ornithology, a name given by Buffon to the Emberiza argyzora, of the Linnaean system.

AGRIPO, in Geography, a peninsula, commonly called Negropont.

AGRIPPA, a name applied among the ancients, to children burned in an unusual or irregular manner; particularly such as come with the feet furcated, instead of the head.

They were called agripes, according to Pliny, on account of their being (aere partis) born with difficulty. Salmasius derives it from the Greek ory, to bend, and ousa, ou, a. d. a hunter of horses.

Daventer has a particular chapter of agripes, or infants coming with their feet foremost, which, according to him, is one of the most convenient and safe ways for a mature birth.

Agrippa gives the denomination to an unguent, described in the Antidotarium Nicolai, and in several other dispensatories, supposed, by some, to have been invented by Agrippa, king of Judea, but as others suspect, by Julius Agrippa, a Roman physician.

Agrippa, in Biography, an astronomer of Bithynia, lived towards the close of the first century. Ptolemy in his Almagest informs us, that Agrippa observed a conjunction of the moon with the Pleiades on the 29th of November, in the fourth year of the 217th Olympiad, or A. D. 92.

AGRIPE, Henry Cornelius, a physician, philosopher and divine, of various and great attainments, but of an eccentric disposition, which exposed him to great vicissitudes of fortune, was born at Cologne, September 14th, A. D. 1485, of a noble family, which had been long in the service of the house of Austria. In early life he was secretary to the emperor Maximilian, and continued his military service in the army for seven years. As a soldier he distinguished himself by his valour, and obtained the honour of knighthood; nor was he less distinguished by his application to literature and science. Of eight languages, which he acquired in his youth, six were so familiar to him, that he could even use them fluently in public discourse. Soon after he forsook the military profession, he obtained the united academic honours of doctor in law and physic. The philosopher's stone as it was called, or the art of transmuting baser metals into gold, engaged his attention; and in the pursuit of it he had no doubt of commanding the admiration of the multitude, and the patronage of princes. With these romantic views he commenced his travels; and in 1577, being then in the 79th year of his age, he visited France, and in the following year spent some time in Spain. Upon his return to France, he resided at the college of Dole in Burgundy, and read public lectures in divinity, in consequence of which he was appointed regent with a salary. Notwithstanding his popularity as a public lecturer, the freedom and novelty of some things which he advanced alarmed the monks, and rendered it necessary for him to remove from his office at Dole. In 1591 he removed from France into England, and during his stay in London, published a treatise on the epistles of St. Paul. His next move was to his native city, where for some short time he read lectures in scholastic theology; he afterwards resumed his military station in the emperor's army in Italy; but he was soon induced by Cardinal de St. Croix to abandon this connexion, and to attend as a theologian at the council of Pisa. After the dissolution of this assembly, he read lectures in divinity, sometimes at Turin and sometimes at Pavia. But he was constrained by the difficulty of procuring decent subsistence for his wife and son, to whom he was affectionately attached, to leave Pavia, and to try what his friends at Cologne could do for him. In 1518, their interference availed in procuring for him the office of synodal advocate, and orator of the city of Munich. Here he provoked the enmity of the monks, partly by maintaining the dangerous error, that St. Anne, the mother of the Virgin Mary, had only one husband, whereas it was the popular opinion that she had three; and partly, by exciting himself in the vindication of a poor woman, who had been accused to the inquisition of witchcraft. In 1620, he left Munich, and returned to Cologne, where he left his wife in 1521. Reliefs in his temper he removed to Geneva; and here, in 1522, married a second wife, whom he supported by the practice of physic, as long as he continued in this city; but in 1523, he exercised his profession at Friburg in Switzerland, and in 1524, settled at Lyons, as physician to the mother of Francis I. This lady, apprehending that he could, by his astrological talents, predict future events, desired to be informed concerning the affairs of France. Agrippa was dissuaded by the application; the prelates, displeased by his declining to satisfy her curiosity, discon- tinued his pension, and this circumstance involved him in new difficulties. His next settlement was at Antwerp, where his figalar talents attracted general notice, and procured for him various offers of distinguished patronage. In 1526, he was honoured with invitations from Henry VIII. of England, the chancellor of the emperor, an Italian marquis, and Margaret of Austria, mistress of the Nether-lands. He accepted the proposal of the latter, and became historiographer to the emperor Charles V. Agrippa's eccentric genius would not allow him to enjoy at once the honour and emolument to which he was invited. In 1528, he published a "Treatise on the vanity of the Sciences," which was a severe satire on the monks, theologians, preach-
AGrippa.

ers, and members of the universities: but Erasmus, in speaking of this work, says, "that on every occasion he lishes vice and commends virtue; but there are persons who can have nothing but praise." On this occasion, the emperor, probably inflamed by his filler, whom the monks had proceeded against Agrippa, withdrew his pention, and suffered him to be imprisoned for debt at Bruxelles, in 1531.

After the death of Margaret, Agrippa was released from prison; but he published another treatise at Antwerp, "on Occult Philosophy," which revived the animosity of his enemies. The design of this work was to explain, on the principles of the emanative sytem, the harmony of the elementary, celestial, and intellectual worlds. But the clergy discovered or suspected error and heresy; and succeeded in delaying the publication of a third edition. But in 1533 it was published at Cologne; and another edition appeared in 1542, which is the most complete, and the most fearless. This publication was accompanied with an "Apology for himself to the Senate of Cologne," which excited violent resentment, and obliged him to withdraw to Bonn; where he is said to have divorced his third wife, whom he had married after the death of his second in 1529, by whom he had five sons. The peculiar situation of his temper, and the narrowness of his circumstances, impelled him once more to try his fortune in France; and accordingly he returned to Lyons in the year 1535. Here his reception was very different from what he expected: he was imprisoned on account of some satirical papers which he had published against the mother of Francis I. Having obtained a release, he retired to Grenoble in the same year, 1535, and there he died, either in the hospital of the city, or in the house of a friend.

As Agrippa was an adept in chemistry, and professed to be an alchemist, he was reputed to be a magician, and supposed to be accompanied by a genius, or devil, in the shape of a black dog. That he was not poffessed of the grand art of alchemy is plain, from the poor circumstances in which he lived and died. He professed wonderful talents for acquiring the knowledge of languages, and a verity of genius, which enabled him to assume and exercise a variety of professions. He was a soldier and a philosopher; a municipal officer and a lecturer; a lawyer and a physician; an astrologer and a divine. Nevertheless, he was always embarrassed and distressed; and though one flattering prospect after another presented itself, he could not so avail himself of them as to procure a permanent competence. Such were the liberality of his mind, and the extent of his knowledge, that he might have been eminently useful in instructing and reforming the age in which he lived, if he had not been sickle and selfish. While he applauded Luther, he continued in the communion of the church of Rome, and obtained the commendation of the pope for his fidelity. "If he had any decided principles, they were those of that mystical sytem of philosophy, which finds a sublime and spiritual meaning in all the operations of nature, and leads the soul, (according to his own language, in his Epistles) to a mysterious intercourse, and an effential and immediate union with God. The most valuable service which he performed to society was that of chastising the follies of ignorance and the vices of priesthood, in his satirical writings, which entitle him, in the scale of letters, to a place, though of inferior distinction, with Erasmus. In fine, Agrippa, though an extraordinary, and on the whole a splendid character, was rather a dazzling meteor than a steady and useful luminary."

His principal writings, besides those we have mentioned, and several other pieces, were, "A Dissertation on Original Sin," designed to prove that the fall of our first parents was the consequence of uncheckt love: "A Declaration on the Excellency of Women," written to gratify Margaret of Aquila; "A Commentary on the Art of Raymond Lully," which is unintelligible and ridiculous as the original. A multifold edition of his works was printed at Lyons, in 1586. These were published in French at Paris, in 1736. His "Vanity of the Sciences" was printed in 4to. at Antwerp, in 1559, 1572, 1591; and the last edition has a head of the author. It was printed at Paris, or Lyons in 1551; and has been translated into Italian and French. Gen. Dict.

AGrippa, surnamed CAStOR, flourished under the Emperor Adrian, about the year 152. Eusebius (Ecc. Hist. lb. iv. c. 7. p. 120. Ed. Valer.) represents him as an excellent writer, who had ably confuted the errors of Bafides; but his works are lost, and no considerable fragment of them remains.

AGrippa I., Herod, was the son of Ariothobus, by Bernice, the daughter of Herod the Great. He was brought up at Rome, with Drusus, the son of Tiberius; but having been reduced to penury by his liberality and magnificence, he was under a necessity, upon the death of Drusus, of retiring to Judea, where he immured himself in a cell of Idumea, and determined, it is said, to give himself to death. His wife, Cyprus, the daughter of Phaaces, and the granddaughter of Herod the Great, diverted his purpose by procuring for him some present relief. He also obtained temporary assistance from Herod, the husband of Herodias, who made him a magistrate of Tiberias; but afterwards upbraiding him at a banquet with his kindness, Agrippa was offended and withdrew to Flaccus, governor of Syria, and afterwards to Rome. Here he attached himself to Caius Caesar; and having incensed Tiberius, by some expressions that signified a will for his death, and which were reported to the emperor, he was thrown into prison and loaded with chains. Upon the death of Tiberius, and the accession of Caius Caligula, he was immediately released and distinguished by tokens of favour. The new emperor arrayed him in purple; exchanged his iron chain for one of gold of the same weight; put a diadem on his head, conferred on him the title of king, and granted him the tetrarchy of his late uncle Philip, and that of Abilene, in Syria; which had formerly belonged to Lyfandis, A.D. 37.

After continuing a year at Rome, he obtained leave to visit his new dominions; and embarking at Puteoli, he failed over to Alexandria, where his magnificent entrance provoked the inhabitants, and exposted him to insult and indignity. The conduct of Flaccus, the Roman governor, who refused him the redrefs which he demanded, and who was a violent persecutor of the Jews in this city, was reported by Agrippa to the emperor; and by him he was ordered to be recalled, stripped of his wealth, and banished into an island of the Archipelago, where, at length, he was put to death. Herod Antipas, who had, on a former occasion, treated Agrippa with contempt, beheld his elevation with jealousy and envy; and accompanied by his wife, Agrippa's sister, he took a journey to Rome, in order to obtain similar honours; but Agrippa, in the mean while, accused Herod to the emperor, as having been concerned in the conspiracies of Sejanus, and thus procured his disfance and banishment to Lyons, in France. Caius conferred the treasures of Herod, and also the tetrarchy which he had possessed 43 years, on Agrippa. A circumstance, however, occurred at this time, A.D. 39, which was a very severe test of Caligula's attachment to Agrippa. The emperor had ordered his statue to be erected and worshipped in the sanctuary.
tuary of the Jewish temple at Jerufalem. The Jews re-

fited the execution of the order; and Petronius, the gov-

ernor, delayed it. Whilist the emperor was reading Petro-

nius's letter, in which he excused his delay, and reques-
ted further instructions, Agrippa presented himself as an in-
ter-

cessor in behalf of the Jews; but so great were his agita-
tion and diftrefs, that he fainted away, and was carried off
to his own palace. As soon as he recovered, he wrote a
pathetic letter to the emperor, preferred in the works of
Philo (tom. ii. p. 586. Ed. Mangey), in which he declares,
that, for his own part, he should not out-live the pro-
tection of the sacred temple, and that it would undoubtedly
complete the ruin of the Jewish nation. Caius retaliated
and after some further artifices on the part of Agrippa, the order
was countermanded. The attempt, however, was afterwards
renewed; but the affillation of the emperor, A.D. 41,
presented the dreadful consequences which the execution of
it must have produced.

Agrippa, who was now at Rome, contributed to the ac-

ception of Claudius; and was remunerated by the confirmation
of all Caligula's grants; by the addition of Judæa,
Samaria, and the southern parts of Idumea; and by seve-
ral edicts in favour of the Jews. He was, likewise, ho-
noured with the consular insignia, and indulged with the
privilege of paying his compliments to the emperor in
Greek; a ceremony which was usually performed in the Latin
language. At his requcst, the Kingdom of Chalcis,
in Syria, was bestowed on his brother and son-in-law, He-
rod. All these grants were engraved on copper, and set up
in the Capitol: and Agrippa was thus pedled of territo-
ries, which extended to the fairest limits of the dominions
of his grandfather, Herod the Great. Agrippa, soon after
the establishment of Claudius, returned to his kingdom,
where he manifested a zealous attachment to the religion
of his country; and caused the golden chain, which Caius had
given him, to be hung up in one of the most conspicuous
parts of the temple, as a monument to pothery of the
inhabitants of human affairs. He deposed and appointed
several high-priests in a short time. His government
was conducted, according to Josephus, with a great degree
of moderation and clemency; but Dion Cassius, (lib. lex.
tom. ii. p. 928. Ed. Reimar) says, that Agrippa was
reckoned one of Caligula's advisers in his cruel and tyran-
nical measures. If he had been less anxious to please the
Jews, he would not probably have disgraced his reign by
the persecution of the Christians, who feemed to have been
very quiet at Jerufalem ever since St. Paul's conversion.
The martyrdom of James the Less, the brother of John,
and the imprisonment of Peter, are justly ascribed to him.
But with his zeal for the Jewish rites and practices, he
blended Heathen observances, which gave offence; and, in
conformity to the Roman taste, he exhibited fows of gla-
diators and public games. At Cæsarea, whether he went
with a splendid and numerous retinue, for the purpose of
celebrating some games in honour of Claudius Cæfar, he
appeared in a brilliant garb on the theatre, and addressed
an elegant speech to the deputies of Tyre and Sidon, who,
appeared before him to make an apology for some offence,
and to solicit his future favour. These ambassadors,
and other attendants on the occasion, expressed their adulation
in the most extravagant terms; exclaiming, that his voice
was that of a god, and not a man, and practising some atti-
uades that approached to those of adoration. The king,
for his part, receivcd their expressions of flattery and ho-
mage, manifested his approbation of them; he was imme-
diately seized with a violent disorder in his bowels, probably
similar to that of Herod, his grandfather, and attended
with the same circumstances, which, after a torture of five
days, terminated in his death, A.D. 44, in the 54th year
of his age, and the 7th of his reign. He left a fon of
the same name, and three daughters, viz. Berenice, who was
married to Herod, her father's brother; and Mariamme
and Drusilla, both unmarried, but contracted; the former to
Julius Archelæus, the son of Chalcis, or Echlias, probably
of the Herodian family; and the latter to Epiphanes,
the son of Antiochus, king of Commagene, but afterwards
married to Azizus, king of Emea. Mariamme abandoned
Archelæus, her husband, to marry Felix, governor of Judea;
by him she had a fon, named Agrippus. Drusilla left
her husband, and renounced the Jewish religion to marry
Felix, governor of Judea: by him she had a fon, called
Agrippa, who purified with his mother, in the confagra-
tion occasioned by mount Vefuvius, under the emperor
Titus. His death was celebrated at Cæsarea with tumultu-
sous rejoicings, and his memory infulted with the vilest
vol. iii. p. 272—279. Svo.)

Agrippa II. Herod, was the fon of Agrippa I.; edu-
cated at Rome, and at the death of his father was 17 years
old; and therefore thought too young for succeeding in
the kingdom. Judea, on this occasion, became a Roman
province, and was committed to the care of Cæsarius Fades,
who received instructions to punish those who had infulted
the memory of the late king. When Herod, the uncle of
Agrippa, died, the superintendence of the temple and sacre-
ted treasury, the privilege of nominating the high-priest, and
the kingdom of Chalcis, were conferred upon him. He
refided chiefly at Jerufalem, where, with his filter Berenice,
he heard Paul's defence before Felix, the Roman governor,
(recorded Acts, xxv. xxxv.) and owned himself as con-
vinced by it. Agrippa displeased the Jews by building a
palace, which overlooked the temple, and exposed their
service to the view of Felix and the Romans; but to pre-
vent this intrusion, they erected a partition wall, which the
king ordered to be demolished. On application to the em-
peror, and by the intercession of Poppaea, the wall was
allowed to remain. At the commencement of that revolt,
which terminated in the destruction of the Jewish nation,
Agrippa, attempting to appease the Jews, was so infulted
by them that he was obliged to secure himself from their
violence, by leaving Jerufalem. He afterwards joined Cæ-
sius, the Roman governor; and when Vefuvian arrived in
the province, he met him with a considerable reinforcement,
and accompanied him to Rome, when he took possession
of the empire. During the reign of Jerufalem, he was very
servile to Titus; and after its reduction, he and Beren-
icc (with whom he was suspected to have had an inecc-
tuous intercourse) retired to Rome. His kingdom is said
to have been enlarged by the influence of Titus, who was
passionately attached to his filter Berenice; and who would
have married her, if the Romans had not refuted his design,
partly because she was a Jewess, and partly because she was
royally defended. He was, therefore, obliged to fend her
away. As for Agrippa, he was the laft of the Herodian
race that bore the royal title, and is supposed to have died at
Rome, as some fay, A.D. 97; according to others, A.D.
94; and as others fay, A.D. 100. (Joseph. Ant. Bell. Jud.

Agrippa, Marcus Vipsanius, was a perfon of obscure
origin, at Rome, educated with Ocelaius, afterwards Au-
rilus, distinguished as his companion and friend, con-

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mily is not known, he must have riven into early notice, as his first wife was Attica, the daughter of Pomponius Atticus. When the war broke out between Marc Antony and Octavianus, Agrippa refused Salvidemus, the general of the latter, in circumstances of imminent danger; and, concurring with him, drove Lucius, Antony's brother, into the city of Perusia, and invested the place before he had time to reflect on his own perilous situation. Being afterwards appointed commander of the fleet of Octavianus, he took Hiero, one of the Eolian islands, and afterwards obtained, by his skill and valour, a complete victory over the whole fleet of Pompey, for which he was honoured with a standard and a rostral crown. On another occasion, when Antony had assembled his fleet at Actium, Agrippa interrupted his convoys; and having made several delects on the coast of Greece, which harassed the enemy, and dispersed a squadron that was advancing to join Antony, he directed the famous naval engagement that ensued, and by which Octavianus secured the empire. Octavianus, having thus acquired the supreme power, consulted his two friends Agrippa and Lucius Munatius Plancus to assist him in the government of the Roman provinces. Agrippa, however, declined; and, perceiving that his influence would tend to render it to the senate. Agrippa advised the refutation of the Roman liberty; but Marcus Agrippa's bearing that office; and the coalition was renewed in the following year.

Agrippa by marrying Marcella, the emperor's niece, was received into the imperial family; and in their command of the army, Octavianus and Agrippa possessed equal authority and distinction. His munificence was magnifically displayed in the buildings which he erected at Rome; the most remarkable of which were his portico for the use of popular assemblies, and the famous temple called the Pantheon. When Octavianus was dangerously ill in the year before Christ 25, he committed to his ring, which being considered as a preference of Agrippa for his successor, offended Marcellus, and rendered it necessary on the recovery of Augustus, to remove him from court by an honourable exile to the rich government of Syria. Upon the death of Marcellus, Agrippa was recalled to Rome, where he was married to Julia, the daughter of Augustus and Marcellus's widow, and contributed to restore the tranquillity of the city. The next service he performed was to oppose the Germans, who had made an incursion into Gaul, and to drive them back beyond the Rhine. The Cantabrians, who were vigorously combating for liberty, demanded greater exactions; but they were at last completely reduced. A triumph, which he declined, was decreed to him by the senate on this occasion; but in recompense of his service, Augustus associated him with himself in the tribunitian power, which was conferred on him for five years; he was also appointed joint consul, and concurring with Augustus in that reduction of senatorial rights, which was called a Reform of the Order. His two children by Julia were adopted by the emperor in the year before Christ 17. After three years he was sent to appease the discontents that had occurred in the east. As he was passing through Ionia with Herod the Great, the Jews complained to him, that they were hindered in sending their tribute to the temple at Jerusalem; that they were obliged to serve in the army; and had other hardships imposed upon them inconsistent with the privileges granted them by the Romans. Agrippa gave them and their adversaries a solemn hearing, and in court confirmed to them their privileges; and gave orders, that no one should molest them in the observance of their peculiar rites and customs. Having also appealed some troubles which had arisen in the Cimmerian Bosporus, he returned home, and a triumph was again decreed, which he refused. After this period no perfon that was not of the imperial family ever obtained a triumph in Rome. The tribunitian power having been renewed to him for five years more, he was next sent to Paestum, and having quieted the disturbances in that country, he returned to Italy, where he was attacked in Campania, with a fever that soon terminated in his death, A. U. C. 742. B.C. 12, in the 51st year of his age. Augustus, as soon as he heard of his illness, left the sports which were then exhibited by his two grandsons in honour of Minerva, and hastened to visit his dying friend; but he had expired a few minutes before his arrival. The news greatly afflicted him, and he lamented the loss of the greatest general of his age, the wifest minister, and the most faithful and disinterested friend. His body was conveyed to Rome, and buried in Augustus's own mausoleum, near Marcellus; the emperor pronounced his funeral oration, and declared, that he would not be separated, even after his death, from two personages, whom he tenderly loved in his life. By his will he bequeathed to his wife the fine buildings and baths, which were called by his name, to the Roman people; but his principal heir was Augustus. His surviving children were one daughter by his first wife Caecilia Attica, named Agrippina, and married to Tiberius; and three sons and two daughters by his third wife Julia. Two of the sons died in their youth; and the other, Posthumus Agrippa, was sacrificed to the jealousy of Tiberius soon after his accession; one of the daughters, viz. Julia, was married to Lucius Paulus; and the other Agrippina, to the celebrated Germanicus. Agrippa's fame, sufficiently established by his great actions, has derived an accession from the immortal records of poetry. Virgil, in his anticipation of the battle of Actium, gives the following dignified sketch of this commander:

"Parte alia ventis et disp. Agrippa fecundis, Arduos, agmen agens: cui, belli ingens fuperbium, Tempora navalis tumultu rostrata corona."

Ann. viii. 682.

"Agrippa fecundis, Arduos, agmen agens: cui, belli ingens fuperbium, Tempora navalis tumultu rostrata corona."

Dryden.


AGrippa, MENENIUS, was consul of Rome, A. U. C. 257. B. C. 53. He obtained the honours of a triumph for a complete victory, which he and his colleague, P. Posthumus, gained over the Sibines. When the people repulsed the tyranny of the Patricians, in the confusion of Virginia and Veronius, he was deputed to effect a reconciliation; and it is said that, on this occasion, he pronounced the famous apologue of the Romans and members, by which, with promises of a redress of grievances, he gained their purpose. In their demand of magistrates of their own (who were the tribunes) to protect their rights, he acquiesced; and he advised the senate to comply. He died, at an advanced age, with a character highly esteemed for wisdom and integrity; but so poor, that his relations intended to bury him in a private manner. The people, how-
ever, inflicted themselves at two ounces of brass each, in order to procure for him a magnificent funeral; and when the senate, unwilling to fraction this mode of raising money, decreed a sum for the purpose out of the treasury, the people refused to receive back their money, but ordered it to be paid to the children of the deceased. Livy, lib. ii. c. 16. 

AGrippina, in Ancient Geography, a colony of Bithynia in Aias, founded by the Agrippines.

AGrippinae, surnamed by Herodoto Ammon. Agrippina, the elder, in Biography and History, was the daughter of Marcus Agrippa, and wife of Germanicus Caesar. When the German Legions revolted in the beginning of the reign of Tiberius, she attired her husband in the camp; and though she had the charge of an infant son, and was pregnant with a second child, it was with difficulty that she was persuaded to retire from the danger that threatened them; and the commination which she her situation excited induced the revolters to return to their allegiance. On another occasion, when the victorious Germans were on their march to make an irruption into Gaul, and it was proposed to demolish the bridge on the Rhine, near Treves, in order to flay their progres, Agrippina prevented it, and thus secured a retreat for Cecina and his legions. When they arrived, she met them at the head of the bridge, returned them thanks for their valor, and distributed among them clothes and medicines. The jealous spirit of Tiberius took offence at this conduct, which merited commendation, and aggravated the dislike with which she was regarded at court, in consequence of her disagreement with Livia, the mother of the emperor. She afterwards attended her husband in his difficult and perilous expedition to the Eastern provinces of the empire, and was the sorrowful witness of his last conflicts, which happened at Antioch, A. D. 19. The dying prince conjured her by the memory of a husband once dear to her, and by their children, the product of mutual love, to refrain her great spirit, yield to her hallowed fortune, and take care at her return to Rome not to irritate those in power by an ill-judged rivalry. Agrippina gathered the affe:s of her deceased husband, and braving the dangers of the sea in the worst season of the year, hastened home, and landed at Brundusium, carrying the episcopal stump, and accompanied by two of her children. The mournful spectacle produced an universal groan amidst the multitude, who waited her landing; nor were the lamentations of relations to be distinguished, as Tacitus has described the scene, from those of strangers, nor of men from those of women. Agrippina's spirit was unfurnished; after her return to Rome, she forgot the dying charge of her husband, and fell a sacrifice to the wicked arts of Sejanus. By his agents he persuaded her, that it was the intention of the emperor to poison her; and she had the imprudence to disclose her suspicion to the reigning tyrant. This circumstance induced him to determine upon her ruin; and immediately after the death of his mother, Livia, he sent to the senate letters of accusation against her and her son Nero. The senate hesitated; but Sejanus furnished the evidence that was necessary for their condemnation. She was banished to the isle of Pandateria, now Santa Maria, lying off the coast of Terracina; and her son Nero was banished to the neighbouring isle of Pontia, where he soon died. Drusus, her second son, was confined in the lower apartments of the palace, and there famished. Agrippina survived about four years; and her death, which happened through want of food, either voluntarily or by compulsion, A. D. 33, was announced by Tiberius to the senate; and the fayage tyrant accepted the thanks of this body, for not ordering her to be strangled, and her body to be exposed like that of a common malefactor. This pretended clemency was more than counter-balanced by a charge against her of adultery with Afinus Gallus, whose death, he said, had been the cause of hers. Her known character for chastity repelled this infamous charge; and Tacitus turns it up in a few words, by observing, that "impatient of equality and greedy of domination, she had banished female frailties by her masculine ambition." Her remains were brought in great pomp from Pandateria, by her son Caligula, soon after his accession, and deposited in the mausoleum of Augustus, and all sorts of honours were paid to her memory—"an influence, says an excellent biographer, of filial pty, which is one of the best things recorded of that imperial monstret Tact. Annal. lib. i. ii. iii. iv. Crevier's Hist. of the Emperors, vol. ii. 

Agrippina, the younger, was the daughter of Germanicus, by the preceding Agrippina, and the mother of Nero. In the year 28 she was married by Tiberius to Cn. Domitius, belonging to the imperial family, but faithless, ferocious, and debauched; and as Agrippina was no less profligate than her husband, Domitius might well observe, as Suetonius informs us, (in Nero c. 6, tom. ii. p. 374. Ed. Pitte,) when he was congratulated on the birth of a son, that from him and that prince nothing could be born but some monster, fatal to the human species; and his declaration was too exactly verified by the crimes and cruelties of Nero. Agrippina was distinguished with honours by her brother Caligula, at his accession; but left her husband before the end of that reign. Before his death, however, he had an intrigue with M. Lepidus, who was the companion of Caligula in his debaucheries, and who aspired to the empire; and was concerned with him in his conspiracy against her brother. For this crime she and her sister Julia were deprived of the honours, which were conferred upon them at the commencement of this reign; their possessions were forfeited and sold by an auction in Gaul, at which Caligula presided; and they were banished to the isle of Pontus. Agrippina was compelled to carry in her arms the urn that held Lepidus's ashes all the way from Gaul to Rome; and at the same time Tegellinus, under the charge of adultery with her, was exiled. In the reign of Claudius, Agrippina was recalled from banishment, and married to a second husband, whose name was Crispus Paffinus, a celebrated orator, who had been twice conful, and who was very rich; and whom his wife poi soned in order to obtain possession of his wealth, which he had bequeathed to her by his will. After the death of Mefius, the third wife of Claudius, this emperor was induced A. D. 48, by the persuasions of Pallas, to marry her niece Agrippina, who exercised the new powers thus acquired with a degree of haughtiness, injustice and cruelty, that might have been reasonably expected from her well-known character. She did not blith, says Tacitus, to prostitute herself to Pallas, in order to secure her fon's elevation, and to gratify her own insatiable thirst for gold; and because Lollius Paulina had been her rival for the imperial dignity, she was banished and put to death; and Dion Cassius (lib. ix. to. ii. p. 970. Ed. Reimarg,) says, that her head was brought to Agrippina, who opened and examined the teeth, in which there was some particular mark, that she might thus identify her person. She manifested her wisdom, however, in using her influence for recalling Scceea from banishment, and placing her son Nero under his tuition; but regardless of every principle of justice, she engaged the interest of Pallas, and prevailed with the weak emperor to adopt her son Domitian, and as (see A. D. 50.) called Nero Claudius Caesar, though he had a son of his own, Britannicus, to whom he was affectionately
A R

feionately attached, and to give him the prerogative of an elder brother. On this occasion Agrippina herel received an additional honour in the surname of Angilia. But
nicians was deprived of every opportunity of recommending himself to his father, and reduced by the arts of the empress to the most degraded condition. Agrippina ostentatiously exercised her authority in establishing a colony at the capital of the Ubi, where she was born, and in giving it the name of Colonia Agrippina, or Agrippinensis; but it has been for many ages called Cologne, and the name of Agrippina has been suppressed. Her vanity also led her to obtain leave to enter the capital in a car, like those in which the prachts were carried, and on which all forced things were deposited. In order to gratify her avarice, as well as her pride, she caused Statilius Taurus to be accosted, and provoked him by false charges to suicide, that she might get possession of his fine gardens. At length, Claudius began to be sensible of the crimes of Agrippina; and after drinking freely he happened to drop an expression, which alarmed her, viz. that it was his fate first to bear the wretchedness of his wives, and then to punish them. She had also a rival in Domitia Lepida, Nero's aunt, a woman no less unprincipled and debauched than herl and she contrived, by accusing her of sorcery and magic and other crimes, to destroy her. She then defied the efforts of her malice against Narcissus, who was the declared friend of Britannicus and a powerful freedman; and succeeded first in driving him from court, and at length in procuring his death, as well as that of Julius Silanus, who was of high rank, and a descendant of Angulus. In the mean while, having removed Narcissus, the vigilant guardian of Claudius's life, the determinate to sacrifice the emperor himself. His attachment to Britannicus was undiguated; and he resolved upon soon giving him the toga virilis. “I know that Rome, as he said, may at last have a true Caesar.” Agrippina's fears aerated her purpose; and she applied to Lucilla, who had been lately condemned for administering poison after she had been long spared as the useful instrument of tyranny, to prepare the poison by which she designed to get rid of the emperor. The poison was mixed with mushrooms, a favourite dish of Claudius, and very freely produced effect. Having dispatched the cnp mor, A.D. 54, the pretended sorrow on the occasion; and all citing tendernefs for Britannicus, whom she kept in a state of retire ment, she caused Nero, accompanied by Burrhus, to appear before the soldiers and nobles, Nero deprived her of her guards and honours, excluded her from the palace, and obliged her to retire, solitary and neglected, to her own palace. Never theless, she was again restored to favour, which she endeavoured to secure by various artifices; and, as it is said, by some compliances, which are the most odious and reproachable that can be conceived of in the relation of a mother and son.

Poppea's influence over Nero soon became paramount to every other; nor was it restrained even by the guilt of paricide, to which she subjected him. But how to perpetrate this horrid deed, without exposing himself to public detestation, was a subject of serious deliberation. At length a galley was prepared by Anicitus, commander of his fleet, which might easily admit water and founder; and Ag ripina was enticed on board in the Bay of Panay. The fltragem, however, did not succeed; for though Acernia, the companion of Agrippina, left her life, Agrippina herself got safe to shore. The crime could no longer be concealed; and it became necessary to complete what had been begun. According Anicitus, with a body of mariners, surrounded the house where she had taken refuge; and entering her chamber, dispatched her with many wounds, A.D. 59. To the afflictions, it is said, she preferred her wound, and bade them strike that part which had insulted such a monster. She was buried the same night without any ceremony, and had no tomb whilst Nero lived; but after his death some of her surviving servants erected a mean monument over her remains, near the high road from Rome to Milemum. Nero affted contrition after the event; but afterwards wrote a letter to the senate, or rather procured one to be written by Seneca, for which he has been much blamed, accusing her of many crimes, and charging her with a conspiracy, which rendered her death a fortunate event to the Roman people. The senate fervently decreed thanks to the gods for his escape, and the day on which Agrippina was born was marked in the calendar as an insipiduous day. Her crimes were of the most atrocious kind, and her memory has been excerable. Nevertheless she is said to have been a princess of some learning, and to have written memoirs of her life, referred to by Tacitus and the elder Pliny, Suetonius in Calig. Claud. and Nero. Tacit. Annal. lib. xii. 14. Crever's Hist. Rom. Emp. vol. iii. and iv. Volli. de Hlll. Lat.


AGRIS, or Agriss, in Ancient Geography, the name of a town of Carmena, between the mouth of the Sarus and the strait that leads to the Phisian gulf. Long. 56° 30'; and lat. 23°, according to Ptol. my.

AGRUM, in the Motera Medica of the Ancients, a name given to an impurer sort of vitrum. The purer sort of this selt they call holmyrbaga, and the coarser and dirtier kind agrum. The former of these they had from Media, the latter from Thrace.

AGRIUS, in Entomology, a species of the Sphinx Zygnea, which is black, with wings pointed with green; the pronoeas black, and the posterior blue; found in Surinam.

AGRIZALA, a town of Asia Minor, belonging to the Teclofagi of Galatia. Long. 2°. Lat. 41° 36', according to Ptolomy.

AGRO, in Geography, a town of Africa, in the kingdom of Tigré.

AGROCA Road. in Geography, lies to the west of the Baltimons, near Porto Bello, on the Spanish main, and is well secured for eight or nine ships; where they are land-locked.
locked by several islands, which appear at sea like part of the main. Malham's Naval Gazette.

**AGROIRA.** A name which some have given to **Attalea** of Lydia.

**AGROMON, in Medicus,** a disease frequent in Bengal, and other parts of the Indies, wherein the tongue chaps and cleaves in several places, being also extremely rough, and sometimes covered with white spots. The Indians are very fearful of this disease, which they attribute to extreme heat of the stomach.

Their remedy is, to chew the black-seeded babilica, and drink some chalybeated liquor, or the juice of large mint.

**AGROPOLI,** in Geography, a town of the Principato Citra of Naples, on the gulf of Salerno; 26 miles west-south-west of Cangiano; and 22 miles south-south-east of Salerno. N. lat. 40° 22'. E. long. 14° 51'.

**AGROSTEAMMA,** in Ancient Geography, a town of Ethiopia, situate, according to Ptolemy, on the banks of the Nile.

**AGROSTEEMA,** in **AGROIRA,** a genus of the decandria pentagonar class, and order, natural of carrotophyta. Its characters are, that the calyx is a one-leaved, concave, or keath-ridged, tubulous, five-toothed, permanent perianthium; the corolla has five petals, with claws of the length of the tube of the calyx, and border spreading, obtuse and undivided; the flamina are ten awl-shaped filaments, five alternately later than the other five, inserted into each claw of the petals, the anthers simple; the pistilum an ovate germ, with filiform, erect styles, of the length of the flamina, and simple stigmas; the pericarpium an oblong-ovate, covered, one celled, five-valved capsule; the seeds very numerous, kidney-shaped, and dotted; the receptacles free, as many as seeds; the interior ones gradually longer. **A.G.**

The **A. gibbosa** has not a crowned corolla, or bloom, as the others have. Dr. Smith (Flor. Brit. vol. ii. p. 493.) observes, that this genus is scarcely distinct from the **Lychinis.** There are four species, viz. 1. **A. gibbosa,** corn campion or cockle, which is hispate or hairy, with calyx larger than the corolla, petals entire, or slightly emarginate, and naked. 2. **A. coronaria,** rose campion, tomentose, with leaves ovate-lanceolate, petals finely emarginate, crowned and serrate. 3. **A. filis flexo,** umbellate rose campion, tomentose, with emarginate petals and flowers in a corymb or kind of spike. 4. **A. cali rota,** smooth campion, with leaves linear-lanceolate, emarginate petals, crowned. The first species is a common annual weed, in corn-fields, and flowers in June or July; the seeds are black, with a surface like shagreen, and appear in the microscope like a hedge-hog rolled up. The second species is biennial, a native of Italy, the Valais, and Siberia; but so long an inhabitant of English gardens, that it is become a kind of weed. Of this plant there are three varieties, one with deep red, another with red-coloured, and a third with white flowers; but they are not much esteemed, as the double red-campion, which is a fine flower, has excluded the others from most good gardens. The single rose campions are sufficiently propagated by their self-sown seeds. The variety with double-flowers, having no seeds, is propagated by parting the roots in autumn, and planting them in a border of fresh undug earth, at the distance of about six inches; they should be watered gently till they have taken root; afterwards well, as well as dung, is injurious to them. In spring they should be removed into the borders of the flower-garden, where they will be very ornamental, whilst they flower in July and August. The third species grows naturally on the Swiss and Piedmontese mountains, and in the Palatinate, and was cultivated in 1729, by Mr. Miller.

It flowers in July, and the seeds ripen in September. It will thrive best in a moist soil and shady situation. The fourth species is annual. It is a native of Italy, Sicily, and the Levant; but being a plant of little beauty, it is preferred in botanic gardens merely for variety. It was cultivated in 1739, by Mr. Miller.

**AGROSTIS,** formed from **AGROS,** a field, **BENT-GRASS,** in Botany, a genus of the tridentaria digynia class, and order, and of the natural order of graminea or grasses. Its characters are, that the calyx is one-flowered, bivalve, acuminate glume, or husk tapering to a point; the corolla, bivalve and acuminate, with one valve larger than the other; the flamina have three filaments longer than the corolla, with forked anthers; the pistillum is a roundish germ with two reflex villous styles, and stigmas longitudinally bilipid, or as Dr. Smith says, plurid: the pericarpium is a corolla growing to the seed, not gapng to the seed; the seed is roundish, point to each side, with the corolla adhering closely to it. Professor Mattyn enumerates 37 species, and Gmelin 42 species. They are distributed into two classes; the amphiote or those with awns, and the nuixae or naked, without awns. To the first class belong the following. 1. **A. floribunda,** silky bent-grass, with entire petals, the outer petal having a straight, and very long awn, and the panicle spreading. 2. **A. interrump,** interrupted-spike B. with bidental petals, the outer awned, the panicle attenuated, contracted and interrupted. 3. **A. milaceus,** millet B. with the outer petal terminating in a reflex awn, a moderate length. 4. **A. broneoides,** with a simple narrowed panicle, pubescent corolla, an awn straight, longer than the calyx. 5. **A. australis,** southern B. with the panicle approaching to a spike, the seed ovate and pubescent, and awn of the length of the calyx. 6. **A. armacole,** red B. with oblong petal, awned petal, villous at the base, and furnished with a whirted awn, longer than the calyx. 7. **A. calamagrostis,** branching B. with thickened panicle, the whole of the outer petal woolly, awned at the tip, and branching culm. 8. **A. ferroidea,** late B. with oblong mucronate floccules, and culm covered with very short leaves. 9. **A. rubra,** red B. with the flowering part of the panicle very spreading, outer petal smooth, awn terminal, spirally and recurved. 10. **A. spiniformis,** spiky B. with the panicle resembling a spike, two-awned flowers, one awn inserted into the receptacle, jointed and longer than the other, which is straight, and inserted below the tip of the corolla, which is rough. 11. **A. hispata,** hairy B. with the panicle approaching to a spike, culm and leaves hispate, glumes of the corolla awned on the back, and bifid at the tip. 12. **A. matrella,** with the flowers in racemes, outer valve of the calyx bent in, and the tip of the keel only gapng. 13. **A. canina,** brown B. with ovated coloured calyx, naked corolla, an incurred awn on the back of the petal, and prostrate calyx in a branching. To the class of awned agrostis, Gmelin refers the following species, viz. 1 A. vincaulis and A. canina, of Martyn. A. apina, with falcate leaves, compact panicule, rough and coloured calyx, and exterior petal with a jointed awn in its back. A. levis, with elongated calyces, awn of the petals recurved at the back, and prostrate culms with four branches. A. gigantea, with the upper part of the panicle first flowering very wide, rough calyxes, the exterior petal smooth, the back slightly awned above, and an erect culm. A. davis, with equal smooth calyxes, corolla mucronated below the apex, and falcate leaves. A. filiformis, with falcate leaves, spreading panicule, and petals with awn bent in at the base twice as long as the calyxes. A. filiformis, with filiform leaves and culms, approximate panicule, and smooth floccules awned at the base. To the second class of agrostis without awns are referred the
the following species, viz. 14. A. filaminita, creeping B. or black squat, with branches of the panicle spreading, naked, creeping calm, and equal calyces. Dr. Smith describes this species as having a compact panicle, ramose creeping calm, congested flowers, and calyces equal, lanceolate and penicillate. 15. A. capillaris. fine B. with panicule capillary, spreading, flexuose, and calyces equal, pubescent smooth (slightly roughened, Gmel.) colored. 16. A. fominata, wood B. with panicle contracted, calyces equal, those of the lower flowers shorter than the corolla, those of the fertile ones twice as long. 17. A. cf. white B. with panicule-foke, calyces equal, and calum erect. 18. A. plumosa, dwarf B. with panicle on one side, calums erect in battle. 19. A. flavida, leslie B. with panicle-foke, flowers, ciliate, glande and awned, and villous corolla. 20. A. lenis, tough B. with panicle contracted, pilose; flowers linear, and valves parallel. 21. A. virginica, virginian B. with panicle contracted; leaves rolled inward, pubescent, rigid, standing out. 22. A. mexicana, Mexican B. with panicle oblong head; calyces and corolla acuminate and nearly equal. 23. A. paniculata, purple B. with panicle contracted, clasping, branches pseudo cloek, upright, and flowers unequal and acuminate. 24. A. indica, Indian B. with panicule contracted, racemes lateral, erect, alternate. 25. A. Zaluzii, ciliate B. with umurs of the calyx angular and ciliate. 26. A. pinnata, bearded B. with panicle-foke. branches and branchlets fascicled; valves of the calyx and one of the corolla awned, that of the corolla very frot. 27. A. lenta, forked B. with spikes obtuse, umbellate, folicles awned, oblong, acute, calyces valves sub-fid, leaves and theae smooth. 28. A. complanata, flat-foliate B. with spikes umbel- lated, fuscous; outer calyce valves awned; flatted leaves and fuscous theae. 29. A. paniculata, pubescent B. with panicle contracted, leaves involute, fusc, punctate, the upper ones obliquely opposite, and branching stem. 30. A. sinuata, smooth-awned B. with calums adnate, calyx color- ed, awn nearly straight. from below the middle of the back, about as long as the calyx. 31. A. ovata, ovate-panicle B. with outer petiole awned below the tip; panicle ovate, contracted and spikeiform. 32. A. odorata, sweet B. having spikes, with the florets pointing one way, heaped together, awnless. 33. A. plerota, plaited-leaved B. with leaves plaited, and spike linear, awnless. 34. A. cinna, with panicle contracted, awnless, flowers acuminate, with one, two or three flamin, and leaves flat, scabrous. 35. A. diuatra, with panicle elongate, contracted; flowers fooleate, awnless, di- androous or two-flaminiate; and convolute leaves. Gmelin has omitted some of the preceding awnless species, and added the following, viz. A. vesiculata, with sprightly panicle, interrupted by radiated rigid verticil or whorls. A. flosca, with fowl panicle, having rocks, and an erect calyx. A. linearia, with subquartn digtated spikes, and adpressed alternate, unilaterally floesces. A. procera, with the foot-flanks of the panicle, racemose and somewhat erect, and the flowers hairy and lanceolate. A. cornelianiana, with the panicle ovate, patent, the foot-flanks simple; second flower, and equal, acute, glossy calyces. A. ofiica, with contracted panicle; lateral, alternate, stiff racemes, and rough leaves. A. avenacea, with an erect, very flender panicle; and the awns twice longer than the calyx. A. pinnata, with bifid, glomerate, terminal spikes, and clawed plumose bracte. A. latifolia, with bifid, lateral, solitary spikes, and clawed plumose bracte. Dr. Stokes has observed that this is an artificial genus, and that the species which are clothy dis- gusted by the presence or absence of the awn in the corolla, and which is inconspicuous, are not precisely ascertained. He therefore recommends particular attention to the open-celled flat in which the valves of the calyx are found, immediately after the shedding of the polylopodium pinnate of the island likewise to the flowers, whether they are bended or un- bended. The last species, which is annual, is common in sandy cornfields, and flowers in June and July. It is liable to be covered. It has and goats eat it; but sheep refuse it. The second is, according to Haller, a variety of the former; it is annual, and a native of France, Italy, Switzerland, Cornola, and Germany. The third is a native of Mont- pelier, Spain, and Suevia, was introduced by M. Thunin, in 1776, and resembles the first. The fourth is perennial, and grows well about Montpelier. The fifth is a native of Portugal. The sixth is a native of many parts of Europe, and is quadrival. Haller and Costea rank it amongst the annuals. The seventh is a native of the island of Teneriffe, by Maffn. The twelfth is found in the sandy lands of Malabar. There are two varieties of the thirteenth, the rough and the smooth, which Dr. Stokes in Withering's arrangement, makes a distinct species under the name of A. alpinus, and so called by Gmelin: this is found plentiful in the higher downs in Dorsetshire and the higher parts in the new forest of Hants, and flowers in May and June. But Dr. Smith (Flor. Brit. vol. i. p. 75.) refers the A. canina, (a) of Hudson to the species of A. canina, and also the A. campi of Wallingford, and says it is not in full flower in July, and found in meadows and moist pastures: and the A. campi (a and b) of Hudson, and A. alpina of Withering, is supposed to be a distinct species, viz. A. fuscata, bristle B. with lanceolate calyces and corolla awned at the base; the awn geniculately and the radical leaves fleshy. It is per-ennial, flowering in July and August, and found on dry heaths, frequently in the west of England, and on the sea- coast near Weymouth. The fourteenth is perennial, a native of moist parts of Europe, and found in moist meadows and pastures, and also in stiff cold arable lands, where it is very troublesome; for when such lands are broken up and fallowed, the roots are separated with difficulty from the adhesive soil. It flowers in July and August. Hudson joins this species with the capillaris, plumula, alba, and sylvatica, under the name of polymorph; and Gmelin queries whether this is a variation of the same species, with the difference merely to the soil; some have supposed that this is the famous orHesONTON GRASS. The fifteenth is very common, but chiefly grows on poor, dry and sandy land, and is diffused by cuttie, as are the beans in general; it flowers in May and July. Gmelin queries whether it be not a species of alopecurus. Some have supposed that the A. capillaris of Linnæus, is the same with the A. vulgaris, which has a spreading panicle, branch cup at the base; florets numerous, calyx inner valve smooth, outer furrowed upwards; blossom inner valve, but half the size of the outer; deciduous. Linnæus confounded these two plants; but the error was discovered by Dr. Smith. In general habit, says Withering, the plants are very much alike; but the real A. capillaris has the stem, leaves and huks of the calyx quite smooth, as well as every other part of the plant, whilst in the A. vulgaris the stem-leaves are rough, and the huks of the calyx are furrowed on the
and, as they are in every other British species of agrostis, except the minimum. Again, in the *capillaris*, the valves of the blossoms are equal, but in the *A. vulgaris* the inner valve is only half the size of the other. Dr. Smith (Flor. Brit. vol. i. p. 78.) characterizes the *A. vulgaris*, or fine B. as having a spreading panicle, small branches divaricated and capillary, equal calyces, interior petal twice as fhort as the other: and to this species he refers the *A. vulgaris* of Withering: the *A. capillaris* of others, and the *A. polymorpha* (of) Hudson; and as varieties, the *A. canina* of Withering, the *A. pumila* of Linnaeus, and the third variety of Withering's *A. vulgaris*. It is perennial, flowers in July, and is found in meadows, pastures, and ploogled fields. The sixteenth species is perennial, and grows in moist woods, as Bithop's wood, Hampstead, and also in Howney-wood, near London. It flowers in June and August. The seventeenth is perennial, and grows in ditches, marshes, and moit meadows. Withering mentions four varieties; one with panicle branches, crowded with florets at the base, which flowers in June and July, and is found in other ditches, bogs, and marshes; a second, with calyx, both valves ferrated, supposed to be the spreading plant, when growing in a drier situation, and found amongst wheat, in light sandy loam, flowering from July to September; a third, with the inner valve of the calyx only furnished upward, found in loamy soil, amongst wheat, and in very light sandy soil under the Norfolk course of turnip husbandry, and also elsewhere amongst potatoes; flowering from July to September; the fourth has both valves of the calyx furnished, the inner only on the upper half: it is found amongst wheat, in light land; flowering from July to September. The three last varieties constitute the greatest part of what is called fiquich, in light arable lands; which are called white fiquich, to distinguish it from *A. nigra* and *A. flosnitra*, which are called black fiquich, or couch. Dr. Smith enumerates only two varieties, viz. the *A. alba*, and *A. fyllinga, i.e.* marlith and wood B. which he refers to this same species. The eighteenth is native of Iceland, Sweden, Germany, Switzerland, England in dry places, Wales, and Scotland; found in poor barren soil, e. g., heaths near Harrowgate, perennial, and flowering in July. The nineteenth is a native of France and Germany, and has been discovered by Mr. Stillingsflect, in Wales; it is common in fandy pastures on the south-wefh coast of Anglesea. By fome it is denominated spring-plant, and said to flower early in March and April, and ripen its feed in May. Dr. Stokes refers this species to the Poa. The twentieth is perennial, and a native of the East Indies. The twenty-first is an elegant little plant, and called by Browne crab-grafs. The twenty-fecond is a native of South America, flowering the fecond year, having the appearance of crans, and introduced in 1780, by Mr. G. Alexander. The twenty-third is a native of Jamaica; the twenty-fourth is a native of India, introduced in 1773, by the Earl of Bute; the twenty-fifth a native of Japan. The twenty-sixth comprehends the *panicus* and *monellfus* of *Alopecurus* in the Linnean Syatem; the firft grows in marfhes and wet pastures, and the fecund in a dry foil, to which the difference is probably owing. The twenty-firft is a native of the East Indies, found there by Dr. Koenig, and introduced in 1778 by Sir Joseph Banks. It is annual, and flowers in July and August. The twenty-eighth is a native of Jamaica; introduced in 1779; perennial, and flowers in July and August. The twenty-ninth is a native of Arabia and Barbary, used by the Arabs in the hemorrhoids; perennial, and found in dry places off the coast in the country of Nice. The thirtieth is a native of Switzerland and the north of England; found on heaths, meadows and moist pastures, which have been long in turf. Some parts of Houndow heath abound with it. Dr. Smith (Flor. Brit. vol. i. p. 78.) refers the *A. vilcaulis* of Withering to the *A. canina*. The thirty-first is a native of New Zealand; the thirty-second of Cochinchina, near the coast, where it is dried and used for perfuming their clothes; the thirty-third a native of the suburbs of Canton. The thirty-fourth and thirty-fifth have been referred by fome to Cinna. Dr. Withering mentions some other species, viz. *A. ptyliris*, with the bulks of the calyx equal, and the outer valve of the bloom twice the length and breadth of the inner; awn ftraight, much shorter than the bloom, fixed a little beneath its point; some confider this as an awned variety of the *A. alta ptyliris* of Hudson, but Dr. W. regards it as a distinct fpecies. It is found in swamps and moit ditches; perennial, and flowering in June and July. *A. pallida*, with the valves of the calyx unequal, the inner valve of the bloom hair like, very fhort, awn somewhat longer than the bloom, fixed below its middle; it is sufficiently distinct from both the *A. alba* and *A. capillaris*; found in the New Fofell, Hants, and flowering in May and June. *A. littoralis*, with panicle somewhat spike-like, the bulks of the calyx awned; first found on the Norfolk coaft by Sir Joseph Banks, perennial, flowering in June. The *A. littoralis*, sea-fide B. according to Dr. Smith (ubi supra) has linear-lancollate awned calyces, naked corolla; awn sub-terfalt ftraight, and decumbent culms. It is perennial, flowers in A uguff, and is found on clayey fea-flores; in falt-marfhes near Cley, Norfolk. *A. nigra*, with scattered panicle, branches bare at the base, florets few; inner valve of the calyx smooth, and creeping root; it is different from the *A. flavifera* of Linneus, to which fome have referred it; found in marly, clayey, and other cold wet foil, both in grafs and under tilage; perennial, flowering from July to October. *A. marinna*, with large, rather spreading panicle; longer branches naked, shorter ones crowded with florets at the base; inner valve of the calyx smooth, outer ferrated upwards; gathered by Dr. Paltency in the fand on our southern fea-coasts; perennial, flowering in June and July. The *A. vulgaris* has been already mentioned. Martyn's Miller's Dict. Withering's Bot. Arr. vol. ii. p. 124-134.

For the propagation and culture of feveral of the above species; fee Grass. For other species, to which the name has been applied, fee ARA, ALOPECURUS, CALAMAGROSTIS, CENCHRUS, MELICA, MILIUM and SCHOENUS.

AGROSTOGRAPHIA, compound of agros, grafo, and 12754, défcription, in Phyfology, the history, or décription of graones, or plants of the grally kind.

Agrographia is alfo the title of a learned and labours work of John Schenckier, containing an exact décription of about 400 species of grafs; particularly dog-tooth, cyperus, cyperoides, rubes, &c. all difpofed in a new method; yet the history is far from being complete.

Agrotirih, in Ancient Geography, the moft southera promontory of the ifland of Cyprus, eafit of Limafio. It is a small peninula, connected with the continent by a very narrow tongue of land, and is now called cape De Gatti, on account of the great number of cats kept by the monks, who, in the 4th century, obtained permission to cultivate themselves there, as well as on mount Olympus, on condition of keeping a great many of those animals for hunting, which had multiplied to an alarming degree; and which, it is faid, have no greater enemies than cats. Sonnini's travels in Greece and Turkey, p. 56.

A-Gr0U0N, in Sea-language, expresses the situation of a fhip whole bottom, or any part of it, rels upon the ground.

Agyila, in Ancient Geography, a city of the island of
of Sardinia, founded, according to Steph. Byz. by a colony of Athenians.

AGRYNIA, *agrynia*, a privation of sleep; otherwise called watching, waking, *vigilia*, *perwiglia*, &c. Among physicians, this is a troublesome symptom in fevers and other disorders. In the Greek church, it is used for the vigil of any of the greater fast-days, observed by the monks and clergy. Du-Cange.

AGUA, in Geography. See OEGWA.

AGUA, Fort Harbour, is situated about a league N. N. E. from Feroe harbour, on the E. coast of Newfoundland.

AGUA de Pao, a small town in the island of St. Michael, one of the Azores. It is situated in a fertile territory, which produces abundance of corn and excellent fruit. W. long. 25° 40', N. lat. 38° 10'.

AGUA Ria del, a river which falls into Bonaventura bay, on the coast of Popayan, in the South Sea; in about W. long. 77° and N. lat. 5° 35'. It affords good anchorage.

AGUA, River, a small place in the province of Tras-os-Montes, in Portugal.

AGUADA, a river which runs into Smienda bay, near cape Roquer, on the coast of Brazil, about W. long. 34° 30' and S. lat. 3°. Also, a river of Spain, which runs into the Duero, E. of Lamago.

AGUADA de Saldana, a gulf on the coast of Africa, 15 leagues north from Table bay.

AGUADIR-Tomn, a town of Africa, in the empire of Morocco, in the province of Sus, 13 leagues south of Santa Cruz.

AGUADORE, a river in the island of Cuba, on the south side, and nearly north from the east end of Jamaica. Its mouth is in W. long. 75° 35', and N. lat. 20°.

AGUAGUIN, in Botany, the name of a fhrub among the Africans, who esteem it greatly as a balsamic and vulnerary. The leaves of this shrub resemble those of our common lilac; they grow alternately, and stand upon foot-flats of half an inch long; and when held up to the light they have a fine texture of the smaller veins. Philos. Trans. No. 232.

AGUAPECACACA, in Ornithology, the name of a Brazilian bird of the moor-hen kind. It is of the size of a pigeon, very long-legged, and has a beak like that of the gallinaceous kind: its back, and the upper part of its wings, are brown, and in each wing they have a sharp horn, or prickle, rising for their defence. Maregrave.

This is the jacana-paca of Buffon, the jacana annata of Brisson, the Brazilian jacana of Latham, and the Parra Brasiliensis of Gmelin's Linnaeus system, characterized by having the hinder claws very long, and the body greenish-black. At Guiana, where it is common, it is called kapusa, and also kinkin, from its shrill note; these birds are gregarious, and are found in flocks in the ditches, and among the reeds on the sides of the lakes; and they live on fish and water-insects.

AGUARA QUIYA, in Botany, a Brazil plant, thought to be the *falanum vulgare*, or common nightshade, by Ray.

AGUARA-PONDA, a plant, otherwise called *viola jatras Brasiliensis*. It grows to the height of a foot and a half, or more, with a smooth, round, green, and jointed stalk; at each joint come forth five, four, or more, narrow, serrated, pointed, green, and unequal leaves; the top of the stalk bears an ear a foot long, smooth, and covered with flowers of a fine violet azure, or the colour of our *viola maritae*, confiding of five roundish leaves. The whole flower is not unlike the *viola maritae*, and has somewhat of its smell; the root is straignt, of a moderate thickness, and shoots out into abundance of lesser ones, and thence again into filaments.

There is another kind, distinguished by the wideness of its ear of flowers, which represents a helmet of a green colour. It is marked with cubic pits, from whence proceed azure flowers. Ray.

AGUAS, in Geography, a people of South America, on the banks of the river of the Amazon. They are said to be less polished than any other of the Indian nations.

AGUAS Beller, a small place in the province of Eiremedura, in Portugal.

AGUATULCO, AGUATULCO, or GUATULCO, a town and port of Mexico. Its harbour is large and much frequented. It is situated in the South Sea. W. long. 96° 46', S. lat. 15° 10'.

AGUBENI, in Ancient Geography, a people placed by Ptolemy upon the frontiers of Arabia Deccara, very near Arabia Felix.

AGUCCHIA, GIUSTANNA, in Biography, was an engraver of the 16th century. He engraved the large design for the dome and cathedral of Milan. Strutt.

AGU 2, in Medicine, a form, belonging to the class of fevers, and consisting of paroxysms recurring at fixed periods, with longer or shorter intervals of apyrexia. Agues are the febrile intermitentes of noological writers.

An ague paroxysm is divided into the cold stage, the hot stage, and the yawning stage. The cold stage is marked by yawning, latitude, coldness of the surface of the body, shivering or trembling of the limbs, paleness of the countenance, and contraction of the skin, more or less numb, and sometimes vomiting, a weak and small pulse, and not unfrequently a considerable degree of turgor. This proceeds the hot stage, in which there is a preternatural degree of warmth over the whole body, accompanied by a redness and turgescence, together with a strong and full pulse, great irritation, and often some degree of delirium. These symptoms are followed by the swaying stage, in which there is a profound exhalation from the pores of the skin, with a flow of urine, depositing a copious sediment, of a laceritious or brick-dust appearance. By these evolutions of sweat and urine, the febrile symptoms are carried off, and the patient generally falls into a refreshing sleep, from which he awakes without any remains of indisposition, except a slight degree of languor and debility. He then continues capable of sitting up and going about, with tolerable appetite and spirits, until the next return of the paroxysm. According to the length of the apyrexia, or intermission between one febrile paroxysm and another, agues are denominated quotidian, tertian, and quartan; which see under their respective titles. Sydenham distinguished them, from the secon of the year in which they appeared, into *vernal* and *autumnal* agues; the former of which are always more easily cured than the latter. By others they have been distinguished into simple and complicated, regular and irregular, mild and malignant, &c. Of all agues or intermitentes, the *quartanas* are the most obilinate, being generally accompanied with more or less of visceral obstruction. Hence they are apt to terminate in dropy, and thus sometimes prove fatal. In general, however, it may be said of agues, that they are rather obilinate than dangerous disorders.

Agues occur chiefly in low situations, where there are shallow flagrant waters. Hence their frequency in Holland and Flanders, and in the flat marshy parts of some counties in England, such as Lincolnshire, Cambridgeshire, Kent, &c. For the same reason they are very common in America, the East and West Indies, &c. The exhalations which arise from flagrant muddy waters (march miasmas, as they are termed) in these situations are considered as their exciting causes. Hence the prophylactic measures are obvious, viz. to avoid or remove from such situations. Where this cannot
be done, the body should be protected from damp by proper wooden clothing; fatigue, and sudden alternations of heat and cold should be avoided, and the whole system should be fortified by proper exercise and a somewhat generous diet.

Intermittents or agues are cured by medicines which, at the same time that they exert a tonic action, produce and keep up an impression upon the system, greater than, and opposite to, that communicated by the causes which occasioned the disease. Such medicines are the Peruvian bark, various bitter and astringent drugs (given alone or in combination with spices and aromatics). certain metallic salts, such as vitriolated iron, vitriolated copper, vitriolated zinc, &c. (See Lind on Diseases of Hot Climates, Appendix, p. 308, and l. q.) But as these medicines are only employed during the intermissions, it will be proper first to mention what should be done during the fits.

In the cold stage it will be sufficient to cover the patient with bed clothes, and to give some warm tea with a teaspoonful of harrow drops; or some weak warm wine and water, with the same quantity of harrow. In the hot stage, an aromatic, joined with tincture and quinine, will be proper, in order to bring on a perspiration, whereby the fit is carried off. The opiate, in conformity with Dr. Lind's directions, should be given in a full dose; viz. 15 or 20 drops of laudanum in some lightly aromatic tincture, or in cafe of collivens, in an ounce or two of aloof wine. The sweating stage will thus be accelerated; and as soon as it is over, the Peruvian bark should be freely administered, in doses of one or two drachms, every two hours. In some instances, however, it may be previously necessary to cleanse the stomach by an emetic, and the bowels by a gentle cathartic. The bark is then to be continued throughout the whole interval of appyrexia, until the next accession of the paroxysm. This method is to be perished in order to disfigure and to even for some time after, in order to prevent a relapse. The bark may be given in various vehicles, in combination with aromatics and other additions, according to circumstances. For examples of which see Thucul Med. or New Collection of Medical Preparations, 3d edition, under the clafs of tonics.

Where the Peruvian bark disaffords, or is refused by the patient, combinations of other tonics and bitters may be given; such as powders composed of dried chamomile flowers and myrrh, each a scruple, prepared kali ten grains; or bulbules composè of alum fifteen grains, nutmeg and extract of gentian, each ten grains. These may be given every five or six hours during the intermissions. Some agues have been cured by giving a quarter of a grain of the cuprum vitriolatum every three or four hours during the appyrexia; this, however, is a very rough medicine, and commonly produces too much thirst to be perished in Vitriolated zinc has been employed with better success, in doses of three grains every fourth hour. Some practitioners recommend certain preparations of arsine; but while so many other powerful and safer remedies are presented themselves, arsine (in our opinion) should rarely be report to.

Among the bell authors who, in this country, have written upon agues, may be mentioned Sydenham, Morton, Cleghorn, Lind, Fordyce; also Wilfon on Febrile Diseases. Among foreigners, Torii, Werlhoff, Quaria, &c.

AGUE-cate, the popular name for a hard tumor on the left side of the belly, lower than the false ribs, said to be the effect of intermitting fevers.

AGUE-drops. See ARSENIC.

AGUE-tree. See LAURUS.

AGUE-free, is a name given by some to SASSAFRAS, on account of its febrifuge virtue.

AGUEDA, in Geography, a town of Portugal, in the province of Beira, upon a branch of the river Vouga, fix leagues N. of Coimbra. W. long. 08° 26'. N. lat. 40° 36'.

AGUEDA, a river of Leon, which falls by Ciudad-Rodrigo. AGVH, a town of Alaví, Turkey, in the province of Natalia; 8 leagues N.E. of Izrail.

AGUELIAON, one of the LACDIEVE islands, in the Indian seas. E. long. 75° 25', N. lat. 11°.

AGUERPESE, or AGUERPESE, a town of France, in the department of Puy-de-Dome, levèed leagues north-north-east of Rome.

AGUE, a sea-port town of Africa, situated at the foot of Mount Atlas, in the kingdom of Morocco. This town was built by the Portuguèse, near a remarkable cape, on the north-west of the mouth of the river Sus, now called Cape Cerer. It was taken by Diego Lopez de Seguerra, who afterwards made a voyage to the East Indies. As the town had a convenient harbour, and was famous for its fishery, this adventurer erected a strong fort to defend it. He called it Emanuel, king of Portugal, who added other fortifications, and a strong garrison. But after a vigorous defence, in which the enemy lost 1000 men, it was surrendere, A. D. 1536, to Mohammed, who became emperor of Morocco and Fez; and in revenge for his loss, he put the whole garrison to the sword, except the brave governor Mont Roy, whom he spared and favoured for the sake of his daughter Donna Maria, who consented to marry him, on condition of being allowed the free exercise of her religion, and of being regarded as his lawful wife.

AGUESSEAU, Henry Francis D'E, in Biography, a chancellor of France, was born at Limoges in 1606, of an ancient family of Saintonge. He owed the first rudiments of that literature to which he was devoted, to the instruction of his father, and to his distinguishing taste for poetry to the courtesy of Bolcana, Rainer, and other eminent writers of that clafs. After having held the office of advocate-general of Paris for ten years, he was appointed procureur-général in 1700; and in this situation he distinguished himself by introducing several regulations, which contributed to the improvement of jurisprudence. He also directed a particular attention to the hospitals, and to the hardships occasioned by the scarcity in 1700, which indicated the amiable philanthropy of his temper, and in which he was singularly useful. He also approved himself the firm and invincible defender of the liberties of the Gallican church, in opposition both to Lewis XIV. and the chancellor Voisin, who solicited his concurrence in favour of the bill Unigenitus. After the death of Voisin, and in the regency of the duke of Orleans, he was made chancellor; and performed the duties of this office with that eminence wisdom and firmness, which the circumstances of the times demanded. In his reliance of the financial project of Law, he was for some time successful; but when the regent determined to adopt it, he was constrained in 1718 to retire to his country seat at Frines; but in 1729 he was recalled and reinstated in his office. He was again deprived of it in 1722, recalled by Cardinal Fleury in 1727, and reinstated with the title in 1737, which he held till his death. From the year 1729 to 1749 he was sedulously employed in reforming the laws, and remedying many notorious abuses that disgraced and obstructed the administration of them. His object was to supply their defects, and to facilitate the execution of them, without changing their fundamental principles; but in this extensive and laborious employment his progres was slow; and he met with difficulties, from his extensive views and from a regard to the profits of the legal profession, which produced indolence in his own judgment, and served to retard his dispatch of busines. For the flower of some of his determinations, he makes this very reasonable apology; "when I recollect (said he) that the
the decree of a chancellor is a law, I think myself permitted to take a long time for consideration." His life, though affluently occupied, was prolonged by his temperance and equanimity; but in the year 1752 his increasing infirmities manifested him of the necessity of withdrawing from public employments; and in 1751 he closed his life at the advanced age of 85 years.

Voltaire calls him the most learned magistrate ever possessed by France. Besides the languages of antiquity, he was acquainted with all the principal modern ones; and to his knowledge of the history of all ages and nations, he added that of jurisprudence in its most extensive sense. During his exclusion from office, he made no attempts for being restored; but always manifested a disposition superior to the honours which his talents and merit claimed, and a defer to be useful rather than to aspire after power and to accumulate wealth. Of his frugality, and of the various emoluments annexed to the dignities he possessed, the only fruit that remained was his library, in the improvement of which he limited himself to a certain annual expense. In the period of his retirement, which he called "the fairest days of his life," he devoted himself to the maturity of his plan of legislation, to the education of his children, and to a variety of literary pursuits, among which were mathematics and the belles lettres; and these, together with agriculture, he deemed his recreations in the intervals of his severer occupations.

However, when the public demanded his services, he surrendered the satisfactions of retirement and the pleasures of domestic life. Having in 1694 married Anne le Feuvre d'Ormeflon, it was said on this occasion, that virtue and the graces were now first seen in alliance; but he had the misfortune to lose her in 1735. His grief corresponded to the affliction that followed between them. Nevertheless he had to devote himself to the functions of his office; alleging, "that his services were due to the public, and it is not just (said he) that it should suffer by my domestic affliction." We are informed, that he never passed a day, from his childhood, without reading some parts of the scriptures; and he was heard to say, that this was the bane of his life. Of his works nine volumes 4to. have been published. In these he is said to have thought like a philosopher, and spoken as an orator. His eloquence has the force of logic and the order of geometry, united to the riches of erudition and the charms of persuasion. His style is chaste and harmonious, but deficient in warmth. When he once confided his father on a discourse which he had taken pains to compose, and which he wished farther to improve, his father gave his opinion: "the fault of your discourse is its being too elegant; it will certainly be left to you to touch it again." Nuov. D. C. Filos. Elog. Dict.

AGUAGUA, Cape, southward of Peru, on the coast of South America. 8 lat. 61°. W. long. 82°.

AGUAGUA. See OUBEKIS.

AGUAGUA is also the name given by the Italian fishermen to the small coast of Opium, called in English the GARI-FISH. AGUAS, a small town of Portugal, in Alentejo, to the west of Elvas, and to the east of Lisbon. The territory about it produces grain and oranges. W. long. 6° 41'. N. lat. 38° 10'.

AGUIGUAN, or the island of the Holy Angel, in Geography, one of the Ladrones or Marianne islands, lies in the Southern Sea, in lat. 14° 43'; about forty miles from Zarpansa; and about a league south-west of Tinian. It is a small island, about nine miles in compass, mountainous, but pleasant, and formerly well inhabited.

AGUILA, AGUGELA, or OUGUELA, a town of Africa, in the kingdom of Fuz, situate on the river Aguila or Erguela, and giving name to a district, which is for the most part sandy and barren, but in some places so well watered as to afford plenty of dates; and it is separated from Barea by a mountain called Mays, which affords excellent pasture.

AGUILLAR, a town of Spain, in Navarre, four leagues south-west of Estella. E. long. 49° 35'. N. lat. 42° 37'.

AGUILLAR DEL CAMPO, a town of Spain, in Old Castile, situate on the Albania; three leagues from Calahorra.

AGUILLANEO, or AGULIENEO, compounded of the French, a, to, gui, mille, and Van neuf; i.e. the new year; a form of rejoicing used among the ancient Franks on the first day of the year.

Its origin is traced from a Druid ceremony: the priests used to go yearly in December, which with them was reputed a sacred month, to gather mistletoe off the oak in great festivity. The prophets marched in the front, singing hymns in honour of their deities; after they came a herald with a caduceus in his hand; these were followed by three Druids-abhor, bearing the things necessary for sacrifice. Last of all came the chief, or arch-druid, accompanied with the train of people.

The chief would climb the oak, cut off the mistletoe with a golden sickle, and the other Druids received it in a white cloth. On the first day of the year it was distributed among the people, after having bled and consecrated it by crying au gui l'an neuf, to proclaim the new year.

Of later times the name aguillanue was also given to a fort of pagans, practised in some dioceses, for church tapers, on a new year's day, by a troop of young people of both sexes, having a chief, &c. It was attended with divers ridiculous ceremonies, as dancing in the church, &c. which occasioned the synods to suppress it.

AGUILLAS, Cape, in Geography, lies to the east of the Cape of Good Hope. See Cape Needles.

AGUILLES, or AGUIGUELS, cotton cloth, manufactured at Aleppo.

AGUILLON, FRANCIS, in Biography, a Jesuit of Brufells, was professor of philosophy at D-away, and of theology at Antwerp. He was distinguished by his knowledge of mathematics, and is said to have first introduced studies of this kind into Flanders. He wrote a book of optics, intituled, "Opticonium, lib. vi. Philosophiae juxta Mathematicae utilitas," which was printed at Antwerp, in 1613, fol. He was employed in finishing his "Catoptics and Dioptrics" at the time of his death, which happened at Antwerp, in 1617, in the 52nd year of his age. He is also said to have written a treatise of "Projections of the Sphere." He understood several languages: his judgment was accurate; his learning extensive; and his patience and fortitude under severe trials were very signal. Under the paroxysms of the asthma, to which he was subject, and which were very trying, just before his death, he repeatedly said: "Let God's will be done—I submit to it—I am willing to form myself absolutely upon the divine pleasure—I have now the torments which I often wished for, and desired of God." God's Dict.

AGUILLON POINT, in Geography, a long narrow point, in a curvilinear form, north-east of the Isle of Ribe, on the coast of France, and about three leagues north-west of Rochelle. To the east of Aguillon the bay contracts and terminates.

AGUIRRE, JOSEPH SANCZ DE, in Biography, a learned Benedictine of the 17th century, was born in 1639, at Logroño, in Spain, and read lectures in theology at the university of Salamanca, where he took his degree of doctor of divinity. He was also censor and secretary of the supreme council of inquisition, and was honoured with a cardinal's hat by pope Innocent XI. in 1686. He died at Rome, in 1699. His life was exemplary; and his writings numerous. He is said to have retracted the doctrine of probability, which he had maintained, as soon as he found that it was inconsistent with the doctrines and purity of the Christian morals. His publications,
Aguti, in Botany, a small shrub very prickly; its leaves are long, and resemble those of the knot-grass; it abounds with flowers of a reddish colour; there are succeeded by red husks; its root is long, and of a purplc colour. This plant is otherwise called alhagi Inaturum, by Rauwolf; it grows in Arabia, Persia, and Mopotamia. See Hedysarum.

Agul, in Geography, a river of Russian Siberia, which runs into the Kan. E. long. 95° 21', N. lat. 55° 16'.

Aguna, a town of Africa, in the kingdom of Beain.

Aguntum, in Ancient Geography, now Unikel, a town of Rhiixia, placed by Ptolemy in Norica, and by M. d'Anville to the north of the Carnic Alps, and north-west of Iulium Caracenum.

Agurah, in Hebrew, Antiquity, the twentieth part of an ancient silver shekel. It was otherwise called gerah and kehitah. The Seventy render it sohlo.

Agurium, Agyrium, Agirium, or Agyrena, now S. Philipo d'Agyrone, in Ancient Geography, a town in the interior part of Sicily, placed by M. d'Anville in the road from Enna to Catania.

Agusadora, in Ancient Cutsoms, a fee due from vassals to their lord, for sharpening their ploughing tackle. Anciently the tenants in some manors were not allowed to have their rural implements sharpened by any but those whom the lord appointed; for which an acknowledgment was to be paid, called agusadora, in some places agofage, which some take to be the same with what was otherwise called relofta, from the ancient French relas, a plough share. Du-Cange.

Agustine, in Mineralogy, a barbarous term, compounded of Greek and Latin, meaning without taffes, infipid, by which professor Trommsdorf has distinguished a sapphoed new earth, discovered by him in the year 1802.

The mines of Johan-Georgenlacht contain a mineral, which hitherto has been taken for the beryl: this being analysed for the purpose of ascertaining whether glycine was one of its constituent parts, yielded unexpectedly a new earth, which, from its forming infipid salts with acids, has been called by its inventor, Agulina.

This earth, when pure, has a great resemblance to alumine, adheres very feebly to carbonic acid, hardens by exposure to fire, and is insoluble in water. It differs, however, from pure clay, in the following particulars: 1. It is absolutely insoluble in any of the three alkalies, whether cauile or carbonated, in the moist or the dry way. 2. With acids it combines, readily forming nearly infipid flats. 3. It is equally soluble after induration by fire, as before. 4. Sulphuric acid forms with it a salt of difficult solution, and perfectly infipid, but which by a slight excess of acid, becomes soluble and crystallizes in flars. 5. Its acidulous phosphate is also very soluble. 6. But the acetate of Agugtine is scarcely at all fo.

These are all the facts that are as yet known concerning this substance: it relates entirely upon the authority of Trommsdorf, and as neither he nor any other chemist have since made the smallest mention of it, even this slight notice might here seem superfluous. Annales de Chimie, vol. xxxiv. p. 135.

Aguti, the cavia aguti of Linnaeus, in Zoology, has a very short tail; the upper parts of the body are of a brown colour, mixed with red and black, the rump of a bright orange, and the belly yellowish. Authors mention three varieties, viz. the lesser aguti, or cavia aguti circumcarinatus, with a very short tail, four toes before and three behind, and a yellowish belly. This is the circumcucis aguti of Driffon and Gronovius, the larger mouse of Brown, the American wild mouse of Ray, with the hair and voice of a pig; the aguti or acuti of Marengræve, &c. the long-nosed cavy of Pennant, and the aguti of Buffon. It is about the size of a rabbit, and inhabits Brailil, Guinea, Cayenne, and other parts of South America and the West Indian islands. 2. The larger aguti, or cavia A. leporsina, with a very short tail; the upper parts of the body reddish, and the under white. This is the hair-like monot of Linnaeus, having four toes on the fore, and three on the hinder feet; the Javan cory of Brillouin; the Java hare of Catesby; and the Java cavy of Pennant. It is of the size of a hare, and inhabits Surinam and the hotter parts of South America. 3. The American aguti, cavia A. Americana of Gmelin, and the American cory of Brillouin and Seba; has a very short tail, and is clothed with coarse reddish fur. These three varieties inhabit South America, and some of the West Indian islands, particularly the Antilles. The first has a long rofe, the upper lip divided; short, broad, rounded ears; black eyes; flender, and almost naked legs, of a black colour. The second has a small flender head, with prominent naked ears, rounded at the extremity. The hinder parts in both are larger than the fore parts, and the legs are long. The third variety is little known. These animals inhabit hollow trees, and burrow in the ground. They live on vegetables, which they collect in the day, and carry to their dwellings; they sit on their hind legs, and feed themselves with their paws; and when fattened with food, conceal the remainder; they gront like pigs: when hunted with dogs, they run fast, with a kind of hopping or leaping pace, like that of a rabbit or hare, and take shelter in their holes or hollow trees; when irritated, the hair rises on the back, and they flrike the ground with their hind feet; when young they are cally tamed; and will of their own accord, go out and return again. They are very voracious, and grow fat; and their flesh is white and favourly, and eaten in South America. The female brings forth at all times of the year, and produces three, four, and sometimes five at a time.

Aguti Treva infula Marisgala, in Botany, a plant mentioned by de Laet. It has the leaves of the orange-tree, only thinner, a dewy flower, a large fruit, with a greenish rind, which contains kernels like those of the pomegranate, thin, sweet, and not ill-taile.

Agutigepa obi Brasiliensis, in Medicine, the name given by many authors to the arrow-root, or Sagittaria alephorica of the West Indies.

Agyil, in Antiquity, a kind of obelisks consecrated to Apollo, and placed in the vehicles of houes, for their security.

The agyci were no other than huge fones, or perhaps sometimes timber, having either a circular or square bals, and terminating in a point at the top, faced to Apollo, or, as some fay, to Bacchus, as protector of the high ways. Others will have them to have been erected to both those deities. Suidas and Pitsicus. They had sometimes the head of Apollo, Bacchus, or Mercury; and Steph. Byz. fays, that they served, like our direction-pulls, to shew the way to any place.

Agylla, (Cervatari), in Ancient Geography, a town of Etruria, near the Ica, so called by the Lelagi, who came
thither from the Sicily. It was afterwards called Ceret, as Strabo (Geog. tom. i. p. 337.) informs us, from this circumstance, that the Lydians, hearing the inhabitants frequently repeating to them the Greek expression κράτερ, i.e. réiger, took this to be the name of the city, which it afterwards retained. Others, thinking this etymology more fanciful than just, deduce Agylla from gillab, water, as they had fountains in the neighbourhood; and Cere might be formed from cari or cariab, a town, in the language of the Lydians. The sons of Tarquin were banished to this town; and hither the vellata retired when, in the year 363, the Gauls laid siege to Rome. The laws and police of this city are much commended. History informs us that it united with the adherents of Tarquin against Rome; and that it afterwards demanded and obtained a truce of 10 years. It was one of the first cities which became municipal. Strabo says, that in his time, there remained only the ruins of this famous city; and it was known only by its baths.

AGYLLAEI, in Ancient History, a denomination given to the Pelagi in Etruria. Inhabited, as it were, in this country, theypreferred, with little alteration, the manners and religion of the ancient inhabitants of Greece; they furnished considerable deers, and aided the Carthaginians with 60 vessels in their war with the Phœcians, who had established themselves in the island of Sardinia; and though they were vanquished, they made many prisoners, whom, according to Herodotus (lib. i. 167. p. 79.) they put to death. They assisted a treachure at Delphi, by transmitting thither a tenth of their maritime profits; and by their commerce, and their piracies on the coast of Italy, and amidst the islands of the Ægean sea, they acquired a degree of power, which rendered them important allies or formidable enemies to their neighbours. Herodotus says, that their power was considerable in his time; and that, in consequence of an oracle, they had instituted funeral sacrifices and annual games, which they then celebrated. These people, who were sometimes called Tyrhenians, sent as couriers to the Athenians in the Sicilian war, not long before the ruin of the Veii by the Romans. They formed an alliance with the Romans, which gave them all the advantages belonging to Roman citizens, without the charges attending them; and they formed, under the name of Cereates, the third order of the republic. The Cereites bore arms in the Roman army, and were almost always united to the Romans, as Livy (lib. vii. c. xx.) informs us; and they were considered, not merely as allies, but as a part of the nation. At length, defeated by the Roman marine, which found more spacious and convenient ports, and losing its commerce, Cere declined, and the inhabitants, who were Romans, were indiscriminately blended with the other citizens.

AGYNEIA, formed of άπριπνος, a wife, in Botany, a genus of the monoea monadelphus class and order, according to Martyn; but in Gmelin's Linnaeus, of the triandria monogyne, of the natural order of tricoe, and the Euphorieae of Jussieu. Its generic characters are, that the male flowers are below the female; the calyx is fix-leafed; the leaflets oblong, obtuse, equal, and permanent; no corolla; in the male, instead of filaments, a column shorter than the calyx; three or four anthers, oblong, growing to the column below the top; in the female flowers, the germ of the size of the calyx, sub-ovate, obtuse, perforated at top with a fix-notched hole; neither style nor stigma; the pericarpium supposed to be a tricoccos capitule. There are two species, viz. 1. A. improble, with leaves smooth on both sides. 2. A. pulvra, with leaves downy underneath; both species are natives of China.

AGYNIANI, in Church History, a sect who condemned all use of flesh, and marriage, as not instituted by God, but introduced at the inclination of the devil. The word is compounded of the privative α, and υγις, woman. They are sometimes also called Agymenias and Agynias and are said to have appeared about the year 694.

AGYRTIS, in Antiquity, a kind of raving impostors running about the country, to pick up money by telling fortunes at rich men's doors, pretending to cure diseases by charms, sacrifices, and other religious mysteries; also to expiate the crimes of their deceased ancestors by virtue of certain odours and fumigations; to torment their enemies by the use of magical verses, and the like. The word is formed of the verb τίνης, to expiate; alluding to the practice of quacks, who gathered a crowd about them. See Ερυσκαστορες.

AGYRTUS, in Entomology, a name given by Cramer to the papilio phe.Locale of Gmelin's Linnaeus.

AHA, or AEU, in Zoology, a name given by the Persians to the cerus pyococcus of the Linnaean system, or the tail-less rose of Pennant, which has no tail, and three-torned horn. It inhabits the lofty mountains of Herca, as and of Russia and Siberia, beyond the Volga; and at the approach of winter descends into the plains and becomes hoary: it is called by the Russians dikar roza, and by the Tartars faiga. This animal resembles the rose, but is much larger, being of the same deep red colour, with a large bed of white on the rump and buttocks, extending up the back; the fur is thick, in spring rough and crect, on the limbs and belly yellowish; the sides of the under lip and the space about the nose are black; but the point of the lip is white; the hairs of the eye-lids and round the orbits are long and black; the horns are very rugged at the bases, and full of knobs; the ears are covered on the inside with a very thick white fur. Gmelin's Linn.

AHA, in Scripture Biography, one of the kings of Israel, was chiefly distinguished by his impieties. He succeeded his father, A. M. 3586; married Jezebel, the daughter of Ethbaal, king of the Sidonians, or rather the Tyrians; and at her instigation introduced the idolatrous worship of Baal among the Israelites. In his wicked reign there was a drought of three years' continuance, probably the same famine that was mentioned by Josephus, (Ant. lib. viii. c. xv. § 2,) which happened, A. M. 3566. With a small force he obtained a signal victory over Benhadad, king of Syria, who had besieged Samaria. In a subsequent war, he endeavoured to elude the enemy by a change of clothes, but was accidentally killed by an arrow, about the year 897 before Christ. The despotic character of this prince, and the savage cruelty of his wife Jezebel, are strongly marked in the anecdote related concerning Naboth's vineyard.

1 Kings xvi. 29-33; xx. xxxi. xxii. Gen. Dc

ALETULLA, in Zoology, a species of colorer, in the order of Serpents. It is found in Asia and America, about three feet 14 inches long, of a greenish-gold colour, with the skin, sometimes visible between the scales, black. Its head is elongated and narrow, with a black band over the eyes, and a tetrahedral tail. By some authors it is called the long green Borneo snake, and the burgondium of Ambonya. Gmelin.

AHALOTH, in the Materia Medica, the Hebrew name used by some writers for the lignum aloes, or aloes wood.

AHANIGER, in Ichthyology, a name given by Alber tus and others, to the fish called by authors ACUS vulgaris, and by us the gar-fish.

AHAUSZ, See AABUS.

AHASURUS, in Scripture History, was the king of Persia.
Kings 19.) have delivered two messages from God to Solomon, one encouraging, whilst he was building the temple (1 Kings vi. 11), and another threatening, expressive of displeasure, on account of his idolatry, (1 Kings xi. 6.) He is one of those who wrote the annals of this prince, 2 Chron. ix. 19. He also predicted the usurpation of Jeroboam, declared the calamities that would befal his house on account of his idolatry, and also foretold the death of his son Abijah, 1 Kings xiv. He lived to an advanced age; but the time and manner of his death are not recorded.

AHIMAAZ, son of Zadok, the high priest, succeeded his father about A. M. 3620, under Solomon. During the rebellion of Abishalom, he informed David of the resolution adopted in his council; and he and Jonathan escaped their pursuers by being concealed at Bahamin. Ahimaz was the first who gave intelligence to David of Abishalom's death. He was succeeded in the priesthood by Azariah.

AHIJAH, in Scripture History, a prophet of Shiloh, who is supposed to have delivered two messages from God to Solomon, one encouraging, whilst he was building the temple (1 Kings vi. 11), and another threatening, expressive of displeasure, on account of his idolatry, (1 Kings xi. 6.) He is one of those who wrote the annals of this prince, 2 Chron. ix. 19. He also predicted the usurpation of Jeroboam, declared the calamities that would befal his house on account of his idolatry, and also foretold the death of his son Abijah, 1 Kings xiv. He lived to an advanced age; but the time and manner of his death are not recorded.

AHITOPHEL, a native of Gibeah, who, after having been David's counsellor, joined in the rebellion of Abishalom, and allied himself with his advice. Hitherto, the friend of David, was employed to counterfeit the counsels of Ahithophel, and to deprive Abishalom, under a pretence of serving him, of the advantage that was likely to result from the measures which he proposed. One of these measures was calculated to render David irreconcilable, and was immediately adopted; and the other to secure, or to defy him. Before the last council was followed, Hitherto's advice was defined; and he recommended their assembling together the whole force of Israel, putting Abishalom at their head, and overwhelming David by their number. The treacherous council of Hitherto was preferred to that of Ahithophel; with which he was disgraced and banished to his house at Gibeah, where he put an end to his life. He probably forewarned Abishalom's defeat, and dreaded the punishment which would be inflicted on himself as a traitor, when David was re-established on the throne. A. M. 2981. Ante Chirli. 1223. 2 Sam. xv. xvii.

AHILEON, in Geography, a bailiwick of the principality of Luxemburg-Zell, in Germany, lying on both sides of the Aller, which in this bailiwick receives the Leine and Bohme. It is a German mile and a half in length, and as much broad; and consists of champagnes, heaths, and sandy grounds; and, to the south of the Aller, has good marsh lands and paturage. Its woods are chiefly oak; and great quantities of timber are conveyed in float to Bremen. The inhabitants carry on a considerable trade in horels, cattle, wool, honey, and wax.

Ahilen is also the name of a town situate on the old Leine, near the Aller, from the estuary of which it derives its name. Sophia-Dorothea, daughter to king George I., after her separation, resided in the palace of this town, from 1654 to 1726.

AHLEMAN, a voguey, or district of the principality of Calenberg, in Germany, containing seven villages: the chief of which is Limmer.

AHLEN, a small town of Munster, in Westphalia, situate on the Werle, which is summoned to the land-diets, contains a collegiate church, two nunneries of Augustines, and a priory and rural court. See Ailen.

AHLOWARDT, Peter, in Biography, professor of logic and metaphysics at Greifswardi, was born of mean parentage, in that city, February 14, 1710. Having made
AHM

made considerable proficiency in the Greek and Latin classics, he became a student of theology in 1727; but applied chiefly to mathematics and philosophy. In three years he removed to the university of Jena; and in 1732, returned to Grieswalde, where he read a course of lectures on mathematics and philosophy. In 1742, he became his conjunct of the philosophic faculty in that place, and nine years after was chosen professor; he also preached often with great approbation. He largely contributed to the critical researches of the society at Grieswalde, of which he was a member. He founded also the order of the Abélites, and wrote a treatise on the occasion, entitled, 'The Abélite.' His other principal works are, 'Considerations on the Confession of Augsburg;' 'Thoughts on the Powers of the Human Understanding;' 'An Introduction to Philosophy;' 'A Treatise on the Immortality of the Soul;' and 'Brontothecologia, or Thoughts on Thunder and Lightning.' He is said to have been so accurate in his composition, that he never corrected what he had once written. He died March 18, 1791. Gen Bog.

AHMED Khan, one of the race of Jenghis or Zingis, was the son of Nekhoke, and brother of Abaka Khan, whom he succeeded as emperor of the Moguls, in 1232. He assumed the name Ahmed, on his embracing Muhammadism; and on this occasion, he offered protection to all Mufful-mans, in a letter to the Sultan of Egypt and Syria. This change of religion offended the princes of his family to such a degree, that he could never regain their affection. His nephew Argun raised an army against him, but he was soon defeated and taken prisoner. He was afterwards released by some conspirators, and having killed the emperor's principal officers, he pursued and overtook him; and delivered him up to his mother-in-law, who, in revenge for the loss of her own sons whom Ahmed had castrated to be plain, put him to death, after a reign of two years and two months. A.D. 1284. Mod. Un. Hist. vol iv.

AHMEDABAD, or Ahmed's City, in Geography, the capital of the province of Guzerat in India, so called from Sultan Ahmed, who was king of that province, and kept his court in that city. It is 20 miles south of Delhi, and 56 miles from Surat. N. lat. 22° 58' 30". E. long. 72° 35'. The city is situated in a delightful plain, watered by the little river Sabarmatty. The walls are built with brick and stone, flanked at certain distances with large round towers and battlements. It has 12 gates; and, including the suburbs, is about four and a half miles in length. On the west side is the castle, walled with freestone, and as spacious as a little city: the caravansy is on the south of the king's square, which is 750 paces long and 450 broad, planted round with trees, and is its chief ornament. Near this square is the king's palace, with apartments richly ornamented; and in the midst of the city is the English factory. The Hindus have in this place, which, from an eminence, appears like a wood, being full of gardens, an hospital for sick birds, and another for sick beasts. For magnitude and wealth, this city is little inferior to the best in Europe; and the revenue which it yields, is generally reckoned to be ten times as much as that of Surat. It is one of the best fortified cities in Hindostan. On the peace of 1783, it was restored to its former pillar-flors the Poona Marattas. Frazer's Kuli Khan. p. 29. Mod. Un. Hist. vol. v. p. 293.

AHMEDNAGUR, a city, once the capital of the Soubah of the same name, but now better known by that of Dowlatabad, which fee. Aurungzebe died in this city.

AHMELLA, in Botany. See ACNELLA.

Vol. I.
out the king of Ai with his troops; and upon a signal given, by elevating his shield on the top of a pike, the men in ambush entered the city and set fire to it; and thus the soldiers of Ai, placed between two divisions of Joshua's army, were all destroyed; the king alone being preferred for a more ignominious death on a gibbet, where he continued till fun-fet. The spoils of the place was afterwards divided among the Israelites. The men appointed for ambush are, in one place, said to be 30,000, and in another 5000. For rescinding this apparent contradiction, most commentators have generally supposed, that there were two bodies placed in ambuscade between Bethel and Ai, one of 25,000 and the other of 5000 men; the latter being probably a detachment from the 30,000 first sent, and ordered to lie as near to the city as possible. Maimus allows only 5000 men for the ambuscade, and 25,000 for the attack. As for the signal, used by Joshua on this occasion, the Rabbinis suppose that the shield was too small for this purpose, and that it must have been the flail belonging to one of their colours; in which opinion Chevalier Polard acquiesces; adding, that the whole colours were tied on this occasion, the part being subliminated, agreeably to the figurative language of the call, for the whole. It has been suggested, that this was one of the fire-pots, which are employed as altars by the eastern cabals, whose smoke would ascend to a great height, be easily seen, and signify the fate intended for the city; and as the flame and flail of this instrument were of iron, it answers to the translation of the LXX and Aquila. Joshua viii. Patrick in loc.

Calmet.

Ai, in Zoology, the Brathypus iridum of Linnaeus, or sloth, with thee-toed feet and short tail.

AIA, or Allia, in Ancient Geography, a river of Italy which discharged itself into the Tiber, about 19 miles above Rome. On the banks of this river, 200 Fabians were destroyed in their engagement with the Veii, and the Romans were defeated by the Scenones of Gaul, conducted by Brennus.

Ajabire, or Ajaviva, in Geography, a town of South America, in Peru; 35 leagues south of Cuco. Ajab, in Geography, a town in South America, in Peru; 35 leagues south of Cuco.

Aja, a Hebrew term, which St. Jerome translates vulture. Bochart supposes that it denotes the merlin; the Syriac renders it raven, and the Arabic owl. Our translation (Job xxiv. 19) renders it vulture; but (Lxx. xi. 44, Deut. xiv. 13) kite. It is evidently a species of unclean bird, and most probably the vulture or kite, so called from its gluttony, or from its note. Aima (Jer. l. 39) may perhaps be the plural of Aja, and signify flights of vultures, which in some countries are very numerous; though Bochart conceives them to be jackals. Calmet. Bochart Op. tom. iii. p. 193, &c. Ed. Villem.

Aiaia, in Ornithology, the name of a Brazilian bird, of the platelae, or spoonbill-kind, called by the Portuguese colorado. Its specific character is, that its body is blood-coloured. It is exactly of the same shape, but somewhat smaller than the European species, and its beak is in the very same manner broad at the end, with a furrow parallel to the margin, and of a cinnereous-white colour. It differs from the European species, by the rose or carnation which paints the white ground of its plumage on the neck, the back, and the sides; the wings are more strongly coloured, and the red tint turns into a crimson on the shoulders and the covers of the tail, of which the quills are rufous; the shaft of those of the wing is marked with fine carmine; the head and throat are naked and whitish; the legs grey; and the claws blackish. These beautiful colours, says Buffon, are found only in the adult.

This species is the platea rosea of Bignon, the p. incarnata of Sloane and Ray, the Brasilian spoonbill, called ajaja, of Maregrave and Willughby, the rofate spoonbill of Laathom, and the ptilotus couleur de rofe of Buffon. There is a variety, called lauquecheul, which Buffon supposes to be the same bird in its adult state. This rose-coloured form is its common appearance, and its presence in the rivers, feeds on small fish, and is, says Maregrave, of an agreeable taste. It is diffused in the new continent from north to south, from the coasts of Mexico and Florida to Guiana and Brazil. It is also found in Jamaica, and probably in the adjacent islands; but the species is no where numerous. In the morning and evening the spoonbills are seen on the seashore, or settling on trunks that float near the beach; but about the middle of the day in very fultry weather they enter the creeks, and perch high on the aquatic trees. However, they are not very wild; as they pass at sea very near the canoes, and on land they will allow a peron to approach them within gun-shot. Buffon's Birds, vol. vi. p. 437. Eng. Ed.

AJALON, in Scripture Geography, a name given to four different cities, viz. one in the tribe of Dan, between Tinnah and Beth-hemem, assigned to the Levites; probably that referred to by Joshua, chap. x. 12; another, in the tribe of Benjamin, between Bethel to the north, and Jerusalem to the south: a third, in the tribe of Ephraim, about two miles from Shechem; and a fourth, in the tribe of Zebulun, whose precise situation is not known.

Ajan, or Asan, in Geography, a country extending along the southern coast of Africa, from Magadoxo to Cape Guardatuni, comprehending about 10 degrees of latitude. This maritime tract contains several petty kingdoms and states; the principal of which are the kingdoms of Adel or Zela, and Magadoxo or Madagascar, on the coasts, and some others inland, hardly known even by their names. The eastern coast of Ajan is sandy and barren, the habitation merely of wild beasts, and therefore called the desert coast; but farther towards the north the country is fertile, producing all sorts of provision, and furnishing means of commerce, and particularly an excellent breed of horses, which foreign merchants take in exchange for silks, cottons, and other cloths. The inhabitants along the coast are generally white with long hair; but towards the south they become more tawny, and even black. The negroes intermarr with the Bedowin Arabs, and carry on a great commerce with them in gold, slaves, horses, and ivory, which they commonly bring from Abyssinia, whither they occasionally repair for the sake of plunder. As they are all either zealous Mohammedans or Bedowins, they are enemies to the Abyssinians, who are Christians; and their irritations into Abyssinia accustom them to war. Thos. of them, and especially of the Bedowins, who live near the trading coasts, are ardent thieves. Mod. Un. Hist. vol. xii. p. 304, &c.

Alandum, a town of Asiatic Turkey, in the province of Natolia; eight leagues well-south-west of Sinope.

AJAR, in Natural History, the name given by Adamson to the chama antiquata of the Linnaean systen.

AJAFA, in Geography, a fertile district of Spain, in the kingdom of Seville; in which there is a little town situated on the Guadalquivir, called Ciudad of St. Lucar la Mayor.

AJAS MONG, a mountain of Marmaria, in Africa, according to Ptolemy.

AJAS, a small town of Afa, in Natolia, famous for its mineral waters; called also Therma.

AJA is also a small town of Arabia Felix, situated in a valley, and about two days journey from Edom.
AJASALUCK, a name given by the Turks to the ancient Ephesus. The name denotes the temple of the moon, and is derived from the magnificent structure formerly dedicated to Diana.

The ruins of this famous city serve now merely as a place of accommodation and shelter for the sheepfolds and their flocks, and in the occasional habitation of birds and beaks of prey. The glorious pomp, says Dr. Chandler, (Travels, p. 131) of its heathen worship is no longer remembered; and Christianity, which was there nurtured by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an excellence hardly visible. By this writer it is defribed as exhibiting a very gloomy and melancholy appearance, though not absolutely without people. The fires which were lighted in the night among the bushes, and round which the villagers collected, afforded a dim prospect of ruin and desolation. A shrill owl, called Cucavia from its note, with a night-hawk, flitted near them; and a jackal cried mournfully, as if forlorn by his companions on the mountain. The biblical critic may possibly consider this description as a lively comment on the language of the prophet: Zeph. ii. 7, &c.

AJATOCHTI, in Zonurgi, a name given by Hernandez to the Dasyapus abdicans, or right-handed armadillo.

AJAX OILADES, in Classical Biography, one of the leaders of the Greeks, in the expedition against Troy, was the son of Oileus, a powerful chief of the Locrians. Homer (Iliad lib. xiv. v. 520) affirms to him agility, and a promptitude in executing whatever he undertook, and he is said to have excelled in the use of the bow and javelin, and in swiftness of foot. Horace is by some commentators supposed to refer to him, Od. xvi. 1. i. v. 19. Such was his daring resolution, that even the Gods could not awe and subdue him. Homer Odys. lib. iv. 502.

"Impious he roar'd defiance to the Gods,
    To his own prowess all the glory gave.

Pope.

The offence which is reported to have incurred the displeasure of the Gods, was his violation of Callandra, the daughter of Pism, in the sanctuary of Minerva, where she had taken refuge. Ajax however denied the fact, and imputed the charge to the artifice of Agamemnon, who wished to keep Callandra for himself. In his return home, he and his whole fleet were wrecked by the vengeance of Minerva. Some say that he escaped; and that in the moment of danger he impiously exclaimed: "In spite of the Gods, I will escape."—Homer ubi supra. v. 504.

"The power defrauding who vouchsafed to save.


AJAX Telamius, was the son of Telamon, prince of Salamis, and one of the principal heroes of the Iliad, whom Homer represents as inferior only to Achilles in strength and valour, and as the chief bulwark of the Greeks, after the decease of that warrior. "His character," says a much approved biographer, "seems to be intended as the model of that steady, agreeable courage which is ever at hand, when its exertions are wanted, and requires no aid of circumstances to excite its energy. He is the only hero, who neither asks nor receives the assistance of a deity:"—and his character is exhibited as a striking instance of impiety and irreligion. It is said, that when he was going to the army, his father recommended to him always to join the assistance of God to his own personal courage. Ajax replied, that evenowards themselves were very often victorious by such aid; but for his part he should have no regard to it, and that he was sure of being able to conquer without it. Thus Sophocles, in Ajax, represents the matter. Homer, however, partly vindicates him from this charge of total irreligion: for though he did not pray to Jupiter himself, when he prepared to engage the valiant Hector, he desired others to pray for him, either with a low voice, lest the Trojans should hear, or louder if they pleased: "for," says he, "I fear no perfon in the world." Iliad lib. viii. v. 104.

When the arms of Achilles were adjudged by the Greek chieftains to his rival Ulysses, Ajax was bereaved of his understanding; and first venting his rage against a flock of sheep, taking them to be Greeks, he then turned his sword against himself. Fable reports, that the flower called Hyacinth sprung from his blood. The Greeks erected a noble monument to him on the promontory of Rhoeaum. Paulyanias says, (lib. i.) that one of their tribes bore the name of Ajax, and that the people of Salamis built a temple to him. Herodotus (lib. viii. c. 64. c. 121.) informs us, that the whole country of Greece invoked him a little before the battle of Salamis, and dedicated to him, as part of the first fruits due to the Gods, one of the ships which they had taken from the Persians in that battle. Paulyanias relates, amongst other wonderful tales, that the waves call the arms of Achilles upon the tomb of Ajax, after the shipwreck of Ulysses. The fate of Ajax was the subject of several eminent tragedies. Gen. Dict.

In his last martial exploit, when he was endeavouring to preserve and rescue the dead body of Petruchus, and when he was overwhelmed with a mill or darkness, which intercepted his view of the Grecian host, he made the following address to Jupiter, which has been much admired for its moral sublime:

"Lord of earth and air,
Oh king! oh father! hear my humble prayer:
Disper this cloud, the light of heaven restore:
Give me to see, and Ajax asks no more:
If Greece must perish, we thy will obey,
But let us perish in the face of day."

An ingenious writer has justly appreciated the character of this hero. After a concise abstract of his history, and a detail of his principal exploits, he adds, "Such is the Ajax of the Iliad—a hero (as far as to rude an age admits of heroism) in grains; tried and proved by every difficulty and danger; not the meteor of a day, but shining with equal lustre through the whole period of action; always in his place; returned to on every emergency, and never in vain; not hurried along by idle bravado or enthusiasm, but making utility the guide of his actions; finally, never yielding but when mortal affliction was unavailable, and when a heaven-born champion, with celestial aid, was necessary to turn the tide of fortune. He may then stand in the number of able and useful men, whole value is superior to their fame—a class of which there are members in every profession and rank of life, and to whose affluence, the first-rate characters owe great part of their celebrity and success."

"Such was the Antipater of Philip of Macedon:"—"Such was the Labienus of Caesar, the Agrippa of Augustus, the Sulky of Henry IV., the Cecil of Elizabeth, the Ireton of Cromwell. Such appear to be the grandeur of those officers in the British navy, under whose conduct
conduct the empire of the ocean has been maintained for their country everywhere, against all foes, by dint of equal valour and unvarying skill. In science, in the arts, in the common business of life, such men might be pointed out. In general, they are those whom the leaders in important affairs would choose for their seconds, to supply their places on occasion, according to their plans, and take the management of separate and dependent parts. Their essential qualifications are, a perfect fitness for their polls, and a constant readiness to bring all their powers into full exertion: firmness, vigilance, order, and the habit of fixing the attention upon particular objects." See Aikin's Letters to his Son. vol. ii.

Ajax, in Antiquity, a curious kind of dance, in use among the Grecians; intended to represent the madness of that hero, after his defeat by Ulysses, to whom the Greeks had given the preference in his contest for Achilles's arms.

Lucian, in his treatise of dancing, speaks of dancing the Ajax. There was also an annual feast, called Ajaxia, Ajaxia, consecrated to that prince, and observed with great solemnity in the island of Salamin, as well as in Attica; where, in memory of the valor of Ajax, a birer was exposed, let out with a complete suit of armour. Potter, Archael.

Ajax, in Entomology, a species of the papilio equs, with wings boldly cased and brown colour, yellowish bands and tawny anus. It is the papilio marcellus of Cramer, and found in North America.

Ajax, in Conchology, is a variety of the murex lampas of Gmelin's Linnaean System; called also Rubeta.

AJAZZO, in Geography, a sea-port town of Natolia, on a gulf of the same name, in the province of Caramania, anciently Cilicia, at the north-east extremity of the Mediterranean sea, 30 miles north of Antioch, and 50 miles of Aleppo; where the city of Bifus anciently stood. It is situated near the gulf of Scanderoon. Here Alexander the Great defeated Darius a second time, and took his family prisoners. In the time of the crusades, this belonged successively to Christlians, Saracen, and Turks, who now possess it. N. lat. 37°. E. long. 33° 10'.

AJAZZO or AJACCO, is a sea-port town, in a bay of the same name, in the fourth part of the island of Corfica, with a bishop's see under the archbishopric of Pisa. It is situated in a fertile territory, abounding with excellent wines. It is guarded by a small citadel; the streets are straight and large; the houses well built; the adjacent walks agreeable; and the number of inhabitants about 4000, many of whom are Greeks. Its commerce is supplied by a fishery of black, red, and white coral, and by its timber. The bay, though incommoded by rocks, affords secure anchorage for ships of considerable burden. The ancient town was situated about a league from the present, which was built in 1435; and many ruins of it are still remaining. A colony of Greeks was established in the vicinity of Ajazzo in the year 1677; but the protection of the Genoese could not prevent its being deserted and partly destroyed by the Corsicans. N. lat. 41° 50'. E. long. 8° 50'.

AIDAN-KERSIA, an old castle of ancient Babylonia, situated on the banks of the Tigris, in the government of Bagdad, and supposed to have been the residence of Cofroes, and other Persian kings.

AELLING, a town of Germany in Upper Bavaria, near the river Mangnuld, and not far from its junction with the Inn. N. lat. 34°. E. long. 55°.

AICH, a small town of Upper Bavaria, situated on the Paar; four leagues east-north-east of Augsburg. It was taken by the Swedes in 1633; and in 1634 laid in ashes by them. N. lat. 48° 30'. E. long. 35° 40'.

AICHERBERG, a town of Germany in Storia; four miles south-south-east of Friedberg. There is also a town of the same name in the archduchy of Austria; eight miles north-west of Efferding.

AICHERKIRCHEN, a town of Germany in the archduchy of Austria; seven miles west-north-west of Schwanenfalt.

AICHERBERG, a town of Germany in Carinthia; four leagues west south-west of Villach.

AICHEMALOTARCA. See AICHEMALOTARCA.

AICHERSTADT, a city of Austria, the capital of a sovereign bishopric of the same name in Franconia, situated in a fertile valley on the river Altmuhl, and founded in the year 748, by St. Boniface archbishop of Mentz. The diocese is 18 leagues long and 7 broad; and its inhabitants generally profess the catholic religion. The place of the bishop in the general diet of the empire is between the bishoprics of Worms and Spe, and he is the suffragan of the archbishopric of Mayence. The bishop has for his guard three companies of infantry, a company of catarrickers, and a company of dragons. At the the cathedral of the city, the eucahris is exhibited in a vessel of gold, denominated the fun, of the weight of 40 marcs, enriched with an incredible quantity of diamonds, pearls, and rubies. They reckon 350 diamonds, 1400 pearls, and 250 rubies, with many other precious stones. It was presented to the cathedral by the bishop of the diocese in 1611. It is no doubt, whether some of the precious stones have not been exchanged, in some period of public dillets, or by some artifice, for others of less value, that equally answer the purpose.

Aichlacht, is four leagues north of Neuburg, five north-west of Ingolstadt, and 15 south of Nuremberg. N. lat. 49°. E. long. 11°.

AICHERSTADT ober, is a town on the Altmuhl, one league south of the former.

AID, or AYDE, AUXILIUM, literally denotes the help, succour, or assistance, which any person lends another, when too weak to do, or avoid, something.

The word is French; formed, according to M. Menage, from the Italian altare; and that from the Latin adiutare, to help or assist.

AID, or AYDE, in Law, is when a petition is made in court, for the calling in of help from another person interested in the matter in question; who, it is probable, may not only strengthen the party's cause, who thus prays for aid, but also prevent a prejudice arising to his own right. Thus in real actions, the tenant may pray in aid, and call for assistance of another to help him to plead, because of the feebleness of his own estate. A tenant for life may also pray in aid of him that hath the inheritance in remainder or reversion; and an incumbent may pray in aid of the patron or ordinary; that is, that they shall be joined in the action, and help to defend the title. — This is called aid prior; but this course of proceeding is now much diluted.

Aid de camp, an officer in the army, whose business is to attend
attend the general officers, and receive and carry their orders as occasion requires. When the king is in the field, he usually appoints young volunteers of quality to carry his orders, who are called the King's aids de camp.

An major, or adjutant, is an officer whose business is to escort the major of part of his duty; and to perform it all in his absence.

Some majors have several aid majors.—Each troop of guards has but one major, who has two aid majors under hire, or more, according as the burthen requires.

Every regiment of foot has as many aid majors as it contains battalions. When the battalion is drawn up, the aid major's post is on the left, beyond all the captains, and behind the lieutenant-colonel.

Aid, Auxilium, in our Ancient Customs, denotes a subsidy or sum of money due to the lord, from his tenants, on certain occasions. It differed from a tax, which is imposed at any time when wanted; whereas the aid could only be levied where it was customary, and where the particular occasion fell out.

Such was the aid de relief, due from the tenants in fee, upon the death of the lord, to his heir, towards the charge of a relief of the fee, of the superior lord. This was abolished by King John's magna charta.

Such also was the aid chivalry, or capital aid, due by vassals, to the chief lord, or the king, of whom they held in capite.

Of this there are three kinds. The first, of chivalry; or, as they call it, par fair sale chivalry, toward making his eldest son a knight, when arrived at the age of fifteen years; the second of marriage, or par fille marier, towards marrying his eldest daughter.—Both these, with all charges incident thereto, are taken away by Hat. 12 Car. II. See Tenure, Service, &c. Some will have them to have been first established in England by William the Conqueror, and afterwards transferred to Normandy; but the more common opinion is, that the Conqueror brought them with him.—The third was of a ransom, due when the lord was taken prisoner by the enemy.

It appears from Bracton (lib. ii. c. 16. § 5) that, in the time of Henry III. these aids, which were allowed by the charter of King John, were suppressed to be paid by the vassals, rather as tokens of good will and affection to their lords, than as proper concomitants of the service they owed. Glanville, on the contrary, considered them as due by their tenures. But, both by that author, and in the charter, it is said, that they ought to be taken in reasonable proportions. Glanville questions, whether the feudal lord could demand an aid of his tenants for the support of his war? And replies by saying, that he could not dilate for such aid; but they might give it, as a beneficence, and out of affection to their lord; whereas he considers the aid of relief, as a due, for which the lord, in virtue of his seisin, had a legal right to dilate. Lyttelton's Hist. Henry II. vol. iii. p. 186. Svo.

In some provinces there was a fourth kind of aid; due whenever the lord should undertake an expedition to the Holy Land.

We also read of aids paid the lord, when he was dispossessed to purchase any new land or tenement. These were only granted once in his life. — Also aids for the repairing and fortifying of castles, seats, &c. and also aids to pay the lord's debts. To prevent this abuse, King John's magna charta ordained, that no aids be taken by the king without confent of parliament, nor in any wise by inferior lords, except only the three ancient ones above-mentioned, viz. for making the lord's eldest son a knight, for marrying his eldest daughter, and for ranenting the lord's person, if taken prisoner. But this provision was omitted in Henry III.'s charter; and the same oppressions were continued till the 25 Edw. I. when the statute called confirmation charterum was enacted; which in this respect revived King John's charter, by ordaining that none but the ancient aids should be taken. But though the species of aids thus remained arbitrary and uncertain, King John's charter, indeed, ordered, that all aids taken by inferior lords should be reasonable; and that the aids taken by the king of his tenants in capite should be settled by parliament. But they were never completely ascertained and adjusted till the statute of Westminster, 1. 3 Edw. I. c. 36, which fixed the aids of inferior lords at twenty shillings, or the supposed twentieth part of the annual value of every knight's fee, for making his eldest son a knight, or marrying the eldest daughter; and the same was done with regard to the king's tenants in capite, by the 25 Edw. III. c. 11. The other aid, for ranenting of the lord's person, being not in its nature capable of any certainty, was therefore never ascertained. Blackil. Com. lib. ii. c. 5. vol. ii. p. 74. Svo.

By the 3d. 34 Edw. I. it is ordained, that the king shall levy no aid or tax without his parliament.

Aids seem to have been first established with a view to the clients and freedmen of ancient Rome, who made presents to their patrons towards his daughter's fortune, as also on his birth-day, and on other solemn occasions.—Accordingly, Bouteiller relates, that in his time these aids depended on the courtesy and good will of the vassals; for which reason they were called, droits de complayance.

The bishops also received aids from their ecclesiastics, called fynodals, and ponteficals. They were to be paid at the time of their consecration; or when they had a king to entertain; or when called by the pope to his court, or to a council; as also when they went to receive the pallium.

Add, that the archdeacons also exacted aids from the clergy of their jurisdiction. See Procuration.

A kind of feudal aids are ill levied in Germany, &c. under the title of Abgaben. These aids, which were at first used in matters of policy, for any extraordinary taxes, or impositions, occasionally levied by the king and parliament, upon the subjects, to support the charges of the government, when the ordinary revenue is deficient.

Aid, regia, is a name frequently given to the land-tax.

Aid, in Theology, the aids or assistances of divine favour which are offered to man, have been the subject of much dispute between the Jansenists and Jansenists; for the composing whereof, a celebrated congress was erected at Rome under the title of congregation of aids, congregatio de auxiliis.

Some divines, after St. Augustin, distinguish two kinds of aids, viz. fine quo, and quo.

Aid, fide quo, that which the mind is at liberty either to use or refuse; such is fupposed to have been the aid ministered to man in the state of innocence, while his mind and will were found and upright.

Aid, ad quo, amounts to what is otherwise called efficacious grace, which furnments and subdues the will; fuch, according to the Calvinists and Jansenists, is supposed to be the aid ministered by grace, in the present fallen state of human nature.

Aids, in the Marque, are Helps or assistances by which the horsemance contributes towards the motion or action required of the horse, by a judicious use of his body, or the appointments of the horse.
AIDBEITZAN, ABERBIAN, or, as the Persians call it, ABBEBAYAN, in Geography, a province of Persia, borders to the east on the province of Ghilan, the Caipian Sea and Tabrazil, to the south on Irach-Ajemi, to the west and north-west upon Curdistan and Upper Armenia, and to the north on Shirwan and Georgia. The etymology of the name given by the Persians to this province imports a country of fire, so called on account of the temple erected in it for keeping their sacred fire. The soil is fruitful, and the climate healthy, though cold. The most considerable cities in it are Tauris, Ardibil, and Sultania. The province extends from about 48° to 54° E. long., and from 36° to 3° N. lat.

AIDHAB, or GADDAB, or ARDAN, a town of Africa, and sea-port of Nubia, on the coast of the Red Sea. N. lat. 22° 12'. E. long. 35° 59'.

AIDONA, a town of Sicily, in the valley of Noto; four miles north-east of Piazza.

AIELLO, a small town and duchy of Naples, in the Abruzzi Ultra, belonging by marriage to the hereditary prince of Modena.

AIELLO is also a town of Naples, in the district of Calabria Citra, with the title of a principality; nine miles south-west of Cosenza.

AIEREBA, in Ichthyology, the name of a fish of the pinnacra marina kind, but differing from all the others, in that the form of its body is regularly round, or oval, and its head placed far within the verge of its thin part. It is common in the Western Ocean; but it is not much esteemed for the table, being more loofe and flabby in its flesh than the other kinds. Maregrave.

AIGEN, in Geography, a town of Germany in the archduchy

AIDS are of the greatest service in the manage, and form the only true language between the master and the horse; by these he is encouraged to act with propriety and energy, and the necessity of correction is prevented; consequently it must be evident that a great mixture of gentleness and spirit are requisite in their exhibition.

The principal aid is derived from the bridle; indeed the different management of this appointment forms several distinct aids, each of which is so useful and necessary that it might constitute a distinct lesson. The cavalet forms at once an aid and a correction of the mall powerfeul kind, and in no way is the obedience of a horse so well secured as by this means. The spur is of this number likewise; when made use of as an aid it is by gently clothing the heels and applying the points only to the skin; but the calves of the legs are perhaps the best aids of this kind.

The whip is used as an aid to keep the attention of the horse alive, by elevating the hand and striking the aid, or gently patting the animal in different parts; judiciously managed to a well drested horse, it forms a very lively and animating aid. The voice is likewise made use of as an aid. The motions of the thighs, knees, and the calves of the legs, form separate aids; that of the calves is the most important and useful, without a proper knowledge of which, both horse and rider must be defective. The calves are used together, or separately; when one calf alone is employed, it is usually accompanied with the hand, to alter the position of the body, or change the leg, by which any action is led.

The elevation of the body in the stirrups forms another aid.

The aids made use of to make a horse go in airs, are either different in themselves, or differently applied, to those made use of on the ground. The general application of these aids on the road is a branch of riding in which English horsemen are by foreign masters deemed defective. The inner heel, inner leg, and inner rein, are called inner aids. The outer heel, outer leg, &c. are outer aids. See Berenger's Art of Horsemanship, vol. ii. p. 94, &c.

Aids in the French Langua, denote a duty paid on all goods sold and transported either out of, or into the kingdom. In this sense aids answer to what the Latins call veligalilis, vexenitis mercius, and are paid by all kinds of persons, privileged, or non-privileged; by which they differ from taille, taxe, which are only paid by the peasants, being a sort of capitation, answering to what the Latins call tributum.

Aids, court of, in France, a court erected for the cognizance of matters relating to the taxes. Appeals come to this from the court of elections, where matters relating to the taille are first heard. The court of aids, of a province, is sometimes separated from the parliament of the province, and fixed in another city, as at Montpellier, Montauban, &c. There are twelve courts of aids, of which the principal is that at Paris.

AIDAN, in Biography, a British bishop of the 7th century, was employed in instructing the inhabitants of the Northern parts of England in the Christian religion. He was a monk in the monastery of Yfli, or Jona, one of the Hebrides, which was subject to Britain, but given to the Picts, who inhabited those parts of Britain, in recompense of the zeal with which they had preached to them the faith of Christ. The kingdom of Northumberland, though it had received the Christian doctrine from Paulinus, archbishop of York, relapsed into idolatry. When Oswald, in 634, became king of Northumberland, he sent to Scotland for a missionary, qualified for instructing his subjects in the doctrines and duties of Christianity. It happened that a very improper person, an ecclesiastic named Cormian, of severe disposition and rugged manners, was first deputed for this purpose; but it soon appeared that Aidan, who was mild and prudent, was much fitter for the office; accordingly he was consecrated a bishop and sent to the court of Oswald. At his solicitation the episcopal fee was removed from York to Lindisfarne, a peninsula adjoining the Northumbrian coast by a narrow isleth, called also Holy Island, because it was chiefly inhabited by monks. Here Aidan exercised an extensive jurisdiction, and preached the gospel with great success; deriving encouragement and assistance in his labour, from the surrounding services of the king himself. After the death of Oswald he continued to reside in the church of Northumbland, and died in the year 651. We have an extraordinary instance of this bishop's liberality to the poor. Having presented a precent from king Oswin of a fine horfe and rich houings, he met with a beggar, and dismounting, gave him the horfe thus caparisoned. When the bishop expressed some displeasure at this singular act of humanity, and the sight put upon his favour, Aidan quaintly but forcibly said, 'which do you value most, the loss of a mare or a son of God?' the king was so affected that he fell upon his knees and intreated the bishop's favours. Bede describes the character of Aidan in terms of high commendation, and ascribes to him miracles, which the credulity in the times in which he lived would be disposed to admit. To the report of one of his miracles we are inclined to give our assent. When the bishop gave the priess, who was to conduct the betrothed wife of Oswin by sea to Northumberland, a phial of holy oil, instructing him, in case of a storm, to pour it into the sea, and assuring him that it would soon become calm, it is possible he might not be unacquainted with the efficacy of oil thus applied, which has been long known, and is now sufficiently established by observation and experiment. Biog. Brit.
duchy of Austria, on the confines of Bohemia; 35 miles
west of Vienna. N. lat. 45° 33'. E. long. 13° 52'.

AIGHENDALE, a liquid measure in Lancashire, con-
taining seven quarts.

AIGITHALUS, aspidaon, in Ornithology, a name by
which Aristotle, and some of the old authors call the
Parus, or SITMOW.

AIGLANDE, in Geography, a town of France, in the
department of the channel, and principal place of a canton,
in the district of St. Lo; four leagues north-east of Con-
tances.

AIGLE (L'), AQUILA, a small well-built town of
France, and capital of a district situated on the Rille, in
the department of Orne; 1 1/4 leagues north-east of Alençon.
Its principal commerce is corn, rams, and live stock. It
contains three parish churches, two convents, and a hospital;
and is surrounded with walls, and has six gates. N. lat. 45° 46'.
E. long. 1° 31'.

AIGLE, a town of Switzerland, in a part of the Lower
Valais, which belongs to the seignory of Berne, and forms
part of a canton. It is situated on a small river, which runs
into the Rhone, about a league below it; 12 leagues call
north-east of Geneva. The country about it has rich paf-
tures, and good wines and fruit; but it often suffers from
the inundations occasioned by the high mountains that bound
it towards the north. The salt that is collected from the
sulphur water, in its vicinity is refined at Aigle. N. lat. 46°
22'. E. long. 6° 51'.

AIGLE, a river of France, which waters part of the
government of Orleans, rises near Méc in Beauce, and dis-
charges itself into the Loir, between Châteaudun and
Cloye.

AIGLETTE, in Heraldry. See EAGLET.

AIGN, in Geography, a town of Germany, in the circle
of Bavaria, and archbishopric of Salzburg, near which is
a medicinal spring; two miles south-east of Salzburg.

AIGNAN, a town of France, in the department of Gers,
and district of Nogaro; seven leagues west of Auch.

AIGNÉY LÉ-DUC, a town of France, in the depart-
ment of the Cote d'Or; a district of Chatillon; 4 1/2 leagues
south-south-east of Chatillon. It is situated on a small moun-
tain, on the foot of which runs a stream of the same name.
Its chief sub falsity is derived from bleaching and the com-
merce of linen cloth.

AIGRE, a town of France in the department of the
Charente and district of Ruffiac; 5 1/2 leagues north of
Angoulême.

AIGREFEUILLE, a town of France in the department
of the Lower Loire and district of Clisson; 3 1/2 leagues
south of Nantes.

AIGREMONTE, a small town of Burgundy in France,
in the generality of Dijon.

AIGRETTE, in Ornithology, a name given by Buffon
to different species of ADEA, or the EGrets of other
authors.

AIGRETTE, in Zoology, a name given by Buffon to the
SIMIA AYGUL.

AIGUE MARINE, in Natural History. See AQUA
MARTIA.

AIGUEBELLE, in Geography, a small town of Savoy,
on the river Arc, surrounded by high mountains; five leagues
east from Chambery. The manufacture of this place is
fish.

AIGUEBELLE is also a small town of France, in the
department of the Drome; two leagues south-east of Mont-
telmair.

AIGUE-PERSE, a small town of France, in the de-
partment of Puy-de-Dôme, and late province of Auvergne;

18 miles north of Clermont and south of Paris. The
cold water of a fountain near it has the appearance of boil-
ing, and is said to be fatal to the animals that drink it. E.
long. 3° 20'. N. lat. 4° 55'.

AIGUES, a river of France, which runs into the Rhone,
near Orange.

AIGUESCAUVES, is situated in the valley of Ollas,
in the principality of Bearn, in France; and is famous for a
spring of water, foamy and sulphureous, and smelling like
a rotten egg, which is deemed salutary in many inward
and outward disorders.

AIGUES-MORTES, a town of France, in the de-
partment of the Gard and district of Nimes; 42 leagues
east south of Montpellier. The soil in the neighbourhood is
fertile, and the air wholesome on account of the flagrant
waters that surround it. It formerly stood on the sea and
had a harbour; but it is now above two leagues up the coun-
ty, and the harbour is filled up. This place is famous for
an interview which took place in 1538, between Charles V.
and Francis I. after 20 years of open hostility or secret enmity;
on which occasion they vied with each other in expressions
of respect and friendship. N. lat. 44° 34'. E. long. 5° 5'.

AIGUES-VIVES, a town of France, in the depart-
ment of the Gard and district of Sommieres, five leagues north-
est of Montpeller.

AIGUILLON, a town of France in the department of
the Lot and Garonne, and district of Tournes; six leagues north-west of Agen. This town carries on a con-
iderable trade in wines, brandy, and hemp. N. lat. 44° 1'.

AIGUINES, a town of France in the Var and district of Barjols; 5 1/2 leagues north-east of
Barjols.

AIGUINO, PADRE FRATE ILLUMINATO, in Biogra-
phy, of Brescia, author of a musical treatise, intitled, 'Il
Teforo illuminato di tutti i tuoni di Canto figurato;'—all
the tones or keys of figurative music illustrated, with some
choice secrets never before divulged. Venezia, 1581. Coun-
terpoint constitutes no part of this treatise.

AIGUICE', AIGUICE', or EUGUIS', in Heraldry,
a term applied to a cross, when its four arms are sharpened,
but so as to terminate in obtuse angles.

The crois aiguice' differs from the crois fitchée', in that
the latter goes tapering by degrees to a sharp point; whereas
the former of the four are tapering.

Croiss were so formed by the Christians in their pilgrim-
geages for the convenience of fixing them in the ground at
their devotion. In the English blazon, this kind of crois
is called a crois arde.

AIGURANDE, or AGURANDE, in Geography, a town
of France, in the department of the Indre, late province of
Berry, and district of La Chetre; 8 1/2 leagues south of Chas-
tauroux. The country round it furnishes fat cattle. N.
lat. 46° 27'. E. long. 1° 44'.

AII, a people of India, placed by Ptolemy on this side
the Ganges.

AIIES, a town of Transylvania, six leagues north-east of
Clauzenburg.

AIKMAN, WILLIAM, in Biography, a painter of
considerable eminence, the son of William Aikman, Esq.
of Cairney in Scotland, was born October 24th, 1682, and
intended by his father, who was an advocate at the Scots
bar, for his own profession; but the son declined the study
of the law, and devoted himself to the fine arts, par-
ticularly to that of painting. Having prosecuted his studies
for some time in Britain, he removed to Italy in 1707, and
resided for three years at Rome. He then travelled to Con-
stantinople and Smyrna, and in 1712 returned from Rome
to his own country; and in 1723 he settled in London, and followed the profession of painting under the patronage of the Duke of Argyle, the Earl of Burlington, Sir Godfrey Kneller, and some other encouragers of the arts of that period. For the Earl of Burlington he painted a large picture of the royal family, which his death prevented his finishing. It is now in the possession of the Duke of Devonshire. Towards the close of his life he painted many other portraits of persons of the first rank in England; and there are several portraits painted by him in Scotland, which are now in the possession of the Duke of Argyle, the Duke of Hamilton and others. This ingenious artist died in London, June 4th, 1731; and having lost his son about six months before, at the age of 17, their remains were removed to Edinburgh, and interred on the same day in the Greyfriars church-yard. Amongst his intimate friends we may reckon Mr. W. Somerville, the well-known author of the Chase, &c. Mr. Mallet, Mr. Allan Ramsay, and Mr. Thomson, each of whom paid an elegiac tribute to his memory. The following epitaph by Mr. Mallet, was engraved on his tomb.

"Dear to the good and wife, displeas'd by none, Here sleep, in peace, the father and the son; By virtue, as by nature, close ally'd, The painter's genius, but without the pride; Worth unambitious, wit afraid to shine; Honour's clear light, and friendship's warmth divine: The fan fair rising, knew too short a date; But, oh! how more fervor the father's fate! He saw him torn untimely from his side, Felt all a father's anguish—wont and died." Mr. Thomson's poem on the death of Mr. Aikman, closes with the following lines:

"A friend, when dead, is but remov'd from sight, Sunk in the lute of eternal light; And when the parting forms of life are o'er, May yet rejoin us on a happier shore. As those we love decay, we die in part; String after string is fever'd from the heart, Till loof'd life, at last, but breathing clay, Without one thought, or wish to say. Unhappy he, who late'd feels the blow. Whole eyes have wept o'er every friend laid low; Drange'd ling'on from partial death to death, Till dying, all he can reign is breath."

For the last eight lines, see Thomson's Works, vol. ii. p. 283.

In his style of painting, Mr. Aikman seems to have aimed at imitating nature in her plainest simplicity; his lines are soft, his shades mellow, and his colouring mild and harmonious. His touchses have neither the force nor harshness of Rubens; nor does he seem, like Reynolds, ever to have aimed at adorning his portraits with the elegance of adventitious graces. His mind, tranquil and serene, delighted rather to wander with Thomson in the enchanting fields of Temps, than to burth, with Michael Angelo, into the rude scenes of the terrible and sublime. His compositions are distinguished by a placid tranquillity of ease rather than a striking brilliancy of effect; and his portraits may be more readily mistaken for those of Kneller than any other eminent artist; not only because of the general resemblance in the drests, which were those of the times, as they were contemporaries, but also for the manner of working, and the similarity and bland smoothness of their tints. Biog. Dict.

AILAH, formerly AILANA and ELLATA of Scripture, a minned town of Arabia Petra, on the north west coast of the gulf of Akaba or Allaha; about 140 miles south-east of Suez. N. lat. 29° 20'. E. long. 35° 0'.

AILAN, a river of Siberia, which runs into the Penzinskij gulf near Okiansk.

AILANTHUS, derived from the Ambon name Ailanto, which denotes the tree of heaven, so called on account of its lofty growth, in Botany, a genus of plants, the claft and order of which are not ascertained. Prof. Martyn refers it to the polygonum monacica, Schreber to the diecica candrea, and Gmelin to the diecica trigyna. Its characters are, that it has male, female, and hermaphrodite flowers. The calyx of the male, is a one-leaved, five-parted, very small perianthium; the corolla has five petals, lanceolate, acute, convolute at the base and spreading; the flower has ten filaments, composed of the length of the corolla; the anthers are oblong and vermalte. The calyx of the female is like that of the male, permanent; the corolla the same; the pistilium has from three to five germs, curved inwards; the styles are lateral and the stigma capitate; the pericarpium has as many capsules as there are germs, composed of membranaceous, filamen-shaped, acute, on one of the edges emarginate; the seeds are follicular, lea-shaped, bony, close to the corolla in the fruit. The calyx of the hermaphrodite is the same with that of the male and female; the corolla the same as in the male; the pistilium has two or three filaments, as in the male; the pistilium, pericarpium and seed as in the female. There is one species, Ailantus glandulosa, or tall antilthus, which is a tree with a straight trunk, 40 or 50 feet high, a native of China, and first raised in England about the year 1751. It grows tall in our climate, and as it rises to a considerable height, it is proper for ornamental plantations. A retinuous juice, which soon hardens, flows from the wounded bark. The wood is hard, heavy, glossy like fatin, and sucbelute of a very fine polish. This is the Rhus Sinews, &c. of Ellis. See Phol. Trans. vol. xxxix. p. 870, and vol. i. p. 436. Martyn's Miller.

AIL, or AILLE, formed of Fr. aicul, aicus, grandfather, in Law, a writ which lies where the grand-father, or great-grandfather, called defails, was seized of lands or tenements in fee-fimple, on the day he died: and he living at or after the same day, and disposing the heir or grandchild. See AYMENT.

AILLEPONS, a diminutive of the French aile, wing, in Natural History, petty wings, a French term expressing two small flashy sublustrera, resembling parts of wings, or young and just growing wings, and found in the two-winged flies, situated at the root of the larger wings. Reaumur.

AILLES visces, in Natural History, a French term used to express the wings of a series of insects, which feed of a middle nature, between the fly and the butterfly kind, and are therefore called papilion nouches by thele writers. The wings of these insects are in part covered with dust, or feals, and in part free from it and transparent. In these parts they look glossy; whence their name—signifying glossy wings. See AILLESBURY, in Geography. See AYLESBURY.

AILLAN-SUR-THOLON, a town of France, in the department of the Yonne, and district of Irigny; 35 leagues north-west of Auxerre.

AILLAS, a village of France, in the department of the Gironde, and district of Bazas; two leagues north-east of Bazas.

AILLY, a village of France, in the department of the Somme, and district of Abbeville; five leagues north-west of Amiens.

This is also the name of a town of France, in the same department. and district of Montdidier; three leagues south-east of Amiens.

AILLY, Peter D', in Biography, bishop of Cambray, and a bigotted ecclesiastic, was born of an obscure family at Compiègne in 1530. He finished his studies at Paris, and gave
gave proofs of a superior understanding at the college by his treatises "On Logic," "On the Nature of the Soul," and "On Meteors." Before he was appointed grandmaster of the college of Navarre, where he had been educated. His zeal for the Catholic faith contributed to his advancement as much as his learning. Having pleased in 1387, in favour of the miraculous conception, before the pope, he was appointed coadjutor to Charles VI, and chancellor of the University, and in 1391 bishop of Cambrai. He distinguished himself on various occasions as an advocate for the doctrines and ceremonies of the Church; and at the general council of Constance, which lasted from the year 1414 to the year 1418, he was principal agent in the proceedings, which convicted Wickliff and Hes of heresy, and at last brought the latter to the stake, upon whom he pronounced the sentence of death. Notwithstanding his zeal against heresy, he is said to have been a friend to reformation, and that he wrote a book "On the Reformation of the Church", which, however, is not found among his works. His ideas of reformation must have been very partial and restricted, as he took pains to obtain a general council for terminating schism, and was attached to the absurdities of judicial annihilation. On this subject he wrote a treatise, in which is maintained, that Noah's flood, the birth of Christ, and other such miraculous events, might have been predicted by astrology. He died in 1425, as some say, and according to others in 1429 or 1430, with the character of "the Eagle of France, and the indefatigable Mallet of Heretics." The epitaph on his tomb is as follows:

"Mors rapuit Petrum; petram fulbit putre corpus:
Sed petram Christum spiritus ipse petit."

i. e. "Death seizes Peter, and under this stone,
His body decays; his spirit is flown
To Jesu his rock."

Of his numerous works several treatises and sermons were printed at Strafburg in 1455; his "Quæstiones in Sphenarch Mundus" was printed at Paris in 1455, and at Venice in 1504; his "Treatise of Meteors" appeared at Paris in 1504, and his "Life of Cælætlin V." in 1559. Cave Hill. Lit. vol. vii. Append. p. 842. Gen. Dict. AILRED, Ethelred, or Ealred, abbot of Revesby, in Lincolnshire, was born in 1009, and educated in Scotland, with Henry, son of David. He declined eclesiastical preferment, and lived in studious retirement. His "History of the War of the Standard in the reign of Stephen;" "Genealogy of the English Kings;" "History of the Life and Miracles of Edward the Confessor;" and "History of the Nun of Watthun," written in Latin, are extant in the Decem Scritores, published by Tsywden, in London, 1652. His "Sermons," "Mirror of Charity," treatise "On the Child Jesus," and another "On Spiritual Friendship," were published at Douay, in 1632, and may be found in the Bibliotheca Patrum, tom. xxvii. He died in 1166. Cave Hill. Lit. vol. ii. p. 227. Biog. Brit. AILSA, in Geography, an inflated rock near the isle of Bute, in Scotland, about two miles in circumference and 600 feet high, accessible on the north-east side, and the habitation of goats and rabbits, and sea-fowl, particularly the Solan gull, some of which are taken for food, and others for their feathers. The banks about it are well-rocked with cod and other fish.

AIMAKAN, a river of Siberia, which runs into the sea of Ochotkoi. N. lat. 54° 44' E. long. 139° 14'.

AIMARGUES, or AVMARGUES, a town of France, with the title of a barony, in the department of the Gard, and diocese of Nîmes, situated in a marshy country on the river Vézère; 5 leagues west of Arles, and 54 south of Nîmes. N. lat. 44° 5'. E. long. 3° 4'.

AIMÈ, AIMO, or AXIMA, a small town of Savoy, on the river Ère; 6 leagues north-east of Molfing.

AIMIE, one of the Soubs, or grand divisions of Hindostan, according to the Ayeen-Akberry, or distribution of the emperor Akbar, is entirely in the possession of Sindah and the Mahtrasses, and contains seven curshars or countires, and 197 pargonnas or hundreds. Its revenue is 22,841,507 daams, 920 daams being equal to a pound sterling. It has 56,700 cavalry, and 347,000 infantry.

AIMON, in Biography, a Benedictine Monk, wrote about the year 849, and is chiefly known as the author of a "History of France."

AIMONTE, in Geography, lies on the east side of the river Guadanua near its mouth, which is the boundary from Portugal on the west, and is one of the belt havens on the whole coast. N. lat. 37° 5'. W. long. 7° 15'. See AYAMONTE.

AIMOUTIER, a town of France, in the department of Upper Vienne, and district of St. Leonard; seven leagues south-east of Limoges.

AIN, θυρίς, signifying fountain, is an initial word prefixed to several Hebrew and Arabic appellations of places.

Ain, a river of France, whence one of the departments derives its name. It rises in Mount Jura, near Nozerol, and after traversing a course from North to South of about 55 leagues, discharges itself into the Rhone, about five leagues above Lyons. The department of the Ain is one of the four departments, which are comprised of the ci-devant Breffy, Bugey, and Velay, and principality of Dombes; and into which the former province of Bourgogne is divided. It is bounded on the north by the department of Jura; on the east, by those of Leman and Mont Blanc; on the south, by the river Rhone, which separates it from that of Iure; and on the west, by the department of the Rhone. Its surface is about 1,077,432 square acres, or 549,205 hectares; its population amounts to about 248,700 persons; and it is divided into four communal districts. Its chief town is Bourg.

Aix, a town of Asia, in the Arabian Irak; 50 leagues north of Baffora.

AINAD, a town of Arabia, in the province of Hadramaut.

AINAY-LE-CHATEAU, a town of France, in the department of Allier and district of Cerilly; eight leagues north-west of Moulines.

AINCREVILLE, a town of France, in the department of the Meuse, and district of Stenay; one league south-west of Dun.

AINEB-GUL, a town of Arafic Turkey, in Notola; 40 miles north-west of Derginzu.

AINEL-CALU, a town of Africa, in the province of Tremean, and kingdom of Fez.

AIN EL CALU, a town of Aïn, in the province of Djerbeker; 16 leagues south-west of Molfi.

AINLING, a market town of Germany, in Upper Bavaria; ten miles north-west of Augsburg.

AINOD, a town of Germany, in the duchy of Sireia; eight miles north of Ciley.

AINSA, a small town of Spain, in the kingdom of Aragon, on the river Ara; 6 leagues north of Balbaito.

AINSWORTH, Henry, in Biography, an eminent Nonconformist divine, and Biblical commentator, flourished at the close of the 16th, and commencement of the 17th century. About the year 1590, he united with the Brownists; and after struggling for some years with the dangers and troubles to which persons of this persuasion were exposed by the indirect zeal of the bishops and the intolerance of
of queen Elizabeth, he retired with many others of similar sentiments to Holland. At Amsterdam, Ainsworth and one of his brethren in exile, whose name was Johnfon, established a church; and in 1662 published a confession of faith of the people called Brownists. But trivial points of discipline occasioned dissensions in the church, and these two leaders, with their respective parties, though they had fell from perfection at home, could not tolerate each other, nor live harmoniously in the same city. Johnfon with his adherents removed to Embiden, where he soon died, and his congregation was disolved. Ainsworth withdrew to Ireland; and after some time returned to his friends at Amsterdam, and continued with them till his death, which was sudden, and not without suspicion of violence. The circumstance that is said to have occasioned it was somewhat extraordinary and deserves to be mentioned. Having found a diamond of great value in the streets of Amsterdam, he advertised it; and when the owner, who was a Jew, came to demand it, he offered him any acknowledgment which he would desire. Ainsworth, though poor, would accept of no remuneration but a conference with some of the Jewish rabbis, upon the prophecies of the Old Testament relating to the M. Shiah, which the Jew promised; but not having interest sufficient to obtain it, some have supposed that through flame or vexation, or from some other motive, he poisoned Ainsworth. This event happened about the year 1620. Mr. Ainsworth's distinguished talents and biblical learning were universally acknowledged. To the Bishop Hall paid a tribute of respect, even whilst he was writing against the party to which he belonged; and his annotations on the scriptures, though less regarded in England than they deserved, were much sought after and commended by persons of various sects in other countries. These "Annotations" appeared at different times; but in 1627 they were printed in one volume in folio, and another edition appeared in 1639, which is now become very scarce. To this work, it is said, the learned Lightfoot was much indebted. Of the other pieces of Ainsworth, we shall only mention his "Arrow against Idolatry," Neal's Hist. of the Puritans, vol. 1 p. 380. 447. 448. Biog. Brit.

AIR

AINSWORTH, Robert, an learned grammarian, was born at Woodyale, near Mancheller, in Lancashire, in the year 1665, and was educated at Bolton in the same county, where he afterwards kept a school. From Bolton he removed to Bethal Green, near London, and there continued the profession of school-master. At this period he published his "Short Treatise of Grammatical Instruction." After pursuing in different places the labour of tuition till he had acquired a decent competency, he retired from business; and amused himself by searching the shops of brokers for old coins and other valuable curiosities, which he purchased at a small expense. He died at London in 1743, and was buried at Poplar. The following monumental inscription was written by himself:

"Rob. Ainsworth et uxor ejus, admodum fames, Dormituri, veltem detritam hic exurent, Novam, primum manu fragrentes, indaturi, Damn fat. mortalis, fapias, et reficie finem, Hoc audacit manes, hoc curit Amaramides."

Thus imitated—"Here Robert Ainsworth and his wife, Put off the worn-out veil of life; Heping the morn will soon appear, When they a brighter robe shall wear. To thy reflection, mortal friend, Th' advice of Moses I commend, Be wise, and meditate thy end." To Ainsworth's judgment, industry, and perseverance in compiling a dictionary for the use of schools, great commendation is due. This useful work was undertaken by him in 1744; and after many interruptions and delays was completed in 1756, and dedicated to Dr. Mead. It has been since improved by Patrick, Ward, Young, and other learned men; and in 1773 there appeared a new edition, farther enlarged and improved by Morell. We have an useful abridgment of this dictionary by Mr. Thomas, in two large 8vo volumes. Patrick's Pref. to the second edition of Ainsworth's Theaurus. Biog. Brit.

AINZAMIEL, in Geography, a town of Africa, in the province of Tremecen and kingdom of Fez.

AIONAMA, or AIONANO, a town of European Turkey, on a gulf of the same name, in the province of Rodalia; 14 leagues south-east of Salonnico. Cape Paillois is the south-east limit of the gulf, and Cape Dramiso its north-east extremity. The south point is about N. lat. 39° 50'; and E. long. 24° 40'.

AJOVEA, in Botany, a genus of the 'hexandra monogynia claefs and order; the characters of which are, that the calyx is single-leaved and tridentated, the corolla has three petals, the filaments are terminated with two glandules, the antheres are doubly excrated, the stigma is divided in five segments, and the fruit is a roundish, single-celled, monoporous berry. There is one species, viz. A. guainiensis; which grows in the forests of Guiana.

AIOTOCHTLI, in Zoology; the Mexican name of the Armadillo.

ALPINIXIRA, in Ichtyology, the name of an American fish, more usually known by the name of Pudiano. It is a small fish, of the shape of the perch, with a purple back, and yellow sides and belly. Maregrave.

AIR, in Physics, a thin, fluid, elastic, transparent, ponderous, comprifensible, and dilatable body; surrounding the terraqueous globe to a considerable height. Air was confidered by some of the ancients as an element; but then, by element, they underltood a different thing from what we do. See Elements.

It is certain, that air, taken in the popular sense, is far from the simplicity of an elementary substance; though some of its properties and ules in a state of combination with various substances, from which it has been extirpated by modern analyses, may entitle it to this appellation. Hence air may be disinguished into proper or elementary, and vulgar or heterogeneous.

AIR, elementary, or Air properly so called, is a subtle, homogeneous, elastic fluid; the bals, or fundamental ingredient of the atmospheric air, and that which gives it the denomination.

In this sense, it likewife enters into the composition of moth, or perhaps all bodies, existing in them under a fold form, deprived of its elasticity and moot of its distinguishing properties, and serving as their cement, and the univerfal bond of nature; but capable, by certain procces, of being disengaged from them, recovering its elasticity, and refbruishing the air of our atemphere. See Hale's Vegetable Statics, chap. vi. See Gas.

The peculiar nature of this aerial matter we know but little of; what authors have advanced concerning it being chiefly conjectural. We have no way of altogether separating it from the other matters with which in its puret state it is more or less combined, and consequently no way of ascertaining, with satisfactory evidence, its peculiar properties, abstractedly throug of other bodies.

Dr. Hook, and some others, maintain, that it is the same
fame with their other, or that fine, fluid, active matter, diffused through the whole expanse of the celestial regions; which coincides with Sir I. Newton's 

fable medium, or spirit. In this view it is supposed to be a body 

fui generis, ingenere, incorruptibile, immutabile, pereant in all places, and in all bodies. 

Others, considering only its property of elaticity, which they account its effental and constituent character, suppose it to be mechanically producible; and that its laws are mutually the same in all bodies, so modified and altered, as to become permanently elastic. Sir Isaac Newton observes, that the particles of d.efe, compact, and fixed substances, cohering by a strong attractive force, are not separable without a vehement heat, or perhaps not without fermentation; and such bodies being at length rarefied by such heat or fermentation, become true permanent air; and distinguished from vapour, which is only apparent, or transient air, as is evident from the experiment with the siphile. 

Optics, Qu. 31, p. 371; 372. ed. 2. See Air, atmospheric. 

Air, vulgar or heterogeneous, is a coalition of corpuscles of various kinds, constituting together one fluid mass, in which we live and move, and we are continually receiving and expelling by respiration. The whole assemblage of this makes what we call the atmosphere; where this air, or atmosphere, terminates, there ether is supposed to commence; which is distinguished from air by its not making any sensible refraction of the rays of light, as air does. 

Air, in this popular and extensive meaning of the term, is acknowledged by Mr. Boyle to be the most heterogeneous body in the universe. Boerhauve shews it to be an universal chaos, or colliuvia, of all kinds of created bodies. Besides the matter of light or fire, which continually flows into it from the heavenly bodies, and probably the magnetic effluvia of the earth; whatever fire can volatilize is found in the air. 

Hence, for instance, 1. The whole volatil kingdom must necessarily be found in it; for all of that tribe, as fall, sulphur, stones, metals, &c, are convertible into flame, and thus capable of being rendered part of the air. Gold itself, the most fixed of all natural bodies, is found to adhere close to the sulphur in mines, and thus to be raised along with it. Mr. Boyle observes, that besides the false effluvia of the common fames, such as the nitrous, vitriolic, marine, &c, there may be many compound kinds of falls in the air, which we have not on earth, arising from different feral spirits, fortuitously meeting and mixing together. Thus, the glases windows of ancient buildings are sometimes observed to be corroded, as if they had been worm-eaten; though none of the fimple falls above-mentioned have the faculty of corroding glass. 

Sulphur too must make a considerable ingredient of the air, on account of those many volcanos, grottoes, caverns, and other spiceries chiefly affording that mineral, diffused through the globe. 

2. All the parts of the animal kingdom must also be in the air: for besides the copious effluvia continually emitted from their bodies, by the vital heat, in the ordinary process of perspiration; by means of which an animal, in the course of its duration, impregnates the air with many times the quantity of its own body; we find that any animal when dead, being exposed to the air, is in a certain time wholly incorporated with it. 

3. As to vegetables, none of that class can be supposed wanting; since we know that all vegetables, by putrefaction, become volatile. 

The associations, separations, attritions, dissolutions, and other operations of one sort of matter upon another, may likewise be considered as sources of numerous other neutral, or anonymous bodies, unknown to us. 

4. Water is also diffused through the air in great abundance. Many familiar instances might be alleged to this purpose. A bottle of wine, when taken out of the cellar in the dead and hottest day of summer, will soon be covered with a dense vapour, which is water deposited by the air. The same appearance is observed on the outside of any metallic vessel, which, in warm weather, contains water cooled by ice or the solution of salt, or even spring water, which is some degrees colder than the air. For other facts of similar kind, see Water. 

Air, in this general sense, is one of the most considerable and universal agents in all nature; being concerned in the preservation of life, and the production of most of the phenomena relating to our world. Its properties and effects, including a great part of the researches and discoveries of the modern philosophers, have in a considerable degree been reduced to precise laws and demonstrations, in which form they make a very extensive and important branch of the mixed mathematics, called pneumaticks. 

Air, mechanical properties and effects of. The most considerable of these are its fluidity, weight, and effluviality. 

I. Fluidity. That the air is a fluid, is evident from the easy passage it affords to bodies through it; as in the propagation of smells, and other effluvia, and the easy conveyance it affords to sounds: for these and similar effects prove it to be a body, whose parts give way to any force impressed, and, in yielding, are easily moved among themselves; which is the definition of a fluid. Besides, it is certain, that no condensation by pressure, nor any degree of cold that has ever yet been produced, natural or artificial, has been sufficient to deprive it of its fluidity. It is true, indeed, that real permanent air may be extracted from solid bodies, and may be also absorbed by them; and in this state it must be very much condensed; but under what form it exists in the bodies, or how its particles are combined together, the researches of philosophy and chemistry have not yet been able to explore. 

They who, with the Cartesians, make fluidity consist in a perpetual intermixture of the parts, find that air answers also to that character: thus, in a darkened room, where the species of external objects are brought in by a single ray, they appear in a continual fluctuation; and thus even the more accurate thermometers are observed never to remain a moment at rest. 

The cause of this fluidity of air is attributed by some later philosophers to the fire intermixed with it; without which, they imagine, the atmosphere would harden into a solid impenetrable mass. And hence, the greater the degree of fire, the more fluid, moveable, and pervious is the air: and thus, as the degree of fire is continually varying, according to the circumstances and position of the heavenly bodies, the air is kept in a continual reciprocation. See Buffon's Hist. Nat. Supp. vol. i. Hence, in a great measure, it is said, that on the tops of the higher mountains, the fumes of smelling, hearing, &c, are found very feeble. The increased rarity of the air at a considerable height may account for this effect; but the above hypothesis is contradicted by the more sensible experience of cold: the air, near the surface of the earth, deriving greater heat from the reflected than from the direct rays of the sun. See Mountains.

3 M 2 II. Weight
II. Weight or gravity. Of this property of air the ancients were not altogether unapprised; though their sentiments on the subject were confused and unsatisfactory. Aristotle (de Celo, lib. iv. c. 1. op. tom. i. p. 435.) observes, that all the elements, fire excepted, have weight; and he adds, that a bladder inflated with air, weighs more than when it is quite empty. Plutarch (de Placitli. lib. i. c. 13. tom. ii. p. 333.) and Stobaeus (Eclog. Phyf. lib. i. c. 17. p. 32.) Ed. 1665.) quote Aristotle as teaching, that the weight of air is between that of fire and earth; and he himself, treating of respiration, (cap. viii. oper. tom. i. p. 722.) reports the opinion of Empedocles, who ascribes the cause of it to the weight of the air, which by its pressure inures itself with force into the lungs. Plutarch (de Placitli. lib. iv. c. xxii. tom. ii. p. 908.) expresses, in similar terms, the opinion of Ailepides on this subject; and represents him as laying, that the external air, by its weight, opened its way with force into the breast. Heron of Alexandria, in his treatise intitled "Spiritualia," constantly applies the efficacy of the air to produce such effects as arc sufficient to convince us that he well understood the property of it; and Ctesibius, admitting the principle of the air's efficacy, invented windmills and other machines which have been considered as a modern contrivance. Philo of Byzantium (in van. Math. lib. v. p. 77. Ed. Paris,) de- }
A R.

it. That this is the case, is evident: because, if the whole apparatus be included in the receiver of an air pump, the mercury will fall in proportion as the air is exhausted; and on gradually letting in the air again, the mercury re-ascends to its former height. This makes what is usually called the Torricellian experiment.

To say no more, we can actually weigh air; for a vessel, full even of common air, is found, by a very nice balance, to weigh more than when the air is exhausted; a quart of air weighing about 17 grains; and the effect is proportionally more sensible, if the same vessel be weighed full of condened air, and more especially in a receiver void of air.

The weight of air is continually varying, according to the different degrees of heat and cold, and the concurrence of other causes. Paschal observed it in France; and Des Cartes in Sweden, in 1650. Mr. Boyle, and others, observed it in England, in 1656. Some observers noticed, that it was generally greatest in the night and in winter; and that its variations were most considerable during winter; and in the northern regions. Hence arose the application of the barometer to the uses of a weather-glass. Ricciolus estimates the weight of air to that of water, to be as 1 to 1000; Mercurius as 1 to 1500; or 1 to 1535; Lana, as 1 to 640; Galileio only makes it as 1 to 400. Mr. Boyle, by a more accurate experiment, found it about London, as 1 to 938: and thinks, all things considered, the proportion of 1 to 1000 may be taken as a medium; for there is no fixing any precise ratio, since not only the air, but the water itself, is continually varying.

Besides, experiments made in different places necelarily vary, on account of the different heights of the places, the feasons of making the experiment, and the different densities of air corresponding to these circumstances. It may be added, however, that by experiments made since, before the Royal Society, the proportion of air to water was first found as 1 to 840; then, as 1 to 852; and a third time, as 1 to 860. Phil. Trans. N° 181. And lately, by a very simple and accurate experiment of Mr. Haukflee, the proportion was settled as 1 to 885. Phys. Mechan. Exper. But these experiments being all made in the summer months, when the barometer was 28 inches high, Dr. Jurin thinks, that at a medium between heat and cold, when the barometer is 30 inches high, the proportion between the two fluids may be taken as 1 to 800; which agrees with the observation of the honourable Mr. Cavendish, the thermometer being at 50°, and the barometer at 29 inches. Phil. Trans. vol. lv. p. 152.

Sir George Shuckburgh, (Phil. Trans. vol. lvii. p. 560.) by a very accurate experiment, found it as 1 to 836; the barometer being at 29.27 inches, and the thermometer at 50°; and the comparative gravity of quicksilver to air, as 1184.6 to 1. The medium of all these is about one to 832 or 835, when reduced to the pressure of 30 inches of the barometer, and the mean temperature of 50° of the thermometer. Upon the whole, it may be concluded, that when the barometer is 30 inches, and the thermometer at the mean temperature of 50°, the density or gravity of water is to that of air as 835:1; that is, as 2500 to 1, or as 2500 to 3; and for any changes in the height of the barometer, the ratio varies proportionally; and also that the density of the air is altered by the same part, for every degree of the thermometer above or below temperate. This number, which is a very good medium, having the fraction 4, gives exactly 13th of an ounce for the mean weight of a cubic foot of air; the weight of the cubic foot of water being just 1000 ounces avoidupois, and that of quicksilver equal to 17600 ounces.

Air, then, being heavy and fluid, the laws of its gravitation, or pressure, may be inferred to be the same as those of other fluids; and consequently its pressure must be proportional to its perpendicular altitude. This is also confirmed by experiment. For removing the Torricellian tube to a more elevated place, where the incumbent column of air is shorter, a proportionally shorter column of mercury is sustained; and that nearly at the rate of 100 feet for 1/3 of an inch of quicksilver. On this principle depend the structure and office of the barometer.

From hence, also, it follows, that the air, like all other fluids, must pres equally every way. This is confirmed by observing, that soft bodies sustain this pressure without any change of figure, and brittle bodies without breaking; though the pressure upon them be equal to that of a column of mercury thirty inches high, or a column of water of thirty-two or somewhat more feet. It is obvious, that no other canfe can preserve such bodies unchanged, but the equal pressure on all sides, which results as much as it is reduced. And hence, upon removing or diminishing the pressure on one side only, the effect of the pressure is soon perceived on the other. For the quantity and effect of this pressure of the atmosphere on the human body, and on the surface of the earth, and the laws of different heights, see Atmosphere.

From the gravity of the air, considered in connection with its fluidity, several of its uses and effects may be easily deduced.

1. By means of its weight, &c. it closely invells the earth, with all the bodies upon it; and constrings and binds them down with a force amounting, according to the computation of M. Paschal, to 2332 pounds weight upon every square foot, or upwards of 15 pounds upon every square inch. Hence it prevents, e. gr. the arterial vessels of plants and animals from being too much distended by the impetus of the circulating juices, or by the celtic force of the air, to plentifully contained in the blood.—Thus we see, in the operation of cupping, that, upon a diminution of the pressure of the air, the parts of the body grow tumid; which necessarily alters the maner of the circulation through the capillaries, &c.

The same cause hinders the juices from oozing and escaping through the pores of their containing vessells: this is experienced by inch as travel up high mountains, who, in proportion as they ascend, find themselves more and more relaxed; and at length become subject to a spitting of blood, and other hemorrhages; because the air doth not sufficiently constringe the vessels of the lungs. Similar effects are observed in animals that are enclosed under the receiver of the air-pump, who, as the air is taken from them, pant, fiew, vomit, and discharge their urine and excrements. See Vacuum.

2. The weight of the air promotes the mixture of contiguous fluid bodies. Hence many liquids, as oils and fats, which readily and spontaneously mix in air, remain, on the removal of it, in a state of separation.

3. This gravity of air does in some cases determine the action of one body above another.

4. To the same principle are chiefly owing our winds, which are only air put in motion by some alteration in its equilibrium. It is the weight of the air that causes the clouds and vapours to float in it.

111. Elasticity—or a power of yielding to an imprefion by contracting its dimensions; and, upon removing or diminishing the impreffive caufe, of returning to its former figure or plane, is another quality of air. This celtic
force has been long accounted the distinguishing property of air; the other properties hitherto enumerated being common to it with other fluids; though, from late experiments, it appears more than probable, that the capacity of being compressed and expanded is not peculiar to air. See Water and Compression.

This property of air has been long known, and was ascertained by some experiments of lord Bacon, who, upon this principle, constructed his vitrum calendare, the first thermometer. Bacon. Nov. Organ. lib. ii. aph. 13.

Of this power we have numerous proofs.—Thus, a blown bladder being squeezed in the hand, we find the included air feebly reful; for that, upon causing to comprefs, the cavities or impressions, made in its surface, are readily expanded again, and filled up.

On this property of elasticity, the structure and office of the air-pump depend.

Every particle of air always exerts this niusus, or endeavour to expand, and thus strives against an equal endeavour of the ambient particles, whose resistance happening by any means to be weakened, it immediately diffuses itself into an immense extent. Hence it is, that thin glass bubbles, or bladders filled with air, and exactly closed, being included in the exhausted receiver of an air-pump, burst by the force of the included air. So a bladder quite flaccid, containing only the smallest quantity of air, swells in the receiver, and appears quite full. The same effect is also found by carrying the flaccid bladder to the top of a high mountain. This experiment shews, that the elasticity of air is different from that of solid bodies; after these have been comprized, they only resume the figure which they had lost; whereas air, when the compressing force is removed, not only dilates, but occupies a much greater space than it did before; nor is it easy to assign the limits of its expansion. From some experiments of Col. Roy (Phil. Trans. vol. 67. p. 708.) it would seem, that the particles of air may be so far removed from one another, by the diminution of preffure, as to leave a very great part of their elastic force. It also appears that the elastic force of common air is greater than when its density is considerably augmented or diminished by an addition to, or subtraction from, the weight with which it is usually loaded; a fact which contradicts the experience of Boyle, Mariotte, and others. These experiments also shew, that the elastic force of moist air is greatly superior to that of dry air; in some cases the total expansion of the former was more than four times that of the latter.

It has been questioned among philosophers, whether this elastic power of the air is capable of being destroyed or diminished. Mr. Boyle made several experiments, with a view to discover how long air, brought to the greatest degree of expansion to which he could reduce it in his air-pump, would retain its spring; and could never observe any sensible diminution. Delagiers found that air, after having been enclosed for half a year in a wind-glass, had lost none of its elasticity; and Roberval, after preserving it in the same manner for sixteen years, observed, that its expansible force was the same as if it had been recently condensed. Nevertheless, Mr. Hauksbee concludes, from a later experiment, that the spring of the air may be so disturbed by a violent preffure, as to require some time to return to its natural tone. Dr. Hales inferred, from a number of experiments, that the elasticity of the air is capable of being impaired and diminished by a variety of causes, and of being actually destroyed, so that it is reduced to a fixed state. Hence he also concludes, that elasticity is not an essential immutable property of the particles of air; and that the atmosphere is a chaos, confounding not only of elastic, but also of unelastic air-particles, which copiously float in it. Stautical Essays, vol. i. p. 316.

The weight or preffure of the air, it is obvious, has no dependence on its elasticity; but would be the same, whether the air has such a property or not. But the air being elastic, is necessarily affected by the preffure, which reduces it into such a space, as that the elasticity which re-acts against the compressing weight, is equal to that weight. Indeed, the law of this elasticity is, that it increases as the density of the air increases; and the density increases as the force increa5es by which it is preffed. Now, there must necessarily be a balance between the action and re-action; i.e. the gravity of the air, which tends to comprefs it, and the elasticity of the air, which endeavours to expand it, must be equal. And the elasticity of the air not very different from its natural state, being as the density will, of course be inversely as the space which it occupies.

Hence the elasticity increasing, or diminishing, universally, as the density increas5es or diminishes, i.e. as the distance between the particles diminishes, or increases, it is no matter whether the air be comprized and retained in such a space, by the weight of the atmosphere, or by any other means; it must endeavour, in either case, to expand with the same force. And hence if air near the earth be pent up in a vessel, so as to cut off all communication with the external air, the preffure of the inclosed air will be equal to the weight of the atmosphere. Accordingly, we find mercury sustained to the same height, by the elastic force of air inclosed in a glass vessel, as by the whole atmospheric preffure.

On the same principle air may be artificially conden5ed; and hence the structure of the air-pump.

Although it may be admitted as a general principle, that the density of the air is proportional to the force by which it is comprized, as the experiments of Mr. Boyle and Mr. Mariotte have evinced; yet in the cave of condenced air, the rule will not be strictly applicable. When air is very forcibly comprized, so as to be reduced to 2/4 of its ordinary bulk, it makes a greater resistance, and requires a stronger force to comprim5 it than the above principle allows. Hence it appears probable, that the particles of air cannot, by any possible preffure, be brought into perfect contact, or form a solid mass; and therefore that the degree of condensation has its limit. Thus also in very high degrees of rarefaction, the elasticity is decreased rather more than in an exact proportion to the weight or density of the air; whence it may be concluded, that there is a limit to its rarefaction or expansion, so that it cannot be expanded to infinity. Nevertheless, the utmost limits to which air of the density which it possesses at the surface of the earth, is capable of being comprized, have not been ascertained. Mr. Boyle reduced it at one time to the 14th part, and at another to the 40th part of its natural space. (Works, vol. iii. p. 527.) Dr. Halley says, that he has seen it comprized so as to be 60 times denser than its natural state, which is farther confirmed by Mr. Papin, and M. Huygens. Dr. Hales (Stat. Exp. vol. ii. p. 343, &c.) by means of a preff, conduced it 38 times; and by freezing water in an iron ball, or globe, into 1522 times less space than it naturally occupies; in which state its density or specific gravity must be nearly double that of water; and as water is very slightly comprimable, the particles of air must be in their nature different from those of water; since it would otherwise be impossible to reduce air to a bulk 800 times less than that which it occupies in its natural state.

However, Dr. Halley has ascertained, in the Philosophical Transactions, (Abr. vol. ii. p. 17.) that from the experimen5
AIR.

M. Amontons first discovered that air will expand, in proportion to its density, with the same degree of heat. On this foundation, the ingenious author has a difficulty to prove, that the spring and weight of the air, with a moderate degree of warmth, may enable it to produce even earthquakes, and other of the most vehement commotions of nature.

According to the experiments of this author, and M. de la Hire, a column of air on the surface of the earth, 39 fathoms high, is equal in weight to three lines depth of mercury; and it is found that equal quantities of air poise spaces reciprocally proportioned to the weights with which they are press'ed; the weight of the air, therefore, may fairly be supposed to fill the whole space poise'd by the terrestrial globe; which would be equal to a cylinder of mercury, whose base is equal to the surface of the earth, and its height containing as many times three lines, as the atmospheric space contains orbs equal in weight to 30 fathoms of that wherein the experiment was made. Hence, taking the density of all bodies, &c. gold, whose gravity is about 4,630 times greater than that of air in our orb, it is easy to compute, that this air would be reduced to the same density as gold, by the pressure of a column of mercury 14,630 times 28 inches high, &c. 4096,640 inches, since the bulks of air, in that case, would be in the reciprocal ratio of the weights by which they are press'ed. These 4096,640 inches, therefore, express the height at which the barometer must stand, where the air would be as heavy as gold, and the number 21,040,508 lines, the thickness to which our column of 36 fathoms of air would be reduced in the same place.

Now, we know, that 43,518 fathoms, which is the depth, where the above pressure, and consequent reduction take place, are only the 74th part of the semidiameter of the earth; and therefore, beyond that depth, whatever matter exists, it must be heavier than gold. It is not improbable, therefore, that the remaining sphere of 6,451,638 fathoms diameter may be full of dense air, heavier by many degrees than the heaviest bodies which we know. Hence, again, as it is proved, the more air is press'ed the more does the same degree of fire increase the force of its firing, and render it capable of a proportionately greater effect; we may infer, that a degree of heat, which in our orb can only produce a moderate effect, may have a very violent one in such lower orbs; and that, as there may be many degrees of heat in nature, beyond that of boiling water, it is probable there may be some, whose violence, thus affix'd by the pressure of the air, may be sufficient to tear asunder the solid globe.

Mem. de l'Acad. an. 1753. See EARTHQUAKES.

This clastic property of air is supposed by many philosophers to depend on the figure of its corpuscles, which they apprehend to be ramous; some maintain that they are so many minute flocculi, resembling fleeces of wool; others conceive them rolled up like hoops, and curled like wires, or shavings of wood, or coiled like the springs of watches, and endeavoring to relieve themselves in virtue of their texture: so that to produce air, must be to produce such a figure and disposition of parts; and those bodies only are proper...
 proper subjects, which are susceptible of such disposition; which fluids, from the smoothness, roundness, and slipperyness of their parts, are not.

But Sir Isaac Newton (Optics, p. 371.) explains the matter otherwise; such a texture, he thinks, by no means sufficient to account for that vast power of elasticity observed in air, which is capable of diffusing itself into above a million of times more space than it before possessed. — But, as all bodies are thrown to have an attractive and repelling power; and as both these are stronger in bodies, the denser, more compact, and solid they are; hence it follows, that when by heat, or any other powerful agent, the attractive force is surmounted, and the particles of the body separated so far as to be out of the sphere of attraction; the repelling power which then commences makes them recede from each other with a strong force proportional to that with which they before cohered; and thus they become permanent air. And he has proved, that particles, endeavouring to recede from each other with forces reciprocally proportional to the distance between their centres, will compose an elastic fluid, whose density shall be proportional to its compression.

He says the same author, it is, that as the particles of permanent air are groffer, and rife from denser bodies, than those of transient air, or vapour, true air is more ponderous than vapour; and a moist atmosphere is lighter than a dry one.

The elastic power of the air above illustrated and evinced, is the second great source of the effects of this important fluid. By this property, it infuses itself into the pores of bodies, and by poifficing this prodigious faculty of expanding, which is so easily excited, it must necceffarily put the particles of bodies into which it infuses itself into perpetual oscillations. Indeed, the degree of heat, and the air's gravity and density, and consequently its elasticity and expansion, never remaining the fame for the lead space of time, there must be an incessant vibration, or dilatation and contraction of all bodies.

We observe this reciprocation in severall instances, particularly in plants, the trasher, or air-vessels of which perform the office of lungs; for the contained air alternately expanding and contracting, as the heat increases or is diminished, by turns compreffe the vessels, and cæs the vapors of the vejcules; and thus promotes a circulation of their juices. See Air-vessels.

Hence, we find, that no vegetation nor germination will proceed in vacuo. Indeed beans have been observed to grow a little timid therein; and this has led fome to attribute that to vegetation, which was really owing to no other cause than the dilatation of the air within them.

The air is very instrumental in the production and growth of vegetables, not only by invigorating their fewera juices, while in an elastic active state, but also by greatly contributing in a fixed date to the union and firm connexion of their several constituent parts, and by supphying them with that food or pabulum, which contributes to their growth.

From the fame cause it is, that the air contained in bubbles of ice, by its continual action, burst the ice; and thus also, as well as by the expansion of freezing fluids, glasses, and other vessels frequently crack, when their contained liquors are frozen. Thus also, entire columns of marble sometimes cleave in the winter time, from some little bubble of included air's acquiring an incresed elasticity; and to this it is owing, that few snows will bear to be heated by the fire without cracking by the expansive force of the air confined within their pores. From the fame principle arife putrefaction and fermentation; neither of which will proceed, even in the boldest subjects, in vacuo.

Since we find such great quantities of elastic air, generated in the solution of animal and vegetable substances, a good deal must constantly arise from the dilatation of these elements in the stomach and bowels, which is much promoted by it: and respiration, and even animal life, depend in a great measure upon the air.

In reality, all natural corruption and alteration seem to depend on air; and metals, particularly gold, only seem to be durable and incorruptible, in virtue of their not being pervious to air.

Air, effects of the different ingredients of. Air not only acts by its common properties of gravity and elasticity, but there are numerous other effects, arising from the peculiar ingredients of which it consists.

Thus, 1. It not only dissolves and attenuates bodies by its prehure and attrition, but as a chas containing all kinds of mendrums, and consequently polishing powers for dissolving all bodies. It is known that iron and copper readily dissolve, and become rusty in air, unless well defended with oil. Boerhaave affurs us, that he has seen pillars of iron reduced by air, that they might be crumbled to dust between the fingers; and as for copper, it is converted by the air into a substance much like the verdigris produced by vinegar.

Mr. Boyle relates, that in the southern English colonies the great guns rust so fast, that after lying in the air for a few years, large cakes of coccus munitis may be separated from them. Acosta adds, that in Peru the air dissolves lead, and considerably increases its weight. Yet gold is generally esteemed indissoluble by air; being never found to contract rust, though exposed to it ever so long. In the laboratories of chemists, however, where aqua regia is prepared, the air becoming impregnated with an unusual quantity of this menstruum, gold contracts a rust like other bodies.

Stones also undergo the changes incident to metals.—Thus, Purbeck stone, of which Salisbury cathedral confifts, is observed gradually to become softer, and to mould away in the air; and Mr. Boyle gives the fame account of Blackington stone. He adds, that air may have a considerable operation on vitriol, even when a strong fire could act no further upon it. And he has found, that the fumes of a corrosive liquor work more suddenly and manif fically on a certain metal, when suffufed in the air, than the menstruum itself did, which emitted fumes on those parts of the metal which it covered; referring to the effeets of the effluvia of vinegar on copper.

The dissolving power of air is increased by heat, and by other causes. It combines with water; and, by access of cold, deposits part of the matter which was kept dissolved in it, by a greater degree of heat. Hence the water, by being depofited and condenfed upon any cold body, such as galls, &c. in windows, forms fogs, and becomes visible. Air, likewise, has been fupposed, by means of its dissolving power, to accelerate evaporation and distillation.

2. Air volatilizes fixed bodies. Thus, sea-falt, being first calcined, then fused by the fire, and then fused, exposed to the air to liquify; when liquified set to dry, and then fused again, repeating the operation, will, by degrees, be almost wholly evaporated; nothing but a little earth remaining. Helmont mentions it as an arcanum in chemistry, to render fixed falt of tartar volatile; but this is easily affected by wind alone: for, if some of this falt be exposed to the air, in a place replete with acid vapours, the falt draws the acid to itself, and when faturated with it, is volatile.

3. Air also fixes volatile bodies. Thus, though spirit...
of urine, or aquafortis, readily evaporates by the fire; yet if there be any putrefied urine near the place, the volatile spirit will be fixed, and fall down in form of *Aqua secunda*.

4. Air brings many quiescent bodies into action; i.e. excites their latent powers. Thus, if an acid vapour be diffused through the air, all the bodies of which that is the proper menstruum, being diffused by it, are brought into a state proper for action.

In the various operations of chemistry, air is a very necessary and important agent; the result of particular processes depending on its presence or absence, on its being open or enclosed. Thus the parts of animals and vegetables can only be calcined in open air; in clofe vessels they never become any other than black coals. And these operations are effected by the changes to which the air is liable. Many infirmities might be ascribed to this purpose. Let it suffice to observe, that it is very difficult to procure oil of sulphur, *per campanam*, in a clear dry atmosphere; but in thick moist air it may be obtained with greater ease, and in larger quantities. So pure well-fermented wine, if it be carried to a place where the air is replenished with the fumes of new wine, then fermenting, will begin to ferment afresh.

The changes in the air arise from various causes, and are observable not only in its mechanical properties, such as gravity, density, &c. but in the ingredients that compose it. Thus, at Falun, in Sweden, noted for copper-mines, the mineral exhalations affect the air in such a manner, as to discolor the silver coin in purses; and the fame effluvium change the colour of brafs. In Carniola, Campania, &c. where are mines of sulphur, the air sometimes becomes very unwholesome, which occasions frequent epidemic diseases, &c.

The effluvia of animals also have their effect in varying the air, as is evident in contagious diseases, plagues, murruns, and other mortalities, which are spread by an infected air.

The sudden and fatal effect of noxious vapours has generally been supposing to be principally, if not wholly, owing to the lofs and waft of the vivifying spirit of air. But Dr. Hales attributes this effect to the lofs of a considerable part of the air's elasticity, and to the grossines and density of the vapours with which the air is charged. He found by an experiment made on himself, that the lungs will not rife and dilate as usual, when they draw in such noxious air, the elasticity of which has been considerably diminished. For having made a bladder very fupple by wetting it, and then cutting off so much of the neck as would make a hole wide enough to admit the bigges end of a large fofet, to which the bladder was bound, and then having blown the bladder, he put the small end of the fofet into his mouth, and, at the fame time, pinched his noftrils fO close, that no air might pafs that way, and he could only breathe to and fro the air contained in the bladder, which, with the fofet, contained seventy-four cubic inches. In fels than half a minute, he found a considerable difficulty in breathing; and at the end of a minute, the bladder was become fo flaccid, that he could not blow it above half full, with the greatest expira- tion which he could make; and at the fame time, he could plainly perceive that his lungs were much fallen, in the fame manner as when we breathe out of them all the air we can at once. Hence he concluded, that a considerable quantity of the elasticity of the air was destroyed; and that when the fuffocating quality of the air was the greateft, it was with much difficulty that he could dilate his lungs in a very small degree. From this, and several other experiments, he inferred, that the life of animals is preferred rather by the elastic force of the air acting on their lungs than by its vivifying spirit; and that candles and matches escape to burn, after having been confined in a small quantity of air, not because they have rendered the air effe&te by confuming its vivifying spirit, but because they have discharged a great quantity of airfulfulious vapours, which partly destroys its elasticity, and retard the elastic motion of the remainder. He likewise found, that air which passed through cloths dipped in vinegar, could be breathed to and fro as long again as the like quantity of air, which was not thus puri- fied; so that sprinkling the decks of ships with vinegar may refresh the air: and this is confirmed by experience.

But where the corruption of the air is much greater, as in clofe prisons, &c. nothing can be an adequate and effectual remedy but a ventilator. He observed, likewise, that air is not disqualified for respiration merely by the additional moisture which it receives, but by some bad quality in that moisture. See his Statical Essays, vol. i. p. 252. vol. ii. p. 320. &c.

Dr. Priestley observes, that, when animals die upon being put into air, in which other animals have died, after breathing in it as long as they could, it is plain that the cause of their death is not the want of any *pickulum utr*, which has been supposed to be contained in the air; but because the air is impregnated with something stimulating to their lungs; for they almost always die in convulsions, and are sometimes affected so suddenly, that they are irreco- verable after a single inspiration. And he has found the same effect from many other kinds of noxious air. He con- cludes from subsequent experiments, that the air becomes phlogificated in its passage through the lungs, by means of the blood. Experiments and Observations on Air, vol. i. p. 71. vol. ii. p. 31. vol. iii. p. 55. See *Azot, Blood, and Respiration*.

Vegetables likewise produce a change in the state of the air. Thus when a great part of the clove trees, which grow so plentifully in the island of Ternate, was felled at the solicitation of the Dutch, in order to heighten the value of that fruit, such a change ensued in the air, as showed the falutory effects of the effluvia, or rather of the vegetation of the clove-trees, and their blossoms; the whole island soon after they were cut down, being exceeding fickly. See *Azot.*

The air is also liable to alterations from the season of the year. Thus few subterraneous effluvia are emitted in the winter, because the pores are locked up by the froff, or covered by snow; the subterraneous heat being at work, and preparing a heat to be discharged in the ensuing spring. Again, from the winter sottice to the summer sottice, the fum's rays become more and more perpendicular, and consequently their impulse on the earth's surface more powerful; so that the gieb, or foil, is more and more relaxed, softened, and putrefied, till he arrives at the tropic; where, with the force of the chemical agent, he resolves the superficial parts of the earth into their constituent principles, water, oil, falt, &c. which are all swept away into the atmosphere.

The height and depth of the air produce a farther alteration; the exhalations not rising high enough in any great quantity, to ascend above the tops of high mountains.

From some experiments with air-balloons, it has been proved, that the air of the higher regions is more impure than that at the surface of the earth; which is reasonably ascribed to the oxygen supplied by vegetation to the lower and contiguous stratum of air.

Nor must drought and moisture be denied their share, in varying the state of the atmosphere; in Guinea, the heat, with the moifure, conduces fo much to putrefaction, that the pureft white figs are often full of maggots; and their
For the refracting power of air; see Refraction.

After all, some of the most curious and penetrating naturalists have observed certain effects of air, which do not appear to follow from any of the properties, or materials above cited. In this view, Mr. Boyle has composed a treatise of fulpicious about some unknown properties of the air. The phenomena of fire and flame in vacuo seem, according to him, to argue some unknown vital fluidity, diffused through the air, on account of which that fluid becomes so necessary to the suffulence of flame. Baffon supposed that air is necessary to the suffulence of fire, because it is most adapted to acquire that expansive motion, which is the principal property of fire. On this account fire combines with air; in preference to any other sub stance, and in a more intimate manner, as being of a nature most nearly approaching to its own; and, therefore air is the proper aliment and most powerful assilant of fire. Hill. Nat. Supp. vol. i.

According to Dr. Priestley, the air is a men rubrum for the phlogiston emitted by burning bodies; which must cease to burn when that men rubrum is saturated with it. And he accounts in the same manner for the suffocation of animals in a confined space. When the phlogiston, emitted by burning bodies and breathing animals, can no longer be absorbed by the ambient air, both life and flame are extinguished. Exp. and Obl. &c. vol. i.

For the modern hypothesis, with regard to this subject, see Combustion and Phlogiston.

Thus we find, that many causes combine to produce very considerable alterations in the state of the air, whereby it becomes less fit for respiration, and other purposes of nature; and if there were no provision for restoring its salubrity, it must, in time, become universally injurious and fatal. Dr. Priestley, in the course of his inquiries on this subject, has discovered the great restoratives, which are provided for this purpose. One of these is vegetation. In order to ascertain this fact, he put a sprig of mint, in a vigorous flask, under a glafs jar, inverted in water; and he found, contrary to his expectation, that this plant not only continued to live, though in a languishing way, for two months; but that the confined air was so little corrupted by the effluvia of the mint, that it would neither extinquish a candle, nor kill a small animal, which he conveyed into it. He found, likewise, that air, vitiated by a candle left in it till it was burnt out, was perfectly reftored to its quality of supporting flame, after another sprig of mint had been vegetated in it for some time. And, in order to shew that the aromatic flavour of the plant had no share in producing this effect, he observed, in a variety of other experiments, that vegetables of an offensive smell, and even fuch as had fcarce any smell at all, but were of a quick growth, proved the belt for this purpose. Nay, more, the virtue of growing vegetables was found to be an antidote to the baneful quality of air, corrupted by animal respiration and putrefaction; and he infers from a number of fimilar facts, that the injury, which is continually done to the atmosphere, by the respiration of fo many animals, and the putrefaction of fuch mafs of both vegetable and animal matter, is, in part at leaft, repaired by the vegetable creation; and notwithstanding the prodigious mafs of air that is corrupted daily by the above mentioned caufes; yet, if we consider the immense profusion of vegetables upon the face of the earth, growing in places fuitable to their nature, and confequently at full liberty to exert all their powers, both inhaling and exhaling, it can hardly be thought, that the remedy is not adequate to the evil. Dr. Franklin, in a refletion on this discovery, expresseth his hope, that it will give some check to the rage of destroying trees that grow near houses, which has accompanied our late improvements in gardening, from an opinion of their being unwholesome; adding, from long observation, that there is nothing unhealthy in the air of woods; “since the Americans have their country habitations in the midst of woods, and no people on earth enjoy better health, or are more proflic.” Dr. Priestley has since discovered that light is necessary to enable plants to purify air; however, pure air is not produced by light or plants, but only by the purification of the impure air to which the plants have access. Obs. and Exp. on Air, vol. v. p. 18, 24, &c.

The sea, and other large bodies of water, are the second resource, which nature has provided for retoring the salubrity of corrupted air. Dr. Priestley found, that all kinds of manufacture and water, reftored by continued agitation in a great bulk of water; the noxious effluvia being imbibed by the water, and thereby transmitted to the common atmosphere. And he hence concludes, that the agitation of the sea, and of large lakes and rivers, must be highly useful for the purification of the atmosphere; the putrid matter being absorbed by the water, and imbibed by marine, and other aquatic plants, or applied to purpofes yet unknown. Exp. and Obl. vol. i. feet. 2. and 4.

This ingenious philosopher apprehends, that the agitation of water, and the vegetation of plants, purify noxious air, by abforbing part of the phlogiston with which it is loaded; and that this phlogistic matter is the moft essential part of the food and support of both vegetable and animal bodies. Ib. vol. i. p. 128, 139.

Dr. Priestley, improving upon the experiments and investigations of Boyle, Hales, Brownrigg, Black, Macbride, Cavendish, and others, has discovered many species of air, expelled by various processes from different kinds of substances; of which a summary account will be given in the course of this work. See also his curious and valuable Experiments and Observations on different Kinds of Air, in five volumes. And for a compendium of the history of discoveries on this subject, Lavoisier’s Essays Physical and Chemical, vol. i.

For the refilience of the air, see Resistance.

Air, undulation of. See Sound and Undulation.

Air, in Chewiftry. See Gas.

Air, Atmospheric, common air. Gas atmosphérique. Fr. Atmospheric air does not appear to have been the subject of chemical investigation before the time of Boyle; for though Arioloté, Phin, and Paracélus have written largely concerning this fluid; they have confined themselves to the imperfect examination of some of its physical properties; to the mention of a few obvious facts; and to the invention of hypotheses, which, as they do not profess to be founded on experiment, may, in the present state of knowledge, be safely neglected.

It was, indeed, natural, that the great improver of Otto Guericke’s original air-pump, found as he was of chemical pursuits, should exercise his talents in researches on the properties of the atmosphere, more especially as, from the number of substances continually acquiring the form of vapour, it was not improbable that common air should prove a very heterogeneous and easily decomposable mixture. The difficulty,
AIR.

difficulty, however, of separating, by the only method then known, a portion of air from the rest of the atmosphere, and the necessary uncertainty of the first rude attempts to operate upon an invisible elastic substantia, occasioned the progress of discovery in this department of chemical science to be unusually slow. The following facts, however, were ascertained by Boyle, which, when we consider the numerous obstacles from bad and imperfect apparatus, that he had to contend with, are highly creditable to his industry and sagacity. He proved, that the presence of air was necessary to combustion and to animal life. By blowing, that in the exhausted receiver flame was almost immediately extinguished, and various small animals, and even fish, while in water, were in a short time killed; that the same phenomena take place, but more gradually, in a confined portion of atmospheric air; and that the death of animals, in this situation, was not owing to the heated exhalations from their bodies, as was then supposed, since the same effects took place when the apparatus was put into a frigoric mixture: he also ascertained, that animals live longer, catvis putidos, in a given bulk of condensed than of rarefied air.

On account of the imperfection of his apparatus, he was induced to believe, that no abstraction of air took place in respiration; and he appears to have had no suspicion that pure atmospheric air was a compound substance.

Immediately after Boyle, succeeded Mayow, unquestionably the great and chemical genius of that age, whose whole works, by a singular fatality, excided little or no interest among his contemporaries, and were soon totally forgotten. In this state of unmerited neglect they remained for more than a century; and it is only within a very few years, that the public attention has been directed to the writings of a philosopher, who nearly anticipated those discoveries of Priestley, Lavoisier, and Cavendish, upon which are based almost all the modern improvements in chemistry. The first great improvement of Mayow in the analysis of atmospheric air, was the invention of a proper apparatus: for this purpose, rejecting the use of the air-pump, he made choice of glass jars, invested in water, as the bell method of confining the gasses upon which he experimented. Setting out from the facts discovered by Boyle, he argues, that since a lighted candle is extinguished much sooner in an exhausted receiver than in the same when filled with air, there must be something contained in the atmosphere necessary to the continuance of flame; and that a candle, in confined air, is not suffocated by its own fulguritious exhalations, but dies away for want of an aerial pabulum. The necessity of air to combustion is also proved, says he, from the impossibility of kindling a combustible body in vacuo by the concentrated solar rays, or by any other method. Having established this first position, he proceeds to infer, that it is not the whole air, but only its more active particles, that are capable of supporting flame, because a candle goes out in confined air, while yet the greatest part of the elastic fluid remains unconsumed. Also, since sulphur, when mixed with nitre becomes capable of inflammation in vacuo, or even under water, it follows that nitre and atmospheric air contain some substance in common, which he calls fire-air particles (particula igneo-aeris.) He next determined the analogy between flame and animal life; and showed, that each depended for their continuance on a supply of fire-air particles: that there was an actual consumption of air in combustion and respiration he proved, by the rife of water in the jars in which a live animal or a lighted candle was incubated; and that the loss of bulk was owing to the abstraction of fire-air, appeared from the inability of the residence to support animal life. He also inferred, that the fire-air particles were the heaviest part of atmospheric air, because, if two nice or two candles were confined in a tall cylindrical jar, inverted in water, so as that one should be near the upper part of the vessel, and the other at the bottom, the upper one, whether a candle or animal, would be extinguished some time before the lower one. With regard to the proportion of fire-air in the atmosphere, he only observed, that air rendered unfit for combustion by the breathing of an animal, lost about one fourteenth of its bulk; at the same time remarking, that there was probably only a part of the fire-air confined: he afterwards, indeed, found, that the solution of iron in aquafortis occasioned a diminution of about 25 per cent. in atmospheric air; but though, in this case, he produced nitrous gas, and thus abstracted the oxygen of the atmosphere, yet, as he himself draws no conclusions from it, we should rather consider this as an accident than a discovery. Mayow never obtained the fire-air of the atmosphere in a separate state, and therefore was unable to confirm his analysis of atmospheric air by the synthetic proof; nevertheless, he was warranted by a very high probability in affirming that the atmosphere consisted of two kinds of air, of which the igneo-aerial was in the proportion of at least one to 13; that it exceeded the other part in its specific gravity, and was absolutely essential to the continuance of flame and animal life. The influence, however, of the prevalent hypothesis was at that time too strong to be shaken by sober experiment; and the labours and very name of Mayow, shortly sunk into oblivion: the atmosphere was still supposed to be an indecomposable element, and its effect on chemical proceed was very generally overlooked.

In 1774, exactly a century after the publication of Mayow's work, the important discovery of dephlogiñated air, by Dr. Priestley, took place. This philosopher having included some mercurial precipitate per se, in a jar filled with mercury, and inverted over the flame, procured from it, by means of heat, a quantity of gas, in which a candle burnt with an enlarged flame, and increased light: the coincidence of this, with the effect produced by dephlogiñated nitrous gas in the same circumstances, as had been already observed by Dr. Priestley, induced him to believe that there was some common principle in nitrous acid and atmospheric air; and this supposition was still further confirmed by the discovery, that common red precipitate, which is prepared by means of nitrous acid, yielded dephlogiñated air in the same manner as the precipitate per se. Hence, too, he concluded, that pure atmospheric air was not an element, and that dephlogiñated air was that of one of its component parts to which the continuance of flame and animal life was entirely owing. Thus we find both Mayow and Priestley arriving at the same general conclusions, through the medium of entirely different experiments: the fire-air of the one, and the dephlogiñated air of the other, being only two words for the same substance: the experiments of the latter poffed, however, this capital superiority, that they exhibit in a separate uncombined state, that vital part of the atmosphere, the existence of which was only to be inferred from those of the former. There yet remained, however, for the complete proof of the composition of the atmosphere, that a part of it should be actually decomposed, so as to shew its elements separated; and then, by their union, to recompose atmospheric air. This deficiency was supplied by Lavoisier. He confined a few ounces of mercury and a certain portion of atmospheric air in a proper glass apparatus, and exposed the mercury for 12 days to a heat nearly equal to that of ebullition; during this period a part of the mercury was converted into a red oxyd, a certain portion of
the air disappeared, the remainder was incapable of supporting flame, and the weight of the red oxyd exactly corresponded with the lbs furnished by the mercury and the air; the red oxyd, being then heated in a small retort, was decomposed into running mercury and a gas which exhibited all the properties of dephlogisticated air; finally, this air, being mingled with the unexpirable refuse, recomposed atmospheric air. From these and various other similar experiments, it appeared that the lower part of the atmosphere consists of 27 parts oxygen gas, and 73 of a mephitic air, which, upon a further analysis, yielded about 72 parts of azotic gas, and one of carbonic acid. These experiments will be further detailed under the term phlogistics.

From the slight adherence of these gasses with each other in the air, it is probable that they are not so much in a state of combination as of intimate mixture; and hence there are scarcely any chemical actions produced by the atmosphere, which are not more properly referable to some one or other of its constituent parts.

Atmofherical air, as such, is soluble in water; from which it may be separated by the action of the air-pump, or by long boiling or distillation: hence fish, confined in fresh distilled water, soon die for want of air; if, however, the water has been previously exposed to the atmosphere, a sufficient portion is absorbed to supply the demands of these animals. In like manner water is soluble in air, but the proportion of this must necessarily vary according to the differences in temperature and barometrical pressure. Boyle's works, vol. ii. Mayow, Tractatus, &c. Priestley on Air. Lavater's Elements.

Air, fictitious. While pneumatic chemistry was in its infancy, all those chalybated fluids produced in chemical experiments, were distinguished by this appellation from the air of the atmosphere; since, however, these fictitious airs have acquired peculiar names, the term has fallen into disuse.

Air, acid. See Muriatic acid.

Air, fixed. See Carbonic acid.

Air, mephitic. See Phlogisticated.

Air, nitrous. See Nitrous gas.

Air, phlogisticated nitrous. See Nitrous oxyc.

Air, mephitic atmospheric. See Azot.

Air, vital.

Air, pure.

Air, phlogisticated.

Air, inflammable. See Hydrogen.

Air, sulphurated inflammable. See Hydrogen sulphurated.

Air, heavy inflammable. See Hydrogen carbonated, or Carbon, gaseous oxyc of.

Air, alkaline. See Ammonia.

For an account of Dr. Priestley's numerous experiments and observations on these several species of air, the reader is referred to the excellent work already cited.

Air, innate, in Anatomy, is a fine aerial substance, supported, by some anatomists, to be enclosed in the labyrinth of the inner Ear, and to minister to the due conveyance of sounds to the fonsory.

But the existence of such innate air has been called into question, and rendered very improbable. See Ear.

Air, in Geography. See Air.

Air, a mountain of Arabia Felix, to the north of Medina, all the parts of it abounds with trees that yield frankincense.

Air, atmospherical, in Medicine, when combined with moisture, different degrees of heat, electricity, and various effluvia and misfortunes, constitutes the atmosphere; and forms one of those fixed external circumstances to celebrate in the schools, called non-naturals. Simple atmospherical air is no farther an object of medicine or physiology than as it forms the medium of respiration. See the preceding and subsequent articles.

Air, in Music, signifies the melody, or treble part of a musical composition.

The word is also used for a tune, or song itself, that is for a series of sounds whose motion is regular and graceful. Rhythm is as necessary in a musical air, whether vocal or instrumental, as in the words of a song. Each bar of an air should be well accentuated, and the periods well phrased.

The rules for harmony are mechanical, and neither difficult to learn nor teach, as may easily be conjectured from the innumerable treatises in all languages for combining sounds in composition. Aristotle, Horace, Boileau, and Pope, have told us how good poems are constructed; but who shall tell us how to think, how to invent, to ferment ideas? Among all the receipts for constructing harmony, we have none that are intelligible for melody: we are told what may be done, but what has been already successfully achieved; but this is only telling us what we may imitate, and whom we may plunder. There are no magic wands to point out, or vapours hovering over springs of invention; no indications where the golden mine of new conceptions lies hidden. So that from age to age, memory and compilation supply common minds, and satisfy common hearers. It has been said:

"Sometimes a hero in an age appears; But scarce a Purcell in a thousand years."

Handel was our magnus Apollo during the last century, and Rameau that of France. At present, Haydn and Mozart "are the gods of our idolatry," and those of all Europe. But it is only such gifted men as these who furnish the rest of mankind with ideas.

The origin and progress of melody, derived from harmony, and phrased and formed into Air, have been fully detailed in the Gen. Hist. of Music, in tracing the progress of the musical drama or opera. National music every country, not wholly savage, has had from time immemorial. In Europe, Sicily, Spain, Provence, Venice, Scotland, Ireland, and France, have characteristic melodies or tunes, of great antiquity. But the first preserving Airs, in cultivated music, that Dr. Burney has been able to find harmonized, and in regular modulation, were printed in three and four parts in separate books at Naples, at 1565. Of these the measures are airy, the intervals pleasing, and the counterpart simple: they are printed without bars. The modulation borders a little on that of the ecclesiastical modes, but it begins and ends in the same key, which does not often happen in national tunes.

Air, in music, has various applications: in the melodrama, or opera, it distinguishes measured melody from recitative. A bal-
AIR.

A ballad, tune, or short instrumental air, consists of two strains or parts.

No very satisfactory etymology has been found for the word Air.Saumaise believes that it comes from 

\textit{arar,} L., but Menage disputes this derivation, in his Etymological Dictionary, without furnishing a better. The term \textit{ара} in Italian, is of no high antiquity: the first instance of its use in the Cruxen Dictionary is from Redi, who died in 1695. We know, however, that the word became of general use about the middle of the 17th century.

Though Air sometimes implies the words of a song, as well as the melody in general; nice discrimination requires that we should confine its import to melody, a tune, alone, and \textit{fong} to the words. A fine or pleasing air has nothing to do with the poetry, which may be fine, though ill let. And the air may be beautiful, even to nonsensical words.

Measured air, in an opera, is opposed to recitative, where no regular time is observed. This musical declamation, which needs only two kinds of notes, crotches and quavers, with pauses at the end of a verse, approaches nearer to what we conceive to have been the vocal music of the ancients, confined to longs and shorts, than any of our airs, except such as are very simple, can do. Chanting, in the Cathedral service, is more rapid than recitative; but resembles it by the absence of regular measure, more than Air, which must be arranged in some one of the divisions of common or triple time.

In accompanied recitative, short passages or fragments of Air occur in the instrumental parts, in measured melody, which is often called symphony: but the Italians, with more propriety, style these fragments Ritornelli; which fce. Sometimes indeed the instruments accompany the reciter in regular time, which obliges the finger to pronounce the recitative in measure, which likewise fce. Of this the performers are informed by the words \textit{a tempa}, in time.

A vocal air is only the melody of a single part or voice. If another part is added to it, in different intervals, it is styled a \textit{Duo, or Duet} in three parts, a \textit{Trio} in four, a \textit{Quartet, or Quartet}, &c.

The Ancients had Airs, both vocal and instrumental, called \textit{Nome.} The words of lyric measures, which we should call songs, were styled Scolia, (which fce under their several articles).

In the work of Philodemus on music, which has been recovered from the cinders of Herculaneum, the best and only musical information it contains, after being so long expected, and with such difficulty deciphered, is the solution of the miraculous powers ascribed by the poets to Amphion, of building cities by music. We find in this tract, (which is but a fragment, and neither a treatise nor an eulogium on music, but a severe fatica) that every trade, occupation and profession, had its names or peculiar and appropriate Airs, which were played to the workmen; so that towns were not built \textit{by music,} but to \textit{music,} \textit{Φαιλομοιχης.} We fce in \textit{Boiio-reliquis} and ancient sculpture, that there was a musician at the stern of every velle, to regulate and animate the rowers. Orpheus, civilizing the world, and introducing religion and order among mankind, implied only that religious rites were accompanied by music. See \textit{Philo-

demus.

The derivation and progress of air in dramatic music will be found under the article \textit{opera,} in which lyric poetry became subordinate to music. We fear the word \textit{subordinate} will offend the poets, and such as love poetry better than music. "The words (says Franklin) are only an excuse for finging." And Stillingsale asks "Who reads the words of a song but the author?" In a musical drama, the buffoons is all transfused in recitative, or declamation: which buffoons at the end of a scene, is illustrated by a timbrel, or a few passionate lines, set to measured music, in florid counterpoint; and these are calculated to display the talents of a finger, and the genius and abilities of a composer. Were this not the case, and if the poetry would be better felt and understood by the mere articulation and in passioned communication of common speech, why dignify and involve it in a tune, accompanied and incumbered by different melodies? "A song, or the words of an air for a great composer to 

"fet, and a capital finger to execute, should consist only of 

"one subject or passion, expressed in as few and soft words as possible." Metastasio has furnished the bell models of words for airs in the Italian opera. And with respect to English dramas for music, on the Italian plan in all things, except the dialogue being declaimed in common speech, instead of the musical tones of recitative, we shall venture to quote on the subject of long-writing, opinions which we thought just 30 years ago, and which, during that period, we have been no reason to retract.

"Since the refinement of melody, and the exclusion of 

"recitative, a song, which usually recapitulates, illustrates, 

"or cloes a scene, is not the place for epigrammatic points, 

"or for a number of heterogeneous thoughts and clashing 

"metaphors: if the writer has the least pity for the com-

"poser, or love for music, or wishes to afford the least op-

"portunity for symmetry in the air, the thought should be 

"one, and the numbers as smooth, and the expression as 

"calm and laconic as possible. What sublime ecclesiastical 

"music has Handel composed on the single words \textit{Allabojus}, 

"and \textit{Amens!} But, in general, every new line in our songs, 

"introduces a new thought; so that the composer is 

"more tender of the poet's reputation than his own, he 

"must, at every line, change his subject, or be at fife 

"with the bard; and in either case, the alternative is in-

"jurious to the general interest of the music, poetry, and 

"audience.

"In an air, it is by reiterated brokes that passion is in-

"creased; and the most passionate of all strains, is, perhaps, 

"that in which a beautiful passage is repeated and varied, 

"and when the finger, by a few appropriate notes of music, 

"feeling, or spirit, returns to the first fubject; while it still 

"vibrates on the ear, and is recent in the memory; this 

"licence, no doubt, may be, and often is, abused; but not 

"by men of true genius and taste." \textit{Preface} of \textit{Music} in 

France and Italy.

Alessandro Scarlatti, Vinci, and Pergolephi, were the first who refined, pirated, and polished vocal melody, and settled the form and canthens of dramatic airs But these elegant strains composed for great singers, and a polite audience, are totally different from national melodies, which are traditional, and were invented long before either the gammut or modulation was settled; as may be discovered by innumerable old tunes of different nations, that begin in one key, and end in another. Indeed the ancient chants of the Roman church did the same. See \textit{ chant} and \textit{canto-

erso.

The Gluckasts, in France, censure all airs that they are \textit{unable to sing}, or that are likely to draw the attention of the audience from the poet to the musician. M. Suard, in a long and very written article of the new \textit{Encyclopedia Methodique}, has analyzed several of the most exquisite and renowned Italian opera airs that have ever been sung on the stage, with a severity that borders on inflexibility. All the
Since airs have been abandoned in the opera *Air*, which occasioned many dramatic absurdities, the *cavatine*, or single strain, without a second part, prevailed; but that not furnishing an opportunity for fingers of great abilities to manifest all their powers of execution, taste, and expression, in the fame air of late, every air for a great singer is a *duet character*, of two characters, consisting of two distinct movements, usually an *andante* and an *allegro di bravura*. It is often difficult from the force of the words, to assign any other reason for these sudden gusts of passion, after a soothing and pathetic movement, but that of con- vince the audience of a singer's marvellous agility of throat, and powers of exciting surprife by *de tout de force*. If such airs were composed purposely for a concert, at which a performer, from the multiplicity of his or her engage- ments, could only play to one long, and that connected with nothing else, airs of two characters might encrease the finger's fame, and the pleasure of the audience without abridging; but in a serious drama, where character, con- nexion, and propriety should be supported, after labouring through a slow movement in a melancholy drall, as every finger does, if not gifted with powers of new and appropriate embellishments, the setting off full speed without a word appearing in the *libretto*, or opera book, for the nec- essity of taking flight in such an outrageous manner, we pity the poet and ourselves for being thus defrauded of all dra- matic interest. In the course even of two acts, to which an opera is never cut down, opportunities for displaying all the powers of a singer, however extraordinary and various, may be found in every principal part, without violating the dignity of character, and rules of common sense. See *Mel- ody, Song, Tune, and Opera*.

**Air.** In *Mythology*, the wind was adored by the heathens under the names of Jupiter and Juno; the former representing the superior and finer parts of the atmosphere, and the latter the inferior and grofter parts. The *angura* also drew fпреces from the clouds, thunder, lightning, &c.

**Air**, in *Painting*, &c. denotes the manner and very life of action; or it is that which describes fitch of those refined expressions, that do not arise from the motion of the features of the face, which are to be considered as the more immediate agents expressing the passions of the soul (see *Passions*); but from the turn of the body, and especially of the head and neck. This term *air* is more particularly synonymous with *gesture*, or graceful action of *attitude*. Painters are in danger of falling into this fallacy, while they attempt to give an air of elegance above vulgar ideas. Correggio and Guido have excelled in the arts of the heads, as well as of the whole figures they painted; but perhaps, in some instances, even they may have exceeded the due bounds of nature.

**Air**, in *Painting*, is also a great subject of consideration, as the interpolating medium which tends to diminish the force or strength of objects and colours. See the article *Perspective Aerial*.

**Air**, in *Surgery*. The application of gaseous matters to the purposes of surgery, has not been sufficiently at- tended to. There is reason to believe that several aeriform substances might be employed locally, as well as internally, to considerable advantage; but it would exceed the bounds we have preferred to this department of our work, were we to adumbrate all the facts that might be brought forward to
illiterate the medicinal powers of air, in its different combinations. The application of fixed air, or carbonic gas, by means of the fermenting caustic, is pretty generally known, in cases of fistul and gangrenous sores. It has been advantageously used also in malignant ulcers of the nose, tongue, and mouth, as well as in cancers of the bones.

Fixed air is plentifully obtained from a mixture of alkaline or chalky substances with vitriolic acid; and during the effervescence, applying the gas which is extricated immediately to the morbid part; or by impregnating water with it, composites may be foaked in the water, and laid frequently over the seat of the diseafes.

Mr. Loeffer, a German surgeon, has recommended a particular apparatus for this purpose, which may be easily contrived, and which he employs for saturing water with fixed air, by the mixture of chalk and vitriolic acid, or during the process of fermentation.

When we wish to apply the air to a cancerous breast, for example, we are to fill a bladder with the air as it rises from the above mixture. Then introduce a tube, fixed to its orifice, into another bladder, which is to be cut round in such a manner that it can be applied like an open bag around the breast, and held close to it with the hands. When it is fastened below, it must be united, so that the fixed air may pass out of the first into the second bladder, and find access to the ulcerated part. In order to facilitate this process, a gentle degree of pressure is to be applied to the bladder; and, as one bladder will not be sufficient, a number of them should be provided in readiness, and filled for immediate use in succession. This operation is to be continued half an hour or longer each time, and repeated twice or thrice a day.

Mr. Witlock, who has written a German treatise on this subject, and with extraordinary success, recommends us to apply the carbonic acid gas, by means of a receiver or air-bell, connected with a flexible tube or pipe, sufficiently air-tight; but as the vitriolic acid produces too strongly a combustion, the gas is extricated for such purposes from a mixture of fixed alkali and vegetable acid.

The medicinal use of actious airs is a subject which has been diligently considered by Dr. Beddoes, Dr. Thornton, Mr. Hill, Mr. Davy, and some other gentlemen in England; but the enquiry is still in its infancy, and has not been productive of so much public benefit as its zealous friends anticipated. Perhaps the attention of medical men to the local and external influence of gaseous matters, would better repay them for their trouble. Surgeons are not exactly agreed, whether the atmospheric air be hurtful to wounds and internal cavities, merely as air, or as it may be cold, hot, moist, dry, or variously modified. We hope these superficial hints will serve to excite the attention of professional gentlemen to this branch of the healing art. It likewise deserves further inquiry, whether the injection of fluids into the urinary bladder, impregnated with fixed air, &c. &c. be so efficacious, in calculous cases, as some persons have pretended.

From observations on bleeding in rheumatism, and after taking cold, it is evident, the air can enter with all its qualities, and vitiate the whole texture of the blood, and other juices.

From the colics, vertigoes, and other nervous affections caufo by damps, mines, &c. it is evident, that air thus qualified can relax and obtruct the whole nervous system. And from the colics, fluxes, coughs, and consumption, produced by damp, moist, and nitrous air, it is evident it can corrupt and spoil the noble organs, &c. See Atmosphere, and preceding article.

Air-bags, in Botany, a dilated bladder-like seed vessel, opening on one side, as in the periwinkle, or bladder-fen. It signifies also other kinds of dilated air-vesicles. See Folliculus.

Air-balloons, a name lately given to those aereostatic machines that have been employed in aerial navigation. See Aerostation.

Air-bladder, in Ichthyology, a kind of vesciula, containing challic air, found in the bodies of fish, by means whereof they are enabled to sustain themselves in any depth of water, and either to rise or sink at pleasure.

The air-bladder is the same with what is otherwise called the swim, or swimming-bladder. This membranous bag lies close to the back-bone, and is furnished with a strong muscular coat, by which it has the power of contraction and dilatation. It is connected with a glandular substance, which contains a quantity of red blood; and some have supposed that the air contained in the swimming-bladder, is derived from this substance. Two processes or appendices issue from its anterior part, and terminate in the fauces; and it is supposed by some writers to be that part which is called the faunt.

The discovery of the use of the air-bladder took its rise from observing, that a bubble of air in rising from the bottom of a fluid, continually dilates till it reaches the top, by reason of the continual diminution of the weight, or pressure of the incumbent water. For the air, in the bladder, is like the bubble, more or less compressed, according to the depth the fish swims at, and takes up less or more space; and consequently the body of the fish, part of whose bulk this bladder is, is greater or less according to the several depths, though it retains the fame weight. The rule of hydromaties is, that a body heavier than so much water as is equal in quantity to the bulk of it, will sink; a body lighter will swim; a body of equal weight will rest in any part of the water. By which rule, if the fish in the middle region of the water be of equal weight with an equal bulk of the water, the fish will rest there, without any tendency either upwards or downwards; and if the fish be deeper in the water, its bulk becoming less by the compression of the bladder, and yet retaining the same weight; it will sink and rest at the bottom: on the other side, if the fish be higher than the middle region, the air dilating itself, and the bulk of the fish consequentely increasinf, without any increafe of the weight, the fish will rise and rest at the top of the water.

Perhaps the fish by some action can emit air out of the bladder, and afterwards out of its body; and also when there is not enough take in more air, and convey it to this bladder; in which case it will be no wonder that there should be always a fit proportion of air in the bodies of all fishes, to serve their use, according to the depth of water they live in; perhaps also, by some mufeles, the fish can contract this bladder beyond the pressure of the weight of water; and perhaps it can by its sides, or some other defence, keep off the pressure of the water, and give the air leave to dilate itself. In these cases, the fish will be helped in all intermediate distances, and may rise or sink from any region without moving a fin.

If the air-bladder of a fish be pricked or broken, the fish presently sinks to the bottom, unable either to support or raise itself up again. Flat fishes, as soles, plaice, &c. which always lie groveling at the bottom, have no air-bladder.
Dead fishes are found swimming on the surface of the water, because the muscles of the membrane cease to act; and their bellies areumpermol, as the back-bone cannot yield, and the dilated face is protruded into the abdomen, and the back becomes consequently heaviest at its upper part.

In most fishes there is a manifest channel, leading from the gullet or upper orifice of the stomach to the air-bladder, which doubtless serves for conveying air into it. In aurgeon Mr. W'sloughby observed, that upon pressing the bladder the stomach previously swelled; so in that fish it seems the air passes freely both ways. Possibly the fish while alive may have a power to raise up this valve, and let out air on occasion.

In a variety of other fishes there are communications with some parts of the alimentary canal, particularly the oesophageus and stomach. The salmon has an opening from the fore end of the air-bladder into the oesophageus, which is surrounded by a kind of mucous fibres. The herring has a sort of funnel, connecting the bottom of the stomach with the air-bag; by which the air probably comes out from them.

All the fishes of the cartilaginous kind want air-bladders: by what means it is they ascend and descend in water is yet unknown. The cetaceous kind, or sea-beasts, are also without the air bladder: indeed, as these differ little from quadrupeds, but in the want of feet, the air which they receive into their lungs in inspiration, may serve to render their bodies equisponderant to water; and the contraction or dilatation of it, by the help of the diaphragm and muscles of respiration, may possibly affit them to descend, or ascend, in the water, by a light impulse thereof with their fins. Most of the cet-kind have bladders, yet they can hardly raise themselves in the water, by reason of the length and weight of their tails; the air-bladder being near their heads, may help them to lift up their heads and fore part. Ray's Wild. of God, 8e. part i. p. 25. Phil. Trans. No. 114, Abridgement, vol. ii. p. 845.

There is great diversity in air-bladders, in respect of figure, substance, situation, and connection, in different fish. In some, the air-bladder is divided into two, e. g. in carp; and in others, into three. Needham maintains, that all fish which have teeth in their jaws have only a single air-bladder; whereas those without teeth have a double one; or, which amounts to the same, the air-bladder of these last is divided into two cells. Sig. Redi refutes this distinction; giving influences of fish with teeth, whose air-bladder is double; and of others without teeth, which have only a single air-bladder.

Dr. Priestley conjectures that the air, enclosed in the air-bladder of fishes, serves some further purpose in their economy besides that of enabling them to live or sink in water. Some fishes have no air-bladder, and yet rise or sink without difficulty. That fishes cannot live without air is a well-known fact, established long ago by the experiments of Dr. Haukebue.

The fishes he employed were gudgeons, which are lively in the water, and which subsist for a considerable time when taken out of it. Having put three of these into a vessel of water, which had no communication with the external air, and which was designed to resemble a frozen pond, and other three into a vessel of water exhausted of its air; he observed, that in about half an hour the latter manifested signs of uneasiness by an unusual motion of their mouth and gills; and the former frequently ascended to the top of the vessel in which they were confined and then sunk down again, without any sensible alteration. After five hours the gudgeons in the vessel exhausted of its air, became less active; and in about three hours more those in the confined air lay at the bottom of the vessel with their bellies upwards, without moving their fins or tail, but indicating life by a motion with their mouths. On uncovering the vessel, they revived in two or three hours, and were perfectly well next morning, at which time those in the vessel purged of its air were also recovered. When this last vessel was put under the receiver of an air-pump, and the air was exhausted, they all died. When the air was exhausted, they remained at the top, but on its introduction, they sink to the bottom. It is not easy to explain the manner in which these fishes are supplied with air, nor the benefit they derive from it; nor are the nature and qualities of the air, contained in their air-bladder, satisfactorily ascertained. Dr. Priestley (Exp. and Ob. relating to Nat. Philos., vol. ii. p. 138), confined minnows, and other small fishes in water without any access of common air, till they died, and upon examining this water, he found that it was somewhat worse than air in which a candle might go out. Hence he infers, that air contained in water, in an unstable state, is as necessary to the life of fishes, as air in an elastic state is to that of land-animals. Upon putting fishes into water impregnated with phlogisticated air, he found that it was not only injurious, but in process of time fatal to them; although he observes, that fishes, like insects and other extraneous animals, can live a considerable time without any thing equivalent to respiration. In mentioning some experiments on the state of the air, which is contained in the air-bladder of fishes, he remarks, that when these are taken out of the fish, the air cannot be discharged from them by pressure through any existing aperture, but he was always obliged to cut or burst them. The air itself, obtained from many of them, was not affected by nitrous air; but that of some, particularly of roaches, exhibited slight indications of the effect of this air. Upon the whole it thus appears, that he seldom met with oxygen, and with that only in a small quantity. Pourcress made experiments on the air contained in the air-vessel of the carp, and found that for the most part it was perfectly pure atoxic gas, though it sometimes contained a small quantity of carbonic acid gas. From the nature of the fluid, he infers, that the air in the bladders of fishes is produced in the stomach. Ann. de Chim. i. 47. Dr. Monro, in his lectures, led his auditors to conclude, that it was fixed air. But Dr. Brodbelt of Jamaica, collecting about a quart of the air from the bladder of a large sword-fish, which, he says, consisted of innumerable cells that had no communication with one another, found, to his surprise that it was oxygen. A flame was brightened and an ignited fox was reckindled by it; and it was so strong and pure, that the common experiment of a piece of steel-wire, heated and put into it, succeeded well, and threw out a most vivid light when melting. This pure air, he supposes, is adapted to serve the purposes of life, when the fish is far below the surface of the water. Dun-can's Ann. of Med. for 1796, p. 393.

The water-fall, in lieu of a bladder, has a large membranous air-bag on its back, which empties and fills with air or pleasure, by an aperture, which it can flit very close, from without inwards, by means of a sort of valve, so that the leaf globe of water cannot enter without its consent. By this artifice it can enlarge or lessen the bulk of its body, and inhabit all depths of the water; though a conjecture has been advanced by Mr. Ray, that it is by the help of water, which they take in and let out by two holes in the lower part of their abdomen, near to the ventricle. They sink in the water, by letting in some of it at those holes; the orifices whereof are opened and shut at pleasure, by means of proper muscles. The water being thus received into
into the cavity of their abdomen, serves to make them preponderate the water, and defend; and when they would ascend again, a compulsion is made by the muscles of their abdomen, and the water forced out again, at least so much as suffices to give the degree of levity wanted. R3's Wild.
of God, part ii. p. 346.

Air-dollars, or Air-bags, in Ornithology, are cells or receptacles of air in the bodies of birds, which communicate with the lungs, and which are lodged both among the fleshy parts, and in the hollow bones of these animals. Mr. 

John Hunter, F. R. S. (Philos. Trans. vol. iv. part i. p. 207, &c.) has published some curious observations on this subject, leading to a more particular inquiry into the final cause of this peculiarity in the structure of birds, which had not been sufficiently noticed and examined by anatomists and natural historians. He informs us, that the air-cells, which are found in the soft parts of birds, have no communication with the cavity of the common cellular membrane of the body; some of them communicate immediately with one another; and all of them may be said to have a communication together, by means of the lungs as a common centre. Some of them are placed in larger cavities, such as the abdomen; others are so lodged in the interstices of parts, that they would, at first, appear to be the common connecting membrane, as about the breast, axilla, &c. The bones which receive air are of two kinds; some, as the sternum, ribs, and vertebrae, have their internal subsidence divided into innumerable cells; whilst others, as the os lumeri and the os femoris, are hollowed out into one large canal. These bones may be distinguished from those that do not receive air by their less specific gravity; by being less vascular, and consequently whiter, than others; by containing little or no oil; by having no marrow nor bloody pulpy subsistance, even in their cells; by not being, in general, so hard and firm as other bones; and by the ease with which the passage that conveys the air into the bones may be perceived.

The mechanism by which the lungs are adapted for communicating air to the above-mentioned parts consists principally in the attachment of the lungs to the diaphragm and their connection with the ribs and fides of the vertebrae. These adhesions are peculiar to this tribe of animals. For the communication of the air from the lungs to the other parts, the diaphragm is perforated with large holes, which open a free passage between the cells of the lungs and the abdomen: and to each of these perforations is annexed a distinct bag, which is very thin and transparent, and these bags, which receive the air, are extended over the whole abdomen. The lungs open at their anterior part, or towards the sternum, into membranous cells, which lie upon the fides of the pericardium, and communicate with the cells of the sternum. The superior part of the lungs opens into large cells of a loofe net work, through which the trachea, oesophagus, and large vessels, in their way from and to the heart, pass. When these cells are dilated with air, the fize of the part where they lie is enlarged, and this dilatation indicates paestion, as appears in the turkey-cock, pouting-pigeon, &c.; and in the amidst of a goose, when it cackles. These cells communicate with others in the axilla, under the large pectoral muscle, &c.; and those again with the cavity of the os lumeri by small openings in the hollow surface, near the head of that bone. The posterior edges of the lungs, which lie on the sides of the spine, and project backwards between the ribs, open into the cells of the bodies of the vertebrae, ribs, canal of the medulla spinalis, sacrum, and other bones of the pelvis; and thus the air finds a passage to the cavity of the thigh-bone. This supply of the bones with air is not wholly by means of the lungs; for the cells of the bones of the head, in some birds, are filled with it, as in the case of the owl, which has the interposition between the two plates of the skull cellular, and capable of admitting a considerable quantity of air from the Lullianian tube. Mr. Hunter, in his conjectures concerning the use of these cavities, concluded at first that they were to be considered as appendages to the lungs, and that they answer the same purpose with the two bags that form the lungs of amphibious animals which are continued down through the belly, the upper part of which performs the office of respiration, and the remainder of which is a reservoir of air. In consequence of this conformation, these animals can breathe less frequently than others; and birds are thus aided in their flight, which must render frequency of respiration difficult, and a reservoir of air singularly useful. He further suggests that this construction of the respiratory organs may afford birds in flying; and that the long continuance of the song of a canary-bird between its breathings may be owing to this cause. Dr. Latham (Linnaeus Transact. vol. iv. p. 64.) queries, whether this construction may not enable fome birds to dive and stay for a considerable time under water. These air vesicles, according to Dr. Monro, are of considerable use in two respects. They serve, by dilating the lungs with air, to render the bodies of birds specifically light, and also to flatten the trachea arteriS, and thus return the air; and moreover to supply the place of a muscular diaphragm and strong abdominal muscles, and thus to aid the suction of the eggs and faces.

Air-chamber, is a name given by Dr. Henflew to a room contrived for obtaining the benefit of change of air, without going out of the house. According to his whimsical proposal, it is to be twelve feet square, and air-tight, furnished with a very large pair of organ bellows, to or from which air is to be conveyed through the wall by a copper pipe, with valves for opening inwardly and outwardly as occasion shall require. With these bellows, the air in the room is either to be condensed and made heavier, by forcing air in, or lighter and rarer by conveying air out of the room. See his Aero-Chalino, or Phil. Trans. No. 133. See Ventilator and Blowing-Wheel.

Air-gun, or Wind-gun, a machine which serves to explode bullets, and other shot, with great violence, by the expansive force of the air. This sort of implement, charged with air, has an effect scarcely inferior to that of a common firearm charged with gun-powder; but it discharges itself with a much less report, and it is this which probably gave occasion to the fable of white gun-powder. The first account of an air-gun, that has been noticed, is found in the Elements d'Artillerie of David Rivaut, who was preceptor to Louis XIII. of France. He ascribes the invention to one Marin, a burgler of Lifieux, who prefented one to Henry IV.

The common air-gun (Pneumatics, Plate iii. fig. 14.) is made of brass, and has two barrels: the inside barrel K A of a small bore, from which the bullets are shot, and a larger barrel ECD R on the outside of it. In the stock of the gun there is a syringe, S M N P, whose rod M draws out to take in air, and piston S N drives the air before it through the valve E P into the cavity between the two barrels. The ball K is put down into its place in the small barrel with the rammer, as in another gun. There is another valve at S I., which, being opened by the trigger O, permits the air to enter behind the ball, so as to drive it out with great force. If this valve be opened and shut suddenly, one charge of condensed air may make several discharges of bullets; but only part of the injected air will go out at a time; and a new bullet may be put into the place K; but if the whole air be discharged on a single bullet, the ball
ball will be expelled more forcibly. This discharge is
effected by means of a lock k (fig. 15.) placed here as in
other guns; for the trigger being pulled, the cock k will
go down, and drive a lever a, that will open the valve, and
let in the air upon the bullet K.

An air gun of the most modern and approved construc-
tion is represented in fig. 16. A is the iron gun-barrel, with the
lock, lock, ramrod, &c. of about the size and weight of a
common fowling-piece. Under the lock at k is a round
fired-tube, within which is a movable pin in the inide, which
is pushed out by the spring of the lock, when the trigger a
is pulled. To this tube, k, is screwed a hollow copper-ball,
c containing a spring-valve at its aperture; and perfectly
air-tight. Each gun has usually two of these balls, which
are fully charged with condenfed air by means of the con-
denfing syringe B, fig. 17. Having rammed down the
leaden bullet into the barrel, and screwed the copper ball
home to the lock at k, let the trigger, a, be pulled, and
the pin at k will be forcibly and instantly driven out against
the valve in the ball, and will thus liberate a portion of the
condenfed air; which, rushing up through an aperture in
the lock into the barrel immediately before the ball, will
impel it to the distance of, at least, 65 or 70 yards. By
re-cocking the piece, another discharge may be immediately
made, and thus repeated 15 or 16 times, with a very
small firing noise, and the distance is not audible. The con-
denfed air is forced into the ball by the following apparatus.
The ball, c, is screwed to the brass syringe B (fig. 17.)
quite close. In this syringe is adapted a movable piston
and iron rod, a, at the end of which is a strong ring, into
which is placed a stout iron rod, k, y upon this rod the feet
are firmly placed, and the hands are applied to the wooden
handles, i, i, fixed to the syringe. By readily moving the
barrel, B, up and down on the rod a, the ball, c, will become
charged with condenfed air; and it is easily known when it
is filled to the utmost by the irresistible action which the air
makes against the piston, when you are working the syringe.
At the end of the rod k, is usually an eight-square hole,
which serves as a key to make the ball fall on the screw, b,
and, of the gyn, and on the syringe. The piston-rod works air-
tight by a collar of leathers on it, in the barrel, B; and
therefore, when the barrel is pulled up, fresh air will rush in
at the hole b; when the barrel is pushed down, the air can
only pass into the ball at top of the barrel being drawn
upwards, the operation is repeated, until the condensation is
so strong as to refit the action of the piston.

Dr. Macbride (Exper. Eff. p. 81.) mentions an improve-
ment of the air-gun by Dr. Ellis, in which the chamber for
containing the condenfed air is not in the lock, which makes
the machine heavy and unwieldy, but has five or six hollow
spheres belonging to it, of about three inches diameter,
fitted to screw on the lock of the gun. These spheres are
crowned with valves for condenfing the air, which is forced
into their cavities, so that a servant can carry them ready-
charged with condenfed air; and thus the gun of this con-
duction is rendered as light and portable as one of the
smaller fowling-pieces.

The magazine air-gun is an improvement of the common
air-gun, invented by an ingenious artist called L. Colbe.
By his contrivance ten bullets are fo lodged in a cavity, near
the place of discharge, that they may be drawn into the
shooting barrel, and successively shot so quickly, as to be
nearly of the same size with so many different guns; the
only motion required, when the air has been previously
injected, being that of shutting and opening the hammer,
and cocking and pulling the trigger. In fig. 18., is
exhibited a fection of the gun, as large in every part as the gun
itself; and so much of its length is shown as is necessary
to give a complete idea of the whole. A E E is part of
the lock ; G is the end of the injection syringe, with its
valve, H, opening into the cavity, FFF, between the
barrels. K K is the small or floating barrel, which receives
the bullets, one at a time, from the magazine, E D E which
is a serpentine cavity, wherein the bullets, b, b, &c. are
lodged, and closed at the end D. The circular part, S 1 2 3 4,
is the key of a cock, having a cylindrical hole, I K, through
it, equal to the bore of the small barrel, and forming a part
of the in present situation. When the lock is taken off,
the several parts, Q, R, S, T, &c. come into view, by
means of which the discharge is made, by pulling up the
pin, P P, which raises and opens a valve, V, to let in the
air against the bullet, I, from the cavity, FFF; which valve
is immediately shut down again by means of a long spring
of brafs, NN. This valve, V, being a conical piece of
brass, ground very true in the part which receives it, will
of itself be sufficient to confine the air. To make a dis-
charge, pull the trigger, ZZ, which throws up the feer,
y x, and difengages it from the notch, x; upon which the
strong spring, W W, moves the tumbler, T, to which the
cock is fixed. The end, u, of this tumbler bears down the
end w, of the tumbler lever, R, which, by its other end, m,
raises the flat end, i, of the horizontal lever, Q, by which
means the pin, P P, is pulled up, and opening the valve, V,
discharges the bullet; all which is evident from a bare view
of the figure.

To bring another bullet instantly to succeed I, there is a
part H, called the hammer, represented in fig. 19. and fig. 20.
which by a square hole goes upon the square end of the
key of the cock, and turns it about, so as to place the
cylindrical bore of the key I k, in any situation required.

Thus, when the bullet is in the gun, the bore of the key
coincides with that of the barrel K K; but when it is dis-
charged, the hammer H is instantly brought down to flout
the pan of the gun; by which motion the bore of the key
is turned into the situation k, so as to coincide with the ori-
cifice of the magazine; and upon lifting the gun upright,
the ball next the key tumbles into its cavity, and falling
behind two small springs, i t, fig. 19. is by them detained.
Then opening the hammer again, the ball is brought into
the proper place, near the discharge valve, and the bore
of the key again coincides with that of the floating barrel.
It appears how expeditious a method this is of charging and
discharging a gun; and if the force of condenfed air was as
great as that of gunpowder, such an air-gun would actually
answer the end of many guns, and prove the belt defence
against highwaymen or robbers; because, when there is
reason to suspect them, they might then make five or six dis-
charges before the robber can come within pifloll-shot.

From the experiments of Mr. Robins, in his New Prin-
ciples of Guncnery, (See Mathem. Tracts of Robins, by
Willon, vol. i. p. 73.) it appears, that the force of gun-
powder, at the moment of its expolation, is 1000 times
greater than that of the elafficity of common air; and,
therefore, that the latter may produce the fame effect with
the former, its condensation must be 1000 times greater
than that of its natural flate. But as the velocities with
which equal balls are impelled are direedly proportional
to the square roots of the forces, the velocity with which
an air-gun, containing air condenfed only ten times, will
project a ball, will be \( \frac{1}{10} \) th of that arising from gun-powder;
and if the air were condenfed 20 times, it would com-
municate a velocity of \( \frac{1}{5} \) th of that of gun-powder.
In the air-gun, however, the refevoir of condenfed air is
commonly very large, in proportion to the tube which
contains
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contains the ball, and its density will be very little altered by expanding through that narrow tube; consequently the ball will be urged by nearly the same uniform force with that of the first infant; whereas the elastic fluid of inflated gun-powder bears a small proportion to the barrel of the gun, and by dilating from the small portion of it near the but-end into a comparatively large space, its elastic force will be proportionally weakened, and its action on the ball in the barrel will become gradually less and less. Hence it appears, that the air-gun will project its ball with a much greater proportional degree of velocity than that which is above stated; insomuch that air condensed ten times will produce a velocity not much inferior to that arising from the gun-powder.

However, in this kind of gun, and in all cases which require a very considerable condensation of air, it will be requisite to have the firing of a small bore, viz. not exceeding half an inch in diameter; because the press of the air against the ball in every square inch is about 15 pounds, and against every circular inch about 12 pounds. If, therefore, the firing be one inch in diameter, when one atmosphere is injected, there will be a retort of 12 pounds against the piston; when two, of 24 pounds; and when ten are injected, there will be a force of 130 pounds to overcome; whereas the pressure in the barrel of a gun, is about one-fourth pound per inch, whole area is but one-fourth part to bolt, with a force but one-fourth as great, viz. 30 pounds; or 40 atmospheres may be injected with such a firing as well as ten with the other. Delaguerier's Exp. Phil. vol. ii. p. 398, &c. Martin's Phil. Brit. vol. ii. p. 180, &c. Adams's Lect. on Nat. and Exp. Phil. by Jones vol. ii. p. 133.

Air-jacket, a jacket of leather, furnished with bags or bladders of the same material, inflated with air, and serving to buoy up the person who wears it, and to prevent his sinking in water, without any effort of swimming. These bags communicate with each other, and are filled with air by means of a leathern pipe, having at the end of it a stop-cock, accurately ground, so as to admit the air into it, and, when closed, to prevent its escape. The jacket must be well moistened with water before the bags are filled; otherwise the air will escape through the pores of the leather.

Air-lamp, a pneumatic machine, formed by the combination of inflammable air and electricity, which, by turning a stop-cock, produces a flame that may be restrained or continued at pleasure. The contrivance of machines of this fort was suggested by the experiments of Mr. Volta, Dr. Ingenhousz, &c. The air-lamp is now constructed in the following manner. A, (Plate iii. Pneumatici; fig. 21.) is a glass jar containing the inflammable air; B, an open glas urn, that contains water, by the preface of which the air is forced out of the jar A, through the bras-pipe a; C, is the stop-cock, &c., so perforated, that the water may descend from B into A, and the air pass out through the pipe a. By turning the bar of the stop-cock to an horizontal position, the communication between the two vessels is closed, and the passage of the air obstructed; and by turning it into a vertical position, the communication is opened. The lower jar A, is supplied with inflammable air by means of the bladder, (fig. 21.); and two bladders of this kind accompany each lamp. It is used in the following manner: Take off the cover D, from the lamp, and turn the stop-cock upwards; then pour as much clear water into it as will fill the vessel, A, up to the pipe a; unscrew this pipe, and in its stead screw the small brass piece (fig. 23.) and to this screw one of the stop-cocks and bladders, (fig. 22.) With the bladder under one arm, one hand to the cock at C, and the other to that of the bladder, open the apertures and press the bladder at the same time; and thus the air will be forced upon the water in A, and driven up the glass pipe through the tube into B, with a bubbling noise. When the vessel, A, is thus charged with air, the stop-cocks are to be turned, so as to cut off the communication with the external air. Care must be taken that the common atmospheric air does not mix with the inflammable, for if a mixture of these airs were fired, the explosion would be great and dangerous.

The apparatus for lighting this lamp is of the electrical kind; and it is as follows: The mahogany basin, E, is a sort of box, about 12 inches square, and 5 inches deep, and in this is placed an electrophorus, containing a refrigerous cake c, and metallic plate d, which by a hinge at its back, admits of being pushed upwards and let down by the filament flying b, connected both with it and with the stop-cock C. When this cake is once excited, its electrical effect upon the metal plate will be continued for a long time. A metallic chain, G, communicates with a wire and ball e, passing through a glass tube below, in the box over the plate, and above with a fine wire passing through a glass tube. This upper wire is bent to about 1/4 of an inch distance from the flame-pipe. It is evident that when the electrophorus in the box is previously excited, and the stop-cock, C, turned, the filament flying, b, will raise the metallic plate; and this will give an electric spark to the ball and wire above, which will convey it instantly to the flame-pipe, and inflame the air flowing out of the pipe, in consequence of the pressure of the water in its descent into the vessel A. The cock, C, being turned back, the flame ceases; and turned again, appears; and will serve to light a candle, match, &c. whenever it may be thought proper. The number of times in which light may be produced will be very great, and will depend on the quantity of the inflammable air in the vessel A. If the cock is not turned back, the flame will continue till the whole of the inflammable air is consumed. The light thus produced will be sufficient for reading a large print in the night, or seeing the hour by a watch. When the electrophorus is to be excited, the filament flying, b, is unhooked from the plate, and the apparatus taken out of the box; and the metallic plate is lifted up, whilst, with a filament or dry catkin rubber, you briskly rub the surface of the refractory cake. About 20 revolutions in rubbing will be sufficient, so that the plate will give a spark to the knuckle about the distance of an inch; and by the strength of the spark the degree of excitation is to be estimated. The filament flying and small glass tubes, through which the wire, G, passes, should always be very dry, that the passage of the electrical spark may be quite perfect. The whole length of this apparatus is about 22 inches; but it may be made of any dimensions. Dr. Ingenhousz used a small apparatus, constructed upon a similar principle, in obtaining light for domestic purposes, both when at home and on his travels. Adams's Lectures by Jones, vol. ii. p. 99, &c.

Air-pipes, a contrivance invented by Mr. Sutton, a brewer of London, for clearing the holds of ships and other close places of their foul air. The principle upon which this contrivance is founded is well known. It is no other than the rarefying power of heat, which, by causing a diminution of the density of the air in one place, allows that which is in contact with it to rush in, and to be succeeded by a current supply from remoter parts, till the air becomes everywhere equally elastic. If a pipe, then, be laid in the well, hold, or any other part of a ship, and the upper part of this tube be sufficiently heated,
heated to rarefy the impeding column of air, the equilibrium will be maintained by the putrid air from the bottom of the tube, which being thus drawn out, will be succeeded by a supply of fresh air from the other parts of the ship; and by continuing the operation, the air will be changed in all parts of the ship. Upon this principle, Mr. Sutton proposed to purify the bad air of a ship, by means of the fire used for the copper, or both ends, with which every ship is provided. Under every such copper or boiler there are two holes separated by a grate, one for the fire and the other for the ashes; and there is also a flue, communicating with the fire-place, for the discharge of the smoke. The fire, after it is lighted, is preserved by the conical draught of air through these two holes and the flue; and if the two holes are closed, the fire is extinguished. But when these are closed, if another hole communicating with any other airy place, and also with the fire, be opened, the fire will of course continue to burn. In order to clear the holds of the ships of the bad air, Mr. Sutton proposed to close the two holes above mentioned, viz., the fire-place and ash-place, with substantial iron doors, and to lay a copper or leaden pipe of sufficient size from the hold into the ash-place, and thus to supply a draught of air for feeding the fire; a conical discharge of air from the hold will be thus obtained, and fresh air will be supplied down the hatches, and by such other communications as are open into the hold. If other pipes are connected with this principal pipe, communicating either with the wells or lower decks, the air that serves to feed the fire will be drawn from such places.

In large ships, there is not only a copper, but a fire-grate, like those used in kitchens; behind this grate an iron tube might be fixed, and inlaid quite through the brickwork and through the deck, so that one end of it might stand about a foot, or somewhat more, in the chimney above the brick-work, and the other made to enter into the hold or any other part of the ship. When the upper end of this tube is heated, the draught of air will be supplied from below, as in the other case. Mr. Sutton’s practicable and useful contrivance was much opposed at its first proposal; and though his pipes were recommended by Dr. Mead and Mr. W. Watson, after several trials of their effect, they were very slowly introduced, and in process of time very much neglected. Mr. Sutton, after considerable delay, and with no small difficulty, obtained a patent for his invention.

Mr. Watson recommends the use of these pipes for the circulation of fresh air in houses, prisons, hospital’s, wells, &c. and they have undoubtedly this obvious advantage, that by causing the putrid and noxious air to pass into the fire, they not only dilute but destroy it. Phil. Trans. abr. vol. viii. p. 688. 690. Mead’s Works, p. 397—437.

For other inventions adapted to the same purpose, see Air-trunk, Bellows, Ship’s-lungs, Ventilator, Blowing-wheel, and Wind-fails.

Air-pump, a machine, by means of which the air may be exhausted out of proper vessels.

The use and effect of the air-pump is to make what we popularly call a vacuum; but this, in reality, is only a degree of rarityfication sufficient to suspend the ordinary effects of the atmosphere. By this machine, therefore, we learn in some measure, what our earth would be without an atmosphere; and how much all vital, generative, nutritive, and alternative powers, depend upon it.

The principle on which the air-pump is contrived, is the elasticity of the air; as that on which the common, or water-pump is founded, is the gravity of the same air. The structure of the air-pump is, in itself, more simple even than that of the water-pump.—The latter supposes two principles, gravity and elasticity likewise: so that the water-pump must first be an air-pump, i.e. it must rarely the air before it can raise the water.—In effect, water being a dormant unelastic fluid, needs some external agent to make it ascend; whereas air ascends in virtue of its own elastic activity: its natural tendency is to separate and leave a vacuum; and all that remains for art is to prevent the ambient air from supplying the place of that which thus escape.

To make water ascend, the force wherewith it is pressed downwards is either to be diminished or increased in one part more than another; like a balance in equilibrio, one of whose scales may be made to rise, either by diminishing its own weight, or increasing that of the other; the water, therefore, recedes from the common centre of gravity by the very power with which it tends towards it indirectly or secondarily applied; because, two similar centripetal forces being made to act contrary to each other, what in the one over-balances the other must have the effect of a centrifugal force. —Whereas, the principle whereby air is rarefied or diminished, does not respect the centre of the earth, but the centres of its own particles; being no other than a certain implanted power, whereby they immediately tend to recede from each other.

The invention of this noble instrument, to which the present age is indebted for so many fine discoveries, is ascribed to Otto de Guericke, the celebrated confal of Magdeburg, who exhibited his first public experiments with it, before the emperor and the states of Germany, at the breaking up of the imperial diet at Ratisbon, in the year 1654: but his description of the instrument, and of the experiments performed with it, is contained in his “Experienta nova Magdeburgica de Vacuo Spatio,” and was not published before the year 1672, at Amsterdam.

Dr. Hooke and M. Duhemel, indeed, ascribe the invention of it to Mr. Boyle; but that ingenious author frankly confesses de Guericke to have been beforehand with him. In a letter which he wrote to his nephew, Lord Dungarvan, at Paris, about two years after Schottus’s book was published, he introduces the acknowledgment of his obligation, for the discovery of this useful machine, to what he had heard of it, though he had not then perceived it, by that well-applied passage of Pliny, benignus effet plenum ingens pudoris fateri per quam profeceris. Some attempts, he affirms us, he had made upon the same foundation, before he knew any thing of what had been done abroad: but the information he afterwards received from Schottus’s Mechanica Hydraulica Pneumatica, published in 1657, wherein was an account of de Guericke’s experiments, first enabled him to bring his design to any thing of maturity. From hence, with the assistance of Dr. Hooke, after two or three unsuccessful trials, arose a new air-pump more easy and manageable than the German one; and hence, or rather from the great variety of experiments that illustrious author applied it to, the engine came to be denominated machina Boyleana, and the vacuum produced by it, vacuum Boyleana.

Air-pump, structure and use of the. The basis or essential part in the air-pump, is a metaline tube, answering to the barrel of a common pump, or syringe; having a valve at the bottom, opening upwards; and a moveable piston or embolus, answering to the sucker of a pump, furnished likewise with a valve opening upwards. The whole must be duly fitted to a vessel or recipient or receiver. The ret being only circumstances chiefly respecting convenience, have been diversified and improved from time
to time, according to the several views and address of the makers.

In our further account of the air pump, we shall trace the various alterations it has undergone from the rude and inconvenient construction of Otto de Guericke to its present improved form. Guericke's machine is exhibited in Plate iv. Pneumatics, fig. 24. It consists of an iron three-legged frame, $a b c d f$, supporting a round iron plate, $b c$, in the middle of which is inserted a brass syringe, $g h$. The upper part of this syringe is furnished with a rim of lead, $y$, (fig. A.) and it is fastened below by means of an iron ring, $k k$, and three iron arms, $a o o$, to the legs of the frame. Within the rim $y$, there is a brass plate $m n$, (fig. B.) encompassed by a ring of leather, and fixed by three screws which terminate upwards in a small tube $n$, into which the pipe connected with the vessel to be exhausted is inserted, as occasion requires, and to which, on the lower side, is adapted a valve of leather, through which the air passes into the syringe. In this plate there is also another small valve at $z$, opening upwards, through which the air escapes. This plate is covered by a copper vessel, $x x$, intended for containing water. The piston of the syringe $b h$, (fig. 24. and fig. C.) is connected by a joint at $t$, with the iron rod $u n$, which is fastened to the handle, $u v y$, and this moves round the pin at $z$, by which it is connected with one of the legs of the frame. In order to prevent air from entering into the syringe, a copper vessel of water is suspended by hooks to the arms, $a o o$, so that the lower part of the syringe at $k k$, and the piston, may be always covered with water, when the machine is at work. The receiver, $I$, is a glass sphere, adapted to a brass cap, $P P$, which has a pipe with a flat-cock, $q r$; and this pipe is fitted to the tube, $n$, above mentioned. From this brief description of the machine, its operation will be easily understood. When the piston, $b h$, is depressed, the air will be expanded in the syringe, $g h$, and that of the receiver will descend into it through the valve in the lower surface of the plate, $m n$; but when the piston is elevated, and the air is compressed, this valve shutting upwards will close the passage to the receiver, and make its escape through the valve $z$, which opens upwards. In order to render the exhaustion more complete, a small exhausting syringe is adapted to the plate, which is represented at $m$. See Guericke's Expier. Nov. Magdeb. April 1719, page 166, and vol. ii. p. 10.

This machine, though it might be deemed an excellent contrivance at the time of its invention, when the doctrine of the elasticity and expansion of the air was new, had many defects which it is hardly necessary now to mention. The force necessary for working it was very great, and the progress of its operation very slow. Besides, it was to be wrought under water, and it allowed of little change of subjects for experiments. Mr. Boyle, whose ideas of this machine, first suggested to him by Schottus's report of Guericke's construction, were executed by Dr. Hooke, whom he then employed as his operator, removed some of these inconveniences and diminished others.

The form of Mr. Boyle's air-pump appears in Plate iv. Pneumatics, fig. 25. It consisted of a spherical receiver, $A$, with a round hole at the top, whose diameter, $B C$, was about four inches; this was covered with a plate, having a brass rim, $D E$, which was firmly cemented to the rings of glass that surrounded the hole; and to the taping orifice of the brass rim was adapted a brass flap $F G$, ground so exactly as to exclude as much as possible the admission of air. In the centre of the cover was a hole, $H I$, of about half an inch in diameter, provided with a cock, to which the brass flap $K$, was so fitted as to prevent the entrance of air; and the lower part of this flap was perforated with a hole, through which passed the flaring, $S, G$, for the convenience of moving to and fro the subjects of experiments. To the neck of the receiver a flat cock, $N$, was fastened; and to the Shank of the cock, $X$, a tin-plate, $M T U W$, was so cemented as to preclude the admission of air. The lower part of this machine consisted of a wooden frame with three legs, $1 2 2$, and a transverse board, $2 2 2$, on which the pump rested. The cylinder of this pump was cast brass; and it was fitted with a filler, $4 4 4 5 5 5$, of which one part, $4 4 4$, was covered with shoe-leather, so as exactly to fill the cavity of the cylinder; and to this was fastened the other part, which was a thick and narrow plate of iron, $5 5 5$, somewhat longer than the cylinder, indented on one edge with narrow teeth, so as to admit the corresponding teeth of a small iron nut, fastened by two flaps to the inner side of the transverse board, $2 2 2$, on which the cylinder rests; and this is turned to and fro by the handle, $7$. The face of this cylinder is the valve, $R$, consisting of a hole bored through at the top of the cylinder, somewhat tapering towards the cavity; into which hole is ground a tapering peg of brass, to be thrust in and taken out at pleasure. In order to prevent more effectually the admission of air, and to prepare the filler of the pump for motion, a quantity of fallad oil was poured in at the top of the receiver and also into the cylinder. The operator, having fixed the lower flank, $O$, of the flat-cock into the upper orifice of the cylinder, turns the handle, and thus forces the filler to the top of it, so that no air may be left in its upper part. Then shutting the valve with the plug, and turning the handle the other way, he draws down the filler to the bottom of the cylinder, and thus its cavity, into which no air is admitted, will be in an exhausted state. By turning the flat-cock, and opening a passage between the cylinder and the receiver, the air contained in the one will descend into the other; and this air being prevented from returning, by turning back the key of the flat-cock, will be made to open the valve and to escape into the external air by forcing the filler to the top of the cylinder; by alternately moving the filler upward and downward, turning the key and flopping the valve, as occasion requires, the exhaustion may be continued. See Boyle's Works, By Borough, vol. iv. p. 182. Mr. Boyle has described a second air-pump in the first continuation of his Physico-mechanical experiments. See his works, vol. iii. p. 185. This, like the former, had only one barrel, by which the receiver was exhausted; but it was so contrived as to be everywhere surrounded with water, that the ingress of air might be more effectually prevented. Besides, the receivers, which were of several forms and sizes, were fastened to an iron plate by means of a soft cement, so that they could be removed and changed at pleasure. The interpolation of a moistened leather for fixing them, does not seem at this time to have occurred to him.

Notwithstanding all the precautions of Mr. Boyle, and his contrivances for excluding air by oil and leather, he found that the working of his pump by a single barrel was laborious, on account of the prelude of the atmosphere, a great part of which was to be removed at every elevation of the piston when the exhaustion was nearly completed; and he himself candidly acknowledges, that it was rarely and with great difficulty, that he was able to produce any great degree of rarefaction. This useful machine was gradually improved by Papin, Merffenne, Mariotte, and others; but the introduction of a second barrel and piston was the principal
principal improvement which it received about this period. To whom this was owing, it is not easy to decide; some ascribe it to Dr. Hooke, others to Papin, and others again to Haukibee. An engine of this kind, with a double tube, is described by Mr. Boyle, in the second continuation of Physico-mechanical Experiments, (works, vol. iv. p. 310): but the manner of working it, by means of a pulley and of iron flippers or trestles, upon which the operator stood, must have been extremely inconvenient. However, by the use of a second barrel and piston, contrived to rise and fall alternately with the other, and by the introduction of valves, which in this third air-pump of Mr. Boyle supplied the place of the plug and stop-cock which he had before used, as well as by the subsequent improvements of Haukibee, the pressure of the atmosphere on the descending piston always nearly balanced that of the ascending one; so that the winch which worked them up and down was easily moved by a gentle force with one hand; and the exhaustion was also made in much less time. See Haukibee's Physico-Mechanical Experiments, p. 1, &c. Mr. Cream, a pneumatic operator, employed by Defaguliers, made an improvement in Haukibee's air-pump, by reducing the alternate motion of the hand and winch to a circular one. In his method the winch is turned quite round, and yet the pistons are alternately raised and depressed; by which the trouble of shifting the hand backwards and forwards, as well as the loss of time, and the slacking of the pump, are prevented. See Defaguliers's Courde of Exp. Philos. vol. ii. p. 378. For a brief account of the progressive improvements of the air-pump, see Cotes's Hydrostatical and Pneumatic Lectures, lect. xii. p. 156, &c.

The structure of the air-pump, thus improved, is represented in Plate v. Pneumatics, fig. 33. It consists of two brafs barrels or cylinders, a a a a, which communicate with each other by the cittern d d, and with the receiver o o o o, which is ground level at the bottom, and let over a hole in the plate, by means of the bentine pipe, b b. In these barrels the pistons, which are fastened so tight that no air can get between them and the barrels, are worked by a toothed wheel, turned by the handle, b b; and thus the racks, c c, with their pistons, are worked alternately up and down. The gage tube, l l, is immered in a bason of quicksilver m, at the bottom, and communicates with the receiver at the top of which it may be occasionally disengaged by turning a cock; and a is another cock, by turning of which the air is again let into the exhausted receiver, passing into it with a hissing noise. The action of the toothed wheel and pistons is represented in fig. 34.

As the handle is turned backwards, it raises the piston d d, in the barrel B B, by means of the wheel E, and rack D d: and as no air can get between the piston and barrel, all the air above d is lifted up towards B, and a vacuum is made in the barrel from e to b: upon which part of the air in the receiver by its spring rushes through the hole in the brafs plate of the pump along the pipe G G, communicating with both barrels by the hollow trunk I H K, and pushing up the valve B, enters into the vacant part b e of the barrel B. Then, as the handle, F, is turned forward, the piston, d d, will be depressed in the barrel; and the air which had got into the barrel, finding no way of escape through the closed valve b, will ascend through a hole in the piston, and make its way to the external air through a valve at d: and it will be prevented by that valve from returning into the barrel, when the piston is again raised.

At the next elevation of the piston, a vacuum is again made in the same manner as before, between b and e; upon which more of the air that was left in the receiver will get out by its spring, and flow into the barrel, B K, through the valve b. The other piston and barrel act in the same manner; and as the handle, F, is turned backwards and forwards, it alternately raises and depresses the pistons in their barrels; one being raised whilst the other is depressed. By thus repeating the operation again and again, the air in the receiver is at length rarefied to such a degree, that its density does not exceed the thin air remaining in the barrel when the piston is raised: which done, the effect of the air-pump is at an end; the valve cannot now be opened, or if it could, no air would pass through; there being a just equilibrium between the air on each side.

To judge of the degree of exhaustion, there is added the gage-tube, l l, open at both ends, and about 34 inches long (fig. 33), affixed to a wooden ruler, which is divided into inches and parts of an inch, from the bottom where it is even with the quicksilver in the bason, m, and continued to the top, a little below the plate of the air pump, to 30 or 31 inches. Hence the air in the tube rarefying as fall as that in the receiver, in proportion as the exhaustion advances, the rapidity being a measure of the pressure of the column of external air, prevailing over that of the column of air included; till the column of air, and mercury together, become a balance to that of the external air. When the mercury is thus risen to the same height as it stands in the barometer, which is indicated by the scale of inches added to the gage, the instrument is a full Torricellian tube; and the vacuum may be concluded to be as perfect as that in the upper end of the barometer. When the cock, n, is turned, fo as to make a communication with the external air; this rushes in and the mercury in the gage immediately subides into the bason. See GAG.}

In estimating the gradual acent of the quicksilver in the gage, it is evident that, as we continue to pump, the mercury continues to ascend; and that it approaches always more and more to the standard altitude, or about 29½ inches, more or less according to the variety of leasons. And it is easy to prove, that the defcent of the height of the quicksilver in the gage from the standard altitude is always proportional to the quantity of air which remains in the receiver; that the altitude itself of the quicksilver in the gage is proportional to the quantity of air which has been exhaunted from the receiver; and that the acent of the quicksilver, upon every turn of the pump, is proportional to the quantity evacuated by each turn. Let it be considered, that the whole pressure of the atmosphere upon the cifer of the gage is equal to, and may be balanced by, a column of quicksilver of the standard altitude; consequently, when the quicksilver in the gage has not yet arrived to the standard altitude, the defect must be supphed by some other equal force; and that force is the elastic power of the air remaining in the receiver; which communicating with the upper part of the gage, hinders the quicksilver from ascending, as it would otherwise do, to the standard altitude. The elasticity of the air in the receiver is then equivalent to the weight of the deficient quicksilver; but the weight of this is proportional to the space it should occupy, or to the defect of the height of the quicksilver in the gage from the standard height; therefore the elasticity of the remaining air is also proportional to the same defect. But the density of any portion of air is proportional to its cificity, and the quantity in this case is proportional to the density; and therefore the quantity of air remaining in the receiver is proportional to the defect of the quicksilver in the gage from its standard altitude. Hence
AIR PUMP.

Hence it follows, that the quantity of air which was at first in the receiver before you began to pump, is proportional to the whole standard altitude; and consequently the difference of this air, which was at first in the receiver, and that which remains after any certain number of turns, that is, the quantity of air exhausted, is proportional to the difference of the standard altitude and the before-mentioned defect, that is, to the altitude of the quicksilver in the gage after that number of turns. Hence it appears, that the quantity of air exhausted at every turn of the pump is proportional to the ascent of the quicksilver upon each turn. See Cotes’s Hydrost. and Pneum. Lectures, etc. 12. See Gage.

There are several inconveniences attending air-pumps of the common form, though much improved from what they used to be formerly, and many attempts have been made to remedy them. It is a well-known fact, that pumps merely serve to rarely the air to a considerable degree, and that none of them can produce a complete exhaustion; as the mercury in the gage is not raised by any of them to the height which it occupies in the Torricellian tube, when well purged of air. Few pumps will bring it within $\frac{1}{3}$th of an inch. Hawkfield’s, fitted up according to his own instructions, will seldom bring it within $\frac{1}{4}$th; pumps with cocks of the best construction, and in the most favourable circumstances, will bring it within $\frac{1}{3}$th; but none with valves fitted up with wet leather, or to any part of which water or any volatile fluids have access, will bring it nearer than $\frac{1}{4}$th. Before we proceed to give an abridged account of the improvements that have been made in air-pumps we observe, that the air-pumps most commonly used are made either with brass stop-cocks, or with valves of oil-skin or of leather, for preventing the return of the air into the receiver, out of which it had been exhausted. Pumps with stop-cocks, when well made and newly put together, are generally found to rarely the air to a greater degree than those which are made with valves; but after having been used for some time, they become less accurate than those with valves. But the valves are also imperfect; as the external air, prefing upon that in the piston, prevents its rising, when the elastic force of the air in the receiver, under exhaustion, is much diminished. Attempts have been made, particularly by the abbé Nollet and Mr. Gravefande, to perfect the construction of the cocks. In Gravefande’s double-barrelled pump, the cocks at the bottom of the pilons are turned by an apparatus that is moved by the handle of the pump: the piston has no valve, and the rod is connected with it by a flirrup, as in a common pump. This rod has a cylindric part, which passes through the flirrup, and moves it always in it through the space of about half an inch, between a shoulder above and a nut below. The flirrup supports a round plate, which has a short square tube, that fits tight into the hole of a piece of cork, and which has also a square Shank, that goes into the square tube. Between the plate and the cork is put a piece of thin leather, soaked in oil, and another is placed between the cork and the plate which forms the sole of the flirrup. When the winch is turned to raise the piston from the bottom of the barrel, the friction of the piston against the barrel keeps it in its place, and the rod is drawn up through the flirrup. The wheel has thus liberty to turn about an inch; and this is sufficient to turn the cock, so as to cut off the communication with the external air, and to open that with the receiver. When this is done, the continued motion serves to raise up the piston to the top of the barrel. When the winch is turned in the opposite direction, the piston remains fixed till the cock is turned, so as to flit the communication with the receiver; and open that with the external air. The cock has one perforation diametrically through it, and another in a perpendicular direction to this; and after reaching the centre, it passes along the axis of the cock, and communicates with the open air. By this communication, when it is opened, the air rushes in, and balances the pressure on the upper side of the piston in this barrel, so that the piston on the other must be counteracted by the person who works the pump. In order to obviate this inconvenience, Gravefande put a valve on the orifice of the cock, by tying over it a slip of wet bladder or niled leather; and by means of this the piston is pressed down, as long as the air in the barrel is rarer than the outward air, just as if the valve was in the piston itself. Gravefande, and also Müllchenbruck, extol the operation of this pump, as exceeding that of pumps with valves. But it is evident that no precise estimate of its performance can be obtained, whilst the pistons, valves, and leathers of the pump are prepared by steeping them in oil, and afterwards in a mixture of water and spirits of wine. With this preparation the gage could not be brought within $\frac{1}{3}$th of an inch of the barometer. Besides, a considerable space is left between the piston and cock, from which the air is never expelled; and if this be made very small, the pump must be worked very slowly; otherwise the air will not have time to diffuse itself from the receiver into the barrel, especially when the expelling force or the elasticity of the air, towards the close of the operation, is very small. The rarefaction will likewise be retarded by the valve, which will not open till the air below the piston is considerably denser than the external air. The cocks in pumps of this kind are subject to become loose by use, and to admit air: an inconvenience which might, indeed, be prevented by placing the barrels in a dish filled with oil. For a figure and description of Gravefande’s pump, see Gravefande’s Mathem. Elem. of Natural Philosophy, by Defagugiers, vol. ii. p. 17, &c. Thesepumps, if they were ever used in England, have been long superceded by the cheaper and more simple contrivance of valves, formed by tying a strip of bladder over a small hole, through which the air is allowed to pass in one direction only.

In the year 1758, the ingenious Mr. Smeaton directed his attention to the improvement of valve pumps. In considering the structure of these pumps, he observed, that the principal causes of their imperfection are, partly, the difficulty of opening the valves at the bottom of the barrels, and, partly, the piston’s not fitting exactly, when put down to the bottom, which leaves a lodgment of air that is of bad effect. The first of these imperfections is owing to the smallness of the common valves, which are made of a piece of thin bladder stretched over a hole generally much less than $\frac{1}{3}$th of an inch in diameter, and to the adhesion of the bladder to the plate upon which it is spread, by reason of the oil or water with which it is moistened; as the rarefaction of the air in the receiver is continued by the operation of the pump, its firing becomes so weak, that it is not able to overcome the cohesion of the bladder to the plate, the weight of the bladder, and the resistance occasioned by its being stretched. The larger the hole is, over which the bladder is laid, a proportionably greater force is exerted upon it by the included air in order to lift it up; and yet the aperture of the hole cannot be made very large, because the pressure of the incumbent air would either burst the valve, or so far force it down into the cavity as to prevent its lying flat and close upon the plate. In order to avoid these inconveniences, instead of one hole, Mr. Smeaton makes use of seven, all of equal
A I R - P U M P.

size and shape, one being in the centre, and the other fix round it, so that the valve is supported at proper distances by a kind of grating, formed by the solid parae between these holes, and resembling a honeycomb; and that the points of contact between the bladder and grating may be as few as possible, the holes are hexagonal, and the partitions are held almost to an edge. The breadth of these hexagons is \( \sqrt{\frac{1}{2}} \)ths of an inch, and consequently the surface times larger than common; and as the circumference is three times greater than that of the common valve, and the cohesion to be overcome is, in the first moment of the air's exerting its force, proportional to the circumference of the hole, the valve over any of these holes will be raised with three times more ease. Besides, the raising of the valve over the centre-hole is aided on all sides by those that are placed round it; and as they all contribute as much to raise the bladder over the centre-hole, as the air immediately acting under it, the valve will be raised with double the ease already supposed, or with a sixth part of the force commonly necessary. After the bladder begins to rise, it will expel a greater surface to the air underneath, which will cause it to move more easily.

The other defect in the common construction would fill hinder the rarefaction from being carried on beyond a certain degree. For as the piston does not fit so closely to the bottom of the barrel, as to totally exclude the air, the air, as the piston rises, will expand itself, and preying upon the valves in proportion to its density, hinder the air within the receiver from coming out. Hence, if the vacuum were equal to the 1295th part of the capacity of the whole barrel, no air could pass out of the receiver, when expanded 190 times, though the piston were constantly drawn to the top; because the air in the receiver would be in equilibrium with that in the barrel, when in its most expanded state. In order to obviate this inconvenience, Mr. Smeaton shut up the top of the barrel with a plate, having in the middle a collar of leathers, through which the cylindrical rod works that carries the piston. The external air is thus prevented from preying upon the piston; but for the discharge of the air that passes from below through the valve of the piston, there is a valve applied to the plate at the top, which opens upwards. By this construction, when the piston is put down to the bottom of the cylinder, the air under it will evacuate itself, and the valve of the piston opens more easily, when preying by the rarefied air above it, than when preying by the whole weight of the atmosphere; and as the piston may be made to fit as nearly to the top of the cylinder as it can to the bottom, the air may be rarefied as much above the piston, as it could before have been in the receiver. Hence it follows, that the air may now be rarefied in the receiver in duplicate proportion of what it could be upon the common principle. By this construction, the pump, consisting of a single barrel, may be worked with more ease than the common pump with two barrels, because the preying of the outward air is taken off by the upper plate; and when a considerable degree of rarefaction is defied, it will produce it more speedily.

Mr. Smeaton has also contrived a new gage, which measures the expansion with certainty, to much less than the 1000th part of the whole. It consists of a bulb of glass, in shape resembling a pear, and sufficient to hold about half a pound of quicksilver. It is open at one end, and the other is a tube hermetically sealed at top. A scale divided into parts of about \( \frac{1}{1000} \)th of an inch each, and answering to a 10000th part of the whole capacity, is annexed to it. This gage, during the exhaustion of the receiver, is suspended in it by a flip-wire. When the pump is worked as much as is thought necessary, the gage is pushed down, till the open end is immersed in a cistern of quicksilver placed underneath. The air being then let in, the quicksilver will be driven into the gage, till the air remaining in it becomes of the same density with the external; and as the air always takes the highest place, the tube being uppermost, the expansion will be determined by the number of divisions occupied by the air at the top. See Gages.

This ingenious artist has succeeded so well in his construction of the air-pump, as to be able to rarefy air about 1090 times; whereas the best of the common air-pumps, esteemed good in their kind, and in complete order, never rarefied it above 140 times. Mr. Smeaton's air-pump acts also as a condensing engine, by the very simple apparatus of turning a cock; see Condenser. This air-pump is thus easily made an universal engine, for shewing any effect arising from an alteration in the density or spring of the air; and with a little addition made may be shewed the experiments of the air-fountain, air-gun, &c. Phil. Trans. vol. xlvii. p. 415—473.

A perspective view of the principal parts of this pump is exhibited in Plate VI. Pneumatics, fig. 45. A is the barrel, B the cistern, in which is included the cock, with several joints, which are contrived of leather to keep them air-tight; and a little cock to let the water out of the cistern is marked c. C e e is the triangular handle of the key of the cock, which, by the marks on its arm, shews how it must be turned, that the pump may produce the effect desired. D H is the pipe of communication between the cock and the receiver. E is the pipe that communicates between the cock and the valve, on the upper plate of the barrel. F is the upper plate of the pump which contains the collar of leathers d, and V is the valve, which is covered by the piece f. G I is the fthuron-gage, which is fitted on and off, and adapted to common purposes. It consists of a glass-tube hermetically sealed at e, and furnished with quicksilver in each leg, which, before the pump begins to work, lies level in the line a b; the space b c being filled with air of the common density. When the pump exhausts, the air in b c expands, and the quicksilver in the opposite leg rises, till it becomes a counterbalance to it. Its rise is marked a c. When the expansion of the air in the receiver may be nearly estimated. When the pump concedes, the quicksilver rises in the other leg, and the degree may be nearly judged of by the contraction of the air in b c; marks being placed at \( \frac{1}{10} \) and \( \frac{1}{100} \) of the length of b c from c, which shews when the receiver contains double or treble its common quantity. K L is the screw-frame to hold down the receiver in condenfing experiments, which takes off at pleasure, and is sufficient to hold down a receiver, the diameter of whose base is seven inches, when charged with a treble atmosphere; in which case it acts with a force of about 1200 pounds against the screw-frame. M is a screw that fastens a bolt, which slides up and down in that leg, by means of which the machine is made to stand fast on uneven ground. The stricture, connection, and relative uses of the several parts of this pump will be further perceived in the following account of Smeaton's air-pump, constructed and improved by Mr. Nairne.
AIR-PUMP.

receiver; the pifton gage \( f \) is made in the usual manner; but the ciphers \( x, x \), prevent the gages from being directed by the oil, on the re-admission of the air. The large barrel \( C \) has a solid plunger, worked by the rod \( R \), which passes through the collar of leathers \( a \); for the construction of which, as well as the internal structure of the barrel \( C \), see \( f, 3, 4 \).

This is a vertical section of the barrel, &c.; the top or cup \( U \) is screwed on to the screw \( a \), and the cavity \( b \) is made conical; the holes \( e, e \), are made just large enough to let the pilton rod pass freely; the cavity \( b \) is filled with circular greased leathers, through the centre of which a hole is made, that barely admits the pilton rod to pass; these leathers are crowded into \( b \), and three or four thinnesses of them are left above the surface, \( f \); and consequently, when the cup \( U \) is screwed down, these leathers are forced into the smaller part of the conical hollow, \( f \); and therefore bind as much or as little as is requisite on the pilton rod.

The head \( a \) is screwed with eight screws on the upper flange or part of the barrel \( C \); the bottom \( B \) screws on the lower flange or lower end of \( C \); the plug \( D \) is accurately ground into a conical hole in the bottom \( B \), and has the lever \( L \) slanting at right angles. As the whole nicety of the exhaustion of this air-pump depends upon this part, it should be very particularly described. The lever \( L \) is represented as slanting to the left hand; and the hole \( 2 \) with its axis is set in connection with the pipe \( P \) and consequently with the receiver; see the horizontal section \( L, D, P \). But if the lever \( L \) is brought towards the word "closed," the hole \( 2 \) with its valve \( 1 \) has moved onwards towards \( D \); no hole is opposite to the hole of \( P \), and consequently all communication between the receiver and the inside of the barrel \( C \) is cut off; but upon moving the lever \( L \) more towards the right hand, the hole \( 3 \) having the words "no valve" will be in connection with \( P \), and consequently there will be a direct or uninterrupted passage between the receiver and the inside of the barrel \( C \). Upon attentively inspecting the section, it will be perceived by the directions in which the valves open and close, and the position of the passages which are drilled through the thickness of the barrel, that the ascent or descent of the solid plunger \( N \) equally exhausts the pipe \( P \), and consequently the receiver. It must be remarked, that the valves exhibited in the section are drawn like hogs of boxes, with holes large enough to permit the oil flowing in what direction they open; but in reality the valves are made of oiled silk; and as on the nice construction of these the good action of the pump much depends, the best mode of making them will be illustrated in the section, \( f, 7, A, A \), which shews the plug \( D \), on which the valve is to be fixed. In the first place, a groove must be turned, of a convenient fize, so as to leave a cylindrical knob \( F \), whose diameter may be four or five eighths, or more, of an inch; the hole which the oiled silk valve is intended to cover, is made through the axis or centre of this knob, as is shown by the dotted lines \( H \); the ring \( G \) is to fit nicely into the groove, and to be fluted with the general surface of the brass; the surface of the knob \( F \) must be turned away about double the thickness of the oiled silk for the purpose of preferring the oiled silk from injury by the pilton's striking it; a lip of oiled silk about the width of four times the diameter of the hole, which it is to cover, must be laid over the hole in the centre of the knob \( F \), and the ring \( G \) carefully put in its place and there fixed by two or three screws. \( f, 7, B \) shews the construction of the referov \( x, x \), \( f, 4, 46 \), for the purpose of keeping the gages clean. The end of the gage \( G \), for instance, passes through the bottom of the referov \( x \), and reaches nearly to the top; and a piece of metal, flat or like an inverted tea-facer, is fixed to the top of \( x, f, 7, B. B. \) The oil which comes from the pump through \( x \) is thrown on the back of the face; and running to its edges drops into the bottom part of the referov, and thus prevents any filth from getting into the tube \( G, f, 46 \).

Having described the particular parts of this pump, we shall next explain the mode of working it, so as to obtain the greatest degree of exhaustion. A receiver well ground and made dry, with oil put upon its edge, is to be placed on the pump plate \( T \) (\( f, 45 \)), over the aperture of the pipe \( P \); and the lever \( L \) is to be moved so as to stand under the word "valve." By working the pilton of the cylinder \( C \) up and down, from the top to the bottom, the receiver becomes partly exhausted, and the mercury will rise from the cylinder \( M \) up into the tube of the barometer gage \( G \); the exhaustion must be continued till it will rise no higher; and turning the lever \( L \) under the word "closed," the pilton must be moved two or three times up and down; let it then be left at the bottom of the barrel \( C \); move the lever \( L \) under the words "no valve," and gently raise the pilton to the top of the barrel. As there is now a direct communication between the receiver and the barrel \( C \), without the intervention of a valve, the air will expand itself freely into the barrel, and the mercury of the gage will rise; keeping the pilton at the top of the barrel, turn the lever again under the word "closed," and repeat the operation as before; unfcrew the receptacle for dirty oil, \( O \), and screw in its place the complete small exhausting syringe \( B \); work this a few times; and repeat the operation with the barrel and the lever \( L \) as before, till the mercury will rise no higher in the gage.

By the process now described, the exhaustion has been made so perfect, that when an open eideron barometer, suspended in the room, has been on the rife, the mercury in the gage \( G \) has risen within \( \frac{1}{2} \)th of an inch high.

The double-barreled air-pump \( A, A \) being placed on the same stand, and having a communication with the pump plate \( T \), as well as the improved pump \( C \), it is intended for exhausting large receivers very expeditiously; as both pumps may be worked at the same time; and more especially for preventing the improved pump from being used for trifling experiments, or those where water is made use of. In the pump plate \( T \) are two holes, situated near each other, one communicating with the double-barreled, and the other with the improved pump, and for the purpose of cutting off the communication of either with the receiver at pleasure. Indeed, when the double-barreled pump is only used, the hole of the pipe \( P \), leading to the barrel \( C \), should always be carefully stopped to prevent moisture of any kind from getting into it.

Since the time of Mr. Smeaton the air-pump has received very material improvements; for which we are indebted to the Rev. Mr. Prince, of Salem, in North-America; and to Mr. Cuthbertson, late of Amsterdarm, and since settled in London.

Mr. Smeaton's success in facilitating the opening of the valves, at the bottom of the barrel and in the pilton, led Mr. Prince to conceive, that if these valves were entirely removed, and the remaining air in the barrel could be more perfectly expelled, the rarefaction might be carried still farther. Upon this plan he constructed his air-pump. He removed the lower valve, and opened the bottom of the barrel into a ciferon on which it was placed, and which had a free communication with the receiver; for the valve on the upper plate, at the top of the barrel, constructed like Mr. Smeaton's, made it unnecessary that there should be any at the bottom, in order to rarely the air in the receiver. The ciferon was made deep enough to admit of the pilton's descending into it below the bottom of the barrel. If the pilton be solid, that is, without a valve, when it enters the barrel...
barrel and rises to the top-plate, which is made air tight with a collar of leathers, like Smeeaton’s, it forces out all the air above it; and as the air cannot return into the barrel on account of the valve in the top-plate, when the piston descends, there will be a vacuum between it and the plate; every thing being supposed perfect. But in working the pump, the piston is not allowed to descend entirely into the cistern so far as to leave the bottom of the barrel open; but it descends below a hole in the side of the barrel near the bottom, which opens a free communication between the barrel, cistern, and receiver. Through this hole the air rushes from the cistern into the exhausted barrel, when the piston has dropped below it; and by its next ascent this air is forced out as the other was before. If the capacity of the receiver, cistern, pipes, &c. below the bottom of the barrel, taken together, be equal to the capacity of the barrel, half the remaining air will be expelled by every stroke. But as the working of this pump with a solid piston would be laborious, on account of the resistance it would meet with in its descent from the air beneath, though it would be relieved by every stroke as the air became more rarefied, Mr. Prince pierced three holes in the piston at equal distances from each other, and by a circular piece of bladder, tied over the top of the piston, formed a kind of valves over the holes, which opened with sufficient ease to prevent any labour in working the pump, by allowing the air to pass through the piston in its descent. The escape of the air does not, however, depend upon a passage through the piston into the barrel; for when the air, weakened by rarefaction, cannot open this valve, it will fill get into the barrel when the communication is opened by the hole at the bottom. This piston will therefore descend as easily as any other, nor will the valves impede the rarefaction. By this construction the valves, made to open with more ease by Mr. Smeeaton, are rendered unnecessary for rarefying the air; and that at the bottom of the barrel is entirely removed; the valve on the top-plate being the only one necessary in rarefying the air.

Having set aside the valves, which partly prevented the air from entering the barrel above the piston, Mr. Prince’s next attempt was to expel the air more perfectly out of the barrel than Mr. Smeeaton had done, by making a better vacuum between the piston and the top-plate, so that more of the air might be allowed to expand itself into the barrel from the receiver. Mr. Prince also contrived to connect the valves on the top-plate with the receiver occasionally by means of a pipe and cock, by the turning of which the machine might be made to exhaust or condense at pleasure. In order to remove the pressure of the atmosphere from the valve on the top-plate, so that this valve might open as easily as the piston valve, he connected with the duct on the bottom piece, which conveys the air from the valves to the cock, a small pump of the same construction as the large one; having the barrel opening into the cistern, the piston rod, which is solid, moving through a collar of leathers, and a valve near the top, through which the air is forced into the atmosphere. This pump with one barrel is called the valve-pump; its chief use being to rarefy the air above the valves, or to remove the weight of the atmosphere from them. When this valve pump is used, the passage through the cock is shut up; and, therefore, instead of placing three ducts at equal distances round the cock in the manner of Mr. Smeeaton’s, Mr. Prince divided the whole into five equal parts, leaving the distance of one-fifth part between the ducts leading from the cistern and the valves to the cock, and two-fifths between each of these and the one leading from the cock to the receiver. By this adjustment, when the communication is open between the receiver and the valves for condensation, the other hole through the cock opens the cisterns to the atmosphere; but when the communication is made between the cisterns and the receiver for exhausting, a solid part of the key comes against the duct leading to the cock, and thwarts it up, and the air which is forced out of the barrel passes through the atmosphere into the valve-pump; for the valve of the small pump may be kept open while the great one is worked.

Upon this construction, the pump with two barrels may be made like the common pump, which cannot be conveniently done where the lower valve is retained. In this pump the pistons do not move the whole length of the barrels; an horizontal motion being made in them a little more than half way from the bottom, where the top-plates are inserted. The pump is thus made more convenient and simple, as the head of it is brought down upon the top of the barrels in the same manner as in the common air-pump. The barrels also stand upon the same plane with the receiver plate, and this plane is raised high enough to admit the common gage of 32 or 33 inches to stand under it without inconvenience in working the pump; as the winch moves through a less portion of an arch at each stroke than it would do if the pistons moved through the whole length of the barrels.

A gage for measuring the degree of condensation having a free communication with the valves, cock, &c. is placed between the barrels in this pump; and the gage is so constructed that it will also serve to measure the rarefaction above the valves when the air is worked off by the valve-pump. It consists of a pedetal, the die of which is made of glass, which forms a cistern for the mercury, a hollow brass pillar, and glass tube hermetically sealed at one end, which moves up and down in the pillar through a collar of leathers. When the pump is used as a condenser, the degree of condensation is flown by a scale marked on one edge of the pillar; when it is used as an exhaust, the degree of rarefaction of the air above the valves is flown by a scale on the other edge of the pillar. This gage will also show, when the valves have done playing, either with the weight of the atmosphere on them or taken off, in the manner which the author has described. The degree of condensation may be also measured by the number of strokes of the winch. For the purposes of great condensation, Mr. Prince has fitted a condenser of a smaller bore than the barrel of the great pump to the cistern of the valve-pump, to be screwed on occasion. Or, without this condenser, the valve-pump may be adapted to the purpose by being made a little larger, and by having a plate made to screw into the bottom of the cylinder, with a valve on it opening into the cistern; a hole must be made to be opened on the same occasion near the top of the cylinder, to let air in below the piston when this is drawn up above it.

The common gage, which is generally placed under the receiver-plate, is placed in the front of this pump, that it may be seen by the person who works it, and that the plate may be left free for other uses. The plate is fixed to the pipe leading to the cock, that it may be taken off at pleasure, and used as a transferer; and it may also serve for other purposes.

The head of this pump is made whole, except a small piece on the back, where the wheel is let in; and the wheel is fixed from the piston-rods by pushing it into the back part of the head, and it is kept in its place by a button screwed into the socket of the axis behind. By this apparatus the piston-rods are dislodged from the wheel; and let down into the cisterns, when the pump is not used; and in these cisterns they may also have the advantage of being covered with oil. The principal joints of this pump are sunk into sockets, that
the leathers which close them may be covered with oil to prevent leaking. The lower part of the pump is fitted with drawers to contain the necessary apparatus.

A perspective view of a double-barreled pump, made by Mr. Jones, according to the construction of Mr. Prince, may be seen in Plate VII. Pneumaticus, fig. 48. A, A, are two brass barrels in which the pistons move; the barrels communicate with the receiver placed on the pump by means of the pipe B C, and canal D E; the rods of the pistons are seen at FG; each of these is connected with a rack or piece having teeth on one side. At A is a wheel, whose teeth are laid hold of by those of the rack; so that by turning the handle H the pistons are alternately raised or depressed, and the air is exhausted out of the receiver K L, the tube B C, and the canal D E, which communicate with one another. At the top of each barrel is a plate, on which is a box m n, containing a collar of leathers; through this the cylindrical part of the piston rod moves, air-tight; o o is the place of the valve on the top plate, into which a pipe is folded that conveys the air from the valve to the duct, passing under the valve pump P, which is designed for preventing the escape of the atmosphere from acting on the valve of the top plate. Q is the piston rod of this pump, and R the handle by which it is worked. Y is a cock to cut off occasionally the communication between the receiver and the working parts of the pump. At S is a screw, which closes the orifice of the canal D E, by unfastening which the air may be admitted when required. Z is an oil-veil for receiving the oil driven over by the action of the pump; and there should be always a small quantity of oil in the cups of the boxes m n, that hold the collar of leathers through which the piston rods move; a b c is the barometric-gage; d e the box or cistern containing the mercury; and there is a divided box f e a f, fixed to the tube, for ascertaining the rise or fall of the mercury; a small ivory tube en-compasses the lower end of the glass tubes, and floats upon the quicksilver in the cistern; the upper end of this is always to be brought to coincide with the lower division of the box f e a, by means of the screw under the cistern; and when it thus coincides, the divisions on the scale give the true distance from the surface of the mercury in the balance. The key f serves for tightening or loosening the screws of the pump. When either piston is down, in the operation of this pump, there is a free communication from the receiver through the tubes and the canal to the part of the barrel above the piston; when the piston rises, it forces out the air above it through the valve in the top plate; and as this valve prevents the air from returning into the barrel, when the piston descends, a vacuum is formed between it and the under surface of the top plate; as soon, therefore, as the piston has descended below the holes communicating, by the tubes and pipe, with the receiver, the air rushes into the exhausted barrel; on the next ascent of the piston, this air is forced out as before. To prevent the piston from meeting any resistance in its descent, there is a valve in it through which the air passes as the piston descends; but the air does not necessarily depend upon a passage through the piston in order to get into the barrel. By these means the piston descends as easily as in any other construction, while the valve in it does not impede the rarefaction. The valve pump P, as we have observed, used for taking off the pressure of the atmosphere from the valve on the top plate of the pump, and for forming a more perfect vacuum between this plate and the piston, that nothing may prevent this instrument from exhausting as far as its expansive power will admit. The barometer gage a b c, serving to measure the exhaustion of the receiver, consists of a tube, divided by an annexed scale of inches and fractional parts of an inch, whose higher orifice communicates with the receiver, and the lower is immered in a cistern of mercury. Before any exhaustion has taken place the mercury in the tube and cistern is upon the same level; and after any number of turns of the handle of the pump, the air in the tube and receiver is equally rarified, and the mercury will descend in the tube till the weight of the column above the surface of that in the cistern, and diffuseness of the air in the receiver, taken together, be equivalent to the weight of the atmosphere; and if the altitude of the column is equal to the standard altitude, the vacuum in the receiver, and that above the mercury in the barometer, are the same. For an account of the syphon-gage, occasionally substituted for the barometer gage, and the pear gage; see GAGE.

In a contrivance, suggested by an ingenious workman of the late Mr. Adams, and annexed to the pumps constructed by Mr. Jones, one of the lower flexible oil-hoses, or leather valves in the two barrels, is attached to a brass ring, which is allowed an interval of motion of half an inch; a long wire is fixed to a bar over the diameter of the ring, which were paffed along the body of the piston and rod through a collar of leathers in the piston. By the friction of these leathers upon the rod, as they move up and down, the lower valve is occasionally raised and depressed; and thus a communication is opened between the barrel and receiver, and of course the exhaustion is carried to as great a degree as the nature of the air itself appears to admit. By a comparison of the height of the mercury in a good barometer tube, Mr. Jones did not observe the half-th of an inch difference between this and that of the barometer gage to the pump; and consequently the rarefaction was about 1600 times; and hence he concludes that it was equal in power to that of Mr. Cuthbertson, or any pump whatever.

We shall now describe more minutely the parts of which Mr. Prince's improved air-pump consists. Fig. 49, Plate VII. represents a perpendicular section of one of the barrels, the two cisterns, condensing gage, &c.; where A B is the barrel, C D is the cistern on which it stands, a a a a a the leathered joint, sunk into a socket, and buried in oil; E F is the barrel, with the cylindrical rod passing through a collar of leathers, G G, in the box H H. K shews the place of the valve on the top plate K, covered by the crofs piece M M, into which is folder the pipe O O, that conveys the air from the valves to the duct going under the valve pump, as may be seen in fig. 51: p is part of the said duct; p is the joint sunk into a socket in the crofs piece P P, which connects the cisterns, and has a duct through it leading to them. Into this duct open the ducts q and r, the first leading to the gage in front of the pump, and the other to the cock and receiver. The other barrel is left out of the figure, except Q, which is the top of it brought down out of its place for the purpose of shewing the top plate that shuts up the barrel, separated from the box, which contains the collar of leathers. S is one of the holes in the plate over which the valve lies, and which is covered by R in the crofs piece. V W is the pipe shewing the valve open on the top, which is to prevent labour when the pump con- denses. W X is the cistern, in which is more distinctly seen the slasher for the leather, which closes the point between this and the barrel, and also the socket in which the oil lies over the leather. Y Z is the condensing gage, with the orifice of the tube raised above the surface of the quicksilver; e e is the collar of leathers, through which the glass tube moves; and i is a small pipe coming up through the quicksilver to form a communication between the valves and the gage. In fig. 50, o, is seen the upper surface of the top plate.
plate which cloths the barrel, being folded into it, shewing the place of the valves over the three small holes. Fig. 51 is a perpendicular section of the bottom-piece, pipes, valve-pump, cock, &c., at right angles with the other section, fig. 49. The button s is screwed here into the top instead of the gauge. C D is the valve-pump and cillern, r the place of the valve, under the cup; E F the cock, let into the duct through it leading to the atmosphere; G H the pipe leading from it to the item of the receiver plate, in which is the cock l, to shut up the duct when the plate is used as a transverser. K L is the plate; L a piece to shut up the hole, into which tubes, &c., are sometimes forced to perform experiments without removing the plate. The dotted line at O shews the place of the cillern which presses the plate against the pipe; P Q the pipe and common gage landing in front of the pump. Fig. 52 is a horizontal section of the cock, and pieces containing the ducts leading from it to the receiver, the cillerns and the valves on the top of the barrels; A B the duct, connecting the cillerns together; C D the duct leading from the cillern to the cock; G H the duct leading from the cock through the pipe A B (fig. 51.) to the valve D E the duct through the cock, which occasionally connects the two half-mentioned ducts with the duct E F, leading from the cock to the receiver, I the duct in the cock leading to the atmosphere, which, when connected with the duct at D, lets the air into the cillerns and barrels for condensation; the other duct through the cock at the same time connecting H and E. This duct also, when connected with E, refires the equilbrium in the receiver. K L is part of the duct leading from the cillerns to the gage. The dotted circles shew the places of the pipe and valve-pump on the piece, and r the place where the air enters the valve-pump from the duct G H, and is thrown into the atmosphere when the pump exhausts. Fig. 53 shews the under surface of the boxes which contain the collars of leathers with the cross piece which connects them together, having a duct through it, as represented by the dotted line, through which the air passes from the cillerns into the pipe. This figure is chiefly designet to shew the places in which the valves play, as at T. American Transacations, vol. i. Boston, 1785. Nicholson's Journal, vol. iv. p. 121—128. Adams's Lectures on Nat. and Exp. Philos. by Jones, vol. iii. p. 54—P. 152.

The arm-pump of Mr. Cuthbertson is so excellent in its structure, and so powerful in its effect, that it claims considerable notice and description. A perspective view of it appears in Plate VIII. Pneumatics, fig. 56. Its two principal gages are screwed into their places; but these need not be used together, except in cases where the utmost exactness is required. In common experiments, either of them may be taken away, and a stop-fretter put into its place. When the pear-gage is used, a small round plate, large enough for the receiver to stand upon, must first be screwed into a hole at A; but when this gage is not used, this hole must be closed with a stop-fretter. When all these gages are used, and the receiver is exhausted, the stop-fretter B, at the bottom of the pump, must be uncrewed, to admit the air into the receiver; but when the gages are not all used, the stop-fretter at A, or either of the other two which are in the place of the gages, may be uncrewed for this purpose. In fig. 57, C D represents one of the barrels of the pump. E is the collar of leathers, G a hollow cylindrical velel to contain oil; R is also an oil-velel, which receives the oil that is drawn with the air through the hole a a, when the piston is drawn upwards; and when this is full, the oil is carried over with the air along the tube T, into the oil-velel G: r e is a wire which is driven upwards from the hole a a, by
A I R- P U M P.

will rest upon a, a, fig. 63, which will then be so far open as to permit the air to pass freely through it, while at the same time the end of g, q is forced against the top of the hole, and elides in order to prevent any air from returning into the receiver. Thus the piston, while moved downwards, forces the air to pass out between the sides of fig. 63, and fig. 61, and when it is at the bottom of the barrel, will have the column of the air above it; and, consequently, when drawn upward, it will shut and drive out this air, and by opening the hole L, give a free passage to more air from the receiver. This process being continued, the air will be exhauster out of the receiver as far as its expansive power will permit; for in this machine there are no valves, as in the common air-pumps, to be forced open by the air in the receiver, which, when its elasticity is diminished, it becomes unable to affect; nor is there any thing to prevent the air from expanding to the greatest degree.

In using this machine for exhaustion, no directions are necessary besides those which relate to common pumps, nor is any peculiar care required to keep it in order, except that the oil-vessel, G, be always kept about half full of oil. When it has stood for a considerable time without being used, it will be proper to draw a table-spoonful or two of oil through it, by pouring it into the hole in the middle of the receiver; plate, when the piston is at the bottom of the barrel; then, by moving the winch backward and forward to raise and depress the piston, the oil will be drawn through all the parts of the machine; and the superfluous part will be forced out through the tube T, into the oil-vessel G. Near the top of the cylindrical wire H, is a square hole, which is intended to let in some of the oil from the vessel G, that the oiled leathers, through which the wire q q slides, may always be duly supplied with it.

When the pump is required to condense, either at the time when it exhausts, or separately, the piece which contains the bent tube T, must be taken away, and fig. 64 put into its place, and fastened by the same screws. In the plate, fig. 64, is drawn as it is made for a single-barrelled pump; but for a single barrel, one piece is used, represented by b d a, the double piece being cut off at the dotted line a a. In this piece is a female screw, for receiving the end of a long brass tube; to which a bladder, if sufficient for the experiment, must be tied; or else a glass, properly confined for this purpose, must be screwed to it. Then the air, which is exhausted, but is of a red hot condition, on the plate, will be forced into the bladder or glass connected with the brass tube. But if the pump be double-barrelled, the apparatus, as represented by fig. 64, must be used, and the long brass tube screwed into the female screw at C.

The two gages are represented in fig. 65 and fig. 66; the one is the pyfon-gage, and the other the barometer or long gage. When these are used, fig. 65 must be screwed into the female screw, c, or into that at the other end, e, fig. 65; and fig. 66 into the female screw a b, fig. 63.

If it be used as a single air-pump, either to exhaust or condense, the screw K, which fastens the rack to the cylindrical wire H, must be taken out; then turning the winch till this wire is depressed as low as possible, the machine will be rendered fit to exhaust as a single air-pump; and if it be required to condense, the directions already given with regard to the bent tube T, and fig. 63, must be observed.

Mr. Cuthbertson has, by a variety of experiments with this air-pump, shewn its great powers of exhaustion. With the double pyfon gage, and also with the long gage, compared with an attached barometer, in which the mercury had been repeatedly boiled, the difference between the heights of the mercurial column proved to be no more than 1/10 of an inch, the barometer standing at 30 inches, which gives an exhaustion of 1200 times. On some occasions, when the air was in a very dry state, he observed the difference to be as low as 1/100 of an inch, which indicates more than double the rarefaction. See Description of an improved Air-pump, by John Cuthbertson, 5to. London; for an abstract, Nichollson's Journal, vol. i. p. 128—130.

We shall close our account of the two pumps of Prince and Cuthbertson with the following judicious remarks of Mr. Nichollson (in his Journal, vol. i. p. 131.) on their respective merits and imperfections. "There is no provision to open the upper fixed valve of Prince's greater barrel, except the difference between the preliures of the elastic fluid on each side of the strip of bladder; and this may reasonably be inferred to limit the power of his small pump. In Cuthbertson's pump, the same valve is exposed to the action of the atmosphere, together with that of a column of oil in the oil-vessel. The mischief in either instrument is probably triiling; but in both, the valve might have been opened mechanically. If this were done, the small pump of Prince might perhaps be unnecessary in most plates of the atmosphere. With regard to the lower valves, Cuthbertson, by an admirable display of talents as a workman, has injured their action. Prince, on the other hand, has, by the process of reasoning, so far improved the instrument, that no valves are wanted. In this respect he has the advantage of simplicity and cheapness, with equal effect. The mechanical combination of Cuthbertson's pump reduces the operation to one simple act of the handle; but Prince's engine requires some manipulation with regard to the play of the small pump; though this might have been remedied by a more skilful disposition of the first mover."

"The most perfect scheme for an air-pump, taking advantage of the labours of these judicious operators, seems to be that in which two pilons of the construction of Prince should work in one barrel; one piston being fixed at the lower end of the rod, and the other at the middle. The lower piston must come clear out of the barrel when down, and work air-tight through a diaphragm at an equal distance from the effective ends of the barrel. In the diaphragm must be a metallic valve, of the form of Cuthbertson's lower-valve, but with a short tail beneath, that it may be mechanically opened when the piston comes up. Above the diaphragm must work the other piston, similar to the first; but so it cannot quit the barrel. When then, a small portion of the barrel must be enlarged, just above the diaphragm, so that the leathers may be clear in that position. Lastly, the top of the barrel must be closed and fitted with a valve and oil-vessel, according to the excellent contrivance of Cuthbertson."

"If we suppose the workmanship of such a pump to leave the space between the diaphragm and lower piston, when up, equal to one-thousandth part of the space passed through by the stroke of that piston, the rarefaction produced by this part of the engine will in theory bear the same proportion to that of the external air; and the same supposition applied to the upper piston, would increase the cleft one thousand times more: whence the rarefaction would be one million times. How far the practical effect might fall short of this from the imperfections of workmanship, or the nature of the air, which in high rarefactions, may not diffuse itself equally through the containing spaces, or from other yet unobserved circumstances, cannot be deduced from mere reasoning without experiment."

It is observed in the Encyclopaedia Britannica, (vol. xv. p. 107.) that a construction of the air-pump, similar to that of
of Mr. Cuthbertson, was invented, and, in fact, executed, before the end of 1779, by Dr. Daniel Rutherford, afterwards professor of botany in the university of Edinburgh. He made a drawing of a pump, having a conical metal valve in the bottom, furnished with a long flender wire, sliding in the inside of the piston-rod with a gentle friction, sufficient for lifting the valve, and secured against all chance of failure by a spring at the top, which took hold of a notch in the inside of the piston-rod, about a quarter of an inch from the lower end, so as certainly to lift the valve during the half quarter of an inch of the piston's motion. He had executed a valve on this principle; but his thoughts were diverted from the further prosecution of the business.

In Phil. Trans. (vol. lxix. p. 435) we have a description by Mr. Cavally, of an air-pump contrived and executed by Melch. Haas and Hurter, instrument-makers in London, in the construction of which these artists have revived Guericke's method of opening the barrel-valve during the last strokes of the pump, by an external force; of this pump Mr. Cavally says, that when it had been long used, it had, in the course of some experiments, rascaded 600 times.

The drawing and description of a new air-pump, acting by means of a quantity of oil in the barrel, and invented by James Sadler, Esq. have been published by Mr. Nicholson, in his Journal, vol. i. p. 441, &c. He says, that it possesses the desirable requisites of simplicity, cheapness, and power; though at the same time he very properly fuggels, that the oil, in process of time, may become changed by the circulation, and fels fit for the purpose, and probably carry with it bubbles of air. He does not mention its practical effects.

A new air-pump, similar in its principle to those of Mr. Smeaton and Mr. Cuthbertson, has lately been constructed by the Rev. Mr. Little, of the county of Mayo in Ireland. The principal parts of this machine are one barrel and piston, one stop-cock, one valve, and two pipes of communication. It is of a portable size, and so contrived as to be confined in a very small space. The barrel is placed horizontally, and the rack, by which the piston is moved, underneath the barrel; so that the machine may be packed in a box two feet long, 18 inches wide, and seven in depth. It is adapted to the purposes of a condensing as well as of an exhausting engine. As to the effects of this pump, the author informs us, that in several trials of exhaustion, in the months of July, August, and September, 1795, the air being generally very dry, the rarefaction produced, as shown by the pear-gage, was, five times, between 3000 and 4000; the mercury in the barometer gage standing at the same time always above \( \frac{1}{4} \) th part of an inch higher than it floated in a standard barometer of a wider bore, which was filled with mercury made very hot and poured into a hot tube, and the mercury in the reduced barometer gage sunk below the level of the surrounding mercury. In the other nine trials, the rarefaction, as shown by the pear-gage, was from 4000 to 26000; when the barometer gage stood at \( \frac{1}{4} \) th of an inch higher than that in the standard barometer, and sunk in the reduced barometer still lower than before beneath the flagrant mercury. For a particular description and drawing of this instrument, and a minute detail of its practical effects; see Transactions of the Royal Irish Academy, vol. vi. p. 316—391.

The portable or table air-pump differs principally in size and the structure of the gage from the common air-pump described at the beginning of this article. It has two brass barrels, which are firmly retained in a perpendicular situation to the square wooden table on which they rest by a transverse beam, which is profiled upon them by ferews at the top of two pillars. From the hole in the centre of the pump-plate, there is a perforation or canal in a brass piece, to the fore part of the frame of the pump; and from this canal there is a perforation right-angular to the former, paring to the centre of the base of each barrel. At each of these centres a valve is placed opening upwards to admit the air into the barrels. To each barrel a piston is fitted that the air cannot pass between it and the sides of the barrel. Each piston has a valve opening upwards, that the air in the lower part of the barrel may escape through them into the common air. They are all connected with a rack, and are raised or depressed by a handle, the lower part of which is fixed to the side of a cog-wheel, whose teeth by hold of the rack. One piston is raised and the other is depressed, by the same turn of the handle. The operation of exhausting is the same as in the common pump. Two barrels are advantageous, because they perform the work more speedily, and also because the weight of the atmosphere, preluring upon the rising piston, is counterbalanced by the fame weight preluring upon the other piston descending.

Behind the large receiver upon the pump-plate, there is a small plate for sustaining a small receiver. From the hole at the centre of this plate there is a canal communicating with that which passes from the large receiver to the barrels. Under the receiver is a small bottle containing mercury, a small tube filled with mercury and freed from air, and inserted with the open end in the mercury; this is called the short barometer-gage. As the air is taken out of the receiver on this small plate, it is taken at the same time from the larger one; and the decrease in the mercury in the tube will point out the degree of rarefaction in the receiver.

The mercury, however, does not begin to descend in this tube till near three-fourths of the air have been exhausted; and the air is said to be as many times rarer than the atmosphere, as the column of mercury sustained in this tube is less than the height at which the mercury stands, at that time, in a common barometer. The syphon-gage, which is sometimes used, is a glass tube, bent in the form of a syphon, hermetically sealed at one end and open at the other. The longest leg is four inches, each of which is divided on an adjoining scale, into 20 equal parts. After considerable exhaustion the gage begins to act; and whilst the mercury falls in one leg, it rises in the other; and the quantity of air remaining will be determined by the difference of the height at which it stands in both tubes. This gage is placed in the same position with the short barometer-gage. See Gage.

The small single-barrelled pump has two plates, one for receivers, and the other for a short barometer-gage. Its principle is the same with that of the air-pump just described; excepting that it has only one barrel, and that its piston is merely worked by the hand. In general the single-barrelled pump is made only with one receiver-plate and a mahogany basin, to save expenses, and with its small apparatus, to be packed in a portable mahogany case.

**AIR-PUMP.** *Laws of rarefaction in the receiver of it.*

1. For the proportion of air remaining at any time in the receiver, (supposing no vapoour from moisture, &c.) we have the following general theorem.--In a vessel exhausted by the air-pump, the primitive or natural air contained therein, is to the air remaining, as the aggregate of the capacity of the vessel and of the pump, (i.e. the cylinder left vacant in an elevation of the piston, with the pipe and other parts between the cylinder and the receiver) raised to a power whose exponent is equal to the number of strokes of the piston, to the capacity of the vellon alone raised to the same power." M. Vargion gives an algebraical demonstration.
A I R- P U M P.

This may be illustrated by an example. Suppose the capacity of the receiver to be twice as great as the capacity of the cylinder or barrel, then will the capacity of the barrel be to that of the barrel and receiver together as one to three; and the quantity of air exhausted at each turn of the pump is to the quantity of air which was in the receiver immediately before that turn, in the same proportion. So that by the first stroke of the pump, a third part of the air in the receiver is taken away; by the second stroke a third part of the remaining air is taken away; by the third stroke a third part of the next remainder is exhausted; and so on continually; the quantity of air evacuated at each stroke decreasing in the same proportion with the quantity of air remaining in the receiver immediately before that stroke; for it is very evident that the third part, or any other determinate part of any quantity must be diminished in the same proportion with the whole quantity itself. And as the quantity of air in the receiver is by each stroke of the pump diminished in the proportion of the capacity of the receiver to the capacity of the barrel and receiver taken together; each remainder will therefore be always less than the preceding remainder in the given ratio; or, in other words, the remainders will be in a geometrical progression continually decreasing. To recur to the preceding example; the quantity exhausted at the first turn was a third part of the air in the receiver, and therefore the remaining air will be two-thirds of the same; and for the like reason, the remainder after the second turn will be two-thirds of the foregoing remainder; and so on continually; the decrease being always made in the same proportion of two to three; consequently the decreasing quantities themselves are in a geometrical progression. And as the quantities exhausted at every turn decrease in the same proportion with these remainders; therefore the quantities exhausted at every turn are also in a geometrical progression. Thus it appears, that the evacuations and the remainders do both decrease in the same geometrical progression. If the remainders decrease in a geometrical progression, it is plain that, by continuing the agitations of the pump, you may render them as small as you please; that is, you may approach as near as you please to a perfect vacuum; but you can never entirely take away the remainder.

From the above reasoning it appears, that the product of the primitive air, into the first, second, third, fourth, &c. remainders, is to the product of the first residual into the second, third, fourth, fifth, &c. as the product of the capacity of the receiver and cylinder together, multiplied as often into itself as the number of strokes of the piston contains units, is to the factum arising from the capacity of the receiver alone, multiplied so often by itself; that is, as the power of the aggregate of the capacity of the receiver and cylinder together, whose exponent is the number of strokes of the piston, to the capacity of the vessel alone, raised to the same power. Consequently, the primitive air is to the last residual, in the ratio of those powers.

2. The number of strokes of the piston, together with the capacity of the receiver and cylinder with the wire, &c. being given; to find the ratio of the primitive air to the air remaining.

Subtract the logarithm of the capacity of the receiver from that of the sum of the capacity of the receiver and the cylinder; then, the remainder being multiplied by the number of strokes of the piston, the product will be a logarithm, whose natural number shows how often the primitive air contains the remainder required.

Thus, if the capacity of the receiver be 460, that of the cylinder 580, and the number of strokes of the piston 6; the primitive air will be found to the remaining air as 1335 to 1, or 1335 to 10.

For, suppose the capacity of the vessel = v, that of the cylinder and vessel together = a, the number of strokes of the piston = n, and the remaining air = 1. Since the primitive is to the remaining air as a to v, the primitive air will also be to the remaining air, as a^n ÷ v to 1. Consequently, if the remaining air be 1, the logarithm of the primitive air is log. a = log. v × n.

3. The capacity of the receiver and the barrel being given; to find the number of strokes of the piston required to rarely the air to a given degree.

Subtract the logarithm of the remaining air from the logarithm of the primitive air; and the logarithm of the capacity of the receiver from that of the aggregate of the capacity of the receiver and cylinder; then, dividing the former difference by the latter, the quotient is the number of strokes required.

Let the primitive air be p, the remaining air r, and the other quantities as before: and we shall have p : r = a^n : v; and the log. p — log. r = n × log. a — log. v; and n = log. p — log. r ÷ log. a — log. v.

Thus, if the capacity of the cylinder be supposed 580, that of the receiver 460, and the primitive air to the remaining air, as 1335 to 10: the number of strokes required will be found to be 6.

4. The proportion of the primitive air to the remaining air, together with the capacity of the receiver and the number of strokes of the piston, being given; to find the capacity of the barrel.

Let the first-mentioned proportion be that of p to r; the capacity of the receiver, v, that of the barrel, x, and the number of strokes of the piston, n: then p : r = v + x : v; and log. p — log. r = x × log. v + x — n × log. v: consequently, log. v + \[ \frac{\log. p - \log. r}{n} \] = log. v + x. Hence, find the logarithm of the capacity of the receiver and barrel, and from this the capacity itself, and subtracting that of the receiver, the capacity of the barrel will be known.

AIR-PUMP.

To the air-pump belongs a large apparatus of other vessels, accommodated to various kinds of experiments.

Besides the effects, and the phenomena of the air-pump, recounted under the articles Vacuum, Air, &c. we may add some others, which, related at large, make the substance of Mr. Boyle’s Physico-Mech. Exper. As. That the flame of a candle in vacuo usually goes out in a minute, though it sometimes last two, but the wick thereof continues ignited after; and even emits a smoke, which ascends upwards. — That a kindled charcoal is totally extinguished in about five minutes, though in open air it remains half an hour; that it goes out by degrees, beginning from the top and the outside. — That red-hot iron is not affected by the absence of the air; and yet that sulphur or gunpowder will not be lighted thereby, but only fused. — That a match, after lying seemingly extinct in vacuo a long time, revives again upon the re-admission of the air. — That a flint and steel strike sparks of fire as copiously in vacuo as out of it; and that the sparks move in all directions, upwards, downwards, &c. here as in the air. — That magnets and magnetic needles are the same in vacuo as in air. — That smoke in an exhausted receiver, the luminary being extinct, gradually settles to the bottom in a darkish body, leaving the upper part clear and transparent; and that inclining the vessel sometimes on one side, and sometimes another, the same keeps its surface horizontal, after the nature of other fluids. — That the syphon does not run in vacuo. — That water freezes in vacuo. — That heat may be produced by attrition in the exhausted receiver. — That camphor will not take fire in vacuo; and that gun-powder, though some grains of a heap be kindled by a burning-glass in vacuo, will not give fire to the contiguous grains. — That glow-worms lose their light in proportion as the air is exhausted, and at length become totally opaque; but upon the re-admission of air, presently recover it all. — That electricity appears like the Aurora borealis. — That vipers and frogs swell much in vacuo, but will live an hour and half, or two hours; and though seemingly quite dead in that time, come to life again after being some hours in the air. — That flies survive ten hours; and efts or low-worms, two or three days; leeches five or six. — That fishes will rise up to the top of water, placed under an exhausted receiver, because the air-bladder is expanded, and they are thus made specifically lighter than water; but if the bladder breaks, they sink down to the bottom, and rise no more. — That animals who live in water will not die by exhausting the air out of the receiver, unless they are kept for a considerable time in vacuo. — That otters will remain alive in vacuo 24 hours without harm. — That the heart of an ed taken out of the body, continues to beat in vacuo more nimby than in air; and this for a good part of an hour. — That warm blood, milk, gall, &c. undergo a considerable intumescence and chullition in vacuo. — That a mouse, or other animal, may be brought, by degrees, to survive longer in rarefied air, than naturally it does. — That air may retain its usual preffure, after it is become unfit for respiration. — And that fijk-worms’ eggs will hatch in vacuo.

Besides the above-mentioned phenomena, many others are recited by different writers on this subject, and they may be found in the Philosophical Transactions of various Academies and Societies, and in the works of Torricelli, Pafcal, Merfene, Giericke, Schottus, Boyle, Hooke, Haukibee, Duhamel, Mariotte, Hales, Mufchenbrook, Gravзвande, Deferukhes, Franklin, Cotes, Helhain, Matte, Fergafon, Adama, &c. &c. We shall subjoin for the execut and amusement of our readers some farther experiments, arranged under distinct heads. For experiments that require peculiar accuracy, the receiver should not be placed upon leather, either oiled or soaked in water; but the plate of the pump should be made very dry, and the muzzle of the receiver should be dried and rubbed with a warm cloth. The receiver may then be set upon the plate, and hog’s-lard, either alone or mixed with oil, be smeared round its outward edge. After performing any experiments, the pump should be cleared of any vapour that has been generated, by exhausting a large receiver to as great a degree as possible; and the vapour that remained in the barrel and pipes will be diffused through the receiver, and if this be large, one exhaustion will be sufficient for clearing the pump. With small receivers the operation should be repeated two or three times. In some of the best pumps, the plate and edges of the receiver are ground so accurately as not to require any leathers; but as the plate is liable to be scratched by fitting the receivers upon it, hog’s-lard or tallow spread upon their edges will be useful. This will prevent the edges from damaging the plate, and will not admit any vapour. When leathers are used for connecting the receiver with a pump plate, and for making the junction air-tight, they are previously soaked in water, oil, or a mixture of melted bees’ wax and hog’s lard. When experiments are performed that require the use of mercury, a small pipe should be ferewed into the hole of the pump plate, in order to prevent any of it, that may be accidentally shot, from passing into the air-pipe and barrels; which would loosen the folder and corrode the brass.

I. Experiments for shewing the weight and preffure of the air.

1. Exhaust of its air a copper ball, such as C (Plate V. Pneumatics, fig. 26.) the neck of which is furnished with a stop-cock and a screw by means of which it may be fixed to the plate of an air-pump; suspend it, when exhausted, on the end B of one arm of a balance, A B, and lay upon it the small weight p, which must be counterpoised by a weight P in the opposite scale of the balance. Turn the cock of the ball, and the air will rush in and render it so much heavier, that the weight p must be removed in order to restore the equilibrium. If the ball holds a gallon, it will thus be found that a gallon of air weighs about the fifth part of an ounce. See Weight of the Air.

2. Place the small receiver O (fig. 35.) over the hole of the pump plate, and, upon exhausting the air, the receiver will be fixed down to the plate by the preffure of its outside; and this preffure will be equal to as many times 15 pounds as there are square inches in that part of the plate which the receiver covers. By turning the cock of the pump and readmitting the air, the receiver will become loose. In order to prove that the receiver O is held down by the preffure of the air, suspend it on the hook of the wire P P passing through the collar of leathers at the top of the receiver M, by which it is covered, and thus let it down on the plate of the pump; and when the air is exhausted from both receivers, the large receiver M will be fixed to the plate by the preffure of the external air; but the small one O will be loose and may be easily removed; on letting in the air, the lefser O will be fixed down upon the plate and the other will be released.

3. Place a small brass or glass vessel A B (fig. 27.) which is open at both ends over the hole of the pump plate, and cover the top of it with the lid; which, when the air is exhausted, will be pressed down by the weight of the exterior air, so that it cannot be released without difficulty till the air is readmitted.

4. Tie a piece of wet bladder, as b (fig. 28.) over the open top of the glass A; when it is dry, let the open end A over
AIR-PUMP.

A over the hole of the pump plate, and as you exhaust the air, the bladder will be pricked down and asfume within the glass a concave figure, and its length it will break with a loud report. If a piece of flat glass be laid upon the top of this receiver, and joined to it by a rim of wet leather, the pressure of the outward air will break the glass, when the internal air is exhausted.

5. Immerse the neck of the hollow glass ball e b (fig. 25.) in the water of the phial a a; place it on the plate of the pump, and cover it and the hole of the plate with the receiver A; exhaust this receiver, and the air will escape by its spiring from the ball e b, through the neck d e, rise in bubbles through the water, and pass off into the external air. When it has done bubbling, turn the cock of the pump, and the air that is admitted will by its pressure on the surface of the water force it up in a jet into the ball e b, and almost fill it; the small quantity of remaining air, which occupied the whole ball, and which is now reduced to a small space of condensation, preventing the water from filling the whole cavity of the ball. This experiment may be varied by severing the end of the brass pipe A B (fig. 30.) into the hole of the pump plate, and placing, by means of wet leather, upon the plate e d a tall receiver G H close at the top, exhausting the receiver of its air and filling the pipe by the cock c; when this is done remove the apparatus from the pump, fill its end A in a basin of water, and open the pipe by turning the cock c; and the pressure of the air on the water will force it up through the pipe, so that it will ascend in a jet to the top of the receiver. See Fountain.

6. Set the jar D (fig. 31.) containing quicksilver, near the hole of the pump plate, and cover both with the tall open receivers A B. Into the plate C, placed upon the upper end of this receiver, introduce the open glass tube g f, immersed at its lower extremity in the quicksilver of the jar D, and screwed by a brass top annexed to it b to the syringe H, which is itself fixed to the plate C. By the ring I draw up the piston of the syringe, and thus exhaust the tube of its air; and the quicksilver in the basin prefixed by the undulated air of the receiver A B will ascend in the tube. That this ascents is owing to the pressure of the air, and not to what some have called suction, may be evinced by exhausting the receiver of its air, which will cause the quicksilver to descend into the jar, and by readmitting the air, which will raise it again in the tube, although the piston of the syringe be not moved. If the tube be about 32 or 33 inches high, the quicksilver will rise nearly as high in the tube as it stands at that time in the barometer. If the syringe has a small hole at m, and the piston be drawn up above that hole, the air will pass through it into the syringe and tube, and the quicksilver will immediately fall down into the jar.

7. Place the jar A (fig. 32.) with quicksilver in it on the pump plate, cover it with the receiver B, and push the open end of the glass tube d e through the collar of leathers in the brass neck C, almost down to the quicksilver in the jar. Exhaust the receiver B of its air, and the tube d e, which is close at the top f, will at the same time be exhausted. When the receiver has been well exhausted, push the open end of the tube into the quicksilver of the jar; and though the tube be exhausted of its air, the quicksilver will not rise in it, because there is no pressure on the surface of that in the jar. But upon admitting the air into the receiver, the quicksilver will immediately rise and stand as high as it did in consequence of the action of the syringe in the preceding experiment.

These two last experiments not only exhibit the weight and pressure of the air, but they also shew that these are increased or diminished in proportion to the increase or decrease of the air's depth. See Barometer and Torricellian Experiment.

8. Join the two brass hemispheres A and B together (fig. 36.) by the interposition of a wet leather, with a hole in the middle of it; then screw the end D into the place of the pump, and turn the cock E of the pipe, C D, communicating with the hemispheres; and having exhausted the air, turn the cock F so to stop the pipe. Having removed it from the pump, screw at the end D, the piece F b; and two strong men pulling at the handles g and h will find it difficult to separate the hemispheres; for if the diameter be four inches, they will cohere together with a force equal to 183 pounds, the area being equal to the square of the diameter multiplied by .7854, and the pressure on every square inch being 15 pounds; i. e. 16 x .7854 x 15 = 188.496 pounds. If they be suspended by either of the rings on the hook P of the receiver M (fig. 35.), and the receiver be exhausted of its air, they will separate of themselves.

9. Set the square phial H (fig. 37.) upon the pump plate, and cover it with the wire cage B; then placing it under a close receiver, exhaust the receiver and the phial which has a small hole under a valve at b of their air; and the air upon its re-admission into the receiver, being prevented from passing into the phial by the valve b, will break it into a number of pieces by its pressure. Quicksilver may be also forced into wood, and made to pass through it by the pressure of the air.

II. Experiments for shewing the elasticity or spring of the air.

1. Place a bladder, containing a small quantity of air and well tied up, under a receiver; and when the receiver is exhausted, the air will expand and fill the bladder so that it will appear as if it were blown with common air. Upon letting in the air, the bladder pressed by it will be reduced to its original flaccid state. This bladder put into a box under a weight of 20 or 30 pounds, and covered with a receiver, will, upon the exhaustion of the receiver, raise the weight by means of the spring of the internal air.

2. Take the glass ball (fig. 29.) which was filled with water, a small bubble of air at the top of it excepted, and having placed it with its neck downward into the empty jar a a, and covered it with a close receiver, exhaust the receiver of its air, and the air-bubble will expand itself, and by its elastic force protrude the water out of the ball into the jar. Or, screw the pipe A B (fig. 30.) into the pump plate, and place the tall receiver G H upon the plate e d; exhaust the receiver, and then remove the apparatus and screw it into the copper vessel C C (fig. 38.) half filled with water. Then turning the cock e (fig. 30.) and the air confined in this vessel will by its spring force the water through the pipe A B, and cause it to form a jet into the exhausted receiver, equal to that which was produced by the pressure of the air in a former experiment; other circumstances being alike.

3. Let the balls annexed to the heads of the hollow glass images (fig. 39.) contain water sufficient to render them specifically heavier than water. Place them under a receiver and exhaust it; and the air in the balls will dilate, force part of the water out, and render the images lighter than water, so that they will ascend. On re-admitting the air, they will descend. Small apertures made in the sides of these images will vary the experiment, and answer the same purpose.
AIR-PUMP.

7. Animals that die in an exhausted receiver are evidently oppressed at first as with a great weight, then convulsed, and at last expire in apparent agony. Instead of repeating experiments of this kind, the effect of exhaustion is ascertained by what is usually, though improperly, called the lungs-grafs. This consists of a bladder tied round a small tube which pales into a bottle, and sealed so tight, that the air cannot escape any way but through the tube. When this machine is put under a receiver, and the air begins to be exhausted, the spring of that, which is contained in the bottle, and which cannot escape, compresses the bladder; and when air is again let in, the bladder expands; and these alternate motions of compaction and dilatation have been compared analogous to those of the lungs. See fig. 40.

4. Pour quicksilver into the bottle A (fig. 31.) and screw the brass collar c, of the tube D C, into the brass neck b of the bottle, and let the lower end of the tube be immersed into the quicksilver, so that the air above the quicksilver may be confined there. Cover this tube, which is open at the top, with the receiver G and large tube E F, fixed by brass collars to the receiver and close at the top. Exhaust the receiver and its tube; and the air will be thus exhausted out of the inner tube B C through its open top C; and then the air confined in the bottle A will, by its spring, force the quicksilver in the inner tube as it was raised in a former experiment by the pressure of the atmosphere; and thus it appears that the elasticity of the air is equivalent to its weight.

5. Screw the end C of the pipe C D (fig. 42.) into the hole of the pump-plate, and open the communication between the three pipes E, F, and D C, and the hollow trunk A B, by turning the three cocks d, G, and H. Cover the plates g and b with wet leathers, leaving holes in their middle, so as to communicate with the pipes: place the close receiver I upon the plate g; shut the pipe F, by turning the cock H; and exhaust the air out of the receiver I. Shut out the air by turning the cock d; remove the machine from the pump; screw it to the wooden stand L; and put the receiver K upon the plate b, on which it will be loose while it is full of air; but upon turning the cock H, and opening the communication between the pipes F and E, through the trunk A B, the air in K will, by its spring, pass from K to I, till it becomes of equal density in both receivers; and then they will be held down with equal force upon their respective plates by the pressure of the atmosphere, and the force with which K was held down will be divided between K and I. Thus it appears, that a force equal to half the elastic force of common air will act within the receivers against the whole pressure of the common air on their outsides. This instrument is called a double transferrer, and it serves to transfer the air from one vessel into another.

6. Take a cork in the square phial A (fig. 37.) with wax or cement; put it upon the pump-plate, cover it with the wire cage B, and place a close receiver over the cage. Upon exhausting the receiver of its air, that which was enclosed within the phial will dilate infinitly, and having no counter pressure on the outside, will break the phial outwards by the force of its spring.

7. Place a thrivelled apple under a receiver, and as it is exhausted, the spring of the air within the apple will pump it out and cause the wrinkles to disappear; but upon readmitting the air, it will return to its thrivelled state.

8. Put a fresh egg, from the small end of which a little of the shell and film is removed, under the receiver; and when the air is pumped out, the small bubble of air contained between the shell and film at the larger end, will dilate itself, and protrude the contents of the egg into the receiver. If the egg be placed in a jar of water under the receiver, its surface will be covered with bubbles of air in the progress of exhaustion.

9. Warm beer put under a receiver, exhausted of its air, will discharge bubbles, which will rise to the surface, and at length give it the appearance of boiling.

10. A piece of dry wainscot or other wood, being put into warm water and covered with a receiver, will discharge air, as the receiver is exhausted, and exhibit bubbles of air, especially about its ends, because the pores lie lengthwise. A cubic inch of dry wainscot has so much air in it, that it will continue boiling for half an hour together.

毒 piece of wood be made to pass through a plate covering the top of a receiver, with one part exposed to the air and the other immersed in a jar of water under the receiver, and the thumb be put on the top of the wood while, the pump is working, the air contained in the pores of the wood will rush in bubbles through the water; but if the thumb be taken off, a stream of air will flow in through the wood; and thus by alternately taking off the thumb and placing it on the wood, the influx of the air will be alternately admitted and interrupted. See Air and Elasticity of the Air.

III. Experiments for shewing the resistence of the air.

1. The machine (fig. 43.) consists of two mills, a and b, of equal weight, and moving independently and freely on their axes. Each mill has four thin vans or fans, fixed in the axis; those of the mill a having their planes perpendicular to the axis, and those of the mill b having their planes parallel to it. When the mill a turns round in common air, it will suffer little resistance, because its fans cut the air with their thin edges; but the mill b is much refitted, because the broad sides of its fans move against the air when it turns round. Each axle has a pin near the middle of the frame, which passes through the axle and prevents a little on each side of it; upon these pins the slider d may be made to bear, and thus hinder the mills from going, when the strong spring e is fet on bend against the opposite ends of the pins. Having fet the machine upon the pump plate, draw up the slider d to the pins on one side, and fet the spring e at bend upon the opposite ends of the pins; then push down the slider d, and the spring acting with equal strength on each mill will fet them at work with equal forces and velocities; but the mill a will run much longer than b, because it meets with much less resistance. Draw up the slider again, and fet the spring upon the pins as before; then cover the machine with the receiver M (fig. 35.) upon the pump plate; and having exhausted it, push down the wire F P, through the collar of leathers in the neck g, upon the slider, which dilengaging it from the pins will allow the mills to turn round by the impulse of the spring; and as there is no air in the receiver that yields any sensible resistence, they will move for a longer time than in the open air, and when one stops, the other will stop also. Hence it appears, that the air refits moving bodies, and that equal bodies meet with different degrees of resistence, according as they present greater or less surfaces to the air, in the planes of their motions.

2. Put the guinea a and feather b (fig. 44.) upon the brass flap c; turn up the flap, and shut it into the notch d. Then putting a wet leather over the top of the tall receiver A B, which is open at both ends, cover it with the plate C, so that the tongs e d may hang within the receiver. Then having exhausted the receiver, draw up the wire f, and the tongs e d will be opened by a piece at its end, and the flap c falling...
falling down, the guinea and feather will be observed to
defend with equal velocities, and by looking steadily to
the bottom of the receiver, to fall to the pump plate at the same
instant. When air is in the receiver, the guinea will fall in
an instant, and the feather will defend gently and by an in-
direct motion. This apparatus is sometimes so contrived as
to let three guineas with their feathers fall separately at
three different times, without taking it off or exhausting
the airbreth. See Resistance of the Air.
IV. Miscellaneous Experiments.
1. Screw the yzinge H (fig. 51.) to a piece of lead,
weighing at least one pound; pull up the pinion, which will
cause a vacuum in the yzinge, and the air by its preffure
will drive back the lead upon it; raising it and counteracting
its natural weight. But if the yzinge and annexed weight
be placed in an exhausted receiver, they will fall upon the
pinion by their natural gravity, and upon readmitting the air,
they will be drove upward again, fo that the pinion will be at
the bottom of the yzinge.
2. Toa balance AB, Plate vii. Pneumatics, fig. 51, suspend a
weight of lead, and let it be in equilibrio with a piece of cork.
Place this apparatus under a receiver and exhaust the air,
and the cork will preponderate; but let the air be admitted, and
the equilibrium will be restored. As the air is a fluid, all
bodies lose as much of their weight in it as is equal to the
weight of an equal bulk of the fluid; and as the cork is
larged, it loses more of its absolute weight than the lead,
and of course must be heavier in order to compensate this
greater loss; but when the air is removed, all bodies gra-
ivate according to their quantities of matter, and therefore
the cork, which balanced the lead in air, will appear to be
heavier in vacuo. A more elegant apparatus for this expe-
riment, confifting of a light glass bulb $\lambda$, and a brafs weight
$S$, is exhibited in fig. 55.
3. Set a clean receiver upon the plate of a pump, and
when you begin to exhaust it, hold a candle to the fide
of the receiver opposite to your eye, and feveral colours, re-
fembling a halo, will appear about the candle, which are oc-
cafioned by the vapours that arise from the wet leathers and
their refraffion of the light.
4. Place a lighted candle under a tall receiver, and if it
holds about a gallon, the candle will continue to burn about
a minute; and its light will gradually decay and at length
be extinguifhed. The fmoke of the candle will ascend and
form a kind of cloud at the top of the receiver; but upon
exhausting it, the fmoke will fall down to the bottom; thus
fowering, that fmoke does not ascend because it is positively
light, but because it is lighter than air.
5. Let the pipe represented in Plate viii. Pneumatics, fig. 68,
be annexed to the top of an open receiver, and the air be ex-
haufted; then place one end of the pipe in the middle of a
charcoal fire, and open the cock; and thenoxious air of the
charcoal will pafs through the pipe into the receiver; remove
the pipe from it, and let down a small lighted wax taper into
the receiver, and it will be immediately extinguifhed. A moufe
or bird let down into the receiver will be killed by the air
which it contains. If a candle be let down gently, it will
purify the air as it defcends.
6. By connecting the wire that passes through the collar
of leathers of a receiver with the trigger of a piftol lock,
placed under it, exhaufting the air, and then drawing the
trigger, the flint will strike the fheel and produce fparks of
fire, which will not be visible in the open air. Or, if
two iron bullets be made red-hot, and one of them be under
an exhausted receiver, it will not appear luminous, like the
other which remains in the open air.

7. Set a bell upon a cushion undera receiver on the pump
plate; and shake the pump fo as to make the clapper
strike againfth the bell, and the found will be distinctly
heard; but exhauft the receiver, and if the clapper be
made to strike with great force againft the bell, it will make
no audible found; hence it is interred, that air is neceffary
for the propagation of found.

Air-shafts, among Miners, denote holes or ftahls let
down from the open ait to meet the aditus, and furnish fresh
air. The damp, want, and impurity of air, which oc-
curs, when adits are wrought 30 or 49 fathoms long, make it
necofary to let down air-shafts, in order to give the air
liberty to play through the whole work, and thus displace
bad vapours, and furnish good air for respiration: the ex-
pence of which ftafs, in regard of their vall depths, hard-
nefs of the rock, drawing of water, &c. sometimes eafies,
may exceeds, the ordinary charge of the whole aditus.
Sir Robert Murray defcribes a method, used in the con-
mines at Lielie, of working mines without air-shafts. Phil.
Tranf. No. 5.

When the miners at Mendip have funk a groove, they
will not be at the charge of an air-shalt, till they come at
one; and for the supply of air have boxes of elm exactly
cloded, of about five inches in the clear, by which they
carry it down about twenty fathoms. They cut a trench
at a little distance from the top of the groove, covering it
with turf and rods disposed to receive the pipe, which they
contrive to come in fide-ways to their groove, four feet
from the top; which carries down the air to a great depth.
When they come at one, and need an air-shalt, they fix
four or five fathoms distant, according to the convenience
of the breadth, and of the fame fahlon with the groove,
to draw as well ore as air. Phil. Tranf. No. 59; See
Mining.

Air-threads of Spiders. See Threads.

Air-trunk, a fimple contrivance by Dr. Hales, for
preventing the stagnation of putrid effluvia, and purifying
the air in jails and clofe rooms; which confifts of a square
trunk open at both ends, one of which is fixed in the ceiling
and the other is extended to a confiderable height above
the roof. The noxious effluvia, ascending to the top of the
room, efcape by this trunk. Some of these have been nine
and others fix inches in the clear; but whatever be their
diameter, their length should be proportionable, in order to
promote the aefcent of the vapour. As the pressure of
fluids, and consequently of the air, correponds to their
perpendicuJar altitude, the longer thefe trunks are, fo much
the greater will be the difference between columns of air
prefling at the bottom and at the top; and of course so
much the greater will be their effect. See Ventilator.

Air-vessel, in Hydraulics, is a name given to thofe me-
talline cylinders, which are placed between the two forcing-
pumps in the improved fire-engines. The water is injected
by the action of the piitons through two pipes, with valves,
into this veffel; the air previously contained in it will be
compreffed by the water, in proportion to the quantity
admitted, and by its spring force the water into a pipe, which
will discharge a conflant and equal fream; whereas in the
common fquirting engine, the fream is difcontinued between
the feveral strokes. Other water-engines are furplied with
veffels of this kind.

Air-vessels, in Botany, are certain canals, or ducts, where-
by a kind of abforption and respiration is effected in vege-
table bodies.

Air-vessels have been f distinguished from sap-veffels; the
former being fuppofed to correpond to the trachae, and

5 Q 2
lungs of animals; the latter to their lacteals and blood-veffels.

Dr. Grew, in an inquiry into the motion and cause of the air in vegetables, shews, that it enters them various ways, not only by the trunk, leaves, and other parts above ground, but at the root. For the reception, as well as expulsion of air, the pores are so very large in the trunks of some plants, as in the better sort of thick walking canes, that they are visible to a good eye without a glafs; but with a glafs, the canes feem as if they were full of large pin-holes rellembling the pores of the skin in the ends of the fingers, and half of the hand. In the leaves of the pine, through a glafs, they make an elegant show, handing almost exactly in rank and file throughout the length of the leaves.

But though the air enters partly at the trunk and also at other parts, especially in some plants, yet its chief admission is at the root: much as in animals, some part of the air may continually pass into the body and blood by the pores of the skin; but the chief draught is at the mouth. If the chief entrance of the air were at the trunk, before it could be mixed with the sap in the root, it must defend; and so move not only contrary to its own nature, but in a contrary coure to the sap; whereas by its reception at the root, and its transition from thence, it has a more natural and easy motion of ascent. See Circulation of sap.

The fame fact is farther deduced, from the finer fels and small-nels of the diametral apertures in the trunk, in comparison of thofe in the root; which nature has plainly deigned for the seperation of the air from the sap, after they are both together received into them. Grew, Anat. of Root, chap. iii. p. 127.

Air-veffels are found in the leaves of all plants, and are even discoverable in many without the help of glaffes; for upon breaking the falk or chief fibres of a leaf, the like-nels of a fine woolly fubflance, or rather of curious small cab-webs, may be feen to hang at both the broken ends. This is taken notice of only in some few plants, as in ficabius, where it is more visible; but may alfo be feen more or less in moft others, if the leaves be very tenderly broken. This wool is really a ficin of air-veffels, or rather of the fibres of the air-veffels, lofted from their spiral position, and fo drawn out in length. Id. ibid. chap. iv. p. 155.

That air is inspirèd by vegetables, has been fully proved by Dr. Hales, in his Statical Efays. (vol. i. p. 155, &c.) and he has in many instances feen, that air freely enters the veffels of trees, and that it is in great abundance wrought into their fubflance. But as to particular air-veffels in plants, he feems to fpeak doubtfully. He fays, by way of quëtion, may not the use of thofe spiral wrenches, that are coiled round the infides of thofe veffels, which are fuppofed to be air-veffels, and which are manifestly to be fen in fever- al trees, and also in the leaves of the vine and feabious, may not thofe be defigned by nature to promote the quicker aerf of air, by being in fome manner confeated to thofe elastic contortions? For fuch spiral wrenches fceem to be altogether uselefs, for promoting the aerfent of any liquor, as the sap, which afcends moft freely through innumerable other capillary veffels, having no fuch spiral coils in them: not that we are to fuppofe the air in its elastic flate actually to touch, and thereby to be determined in the coure of fuch spirals, as any liquor would be. But as the rays of light, when they are reflected from a folid body, are fuppofed to be reflected, without actually touching the reflecting body in the point of reflection; fo it is not unreafoonable to

suppofe, that elastic air may, like light, be diverted from one coure, and fo be determined to another, by the folid bodies it approaches, without touching them, but rebound- ing like light from thofe folid bodies near the point of contact.

Dr. Hales has obferved, that thofe spirals are coiled in a coure oppofite to the coure of the fun, that is, from west to eait. Vide Static. Ef. vol. ii. p. 265, 266.

Dr. Darwin, in his Phytologia, obferves, that the veffels which Malpighi, Grew, and many others, have denomi- nated bronchia, and erroneously thought to be air-veffels, and to ferve the purpofe of respiratory organs, are abor- vent veffels, defigned to imbibe the nutrient of plants, and that they are the genuine lungs of vegetables. These abortent veffels, he fays, which refembl the lacteals of animal bodies, are found in the roots of plants for imbibing nourishment from the moist earth, on the external fuperfices of the bark and leaves, for abforbing the humidity of the atmo- sphere, and also in the internal fuperfices of the cells and cavities of the vegetable fystem, where they abforb the fe- creted fluids, after they have performed the oflices to which they are adapted. The exiftence of the firft fort of abor- bents, is evinced by the growth of plants, whilst moisture is applied to their roots, and by their withering when it is withdrawn. Thofe of the fecd fort are manifefted by plucking off a leaf and laying it in water, which is found not to wither fofoon as if it were left expofed to the dry air. The third clas of veffels of this kind will be perceived to perform its oflice by moistening the alburnum or sap-wood, and the inner fuperfice of the bark of a branch fevered from a tree, which are thus preferred, whilft the fame parts left unmoiftened in the dry air are obferved to wither. Besides, if vegetables be infected in glafs-tubes or narrow veffels, filled with water, the furface of the water will be fen to fubfide much sooner than by evaporation alone in fimilar circum- ftances. Dr. Darwin alfo contrived to evince thofe abor- vent veffels to the eye, by dipping twigs of a fig-tree in a decocation of madder and of logwood, which after fome time, upon cutting off about an inch of the falk near the bottom, exhibited a circle of red points, believed by him to be the coloured ends of the aborments, that exifted in the newly formed alburnum. This ingenious writer expresses his allocution that any perfon fhouid have conceived thofe veffels, that are found in the alburnum, and which confift of a spiral line, to be air-veffels or tubes. He farther ob- serves, that the abortent veffels of trees in pafling down their trunks, confift of long hollow cylinders, of a spiral form, and of fuch large diameters in fome vegetables, e. g. in cane, as to be visible, when dry and empty, to the naked eye. Through thofe air will pass rapidly upward and downward; and hence Dr. Hales has been led to confide with Grew and others in opinion, that they are air-veffels or lungs deigned for respiration, and receiving atmo- fpheric air in their naturalflate. But to their use as air-veffels he objects, because they have no communication with the hori- zontal air-veffels of plants, and they exit in the roots as well as in the trunks of plants, where, not being expofed to the atmo- sphere, they cannot ferve the purpofe of respiration. Air, however, in its combined state, or difolved in water, may be abforbed by thefes veffels; and may appear when the prelure of the atmo- sphere is removed in the exhaluted receiver, or when it is expanded by heat, as is the cafe in the froth obferved at one end of a green flack, when the other is burning in the fire. Dr. Darwin apprehends, that the ftructure of thofe large vegetable abortents, which have been erroneously called air-veffels, confifts of a spiral line,
AIR

fine, and not of a vellum interrupted with valves; and in this
respect it differs from that of animal lymphatics.

According to this writer, the proper air-vessels are hori-
зonal vellus of large diameter, which pass through the
bark of the trees to the alburnum. Malpighi has given a figure
of these vellus, and Duhemel mentions fine horizontal per-
fusions through the bark of trees, which he believes to
be perforatory or excretory organs; and besides these, he
takes notice of others, that are larger, standing prominent
in the birch-tree, and piercing the exterior bark; which
probably contain air during the living state of the tree. Dr.
Darwin supposes, that the horizontal vellus first mentioned
contain air, enclosed in a thin moist membrane, which may
serve the purpose of oxygenating the fluid in the extremities
of some fine arteries of the embryo buds, in a manner simi-
lar to that by which the air at the broad end of the egg is
thought to oxygenate the fluids in the termination of the
placental vellus of the embryo chick.

AIRA, Gea of Hippocrates and Theophrastus, hair-
grafts, in Botany, a genus of the triandra digynia chal
order, and of the natural order of gramina or grasses.
Its characters, are, that the calyx is a two-flowered; two valued
glume; the valves ovate-lanceolate, acute and equal; the
corolla bivalve, the valves like the bracts, sessile, two
leaved, leaflets acute, gibbos at the base; the flaminea have
capillar filaments, of the length of the flower, with oblong
anthers, forked at each end; the pistillum is an ovate germ,
the filices aecorous spreading, with pubescen fllagmas; no
pericarpium; the seed subovate, crowned with the corolla.
It differs from Melica, in having no rudiment of a third
between each pair of floecules, the number of which varies.
Martyn enumerates 14, and Gmelin, in his edition of Lin-
neus, 25 species; some of which are annuals or biennials,
and others annual.

Of the former, Martyn specifies, 1. A. arundinacea,
or reedy hair-grafs, with oblong anthers, on one side
imbricate, and flat leaves, found in the Levant and in
Cochinchina. 2. A. minutia, with loose panicle, almost
level-topped, and very branching; an annual grafs found in
Spain. 3. A. equitata, water hair-grafs, with panicle spreading,
flowers smooth, longer than the calyx, and leaves flat.
This grafs usually grows in the margins of pools and
water places, running in the water to a considerable dis-
tance, and is known by the purple or bluish colour of the
panicle, and sweet taste of the flowers: perennial, flowering
in May and June. This, says the author of the Farmer's
Dictionary, is the grafs which contributes chiefly to the
sweetness of Cottenham cheese, and the finesnes of Cam-
bridge butter. There is a variety of this which grows in
dry soils, with the calyces five flowered, and the flowers
very remote from each other. It occurs in sandy lands near
Exmouth, about Northfleet in Kent, in Lancashire, and
Yorkshire. In Dr. Withering's arrangement it is the poa
difanus; and Dr. Stokes supperct the poa retrofaisa of Mr.
Curris to be the same with this. Gmelin adds to the clasfs
of the naked aires. 4. A. caput, with a ramoife calum,
racemose flowers, and hairy corolla. 5. A. loenigii, with
dense panicle, smooth calyces, and ascending culm; the poa
lefforia of some authors. 6. A. bengalenis, with erect pan-
cle, three-flowered pedicles, and petals woolly within;
the arundo bengalenis of other writers. 7. A. milacea,
with very numerous panicles, with floecules in three's, obtuse
and dilated, and smooth flirated leaves. 8. A. egglipoides,
with flowers turning to one side, with one valve of the
corolla ovated and acuminate, and the other columnar
and obtuse. Dr. Smith (Flor. Brit. vol. i. p. 83.) adds, A. eri-
tata, with panicle flirated, calyces longer than the peduncle,
petals acuminate and unequal. It grows in high barren
paturtes and walls; perennial; flowering in July and August.
The added aire enumerat by Martyn are as follow:
9. A. fuligata, with leaves flat, panicle spiicked, flowers
awned on the middle, awn reflex and leafe; found on the
mountains of Switzerland, Savoy, Denmark, and Lap-
land; perennial. 10. A. ecrugata or hairy hair-grafs, with
leaves fasciculate; panicle spreading, petals villous, and
awned at the base; awn flat and short; growing in moist
meadows and woods, perennial, flowering in June and July, some-
times trailing on the ground to the length of several feet,
and the panicle exhibiting a beautiful purple silky appear-
ce. Dr. Withering mentions a variety of this with pan-
icle viviparous, flowering in October, and found on Highland
mountains. This is apt to grow in tufts, and occasion irregular-
ities in the surface of meadows. Cows, goats, and
swine eat it; but horses are not fond of it. It is the roughest
and coarsest grafs that grows in paturtes or meadows; and
battle will not touch it, unless compelled by hunger. It is
called by the vulgar halflocks, rough caps, and bull's faces.
To get rid of it, the hand should first be drained, and the
tufts of this noxious weed pared off and burnt; and the
ashes they yield will be a good manure. 11. A. flexuosa,
or waved mountain hair-grafs, with leaves fettaceous, culms
almost naked, panicle spreading, trichomous, peduncles
flexuose, and awns geniculat; perennial, flowering in July,
and growing in heaths, woods, and barren paturtes, eaten
by hores, kine, and sheep. Dr. Withering fuggs, that
this is a variety of the A. montana, or rather the fame in a
more mature state. This is a principal grafs on Banfleed
Down, Mendip, &c. and is equally fine and nutritive with
sheep's fucces. It is of difficult cultivation. Dr. Smith
(Fl. Br. vol. i. p. 85.) mentions two varieties; one with a
panicle, lees spreading, and peduncles feecrely flexuose.
This is the A. montana of Hudson, Withering, Robhan,
and Leers, but not of Linneus. The A. fitaceae of Hudson
does not differ from this; but the A. montana of Linneus
is a very different grafs, and has not yet been found in Britain.
The other has a culm more leafi, a white panicle, scarcely
flexuose, and grows in flthy places. 12. A. montana,
with leaves fettaceous, panicle narrowed, flowers hairy at the
base, sinuaturn, awn twisted and very long; fopped to be
a variety of the former: perennial, flowering in July, ef-
tative of high heaths and sandy paturtes; eaten with avidity
by sheep. A variety, called fteacae, with awns twice the
length of the florets, is mentioned by Hudson. 13. A.
alpina, with leaves fublate, panicle dense, flowers hairy at
the base and awned, awn short; growing on the mountains
of Germany, Savoy, and Lapland. 14. A. aiflofa, with
leaves fublate, panicle long and narrow, flowers efpercular-
ter, shaggy, awned; awn straight and short; found by
Thunberg at the Cape of Good Hope. 15. A. canefaces,
grey hair-grafs, with leaves fettaceous, culm leafi, the upper
one involving the panicle at bottom, like a fpathe; awns
clavel at the apex, shorter than the calyx; a native of
fandy fhores, on the coasts of Norfolk and Suffolk, the
walls of Baili, and the fandy fields of Germany and Pied-
mont; perennial, flowering in July; the avera canefacea of
Wiggers. 16. A. poecon, early hair-grafs, with leaves fe-
taceous, fheaths angule, flowers panicle-falked, floecules
felfie, naked at the base and awned on the back; found on
dry commons, in ditches, on banks of freams, and in wet
meadows; perennial, flowering in May and June, ripening
its feeds in June; and called by Wiggers, avera fulfila. It
has a sweet fave; cows are very fond of it; and it is eaten
by hores and sheep. 17. A. carephilla, silver hair-grafs,
with leaves fettaceous, panicle divaricate, trichomous,
floecules felfie, dorval awn genicated; a native of fandy
paturtes, and heaths of England, France, Switzerland,
Piedmont,
Piedmont, Germany, and Denmark; annual, flowering in July. 18. A. antarctica, south-ka hair-grass, with leaves flat, panicle compound, spreading, calyces three-flowered, florets awned in the middle, awn elongated straightish; a native of New Zealand. 19, A. involucrata, with panicle spreading, involucres with bristles at the base; florets awned; a native of Spain, on barren hills near Madrid; annual, and flowering in June and July. To these: Gmich adds, 22, A. paludosus, with flat leaves, patent panicle, florets hairy at the base, and the axon jerk and bent inwards. 21. A. filiculoides, with filiform leaves, erect panicle, leaves coloured, and awned beyond the middle. 22. A. juncea, with leaves subulate, panicle patent, very obtuse, awn from the base of the length of the calyx. 23. A. filiculoides, with setaceous leaves, erect panicle, and villous florets. 24. A. media, with setaceous leaves, narrow panicle, florets hairy at the base, awn subterminal, shorter. 25. A. purpurea, with leaves subulate-setaceous, panicle scattered, one valve of the corolla entire, plumoie, and culm erect. For the propagation and culture of Aira; see Grass. Gmich's Linnaeus. Martyn's Miller. Withering's Botanical Arrang., vol. ii. p. 137, &c.


Aira Indica. See Panicum.

Aira Varia. See Cynosurus.

Airlan, in Church History, a sect of Arians, in the fourth century, who denied the confubstantiality of the Holy Ghost with the Father and the Son.

They are otherwise called Airarnossa, and are said to have taken their name from one Airas, who distinguished himself at the head of this party, in the reigns of Valentinian and Gratian.

Airano, in Geography, a town of Italy in the Milanese, 10 leagues south-east of Como.

Airault, Peter, in Latin Aëriadius, in Biography, lieutenant-criminal in the predial of Angiers, was born there in the year 1325, and executed the office in a manner that obtained for him the title of the "Rock of the Accused." He died in 1601, and left several treatises. His eldest son was educated by the Jesuits, and retained in their society, notwithstanding all the remonstrances and efforts of his father. Biog. Dict.

Airay, Henry, an English divine, was born in Welford, educated under the care of Bernard Gilpin, and sent to St. Edmund's Hall, Oxford, in 1579, at the age of nineteen years. He was afterwards removed to Queen's college, where he was successively svervor, fellow, and master. In 1598, he was chosen profitor, and in 1606, vice-chancellor of the university. He was a conflant and zealous preacher, and a zealous Calvinist. He was much esteemed for his learning, gravity, and piety, and for his industry in discharging the duties of his office; and died in 1616. The following treatises, written by him, were published after his death, viz. "Lectures on the Epistle to the Philippians, 4to. 1618." "A Treatise against Bowing at the Name of Jesus." And, "A full and necessary Apology relating a Suit at Law." Biog. Brit.

Aire, in Geography, a town of France, in the department of Landes, formerly Galcony, and in the district of St. Sever, situate on the Adour, 155 leagues from Paris, and 5 leagues south-east of Mont-de-Marsan. It is a very ancient town, and the seat of the suffragan bishop of Auch, containing 241 parishes. Its ancient name was Vicus Julia, having been taken by the Romans, under the command of Julius Cesar. The Vicioga afterwards took possession of it; and Aleric, one of their kings, adored it and fortified it with a castle. It has often since changed masters, and suffered much during the religious wars in France. The place contains 5,699, and the canton, 16,266 inhabitants. The extent of the territory includes 235 kilometres, and 13 communes. N. lat. 43° 31'; E. long. 3° 30'.

Airé, a town of France, in the department of Pas-de-Calais, formerly Artois, and district of St. Omer; situated on the Lys, fortified by a castle, and communicating with St. Omer by a canal; and also with the town of St. François. It was taken by the allies in 1572, and restored to France by the peace of Utrecht. It is 9 leagues from St. Omer, 9 from Dunkirk, and 51 north of Paris. The place contains 6,837, and the canton, 14,882 inhabitants. The territory comprehends 125 kilometres, and 20 communes. N. lat. 50° 30'; E. long. 2° 17'.

Airé, a river of England, flowing into the Humber, and navigable to Leeds in Yorkshire.

Airing, in the general sense of taking, or going into the fresh air, is too well known to need any explanation. See Aerophobia.

The word is particularly used for exercising horses in the open air, which is of the greatest advantage to these animals. Many of the diseases to which horses are liable, are brought on by neglecting to exercise them.

Airing a horse, should be distinguished from that species of exercice used in training horses for racing, as this is conducted at regular periods, and has in view not only the general health, but particularly the acquisition of wind and speed. Airing a horse, in a general way, may be done at any part of the day, but when the heat of the sun is too intense, as by this means it perpieres too much, and is rendered irritable from the fings and bites of insects. It is better to give a horse a moderate airing twice a day, than a longer one at one time. It should be avoided immediately after a full meal; at those times the chesf has not room to expand, therefore the wind is endangered; the food is likewise hurried, by the pressure of the abdominal muscles, too soon through the stomach to be digested, and too soon through the intestines, to be properly absorbed by the lachetae. In an airing the horse should first be walked, then trotted, and lastly moderately galloped; it is usually practised in a snaffle bridle, the propriety of which depends on the horse's mouth and the hand of the rider. If the grooms is not perfectly acquainted with the art of riding with a fine hand, which few of them are, a large bitted snaffle should be used. An airing should be continued long enough to give a horse an appetite, but not so long as to weaken its stomach. When horses are very fat it should be continued longer, that the aborbents may be stimulated to take up more of the adeps of the body. In foul, grooms, greedy horses, the airings should be gentle, but continued for some time; in fancy this should be particularly observed. And in all diseases where there appears a defect in the aborbents, the exercice should be gentle, continued long, and frequently repeated. The numerous cautions made use of to air such particular horses, at particular times, have their foundation in whims and caprices: reason and science point out, that any time between the meals, when the fun is not in its full luftre, is proper for airing them. See Exercise.

Airola, in Geography, a town of the canton of Uri, in Switzerland, six leagues north of Altorf.

Airon, a river of France which runs into the Loire near Decize.

Airs, in Horsemanly, denote the artificial or practised motions of a managed horse. Such are the demi-volt, curvet, capriole, croupade, balance, step, and leap; also, advancing, yoking, and bounding. Some authors take airs in a more extensive sense; and divide them into low and high. The low airs include the natural walking, trotting,
ting, galloping, and terra-a-terra. To which may be added, prancing, bidding, stamping, and turning.

The high, or raised airs, are all such motions as rise higher than the terra-a-terra; as the demisemiquoit, curvet, &c.

AIRVAULT, in Geography, a town of France, in the department of the two Sèvres, and district of Parthenay, four leagues N.N.E. of Parthenay. The town contains 2,068, and the canton 6,250 inhabitants; the extent of the territory includes 160 Kilometres and 9 communes.

AIRY trilicity, among Aloysians, the signs of Gemini, Libra, and Aquarius. See Trilicinity.

AISA, in Geography, a town of Spain, in the kingdom of Arragon, two leagues and an half north of Jaca.

AISCH, a river of Germany, in Franconia, which rises near Ithheim, and discharges itself into the Regnitz, between Bamberg and Forchheim.

AISE, a river of France, which runs into the Orne, three leagues above Caen.

AISEAU, a town of Germany, in the circle of Welfphalia, three miles east-south-east of Chalet.

AISEDABAD, a town of Peria, in the province of Arak Agami; 22 leagues north-north-east of Amadan.

AISEREY, a town of France, in the department of the Côte d'Or, in the district of St. Jean de Lofae, three leagues south-south-east of Dijon.

AISÉY-LE-DUC, a town of France, in the department of the Côte d'Or, in the district of Châtillon, 2½ leagues south of Châtillon.

AISIAMENTA, in Law. See Easement.

AISNE, in Geography, a river of France, which rises in Champagne, runs by Soissons, and falls into the Oise above Compiegne. It gives name to a department which is one of the six formed of the ci-devant Soissonois, le Beauvois, and le Vexin Francos; and it is one of the five into which the ancient Ile de France is divided. It is bounded on the north by the department of the North; on the east, by that of the Ardennes, and part of that of Marne; on the south, by part of Marne, and the department of Seine and Marne; and on the west, by the departments of the Oise and Somme. The extent is about 1,467,884 square acres, or 749,183 hectares; its population about 408,172 individuals; and it is divided into five communal districts. Its chief town is Laon.

AISTULPH, or Astulfus, in Biography and History, king of the Lombards, was chosen to succeed his brother Rachi, who reigned the crown, A.D. 754; and by his gallantry in the field and wisdom in council advanced the kingdom to a pitch of grandeur, which occasioned its total ruin. Having ratified a peace with pope Stephen, and extended the term of it for 40 years, he fixed the opportunity, which was afforded him by a war with the Saracens, and Bulgarians, that engaged the attention of the eastern emperor Conстанtine Copronymus, to invade the exarchate of Ravenna, which he subdued, with all its dependencies, and added to the kingdom of the Lombards. Thus terminated the exarchate, which was reduced by the Lombards to a dukedom. Aistulfus proceeded to invade the Roman dukedom, and marching towards Rome, threatened to plunder the city and muzzle the inhabitants, unless they acknowledged his sovereignty and paid him a yearly tribute. Pope Stephen was alarmed, and applied to the emperor for succour; but deriving no effectual assistance from the emperor, he recurred to Pepin king of France, who marched an army into Italy, and after routing Aistulfus and his army invaded Pavia, where he had taken refuge. The Lombard king was glad to purchase peace by retaking all the places he had taken, and even the exarchate, which was surrendered to Pepin the fee of Rome. But as soon as Pepin had departed, the Lombard king, in violation of his engagements, and regardless of his oaths, approached Rome with his army, and closely beleaguer it. Stephen renewed his application to his protector, and by the flippant style of the letters which he addressed to him engaged him again to have recourse to arms. Aistulfus threw himself a second time into Pavia, whether he was pursued by Pepin, who closely invested the city. The siege was pressed with vigour, and Aistulfus reduced to such distress, that he was under a necessity of having again for peace, which he obtained upon a promise to perform immediately the treaty that had been made the year before, and as an additional security to deliver up to the pope the city of Commachio, which was a place of great importance. Upon this Pepin renewed his donation to the pope; yielding to St. Peter and his successors the exarchate, Romilia now Romagna, and Pentapolis now Marca d'Ancona, with all their cities, to be held by him for ever. See Exarchate. Aistulfus, lamenting the humbled state to which he was reduced, began again to prepare for recovering by force what he had been obliged to resign; but in the midst of his hostile preparations, he was killed whilst he was hunting, A.D. 758, and left no male issue. The code of laws which he published in the 5th year of his reign is still extant. Anc. Un. Hist. vol. iv. p. 482.

Aistulfus and his queen are made the subject of a curious tale, of the free kind, to be found in La Fontaine and other Novellists. Gen. Biog.

AITHALIA, in Geography. See Αἰθαλία and Elba.

AITOCZU, a considerable river of Lesser Asia, which rises in Mount Taurus, and falls into the fourth part of the Euxine sea.

AITON, William, in Biography, an eminent botanist and gardener, was born in 1731 at a small village near Hamilton, in Lanarkshire, in Scotland. Having been trained betimes in the science and practice of horticulture, he came into England in 1754, and was engaged as an assistant by Mr. Philip Miller, well known as the author of the Gardener's Dictionary, who was then superintendent of the physic garden at Chelsea. In this situation he soon attracted notice, and in 1759 he was recommended to the Prince's Dowager of Wales, as a fit person to manage the botanical garden at Kew. In this office to which he was then appointed he continued during life; and here he laid the foundation both of his fame and fortune. As the garden at Kew was destined to be the repository of all the curious plants, that could be collected from the various quarters of the globe, Mr. Aiton had the most favourable opportunity for indulging his taste, and employing his care and skill in their cultivation; and in so doing he acquired distinguished reputation amongst the lovers of this science, and the particular esteem of his royal patrons. Under his superintendence Kew gardens became the principal scene of botanical culture in the kingdom. In 1785 Mr. Aiton was promoted to the more lucrative office of managing the pleasure and kitchen gardens at Kew, which he was allowed to retain in connection with the botanical department which he had before occupied. In 1780 he published his "Hortus Kewensis, or Catalogue of the Plants cultivated in the Royal Botanic garden at Kew," in three vols. Svo. with 13 plates; a work, which had been the labour of many years, and which justly entitles him to respectful commemoration among the promoters of science. The number of species, contained in this Catalogue, is between 5 and 6000. A new and curious article in it relates to the first introduction of particular exotics into the English gardens. The system of arrangement is that of Linnaeus, with such improvements as the
advanced state of botanical science required. To Sir Joseph Banks, Dr. Solander, and Mr. Dryander, Mr. Aiton respectfully acknowledges his obligations for effusion in compiling this celebrated work. The "Hortus Kewensis" was much valued by the belt judges, and a large impression of it was printed in a rapid sale. Notwithstanding the temperature and activity of Mr. Aiton, he laboured under the incurable malady of a furious liver, which occasioned his death in 1793, in his 62d year. His eldest son, devoted to the same pursuits, and distinguished by his talents, was appointed, by the king's own nomination, to all his father's employments. The private character of Mr. Aiton was highly estimable for mildness, benevolence, piety, and every domestic and social virtue. He was interred in the church-yard of Kew, amidst a most respectable concourse of friends. Gen. Biog.

AITONA, in Geography, a small town of Spain in Catalonia, the capital of a marquisate.

AITONIA, in Botany, so called from Mr. W. Aiton, his Majesty's late gardener at Kew, a genus of the monadelphus oitocordia class and order, and of the natural order of columnifera. Its characters are, that the calyx is a one-leaved, erect, four-parted, short perianthium, divided into four ovate, sharp segments; the corolla has four erect, equal, broadly-ovate, concave, very obtuse petals; the stamina have filaments joined as far as the middle, divided above into eight, awl-shaped, furrowed, standing out of the corolla, and having ovate, furrowed anthers; the pistillum has a germ superior, ovate, smooth, subangular, style one, filiform, of the same length with the stamens, stigma obtuse, undivided; the pericarpium is an ovate dry, membranaceous, four-cornered, one-celled, brittle berry, the corners are produced and sharp; the seeds many, fixed to a column, globular and smooth. It varies with five-eleven, ten-flamed flowers. There is one species, viz. A. caper, found at the Cape by Thumberg, and introduced here in 1774 by Mr. F. Maffon. It has a thorny stalk, fix feet high, and a fruit resembling that of the winter-cherry. With us it is of flow growth, and seldom exceeds three feet in height. At a sufficient age it produces flowers and fruit through the greatest part of the year. It is raised only from seeds, and must be kept in the greenhouse or conservatory. Martyn.

AITTERBACH, in Geography, a river of Austria, which runs into the Thunn, near Wels.

AITZEMA, Leo, in Biography, an eminent historian and diplomatist, was born at Doccum, in Friesland, in the year 1600. He was counsellor of the Hans Towns, and their resident at the Hague for 40 years; where he died in 1669, with the reputation of an excellent linguist, an able politician, and amiable manners. His "History of the United Provinces," written in Dutch, contains a large collection of treaties of peace, memoirs of ambassadors, letters, capitulations, and other public acts, which is very valuable. The history is more faithful than elegant, and as far as it concerns religion, it is written with impartiality. The work was published in 15 volumes 4to, and was succeeded by another edition of seven volumes in folio. The period which the history comprehends begins with the year 1624, and terminates with 1663, and it has been continued to 1692. Gen. Dcl.

AJUBATIPITA, Brasilium, in Botany, the name of a shrub that bears a black fruit like an almond, which yields much oil.

AJUGA, Bugula of Jucifus, Towneport, and Miller, bugle, a genus of the dilycanum gymnophorinus class and order, and of the natural order of virectillata or labiata. Its characters are, that the calyx is a one-leaved, short perianthium, cut half-way into five eletes, with the segments nearly equal; the corolla is monopetalous and ringent; tube cylindrical and bent in, the upper lip very small, erect, bifid, obtuse, lower large, spreading, trigl, obtuse, middle division very large and obcordate, side ones small; the stamina have tubulated, erect filaments, longer than the upper lip, anthers tway the pistillum has a four-parted germ, style filiform, and with respect to situation and length as in the stamina, fila coma two, slender, the lowest shorter; no pericarpium, the calyx, which is converging, holds the seeds, which are somewhat oblong. There are six species, viz. 1. A. orientalis, eastern bugle, with flowers inverted; first brought into Europe from the Levant by Towneport, since observed by Thunberg in Japan, and by Loureiro in Cochinchina; cultivated in 1732. Of this there are two or three varieties, differing only in the colours of their flowers. 2. A. pyramidalis, pyramidal bugle, of which the spike is a quadrangular vil- lous pyramid, the leaves approximating, the root leaves very large, the bracteae nearly entire; biennial, flowering in April, or with us later; a native of Italy, France, Germany, Switzerland, Sweden, Denmark, Wales, and Scotland. 3. A. alpina, alpine or mountain bugle, with flom simple, leaves smooth, unequally dentate, fimbriiform, the remotest verticilli bearing many flowers; growing naturally on the Alps, and in mountainous places in Carnarvarshire, Durham, and on the summit of a mountain near Callerton, Derbyshire; admitted into gardens for variety, and propagated by its trailing thalls; requiring a mild shady situation, perennial, and flowering in July. This is the A. py ramidalis of Hudson, and the A. genevensis of Withering. 4. A. genevensis, Geneva bugle, with leaves downy, frieaked with lines, lowermost narrower, calyces thaggy, bracteae or floral-leaves generally three-lobed; growing wild about Geneva, and in many of the southern countries of Europe; cultivated in 1759, by Miller. 5. A. reptans, common bugle, smooth, with solitary stem, and creeping by runners; perennival, flowering in May; growing in moist meadows, pastures, and woods in moist parts of England; becoming somewhat hairy in high and dry situations, with a rounder stem and shorter creepers. Prof. Martyn mentions two varieties, one with a white and the other with a pale purple flower, which grow in several parts of Weilmoreland; but they differ only in the colour of their flowers from the blue form. The common bugle, called by official writers, confolida media, or middle confound, is recommended as a vulnerary herb, both internally and externally. For this purpose, infusions of the leaves, or the expressed juice, have been administered; and also as mild astringents and corroborants in fluxes and other disorders. Decotions of them have been commended by Riverius and others in phthisial and internal ulcerations. Malouin recommends a gargarium of the root in the angina. The roots appear to be considerably astringent, both by their tasts, and by their striking a black colour with solution of chalybeate vitriol. Lewis Mat. Med. Murray Mat. Med. vol. ii. p. 155. 6. A. decemont, japonica bugle, decumbent and villous; leaves obovate and toothed; with flowers in whorls, small and blue; called by Loureiro as a variety of A. reptans.

To this genus Dr. Smith adds (Flor. Brit. vol. ii. p. 605.) the herbium champepiscus of Linnaeus, the ground pine of English writers. Accordingly the A. champepiscus is described as having a spreading ramose stem, trifid linear entire leaves, and solitary axillary flowers. It grows in sandy fallow fields in Cambridgeshire and Kent; is annual, and flowers in April and May. The leaves of ground pine are moderately bitter, and of a rufous smell, approaching in this respect, as well as in their external form, to those of the
the pine-tree. Their virtues are extracted both by water
and spirit, but most perfectly by the latter. The aqueous
juice is yellowish, and the spirituous green. The watery
extract is bitter and astringent; the spirituous is slightly
fleece and warm. The oil, collected by distilling large quantities
of the herb, approaches in quality to that of turpentine.
The leaves are recommended as aperients, and corroborants of
the nervous system; and are said to be particularly serviceable in
female obstructions, paralytic disorders, and when continued
for a long time, in rheumatic, enteric, and gouty pains.
It was denominated by some of the ancient botanists for arthritis,
from its use in arthritic pains. It has been recom-

mended by foreign writers in flow fevers, asthma, and apo-
deptic fevers; and also in inflations of the visera and
jaundice; and especially for cleansing and colostidicating ulcers,
as well as for an antiseptic to the cancer. But its me-
cial reputation has, in later times, considerably declined.
The first species of Ajusta may be propagated by seeds,
when they are ripe in a pot filled with earth, and placed
in a shady situation till Autumn, and then removed under
a frame. The young, in the Spring, they should be transplanted into
separate pots. In the hard fruit of Winter they should be
covered. This species may be also more freely increased by offjets, of which it affords but a few. The sixth foot may be
 propagated in the same manner. As for the red, they are hard
and easily multiplied by the fide droppings; they del-
light in a moist shady situation, and are apt to spread too
much. Marmyn.

AJURU Curato, Phittacus australis, in Ornithology, the
Ajusta Curato of Maregrae, the Ajur Anuran Curato of Buffon,
the middle-sized parrot of Willughby, and the common Ama-
zonian parrot of Latham, is of a green colour, slightly spotted
with yellow; with a blue front, blood-red shoulders, and thick-
coloured orbits. It is 12 inches long, and its body about the
size of a pigeon: the back has a number of tawny yellow
feathers, scattered through its green plumage. The fide
is yellow, with a blue forehead and white crown; the tail-quills are green with paler tips: the first, second, and third on each
side are red on their inner webs near the base; the outer web
of the first being blue; the shoulders are either tawny or blood-
red; the primary wing-quills are black, with bluish tips, the
outer webs being green, and the inner black; the first four or
five of the secondaries have their outer webs red near the
base; the bill is black at the tip. This species of parrot in-
habits Amazonia, Guiana, and Brazil; and it has several va-
rietis, to the four first of which the above description is ap-
plicable: e. g. 1. The A. of Jamaica, with the head and
breast yellow, the front and chin bluish, the edges of the
wings and vented red. This is the phittacus viridis melano-
rinches of Aldrovand, the black-billed green parrot of Wil-
lughby, and the Jamaican parrot of Brown and Latham. 2.
The main A. parrot, with the lesser wing covert red; the
crown yellow, the cheeks and chin paler; the forehead blue;
the under half of the middle wing-quills, and the inner webs
at the base of four tail-quills on each side, red. This
variety inhabits Guiana and Amazonia. 3. Brasilia A. par-
rot, with cap blue, variegated with black; a yellow spot
on the crown, and one on each fide below the eyes, and a blue
chin. This is the pf. Brasilia cyanopictus of Buffon, the
Ajusta curato of Maregrae, Ray and Willughby, and the
blue-tipped parrot of Latham. The primary wing quills,
according to Mr. Latham, are variegated with yellow, red
and violet blue. It inhabits Brazil. 4. Varied A. parrot,
with the crown, cheeks and chin yellow, and the front blue.
The crown is varied with blue, the fereg and upper part of
the back with yellow, and the bill is ash-colored. This is
the Ajusta Curato fleunclus of Maregrae and Ray, and the
Vol. I.

West-India green parrot of Edwards and Latham. 5. Ama-
azonian A. parrot, pale green, with a pale yellow front and
natty temples. This is the pf. amazonicus of Gmelin, and
the Brasillian yellow fronted parrot of Latham. It inhab-
its Brazil and Amazonia. This variety is almost twice the size
of those abovementioned. 6. Coast A. parrot, green, with
a blue forehead; the crown, cheeks and chin, and middle of
the belly yellow. It is nearly as long, to the former, and in-
habits Brazil. 7. Yellow-topped A. parrot, green, with yell-
low head and neck, and red shoulders; of the size of the
former, and like it, the wing-quills are marked with a red
spot, and the lateral tail-quills are red at the base. 8. Coun-
terfeit A. parrot, green, variegated with yellow, having a
blue forehead and red shoulders. It inhabits Brazil. Gmelin's
Linn. tom. i. p. 443. Kerr's Linn. p. 358. Buffon's Birds,

AJURU-CATINGA, the Guiana red billed parrot, a va-
riety of the phittacu australis Lapiaturum inflecte of Buffon,
the Guiana green parrot of Bancroft, and of Latham; has the bill,
legs, feet and claws of a whitish red colour, and the arteries ash-coloured. It inhab-
its South America: and is about the size of a thrush, and
the indes have two coloured circles, of which the outer is
reddish, and the inner ash coloured.

AJURU-PARA, a Brasillian species of parrot of a small
size, all over of a beautiful green, and with white legs, a white
beak, and white feet. Flat circles round its eyes. Maregrae.

ALIUS, or Locustas; i.e. speaking voice, in
Mystology, the name of a Roman deity, to whom a temple
was erected at Rome, on the following occasion.—M. Cali-
tius, a plebeian, informed the tribunes, that, as he was passing
through the New Street in the night, he heard a supernatu-
ral voice near the temple of Vesta, which warned the Romans
of the approach of the Gauls; but the warning was dis-
regarded on account of the meaner of the person who re-
ported it, in consequence of which, the Romans suffered very
much from their invasion. Camillus, however, delivered
them, and advised them to expiate the offence by erecting a
temple in the New Street to this imaginary deity. Cicero,

AJUTAGE; or Ajustage, formed of the verb, aputa-
ter, to adapt, in Hydromes, part of the apparatus of an
artificial fountain, or jet d'eau, being a sort of tube, fitted
for the mouth or aperture of the vessel, through which the
water is to be played, and by it determined into any figure
and direction.

It is chiefly the diversity in the ajutages, that makes
the different kinds of fountains. And hence, by having several
ajutages to be supplied occasionally, one fountain comes to
have the effect of many.

Mariotti inquires into the best kind of ajutages, or spouts,
for jets d'eau, affirming, from experiment, that an even po-
lihed round hole, in the end of the pipe, gives a higher jet
than either a cylindrical, or a conical ajutage; of which,
however, the latter is the better. Vide Trait. du Mouv-

The quantity of water discharged by ajutages of equal
area, but of different figures, is the same. But for those of
like figures, and different sizes, the quantity discharged is
directly proportional to the area of the ajutage, or to the
square of its diameter, or of any fide or other linear dimen-
sion: thus an ajutage of a double diameter or fide will dis-
charge four times the quantity of water, of a triple diameter,
nine times the quantity, &c.; supposing that they are at an
equal depth below the surface or head of water. But if the
ajutages be at different depths, the celerity with which the
water
water flows, and consequently the quantity issuing in any given time, is directly proportional to the square root of the altitude of the head, or the depth of the hole, so that at four times the depth, the celerity, and of course quantity, are double; at nine times, triple, &c. It has been found by experiment, that the jetter is higher or lower according to the size of the orifice; that a circular hole of about an inch and a quarter in diameter jets highest; and that it works as it recedes from that size. Experience also shews, that the pipe leading to the orifice should be much larger than the orifice itself; and if the pipe be long, it should be wider according to its distance from the orifice. Encyclopedie Thivigue, tom. i. p. 152. Hutton's Dict.

For the various sorts of orifices, their structure, application, &c. see Fountain. See also Fluid and Jet d'Eau.

AIX, in Geography, a city of France, the capital of the department of the Bouches du Rhone, formerly Provence, and one of the most pleasant and well-built cities in the kingdom. It is situated north of the river Arc, between hills planted with vines and ches. It is said to have been founded by C. Sextius Calvinus, a Roman consul, who established a Roman colony in it in A. U. C. 636, about 124 years before Christ, and called it Aquae Sextiae from his own name, and the warm baths which he found there. It is rather populous than large; its houses are well built, and its streets are straight and well paved; and within the city there is a spacious walk called O bitelle, which consists of three rows of trees intermixed with fountains, and surrounded by many handsome and spacious buildings. The preacher's square, as it is called, is seated on the side of a hill, about 160 yard long, encompassed with trees and lofty houses built with stone. Of the public buildings some of the principal are the town-hall, the hall of audience, the hotel of the city, the cathedral church, which is a fine Gothic structure, the church of the fathers of the oratory, the chapel of the blue penitents, and the conven of the preachers, in whose church is a silver statue of the Virgin Mary, almost as big as life. There are also other churches and buildings, which contain many paintings and other rarities. At the baths, which were re-discovered in 1701, there are many edifices that have been raised at a great expense for the accommodation of those who use the waters. These waters were formerly supposed to possess peculiar virtues in cases of debility; as several altars consecrated to Prinusa, and bearing inscriptions expressive of gratitude for his assistance, have been dug up in their vicinity. Aix was an archbishopric with five suffragans, and 84 parishes; and it was the place of resort of the nobility of Provence and of literary men. The neighbourhood affords excellent wines; but its chief article of trade is oil. Some flints are also manufactured here. The city contains 23,686, and the two cantons 28,909 inhabitants; the territory comprehends 337½ kilometres, and 6 communes. It is distant five leagues north from Marseille, and 103 south-east of Paris. N. lat. 43° 35' 35". E. long. 5° 26' 15".

AIX, or AIXE, a town of France, in the department of the Upper Vienne, in the district of Limoges; two leagues west-south-west of Limoges. The town contains 2,135, and the canton 6,886 inhabitants; the territory includes 202½ kilometres, and 10 communes.

AIX, Agues Gratianae, or Sabaudia, Allobrogum, a small town of Savoy, chief place of a canton, in the department of Mont-Blanc, and district of Chambey, situate near the lake of Bourget, between Chambey, Aimecy, and Rumilly, with the title of a Marquisate. The hot baths, which were originally constructed by the emperor Gratian, are free of access without expense, and are much frequented. In this place are seen the ruins of a Roman triumphal arch. The town contains 1,596, and the canton 6,260 inhabitants; the number of kilometres in the territory is 1,174, and that of the communes 13. N. lat. 45° 42'. E. long. 5° 48'.

Aix, a small island on the west coast of France, between the isle of Oleron and the Continent; about 12 miles north-west of Rochfort, and as far south-west of Rochelle. Its fort was destroyed by the English in 1557, and again in 1561, but afterwards rebuilt. N. lat. 46° 1'. E. long. 1° 8'.

Aix d'Agiluron, a town of France, in the department of the Cher, and district of Bourges; 3 leagues north-call of Bourges. The place contains 1,127, and the canton 7,885 inhabitants; the territory comprehends 260 kilometres, and 14 communes.

Aix en Othe, a town of France, in the department of the Aube, and district of Troyes; five leagues west of Troyes. The town contains 1,579, and the canton 7,970 inhabitants; the territory includes 200 kilometres, and 11 communes.

AIX-La-CHAPELLE, a free Imperial city of Germany, in the circle of Westphalia and Duchy of Juliers, and the capital of the department of Roer. This city, in Timothe's Statistical View of France, contains 23,442 inhabitants. This is a very ancient city; and appears from the inscriptions of Caesar and Tacitus, to have been occupied and fortified by Roman colonists in their wars with the Germans. It was called in Latin Aquis Grauam, or the waters of Graunus, Aquus, and Urbs Aquenae, in German, the city of Aachen, and also Aesc; and derived its name from its warm baths, which have been long held in high estimation. By the French it is denominated Aix-la-Chapelle, by way of distinction from other places called Aix, on account of a chapel of the Holy Virgin built by Charlemagne, who repaired and beautified the city, which had been destroyed by the Huns in the reign of Attila in 451, and who made it the place of his usual residence. The king of the Romans or emperor was generally crowned in this city, as the place appointed by the golden bull for this purpose; and on this account called the Royal city; and it is the depository of the crown of Charlemagne, the belt, a book of the gospels, and other jewels of the empire, that are tied in the ceremony of coronation. Charles V. was crowned here in 1529, and Ferdinand his brother was crowned king of the Romans in this place in 1531. Charlemagne died and was buried in this city, to which he had always manifested a peculiar attachment, and on which he conferred many signal privileges. On the Rhine bench, in the college of the cities of the empire, and among the Imperial cities which have a seat and voice at the Diets of the circle of Westphalia, Aix-la-Chapelle possesses the second place; and it lays claim to the first on the Rhine bench. The town is situated in a valley, and though surrounded with mountains and woods is not unwholesome. It confinds in reality of two cities, enclosed one within the other. The inner city, which is the most ancient, is flanked with ten towers, and is about three quarters of a league in circumference; the outer, founded about the year 1172, has eight gates, and the circuit of it is about two leagues. There are several rivulets which run through the city, and 20 public fountains, besides several private ones. The principal buildings, which are constructed of stone from quarries in the vicinity of the town, are the fladt-house and the cathedral. The fladt-house is adorned with the statues of all the emperors since Charlemagne; and in the front of it there is a fountain, on the top of which is placed the statue of this emperor, made of brass gilt, holding in his right hand a sceptre, and is his left a globe. The upper story of this building consists of one room, 162 feet long and 60 broad, in which the newly elected emperor formerly entertained all the electors of the empire. The government of this city is entrusted with the great and little senate;
AIX

AIX

The former composed of 139 persons, who judge in criminal cases, and the latter of 41 members, who have jurisdiction over the police and commerce of the city, and the management of the public revenues. The duke of Brabant is protector of the city; and the duke of Julliers is burgomaster or perpetual mayor of the burghers. The title of its magistracy is that of burgomaster, theess, and council of the holy Roman Imperial free city of Aix-la-Chapelle. The prevailing religion is the Roman Catholic; and the Protestant inhabitants, both Lutherans and Calvinists, not allowed the free exercise of their religion within the city, celebrate their worship at Vails, about an hour's journey from the city in the duchy of Limburg. The manufactures of the city are those of cloth, copper, and brass. Councils have been held in this city in the eighth and ninth centuries, and treaties of peace have been concluded here; particularly those between France and Spain in 1668, and between France and England, and other belligerent powers in 1748. Bufching, vol. iv. p. 369. Med. Un. Hist. vol. xxxii. p. 223.

It was taken by the French in 1793, lost after a fierce battle in 1793, and retaken in 1794. It is 21 miles from Spa, 30 feet from Cologne, and 36 north-east from Liege. N. lat. 51° 55'. E. long. 5° 24'.

Aix-la-Chapelle, says Mr. G. Forster, in his Travels 1792, which once contained above 100,000 inhabitants, has not now a third part of this number, and has lost all its ancient wealth and prosperity; owing partly to the rise of rival towns, but principally to religious intolerance and a bad government. The streets now swarm with beggars, and the morals of the people are licentious and corrupt. Those whose skill and industry might have enriched the city are driven from it by the partial and oppressive conduct of the guilds, and have established their manufactories in other places, where they enjoy greater liberty. Those, he adds, of Burghhead, Vails, Eupen, Monaco, and of other places in the duchy of Limburg, are in a very flourishing state; the wool is imported from Spain, and the cloth is exported chiefly to the Levant. Vails, which 39 years ago, was an inconsiderable village, is now become a respectable town; the protestants, weary of the oppression and bigotry which they had experienced at Aix-la-Chapelle, were easily induced to settle in a place where they were allowed the advantages of religious freedom; and it has now five different churches, in which Roman Catholics, Lutherans, Calvinists, Baptists, and Jews, worship the Deity according to their several sentiments, and live peaceably with each other.

AIX-LA-CHELLE, or AKEN Waters. *Therma Aquis-granenfes.*

The thermal sulphureous waters of Aix-la-Chapelle have long held a most distinguished place among the mineral springs of Europe, and have not a little contributed to the celebrity and opulence of this ancient city. These mineral waters rose to very high reputation in the time of Charlemagne, who made Aix his Imperial residence; and he appears to have much delighted in the use of its baths, which he rebuilt and improved.

The hot sulphureous water rises in great abundance from several copious springs in different parts of the town; and is more than amply sufficient to supply the numerous baths and reservoirs in which it is collected. The principal spring is inclosed in a square stone cistern, the upper part of which is vaulted and contracted in its dimensions; and over the top a large stone is fitted in, and closely cemented, to prevent the escape of the sulphureous vapours, on which depends so much of the efficacy of the water. A remarkable circumstance takes place in this cistern, which is, the actual sublimation of a quantity of pure sulphur, which is carried up from the water along with the sulphureous gas, and is deposited beneath the upper stone, to which it adheres in the form of a fine powder. This is taken out from time to time, and sold under the name of Aix sulphur.

The baths of this city are numerous, and very commodious for the purpose of warm and vapour bathing. The natural heat of the water is sufficient for both these purposes; and for the latter, openings are made in the brick channels that convey the water to the baths, through which the vapour ascends. These vapour baths are so constructed that the whole, or any part of the body may be exposed to its action; and likewise many of the baths are furnished with pumps, from which the hot water may be diffused on any part of the patient. This operation is known by the technical name of the douche.

Aken water possesses very striking salubrious properties, particularly to the feeling and the smell. The water rises with great rapidity through the springs; and at the same time lends forth very copious air-bubbles, which break on the surface with a slight explosion. It is at first perfectly clear and colourless, and emits a large volume of steam, mixed with sulphurated hydrogen gas of great volatility and pungency. The odour of this vapour, which resembles that of Harrowgate water, is so powerful as to be perceived by strangers at a considerable distance from the spring head. The inhabitants, from long custom, scarcely regard it.

The temperature of Aix water is various, according to the distance from the spring at which the observation is made. The highest is about 143° of Fahrenheit; and at the pump, where it is drawn for drinking, it is about 112. The heat is therefore so great, that the water requires to stand for 15 or 18 hours before it can be used as a bath. This water, though perfectly clear when first drawn from the spring, becomes turbid and somewhat milky as it cools, and deposits a calcareous sediment, at the same time it loses its sulphureous smell. To the touch, the water is soft and somewhat saporous, owing doubtless to the small quantity of soda which it contains. It will even, in some degree, lather by agitation; and is used for fuling and cleansing wool and linen, to which also, the heat much contributes.

The chemical analysis of this water is curious and interesting. The most striking feature is its gaseous contents, which are a small quantity of carbonic acid, but especially much sulphurated hydrogen gas; not merely in the fumes in which it is found, in the cold sulphureous waters of Great Britain, but highly supersaturated with sulphur, which is sublimed in a solid form, as we have just mentioned. The whole of the sulphur contained in the water is volatilized by evaporation, for no traces of this inflammable substance are to be detected in the residuum of any quantity of the water boiled down to dryness.

The solid contents of this water are few. The most important of these is a quantity of uncombined soda, sufficient to give the water the properties of a very dilute alkaline solution; and which probably afflicts in the union of so large a portion of sulphurated hydrogen, and causes it to adhere to the water with somewhat more force than it would do if no alkali were present. Hence it is, that even after the water has stood for many hours in the baths to cool, it still retains enough of the sulphureous vapour to give it all the requisite medical virtues. The other solid contents are, a small quantity of common salt and carbonated lime, which last is deposited as the water cools, and the carbonic acid escapes.
No trace of metal of any kind are discoverable in this water.

The solid contents of Aix water are variously estimated as to quantity. From Bergman's analysis, we may reckon the following to approximate pretty accurately to the truth. A wine pint (English weight and measure) contains Of carbonated lime, four grains and three quarters. Of common salt, five grains. Of carbonated soda, twelve grains.

The proportion of the gaseous contents has not been ascertained with accuracy. The above analysis will explain the appearances which take place with the common reagents. Solutions of lead and silver, added to the hot fresh water, produce a blackish precipitate, composed of the fulphurated metal, but mixed with the muriate; for, when the same solutions are added to the cold water, the precipitate is white.

A piece of polished lead, suspended in the vapour of the water, is soon blackened, and in a few days corroded throughout.

Syrop of violets changes to a green, even after the carbonate of lime has precipitated by cooling, indicating thereby the presence of an alkali in excess.

The effects of the water, as a medicine, are very striking and well established. Its immediate operation, when drunk in a moderate quantity, is to raise the spirits, and in some persons to produce a degree of vertigo. This is the greater, ceternis paribus, the hotter the water is. It afterwards proves diuretic, increases perpiration, and keeps the skin in a soft, moist state, highly favourable to the removal of many ulcers.

The waters are referred to for a great variety of complaints, particularly in the complicated disorders of the digestive and biliary organs, which follow a long habit of free living. They are also highly serviceable in debility of the kidneys and bladder.

Aken waters, like all the most celebrated thermal springs, were long in high repute as baths, before physicians ventured to prescribe them internally. The vast profusion of water which is thrown up, the high temperature which it possesles, its strong impregnation with sulphur in a very active form, and its alkaline ingredient, give it most valuable properties for external uses. It is employed to stimulate cold paralytic limbs; and to soften the rigidity of the joints and ligaments left by gout and rheumatism. It is also of great use in cutaneous complaints, to the cure of which, the sulphur and the alkali probably highly contribute. A long continued course of this (as of every other) sulphaceous water, causes the whole body to acquire a tincture of sulphur, and tarnishes the silver kept in the pockets.

These waters have been imitated artificially by passing sulphurated hydrogen gas through a hot and very weak alkaline water, but the imitation is attended with much difficulty.


AIXO, or Alxos, flats or shallows within the second fort, at the entrance into Carthagena harbour, on the Spanish main, South America, which stretches nearly south-south-east, towards the main land within the islands that lie before the harbour.

AIHENAY, a town of France, in the department of Vendee, in the district of La Roche fur Yonnc; ten leagues south of Nantes.

AIZOON, An 7, Penn-cunctum, or ever living, in Botany, a genus of the Iousantra pentagonia clafs and order, of the natural order of Stuculata, and of the ficulet of Julieu. In Gmelin's Linnaeus, it is a genus of the polyandra pentagonia clafs and order. Its characters are, that the calcys is a one-leaved perianthium, divided into five lanceolate, permanent segments: no corolla: the floral have very many capillary filaments, inserted by bunches into the fissures of the calyx, the anthers simple: the pistillum has a germ five-cornered, superior, the style five and simple, the stigma simple: the pericarpium is a five-celled, five-valved, swelling and retuse capsule; the seeds are few, roundish or kidney-shapcd. There are ten species, viz. 1. A camarinense, purplish-leaved A, with leaves wedge-ovate, flowers silver; the ficted et Nifilium, and leaf of Plenck : a native of the Canary islands; annual; cultivated in 1751. 2. A. kaba, South A, with leaves lanceolate, flowers silver: the ficted A of Dillenius; an annual plant, growing naturally in Spain and Africa; a variety of this was brought from the Cape, and cultivated in 1725. 3. A. lanceolatum, panicked A, with leaves lanceolate, flowers silver; biennial: growing naturally at the Cape of Good Hope; cultivated in 1759. 4. A. formentajum, with leaves linear filiform, panicile dichotomous, flowers foliary, peduncled; brought from the Cape by Sparrman. 5. A. paniculatum, hairy A, leaves lanceolate, flowers silver, branches erect. 6. A. perfoliatum, downy, leaves ineradicable. conjugated, crystalline-dotted-flowers, peduncled. 7. A. ghiislerii, hairy A. flabby, herbaceous, procumbent, leaves ovate, flowers silver, distinct. 8. A. ficundum, branchy, herbaceous, procumbent, leaves ovate, flowers silver, inbrcate, one-ranked. 9. A. fruticosum, branchy A. flabby, erect, smooth, leaves lanceolate, flowers silver. 10. A. rigidum flib A. flabby, procumbent, downy, leaves ovate, flowers silver. The first six species were brought from the Cape by Thunberg. The three first species may be raised on moderate hot beds, in the spring; and the other species must be managed like other Cape plants.

AIZHON, See Sedum.

AIZU, in Geography, a town of Japan, and capital of a small country of the same name.

AKABA, a gulf or arm of the Red Sea, formed by a tongue of land, which is part of Arabia, that separates this gulf from that of Suez; about 30 leagues long and 3 wide.

AKABAR, or Calaat el Akaba, a town of Arabia, on the gulf to which it gives name; 57 leagues south of Jerusalem, and 53 leagues east of Suez.

AKACHAN, a river of Siberia, which joins the Udoma. N. lat. 63° 8'. E. long. 152° 27'.

AKALCALAI, a town of Georgia, in Asiatic Turkey, about 70 miles south-west of Tbilisi, and 88 miles north-west of Erivan.

AKALZIKA, or Acalzike, a town of Asiatic Turkey, in the province of Sabahago, a country of Georgia. See Acalzike.

AKAM, or Acam, a country of Africa, on the coast of Guinea, near the source of the Volta.

AKANIMIMA, a town or village of Africa, on the Ivory coast, near Cape Apollonia. It stands on rising ground, and commands an extensive sea and land prospect.

AKANNI. See Akem.

AKANS, a town of North America, in South Carolina, situate on the river Phillipin, near a river of the same name. N. lat. 35°. W. long. 89° 46'.

AKAOI, a town of Hindustan, in the district of Benal. N. lat. 21° 13'. E. long. 77° 58'.

AKARA, in Beary, a species of Calophyllum.

AKAS, in Geography, a small town of Transylvania, between the river Carina and a branch of that river, not far from Zutmar.

AKASAKI,
AKASAKI, a town of Japan, in the province of Mikawa.

AKASI, a town of Iran, in the province of Fars.

AKASEB-A-SELOM, a town of Egypt, marking the boundary of Africa and Asia.

AKAST, a town of Arabia, east of Jerusalem.

AKBAR, or ABER, SULTAN, in Biography and History, the sixth of the descendants of Timur Bek or Timur-lan, who reigned in Hindoostan under the appellation of Muzulis, was born in 1522, and succeeded his father Humayun in 1556. He was proclaimed emperor at Delhi, in the province of Lahore, and assumed the title of Salt D. in. 77. d. the grandeur of religion. Having overthrown the Pathans and taken possession of Delhi, he was inaugurated in this city, and assumed the government which had been at first administered by his tutor, Beyrana Khan. He then made himself master of the former fortresses of Chitor, after a severe engagement with a rebel chief, and quelled other insurrections; and having obtained an interval of tranquillity, he made a pilgrimage barefoot, to Amin, at the distance of 200 miles, for the purpose of visiting the tomb of Haji Mundi, and of obtaining children by the intercession of this saint. During his absence at Fettipur, on his return, he was informed of a rebellion at Guzerat, which hastened his march to this province; and having subdued the rebels, reduced the castle of Surat, and secured the province by fortifying Ahmedabad, he returned to Hindostan. In this year he finished the castle of Agra at an expense of two millions 500 thousand rupees, laid out 10 million on the walls and palace of Fettipur, and bade an end to the infamous sepulchres of his family at Schawler, five miles from Agra. At this time he directed his views to the conquest of Bengal, and having, after a long siege, taken possession of Patang, he became master of the whole country. His next acquisitions were Kabul, Kandahar, Khairun, and Sind. Having united these countries to his empire, he employed a powerful army in the invasion of Deccan, which, notwithstanding vigorous resistance on the part of the queen of this country, subdued several provinces and annexed them to the Mogul empire. While Akbar was engaged in the prosecution of the Deccan war, his prosperity was interrupted by a concurrence of domestic misfortunes. He was deprived of two of his sons, viz. Sultan Morad, in 1568, and Sultan Daulat, in 1605, by intemperance; and his son Selim took the advantage of his absence, for feizing his treasures and marching a numerous army towards Agra, in order to take possession of his father's throne. Akbar, as soon as he received intelligence of his son's rebellion, hastened back to Agra, and having made ineffectual overtures of accommodation, in enforcing which his Vizir Abul Fazl lost his life, he resolved to turn his arms against Selim. But as he had lost his other sons, he once more attempted to persuade his son into submission. With this view he employed the tutor of Selim to convey letters to him, in which he reproached him for his rebellion; but at the same time declared, that as he was his only son and heir, he was ready to receive him to favour. The father's letters and the tutor's arguments produced effect; Selim returned to Agra and submitted. Akbar at first treated him with austerity, but at length pardoned him, though he still retained full possession of his son's fideity. The emperor did not long survive this reconciliation. Being incensed against a Mirza, who governed one of his provinces, he resolved to remove him by poison; and for this purpose he ordered two pills of opium, in one of which there was poison. Having held these in his hand for some time, he gave one to the Mirza, and by mistake took the poisoned one himself. The consequence, notwithstanding the use of remedies as soon as the mistake was discovered, was fatal. When Selim paid his dying father a visit, he put his own turban on the prince's head, and gird him with his father Humayun's sword; but on the 14th day after he had taken the poison, Akbar died, A.D. 1605, at the age of 63 years, and was buried in the family sepulchre near Agra.

Akbar was distinguished by his conquests, and by his successes in reducing almost the whole of India to obedience. He was also one of the few sovereigns intitled to the appellation both of Great and Good, and the only one of the Mohammedan race, whose mind was so far dowered with the liberal prejudices of the fanatical religion in which he was educated, as to be capable of forming a plan worthy of a monarch who loved his people, and was solicitous to render them happy. Although he was not attached by prostration to any form of religion himself, he was not a persecutor of any. In 1582 he wrote a letter to the king of Portugal, prefaced by Fracis, and containing an avowal of sentiments, liberal and enlightened; in which he declares that a translation of the Christian scriptures into Arabic or Persian might be sent him, and at the same time a learned person to explain the Christian religion. One Germain Xavier was deputed, and with this view learned the Persian language; but the gospels, which were translated into this language, and presented to the Mogul in 1602, were so intermixed with popular legends, that they were not likely to be very intelligible or to produce any very good effect. As in every province of his extensive dominions, the Hindoos formed the great body of his subjects, Akbar endeavored to acquire a perfect knowledge of their religion, their sciences, their laws, and their institutions; in order that he might conduct every part of his government, particularly the administration of justice, in a manner as much accommodated as possible to their own ideas. In these generous views he was seconded by Abul Fazl, a minister whose understanding was not less enlightened than that of his master. By their affluous researches, and consultations of learned men, such information was obtained as enabled this Vizir to publish a brief compendium of Hindoo jurisprudence to the Ayyen Akbar, which may be considered as the first genuine communication of its principles to persons of a different religion. In what estimation the mild government of Akbar was held by the Hindoos, we may learn from a beautiful letter of Jiffwan Sing, Rajah of Jundpore, to Aurengzebe, his fanatical and persecuting successor. 'Your royal ancestor, Akbar, whole throne is now in heaven, conducted the affairs of this empire in equity and firm security for the space of 52 years, preserving every tribe of men in peace and happiness. Whether they were followers of Jesus, or of Mofes, of Davi, or of Mahomed; were they Brahminns, they of the sect of Dharians, which denies the eternity of matter, or of that which abridges the existence of the world to chance, they all equally enjoyed his countenance and favor; notmuch that his people, in gratitude for the indefatigable protection which he afforded them, distinguished him by the appellation of Juggs Grow, guardian of mankind. - If your Majesty places any faith in those books, by distinction called divine, you will there be instructed, that God is the God of all mankind, not the God of Mahomedans alone. The Pagan and the Mussulman are equally in his presence. Distinctions of colours are of his ordination. It is He who gives existence. In your temples, to his name the voice is raised in prayer; in a house of images, where the bell is shaken, it is He the object of adoration. To viliify the religion and customs of other men, is to set at nought the pleasure of the Almighty. When we deface a picture, we naturally incur the resentment of the painter; and justly has the poet said,
AKBEIK-BABA, in Geography, a town of Natolia, in Ahatic Turkey, 12 leagues north of Kutuaja.

AKDASCH, a large and flourishing market town of Scharwah, in the territory of the Chan of Schekhi; situate to the south of Nuchi, on the bank of the Kur, and containing of about 300 houses. To this town all the neighbouring nations resort for trade and the barter of their commodities.

AKEARADI, a country of Africa on the Gold Coast.

AKFORD BAY, lies on the north side of the island Holmfly, to the west of the North Cape. N. lat. 71° 10'. E. long. 24° 30'.

AKEN, JOHN VAN, in Biography, an engraver, who, from the style of his etchings, is supposed to have lived in the 16th century. He is a different person from Achan the painter.

AKENSIDE, MARK, M. D., more known as a poet than as a physician, was born at Newcastle-upon-Tyne, in 1721, and intended by his parents for a minister among the Protestant Dissenters; and with this view he was sent to Edinburgh, in 1739, at the age of 18. Having here acquired a stronger propensity to the study of physic than to that of divinity, he removed to Leyden in 1742, and took his degree of doctor in that faculty in 1744. In that year, besides his thesis, "De ortu et incremento fetus humani," delivered on the occasion of his degree, he published his celebrated poem on "The Pleasures of the Imagination," which was received with great applause, and advanced the author to poetical fame. It is said, that when Pope was shown the poem in manuscript by Dodley, to whom it had been offered for a larger sum than he was inclined to give, he advised the bookseller not to make a negligently offer, for the author of it was no every day writer. It has been also affirmed, that this poem and some others were written before he went to Edinburgh. The poem, on its publication, was severely attacked by Mr. (afterwards bishop) Warburton, not on account of its poetry, but for some remarks which the author had introduced on the nature and objects of ridicule; and vindicated by an anonymous friend; since known to be Mr. Jeremiah Dyson. The next publication was an Epistle to Curio, which contained a warm invective against Pelotius, earl of Bath, on account of his political conduct. In 1745, our author published ten odes on different subjects, and in different styles and manners. In his subsequent publications he was more flow. His ode to the Earl of Huntington appeared in 1748; and in 1758, he attempted to rout the national spirit by an ode to the country gentlemen of England. Most of his remaining poetical effusions appeared in Dodley's collection: and of these the most considerable is a Hymn to the Naiads. His poems were collected and published in a quarto volume, in 1772, by Mr. Dyson.

On his return from Leyden, he settled as a physician at Northampton; from thence he removed to Hampstead, where he continued about two years and a half; and finally settled in London, where his friend, Mr. Dyson, allowed him 300l. a year, in order to enable him to maintain his rank as a physician. His medical reputation and practice gradually increased, and he was chosen a fellow of the Royal Society, appointed physician to St. Thomas's hospital, admitted by mandamess, to the degree of doctor in physic, to the university of Cambridge, elected a fellow of the Royal College of Physicins in London; and, upon the establishment of the queen's household, advanced to the rank of one of her majesty's physicians. Notwithstanding his acknowledged abilities, and the singular patronage by which he was distinguished, he never arrived at any very considerable eminence in his profession. It has been said, that he had a kind of haphazard and ostentation in his manners, which were not calculated to ingratiate him with his brethren of the faculty, or to render him generally acceptable.

He died of a putrid fever in June 1779, in the 49th year of his age, and was buried in the parish-church of St. James's, Westminster. His books and prints, of which he was a curious collector, came, after his death, into the possession of Mr. Dyson.

His medical writings were his "Dissertatio de Dyfentaria," written in Latin, and much admired for the elegance of the language, published in 1764, and twice translated into English; "Observations on the origin and use of the Lymphatic vesels in animals," printed in the Phil. Trans. for 1757; and vindicated against the remarks of Dr. Alex. Monro, in a small pamphlet, published in 1758; "An account of a Blow on the Heart and its effects," published in the Phil. Trans. for 1753; "Oratio Anniaria, ex inftitu Harveyi, &c." read in 1759, and published in 1760; "Observations on Cancer;" "Of the use of Ipecacuanha in Aëmas;" "A method of treating White Swellings of the Joints," all published in the first volume of the Medical Transactions.

In Dr. Akenside's poems, and the notes annexed to them, we may discover his extensive acquaintance with ancient literature, and his ardent attachment to the cause of civil and religious liberty. His politics were thought to incline to republicanism, but no evidence to this purpose is deducible from his poems; and his theology is sufficient to have verged towards deism; and yet, in his ode to Houdly, and to the author of the Memoirs of the Houfe of Brandenburgh, he has testified his regard for pure Christianity, and his dislike of attempts for setting men free from the restraints of religion. Our readers may be gratified with the following extract from the first of these odes.

"To him the teacher blest is,
Who sent religion from the palmye field
By Jordan, like the morn to cheer—the weft,
And lift up the veil which heav'n from eart conceale'd,
To Houdly thus his mandate he addrest:
Go, then, and rescue my divin'd law
From hands rapacious, and from tongues impure;
Let not my peaceful name be made a lure,
Fell perfection's mortal inues to aid:
Let not my words be impious chains, to draw,
The free-born foul in more than brutal awe;
To faith without affent, allegiance unpaied."

Dr. Akenside's rank among the English poets is assigned to him in conformance of his "Pleasures of the Imagination," founded on Addison's well known papers on the same subject, in the Spectator:—"the most beautiful didactic poem," says Mr. Cooper, in his letters concerning tality, "that ever adorned the English language;" and though abstractive in its nature, so popular, than when it first appeared, it passed through several editions, and "is still read," says an excellent judge (Dr. Aiken), "with enthusiasm by those who have acquired a relish for the lofty conceptions of pure poetry, and the fluenis of numerous blank verse." The merit of this poem, and of the writer,
is so justly appreciated by Mrs. Barbould in an Essay prefixed to an ornamented edition of this poem, published in 1795, that we shall gratefully join our readers by subjoining a part of the summary with which it concludes. "If the genius of Akhenfide is to be estimated from this poem, it will be found to be lofty, and elegant, chaste, correct, and classical; not marked with strong traits of originality, not ardent or exuberant. His enthusiasm was rather of that kind which is kindled by reading and inhaling the spirit of authors, than by contemplating at first hand the works of nature. As a verifier, Akhenfide is allowed to stand amongst those who have given the most finished models of blank verse. His periods are long but harmonious; the cadences fall with grace, and the measure falls with uniform dignity. His muse polishes the vein erect, and high commanding gait. We shall scarcely find a low or trivial expression introduced; a careless and unfinished line permitted to stand. His rhymes, however, is somewhat allied to flinted. His verse is sometimes feeble through too rich a redundancy of ornament, and sometimes laboured into a degree of obscurity from too anxious a defire of avoiding natural and simple expressions." Biog. Brit. Gen. Biog.

AKERKUF, in Geography, a mountain of Asiatic Turkey, east of the Euphrates, in the government of Bagdad. Tavernier placed it between the Euphrates and the Tigris, supposing that the ruins found here are those of the tower of Babel.

AKERMAN, or BIELGORD, in Geography, a town of Bessarabia, on the coast of the Black Sea, at the mouth of the Dnieltor. 22 miles south-east of Bender. E. long. 31° 14'. N. lat. 46° 54'.

AKERSLOOT, William, in Biography, a painter and engraver, who lived at Haerlem, and flourished in 1624.

AKERSUND, in Geography, a bay on the coast of Norway, ten leagues west, north-west of Frederikshald.

AKHISAR, q. d. "white-calf," a name given by the Turks to the ancient Thyatira, on account of the white marble that abounds there. It is a town of Notia, in Asiatic Turkey, 13 leagues east-south-east of Pergamo; not distant in a fertile plain on the river Hermus, abounding with grain and cotton, and carrying on a commerce of opium and Turkey carpets. N. lat. 35° 50'. E. long. 25° 0'.

AKI, a province of Japan, in the western part of the island of Nippon, with a town of the same name.

AKIBA, in Biography, a famous Jewish Rabbi, lived in the first century of the Christian era, soon after the destruction of Jerufalum, and devoted himself to the study of the Cabalistic philosophy. In the earlier period of his life, and till he was 40 years of age, he was a shepherd in the service of a rich citizen of Jerufalum; but his master's daughter having promised to marry him, if he became a learned man, he studiously applied to study. So successful was his application, that he became one of the most famous teachers in the schools of Jewish learning, first at Lydda, and afterwards at Jaffa; and if the Jewish accounts may be credited, he had 24,000 disciples. The Jews of Palatine esteemed him so highly, that they erupped not to fry, that God revealed to him what he had concealed from Moses. The book intitled Jetzarim, which has been ascribed to Abraham, is said to have been written by him, and though it abounds with trites and absurdities, it was quoted by the Jews at this period, as of divine authority. Towards the close of his life, Akiba joined the standard of the Emperor Barchochbas, who appeared under the character of the Messiah, to deliver his countrymen from the power of the emperor Adrian. When this impostor was taken prisoner, and his followers put to the sword, Akiba and his son Papus were flayed alive. This happened, according to the Jewish chronologists, in the year 120; but, according to Bishaghe (lib. viii. c. 13.), in 138. Akiba was honoured by the Jews, after his death, as an eminent doctor of their law; and his tomb, covered to be at Tiberias, was visited with great solemnity. He is said to have altered the Hebrew text of the Bible, with respect to the age of the patriarchs, when they began to have children, which is greater according to the Septuagint than in the Hebrew text; and he did this, it is said, to put off the period of the Mefhah's advent, which, according to the tradition of the Jews, was not to take place till the completion of 6000 years. It has been argued, that the translation of Aquila, which was published in the 11th year of Adria, agrees with the Hebrew text of this time, and that this Aquila having gone over from the profession of Christianity to that of the Jewish religion, and enrolled among the disciples of Akiba, persuaded his master to make this alteration. Pezron Antiq. c. 16. This charge, however, is feebly supported, and the difference between the two texts a difficulty that remains still to be factually resolved. Gen. Dict. Brucker's Philos. By Erford, vol. ii. p. 202.

AKIM, in Geography, a town of Africa, on the Gold Coast.

AKURFECK, a town of Asiatic Turkey, in Notia, eight leagues east-south-east of Kailamond.

AKKER, a city of Syria, situate upon mount Barylus, about nine leagues to the south-east of Tiberias; also a river that runs by it. This, says Dr. Shaw, (Trav. p. 262.) must have been formerly as noted for its strength, extent, and beauty, as it is now for the goodness of its apricots, peaches, nectarines, and other fruit, which it produces; and he observes that it is the Kir, i.e. the city, mentioned in Scripture. Amos. ix. 7.

AKKIA, an island near the west coast of East Greenwich. N. lat. 60° 38'. W. long. 46°.

AKKIAH, a town of Romania, in European Turkey, eight miles east of Burgas.

AKOND, an officer of justice in Persia, who takes cognizance of the causes of orphans and widows; of contracts, and other civil concerns. He is the head of the school of law, and gives lectures to all the纠纷 officers; he has his deputies in all the courts of the kingdom, who, with the following officers, make all contracts.

AKOUSCHY, in Zénobie, the Cavia Acufhy, the olive-easy of Pannon, has short tail, with the upper parts of the body of an olive colour, and the under part white. Some have reckoned this animal a variety of the Agouti; but it differs from it in having a tail, which the other wants, or rather a longer tail than that of the other; in being smaller; and in having its hair of an olive, and not a red, colour; which are differences, says Buffon, sufficient to constitute two distinct species. It is about the size of a half-grown rabbit, is easily tam'd, is hunted with dogs, and reckoned the finest game in South America. Its flesh is white and delicate, and much esteemed by the inhabitants of Guiana, Cayenne, and Brazil, where this animal is found. It inhabits the woods, and lives on fruits; has such a dread of water, that it will submit to be seized by the dogs rather than go into it; and it will sometimes, though rarely, cry like the red-flies easy. Buffon by Smellie, vol. v. p. 61., vol. viii. p. 270.

AKQUEDAN, in Geography, a town of Africa, with a Dutch factory, on the Gold Coast.

AKRIDA, a town of Macedonia, in European Turkey, situate on the Drino, 124 leagues west of Constaninople, and 48 leagues south-east of Ragusa. N. lat. 42° 29'. E. long. 20° 50'.

AKSA,
ALA

AKSA, a river of Georgia in Asia, that runs into the Cofalan Sea, near Zatrich or Terick.

AKSCHINSKA, a town and fortress of Ruffia, 16 leagues south of Dornemile.

AKSERAI, a town of Natolia, in Asiatic Turkey, 20 leagues east-north-east of Konich, or Cogni. N. lat. 58° 26'. E. long. 34° 14'.

AKSHEBESHR, a town of Natolia, nine leagues south-west of Eregri.

AKSEHR, a town of Natolia, 33 leagues west of Konich. N. lat. 38° 26'. E. long. 31° 50'.

AKSU, a province of Little Batouria, to the north of Kafigar, and west of the province of Turfan, about 330 miles long, and 70 in breadth. Its chief town, of the same name, lies on the north side of a small river, which runs south-east, and lies itself in the lands. N. lat. 42° 30'. E. long. 83° 26'.

AKULA, an ancient city of Asia, situated on the easterm bank of the Tigris.

AKUN, AKENT, and AKUTAN. See Fox Islands.

AKURA, a town of Asiatic Turkey, in the government of Tarabuc, or Tripoli of Syria; seven or eight leagues from Mount Libanus. It has a Maronite bishop.

AL, an Arabic particle, prefixed to words, to express, or give them a more emphatical signification. — As, in Alkoran, Algebra, &c.

AL, or A L, in our Ancient Writings, signifies as much as old, ancient. — This being prefixed to the names of places, expresses their antiquity; as Althorham, Aldegate, &c.

ALA, a Latin term, literally signifying wings, used, in Anatomical, for several parts of the body, which bear some resemblance to the figure of a wing.

Thus, the lobes of the liver are sometimes called ala. The soft spongy bodies in the pelvis mullucule, usually called the pylectas, are denominated alae.

The two cartilages of the nose, which form the nostrils, are called alae.

And the same denomination is given to the tip of the auricle; and to the whole cartilaginous part of the ear, by way of distinction, from the tip and pendant part below, called the lobe. It is also applied to the process of the os sphenoidei.

The term ala is sometimes applied to the arm-pits, otherwise called axilla. These parts abound with glands, and are great receptacles of humours; whence a rank small sometimes exhales, called febua alaram.

ALA, in Botany, a name given by the Latin writers of Medicine, in the later ages, to the Pellicum, or Elecampane.

ALA is also used in Botany, for the angles which the leaves, or the stalks, or petals of the leaves, form with the stem, or branches of the plant from which they arise.

This angle is usually acute, and always is directed upwards.

Ala is sometimes ala apin, to the angle formed by the branches themselves, with the stem, which is also obviated to be very regular and uniform.

ALA has several other different significations. It most frequently is used to express the hollow of the flank of a plant, which either the leaf, or the pedicle of the leaf, makes with it; or in that hollow turning, or four, placed between the leaf, or branch of a plant, and its leaf, from whence a new sprigging is wont to put forth. Sometimes it is taken also for a little branch, as when we say, a break, or leaf of a plant, is armed with many ala, because their small branches stand out from it, in form of four wings.

ALA is also used to signify the leaves, or leaves of the papillomaceous flowers, placed between the others which are called the vexillum and the carina, which make the top and bottom of the flower. Indiges of flowers of this nature are seen in the flowers of peas and beans, in which the top leaf or petal is the vexillum, the bottom the carina, and the fide one, the ala.

AL is also used for those extremely slender and membranous parts of some fishes, which appear as wings placed on them, as in the pteropters, the trunk of the trumpet-flower, the foot of the nymph, and the like, which are called by botanists plat. serva.

AL is finally used for those membranous expansions, which run all the way along the stems of some plants, and are therefore called alae.

A L, in the Military Art, the two wings or extremes of an army ranged in form of battle.

An ala of bow, amongst the Romans, consisted of 300 horsemen, and was divided into turmae and decuriae; each turma consisting of 30 men, and each decuriae of ten; so that there were in every ala ten turmae, and in every turma three decuriae.

ALA, in Geography, a town of Japan, in the province of Sakurazuka.

ALAL, or A LAL, a town of Arabia Felix, 21 leagues E.N.E. of Hagiou.

ALABAMA, in Ancient Geography, an episcopal city of Africa, in the Mauritanians Censorinus.

ALABAN, a town of Panorma, according to Antoine.

ALABANA, in Geography, a small district or province of Spain, extending along the river Ebro, from the mountains of Biscay, to the frontiers of Navarre, and comprehending about seven or eight leagues in length, and six or seven leagues in breadth. The soil is fruitful in rye, bulley, vines, and several sorts of fruits; and the iron mines of the country furnish materials for the manufacture of arms and other utensils, which furnish articles of commerce. The chief town is Tiburio.

ALABA, a large kingdom of Africa, forming a part of Monemugi, is situated to the east of Cambel, and extends to the coast of Zanguebar. It is inhabited by a cruel people, called Gallas.

ALABAGUUM, in Ancient Geography, a promontory of Asia, in Carmania, upon the borders of the Ichthypoghyus, according to Ptolemy.

ALABAH, in Geography, a considerable river of America, in East Florida. — Allo, a river of Georgia, which pursues a southerly course to the gulf of Mexico, 100 miles W. of the head of St. Mary's river. The country on the west of this river, though miry and barren, is preferable to that on the east.

ALABAMA, an Indian village, delightfully situate on the banks of the Misisippey. The inhabitants are the remains of the ancient Abama nation, which inhabited the east arm of the great Mobile river, that still bears their name, now possessed by the Creeks, or Micuncoulgees, by whom they were conquered.

ALABAMA is also the name of a river in America, which is formed by the junction of the Cootche or High-town river, and Tallapoofee river, at little Tallatee, and runs in a north-west direction, until it meets Poumbiguee river from the north-west at the great island which it there forms, 90 miles from the mouth of Mobile bay, in the gulf of Mexico. This beautiful river has a great current, pure waters, and excellent wide; and its banks abound with valuable productions in the vegetable and mineral kingdoms. Travellers have felled down this river in boats, in the month of May, in nine days from Little Tallatee to Mobile bay, a distance of about 30: niles.

ALALANA, a town of Arabia Felix, placed by Ptolemy in long. 74° 30', and lat. 20° 15'.

ALABANDA,
ALABANDA, a town of Caria, in Alfa Minor, south of the river Alexander. It was founded by Alabandus, who on this account was worshipped by its inhabitants, called Alabandi, Alabandii, and Alabandenses. In the time of Pliny it was a free city, whence it was proverbially denominated the most fortunate city of the Carians. Strabo (vol. xii. p. 976.) represents the Alabandenses as luxurious and gluttonous, and devoted to pleasure. Some writers have given the name Alabanda to Antiochia.

ALABARCHA, in Antiquity, a kind of magistrate among the Jews of Alexandria, whom the emperors allowed them to elect, to have the superintendency of their policy, and to decide differences and disputes which arose among them.

ALABARDA, the name of a spear anciently used by the Helvetians and Germans.

ALABASTER. William, in Biography, an English divine, was born at Hadleigh, in Suffolk, in the 16th century, educated in Trinity college, Cambridge; and accompanied the earl of Essex, as his chaplain, in his expedition to Cadiz, in the reign of queen Elizabeth. Fickle in his temper, unitary in his principles, and dissatisfied with his situation, and at the same time seduced by the pomp of the Romish worship and the respect paid to his priests, he became a convert to the church of Rome. But in his new connection he was disapponted; and upon his return to England, he refused the Protestant profession, and obtained preferments in the English church; being appointed to a living in Hertfordshire, and a prebend of St. Paul's. He was well acquainted with the Hebrew language; but so much attached to the unintelligible mysteries of the Jewish cabal, that his knowledge of the original language of the Old Testament was of little service to him in the interpretation of Scripture. Of his talents as a Biblical commentator, we may form some judgment by the sermon which he preached on taking his degree of doctor in divinity at Cambridge. His text was 1 Chron. i. 1. Adam, Seth, Enos; and having just touched upon the literal sense, he enlarged on its mythical meaning; explaining Adam by misfortune and misery, and fo of the rest. He wrote a Lexicon Pentaglotton, which was printed in folio, in 1637; and other works of a mythical kind, viz. "Apparatus in Revelationem Jefu Christi," printed at Antwerp, in 1607; "Spiraculum Tubarum feu fons Spiritualem expositionem ex equivoce Pentateuchii significationibus," and "Eccle Sponius venit, feu Tuba pulchrotrudinitis, hoc eft, demonstratio quod non fit illicitem, nec impossibile, computare durationem Mundi et tempus fecundi adventus Christi," all printed in London. He was also the author of a Latin tragedy, intitled Roxana, which, at its exhibition in a college at Cambridge, produced a singular accident. When the last words, sequar, sequar, were pronounced, the voice and manner of the actor so terrified a lady who was present, that the irrecoverably lost her senses. Alabaster died in the year 1640.

Gen. Dict.

ALABASTER, albaire, Fr. albâbrites of Pliny, in Mineralogy. Some derive the word from albus, because of the whiteness of this stone. Others from αλς ἄνθρος, which they form from the priv. α and ἄνθρος, capite, to take; this stone being too smooth and slippery for the hand to falien hold of it. Under this name are confounded two minerals, wholly distinct from each other when pure, but which, in some of the varieties, are occasionally mixed together.

The compact gypsum of Kirwan (Alababrite, La Meth. albâtre gypfix de Lieb, Dichter Gypfirein, Werner) when of white or yellowish, or greenish colour, semitransparent, and capable of receiving a polishing, is known among flintaries by the name of alabaster, which term is also retained as a secondary appellation in most books of mineralogy; and is certainly the alababrites of Pliny, which is characterized by that author as a stone resembling gypsum.

When its colours are disposed in bands or clouds, it is called, in the first case, onyx alabaster, and in the latter, agate alabaster. It not infrequently contains a sufficient portion of carbonated lime to produce a brisk effervescence with nitrous acid; and hence has originated the confusion of authors, who make the circumstance of effervescence an essential distinctive character between the gypsum and calcareous alabasters. Its specific gravity seldom exceeds 2.9. Its fracture is compact—fruity, sometimes verging on the fine-grained foliated. In transparency, it is considerably inferior to white wax, allowing light to pass readily through it, but not transmitting the forms of objects. By flight calcination it is converted into Paris plaster.

Gypseous alabaster is very easily worked, but is not susceptible of a polish equal to marble. It is made into vases, columns, tables, and other ornamental articles of furniture; thin slabs of it have even been used in one of the churches of Florence instead of window glases. Its brittleflens, however, and want of lustre, have caused it to be almost wholly superseded by more durable materials. Among the ancients, the most esteemed came from Carmania, Upper Egypt, and Syria: of the variety called onyx, the boxes for holding perfumes were mosti fabricated; thus, in Horace, we meet with "Nardi parvus onyx."

The calcareous alabaster, or linter (albitre calcinaire), is a stone of the same family as flalactite, consisting chiefly of carbonat of lime, and exhibiting a considerable variety of colours; such as pure white, yellowish, greenish, reddish, and bluish grey; its fracture is flattened or fibrous, the fibres sometimes parallel and sometimes divergent; its hardnes is somewhat inferior to that of marble, which nevertheless does not prevent it from receiving a good polish; its specific gravity from 2.4 to 2.8; its transparency is nearly equal to that of white wax; it effervesces with acids, and burns to lime. Two sorts of alabaster are distinguished by flintaries, the common and oriental; under the latter of these are ranked the hardest, the finest, and the best coloured pieces; a number of sub-varieties are also produced by the colours being in veins, or dendritic, or in concentric undulating zones. Italy and Spain yield the most beautiful specimens; the inferior kinds are found in Germany and France. It is manufactured, like the gypseous alabaster, into tables, vases, statues, chimney-pieces, &c.

Many of the hot sulphureous waters rise out of the ground of a turbid yellowish colour, on account of a large quantity of gypsum and chalk, which they hold suspended, and in a state of half solution; these grow cool, and lose their carbonic acid, the earthy particles are for the most part deposited, lining the bottom and sides of the channels in which they flow with a compact alabaster. Advantage has been occasionally taken of this circumstance to obtain very beautiful impressions of bas reliefs, by exposing the moulds to a current of such water, till they have become filled with the earthy deposit. The most remarkable of these springs in Europe, is that which supplies the baths of St. Philip at Tuscany: it is situated on a mountain near Radicofani, and forms the source of the little river Pola. The water as it issues forth is very hot, springs out with great impetuosity, has a strong sulphureous odour, and holds in solution a large quantity of calcareous matter. From its very source it flows in deep channels, covered with a thick crust of flalactite, of a dazzling white, especially when the sun shines upon it; and which is harder or softer...
in proportion to the rapidity of the stream, and the obliquity of its fall. This circumstance suggested to Dr. Vegni the idea of establishing, on this mountain, a manufacture of artificial alabaster. For this purpose, he first collected a number of plaster models, of the belt bas-reliefs, in Rome and other places of Italy. These models serve to form the hollow moulds, which are made of sulphur, according to the following process. The plaster model is rubbed over with boiled linseed oil, and surrounded with an edging of plaster, of the same height as the intended thickness of the subsequent bas-relief. Then sulphur, melted with just sufficient heat to make it flow, is poured on the plaster model, and fills it to the height of the edging. The sulphur mould thus made, is placed in a kind of wooden tub, roughly put together, open at top and bottom, and of less diameter below than above. This tub has on the inside a false bottom, made of slips of wood laid cross-wise, in order to detain, for a short time, the water which dasheth on them. Just above this, is a row of wooden pegs, fastened to the tub, around its whole inner circumference, on which the sulphur mould is let down, and thus supported. The whole is then placed under the boiling spring, and inclosed with walls, to prevent it from being displaced by the wind. The water, which thus dasheth on the moulds, deposits its earth both within and without them, giving the impression in bas-relief within, and depositing itself in an undulated surface on the outside. The hardness of the alabaster depends on the degree of obliquity at which the mould is placed, in order to receive the dash of the water. The more vertical its position, the harder is the alabaster. However, as the hardest models are not so white as the softer, the water is in some cafes caused to make a circuitous course, in order to deposit all its groser particles before it arrives at the mould. Even the softer ones, however, are as hard as Carrara marble, and surpass it in whiteness. The time required for these productions varies, according to the thickness, from one month to four. When the sulphur mould is sufficiently filled, and the ground of the model has acquired a thickness capable of supporting the figures, the whole is removed from the water: the wooden supports are broken by gentle strokes of the hammer, and the incrustation on the outside of the mould is chipped off by repeated strokes. Then the tub is struck with a smart blow of a hammer, which separates the model from the mould; generally, however, cracking the latter. The brilliancy of the models is completed by brushing them with a stiff hair-brush, and rubbing with the palm of the hand.

The composition of this alabaster is gypsum, mixed with a small proportion of carbonated lime. Dr. de Vegni has, after many attempts, succeeded in giving a fine black, or flesh colour to the figures thus formed, by putting a veiled half full of colouring matter into the water, before it arrives at the mould. The colouring may also be varied, by protecting particular parts of the mould, while the water continues charged with colouring matter. A spring of the same kind as that just described, and applied to similar purpuses, is that of Guancavelica in Peru. The water rises from the ground into a large baloon boiling hot, and of a muddy yellowish white colour. At a little distance from the baloon, the water becoming cool, deposits calcareous matter in rich salt abundance, as to fill large moulds with a compact stone, of which some of the houses of the town are constructed. The moulds of statuaries, in like manner, being exposed to the water, are filled with hard confudently crystallized alabaster, and the bas reliefs thus produced, by polishing, become femintraf-
name of a genus of fossils allied to the marbles, and defined to be bones composed of large separate concretions, of great brightnes, and an elegant, but shattery fracture, not very hard, not giving fire with steel, effervescing with and soluble in acids, and calcining in a flame fire. See ALABASTER.

ALABASTRITES is often used as synonymous with alabaster. But Anfellus Boehtus distinguishes between alabaster and alabastrites, in making the criterion of the former to be so soft, that it may be cut with a knife; and of the latter, that it is so hard that it cannot be cut.

Grew speaks of a sort of alabastrites representing the transverse section of the trunk of a tree. ALABASTRUM dendroides, a name given by authors to a species of alabaster, found in great abundance in the province of Hohenlohe, and famous for the elegant delineations of trees and other figures described in it. See ALABASTER.

ALABASTRUM, in Ancient Geography, a town of the Thebaid, in Egypt, where Pliny says topazes were found. ALABASTRUS, a river of Troas, which flowed from Mount Ida.

ALABATER, a promontory of Carmania.

ALABON, or ALABUS, now Corato, a river of Sicily between Myla and Megara, which Diodorus (lib. iv. c. 75. tom. i. p. 321.) represents as a large river, which discharged itself into the neighbouring sea. Stephanus Byz. (vol. i. p. 78.) mentions the city of this name.

ALABORG, a town of the ancient Rusulf, situate in the present government of Omanetz.

ALABUA, in Geography, a small town of Arabia Petraea, where it is said Abdalla, the father of Mahomet, died, and which is a station of the pilgrims that visit Mecca.

ALABURIAM, in Ancient Geography, a town of Syria, mentioned by Stephan. Byz.

ALACH, in Geography, a prefecture belonging to the territory of Erfurt, containing 13 parishes.

ALACHUAH SAVANNAH, a level green plain in the country of the Indians that name in East Florida, situate about 75 miles west from St. Augustine. It is about 15 miles wide and 50 miles in circumference, and encircled with high floping hills, covered with waving forest, and fragrant orange groves, which rise from a very fertile soil. The ancient Alachua town flood on the borders of this Savannah, but the Indians removed to Cucowilla, about two miles distant, on account of the insalubrity of the situation. The horned cattle and horfe bred in these meadows are large and fat, but they are subject to mortality diseases, such as the water rot or scald, occasioned by the warm waters of the Savannah.

ALACRANES, a range of rocks and shoals on the south side of the gulf of Mexico, situate over against the peninsula of Yucatan; call from Stonebank, and west from Cape St. Antonio, within the 23d degree of north latitude, and between 89° and 91° W. long. They are said to derive their name from the great number of scorpions that are found there.

ALADA, an illand in the Indian Ocean, near the coast of Siam. N. lat. 9° 27'. E. long. 97° 35'.

ALADAG, or AMADAG, the highest mountain of Natolia, in Asia, north of Angora, and not far from the Cape of Coromba. N. lat. 40° 10'. E. long. 51° 40'.

ALADINISTS, a sect among the Arabs, answering to free-thinkers among us.

The Aladinists multiplied greatly under the two learned kings Almanfor and Miramolinus.

ALADULIA, a considerable province of Turkey in Asia, between Amaia and the Mediterranean, towards Mount Taurus. Some have represented it as the third division of Asia Minor, and made it to comprehend Cappadocia and Leffer Armenia. It joyns on the south to Trebizond, and is called by the Turks the begischi of Marach, and sometimes Dologdor. The soil is unfit for tillage, but affords abundance of pasture, which breeds a great number of cattle, especially horses and camels, and large herds of sheep and goats. Cappadocia, besides its pasture grounds, produces wines and fruits in great plenty; and its mountains, particularly the chain called Antitaurus, have mines of silver, copper, iron, and alum. Marach and Cefarea are well built and populous cities. Armenia the leffer, so called by way of distinction from the greater Armenia, has this country which belongs to Persia on the east, Syria on the south, the Euxine on the west, and Cappadocia on the north. The people are addicted to war and plunder.

ALÆNUS, in Ancient Geography, a river of Britain, according to Ptolemy, supposed to be the river Ax, and its mouth Ax-mouth. It was so called perhaps from the British A laun is, the full river.

ALÆSA. See ALESA.

ALAFOENS, in Geography, a district of the province of Beira, in Portugal, containing 37 parishes, and erected into a duchy in 1718, by John V.

ALAGNON, a rapid river of France, in the late province of Auvergne, whose source is at Cantal, and which falls into the Alber.

ALAGOA, a town of Africa, in Upper Guinea, where the Portuguese have an establishment.

ALAGOA bay lies on the eastern coast of Africa, in the Indian Ocean. S. lat. 25° 30'. E. long. 33° 28'.

ALAGOA is also the name of a town of South America, in the country of Brasil, and government of Fernambuque.

ALAGON, a river of Spain, which rises in the mountain of Leon, and runs into the Tagus, a little above Alcantara. It is also the name of a small town of Aragon, standing on a peninsula formed by the rivers Ebro and Xaloc, about four leagues from Saragossa.

ALAGTAGA, in Zoology, the Tartarian name of the Siberian Jerboa, signifies an animal which cannot walk. Buffon (Nat. Hil. by Smelle, vol. vii. p. 202.) characterizes it as having legs like those of the Jerboa, but with five toes on the fore feet, and three on the hind, with a spurt, that may pass for a thumb or fourth toe, much fliorer than the others. ALAGNE, a town of France, in the department of the Aude, and district of Limoux, two leagues north-west of Limoux. The town contains 408, and the canton 7,682 inhabitants; the territory comprehends 190 kilometres and 27 communes.

ALAIN, CHARTIER, in Biography, secretary to Charles VII. king of France, was born in 1380. He was the author of several works in prose and verse; but his considerable work was the "Chronicle of king Charles VII." It is said that Margaret, daughter to the king of Scotland, and wife of the dauphin, finding him asleep faluted him before all who were present: and when they expressed their surprize to her confedence to a person who possessed so few charms, she replied, "I did not kifs the man, but the mouth, from which proceed so many excellent sayings, so many wise discourses, and so many elegant expressions." On this incident Fontenelle has founded one of his Dialogues of the dead. Paquier extols the character of Alain, and compares him to Seneca, on account of the infinite number of beautiful sentences, that are interpersed in his writings. Gen. Dict.

ALAIN, JOHN, a Danish writer, was born in 1563, and died in 1630. He published a treatise "On the Origin of the Cimbri, and their various Establishments;" another "On Logic, natural and artificial; and a third "On the pronunciation of the Greek Language, with an Apology for Saxo Grammaticus."
ALA

Alaun, De Lisle, a native of Lisle, in Flanders, flourished in the sixteenth century, with such reputation for his skill in theology, philosophy and poetry, that he was called the Universal Doctor. He died in 1524, and left behind him many pieces of prose and verse, which were collected into one volume for folio, at Antwerp, in 1593. His fame was so great, that it was thought a happiness to know him; and it was proverbially said, "Suffice it to have seen Alain." Dupin. Eccl. Hist. vol. v. p. 57. Cave. H. L. tom. ii. pp. 287.

Alaine, in Geography, a small river of France, in the department of Nievre.

Alajor, one of the four quarters into which the island of Minorca is divided, so called from a small place near it.

Alais, or Alais, a large and populous city of France, and principal place of the district, in the department of the Gard, situated on the river Gard, at the foot of the Cevennes. Julius Caesar in his commentaries calls it Alesia. A bishopric was founded in this place in 1601, with a view, as it is said, of converting the provincials, who were numerous; and a citadel had been built in 1689, in order to awe them. The diocese extends 80 parishes; the town contains 1,944, and the canton 1,287 inhabitants: the territory comprehends 142,000 square miles, and eight communes. The country about is well cultivated, and produces grain, olives and mulberries, but the principal wealth of the place has formerly arisen from its manufactures of serge and ratteners, and from its exportation of raw and wrought silk. It is distant 14 leagues north of Montpelier, and 140 south-east of Paris. N. lat. 44° 40'. E. long. 3° 46'.

Alaisee, in Heraldry, the fame with humetty, or racourcy.

Alaiskan Mountains, in Geography, a part of the Altay mountains in Russia, comprising that range which advances from the origin of the Aley to the two sides of this river, and between it and the Ouba and Ithi, and runs out into the great, Saline plain, which is skirted by the Aley, the Ithi, and the Obi. See Siblina.

Alalcomenia, in Ancient Geography, a town in the island of Ithaca, where, according to Phurarch, Ulysses was born.

Alalcomenium, or Alalcomine, a small town of Boeotia, south-east of Cherrones, near the lake Copias, founded according to Pausanias (in Boeotia, h. b. ix.) either by Alomicenius, foster-father of Minerva, or by Alalcomenia, one of the daughters of Oggyges, the nurse of Minerva, near which she had a temple, and a statue of ivory, which was removed by Sylla to Rome. Hence Homer deduces the epithet Alalcomeniana, ascribed to Minerva.

Alalcomenius, in Ancient Chronology, the Boeotian name for the Athenian month Mauacterion, which was the fourth of their year, and answered to the latter part of our September and beginning of October.

Alalia, or Alalis, in Ancient Geography, a town of Syria, placed by Ptolemy in the Palmyrene, near the Euphrates, and by M. d'Anville, north-west of Reifisa.

Alaloet, small islands in the Arabian gulf, where, according to the Periplus of Arrius, turtles were found; the fame with the Allouc of Phison.

Alama, a town of Afa, in Mecopotamia, situated on the river Bilicha, north-west of Nicopolis.

Alamagan, or the island of the Conception, in Geography, one of the Ladrone, or Marianas islands, about 10 miles from Guguan, and 18 miles in compass. There is a volcano on the north-west part of this island, which flanks close to the sea, forming a cone in height about 500 yards, with a base of about 400 yards; and the sides are marked by streams of black lava, which, passing through a rich vegetation of cocoa-nut trees, may be traced to the shore, where they have entered the sea. This cone is encompassed with cinders, which, at the distance of about a mile and a half, are covered with a black vegetable soil, which produces trees as large as any upon the island. At a nearer distance there is not for several acres the least sign of vegetation. In the year 1799, the volcano seemed to be preparing by its rumbling noise, and the smoke that issued from it, for a new eruption. The lower parts of the island are covered with trees of a thick foliage; some few open spots produce a thick and long grass; but the most plentiful productions of the island are the cocoa-nuts, which grow in clumps near the shores close down to the beaches, and which may be easily obtained in great abundance. Trees, resembling the pines of Port Jackson, bearing a small cone, and rising to the height of 30 or 40 feet, are very numerous. A supply of the fruit of the papuan tree may be gathered about the middle of August. No quadrupeds have been observed upon this island except green-tailed lizards; land crabs are numerous and large; partridges and quails, owls, thrushes, bullfinches and pigeons are found here. The island may be seen at the distance of 12 or 14 leagues. Its shores are rocky to windward, but in the bay to leeward there are two or three beaches. On the west or left side of the island is a channel leading into a kind of bay, where, as the trade wind in general blows friendly to the caftward, ships might ride securely as long as they had occasion to stay. N. lat. 18° 5'. E. long. 149° 47'.

The variation of the compass in 1799 was 41° 9'.

Alaman, a town of Switzerland, in the canton of Berne, three leagues north-east of Nion.

Alamandus, Lewis, Fr. Alaman, in Biography, archbishop of Arles and cardinal of St. Cecilia, was one of the greatest men in the 15th century. He presided in the council of Baüf, which deposed Eugenius IV. and elected the Antipope Felix V. Anesius Sylvius highly commends him, as a man admirably formed for prefiding in such assemblies, firm and vigorous, illustrious by his virtue, learned, and endowed with a memory, which enabled him to recapitulate every thing that had been said by the orators and disputants. Although he was deprived of his dignities by pope Eugenius, and very injuriously treated, he is said to have performed miracles at his death, and he was beatified by Clement VII. in the year 1527. He died at the age of 62 years, in 1450. Gen. Dict.

Alamanni, Luigi, or Lewis, was born at Florence, of a family of distinction, in 1495; and by his early progres in philolohy and Greek literature, acquired great reputation. He was at first attached to the Medici family, but having entered into a conspiracy against cardinal Julius de Medici, who became pope Clement VII, he was obliged to take refuge at Venice. He was afterwards imprisioned at Brescia, and upon his release he was under a necessity of abandoning his country, and of wandering, as an exile in France and in Genoa, till the year 1527, when he was recalled to Florence, on the expulsion of the Medici family. When the authority of that family was re-established in 1530, he was again disgraced, and retired to France, where he was chiefly occupied in poetical compositions. At length Francais I. called him to court, invested him with the order of St. Michael, appointed him to a considerable office in the household of Catharine de Medici, and employed him in various concerns at Rome and Naples. In 1544 he was sent on an embassy to the emperor Charles V.; and having been entrusted with different negociations by Henry II. he died at Amboise in 1556, and left two sons, one of whom was made bishop of Macon. The works of Alamanni consist of Italian poetry. The first publication of them at Lyons in 1532 and 1533, contained elegies, eclogues, lutes, sonnets, hymns, plaines, &c. and a translation of the Antigone de Sophocles, which
ALA

which are much eftéemed for their elegance. A didactic
poem on Agriculture, in blank verse, "Della Coltivazione,"
first printed at Paris in 1546, added to his reputation.
A piece of greater bulk, intitled, "Giron il Corteco," taken
from a French romance, "Giron the Courteous," was pub-
lished in 1548. His epic poem, called "La Pllarchide," on
the siege of Bourges, and his comedy "La Fiora," which
he left behind him, did not much succeed. But his Tufcan
epigrams, a species of writing, first attempted by himself,
were well received, and produced many imitators. Almani
is considered upon the whole, as a writer to whom Italian
poetry lies under particular obligations.

Antonio Almani, whose burlesque poems were printed
with those of Burchiello, is a relation of Luigi. Gen.
Dict.

ALAMANNICUM, in Antiquitk, a tribute imposed on
the people by the emperor Alexius Angelus, for raising the
sum of sixteen talents of gold, to be paid the Almanni,
ons the conditions of a peace stipulated with them.

The ecclesiastics themselves were not exempted from this
tax.

ALAMATOU, in Botany, the fruit of a tree that grows
in Madagascar, resembling in its taine the black plum, but
instead of the bone of the plumb, it has 10 or 12 flat kernels;
the leaf of the tree is like that of the plum-tree. There are
two sorts of this fruit, one like the plum and the other
like the fig, which is dangerous when taken to excess.

ALAMBAY, in Geography, one of the Sonda islands
in the Pacific Ocean, 30 leagues south of Borneo.

ALAMEH, a town of Atlantic Turkey, in Natolia, 53
leagues south of Kutaja. N. lat. 35° 37'. E. long. 31° 29'.

A-LA-MI-RE, in the Guidonian Scale of Music, or
Gammus, is the octave above A-re, or A in the first space in
the ba-c

As A is the note above G in every
part of an instrument, it is, of course, the third found be-
low each tenor clef; and is likewise the note that occupies
the second space, and the fifth line in the treble. The
letter A itself is an abbreviation of A-re and A-la-mi-re
in the scale of Guido; and is the found to which all in-
struments are tuned at an opera, concert, or other musical
performances. A in the Italian musical language, when it
precedes a syllable, has the power of; as A battuta, in
time, or measure, after recitative, or an ad libitum. A capella,
sacred music, compositions in the church style. See Gam-
mus and Guidonian Scale.

ALAMODALITY, alamodalis, is defined by a late
writer, a flabby or endeavour to accommodate a man's self
in point of behaviour, drees, conversation, and other actions
of life, to the reigning taste or cullum, from a motive of
complaisance, and to avoid the imputation of ill-breeding.

Alamodality of writing, alamodalis scribendi, is de-
ined by the same person, a particular fluildy or endeavour of
learned men to adapt the productions of their minds, both
as to the choice of subject and the manner of treating it,
to the genius or taste of the times, in order to render them
more acceptable to the readers.

A German writer, under the name of Gramoecus, has a
dissertation on Alamodality in writing.

ALAMODE, in Commerce, a thin, light glossy, black
silk, not quilled or crozed; chiefly used for women's hoods,
and men's mourning fences.

The name is French, though not given in that country to
this fabric, for which they have no other name than tafetel
noir luyf.

ALAMOS, Balthazar, in Biography, a Spanish
writer, was born at Medina del Campo, in Castile. He
studied the law at Salamanca, served in a subordinate office
under Philip III. was imprisoned upon the disgrace of his
patron, Anthony Perez, secretary of state to this prince,
and after a confinement of 11 years, released by Philip III.
By the duke of Olivarez, the favourite of Philip IV. he was
called to public employments. He was deemed a man of wit
and judgment. He died in the 88th year of his age; and his
Spanish translation of Tactius, with marginal aperitions,
was published at Madrid, in 1612, in Eng. Dict.

ALAMO, Alamay, or Lay, in Geography, a town
on the gold coast of Africa, east of Ningo, and four leagues
from the mountain Redondo, which presents itself in the
form of a sugar-loaf to the north-north-west. The town is
situated on the declivity of a mountain, which has a northern
aspect; and the adjacent coast is bounded by hills of consid-
erable height, that are covered with palm-trees. The in-
habits are gentle and timid; their principal commerce is
that of slaves. The anchorage of this port is very good.
N. lat. 5°, W. long. 3°.

ALAN, or Lynn, Alanus de Lyuna, in Biography, an
English divine of the 15th century, was born at Lynn, in
Norfolk, educated at Cambridge, and distinguished as a
student and a preacher. He was addicted to allegorical
interpretations of Scripture, and to the application of the his-
torical part of the Old Testament, to the concerns of reli-
gion and moral conduct, a practice blamed by Bale, but
commended by Pits. He wrote tracts on the interpretation
of Scripture, sermons, and expositions of Aristotle; and
he was famous for the pains which he took in making in-
excess to most of the books he read, of which Bale has
given a long list. He at length became a Carmelite in the
town of his nativity, and was buried in the convent of his
order.

Another person of this name was abbot of Tewksbury,
about the year 1177, and died in 1201. He wrote a book,

ALAN, Allen, or Allyn, William, a cardinal-
priest of the Roman church, was born at Rossal, in Lancas-
tire, in the year 1533; and entered, in 1547, at Oriel col-
lege, in the university of Oxford, where he made a con-
ferable proficiency, particularly in logic and philosophy,
and passed through several gradations of honours. In 1556
he became principal of St. Mary's Hall, and one of the profes-
sors of the university; and in 1558, he was made canon of
York.

But on the accession of Queen Elizabeth, as he was a zeal-
ous catholic, he lost all hopes of preference; and in 1560,
retired to Louvain in the Spanish Netherlands, where he
connected himself with the English college, and was much
esteemed on account of his learning and the urbanity of his
manners. In this situation he distinguished himself by
writing in favour of the catholic cause; and his first piece
was "A Defence of the Doctrine of Catholics, concerning
Purgatory and Prayers for the Dead," printed at Antwerp,
in 1565, which commenced a controversy of some con-
sequence. The state of his health, which had been injured
by his application to fluddy, rendered it advisable to return
to his native country, in 1567; but he soon became ob-
noxious by the zeal of his attachment to the principles and
prosecution of popery, and by his industry in making pro-
foles; and he was under a necessity of concealing himself
in the neighbourhood of Oxford. In this retreat he wrote an
apology for his party, entitled, "Brief Reasons concerning
the Catholic Faith; and he prosecuted his labours for re-
claiming apostles and encouraging the wavering, to such a
degree, as to make it necessary for him, notwithstanding the
8
patronage he enjoyed, to leave the country and to retire to Flanders, in 1568. Such was the reputation which he had gained by his learning and labours, that on his settlement at Mechlin he opened a divinity lecture, which was received with great applause; at Douay, he was honoured with the degree of doctor of divinity; and he was advanced to the distinguished preferment of canon of Cambrai, and afterwards to that of Rheims. Having established a seminary at Douay for the education of English scholars, he transferred it to Rheims; he procured others to be established for the same purpose at Rome and in Spain; and he persevered in writing a variety of tracts in defence of the doctrines and practices of the catholics, which were conveyed to England, and which were prohibited, by royal proclamation, to be fold or read. Dr. Allen was now considered as an avowed enemy, not only to the protestant religion but to the English government; correspondence with him was regarded as a treasomible offence; and Thomas Allard, a jesuit, was tried and executed in 1585, for bringing some of his traitorous books into his majesty's dominions. Amongst other exceptionable and offensive passages contained in his writings, and particularly in his "Defence of the Twelve Martyrs in one year," which tend to disprove all focal obligations, he expressly affirms, "that parents who become heretics, lose the superiority and dominion they have by the law of nature over their own children. Therefore, let no man marvel, that in case of heresy, the sovereign lotheth the superiority over his people and kingdom." But Allen was not satisfied with avowing his hostility to the religion and government of England by his writings, he proceeded, under the intimation and with the advice of his friend, Robert Parfons, the jesuit, to unite with some fugitive English noblemen, who resided in Flanders, in persuading Philip II. of Spain to invade England. At the same time he wrote a vindication of the base conduct of Sir William Stanley and the forces under his command, who garnished Daventer, in surrendring it to the Spaniards. In recompence of this treasomible practice, he was created cardinal in 1587, and appointed by the king of Spain, to an abbey of great value in the kingdom of Naples, with assurances of greater preferment, which were duly fulfilled. Thus encouraged, he was active in forwarding the designs of the Spanish armada, in 1588; and for this purpose he either himself wrote, or concurred with Parfons and other jesuits, in writing a book, of which many thousand copies were printed at Antwerp, and which were intended for disperion in England, upon the landing of the Spaniards. This book consisted of two parts; the first was intitled, "A declaration of the sentence of Sixtus V." in which it is maintained, that by virtue of the pope's bull, queen Elizabeth was accurved and deprived of her crown, which was transferred to the king of Spain; and the second part was "An admonition to the nobility and people of England," pronouncing Elizabeth a schismatic and heretic, a pretended queen, and usurper, who had committed actions which rendered her incapable of reigning, and even unworthy of life; and declaring all her subjects abdolved from their oath of fidelity. When the enterprise failed, most of those books were destroyed; but some of them were preferred, and their contents are said to have been universally disliked by all sober catholics as well as protestants. The carl of Arundel, who had been three years in prison under a charge of high treason, was tried and found guilty by his peers, and his chief crime was his correspondence with cardinal Allen. Allen, however, was promoted by the king of Spain to the archibispriph of Mechlin; but continued to reside at Rome, where he lived in great splendour, and employed his interest in serving his fugitive countrymen and the catholic faith. Towards the close of his life he is said to have repented of the meaures which he had been instrumental in promoting against his country, and to have disapproved of the disposition and conduct of the jesuits with whom he had acted. This change of sentiment is inferred from a letter, dated in 1593, and found among the papers of lord Burleigh, in which he professes affection to his native country, solicitude for its welfare, and a desire of effecting a reconciliation between the protestants and catholics. It is further alleged, that he wished on his death-bed to have an interview with the English students at Rome, but was prevailed upon by the attending jesuit. He died in 1594, not without suspicion of being poisoned by the jesuits, and was buried with great pomp, in the chapel of the English college at Rome, where a monument was erected to his memory, with a Latin inscription in the highest style of panegyric.

As a zealous catholic, Allen might unquestionably allledge the obligations devolved upon him by the conviction of his mind; but how far the plea of conscience will justify the avowal of sentiments, and the encouragement of practices, incompatible with the fundamental principles of personal and social virtue, we must leave for those who undertake the vindication of his character to determine. As an English subject, he was undoubtedly a traitor and rebel; and no caluitry can justify his attempts to overturn the government of a country, defeter by himself, but approved by a majority of its inhabitants. As a writer he may be justly considered as one of the adept advocates of the Romish church, at the period in which he lived. His works, besides those already mentioned, are, "A defence of the lawful power and authority of the priesthood to remit sins," to which are annexed two other tracts, viz. "The people's duty in confessing," and "An explanation of the doctrine of the Catholic church, with respect to indulgences;" printed at Louvain in 1567, 8vo; "of Sacraments in general, of the Eucharist, of the face of the mafs; three books, addressed to pope Gregory XIII." printed at Antwerp in 1576; "Of the worhip due to saints, and their relics;" "A true, sincere, and model defence of Christian Catholick, that suffered for their faith at home and abroad, &c." printed in 1583, which was an answer to a book written by lord Burleigh, and esteemed the best of the cardinal's writings; is that the learned Edmund Bolton says of it, "a princely, grave, and flourishing piece of natural and exquisite English is Cardinal Alan's Apology. Biog. Brit.

**ALA**

**ALAN, in Geography, a town and province of Turkeftan in Peria.**

**ALAN, or CAMEL, a river of England, rises north of Camdenford, and runs into the sea two miles below Padley, in Cornwall.**

**ALAN Bay, lies on the west side of Corsica, in the Mediterranean.**

**ALANA, in Ancient Geography, a town of Ethiopia in Egypt, according to Pline.**

**ALANCH, in Geography, a town of France, in the department of the Mouths of the Rhone, two leagues northeast of Marseilles, and four south of Aix.**

**ALAND, an island in the Baltic, at the entrance of the Gulf of Bothnia, situate between the province of Upland in Sweden and Finland, gives name to a cluster of islands, and is about 40 miles in length, and from 12 to 16 in breadth. It contains about 15 villages, and 9000 inhabitants, who speak the Swedish language; but are included under the government**
From the year 15th to 16th, and many of them remained in Spain, and the government of Flanders, which, as to a certain point, the things of the faith and the things of the government were not separated, the people of the countries were so far from being under the influence of the Church, that the inhabitants of Flanders, influenced by the example of the Church, went to the Church, not under the influence of the government, but to the Church, and the Church lived in the country, and the government lived in the Church.
and containing from one to three seeds. There is one species, viz., the A. pungens of Jussieu.

ALAPOLI, in Botany, the name of an East-Indian tree, a species of the bilimbi, which is used in medicine as a pargue and vomit, mixed with the seeds of mulhurd.

ALAPA, in Ancient Geography, a town of Macedonia, near Acanthus.

ALAGUECO, a medicinal root brought from the Indies, in small glossy fragments; much praised by some for its efficacy in hemorrhages, when applied externally.

ALAR, in Geography, a river of Perlia, which runs into the Cafburn.

AL-ARA!, formed from the Arabic verb arafr, to distinguish, in the Mahometan Theology, the partition wall that separates heaven from hell.

Alaraf gives the denomination to the seventh chapter of the Alcoran, wherein mention is made of this wall. Some take it for a fort of limbus for the patriarchs, prophets, &c., others place here such whole good and evil works to exactly balance each other, that they neither deserve reward nor punishment. Others again appropriate this intermediate space to those who go to war without the leave of their parents and die, and are excluded paradise for their disobedience, but escape hell as martyrs. Sale's Prel. Discourse to the Koran, p. 95.

ALARES, a name given to those Arabians who dwell in tents, and who are distinguished by their dres from others who live in towns.

ALARCON, in Geography, a town of Spain, in the western part of New Caftile, on the river Cumar. It was ruined in 1178, under the reign of the Moors, and re-established by Alphonfus IX. N. lat. 39° 40'. W. long. 3°.

ALARES, in Antiquity, are supposed by some authors to have been a kind of soldiery, or soldiery, among the Romans; so called from ala, a wing, because of their lightness and swiftness in the combat.

Others make them a people of Panonnia; but others, with more probability, take alares for an adjective, or epithet, and apply it to the Roman cavalry; because they were placed in the two wings, or alae, of the army; for which reason a body of horse was called ala.

An ala, or wing of auxiliary horse, consisted of 400, and there were two of these wings annexed to each legion; and, therefore, the whole number of cavalry belonging to a legion was 1200, of which 402 were Romans, and 800 auxiliaries.

ALARES insuffl, in Anatomy. See Pterygoideus.

ALARIC I., in Biography and History, king of the Visigoths, was descended from the noble race of the Bali, or bold, the most illustrious of the Gothic nation, next to that of the Amali. With his countrymen, who were expelled by the Huns, and whose number is said to have amounted to near a million of persons, of both sexes and of all ages, and of whom about 200,000 were Gothic warriors, Alaric passed the Danube, A.D. 416; and served with great reputation in the war between the Romans and the Goths, which lasted from that time to the year 382, when they all submitted to Theodosius, and were allowed to settle in Thrace, on condition of serving in the Roman armies. Accordingly, he attended Theodosius in his expedition against the usurper Eugenius, with a body of his countrymen under his command. But being refused that preference to which he aspired, he was disconsolate; and after the death of Theodosius, and, as it is said, at the instigation of his minister Rufinus, he assembled a numerous army, consisting chiefly of his countrymen, and having first ravaged Pannonia and Dacia, he proceeded in 396 to make an irruption into Greece. Having marched through Macedonia and Thessaly, he passed through the straits of Thermopylae without opposition on the part of the Aetolians, ceuxful of Achaia, or Corinth, who was appointed to guard them, and laid waste the fairest realms of ancient Greece. The Athenians preferred their city by delivering to the emperor the greatest part of their wealth; but the whole territory of Attica, from the promontory of Surnium to the town of Megara, was deputed by the march of his army; so that Athens itself, according to the allusive language of a contemporary historian, resembled the bleeding and empty drain of a slaughtered victim. The Gothic prince, having been liberally and splendidly entertained at Athens, penetrated without delay into Peloponnesus, and wherever he came desolation and distress marked his footsteps. Though only could he be deemed happy, whose premature death prevented their witnessing the dishonour of their females, the slavery of their families, the consignment of their cities, and the destruction of every thing valuable and curious which they possessed. In this peninsula, the famous general Stilicho, with his fleet and army, came up with Alaric, and obliged him to retreat to the mountain of Phocoe in Arcadia, and there invested his camp; but either by negligence or confidence permitted him to escape across the gulf of Corinth, to Ephesus. Being in full possession of this important province, Alaric had sufficient time to conclude the treaty, which he secretly negotiated with the ministers of Conftantinople. In conseqnence of this treaty, he was declared master-general of the eastern Illyricum, which comprehended the cities and provinces he had lately laid waste; and the army of Rome became the ally and servant of the emperors of the east. While the Gothic prince was thus preferred by Arcadius, Stilicho was declared a public enemy, and his eastern possessions seized and confiscated. At the same period, A.D. 398, Alaric, with the unanimous consent of the barbarian chieftains, was elevated, according to ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. In the plentitude of power which he had thus acquired, by the grant of Arcadius, and the suffrage of his own nation, he avowed his resolution of invading the dominions of the west; and having annulled both Arcadius the emperor of the east, and Honorius the Roman emperor, by deceitful promises, till he was prepared for the execution of his purposes, entered Italy in the year 410, overran the country, and carried off a great quantity of spoil, and an incredible number of captives. In 402 he ravaged the provinces of Venetia and Liguria: in 403, advanced towards Milan, whence Honorius hastily fled; and pursued the timid emperor to the fortress of Afa, a town of Liguria, on the banks of the Tanarius. In the mean while Stilicho, at the head of a choicer and intrepid vanguard, marched to the relief of the Imperial captive, and arrived soon enough to prevent the indignity of a surrender by capitulation which the barbarians had proposed. By a successful action, in which he forced his way through the Gothic camp to the walls of Afa, he revived the hopes, and vindicated the honour of Rome. On this occasion, a military council of the Gothic nation was assembled, in which Alaric displayed the spirit of the conqueror and concluded an animating speech, by the solemn and positive assurance, that he was resolved to find in Italy either a kingdom or a grave. Whilist the Christian Goths were devoutly employed in celebrating the festival of Easter, Stilicho determined to attack them. The camp of the Goths, which Alaric had pitched in the neighbourhood
neighbourhood of Pollentia, was thrown into confusion by the sudden and impetuous charge of the Imperial cavalry; the engagement which succeeded was long maintained with equal valour and success; but at the moment when the victory of Alaric was almost decided by the defeat of the cavalry, Stilicho led the Roman and Barbarian infantry to the attack, and determined the fate of the day. The Goths retreated from the field of battle; the intrenchments of their camp were forced; and the scene of rapine and slaughter made some atonement for the calamities which they had inflicted on the subjects of the empire. The magnificent spoils of Corinth and Argos enriched the veterans of the fleet; the captive wife of Alaric was reduced to the necessity of imploring the mercy of the inflicting foe; and many thousand prisoners, released from the Gothic chains, diffused through the provinces of Italy the praires of their heroic deliverer. Alaric still maintained that invincible spirit, which rose superior to every misfortune, and derives new resources from adversity; and he boldly resolved to break through the unguarded palis of the Apennine, to spread desolation over the fruitful face of Tuscany, and to conquer or die before the gates of Rome. But Stilicho faved the capital, entered into a negotiation with the enemy, and induced him to repass the Po, with the remains of the starving army which he had led into Italy. In his retreat, however, he took possession of Verona; but having been defeated in a bloody action near the walls of this city, he escaped by the swiftness of his horse. After this disalter he retired with the shattered remains of his army to the mountains, where he left the greatest part of them by hunger and disease, and by defertion; and from hence he finally retreated into Thrace, and thus Italy was liberated.

It was not long after this event before Alaric was recommended by Stilicho to Honorius, and appointed by this weak prince master-general of the Roman armies in Western Illyricum. Whilst Stilicho refused his pretentions to the provinces of the Eilat, and was anxious to employ Alaric and his forces at a distance from Italy, the Gothic king perceived his design; and protracing his languid operations in Thessaly and Epirus, he held a doubtful, and perhaps a treacherous, correspondance with the two rival courts, and advanced to Aemona, on the confines of Italy, with a view of enforcing his demand on the Roman court, for the recompence of ineffectual services. The demand was supported by Stilicho, who lost his life during the hesitation of the senate; and the delay furnished Alaric with a pretext for again entering Italy, in 408. By bold and rapid marches he passed the Alps and the Po; pillaged the cities of Aquileia, Altinum, Concordia, and Cremona, which yielded to his arms; increased his forces by the accession of 30,000 auxiliaries; and at length pitched his camp under the walls of Rome. The city was soon reduced to the utmost extremities of famine and pellimine, and a negociation was commenced and terminated in a random; the payment of which induced Alaric, A.D. 410, to raze the siege, and to withdraw his army into Tuscany. Here the Gothic leand became the refuge of 40,000 Barbarian slaves, who had broke their chains; and aspired, under the command of their great deliverer, to revenge the injuries, and the disgrace, of their cruel servitude. About the same time he received a reinforcement of Goths and Huns, whom Ataulphus, or Adolphus, the brother of his wife, had conducted. at his prefling invitation, from the banks of the Danube to the throfe of the Tiber, and who had cut their way, with some difficulty and los, through the superior numbers of the Imperial troops. Alaric was now at the head of 100,000

Vol. I.
ALARIC II. king of the Visigoths, succeeded his father Euric in 484, and reigned over all the country between the Rhone and the Garonne; adapting to his own states the Theodosian collection of laws, which he published as the law of the Visigoths, and which has since been known by the title of the code of Alaric. By permission of this Arian prince, the orthodox prelates held a council at Agde in 566; but notwithstanding this instance of toleration, Clovis, the powerful king of the Franks, engaged in a war with a view of dispossessing him of his dominions, and aid ed as the motive of it, that he was privileged to see the Arians proprietors of the fairest portion of Gaul: "let us march," says he in his speech to the Nobles at Paris, "and with the aid of God vanquish the heathens, and then possess and divide their fertile provinces." After holding a conference with Alaric, in a small island of the Loire, near Anmoise, which seemed to terminate amicably, Clovis marched against him with the confidence and enthusiasm of a messenger commissioned from heaven, and having passed the ford of the Hart, over the Vivonne, to which he was guided by a white hart of singular size and beauty, he halted, under the direction of a flaming meteor that hovered over the cathedral of Poitiers, to attack the Gothic army, more numerous than his own, but enfeebled by a long and luxurious peace. At a village about ten miles south of Poitiers, still named Champagne St. Hilaire, the two armies engaged; but that of the Goths was prepared for a defense by terror and confusion. They rallied, however, in their extreme distress, and the martial youths, who had clamorously demanded the battle, refused to succumb to the tempest of flight. The two kings encountered each other in single combat. Alaric fell by the hand of his rival, A. D. 507, and the victorious Frank was preferred by the goodnights of his courtiers, and the vigour of his horse, from the srsps of two delicate Goths, who joyfully rode against him, to revenge the death of their sovereign. Alaric was succeeded by a natural son, Gefalaie who took possession of his throne. Mod. Un. Hist. vol. xvi. p. 6. Gibbon's Hist. &c. vol. vi. p. 330-335.

ALARIA, in Ornithology, Cape finch of Latham, or sparrow from the Cape of Good Hope of Albinus, a species of Fringilla, with the head and breast black, the body chestnut-colour and under white, and the four lateral feathers of the tail marked with a small black line. It is in length about 4½ inches, and found at the Cape of Good Hope.

ALARIS venus, in Anatomy, the inmost of the three veins in the bend of the arm.

ALARUM, in the Military Art, properly denotes a sudden apprehension, conceived from some noise, or report, called also alarm, and signified by firing a cannon, beat of a drum, &c., which makes men run to their arms, and stand on their guard.

The word is French, formed from the Italian all' armi, to arms: whence gridere all' armi, q. d. to call to arms.

Alarms are either true, that is, founded on just notice, or false. False alarms are frequently given by an enemy, either to fatigue the other's army, or by way of diversion; to keep themselves safe and quiet from attacks. Alarms of this kind are sometimes designed to try the vigilance of the picket-guard, and to render them strictly attentive to their duty. To remedy the inconveniences of formal alarms, and prevent the horror and confusion of trumpets, and noise of warlike cries, the captains usually give the alarm, by silent advice, without noise.

Alarm bell, which is rung to call the people to-gether, on some fuch occasion as a fire, mutiny, or the appearance of an enemy. Thus is what the French call tofia. See BELFRY.

ALARUM-POLL is the ground appointed to each regiment, by the quarter-master-general, to which it is to march in case of an alarm. In a garrison, the alarm-poll is the place where every regiment is ordered to draw up, on ordinary occasions.

ALARUM, in Fencing, denotes a slip, or flamp, made on the ground with the advancing foot.

This coincides with what is otherwise called an appel, or challenge.

Alarum, or rather ALARUM, is also used for an instrument to awaken persons at a certain hour; one very simple contrivance of this kind, is that used by weavers. See Weaver's Alarum.

ALARO, in Geography, a river of Italy, which rises in the Apennine, and runs into the sea near Cape Stilo, in Calabria Ultra.

ALARODII, in Ancient Geography, a people who probably inhabited a country near Coelis, which was terminated by the western part of the Euxine sea. Stephan. Byz. Not. Herodot, lib vii. c. 79.

ALARUM THRUSH, in Ornithology. See BELFRY.

ALARYS BAY, in Geography, lies on the west coast of Ireland, nearly south-east from Achill-head.

ALASARNE, a nation of the island of Cos.

ALASCANI, in Church History, a sect of Antiluethans, whose distinguishing tenet, besides their denying baptism, is said to have been this, that the words, This is my body, in the institution of the eucharist, are not to be understood of the bread, but of the whole action, or celebration of the supper. They are said to have taken the name from one Joannes a Laco, a Polish baron, superintendant of the church of that country, in England.

ALASCHA, or ALASKA, in Geography, a long peninsula on the north-west coast of America, formed by Bristol bay and the ocean on the north-west and north, and by the ocean and the waters of Cook's river, on the south and south-east. A number of islands, at its extremity, of which the chief in their order westward, are Onemak, Onalaska, and Ocumnak, form part of the cluster of islands, called the Northern Archipelago. N. lat. 55° 30' to 58°. W. long. 150° to 162°.

ALASCHEIR, a town of Natolia, which, according to some Geographers, is the ancient Hypsus; and according to others, Philadelphia.

ALASCO, John, in Biography, a Polish nobleman, uncle to the king of Poland, as Fox (Acts and Monuments, vol. iii. p. 32.) informs us, was a member of the Catholic church, and, as it is said by some writers, possessed episcopal dignity. But imitating the principles of the Reformation, he became a Protestant Divine; and being under a necessity of leaving Germany by the persecution that followed the imposition of the Interim, he and his congregation found an asylum in London, under the protection of Edward VI. This excellent prince granted them the church which had lately belonged to the Augustin Friars; and by a charter, A. D. 1550, erected their congregation into a corporation. John Alasco was appointed superintendant, and four other ministers were associated with him. There were also 350 of the congregation, that were made Denizens of England. Burnet says, that he did not conduct himself with that decency which became a stranger who was so kindly received; as he wrote against the orders of the English church, "both in the matter of the habits, and the pollution of the sacrament, being for sitting rather than kneeling." After the accession of Queen Mary, in 1553, their congregation
gregation was dissolled, their charter revoked, and they were
ordered to leave the kingdom. Some few of them remained
with two of their teachers; but the greater number sought
refuge in foreign countries. Alafco, and many of his com-
panions, embarked for Denmark; but when it was under-
stood that they were of the Helvetic faction, they were
required to depart in the midst of winter within two days.
From thence they emigrated, first to Lubeck, then to Wil-
man, and afterwards to Hamburg; where disputes about the
mode of Churf's presence in the sacrament excited such ani-
magations, that after much barbarous usage, they were banished
out of all these towns, and could find no settlement, till the
spring of the following year, when they were kindly re-
ceived at Embden, in Friesland, and permitted to remain
un molested. Such were the eminent talents and virtues of
Alafco, that, during his short residence in England, he had
formed a friendship with several considerable persons; and
his character was so highly esteemed by queen Elizabeth,
that when she came to the crown, he wrote letters of advice
and encouragement to her on the reformation of religion.
Among his friends were Melancthon and Erasmus. The
former addresses him in terms of high respect, and calls him
his patron, and apprehending the necessity of seeking an
asylum with him, he affirms himself of an hospitable recep-
tion with one who could adopt the sentiment of the exiled
queen. "Non ignara mali, miseris foccurende dicte.'"

"Touch'd with misfortunes I myself have known,
I view with pity woe so like my own."  
Virgil, Æn. i. 634.

Erasmus, in a letter written in 1527, says of him, that
he found him "a man of so amiable a disposition, that he
should have thought himself sufficiently happy in his fingle
friendship;" and in another letter, after enumerating his
excellent qualities, he adds, "that which the young ought
to learn of the aged, I, an old man, have learned of this
youth." The friendship between them continued as long
as Erasmus lived; and Alafco was probably with him in his
last sickness, as he purchased of him, when he lay on his
death-bed, his valuable library.

Alafco, by the favour of Sigismund, passed his last years
in his native country, where he died in 1560; "living, in
times and circumstances of peril, supported a confident,
and respectable character." Burnet's Hist. Reform.

ALA SNAKE, i. e. beautiful city, in Geography, a name
given by the Turks, to the ancient city of Philadelphia, on
account of its beautiful situation.

ALASIA, a province of Thrift in Asia.

ALASSAC, a town of France, in the department of the
Corrèze, and district of Brive, and two and a half leagues
north north-west of Brive.

ALATA, in Ancient Geography, a name given by Ptolemy
to towns, one in Arabia Defera, and another in Arab-
ia Felix.

ALATA CASTEA, a town of Britain, placed by Pto-
lemy near the Ehtuary of Bodotria, supposed to be the site
of Edinburgh.

ALATAMAH, a navigable river of Georgia in North
America, rises in the Cherokee mountains, traverses the
hilly country through a distance of 250 miles, and then
passing through the flat country, under the name of Oak-
mulgee, for 150 miles, and receiving the Oconee, assumes
the name of Alatanma. After this junction, it flows with
a gentle current for 100 miles, and discharges itself by
several mouths into the Atlantic. The north channel enters
the ocean between Sapelo and Woff Islands; the South
channel, which is the largest and deepest, pursues its course
between McIntoan and Broughton islands, and by the west
coast of St. Simon's found, between the north end of the
island of that name, and the north end of Yekil island. At
its confluence with the Atlantic, it is 320 miles long.

ALATED, or winged, in Botany, an epithet applied to
the feed, item, or leafstalk. A feed is alated, when it has
an ala or membrane affixed to it, which by its firing serves
to dispere it. See S.T.ED. The foot-alk, or pinnate
of a leaf, is alated, when it spreads out on the fides, or is
winged with membranes. Alated leaves are those made up
of several pinnated ones, or, when the fides of a single pinnate
connect many folioles. See LEAF.

ALATED QUADRUPOD, in Zoology. See QUADRUPED.

ALATERNOIDES, in Botany. See Phyla, Clu-
tia, Ceanothus, and Myrica.

ALATERNUS. See Rhamnus and Phyllica.

ALATLI, in Ornithology. See Achachactil.

ALATRI, or Alatra, in Geography, an ancient city
of Italy, in the Campagna di Roma, which is the fee of a
bishop, and a dukedom, five leagues south-east of Agna,
and 16 south-east of Rome. N. lat. 41° 44'. E. long. 13° 12'.

ALATUNGA, in Ichthyology, a species of the Scmor-
 ber, with the first pectoral fin very long, and seven small
fins on each side of the tail. It is found periodically greg-
arious in the Mediterranean.

ALATYR, in Geography, a town of Russia, in the go-
vernment of Kafan, and circle of Alatyr, 80 miles west-
north-west of Simbirsk. N. lat. 54° 55'. E. long. 46° 14'.

ALATYR, a river of Russia, which runs into the Sura,
near Alatyr.

ALAVA, ESQUIVEL, DIEGO, in Biography, a Spanish
divine, bishop of Cordova, was born at Victoria in Alava,
and asisted in the council of Trent, where he proposed the
prohibition for holding livings in commendam, and of all ec-
clesiastical pluralities. He died in 1560; and wrote a valu-
able work, entitled, "De Confusis Universalibus, &c." i. e.
of general councils, and the regulations that seem necessary
to reform the religion and state of the church.

ALAVA, in Geography. See ALABA.

ALAUDA, in Entomology, a species of Curculio, cine-
rinous; subglobular thorax, back marked with a transverse
band and black spot, and brown legs: found in Pomerania.

ALAUDA, in Entomology, a species of Alatyr, or
erniflata, in Ichthyology, a name given by Rondeletius and Gesner to the Blennius pholis of Lin-
neus, or Smooth Blenny.

ALAUDA, LARK, in Ornithology, a genus of birds of
the order of passeres; the characters of which are, that the
beak is cylindrical, subulate, and straight, bending towards
the point; the mandibles are of equal size, and opening down-
wards at their base; the tongue is bident; and the hinder
claw is straighter and longer than the toe. Pennant adds,
that the nostrils are covered with feathers or bristles, and
the toes divided to their origin.

The name alauda is, according to Pliny, Suetonius,
and Varro, of Gaulish extraction; and hence the French term,
alouette.

The Greeks were acquainted with two species of larks;
the one had a tuft on its head, and was denominated xoopos,
or xupoboros, from avos, a helmet, which the Latins render
galeata, or cafita; the other, a common lark, wanted this
tuft: though Wulff and Pennant say, that it sometemes
brillest the feathers on its head so as to form an occassional
crest, which M. Buffon affirms also, from his own observa-
tion, with respect to the male. The Germans call it lurche,
pronouncing it sometemes lurche, in imitation of its notes;
for, according to Linneus, it prolongs its turle, turle, turle.

3 T 2
Gmelin
Gmelin enumerates 33 species. 1. *A. arvensis, vulgaris* of Olina, *Coelopa* of Klein, *alauda non crifata* of Génetier and Aldrovand, *Palucette de Buffon, and field-lark or fly-lark* of Ray, Willughby, Pennant, Latham, &c. The specific characters of which are, that the two outermost quills of its tail are white lengthwise externally, and the intermediate ones are ferruginous on the inside; the length is about seven inches. The males of this species are somewhat browner than the females; they have a black collar, and more white on the tail; their size is larger, and their aspect bulkier; and they exclusively possess the faculty of singling. When the female is impregnated, she forms her nest between two clods of earth, and lines it with herbs and dry roots, being no less attentive to the concealment than to the structure of it. It sometimes builds its nest among corn and in high grass. Each female lays four or five eggs, which are greyish, with brown spots; and the period of her incubation is about 15 days. The young may be taken out of the nest when they are a fortnight old, and they are so hardy, that they may be easily brought up. Some have said, that she hatches three times in the year; but this must depend on the temperature of the climate. The parent is very tender of her young; and though she does not always cover them with her wings, she directs their motions, supplies their wants, and guards them from danger. The common food of the young sky-larks is worms, caterpillars, ant's eggs, and even grasshoppers; and in maturity, they live chiefly on seeds, herbs, and all vegetable substances. Those birds, it is said, that are defined for singing, should be caught in October or November; and the males should, as much as possible, be selected; and when they are untractable they should be pinioned, left they injure themselves by their violence against the roof of the cage. As they cannot cling by the toes it is needless to place bars across their cage; but they should have clean sand at the bottom of the cage, that they may welter in it and be relieved from the vermin which torment them. In Flanders, the young ones are fed with moistened poppy-seeds, and foaked crumbs of bread; and when they begin to sing, with sheep's and calves' hearts, bathed with hard eggs; to which are added, wheat, spelt, oats, millet, linseed, and the seeds of poppy and hemp, steeped in milk. Their capacity of learning to sing is well known; and so apt are some cock larks, that, after hearing a tune whistled with the pipe, they have caught the whole, and repeat it more agreeably than any linnet or canary bird. In summer the larks seek the highest and driest situations; but in winter they descend to the plains, and assemble in numerous flocks. In the former season they are very lean, and in the latter very fat, as they are always on the ground, and constantly feeding. In mounting to the air, they ascend almost perpendicularly, by succedent springs, and hover at a great height; but in descending, they make an oblique sweep, unless they are pursued by a ravenous bird, or attracted by a mate, in either of which cases they fall like a stone. Those small birds, at the height to which they soar, are liable to be wafted by the wind; and they have been observed at sea, clinging to the masts and cordage of ships. Sir Hans Sloane observed some of them 40 miles from the coast, and count Marpigli met with them on the Mediterranean. It is conjectured, that those which are found in America have been driven thereto by the wind. Some have suppos'd, that they are not birds of passage, at least in the more southern and milder climates of Europe; but they are occasionally concealed under some rock or sheltered cave; and this concealment was known to Aristotle (Hist. Anim. lib. viii. 16.), and has been ascertained by Klein. Thvenot (Voyage du Levant, tom. i. p. 493.) says, that the larks appear in Egypt in the month of September, and continue there till the end of the year. See Migration.

The lark is found in all the inhabited parts of both continents, as far as the Cape of Good Hope; though Villlaut, says, that it is not found on the Gold coast; nor, according to Averroes, in Andalusia.

This bird, and the wood-lark, are the only birds which sing whilst they fly. The higher it soars, the more it strains its voice, and lowers it till it quite dies away in descending. When it ascends beyond our sight, its music is distinctly heard; and its song, which is full of strett and falls, and is thus delightful for its variety, commences before the earliest dawn. Milton, in his Allegro, has admirably expressed these circumstances; and bishop Newton observes, that the poet gives a fine picture of the state of the mind, whilst he is beautifully describing the scene of rural cheerfulness, in a situation,

"To hear the lark begin his flight,
And singing flatter the dull night,
From his watch-tower in the skies,
Till the dapple dawn doth rise."

In a state of freedom, the lark begins its song early in the spring, which is its season of love and pairing, and continues to warble during the whole of the summer. The Hon. Daines Barrington (Phil. Trans. vol. Liii. part ii. p. 282.), reckons this among the belt of the singing larks; and as it copies the warble of every other bird, he terms it a mocking-bird. See Song of Birds.

These birds, which are esteemed a delicacy for the table, though Linneus thinks the food improper for gravely complaints, are taken with us in the greatest numbers, in the neighbourhood of Dunaff. The season begins about the 14th of September, and ends the 25th of February; and during this time, about 4000 dozen are caught for supplying the London markets. Those caught in the day, are taken in Clap-nets, till the 14th of November. See Doring. But when the weather becomes gloomy, and also in the night, the larker makes use of a trammel-net, 27 or 28 feet long, and five broad, which is put on two poles 18 feet long, and carried by men under each arm, who pass over the fields, and quarter the grounds as a setting dog. When they see or feel a lark flitke the net, they drop it down, and thus the birds are taken. The darkest nights are the most proper for their sport; and the net will not only take larks, but all other birds that roost on the ground; among which are woodcocks, snipes, partridges, quails, field-fares, and several others. In the depth of winter people sometimes take great numbers of larks by nooses of horse-hair. The method is this: take 100 or 200 yards of packthread; fasten at every fix inches a noose made of double horse-hair; at every 20 yards the line is to be pegged down to the ground, and so left ready to take them. The time to use this is, when the ground is covered with snow, and the larks are to be allured to it by some white oats, scattered among the nooses; they will soon fly to thefe, and in eating will be hung by the nooses. They must be taken away as soon as three or four are hung, otherwise the net will be frightened; but though the others are scared away just where the sportman comes, none will be feeding at the other end of the line, and the sport may be thus continued for a long time. As the fly-lark is a kind of mocking-bird, and apt to catch the note of any other which hangs near it, even after its own note is fixed; the bird-fanciers often place it next to one which hath not been long caught, in order, as they term it, to keep the caged fly-lark honest.

The
The method of catching larks by lime-twigs, practised in French Lorraine, is as follows. For this purpose 1500 or 2000 willow rods, about three feet ten inches long, straight and well smoothed, are provided. These are sharpened and slightly bent at one end, and the space of about a foot from the other end is covered with bird-lime. The stakes are planted in parallel rows, in a situation which abounds with larks; the rows are at such a distance as to admit of a perif'-passing between them; and the stakes are fixed at the distance of a foot from each other, and opposite to the interval in the next row. The chief art consists in fastening them, that they shall retain their perpendicular position till they are touched, and fall immediately upon a lark's brushing against them in its flight. When the lined rods are planted, an oblong square is traced, with one of its sides presented to the ground where the larks are lodged, and at each corner is erected a flag, which serves as a mark to the fowlers, and sometimes as a signal for their manoeuvres. In Autumn, about four or five o'clock in the afternoon, the company attending this sport is divided into two detachments; one is affixed at the flag on the right, and the other at that on the left; and each observing the most profound silence, extends itself in an arch, so as to meet at the distance of half a league from the front, and then form one rank, gradually closing as it advances to the rods, and thus driving the larks before it. About sun-set, the middle of the line ought to be within two or three hundred paces from the front; and this is the time when they charge: that is, they proceed cautiously, pausing or lying on the ground, rise up or push forward, according to the commands of their leader. Upon the proper conduct of these manoeuvres depends the success of the sport; for thus the larks will be enclofed, and mounting no higher than three or four feet, they will rush forward and be caught among the lime-rods, and falling to the ground with them, may be picked up by the hand. If it be not too late, a second line is made on the opposite side at the distance of 50 paces, which drives back the larks that had escaped; and this is called tacking about. One hundred dozen of larks or more are sometimes caught in one of these sweeps, and the sport is reckoned bad when only 25 dozen are taken. Although such numbers are taken in this way, and others destroyed by the voracious tribes, their fecundity is very great; and they are naturally long-lived, the term of their existence being, according to Olina, ten years, and others say, 12, 22 and even 24 years. Larks abound in various parts of Germany, and Keyler (Travels, vol. iv. p. 315) informs us, that those about Lippes, where they are very numerous, are very fat, and have a very delicate flavour. The excise on these birds produces 6000 dollars, or about 500L. reckoning annually. They are also taken in great numbers in the country about Naumburg, Meranburg, and Halle. Of this species there are three varieties; viz. the white fly-lark, which is feldom of a snowy white colour, but tinged with yellow or brown, and which is chiefly found on the northern shores of the Baltic, in Denmark and Sweden, and in Norway; and occasionally in the vicinity of Hildesheim in Lower Saxony, and in other places. A second variety is the black fly-lark, represented by Albin as entirely of a dull brown and reddish colour, varying to black, excepting the back of the head, which is of a dun yellow, and the lower part of the belly, which has feathers edged with white; the feet, toes and nails, being of a dirty yellow. The subject of this description was caught in a meadow near Highgate, where such birds are found. A perfectly black lark is mentioned by Mauduit, which was caught in the plain of Mont-
that of the fly-lark, and its numbers are not so great: it breeds earlier, from its young are sometimes flown in the middle of March, and therefore they pair in February, at which time, and not before, they part with their last year's brood; whereas the common lark does not hatch before the month of May. This is a very tender and delicate bird; so that, according to Albin, it is impossible to rear the young out of the nest: but this is the case only in England and such cold climates, for in Italy they are removed from the nest, and reared at first like the nightingale, and afterwards fed upon panic and millet. The wood-lark feeds on beetles, caterpillars, and seeds: its tongue is forked; its stomack muscular and flabby; and it has no claw, but a moderate dilatation of the lower part of the oesophagus, and its ceca are very small. It lives ten or twelve years. The males are distinguished from the females by their larger size; the crown of the head is also of a darker colour, and the hind nails longer; its breast is more spotted, and its great wing-quills edged with olive, which in the female is grey. The wood-larks mount high, warbling its notes, and hovering in the air; it flies in flocks during the winter colds; it is found in Sweden and Italy, and is probably dispersed through the intervening countries, and consequently over the greatest part of Europe. It is also found in Siberia, as far as Kamtchatka, and in the island of Madeira. Of these larks, like the common fort, some are migratory, and some stationary. In autumn the wood-lark is fat, and is then excellent for food. There are three feasons, according to Albin, for catching wood-larks. The first is the summer, or the months of June, July, and August, when the small branchers begin to chirp, before they undergo the molting. The second is the month of September, when they fly in flocks and roam from one country to another, roving over the pasture grounds, and perching on trees near lime kilns. The young birds now change their plumage, and are not distinguishable from the old ones. The third and the most favourable season for catching wood-larks, begins with the month of January, and lasts till the end of February, when they separate to pair. The young birds, which are then caught, make generally the best fingers; they chirp a few days after, and with a clearer tone than those that are caught at any other season. Those that are taken in the summer months are usually taken in nets by the help of a hawk. With this view, the sportsman is to go out in a dewy morning, and fixing on some hill, he is to go to that side of it which faces the rising sun; for this is the place which they are sure to frequent. He is then to take out a hawk, and a small net at the end of a stick; when he sees a bird, he is to throw the hawk, upon which it will fbat down; and on his approaching near, and making the hawk flutter over the place, the bird will only lie so much the closer, so that he may go up and lay the net over it, and thus take it without injury. The best wood-larks that are kept in cages, have been caught in this manner. A better way of taking numbers of them, is to prepare a net made like that for taking partridges, only with much smaller meshes; three or four persons are to go out with this, and one of them is to take out a hawk, which serves in the same manner for the larks, as the setting-dog does for the partridges. Wherever a flock of these larks is seen together, which is very common, the whole flight keeping with the female till the next coupling season, the hawk is to be flown; and on his hovering, they will all lie still, and the net may be easily drawn over them. But if one can escape. The best time for taking this bird for the cage is July, or the preceding or following month. Those that are put into the cage at this time, sing prefently, but their long-time is not failing, for they soon fall to mutualting, in which flate many die; but if they get over it, they commonly prove very healthful afterwards, become very tame and familiar, and sing sweetly. Those which are taken in the latter end of September are generally very strong and sprightly; but they do not sing till after Christmas. Those taken in January and February finally prove the best of all; they generally begin singing in two or three days, or at the utmost in a week after they are taken.

The method of keeping them in health in the cage is this: there must be two pans of food, the one containing meat, the other oatmeal and hempseed. The following is very good food: boil an egg very hard, to which add the crumb of half-penny loaf and as much hempseed; let the egg be chopped very small, and the hempseed bruised in a mortar; when these are mixed, the bread is to be crumbled in among the rest, and the whole to be rolled together with a common rolling-pin, and kept for use. There must be some fine small gravel drewed at the bottom of the cage, and renewed at first sight once in a week. This will prevent the bird's feet from injury by being clogged with dung; and his baking in this will also keep him from being lousy, after which few birds are of much use. A perch must be in the cage, and it should be lined with green baize, or made of fine matting, of which the lark is very fond. When the bird is first taken, some meat should be drewed on the sand in the bottom of the cage; for the bird will be sometimes almost famished before he finds the meat in the pan. The cock-bird of this kind is known from the hen by the londnels and length of his call, by his tail-feathers as he walks about the cage, and by his doubling his notes in the evening, as if he were going with his mate to roost. A better rule than all others, however, is hisinging long; for the hen wood-lark sings but very weakly. Both the cock and hen of this kind are tender, and subject to many disorders; the principal of these are, cramps, giddiness of the head, and breeding lice. Cleanliness is the best cure for the first and last of these complaints; but we know of no cure for the other. A good strong bird will lay very well for five or six years, and frequently improve during the whole of this time. The lark is not only a very agreeable bird for the cage, but it will also live upon almost any food, so that it have once a week a fresh tuft of three-leaved grass put into the cage with it. The wood-lark is one of the sweetest of our singing birds, and is indeed very little inferior to the nightingale, when in good health; but we are not to judge by such as are made feebfe by improper food, or want of cleanliness in their cages.

4. A. campelleri, la spigolere of Buffon, glarana of Gefner, &c. in German giekerin, braackbarte and braackbarte, meadow-lark of Latham, is rather larger than the tit-lark; being six-inches and a half in length. Its specific characters are, that its tail-quills are brown; the lower half, except two intermediate quills, white; the throat and breast, yellow. According to Willoughby, the meadow-lark differs from the other larks by the blackness of its bill and feet; he adds, that its bill is slender, straight, and pointed, and the corners of its mouth edged with yellow; that it has not, like the wood-lark, the first quills of the wings shorter than the succeeding; and that in the male the wings are rather darker than in the female. Though the males are hardly to be distinguished from the females by their external appearance, yet if another male be presented, but up in a tree, they will instantly attack it as an enemy or a rival. This bird has a flanderer body than the fly-lark, and is distinguished from it by the shake of its tail, like that of the wagtail.
wagtail and tit-lark. It inhabits heaths and uncultivated tracts, and frequently the oat-fubbles, after the corn is reaped, where birds of this species gather together in numerous flocks. In spring, the male perches to discover or to woo his mate, and sometimes he mounts into the air, singing with all his might, and then descends quickly to pair on the ground. When a person approaches the nest, the female betrays her fears by her cries; whereas, other larks are silent and unmoved, when danger is apprehended. They make their nest close to the ground, sometimes in furze-bushes, and form it of moss, lined with a saw and horse hair. The egg is half the size of that of the sky-lark, which it resembles, and its tints are lighter. Where the young males are reared for the sake of their song, they require great attention. The cage must be covered with a green cloth, little light be admitted, and plenty of ant's eggs must be provided. By degrees bruised hemp-feed, mixed with flour and yolks of eggs, may be substituted. The meadow larks are caught like the sky larks, with the drag-net and allo with lime twigs, placed in the trees which they haunt. They associate with the finches; and both arrive and depart with these. They are found in Italy, Germany, England, Sweden, &c. They live on small seeds and insects; and their flesh, when fat, is excellent. The meadow-lark of Britain differs from that of Linnaeus; as in that of the latter, all the quills of the tail, except the two middle ones, are white from their origin to half their length, but in that of the former, the two outermost quills only are white. Of this species there is a variety, viz. the spinellata.

5. A. trivialis, A Fpervia of Buffon, pipila f. anhur of Aldrovand, L'alouette ppi of Buffon, the small lark of Ray and Wilkghby, the pipi lark of Albin, the graflopper warbler, of Latham, is distinguished by brown tail-quills, the outermost half white, the second white at its wedge-like tip, with a double whitish line on the wings. The German epithet ppi, and the English pipi, formed from the Latin pipis, which signifies to utter a feeble cry like chickens, alludes to the fibulous notes of this bird. Its cry, sepulcral in winter, is like that of the graflopper, but stronger and shriller, and it utters this, both when perched on the taillet branches among the bushes, and when it is on the wing. Its tones are dull, harmonious and clear. This little bird builds its nest in solitary spots, concealed under a thorn, and its young are frequently a prey to the adders. It lays five eggs, of a light grays green colour, thinly sprinkled with deeper coloured specks. The graflopper larks appear in England about the middle of September, and great numbers of them are caught in the environs of London. They are found in Sweden and Germany, as well as in England: they frequent the heaths and plains, and flutter at a moderate height; they chiefly feed, as the slender form of their bill indicates, on insects and small seeds, and from the diminutive size of this bird, being about five inches and a half long, it may be inferred, that it is not long-lived.

6. A. crislata, a species of Buffon, calandra, t. e. the helmet-lark having a crest of Arizolote; the galerita of Pliny, and galericulatus of Varro; A. crislata of Buffon, A. crislata major of Ray, Aldrovand, and Geeper, laola capellata of Olina, le coecqueur of Buffon, hiberclerica of the Germans, and croesled lark of Wullghby, Albin, and Latham, is distinguished by black tail-quills, the two outermost white at their exterior edge, its head crested, and its feet black. Its length is about six inches and three quarters. It lives in the meadows and fields, on the sides of ditches and the backs of furrows: it is often seen at the margin of water, and on the high roads, rarely in the skirts of woods, perched on a tree, and sometimes on the tops of houes, and of abbeyes, &c. This lark though not so common as the sky-lark, is found in most parts of Europe, in Italy, France, Germany, Poland, Denmark, Russia, Scotland; and does not change its abode in winter. The song of the males is loud, and yet mellow and pleasant: and their warbling is usually accompanied with a quivering of the wings. They are the first to hail the return of spring, and the dawn of the morning, and they sometimes warble in the night; being animated by fine weather, but deprecated and flinced by clouds and rain; and they generally sing till the end of September. The male is distinguished, not only by the excellence of his warble, but by the strength of his bill, the bulch of his head, and by a large portion of black on his breast. The female confects her nest like the common lark, but often near the highways: it lays four or five eggs, which are ash-coloured, with numerous dingy brown spots, and takes little concern in hatching them; but when the young are excluded, the provides for them till they are flown. They are faid to breed twice in the year. They are easily reared, but cannot be supported in a cage, without difficulty, for a whole year: their boft food is ant's eggs, oak and sheep's hearts minced, and bruised hemp-feed and millet. The proper feaon for raising these birds is autumn; and great numbers are then caught in a lump flate on the verge of the forefts. They may be decoyed by the call, and thus differ from sky-larks; besides, they never conform in flocks; their plumage is his varied and more white: the bill longer, the tale and wings shorter; they do not mount so high in the air, are les able to struglle with the wind, and return sooner to the ground. In other respect the two fpecies are alike.

The crested lark is the only one that may be introduced in a month; it learns many airs perfectly, which it repeats without confusion, and retains nothing of its native warble; and in these particulars it is superior to the canary.

7. A. rufa, L'Alouette noire d' Ash fauve of Buffon, the rufous backed lark of Latham, is specifically distinguished by its blackish brown colour; its neck and back rufous orange, the tail-quills rufous at their outward margin, the lefser and middle coatings of the wings blackish and fulvous, or of a deep yellow at their margin. Its length is scarcely five inches, is much smaller than the common sky-lark, and found at Danoes Alayers. Buffon observing its plumage to exhibit so striking a refeonce to that of the sky-lark, considers it as a variety of that species.

8. A. capensis, A capita bona f of Buffon, la crone jaune ou calandare du cap de bonne esperance of Buffon, cape lark of Latham, has its three lateral tail-quills tipt with white, its throat yellow, margined with black, and its eye-brows yellow. Its length is eight inches, and it is found at the Cape of Good Hope.

9. A. calandra, A. son crista major and tetrax parva of Geeper, calandare of Buffon, calandra of other writers, calandare lark of Latham, is specifically described as having its outermoft tail-quills externally altogether white, the second and third tipt with white, and a brown tipt on the breast. This bird is mentioned by Oppian in the second century of the Christian Era, under the appellation of Calandra; and he describes the method of catching it, since recommended by Olina, which is to fence a net near the brook to which it usually reforts to drink. It is larger than the sky-lark, its length being seven and one-fourth inches, and its bill stronger and shorter: in other respects it exactly resembles the common lark. Its warble is more sonorous, but not les pleasant; so that in Italy a person who sings well is complimented.
complimented by saying, that he fings like a calandre. It can, like the common lark, imitate the notes of several birds, and even the chirping of chickens and the love-soun of the pheasant. When calandres are to be caged, in order to have good fingers, they should be taken from the nest before the first moult, and then are to be preferred which are hatched in August. Their food should be paffle mixed with sheep's heart, together with seeds and crumbs of bread; and rubbish should be laid in the cage for whetting their bill, and for them to welter in when teazed with vermin. Their wings should at first be pinioned, and instead of the top of the cage, a canvas should be substituted. When they are reconciled to their situation, they will sing incessantly, and even neglect their food to repeat their warble. The male is larger and blacker round the neck than the female, which has only a very narrow collar. The calandre needle on the ground, like the common lark, under a grefly tuft, and lays four or five eggs. It is found in Italy, Sardinia, Provence in France, the Pyrenees, Syria, near Aleppo, the southern part of Russia, the deferts of Tartary, and even America whither it might have been driven by the winds across the Atlantic, and there thrive and become naturalized.

10. A. alpina, A. virginiana of Buffon, lance-fced noir ofBuffon, lark, with a yellow throat of Catesby, and flave-lark of Pennant, Latham, &c. has these specific characters: the tail quills are half white on the inside, the throat is yellow, the fripe under the eyes, and on its breast, is black. Its length is six and an half inches, and in bulk and habit it resembles the common lark. It inhabits North America, Siberia, Russia, and Poland; migrates in flocks, feeds on oats and other grains and grasse; lives upon the ground; has little or no fong, and its flesh is delicious.

11. A. magna, merula americana tourquet of Buffon, la fer-a-cheval au mere, a colier d'amerique of Buffon, large lark of Catesby, and crecet fleure of Pennant and Latham, is characterized by Linneaus as having the under-fide of the body yellow, a black curved band on the breast, and the three lateral quills of the tail white. Above, says Buffon, it is variegated with rufiy brown and blackish, below yellow, with a black spot on the breast, and the three lateral quills of the tail white. Its length is 8 inches. It is not found only in Virginia and Carolina, but in almost the whole Continent of America; and Linneaus affirms that it occurs also in Africa. In the state of New York it appears in the beginning of April, breeds in June, and retires in September or October. It nests on the ground, and its eggs are whithis. It lives in Sappanas, perches on the tops of bushes, has a brisk motion upwards and downwards of its tail, eats scarcely anything but the small seeds that are found on the ground, such as those of the yellow flowered ortibogam; fings agreeably in the spring; and is reckoned good food.

12. A. minor, lesser field lark of Willughby, field lark of Latham, is of a reddish brown colour, and the two outer quills of the tail are externally white. The throat is yellow; the breast also yellow, marked with large black spots; the belly and vent feathers white; the coverts of the wings dusky, edged with white; and the legs of a very pale brown. It is larger than the tit-lark, but distinguished from it by the very short claw on the hind toe.

13. A. italic, girole of Ray and Willughby, girole of Buffon, and Italian lark of Latham, has the middle quills of the tail bay, the tail but one white at the tip, the two outermost entirely white. Its fize is that of the sky-lark, and it has a long nail projecting from each foot. Its head, neck, back, and wings are of a mottled colour, resembling that of the quail. The general colour of the feathers is a cheufut brown, and their edges are variegated with white, yellow, and red; the back part of its head has a fort of crown or ring of white feathers; its belly is white; its bill red; and the corners of the mouth yelow, and its tail is fo short, that it seems to have none; it is biff, however, and elegantly variegated with chestnut-colour and white. The feet are flesh-coloured and the nails white. It is eight inches long, and inhabits Italy.

14. A. leucovicianu, fryrourzanie of Buffon, and Levouizana lark of Latham, resembles the tit-lark. Its specific characters are, that the half quills but one of the tail are tipt with white; the outermost are partly brown, partly white. Its length is seven inches. It is found in Louisiana.

15. A. rubra, A. Penjyfusana of Buffon, allouette aux joncs brunes de Penjyfusana of Buffon, and red lark of Pennant and Latham, is of a brown colour, and has the space about its eyes black, and the two outermost quills of the tail white. It is about the size of the meadow-lark. Its bill, feet, and nails are of a deep brown colour; its neck, breast, and underpart of the body, of a reddish fulvous colour, speckled with brown; and the brown spot that surrounds the eyes descends on the cheeks and is bounded by a zone, partly white and partly bright fulvous. This is a migratory bird, common to both continents. It appears in Pennsylvania in the month of March, and advances northward at the end of May; and it was seen by Mr. Edwards in the vicinity of London. He remarks, that when the wing is gathered up, the third primary feather reaches to the tip of the frill.

16. A. molliculata, la roufflinie of Buffon, and Marco-lark of Latham, is rufous below rufous white; its checks and breast are marked with brown lines; its tail is black with a rufous margin. Its length is fix and one-fourth inches. The bill, feet and nails are yellowish. It haunts wet situations, frequents the sandy margin of the Mofolle, and sometimes breeds on its banks, near Metz, where it appears annually in October, and some few are caught. It begins its song at dawn, which is said to be very pleasant.

17. A. malabarica, Malabar lark of Latham, has the primary and secondaries wing-feathers and the tail, of a fordist brown colour, tawny at their margin. The bill is black, the feathers that form the crest on the head are brown, and their apex white; those on the neck are tawny with a black longitudinal freak passing along the middle; the throat and abdomen reddish white; the feathers of the back and the coverts of the wings brown, towards their edge tawny, and marked with a white spot, and the feet are tawny. This is a beautiful species and found in Malabar.

18. A. gingica, Gingi lark Latham, has the upper part of the body cimerous brown, its under side black. The bill and feet are reddish grey. Its length is four and one-half inches, and it is found in Coromandel.

19. A. tartarica, A. nigra of Palaek, and black lark of Latham, has a folebifurcated tail, the two intermediate quills of the tail slightly white at their limb, the next whith at the apex, and the lateral very black. This bird inhabits the very dry salt deserts between the rivers Volga and Ural, the Caspian deserts, and the whole southern desert of Tartary; it is gregarious in winter, solitary in summer, and has scarcely any song.

20. A. mutabilis, mutable lark of Latham, has a black forked
forked tail, the outer quills of the tail on both sides unspotted, the red grey at their apex, and the bill whitish. It is about seven inches in length, and inhabits the defects of Atracac. This bird, when young, is wholly cinereous, and the colour gradually changes into black.

21. A. nemorosa. A. crista minor of Rav and Brisson, is found in Buffon, and fter erected lark of Pennant, Wilkibby and Latham, is characterized by black tail quills, the two outermost white on their exterior edge, its head crested, and its feet red. The crest is very long in proportion to its size. This bird is distinguished by its cry, in, in, in, which is disagreeable, and never uttered except it flies; it likewise mimicks oddly the songs of other birds; it frequents heaths, commons, and even woods, where it builds its nest; and in the rigour of winter, when the ground is covered with snow, it retorts to dunghills, and picks up its food about barns, and also haunts the highways for the same purpose. It is found in Italy, Austria, Silesia, and Poland, and seen in flocks in the northern counties of England. It remains in Germany through the winter, and leaves the country about the equinox.

22. A. undulata, capillade of Buffon, undulated lark of Latham, has its tail quills brown. Tawny at the edge, its feet yellowish, and the feathers of its crest black, edged with white. Its length is fix and three-fourth inches. This bird can elevate its crest at pleasure; it is properly the bird of the mowing, as it begins its song with the earliest dawns, and seems to roufe the other birds. The male does not lose his mate when the hatches, and when the one is employed in seeking their food, which consists of caterpillars, grasshoppers, and flies, the other keeps watch, to give signal when danger threatens. It was found by M. Guyse, in Provence; and Soomeret brought a bird very like it from the Cape of Good Hope, only that it had no crest, that the colour of the under part of the body was more yellowish, and that none of the quills of the tail or wings were edged with white. It was perhaps a female, or a young bird of the year’s hatch.

23. A. Senegalensis, A. senegalensis crispata of Buffon, la grisette of Buffon, and Senegal lark of Latham, has the two middle quills of the tail grey, the red brown, the outermost rufous white on the outer side, and the head somewhat crested. Its length is fix and a half inches. It inhabits Africa, and breeds on the trees, which grow on the banks of the Nger; and is also seen in the island of Senegal.

24. A. telesina, telesinaceus lark of Latham, has the four intermediate quills of the tail black, the red tawnycoloured, the body above tawnywhite, and below tawny white. It inhabits the vicinity of Gibraltar.

25. A. Lufana, Portugal lark, has the quills of the tail tawny luteous, the exterior ochreous, the feet flesh-coloured, and the bill red. It is found in Portugal.

26. A. Africana, le frise du cap de bonne esperance of Buffon, African lark of Latham, has the tail, the quills, and the covert of the wings brown, edged with white, the inferior part of the body white, variegated with oblong brown spots. Its length is eight inches. It is found at the Cape of Good Hope.

27. A. cinerea, la cendelle of Buffon, cinereous lark of Latham, is of a cinereous colour; its belly and vent white; the quills of its wings and tail brown, the outermost externally white near the tip. Its length is six inches. Buffon queries whether there be any analogy between this bird and the cinereous lark which Dr. Shaw saw in great numbers near Bilerta, in Africa?

28. A. rufus, la variole of Buffon, rufous lark of Latham, has its tail quills brown, the eight intermediate ones rufly-coloured at the edge, and the outermost white at the edge. The bill is brown; the body blackish above, variegated with rufous tints, and below white; the feet are yellowish; the length five and one-fourth inches. Comerfon brought this beautiful bird from Buenos Ayres, near the river de la Plata.

29. A. Novae-Zelandiae, New Zealand lark of Latham, has white eyebrows, a black bar on each eye, its vent cinereous, and odd, and its feet reddish cinereous. It is seven and a half inches long. The bill is aliy black above; the body black above, white below, the feathers edged with a pale colour; the claws black, the hind one almost straight. It is found in New Zealand.

30. A. mongolica, mong hol lark of Latham, has the crown of the head ferruginous, bound with a white annular fillet, and in the middle a white spot. It is larger than the calandra, which it resembles; it sings sweetly on the ground, and inhabits the saline marshes that lie between the rivers Onon and Argon.

31. A. fabicula has the f-conditions white, the crown of the head, ears and fladers ferruginous, and the outer tail quill externally altogether white. It inhabits the fields of Siberia, near the Irus, feeding on the ground, in its flight and song inferior to the i77, in stature larger, and similar to the calandra.

32. A. flava, la couture de pierre of Buffon, has the upper part of its body red and grey varied with brown, the under part whitish, the face, throat, and sides of the head yellow, the tail quills black, edged with grey, except the outermost which are white at their margin. The yellow of the face, &c. is set off by a black spot between the eye and the bill, that joins to another larger one immediately below the eye; and the breast is ornamented with a broad black girdle. The bill and feet are leaden-grey. Its length is five and three-fourth inches. It inhabits Siberia, but is rarely found. Of all the birds denominated larks, this is the most conspicuous for beauty of plumage.

33. A. obsoleta has the under part of the body white without spots, and the posterior claw shorter than the toe. It inhabits Sardinia, and agrees with the common lark in its size and nearly in its colour, but as the hind claw, though longer than the others, is shorter than the toe, Gmelin quires whether it belongs to the genus alandra.

The alauda hirundinis, or yellow lark, is black, variegated with rufous and white. It is found at the lake Yelton, beyond the Volga; it is gregarious, and in the month of August is fat and delicious.

The A. obsoleta of Latham, or dufky lark of Lewin, is now described under the name of the A. petrosa, or rock lark, by Mr. G. Montagu. Its specific characters are, that it is olive brown, yellowish under the body, the sides of the neck and breast are spotted with brown, and the half of the outermost tail quill is white. Mr. M. in 1791 discovered this bird to be a native of the coast of South Wales, in all the rocky situations; and it was known to the fishermen, under the name of the rock lark. Mr. Pennant is suppos'd to have met with this bird, as in hisfolio edition of British Zoology he has given a variety of the tail (A. petrosa) with downy legs, that on the rocks on the coast of Caenorne; This bird affords only the rocky parts of the coast; and in winter it is occasionally found in the marshes, seeking its food, which is marine insects. It begins its song early in the Spring, which very much resembles that of the A. pratensis; as it mounts in the air like that bird, and returns again to the ground, or to some neighbouring rock, with motion-less wing. It breeds early in the Spring, a nest with five eggs having been found on the 16th of April; it was placed upon the shelf of a rock, between a tuft of coarse grass.
grafs, under a small bulk, and was formed of dry grafs, marine plants, and dry mofs externally, and lined with finer grafs and a few long hairs. The eggs were of a dirty white, sprinkled with numerous specks of brown. The length of the bird was six and three-fourths inches. Mr. M. has lately observed this bird on the coast of Kent and Suffolk. Transact. of Linnæan Society, vol. iv. p. 41—43. Gmelin's Linnæus's Syll. Nat. tom. i. p. 791—801. Buffon's Birds, vol. v. p. 1—77.

ALAUNA, in Ancient Geography, a town of Britain, belonging to the Danni, situated, according to Horfley, near Falkirk, upon the Roman wall, at a place called Ca- melon, where are still some vestiges of a Roman town; but Baxter maintains, that it was where Sterling now stands. Alauna was also a town of Gaul, placed by M. d'Anville among the Ineili, north of Coffedia, and west of Crocia- tonum.

ALAUNI, a people placed by Prokny in Noricum and also in European Sarmatia; probably the same with the Alani.

ALAUNIUM, a town of Gaul, placed by M. d'Anville in the mountains between Sagunfero to the north-call, and Apta-julia to the south-call.

ALAUNUS, a river of Britain, which Horfley supposes to be the Tweed, but Camden and Baxter think it is the river Alne, in Northumberland; and their conjecture is favoured by the affinity of the names.

ALANUS mons, a name given by the ancient geographers to the Valayd mountains of Russia.

ALASA, or ALOSA, in Ichthyology, a species of clupea. See Snad.

ALAUSI, or ATUASI, in Geography, a town of South America, in the jurisdiction of Cuenca, in Terra Firma.

ALAVI, or ALI, a river of Turkey in Europe, which rises in the mountains that separate Moldavia from Tran- sylvania, and runs into the Danube near Nicopolis, in Bulgaria.

ALAY, denoting, in the Turkish language, "the triumph," in Modern History, a ceremony which accompanies the assembling of the forces of the Turks upon the breaking out of a war. It is described by Baron Tott, in his memoirs, as a kind of masquerade, in which persons of the several trades and manufactures prevalent to the spectators the implements and exercise of their respective occupations. The labourer draws his plough, the weaver handles his shuttle, the joiner his plane; and these persons are seated in cars, richly ornamented, and commence the procession; then follows the standard of Mahomet, which is brought out of the kragho, and carried to the army, in order to ensure victory to the Ottoman troops. An emir precedes this banner, proclaiming with a loud voice, "Let no infidel dare to profane with his presence the holy standard of the prophet; and let every mussulman who perceives an infidel, make it known, under pain of reprobation." From this moment, a religious fury seizes the people, and impels them to commit acts of the most shocking barbarity. No regard is paid to sex or age, and many fall sacrificial on the occasion.

ALAYA cape, in Geography, the easter extremity of Venezuela, or Little Venice, which extends to and from the entrance of the gulf of that name, 150 leagues.

ALAYMO, MARC ANTHONY, in Biography, a Sicilian by birth; in the year 1610, being then only 20 years of age, was made doctor in medicine. He then went to Palermo, where he was particularly celebrated for his success in treating the plague, which raged in that city, in the year 1629. He died in 1663, aged 72 years, and was buried in the church of St. Mary of the Agoulers. In whar-...
mountainous paffes, and secluded from all means of escape; and it was therefore chosen for the state-prison, to which the Romans configned captive princes, after having barbarously dragged them through the streets of Rome, at the chariot-wheels of a triumphant consul. Here Perseus, king of Macedon, and his son Alexander, terminated their career, after the triumph of Paullus Emilius. Syphax, the Numidian, and Bithynus, king of the Amorans, were also condemned to this gask, by the particular elemancy of the senate, which sometimes indulged its savage disposition, by putting its captives to death. The natural security of this place was augmented by artificial fortifications; the ruins of which prove, at this day, their ancient solidity. For the entertainment of the garrison, which was required in a place of such importance, an amphitheatre was erected, the flattered remains of which are still visible, as well as the foundations of a temple, and other buildings, of Roman times. Lucius Vetellius, brother of the emperor of the same name, had a villa near this place, famous for the variety and excellence of its fruit-trees, which he brought from Syria. His gardens were the nurseries, where several of the most delicious fruits that are now so common in Europe, were first cultivated and multiplied. Against the severity of this climate, in which the adjoining lake is frequently frozen over, it was necessary to shelter the trees transplanted from Asia, and to treat them with peculiar attention, in order to rear them to perfection. Swinburne’s Travels, vol. iv. p. 357.

Alba Helviorum, or Albagungula, i.e. Alba Augulia, a town of Gaul, in the provincia Narbonensis, was the capital of the Helvii, and situated at a small distance from the Rhone. Hence the Helvii were denominated Albenenses. This town was afterwards called Victuria, and it is now Viroiers.

Alba Julia, now Weissenburg, a town of Transylvania, on the river Maurinus or Marich, imposed to be called Alba Julia, after Julia Domna, the wife of Severus, and mother of Caracalla. There are several inscriptions, however, near this place, which bear Col. Apul. i.e. colonia Apulensis, without the least mention of Alba Julia, though they were inferred after the time of Caracalla. Besides, Ulpius, reciting the colonies of Dacia, calls this colony Alba Julia. The reason of these circumstances it has been inferred, that Alba Julia is a corruption of Apulium. It was also called Apulum Augustum. Cellarius, tom. i. p. 381.

Alba Longa, a city of Italy in Latium, south-east of Rome, founded by Alcæus, the son of Areus, and a colony from Lavinium, at the foot of mount Albanus, according to Blair’s Chronology, in the year 1152 before Chrill, or 359 years before the foundation of Rome; and selecled by him as the place of his residence, and the capital of his kingdom. It was called Alba, we are told, from a white fow found by Areus, which farrowed 30 pigs on that spot, and which afforded an omen, that a city would be built there within 30 years. See Varro, R. R. (l. xi. c. iv.) Aurelius Victor de origin. Rom. gentis, and Propertius, lib. iv. eleg. i. ver. xxxv.

“Et festict Alba potens, alba fuis omine nata.”

The epithet longa, was added to distinguish it from the Alba of the Marii, or to express its length, as it was extended along the lake near which it was built. Its situation was at an equal distance between the lake and the mountain; probably between the present city of Albano and the lake of Castel Gandolfo, and peopled by a mixed colony of Latii and Troians. The inhabitants of this city were called Albanii. It was 30 years after Lavinium was built, that Alcæus fixed his abode at Alba; and there he died, after a reign of about 38 years, 12 of which he pafted at his new settlement. Upon the death of Alcæus, the Latins resolved to unite Alba and Lavinium into one sovereignty, under Sylvia; and Sylvia was succeeded by 13 kings of the same race, who, for near 400 years, reigned at Alba. Pius, one of them, bequathed the throne to his eldest son Numitor; but he was displeased of the kingdom by his brother Amulius, who, in order the more effectually to secure himself, killed the son of Numitor, and consoled his daughter, Rhea Sylvia, to the worship of Vesta. Rhea, however, was delivered of the twins, Romulus and Remus; who, after having been rescued from the Tiber, to which they were thrown by order of Amulius, were suckled by Acca Laurentia, the wife of Faustulus, and educated by the Gabii, under the direction and order of Faustulus. Upon a quarrel between the herdmen of Amulius and those of Numitor, the two brothers took part with the former against the latter; and, in consequence of the fray that was thus occasioned, Remus was carried before Numitor to receive punishment. When he was questioned concerning his birth and parentage, his reply excited, in the mind of Numitor, a lively remembrance of his two grandsons, and his anger was changed into tenderness. The two brothers concurred at length in dethroning Amulius, and restoring their grandfather Numitor to the throne. They then, by the advice of Numitor, undertook to found a new colony on the lands near the Tiber, where they had been taken up, and which he granted them for this purpose. Romulus and Remus differed concerning the precise spot where the new city was to be erected; the latter declaring for the Aventine, and the former for the Palatine mount. Remus, as it is said, fell in the contest that was then occasioned, and Romulus prevailed, and laid the foundations of the new city, which was called Rome, after his name. Rome, in a little while, became the rival of Alba; and soon after the accession of Tullius Hostilius to the throne, a dispute arose between the Albans and the Romans, and preparations were made for war. In an interview that occurred between Tullius and Fufetius, or as others call him, Supplicius, the Alban general, Tullius, proposed to determine the dispute by a single combat between himself and Fufetius, which the latter declined. It was at length agreed, that the three captains should be selected out of each camp to decide the difference. The champions on the part of Rome, were the Horatii; and on that of Alba, the Curatii. Rome ultimately gained the victory over Alba, her mother city. When Tullius afterwards made war upon the Veientes, Fufetius joined him with the Alban troops, but afterwards proved treacherous and deserted him. This treachery being known, Tullius detached Horatius, who had conquered the three Albans, with a chosen body of horse and foot, to demolish Alba, as he had previously concerted the bullwinks with the senate. Fufetius was ordered to be fastened to two chariots drawn by horses, and to be torn asunder: his accomplices were put to the sword; but the rest of the Alban soldiers were carried to Rome with the citizens, and the chief men among them were even admitted into the Roman senate. Thus fell, A. U. C. 85, ante Chrill C. 54, the city of Alba, famous for its riches, the number of its inhabitants, and, above all, for being the mother of Rome. The temple only, says Strabo, was preserved. Dion. Hal. lib. i. p. 52. lib. iii. p. 152—165. tom. i. Ed. Oxon. Livy, lib. i. c. 3—7. c. 24—29. tom. i. p. 22—31. p. 101—124. Ed. Dres. u. 2. Plut.
ALB

Geog. tom. i. p. 350—353.
Alba Maritima, a city of Dalmasia.
Alba Pompeia, a city of Italy in Liguria, near the river
Ceno or Ceva, where the emperor Perinax was born. It
was a colony either established at first by Italy, or re-
formed, after having been first settled by the Albinus.
The inhabitants were called Altenae Pompeiani. It is now called
Alba, without any epithet.
Alba Regalis. See Stuhl-Wieslburg.
Alba Terra, in Albamy, one of the many names that
were anciently given to the philosopher's stone.
ALBACETE, or ALBAXTE, in Geography, a small
town of Spain, in the canton of La Sierra, in the eastern
part of New Castile, situate in a fertile vale not far from
the mountains that separate La Mancha from the country
called the Desert. W. Long. 17° 46'. N. lat. 38° 55'.
ALBACHSEN, or ALBASA, a town of Germany, in
the circle of Wetzlland, three miles north of Corvey.
ALBACK, a town of Perun, in the province of Aider-
beizan, 55 leagues south well of Paris.
ALBACE, is located on the western coast of Africa,
in N. lat. about 27° 15', and about 35 leagues south-west
from the river Niger. It has a bay so called, and a
cape denominated Capea.
ALBAN (Sr.), in Biography, the first Christian
martyr in England, and usually called the protomartyr of
Britain, was born at Verulam, of pagan parents, and flourished
in the third century. In his youth, he went to Rome, with
Amphilbas, a monk of Carlecon, and served seven years
in the army of Diocletian. On his return to England, he
was instructed by Amphibalus in the Christian faith, be-
came a convert, and lived in the profession of Christiani-
ty till the year 303, when the Diocletian persecution com-
enced; but being cited before the Roman governor, for
having afforded an asylum to his preceptor, who was a
Christian, and avowing his own conversion, he was ordered
immediately to be beheaded. The traditionary tales of
the times report many miracles which happened on occasion
of his death. Bede, and other ancient writers, relate, that
in his way to execution, a stream was miraculously divided
to afford a passage for him; and a thousand persons who ac-
companied him; that the executioner was converted by the
miracle; that a fountain opened at the feet of St. Alban,
which afforded water in answer to his prayer for allaying
his thirst; and that the eyes of the executioner dropped
out of his head at the instant of his giving the fatal stroke.
We learn from the fame authority, that many of the spe-
cators were converted by these miracles. But the testimo-
ny of those who report them deferves little credit; and they
seem to be duly appreciated by Milton, who, in his History
of England, speaking of St. Alban, says: "The story of
whole martyrdom, foiled and worse martyred with the fabling
zal of some idle fanatics, more foul of miracles than apprehen-
sive of truth, deferves no longer digression." When the
fall of the church of St. Alban's was repaired, in
1257, the labourers found four leaden chaffs, containing
tales; and on a plate of lead, the following inscription:
"In hoc manufo, inventum est venerabile corpus Sancti
Alban, protomartyris Anglorum!" i.e. "In this manu-
foleum i. found the venerable body of St. Alban, the pro-
tomartyr of the English." Part of the hymn formerly fung
on the festival of this saint, is as follows:
"Ave protomartyr Anglorum,
Miles regis angelorum,
O Alban, flos martyrorum!"

ALB

"Hail, protomartyr of the English,
Soldier of the King of Angels,
O Alban, flower of the martyrs!"
Bis. Brit.
See AMPHIBALUS.
Alban, John de St. fo called from the place of his
birth, and de St. Quintin, a church of that name in Pearsly,
where he was made a dean (doyen), taught philosophy and
medicine at Oxford, towards the end of the twelfth century.
In this station he acquired so much celebrity that he was in-
vited to Paris by Philip Augustus, and made his physician.
After residing some years at Paris, he went to Montpellier,
to hear the professors of that place, then famous for its school
of physic. Being distinguished for his great learning and
abilities, he was soon invited to fill a professor's chair. In
1223, he returned to England, Matthew Paris says, to at-
tend Robert Groffette, bishop of Lincoln. The time of his
death is not known. He was doctor and professor of theo-
logy, as well as of medicine, a junction at that time by no
means uncommon.
Alban, in Geography, a town of France, in the depart-
ment of Tarn, and district of Alby, 5 leagues E. S. E.
of Alby. The town contains 196, and the canton 6,234 inhab-
habitants. The territory comprehends 205 kilometres and 6
communes.
Albana, in Ancient Geography, a sea-port town of Al-
bania, on the Calpian sea: now called Bacha or Baka, whence
this sea is called mer de Bacha. N. lat. 40°. E. long. 49°.
Albanelia, in Geography, a town of Naples, in
the Principato Corvea, 20 miles south call of Salerno.
Albanenses. See Albignenses.
Albanesius, Guy Anthony, in Biography, taught
medicine in the University of Padua, from 1632 to 1657,
in which year he was afflicted by one of his pupils. He
published, "Aphorismorum Hippocratis Expeditio. Peripa-
tetica," Padavii, 1639, 4to.
Albani, in Middle Age Writers, denote strangers or
foreigners; corresponding to those whom we call aliens.
Albani, in Antiquity, a college of Salii, or priests of
Mars, instituted by Tarquin, and denominated from mount
Albanus, the place of their residence.
Albani, or Albano, Francis, or Francisco, in
Biography, an eminent painter, was born at Bologna, in
1578, and educated with Guido, who assisted his early
studies, first at the school of Dennis Calvata, and afterwards
under the Caracci. He completed his studies at Rome,
working after the best models, and became one of the most
agreeable painters of the Roman school. At Rome, where
he resided 18 years, he was employed in some great works,
and there he married his first wife, who died in child-birth.
From hence he removed to his native town, and married a
beautiful woman, by whom he had 12 children, who served
him for models in the practice of his art. Albani converted
his children, who were very beautiful, and who were placed
in different attitudes, into Cupids, and the mother into a
Venus or grace; but, graceful as were his models, by con-
stantly painting after them, he preferred too great a similitude
in his figures, and in the air of his heads. His man-
ner, however, may be thus easily distinguished. In
the summer months he retired to one of his country houses,
which was adorned with fountains and groves, and here he
was furnished with landscape scenery, in his favourite sub-
jects of love and grace, which he treated with an elegance
of design, harmony of colouring, and delicacy of form,
that are the characteristics of his pencil. All his pictures
indeed, have not the same force of colour, but though
some are weaker than others, they are all delicate and plea-
ing. His boys and female forms were lovely and graceful; but
but his figures of the other sex were usually lean and without masculine beauty, except in some of his heads. In his drawings he was sometimes hasty and incorrect. His pictures of the four elements in the palace of the Sardina, at Turin, are of an extraordinary beauty, and well preferred; the design is excellent, the draperies perfectly elegant, the colouring lovely, and the whole very correct. His other principal works are at Rome and Bologna; but as he was extremely industrious, and the productions of his pencil were highly esteemed, his cabinet pictures are found in all considerable collections. As an engraver, he made one small folio etching of Dido killing herself, in which he did not succeed; and in this art he did not add to the character which his other works have established. He was fond of Italian poetry, and lamented that his early education had not enabled him to read the originals of the Latin poets. In private life he was model, affable, unexceptionable, attached to his family, placid in conversation, confiding in his pupils, whose works he occasionally retooched and improved. His life and faculties were continued to old age; and he died at Bologna, in 1666, aged 82 years. Pilkington and Strutt. Gen Dict.

**ALBANIA,** Giovanni Battista, was the brother and disciple of the former, and became admirable in every style of the dandy, manner, and colouring of his brother. He excelled in landscape, which he designed in an exquisite taste, touching the trees with great spirit, and giving them a peculiar sweetness of colour. He died in 1668. Pilkington.

**ALBANIA,** John Jeron, was born at Bergamo, of a noble family, and devoted himself to the study of the civil and canon law. By the zeal with which he prosecuted fore of his own relations in the Inquisition, he recommended himself to Cardinal Alexandrinus, the inquisitor, who, upon his being advanced to the papal see, under the name of Pius V., conferred upon Albani a cardinal’s hat. He died in 1591. His works are a treatise *De immittante Ecclesia?* published in 1553; another, *De potestate Papae et Conciliis,* printed at Venice, in 1561; and a third, *De Carolibus, &c.* Nouv. Dict. Hist.

**ALBANIA,** in History, the inhabitants of **ALBANIA,** in Asia, who are said by some writers to have derived their name from their fair complexion. Potema mentions a people of this denomination on the confines of Macedonia. The Albanians, in Ancient Geography, a country of Asia, was bounded on the west by Iberia, on the east by the Caspian sea, on the north by Mount Causaceus, and on the south by Armenia. The cities which it contained, and mentioned by Strabo. Potema, and Pliny, were Telea, Thalbis, Gelda, Thauna, Thablica, Albana, Khadaca, Miha, Boziata, and Calabac, which last Pliny calls the metropolis of Albania. Its chief rivers were Cyrus, now Kurr, Albanos, Catus, Gerras, Soana, Cambyses, and Alazon, all of which discharged themselves into the Caspian sea. The whole country, now known by the names of Schirwan and East Georgia, is extremely fertile and pleasant. Strabo (tom. ii. p. 767.) describes the inhabitants as tall, robust, and graceful in their persons, excelling those of other nations in comeliness as well as in stature, and as very simple in their manners. He adds, that they were unacquainted with weights and measures, and the use of money; that they could not count above one hundred, and that they carried on trade by exchange. They chiefly devoted themselves to pasturage, and had some resemblance of the wandering tribes; they were not altogether unacquainted with the art of war, nor unused to the practice of it; their common weapons were bows and arrows; they defended themselves with shields, and bore on their heads helmets made of the skins of wild beasts. They excelled in hunting, and were famous for the dogs which they reared for this purpose. They respected age, both in their parents and others; they thought it wrong to take any notice of the dead; they buried their money with them, and lived in poverty, as they had thus no property. They worshipped, as gods, the sun, Jupiter, and the moon; and the priest was next in honour to the king. Pliny (H. N. tom. i. p. 371.) says, that they were of a white complexion, and that they could see by night as well as by day. Tacitus (lib. v.) and Pliny (tom. i. p. 311.) trace their origin to the Theliadians, who attended Jason in his expedition to Colchis, and settled in this part of the iilmus, between the Naxus and Baptistian seas. According to Justin (lib. xiii.), they were descended from the inhabitants of Alba in Italy; and Ammianus Marcellinus derives them from the Massagetae. Albania was an ancient divided into several small kingdoms; and Strabo (lib. i. p. 463.) says, that the country had 26 different languages, and as many kings and kingdoms as languages. But the Albanians, in process of time, overcame the other petty princes, and made themselves masters of the whole country. In the time of Pompey, as we learn from Strabo, they could bring into the field 70,000 foot, and 20,000 horse. Of other things we have no account before the reign of Alexander the Great, to whom the king of Albania is said by Ptolemy (tom. i. p. 164.), to have offered a dog of extraordinary size and faithfulness. The next king, mentioned in history, and named Orases, was defeated by Pompey, and obliged to retire to Mount Caucasus. Another king of Albania, named Pharamenes, committed great devastations in Armenia, Cappadocia, and Media, in the time of Adrian, and was summoned by the emperor to Rome. Instead of attending, he sent a number of such great consuls as were then worn, made of cloth of gold, in which the emperor, as an insult to the king, ordered 300 criminals to be clad, and in that attire to fight the wild beasts in the public theatre. Upon Adrian’s death, the Albanian king attended the funerals of Antoninus Pius, who received him with respect and distinguished him with presents. Two other kings are mentioned; one the contemporary of Vespasian, and the other of Constandinus. The son of Constandinus the Great. The Albanians continued to be governed by their own princes till the reign of H. who is laid by Zonaras and other writers to have subdued Albania by his general Lontius. Anc. Univ. Hist. vol. ix. p. 122—126.

**ALBANIA,** a city of Alia in Ail, was situated to the east of the country Titan. **ALBANIA,** in Modern Geography, sometimes called Armnaut, a province of Turkey in Europe, comprinsing the ancient Illyricum and Epirus, situated in the Adriatic, and bounded on the north by Dalmatia and Servia, on the east by Macedonia and Thessaly, on the south by Lacedaemon, and on the west by the Adriatic. Its length is about 50 leagues, and its breadth about 20. Its capital wa formerly Albanopolis; but it is now Durratz. The other principal towns are Scutari, Doliche, Antervari, Croya, Alcasta, Velona, Dataro, Dobra, &c. The most remarkable river is Delisch, formerly Acheron; amongst the lakes we may reckon Scutari, and to the cliffs of mountains we may refer the Acracrian, or mountains of Chimara. The soil of this province is fertile, and produces excellent wine. Its manufacture is chiefly carpets. Its inhabitants are robust and courageous, and make good soldiers, especially cavalry. In the Turkish army, they are distinguished by the name of armnauts. The religion of Albania is that of the Greek Church. This province was annexed to the Ottoman empire.
ALBANUM, in Ancient Geography, a town of Pannonia. 
Albanum Pompeii, a name anciently given to the present Alban.

ALBANUM morta, a name given by Pliny to that part of the Caubian sea which bordered on Armenia.

ALBANUS, Joanus, in Biography, was received Doctor in Medicine at Bologna, in the year 1616, where he taught the theory and practice of physic several years, and published a treatise on the regimen to be observed by convalecients.

ALBANUS, in Ancient Geography, a river of Albani, thought by M. d'Anville to be Saruma.

ALBANUS Moni, the mountain adjoining to Albis Longa or Alban; and also a part of the Alban Moni of Strabo, which the Ancients considered as forming the extremity of the Alps, and together with the Montes Balbi separating the further Liburnia and Dalmatia from Pannonia.

ALBANY, a county of America, on Hudson's river, in the state of New York, lies between Ullet and Saratoga. Its extent is 46 miles by 25. By the census in 1796, the number of electors in this county was 5887, and the number of troops 6021.

ALBANY, the chief town of the above county, is situated on the west bank of Hudson's river, 160 miles north of the city of New York, and 542 south of Quebec. N. lat. 42° 35'. W. long. 73° 30'. This town and the suburbs, in 1797, contained 6021 inhabitants. The situation of Albany is peculiarly favourable for residence and for commerce. It is at the head of a fleet navigation on one of the noblest rivers in the world; the air is salubrious; and by the improvements of roads and canals, which are contemplated, it is expected to increase and flourish. The public buildings in this town are a low Dutch church of ancient and curious construction, one for the Episcopalian, two for Presbyterians, one for Germans or Dutch, and one for Methodists; an hospital, city hall, and well-built brick gaol. The corporation consists of a mayor, recorder, six aldermen, and as many assistants. In the vicinity of this city there are extensive works, in which the machinery is moved by water, for the manufacture of Scotch and Rappee, fustian, and cut tobacco, chocolate, mulberry, flannel, hairpowder, split pease, and hulled barley.

ALBANY, a British fortres in New South Wales, in North America, situated on a river of the same name. N. lat. 52° 14' 40'. W. long. 81° 59' 58".

ALBANY River, a river of North America, which, after running in a north-east direction, and communicating with several small lakes, falls into James's bay, in N. lat. 51° 30'. W. long. 84° 30'.

ALBARI, in Botany, See CANNA.

ALBARI, in Ancient Geography, a town of Syria, on the borders of Phoenicia.

ALBARAZIN, or Albaracin, in Geography, a fortified town of Spain, in the kingdom of Aragon, on the river Guadalquivir, and near the frontiers of New Castile, is the site of a bishop, suffragan to the archbishop of Saragossa, and famous for its excellent wool, called by this name. It is 20 miles south-west of Saragossa, and 40 miles east of Madrid. N. lat. 40° 32'. E. long. 2° 16'.

ALBARDEOLA, in Ornithology, a name given by many authors to the spoon-bill.

ALBARI, in Antiquity, properly denoted those who gave the whitening to earthen vessels, &c. In which sense they flood contradiinguiished from dealbation, who whitened walls.

ALBARIUM opus, in the Ancient Building, the incrustation or covering of the roofs of houset with white plaster, made of mere lime. The workmen were called albin or albari. This
This is otherwise called *opus album*. It differs from *terre-rium*, which is a common name given to all roofing or ceiling, including even that formed of lime and sand, or even lime and marble; whereas Albarium was restricted to that made of lime alone.

**ALBAS**, in *Geography*, town of France, in the department of Lot, three leagues west of Cahors.

**ALBASANO**, a town of Albania, in European Turkey, 132 leagues west of Constantinople. N. lat. 41° 30'. E. long. 20° 15'.

**ALBASTRA**, an ancient town of Egypt, on the Arabian coast; the inhabitants of which are called by Epiphanius Albalrides.

**ALBATEGGI**, in *Biography*, a celebrated astronomer of the ninth century, was a native of Batan, in Mesopotamia, and hence called Al Battani, or Albateni. As Batan was one of the dependencies of Harran, he was also denominated Mohammed Ebn Jaber Ebn Seman Abu Abdallah al Harrani and Mohammed of Aractus. His astronomical observations were made about the years 882 and 883, at Antioch, and at Araca or Aractus, a town of Chalced; and Blair, in his chronology, dates the time of his death about the year 888. Dr. Halley highly commends him (Phil. Trans. for 1693, No. 204), as a man of admirable genius, and an excellent observer, though he detects many errors in the editions of his works. He observed the autumnal equinox at Aractus on September 19th, one hour and 15 minutes after midnight, A.D. 883; and he also observed, about 883, that the first star of Aires was 18° 2' from the equinoctial point; he notes the obliquity of the ecliptic at 23° 31', and the motion of the sun's apogee, since Ptolemy's time, as well as the motion of the stars, one degree in 70 years. He computed new astronomical tables, instead of those of Ptolemy, which were imperfect, and adapted them to the meridian of Araba or Raca; and they were long used as the basis among the Arabs. He also composed a work, entitled "The Science of the Stars," comprising all parts of astronomy, according to his own observations and those of Ptolemy. This work was translated into Latin by Plato of Tiber, and published at Nuremberg in 1537, with some additions by Regiomontanus; and reprinted at Bologna in 1645, with the notes of this author. The Alphonsine tables of the moon's motions were founded on the observations of Albategni. The original Arabic of this work, which was never published, is in the library of the Vatican. Blair's Chronol. No. 38. D'Herbelot Bibl. Orient. Hutton's Math. Dict. vol. 1. p. 59, &c.

**ALBATEL**, in *Geography*, a cape on the coast of Barbary, about 12 leagues north-east of Cape de Tenes, within which are several good roads, particularly at Marsolach, to the west of Cerelli island and point.

**ALBATENIUS**, an Arabian physician, lived towards the end of the 11th century, contemporary with Serapion. He translated the works of Galen into Arabic.

**ALBATI equi**, in *Antiquity*, was a denomination given to those horses in the games of the circus, which were distinguished by white cloths or furniture. In which sense, they are contradistinguished from ryfari, prafin, and veneti.

**ALBATROSS**, in *Ornithology*. See Diomedea.

**ALBAZIN**, in *Geography*, a town of Great Tartary, in the road from Pekin to Mofcow, situated on the river Amur, and defended by a good fortress against the attacks of the Chinese and Tartar Monguls. N. lat. 54°. E. long. 104° 14'.

**ALBE**, in *Commerce*, a small coin, current in Germany, valued at a French sol and seven deniers.

**ALBEC**, in *Geography*, a river of Switzerland, runs into the Rhine, near Furkellen.

**ALBECK**, a town of Germany, in the district of Ulm, which is the capital of a province of the same name, is situated on the river Alb, five miles north-east of Ulm, and eight miles west-north-west of Augsburg. N. lat. 48° 2' J. E. long. 6° 58'.

**ALBECOR**, in *Ichthyology*, the *Scomber thynnus* of the Linnaean system.

**ALBEGNA**, in *Geography*, a river of Tuscany, runs into the sea between Telamon and Orbittella.

**ALBEKIRK**, a town of Holland, 13 leagues south-west of Medemblick.

**ALBEL**, a river which rises in Mount Abel, in the country of the Gréans, and discharges itself into the Rhine near Bergun.

**ALBELDA**, a town of Spain, on the river Iregua, in the country of Rionca.

**ALBELEN**, in *Ichthyology*, called also *Albula, and remembering the farra*, caught in the German and other lakes, is a fish of a fine silvery white colour, and from five to fix to twelve pounds in weight.

**ALBELLA**, in *Conchology*, a species of *Helix*, with an umbilicated smooth shell, the under part gibbous, and a femicircular aperture; found on the rocks of Europe.


**ALBELEMARLE, AUMARLE OF AUMALE, in Geography*, a town of France, which gives the title of Earl to the noble family of Keppel. See Aumale.

**ALBELEMARLE, a county of America, in the latitude of Virginia, lies between the Blue Ridge and the Tide Waters, and contains 13,365 inhabitants, in an extent of about 35 square miles.

**ALBELEMARLE Port**, a spacious bay or harbour, on the southern coast of Falkland islands, is situated between Fox bay and Port Stephens, and may be known by a small island off the entrance.

**ALBELEMARLE Sound**, an inlet of the sea, on the coast of North Carolina, 60 miles long, and from eight to 12 broad. It communicates with Pamphio sound, and with Currituck inlet, and receives Roanoke and Mcherrin rivers. The passage into it from the sea is called Roanoke inlet. N. lat. 35° 50'. W. long. 76° 10'.

**ALBEN**, a town of Austria, in the inner Carniola, is environd on all sides with high mountains, large forests and deferts, and is distant two miles north-west from Cirknitz. There are mines of mercury in the vicinity of this town. From the mountain of the same name on which it is situated, called also *Monte del Corso*, the river Alben flows, which runs into the gulf of Venice, between Laubach and Capo d'Illria.

**Albenic**, a lake of Austria, 13 miles west of Windisch-Garten.

**ALBENGIA**, a small island on the coast of Genoa, opposite to the town of Albenga, and called also Gallinara.

**ALBENGUA, or ALBENCA, anciently *Albinum Inganum, or Albingaenum*, a sea-port town of Italy, in the territory of Genoa, is the see of a bishop, suffragan to the archbishop of Genoa. It was formerly a very considerable and well-fortified town, but has suffered by the wars, and is deferted on account of the insalubrity of the air. The vicinity abounds with olive trees, and produces great quantities of hemp. It was burnt by the Pisans in 1175, but rebuilt by the Genoese. It is about 15 leagues south-west of Genoa. N. lat. 44° 43'. E. long. 5° 13'.

**ALBENQUE**.
ALBENIQUE, a small town of France, in the district of Calvados, and department of Lot, distant 6 leagues from Montauban.

ALBEOLA, in Orimontology, the Anas albofus of the Linnean System of Gmelin, the quercus siberiana of Buffon, little black and white duck of Edwards, the spirit of the Arctic Zoology, and the white and black falcine or nun of Buffon, is specifically distinguished by a white colour; black back and wing-quills, bluish head, and back of the head white. Its white robe, and white band with a black cap and mantle, have given occasion for calling it religieuse, or nun. The back of the head is decorated with green and purple lute, and the white band encircles it behind from the eyes. The Newfoundland fishers call it spirit, as Edwards fugelists, because it is a very nimble diver, appearing at great distance, very soon after it has plunged. It is found in America, from Hudson's Bay to Carolina, and forages in trees near fresh water.

ALBERCHE, in Geography, a river of Spain, which runs into the Tagus, near Talavera.

ALBERDORF, a town of Austria, on the river Bulekau, seven miles call of Schirattental.

ALBERGOTTI, FRANCIS, in Biography, an eminent civilian, of the 15th century, studied under Baldi, and excelled in the profession at Arezzo, in the rate of Florence; but removing to Florence, he was there emulated. His character for integrity is no less applauded than his skill in the law; so that the appellation annexed to his name is, "folice veritas doctor," or the teacher of solid truth. He wrote "Commentaries on the Digest," and some other pieces in law; and died in 1526. Gen. Biog.

ALBERGIS, JOHN, a native of Mazaran, in Sicily, where he practised medicine with success, towards the end of the 17th century, published at Parma in 1725, "Summa Tractatuum Chirurgicarum praeceps, 12mo."

ALBERIC, or ALBERT, a French historian, was canon of the church of Aix in Provence, in the 13th century, and wrote a history of the first crusade, from the reports of those who attended it. His narrative extends from 1095 to 1129, and is contained in two distinct works, viz., "Chronicon Hierofoliensis," printed in 4to, at Helmanstadt in 1584; and "Gesta Dei per Francos," in folio, 1611. Gen. Biog.

ALBERIZZI, PETER JOSEPH, studied medicine at Pisa, and practised several years at Milan; where he died 1722, aged only 31 years. He published "Critologia Medica de causis his peliterie, ejusdemque cura, qua vermiculii, de quibus faminiarii nonnulli, exploduntur."

ALBERNUO, in Conmune, a kind of cambric brought from the Levant, by way of Marailles.

ALBERONE, in Geography, a town of Naples, in the province of Casilinata, eight miles south-west of Volturara.

ALBERONI, CARDINAL, in Biography, a celebrated statesman, was born at Placentia in Italy, in 1604, and employed till the age of 14 in the occupation of his father, who was a gardener. Having received M. Campbell, secretary to the duke of Vendome, when he was robbed near the village where he lived, he was recommended by him to his general, who took him into Spain. From this menial low state he rose by several gradations to the dignity of cardinal and archbishop of Valencia, and to the office of prime minister, in the court of Spain. For both these honours he was indebted to the patronage of the princes of Parma, whose marriage with Philip V. he had projected and accomplished. His disposition was intriguing and enterprising: and not content with effecting some domestic reforms and arrangements, he formed the design of an expedition against Sarum and Sicily, and in order to prevent the interference of other powers, he made an alliance with Czar Peter, Charles XII. of Sweden, and, as some say, with the Ottoman Porte. He also proposed exciting the Turks to make war on the emperor, to advance the Pretender to the throne of England by means of Peter and Charles, to dethrone the duke of Orleans in the regency of France, and to annihitate the German power in Italy. But an union between England and France was the result of the discovery of this plan; and both these powers concurred in declaring war against Spain in 1719, and the condition of peace was the removal of Alberoni, and his abandonment from the kingdom. Having received an order in Dec. 1720, to quit Madrid in 24 hours, and to leave Spain in a fortnight, he retired with great wealth; nor was it discovered before he had been two days on his journey, that he had taken with him the tell-tale of Charles II. of Spain, which appointed Philip universal heir of the monarchy. The infringement was wrested from his possession by force, and purifying his journey to Genoa, he was then arrested by order of the popes, on the charge of negotiating with the Turks. On his execution, and subsequent liberation from the convent of the Jesuits, to which he was confined for a year, he engaged in new intrigues, and particularly in an unsuccessul enterprise against the small republic of St. Marino. A bon mot of Benedict XIV. on this occasion was very generally circulated: "Alberoni is like a glutton, who, after having eaten a large salmon, cannot help calling a wishful eye at a minnow." His views were more hostilely directed to the establishment and encouragement of a seminary of education for poor felhalls in his native city. Alberoni professed his health and vivacity to old age; his conversation chiefly turned on the recall of his own exploits, and was instructive and amusing; though in his temper he was irascible and impatient of contradiction. He died in 1750, at the advanced age of 87; and left behind him the character of "a great politician, as daring as Richelieu, and as simple as Mazarin, with as little principle as either." His life, to the year 1711, has been published by John Roulet, translated from the Spanish. A pretended "Political Tell-tale," in the name of cardinal Alberoni, printed in 1753, is considered as impious. Nouv. Dict. Hist. Gen. Biog.

ALBERSTROFF, in Geography. See Alberstroff. ALBERT, I., duke of Austria, and emperor, was the son of the emperor Rodolphus, and a competitor for the Imperial crown with Alphonsus of Naples, whom he deposed and killed in battle. Before this victory, he had been elected king of the Romans; but, when his election would be contested, he obtained the confirmation of it, and was solemnly crowned at Aix-la-Chapelle, in the year 1298. He began his reign with renewing the ancient leagues between the emperor, and with forming a treaty of marriage between his son Rodolphus and Bacche, the daughter of Philip the French king. The alliance with France was protested against by the three ecclesiastical electors, and upon the emperor's appeal to pope Boniface, with a demand that he would ratify his election, the pope declared that it was null and void, and that Albert ought to be treated as a murderer. Boniface proceeded, upon the complaint and remonstrance of the electors, to prohibit the subjects of the empire from acknowledging the claims of Albert, and to release them from the obligation of their oath of allegiance. The emperor, incensed at the conduct of the ecclesiastical electors, declared war against them, and inward complicity on his part to sue for peace. In 1299, the pope having quarrelled with Philip the Fair of France, made advances to Albert,
Albert, confirmed his election, invited him to Rome to receive the Imperial crown, and exhort him to declare war against Philip, whom he had excommunicated. The conditions, however, were humiliating; but the emperor acquiesced, and agreed to take the oath of allegiance to the pope, after acknowledging that kings and emperors received the power of the temporal sword from the holy see, and confining to perform all the promises made by Rodolphus and his predecessors, and to defend the rights of the holy see against all its enemies. Before this reconciliation between the pope and the emperor took place, Albert had engaged in an unsuccessful war with John d'Aves, next heir to John count of Holland, who had lately died, under a claim of his dominions, as feifs reverible to the empire. The war terminated with a stipulated condition that John d' Aves should enjoy the countries of Holland, West Friesland, and Zeeland, in consideration of doing homage to the emperor, from whom he accordingly received the investiture of those dominions. Albert, likewise, in 1302, invaded Bohemia, but was obliged to retreat with loss. But upon the death of Wenceslaus the younger, who was affiliated by his subjects, and who died without issue, the emperor feized Bohemia, and placed his son Rodolphus on the throne; but Rodolphus dying suddenly, Albert could not secure the crown for his next son, Frederic. His next object was to support Philip of Nassau, brother of Adolphus, the late emperor, in an unjust attempt to recover Mina and Thuringia from the rightful possessors; but this exploit terminated in a disgraceful defeat. In another instance he was no less mortified, but the event proved singularly important. The three cantons of Uri, Switz, and Underval, though they do not seem to have been in any respect dependent upon the house of Austria, had voluntarily fought the protection of Rodolphus; and he treated them with great indulgence, and defended their rights and privileges, without ever considering them as feifs of the house of Austria. But the conduct of his son Albert was directly the reverse: he wished to govern them as an absolute sovereign, and had formed a scheme for converting Switzerland into a principality for one of his sons. By his own infatuation and oppression, and the similar conduct of the governor whom he appointed, they were so aggrieved and incensed, that the three cantons above-mentioned formed a confederacy for the purpose of emancipating themselves from the Austrian yoke. They succeeded in their efforts, and retrieved that liberty which they have since enjoyed. The other cantons soon engaged in the confederacy, and thus was laid the foundation of the Helvetic republic. Albert was uniformly influenced by a spirit of rapacity, and an unwarrantable desire of aggrandizing his own family; and he at length fell a sacrifice to his ambition and avarice. Having refused to put his nephew John, duke of Sabaia, in possession of his paternal estates, which, it was thought, he desired for one of his own sons, the nephew formed a conspiracy against him. With this view, he engaged three confederates who contrived to meet Albert on his progress from Bali to Rheinfelden, after he had crossed the river Rhees, near Schaffhausen; and John, having stabbed him in the throat, his accomplices completed the Amurer in the fight of his son and their attendants, who were incapable of affording him any succour. In the place where the emperor was slain, A.D. 1308, a cloister was built, and called Koningsfelt, from whence his body, after having been deposited there for some time, was carried to Spirx, and kept among his predecessors. His character has been differently appraised by different writers. Some represent him as a Prince of a brutal disposition and manners, and of the most fordid ava-

rice; whilst others describe him as a prince of singular courage and address, and distinguished by an excellent understanding, and an inviolable attachment to truth. All agree, however, in charging him with an infatuable degree of avarice. It is said, that he equally abhorred flattery and flattery; and that there were three sorts of persons for whom he had a particular regard, viz. women of honour, men of courage, and pious ecclesiastics. He was called 'the Triumphator' on account of his generosity and valour, and the many victories he obtained over his enemies; and the 'encouraged,' because he had often, by the operation of poison, which was given to him at his own palace in Vienna, about three years before he was elected emperor. Albert by his wife Elisabeth, daughter of the duke of Carinthia and Gorycia, had six sons and five daughters. By his eldest son Albert, succeeded the 'Counterfeit,' the male issue of the family is derived. Mod. Un. Hist. vol. xxvi. p. 130. 14.

Albert II. duke of Austria, and emperor, succeeded the 'Grave and Magnanimous,' was the son of Albert of Austria, called the 'Wander of the World,' and married Elisabeth, daughter of the emperor Sigismund. By his wife he conducted he re-established the security of his Austrian subject, which had been for a long time interrupted by intestine wars and rapine; and if his life had been prolonged, he would probably have been the greatest prince that ever sat upon the Imperial throne. In one year, he was honoured with three crowns. To the Hungarian throne he was advanced in consequence of the will of Sigismund, whose daughter and heir he had married; and he was elected king of Bohemia, in consequence of a convention between the two families, which stipulated, that when the lawful heir male of the house of Bohemia should chance to fail, the crown should devolve upon a prince of the house of Austria. The throne, however, was disputed by Cemir; but after a successful struggle secured by Albert, who was crowned at Prague. During his conflict with Cemir, he was elected emperor at Frankfurt. After his election and coronation at Aix-la-Chapelle, it was his chief care to reform the administration of justice, and to abolish the tribunal, called the secret or Welphalia judgment, which condemned without trial, or even public accusation. He also conformed the neutrality which had been adopted by the German electors and princes, with regard to pope Eugenius and the council of Bâel, and by the mediation of the pope and council he concluded a peace between Hungary and Poland. When Bulgaria was invaded by Amurath, the Turkish Sultan, Albert took arms in its defence, and marched to Buda; but being there feized with a violent dysentery, he was under a necessity of returning to Vienna; and in his way thither the disorder proved fatal, A.D. 1439; and he was interred at Weissenburg. He left a pithomous son, and two daughters. In one of the diets which were held at Nuremberg during the short reign of this prince, Germany was divided into four circles, viz. Bavaria and Franconia, the countries about the Rhine together with Allemnia, Welphalia and the Low Countries, and Saxony. In another diet, it was proposed to divide the empire into six circuses, and this division was established by the emperor Maximilian I. Albert was of tall stature and great strength, liberal and just in his disposition, and of a virtuous character; he cherished a warm affection for his people, a great zeal for religion, and an uncommon esteem for learned men. Mod. Un. Hist. vol. xxvi. p. 273-278.

Albert the Great, so called on account of his great erudition, in Biography, was born at Lawingen in Sabia, about the year 1195, or, as some say, 1205. He
ALB was educated at Pavia, and in 1236 he was made doctor in medicine at Paris; where having heard father Jourdain, the Dominican, preach, he was induced to take the habit; and on the death of Jourdain, was made vicar-general, then provincial of that order. He taught philosophy, medicine, and theology, at Cologne, and at Paris, to numerous auditories. At Cologne St. Thomas Aquinas was his pupil. In 1260, he was made bishop of Ratibison; but at the end of three years he resigned that dignity, and retired to Cologne. From hence he went to Germany and Bohemia, to preach the crusade; and in 1274, he attended the council of Lyons. Allowing for this occasional absence, he continued to instruct the religious of his order in this city, till the 15th of November 1280, the time of his death. His works, which were very voluminous, were collected by father Jami, a Dominican of Grenoble, and published at Lyons in 1615, in 21 volumes in folio; but many of them are supposed to be spurious. The treatises "De secretis muliebrum, item de virtutibus hierbarum, lapidum, et animalium," published under his name, were written by Henry of Saxony, one of his pupils. He was undoubtedly the author of several works on the mathematical sciences; as arithmetic, geometry, perspective or optics, music, astrology, and astronomy; under the titles,—"De Spheera, de Altiris, de Altronomia, item speculum Astronomicum." As he was a man of genius and knowledge superior to his contemporaries, and particularly devoted to mathematical disquisitions, he was charged, according to the cant of the times, with being a magician. He is said to have contrived a kind of android, or machine in the human form, which he had brought to such perfection, that it could speak; and of this machine many tales are related, but they are not worth recording. It is not at all incredible, that by his knowledge of mechanics and acoustics, he might have contrived a machine which, by means of the air and certain springs, produced sounds, resembling those of the human voice; and that he might apply his knowledge in chemistry to the production of artificial flowers and fruits. Some have, without foundation, ascribed to Albert the invention of fire-arms. The chief object of his investigation was, probably, the philosopher's stone, as this was the "ignis fatuus" of the age. Gen. Dict. Dupin cent. xiii. Brucker's Hist. Philos. by Ensfeld, vol. ii. p. 371-372.

Albert of Aix, or Albertus Aquensis, was a canon of Aix-la-Chapelle, in the 12th century, who travelled into the Holy Land, and wrote in Latin "A History of the Expedition to Jerusalem, under Godfrey of Boulogne, and other leaders." This history comprehends a period of 24 years, terminating in 1126, and is esteemed accurate. It was printed by Reineccius, in 1584. Cave. H. L. tom. ii. p. 236.

Albert, Erasmus, a German divine of the 16th century, was born at Frankfurt: from a book entitled, "The Harmony between Jefus Christ and St. Francis?" and highly valued by the Franciscans, he collected many abridgments in a book which he entitled—"The Alcoran of the Cordeliers." To this boook Luther, of whom Albert was a disciple, prefixed a preface, and it has passed through a great number of editions. The author wrote other works in Latin and German, and died in 1551.

Albert, Kranz, an historical writer, was professor of divinity at Hamburg, in the beginning of the 17th century. His works are—"Metropolis," or, A History of the Churches estabhlished or reformed in the reign of Charles I.;—"A History of Saxony?"—"A History of the Vandals;" and "A Chronicle of the Affairs of the North, from the time of Charlemagne to the year 1504." He died in 1517. He is said to have collected facts with diligence, and to have related the truth with fidelity and freedom. Volf. de Hist. Latt. Cave. H. L. tom. ii. p. 247.

Albert of Stade, a benedictine monk, flourished about the middle of the 13th century. He wrote "a Chronicle," comprehending the whole period, from the beginning of the world to the year 1256, which was published with notes, by Reineccius, in 1587. Cave.

Albert of Strasbourg, or Albertus Argyreus, flourished in the 14th century, and published in Latin, "A History or Chronicle of Affairs from the Reign of Rodolphus I. in 1270 to the death of Charles IV., in 1378." This work, which is faithfully written, was edited by Urtifius, in a collection of authors, who wrote on the affairs of Germany, Vol. II. Cave.

Albert, Solomon, a pupil of Fabricius ab Aquapendente, a learned and ingenious anatomist, studied medicine at Wittemberg, where he was several years professor. He is said to have discovered the valve of the colon, first in a calf, afterwards more distinctly in the body of a man, and to have made many other improvements in anatomy. Haller Biblioth. Anatomic. vol. i. p. 251. His works are—"Histories, &c. human corporis partium in usum Tyronum edita, figuris illustrata," Wittemberg, 1583, 8vo. The plates, with the exception of two, are from Vafius. This work has passed through several editions. "Tres orationes, quarum tertia agit de sibi prima anatomica, quo orbe cepit, &c. tum de Galen libro qui de offitus infebruit. Annexum est thema de hachymaram usitate in levando animo affecto." Noimbergae 1555, 8vo. This Discourse on the efficacy of Tears, in allaying the Aftections of the Mind, is inserted in Haller's collection of dissertations. "Oratio de furitdtate et mutatis," Norimb. 1591. "Orationes passiones saepe rellagantae, notis indure cruento, &c." ibid. 1592. He died March 29th, 1690. His age is not known.

Albert, in Geography, a town of France, in the department of Somme, and district of Peronne, five leagues north-east of Amiens, and four north-west of Peronne. The town contains 1,936, and the canton 12,858 inhabitants: the territory includes 165 square autions, and 27 communes.

Alberti Borgheciano, Cherubino, in Biography, an eminent painter and engraver, was born at Borgo S. Sepulcro in 1552, and died in 1615. The rudiments of historical painting he acquired from his father, Michael Alberti; and in this art he made very considerable progress. His early works are in fresco at Rome; and there are also paintings in oil, which are admired for their judicious disposition, lively and beautiful colouring, and fine expression. His superior merit, as an engraver, is also acknowledged; and in this respect his best style of execution seems to have been founded on the prints of C. Cort and Agostino Carracci, whilst in his frescoes and other lighter plates, he was indebted to the works of Francesco Vigna, whose freedom of handling the graver is justly admired. He worked entirely, like these artists, with the graver, and seems never to have called in the assistance of the point. His engravings are never highly finished, or powerful in effect. The great fault of his time was the little attention paid to the chiaro-earmo. The lights are scattered and left unintoned, as well upon the distances, as upon the principal figures of the fore ground, which destroys the harmony, and prevents the proper gradation of the objects. The drawing of the naked parts of the figure, in the works of this artist, is rarely incorrect: the extremities are well marked; and the characters of the heads generally very expressive; but his drapeyoes are apt to be rather stiff and harsh. His prints
prints may be considered as very extraordinary efforts of a great genius; whilst the art was at a considerable distance from perfection. The number of plates engraved by Alberti amounts to nearly 180; of which 75 are from his own compositions, and the rest from Michael Angelo, Buonaroti, Raphael, Poldorado, Andrea del Sarto, &c. Of these we shall enumerate the following, viz.—A large nativity; a dead Christ, supported by an angel; St. Jerome seated in a landscape, meditating upon the cros; the resurrection of our Saviour; a holy family; creation of Adam and Eve, their expulsion from paradise, their subjection to labour; and the miracle of St. Philip Berlingo, where the men who defiled the exhortations of the faint are struck dead with lightning, which is esteemed one of the most excellent prints of this master. Pilkington and Strutt.

Alberti, Domenico, a Venetian dilettante, gifted with genius and an exquisite taste. He was of the corps diplomatique, and secretary to the Venetian ambassador at Madrid. At a time when there was little melody in harpsichord lefions, he brought about a revolution in the style of playing that instrument, by giving a singing treble to a rapid bass, composed of chords broken into groups of femiquavers, which it was so easy to imitate, that composers and players soon grew tired and ashamed of it. Jeriz at Paris, and Vento in London, glutted the public with whole volumes of lefions upon Alberti's bass, but none ever composed such elegant treble parts for keyed instrumen
ts; the melody of which fluttles its ground, through all the vicissitudes of 60 years—a prodigious longevity for a musical production in point of taste! There is a little history, belonging to the publication of Alberti's lefions in England, worth recording, as a beacon to plagiarists. The first time these lefions were heard in London, was at Hickford's room, when they were admirably performed by Jozzi, the second finger at the Opera, at his own benefit; who, not only passed them off for his own compositions, but printed them, and had the courage to affix his name to the title-page, and the confidence to sell them for a guinea a book, equal at least to two guineas now. Unluckily for the author of this fraud, but not before many copies were fold, a gentleman, just returned from Venice, being pos
sessed of a MS. copy of these fonatas in Alberti's own hand-writing, made Walsh, the music-feller, a present of the book, on purpose to expose the tranflation. Walsh, having the MS. upon such easy terms, fold the eight charming sonatas for six shillings a book. The style being new, and so much more within the power of gentle
men and ladies to execute, than the rich and complicated pieces of Handel, and wild original legendarian of Scar
latti, had a prodigious sale, and soon obliged Jozzi to make a precipitate retreat to Holland, where he practiced the same trick, but not with equal profit.

Alberti, Durante, flourished in 1590, and died at Rome in 1613, at the age of 75. He, and his two brothers, Cosimo and Giorgio, who were painters and engravers, were natives of Borgo S. Sepolcro. The two first engraved upon copper and wood; the last upon copper only, and died young in 1597. They are not supposed to have artificed of any great note. The son of this artist, viz. Pietro Francesco Alberti, was born in 1724, and died in 1768. He was an historical painter, and we have a print, called the "Academia de Pittori," and containing many figures slightly etched, but with spirit and in a style that indicate much of the master.

Alberti, Giovanni, a painter of perspective and history, brother of Cherubino, was born at Florence in 1538, and died in 1601. After receiving early instruction from his father, he went to Rome, where he studied geometry, and the works of Buonaroti and other great masters. His principal attention was devoted to perspective, in which he arrived at great eminence. He was distinguished by the elegance of his composition, the firmness and delicacy of his pencil, the grandeur of his thoughts, the judicious distribution of the parts, and the spirit visible through the whole. Pilkington.

Alberti, John, a learned German lawyer, was born at Wilmontstadt, and flourished in the 16th century. He was well acquainted with the oriental languages, and wrote "An Abridgment of the Koran," published at Nurem
berg in 1543. In 1546, he published in 4to. at Vienna, at the expence of the emperor Ferdinand I. A New Testament in the Syriac character and language, for the use of the Jacobite sect, in which book are omitted the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation. Alberti also wrote a Syriac grammar, with a preface, tracing the progres of the oriental languages among the Latins. Nouv. Dict. Hist. Gen. Biog.


Alberti, Leoni-Battista, an eminent architect of Italy, was born of a noble family at Florence in 1528, and pur
sued his studies at the University of Bologna with such succ
ces, that at the age of 30 he composed a Latin comedy, inti
tled "Philoideas," under the name of Lepidus, which Aldus Manutius conceived to be antique. Here he took the degree of doctor of laws, and was ordained priest. However he chiefly devoted himself to the study of design, and to the examination of ancient edifices; and at Rome he was employed by pope Nicholas V. in several works of architecture. He also planned several considerable buildings at Mantua, Rimini, and Florence. Alberti was a painter, and a good mechanic; and invented an instrument for the practice of perspective; but he is principally known as a writer. His Latin work "On the Art of Architecture," in 10 books, was printed in 1481, much esteemed, and translated by Bartoli, into Italian, in 1549, and afterwards into French. He also wrote, in Latin, "On the Fruits of Architecture," in three books, which was translated by Domenichi. He lived to an advanced age, and died at Rome in 1480, as some say, but according to Tiraboschi, in 1473. His funeral oration was pronounced by Angelo Poliziano, and he was celebrated by the contemporary Italian poets. Gen. Biog.

Alberti, Michel, professor of medicine at Hall, in Saxony, and member of the Royal Academy at Berlin, a strenuous defender of the principles of Stahl, against the me
chanical physicians, particularly against Heister, was born at Fribourg, November 13th, 1682; he published "Epistolae qua Thermarum et Acidularum idolum medicum debuit," Halle 1714, 4to. "Introductio in Universam Medicinam," ibid. 1718, 1719, 1721, 3 vols. 4to., containing a multi
tude of theses on different parts of medicine. For the titles of these, see Haller's Bibliotheca Medicinae Pratice, vol. iv. p. 356, &c. "Systema jurisprudentiae Medice Schlesienerg," 4to. 1725. Haller gives a particular account of this work, which he highly commends. See as above; also for accounts of the remaining works of the author, who died at Hall, May 17th, 1757.

Albertini, Francis, a Calabrian, resigned a rich abbey in order to become a Jesuit. He died in 1619. In his "System of Theology," two vols. fol. he attempts to reconcile
recusate divinity with philosophy; and in a treatise "De Angulo Cudolo," he endeavours to prove, that brutes have their guardian angel.

ALBIPINUS, Mussius, an historian and poet of Italy, was born at Pædus, and flourished in the ninth century. He wrote concerning the reign of emperor Henry VII., 12 books on the affairs of Italy after Henry VII., and a third part of the history of Lewis of Bavaria; and he has been esteemed a judicious, faithful, and for the time in which he lived, an elegant historian. He also wrote a tragedy on the tyranny of Accision, which, with other poetical prodigies, gained him distinguished honours in the University of Padua. Petrarch mentions him with respect, as a diligent and accurate inquirer into facts. He died in 89. Volesius, Gen. Boig.

ALBERTISTS, a sect of Scholastics, were thus denominated from their leader Albertus Magnus.

ALBERTO, Bazos de, in Geography, a town of rocks before the city of St. Salvador, in the bay of All Saints, on the coast of Brazil. On one of them is a strong fort which commands the road, and between them and the city is a very good harbour, where ships may ride with safety.

ALBERTON, or Port Albert, a sea-port town of Africa, in the kingdom of Barca, on the confines of Tripoli, 50 leagues from Alexandria.

ALBERTUS, in Commerce, a gold coin, worth about 14 French livres, which was struck during the reign of Albertus, Archduke of Austria.

ALBESIA, in Antiquity, a kind of fluid used by the ancient Athenians, a nation of the Mæri.

ALBESTROFF, in Geography, a town of France, in the department of the Meurthe, and district of Châtillon, 3 leagues N. N. E. of Deuze. The town contains 651, and the canton 15,566 inhabitants; the territory includes 1973 kilometres, and 26 communes.

ALBERTROSS point, a rocky prominence on the coast of New Holland. Lat. 38° 4'. W. long. 18° 43'.

ALBI, a town of Italy, in the province of Abruzzo Ultra. See ALBA Furensis.

Albi is also a town of Savoy in the Genevois, 9 miles N. N. E. of Aix.

Albi, or Aley, Albige or Civita Alberbium, a city of France, in the department of the Tarn, and chief place of a district, situate on the river Tarn, was, before the revolution, the capital of a small country called the Albigens, in Upper Languedoc. It has been the residence of a royal tribunal, and since 1677, the see of an archbishop. Its cathedral is dedicated to St. Cecilia, and has one of the finest choirs in the kingdom. The archbishop was metropolitan of five bishoprics, and they reckoned 30 cardinals, who had been bishops of this see. The diocese contained about 347 parishes, and produced about 9,000 livres. It stands upon an eminence, and the number of inhabitants has been estimated at 96,499, of these the canton are 18,407; the territory comprehends 195 kilometres, and 18 communes. In the cathedral was a valuable silver shrine, of the Mosan kind, and of exquisite workmanship, which contained the relics of St. Chir, said to have been the first bishop of this city. There is a pleasant walk, called La Lice, a little above the city; and the archepiscopal palace is very magnificent, and the small town of Chatauvenux serves as a suburb. The river washes the walls of the city, and serves both for an ornament and a defence. It is 35 miles north-east of Toulouse, and 250 miles south of Paris. The territory of the Albigeois is about 10 leagues long and seven wide, is well peopled, and produces abundance of grapes, corn, wood, fawn, and sheep. It has also coal-mines. The trade of this district consists of dried prunes, grapes, wine, and a coarse kind of cloth. N. lat 43° 55' 44". E. long. 2° 30'. See ALBIGENSES.

ALBI, in Ecclesiastical History. See White Preface

ALBIANI, in Geography, a town on the Styx coast of Africa, 6 miles south of Inius.

ALBANIA, Gope, lies on the north-west point of the island of Cyprus, near the easter extremity of the Mediterranean. N. lat. 35° 20'. E. long. 32° 18'.

ALBANIA, a small town of France, in the district of Quercy, divided into two parts by the river Aveyron.

ALBICILLA, in Ornithology, a species of Falco, in the Limnaeus Cyphus, the aquila albicia of Brillou, the pygargus, albica bianunaria of Bonn. Gesser and Ray, the grand pygargue or great crou of Buffon, brown hooded crou of Finch, white-tailed eagle of Willoughby, and cinnereous eagle of Pennant and Latham. Its specific characters are, "that its eye and feet are yellow, the tail feathers white, and the intermediate ones black at their vertex." It is of the size of a peacock, being two feet nine inches long; its head and neck are of a pale ash colour; the iris and bill pale yellow, and the bill elongated at its base; the front between the eyes and the nuchal naked, with small scoured bristles, and of a carunculate base. The body and wings are cincereous, intermixed with dun; the tail white; the legs woolly below the knees, and of a bright yellow; the claws black. It inhabits Europe, particularly Scotland, and the adjacent islands, and preys upon large fih. Arifotole (Hist. Anim. lib. ix. c. 38. tom. I. p. 937.) gives this species the epithet of Hinnulnlan, denoting that it preys upon fawn, that is, young flags, deer and roe-bucks; and he represents it haunting the plains, groves, and towns; and also retorting to the mountains and forests.

ALBICILLA, in Conchology, is a species of the Nerita, with a frilated shell, subdentated lips, the interior turberated. It is found at the Cape of Good Hope and in the Indian sea.

ALBICUS, in Biography, an archbishop of Prague, was raised to that dignity by Sigismund, kind of Bohemia, and distinguished by the liberality of his sentiments. His character has been reproached by the papists on account of the indulgence which he exercised towards John Hus and the other disciples of Wickhiff. He composed three medical treatises, viz. "Praxis Medendi," "Regimina Sanitas," and "Regimen Pefidentes," printed at Leipše, in 1484, 5vo. long after his death.

ALBIGAUNUM, or Albium Inguanum, in Ancient Geography. See ALBENGUA

ALBIGENSES, in Ecclesiastical History, a sect or party of reformers, who appeared about Toulon and the Albigois, in Languedoc, in the 12th century; and who derived their name, not from Alg's being the place of their birth, or residence, or the seat of their principal assembly; but from their having been condemned in a council held in that town, in the year 1176. Their origin may be traced to the Paulicians, who, with a view of propagating their opinions, or of escaping oppression and persecution, retired from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy, whence, in course of time, they sent colonies into almost all the other parts of Europe, and gradually formed a considerable number of religious assemblies of persons who adhered to their sect, who were severely persecuted by the Roman pontiffs. About the middle of the 13th century, many of the Paulicians settled in Lombardy, Italy, and from hence they migrated to France, Germany, and other countries, where by their piety and zeal they captivated the admiration and esteem of the multitude. In Italy,
they were called Paterini, and Cathari or Gazzari; in France they obtained the appellation of Albigenenses, from the circumstance already mentioned; and they were also denounced by Pope Innocent III., who, by his Bull 

"La Convension", the agreement, that at the end of life they should be received into their feet; for this reception they were prepared by confessors or friaries; and the admission, called spiritual baptism, was believed to save the soul of the perforn admitted, and was delayed to the last sickbed, when there were no hopes of recovery. Those who were thus received were commanded to make use of the endura, i.e. falling themselves to death, and even to hasten their death by opening a vein and bathing.

Of the manieheim of the Albigenenses, and other opinions and practices, which have been charged upon them by inquirors and popish writers, they have been exculpated by protestant authors; and the charges have been ascribed to that malignant zeal, which has induced persecutors to vindicate their own conduct, and to inveigh against those who have been deemed heretics. The errors and crimes of individuals have been not unfrequently hazarded upon the whole bodies of men; and we have reason to think, that this has been very much the case in the present instance. However this be, the Albigenenses became so formidable, both by their number and zeal, that a holy league, or crusade, was agreed upon among the Catholics; and pope Innocent III. exhorted all princes to oppose them as much as possible, and to expel them from their dominions. Raymond, earl of Toulouse, afforded them temporary protection and favour; upon which the pope ordered him to be excommunicated as a favourer of heretics. He also sent his legate, with letters to many of the prelates, commanding them to make inquisition against the Albigenenses, and to destroy them. He also engaged Philip, king of France, to concur in this work of extirpation. The pope's legate was accompanied by 12 abbots of the Cistercian order, preaching the cruces against the Albigenenses, and promising, by the authority of Innocent, a plenary remission of all sins to all who took upon them the crusade. To thefe Dominick joined himself, and in that expedition invented the inquisition; and he deputed those who were denounced cross-bearers to unite their efforts for suppressing these heretics. When these deputes of Dominick and the pope were suspected of being lefs zealous than they wished them to be, a plenary indulgence was proclaimed, in order to engage a greater number of affitants in this warfare of intolerance and blood. The cruces-bearers on this occasion wore the cruces on their breasts, as those who took it up against the Saracens bore it on their backs or shoulders. Raymond, who was still forbearing and indulgent, was excommunicated by a bull of Innocent, his subjects were absolved from their oath of allegiance, and power was given to any catholic, not only to act against his person, but to take possession of his country. The Earl was at last overcome, promised obedience, and fought reconciliation with the church. After the reconciliation of the earl, the crus'bearers were busily employed in attacking the heretics, feizing their cities, filling all places with slaughter and blood, and burning many whom they had taken captives. In the year 1209 Biterre was taken, the inhabitants without distinction put to the sword, and the city burnt. Carcassone was also destroyed; and Simon, earl of Montfort, made governor of the whole country, for the purpose of extirpating heretics, which he faithfully fulfilled. In the next year a new expedition of the cruc'bearers was undertaken against the Albigenenses. They feized Albi, and other towns, and either hanged or burnt those heretics whom they captured. The earl of Toulouse was alarmed by the delusive progress-
The progress of Simon Montfort, and fearing for himself, and for his country, raised a large army, and received succour from the kings of England and Aragon, to whom he was related. Having been deprived of his dominions by Montfort, he appealed, for redress, to the council of Lateran in 1213, but without avail. The synod decreeing him for ever exiled, he went to Spain, and his son Raymond to Provence, in order to collect auxiliary forces; and with these he recovered part of his dominions, and the city of Toulouse itself. Montfort was killed at the siege in his endeavours to retake it. The Earl died in 1221, and was succeeded by his son, who was unable to procure Christian burial for his father. When Raymond had recovered his father’s dominions, the Inquisition was banished from the country of Toulouse; but pope Honorius III. used every effort to render him obnoxious, and earnestly urged King Lewis of France to take up arms against the Albigenes. The French king undertook the expedition against Raymond and the heretics, and laid siege to Avignon; where he and many of his army died of a dysentery and other diseases. Avignon was at length taken by treachery, and Toulouse was compelled to surrender. Raymond obtained peace upon very humiliating conditions; being required to abjure his heresy, and to be for ever subject to the see of Rome, to expel all heretics, and not to advocate in their defence; to pay a fine of 2000 marks, and to surrender a considerable part of his dominions to the king and the church. He was then led to the high altar, in a linen garment, and with naked feet, and abdoluted from the sentence of excommunication. Opprified afterwards by a series of misfortunes, he bowed his neck to the papal yoke, and signified to the pope his desire that hereby might be wholly extirpated from his dominions. Soon after this act of tervile humiliation, viz. in 1249, he died, and was the last earl of Toulouse of that line. In confinement of these events, the Albigenes were dispersed, and they were little known or heard of till the time of the Reformation, when those who remained fell in with the Vaudois, and conformed to the doctrine of Zuinglius, and the discipline of Geneva. Limborch’s Hist. of the Inquisition by Chandler, vol. i. p. 42-70. Mofheim’s Eccl. Hist. vol. ii. p. 350. 8vo.

ALBINO, in Geography, a town of France, in the department of the Aveyron, six leagues north-west of Rhodes.

ALDINA, in Conchology, a species of Helix, with a smooth perforated white shell, gills below, and quadrangular aperture. It resembles the Albeila.

ALBINALI, in Geography, town of Aisa, in Arabia Felix.

ALBINATUS. See Aubaine.

ALBINE. See Assine.

ALBINELLA, in Entomology, a species of Phalena Tinea, with brown wings, and a single golden line, arched on the fore part, found in the groves of the northern part of Europe.

ALBINE, or Albien, in Geography, a town of Switzerland, in the Valais, 22 miles east of Sion.

ALBINGAUNUM, or ALBION INCIAGAUM, a town of Italy on the north-east side of Liguria. See Albenga.

ALBINI, in Antiquity. See Albarum Opus.

ALBION, in Zoology and Geography, a denomination given to the white negroes of Africa, who have light hair, blue eyes, and a white body, resembling that of the Europeans, when viewed at a distance; but, upon a nearer approach, the whites are pale and lind, like that of leprous persons, or of a dead body. Their eyes are so weak that they can hardly see any object in the day, or bear the rays of the sun; and yet, when the moon shines, they see as well, and run through the deepest shades of their forests, with as much ease and activity, as other men do in the brightest day-light. Their complexion is delicate; they are less robust and vigorous than other men; they generally sleep in the day, and go abroad in the night. The negroes regard them as monsters, and will not allow them to propagate their kind. In Africa this variety of the human species very frequently occurs. Wacher informs us, that there are white Indians of the same general character among the yellow or copper-coloured Indians of the Ithimums of Darien; and the Chacrelas of Java, as well as the Bidas of Ceylon, seem to be of the same description. M. Buffon observes, that this variation of nature takes place from black to white only, and not from white to black; and that all the people in the East Indies, in Africa, and in America, among whom these white men appear, he under the same latitude; the Ithimums of Darien, the Negro country, and the island of Ceylon being under the same parallel. It has been a subject of inquiry, whether these men form a peculiar and distinct race, and a permanent variety of the human species, or are merely individuals who have accidentally degenerated from their original stock. Buffon inclines to the latter opinion, and he alleges in proof of it, that in the Ithimum of America a husband and wife, both of a copper colour, produce one of these white children; so that the singular colour and constitution of these white Indians must be a species of disease which they derive from their parents, and the production of whites by negro parents, which sometimes happen, confirms the same theory. According to this author, white appears to be the primitive colour of nature, which may be varied by climate, food, and manners, to yellow, brown, and black; and which, in certain circumstances, returns, but so much altered, that it has no resemblance to the original whiteness, because it has been adulterated by the cauless that are alligned. Nature, he says, in her most perfect exertions, made men white; and the same nature, after suffering every possible change, still renders them white; but the natural or specific whiteness is very different from the individual or accidental. Of this we have examples in vegetables, as well as in men and other animals. A white rose is very different, even in the quality of white, from a red rose, which has been rendered white by the annual fruits. He deduces a farther proof that these white men are merely degenerated individuals from the comparative weakness of their constitution, and from the extreme feebleness of their eyes. This last fact, he says, will appear to be less singular, when it is considered, that, in Europe, very fair men have generally weak eyes; and he has remarked, that their organs of hearing are often dull: and it has been alleged by others, that dogs of a perfectly white colour are deaf. This is a subject which demands farther investigation. Buffon, Nat. Hist. by Smelle, vol. iii. p. 179—182.

M. Saussure, in his "Voyages dans les Alpes," gives an account of two boys at Chamouni, whom he refers to the chiefs of Albinos. One of them was about 20 or 21 years of age, and the other about two years younger. The elder had a dull look, with thickish lips, but his features in other respects were not different from those of other people. The younger was of a more agreeable figure, and more sprightly. Their eyes were not blue; the iris was rose-coloured; and the pupil, when viewed in the light, appeared red; whence he infers, that the interior membranes were deprived of the uva, and of the black mucous matter by which they should have been lined. In their infancy, their hair, eye-brows, eye-lashes, and the down upon their skin, were very fine, and of a perfect milk-white colour; but at the age above-mentioned, the hair was of a reddish cast, and more strong. Their fight was also strengthened, and, even in their infancy, was not much opposed.
offended by the light of the day. They were unable to labour with persons of their age, and were maintained by the charity of a relation. Although they had not the thick lips and flat noses of the white negroes, this difference is owing, as M. Sauffre thinks, to their being Albinos of Europe, and not of Africa. The malady that affects the eyes, the complexion, and the colour of the hair, enfeebles also their strength, without altering the conformation of their features; and of this malady, he apprehends, there are different degrees; so that it produces, in various instances, different effects. He at first ascribed it to an organic debility; in consequence of which, a relaxation of the lymphatic vessels within the eye, might admit the globules of the blood in too great abundance into the iris, uvea, and even the retina, and thus occasion the reduction of the iris and of the pupil. This debility, he supposed, might account for the intolerance of the light, and for the whiteness of the hair. But M. Blumenbach, professor in the university at Gottingen, attributes it to a different cause. He has observed the same phenomenon in brutes, in white dogs, and in owls; and he says, that it generally occurs in the warm-blooded animals, and that he has never found it in those with cold blood. This ingenious physiologist is of opinion, that the redness of the iris, and of the other internal parts of the eye, as well as the extreme sensibility that accompanies it, is owing to the total privation of that brown or blackish mucus, which, about the fifth week after conception, covers all the interior parts of the eye in its round flates. He observes, that Simon Pontias, in his treatise, "De coloribus oculorum," long ago remarked, that the interior membranes of blue eyes are lefs abundantly provided with this black mucus, and are therefore more sensible of the action of light. He adds, that this insensibility of blue eyes is very conformable to the situation of northern people, during their long twilight; and that, on the contrary, the deep black in the eyes of negroes enables them to bear the strong glare of the sun's beams in the torrid zone. As to the connection between this red colour of the eyes, and the whiteness of the skin and hair, he says, it is owing to a similitude of structure. This black mucus is formed, as he affirms, only in the delicate cellular substance, which has numerous blood-vessels contiguous to it, but contains no fat, like the inside of the eye, the skin of negroes, the spotted palate of several domestic animals, &c. and the colour of the hair generally corresponds with that of the iris. Galette Litt. de Gottingen. Oct. 1784.

M. Buzzi, surgeon to the hospital at Milan, published, at the same time, in the "Opusc. Scelti de Milan, 1784, tom. vii. p. 117," a very interesting memoir, in which he demonstrates, by dissection, the hypothesis of M. Blumenbach. Having an opportunity of dissecting the body of a paifant, who died at the age of 30 years, in the hospital of Milan, of a pulmonary disorder; and who was remarkable for the uncommon whiteness of his skin, hair, beard, and all the other covered parts of the body; he found the iris of the eyes perfectly white, and the pupil of a rofe-colour; and the eyes were altogether delirious of that black membrane, called the uvea, which was not discernible, either behind the iris or under the retina. Within the eye, there was only found the choroid coat, extremely thin, and tinged of a pale red colour, by vessels filled with discoloured blood. The skin, when separated from different parts of the body, appeared to be a thin wholly divested of the rete mucosum, nor was the least trace of it to be discovered by maceration, even in the wrinkles of the abdomen, where it is most abundant and most visible. The

whiteness of the skin and hair is ascribed by M. Buzzi to the absence of the rete mucosum, which, in his judgment, gives the colour to the cuticle, and to the hairs that are scattered over it. In proof of this opinion, he alleges a well-known fact, that the skin of the blacker horse is accidentally destroyed in any part of the body, the hairs that afterwards grow on that part are always white, because the rete mucosum, which tinges those hairs, is never regenerated with the skin. M. Buzzi having assigned the probable proximate cause of this phenomenon, it still remains to determine, what is the remote cause of it, or how the rete mucosum is destroyed in such subjects. It seems to be a fact, very generally admitted, that persons of this description do not form a distinct species, as they are produced from parents with dark skins and black eyes. This was the cause with respect to the Albinos of Chamouni, M. Buzzi relates a fact, cited by M. Sauffre, which seems to throw some light on the subject. A woman of Milan had seven sons, of whom the two eldest, and the two youngest had brown hair and black eyes; the other three had white skins, white hair, and red eyes. During the pregnancies that produced these Albinos, the woman had a constant and immoderate appetite for milk, which she took in great quantities, but when she was pregnant with the other four, she had no such desire. But it does not appear, that this preternatural appetite was not the effect of a certain heat, or internal diece, which destroyed the rete mucosum in the children before they were born. M. Sauffre observes, that this faulty conformation is more rare among women than among men; and it does not seem to be owing to the air of the mountains; for though he travelled the greatest part of the Alps, and the other mountains of Europe, he met with no other individuals of this kind.

ALBINOVANTES, Pedro, in Biography, a Latin poet, to whom Ovid addreft his 10th epistle, "Ex Ponto." Oper. tom. iii. p. 876. Ed. Burmann. There are extant of his writings, his Elegy on Dufus, and another on the death of Mccenas, published by Le Clerc in 1703, 5vo. and in 1715, 12mo. at Amsterdam, with a prolix commentary.

ALBINEMELIUM, or ALBIUM INTEMELIUM, in Ancient Geography, now Finameliga, a town of Liguria, or the present territory of Genoa. See Vintemiglia.

ALBINUS, Bernard, called Weiss or White, in Biography, was born at Deflaw, in the province of Anhalt, in Saxony, January 7th, 1653, and studied medicine at Leyden. In 1676, having taken his doctor's degree, he returned to his own country, where he soon distinguished himself for his sagacity and learning. In 1680, he was nominated professor of medicine at Frankfurt on the Oder, and became so celebrated for the pertinacity of his lectures, that pupils flocked to him from all parts of Germany. In 1694, Frederic, elector of Brandeburgh, appointed him his physician, with a pension of 600 florins, and soon after gave him a canonry at Magdeburg. In 1702, he was chosen professor of medicine at Leyden. Having filled that office 19 years with the highest reputation, he died on the 7th of September, 1721, aged 69 years.

A large collection of Thesae is published under his name, the titles of which may be seen in Haller's Bibl. Med. Prac.}

ALBINUS, Bernard Sigefred, son of the former, prosecuted his studies with so much zeal and success, that on the recommendation of Bierhaue, he was appointed professor of anatomy and surgery at Leyden, in 1718, when he was only 20 years of age. This office he continued
continued to fill by an uncommon fidelity, Haller says, for 53 years, and acquired a greater degree of reputation, as teacher, or demonstrator in anatomy, to which he exclusively dedicated himself, than had been enjoyed by any of his predecessors. He died, in May, 1777, aged 75 years. His first work, entitled, "Anatomia infantum in utroque genere," 4to, appeared in 1734. In composing this, he took great pains to measure and describe all the insertions of the muscles in the body, and to mark them in with aqua fortis, which he afterwards caused to be drawn by an excellent artist. In 1757, he gave some coloured plates of the arteries and veins of the intestines, and some elegant figures of the bones of the face. An anatomical examination of the plates of Enphony in, with a new edition of the plates themselves, was published by him in 1751; and republished with improvements in 1761. His own large tables of the skull and muscles appeared in 1747; and about the same time, seven tables of the grand uterus. His great tables of the bones was edited in 1753; and again, in an improved state, in 1762. Eight volumes, 4to, of "Anatomical Annotations," reprint with curious matter, but too much occupied with controversy, appeared successively from 1754 to 1769.

Besides his original works, which are numerous, and highly illustrative of the science, he published in 1757, an edition of the works of Vesalius, with an account of his life; in the same year, "Index libri quindecim Ravaiana"; and in the year 1777, "Guadalupe Nobelis Opera, et Hieronymi Fabritii ab Aquapendente." See Haller's "Biographia Anatomica, vol. ii.

Albinus, Christian, Bernard, though eclipsed by the superior fame of his brother, was so much esteemed for his skill and diligence, as to be raised to the chair of professor of anatomy, at Utrecht. He died April 5, 1752, aged 50 years. He published, in 1722, "Specimen Anatomicum, exhibens novum sermonem humanorum specificationem," 4to.; and the next year, "De anatome errores detegentes in Medicina," also in 4to.

Two other authors of the same name are noticed by bibliographers; James, a native of Hamburg, who published in 1720, a "Disquisition on the Scyry;" and Eleazer, who published natural histories of birds and of insects.

Albinus, Peter, or Weiss, a celebrated historian and good poet of the 16th century, was born at Saebeck in Minden, and became professor of poetry and mathematics in the academy of Wittemberg, and then secretary to the elector at Dresden, where he published a second enlarged edition of the "Chronicles of Minden," which he had printed at Wittemberg in 1580. His other works, principally historical, were much esteemed. Biog. Dict.

Albinus, Decimus Claudius, was born at Adrumetum in Africa, and called Albinus, on account of his fair complexion at his birth. In his youth he was infatuated in the Greek and Latin languages, and he is said to have written a treatise on agriculture, and a collection of Miletian tales, which was a licentious performance; but his prevailing taste inclined to a military life, and he was accustomed at school to repeat frequently, and with peculiar pleasure, the following verses from Virgil:

"Arma amens capio, nec fat rationes in armis,"

Æneid, ii. v. 314.

"With frenzy seiz'd, I run to meet the alarms;"

"Resolv'd on death, resolv'd to die in arms!"

DRYDEN.

He commenced his career under the emperor Antoninus, whose einzem he acquired; and after some previous grada-

tions of advancement, he commanded the army in Bithynia, when Avidius Cassius revolted against Marcus Aurelius. On this occasion he distinguished himself by his fidelity to his prince, and by his active service, for which he was rewarded, as it is said, with the consulship. Under Commodus he accompanied him in his expedition, and in the year 1754, was made a senator, and at length appointed commander of the legions in Britain. Whilst he governed Britain, Commodus, by the act of Capitonius, which is not generally credited, insulted him with permission to assume the title of Caesar, with all the ensigns appropriate to that dignity. However this be, Severus, as we are informed by Dion Cassius and Herodian, footed his ambition and engaged his attachment, by giving him this title. Albinus was deluded by this honour, and by the expectation which the emperor led him to entertain of sharing with him in the imperial government. Severus also appointed him his colleague in the consulship in the year 191, ordered statues to be erected to him, and conferred upon him other distinctions, which afforded an opportunity ultimately of destroying him. Having defeated and killed Niger, whom had assassinated and deceived by the same kind of dissimulation which he was practising on the credulous Albinus, he determined to get rid of this rival, whose character, contended with his own, induced the senate to exchange one rather for another. Some say that, before he had recourse to open force of arms, he tried the base perfidious means of assassination; but Dion Cassius's account is more probable, who says, that Severus, after his victory over Niger, deprived Albinus of the title and prerogatives of Caesar; and that Albinus, on the other hand, pretended even to the title of Augustus. Accordingly Albinus was proclaimed under this appellation, engaged Gaul and Spain in his interest, and betook himself to a powerful force to meet Severus who had proclaimed himself a public enemy. The two rivals, after some previous skirmishes, decided the contest for the empire in the plain between Lyons and Treves. Their two armies were equal in number, each of them consisting of 150,000 men, and they were led by the two emperors. The troops on each side fought with great valor. The British legions under Albinus were not inferior to those of Illyricum; but Severus was thought to be an able general than his competitor. The victory was long doubtful, but at length Severus prevailed; and Albinus was compelled to fly with the shattered relics of his army, first to Lyons, and then to a house near the Rhone, where he either destroyed himself with his own sword, or made one of his fives perform the fatal office for him. He was not quite dead, when a detachment of the enemy arrived, cut off his head, and carried it to Severus. His wife and children were at first pardoned; but afterwards inhumanly massacred, and their bodies thrown into the river. The whole family of Albinus, all his friends, and most distant relations, without distinction of age or sex, were, by the orders of Severus, barbarously slaughtered, and their effects confiscated. Most of the great men of Gaul and Spain, who had manifested any attachment to Albinus, underwent the same fate. By means of these murders and confiscations, Severus amassed an immense treasure, enriched his foilers, and, at his death, left incredible wealth to his children. This event happened on the 19th of February, according to Tillymont, A. D. 197, the 4th year of Severus's reign.

Of the character of Albinus, different accounts have been given. Capitonius, on whose report we cannot much depend, represents him as level, revered, unaffected, rigid to cruelty in his discipline, glutinous, and brutal. But this account is not very credible, when it is considered that his soldiers...
soldiers were attached to him, and that he was exceedingly beloved by the senate, and applauded for his justice and humanity. He seems, however, to have been a brave warrior, who had the art of making himself beloved; but who had not cunning enough to guard against the treachery of his enemy, and this was the cause of his ruin. Crever, Hist. of the Emperors, vol. viii. p. 65—66. Anc. Un. Hist. vol. xiii. p. 374—593. Albineus, A. Pothamus, the colleague of Licinius Lud-
cullus in the consulship, in the year before Christ 151, wrote a History of the Affairs of Rome, in the Greek language. He is mentioned by Cicero in his Brutus (Op. tom. i. p. 399. Ed. Olivet.) as a man of learning and eloquence. Upon
his making an apology, and interchanging pardo for the improprieties of expression that occurred in a work written in a language so different from that of his own country, Cato fa-
cetiously asked, “Why did you chuse rather to follicit par-
don for a fault than not to have committed it?” His conduct however in this respect needed no apology, as the Greek language was known to almost all nations, whilst the latter
was almost wholly confined to the Roman territory, and
therefore his history would be more extensively read. See
Albion, or Albice, in Ancient Geography, called also Reif Apollinis, from their worship of Apollo, and Cir-
vitias Regumus, was a Roman colony of Gallia Narbon-
enis. It is now Riez or Rieu, in Provence.

ALBION, a name formerly given to the island of Britain, comprehending England, Scotland, and Wales, by way of
contradiction from Hibernia, and the other British islands.
Thus Agathæmenus, (lib. xi. c. 4.) speaking of the British
islands, says, they are many in number; but the most consider-
able are Hibernia and Albion; and Ptolemy (lib. ii. c. 3.) calls
Albion a British island. Phiny also (H. N. lib. iv. c. 16.
tom. i. p. 222.) observes, that the island of Britain, so much
celebrated by the Greek and Latin writers, was formerly called
Albion; the name of Britain being common to all the islands
round it. The etymology of the name is uncertain. Some
derive it from the Greek ελβοιν, albon, signifying white, in
reference to the chalky cliffs on our coasts; others pretend
that its name was borrowed from a giant, the son of Ne-
ptune, mentioned by several ancient writers. Some of our
etymologists have recourse to the Hebrew tongue, and fome
to the Phoenician; albon in the former signifying white, and
alp or alpin, in the latter, denoting high and high mountain, the
land appearing so as you approach it from the continent.
The derivation from the Greek or Hebrew word signifying
white, seems to be countenanced by the British poets, who
call Britain Inis Wen, i. e. the White Island. Selden’s notes
on Polybalbon, p. 20.

ALBION, New, in Geography, the name given by Sir
Francis Drake to California, and part of the north-west coast
of America, when he took possession of it in 1578. Captain
Cook discovered the coast of New Albion, March 7, 1778,
and landed in a place fituate in N. lat. 44° 33’. E. long.
235° 5’. He describes the land as abounding with moun-
tains, the summits of which were covered with snow; but
the valleys that lay between them and the sea-coasts, high
as well as low, produced a great number of trees, which ap-
ppeared like a large forest. The inhabitants at first seemed
to prefer iron to every other article of commerce; but they
afterwards showed such a predilection for brass, that scarcely
a fragment of it was left in the ships except that which be-
longed to the necessary instruments. They were also ob-
served to be much more tenacious of their property than
those of the other savage nations which the voyagers had
met with, so that they would not part with wood, water,
grain, or even the most trilling article, without a compen-
sation; and they were sometimes very unreasonable in their
demands. The place in which the Resolution anchored was
called by captain Cook, St. George’s Sound; but he after-
wards understood that the natives gave it the name of
Nootka. Its entrance was situated in the eait corner of
Hope bay, in N. lat. 49° 32’. E. long. 233° 12’. The
clime seemed to be much milder than that on the easternd
limit of America, in the same parallel of latitude; and the ther-

ometer, even in the night, never fell lower than 45°; and
in the day-time frequently rose to 65°. The trees of this
country are chiefly the Canadian pine, white cypress, and
some other kinds of pine. The birds were few, and much
harassed by the natives, who use their feathers as ornaments
for their drefs, and their flesh for food. The people are ac-
quainted with the ufe of metals, having many iron tools;
and two silver spoons were procured, which were similar in
their construction to those feen in some Flemifh pictures,
and were worn by one of the natives as an ornament round his neck.
These metals had probably been conveyed to them by the
way of Hudson’s bay and Canada, or fome of them might have
been introduced from the north-western parts of Mexico. See
California.

On the 18th of April, 1792, Captain Vancouver, em-
ployed in an expedition for completing the survey of the
western coast of North America, from the latitude of 30° N.
to 65° N., fell in with the coast of New Albion in N. lat.
39° 27’. E. long. 236° 25’. As he approached the land,
the shore seemed to be perfectly compact, formed, generally
speaking, by cliffs of a moderate height and nearly perpen-
dicular. The inland country, which arose in a pleasing di-
vercity of hills and dales, was completely clothed with forest
trees of considerable magnitude, and thofe spots, which
were deftitute of wood, were beautifully green, with a luxuriant
herbage, interrupted by thicks of natural earth. This part
of the coast abounded with whales, noif of which were of
the tribe called the Greenland finners. In directing their
course along the coast northward, they paffed Cape Men-
docino, in lat. 40° 16’, long. 235° 53’. This Cape is the
highest on the fca-fhore of this part of New Albion. The
mountains behind it are confiderably elevated, and form a
high flep moat, composed of various hils that rife abruptly,
and are divided by many deep clafs. Dwarf-trees were
thickly scattered in the clafs and on the ridges of the hils;
and the general surface was covered with vegetables of a dull
green colour, occasionally interfeied with perpendicular frata of red earth or clay. As they advanced further north,
the diftant inland country was composed of mountains of
great elevation, before which were perceived hils and dales,
with woodland and clear fpoons, as if they were in a flate
of cultivation; but they could difcern neither houses, hats,
smoke, nor any other figns of its being inhabited. On the
coast to which they next approached, and which was formed
by rocky precipices, the moft projecting part, fituate in lat.
41° 8’; long. 236° 5’, was called Rocky Point. Near this
point the colour of the fca changed to a light river-coloured
water, which gave reafon for concluding that fome consider-
able river or rivers were in the neighborhood; but purfuing
their course they arrived again in oceanic-coloured water,
in lat. 41° 36’. long. 235° 58’. The land in this part formed
a conspicuous point, which was denominated Point St. George’s
bay. The inland mountains were much elevated, and clothed
with a variety of trees, chiefly of the pines, and some
spreading trees of confiderable magnitude were obferved.
Proceeding further along the coast they cafl anchor in lat.
3 Y 42°
A L B I O N.

42° 35', long. 235° 44': a cliff which projected into the sea near their station, and terminated in the form of a wedge, was called Cape Orford, int. 42° 5', long. 235° 35'. Some canoes came from the coast to visit the ships, and approached alongside of them with the greatest confidence. The people were distinguished by a peculiar dress, and a uniform deposit of blackness; their countenances indicated nothing ferocious; their features, partook of the European character; their colour was a light olive; and besides being punctuated nixi: that of the footst-

sea islanders, their skin had many other marks, which were either the effects of injury in moving through the forests with thin clothing, or purely ornamental. Their stature did not exceed five feet six inches; they were well-humoured, but fender in their persons, bore little or no resemblance to the people of Nootka; nor did they seem to have the least knowledge of their language. They preferred canelinos to the painting of their bodies; in their ears and noes they had small ornaments of bone; their hair, which was long and black, was clean and neatly combed, and generally tied in a club behind, and some of them had it thus tied in front. They were dressed in garments, nearly covering them, made principally of the skins of deer, bear, fox, and river otter. Their canoes, capable of carrying about eight people, were rudely wrought out of a single tree, resembling in shape a butcher's tray, and appearing to be unfit for either a sea voyage or any distant expedition. They brought but a few articles to barter, and they anxiously solicited in exchange iron and beads. In their traffic they were scrupulously honest in fixing their bargain with the first bidder, and in refusing any presents without an equivalent in return.

In their progress from their last station near Cape Orford, they discovered a point of land which they considered to be the Cape Blanco of Martin d'Aguilar, in lat. 43° 23', long. 235° 50', and the Cape Gregory of Captain Cook; and they fought for the river or straits, which are said to have been discovered by this navigator. They next arrived at a promontory, which Captain Cook calls Cape Perpetua, in latitude 44° 12', longitude 236° 51'; and pursuing their route, they passed Cape Footwater, which is a conspicuous promontory, in latitude 44° 40', longitude 236° 31'. They next proceeded to Cape Lookout, in latitude 45° 32', longitude 236° 17', which is a small projecting point, that had been seen by Mr. Mears, and off which are four rocks, one of them being perforated as he has described it. They afterwards passed Cape Disappointment of Mr. Mears, in latitude 46° 10', and longitude 236° 6', and the opening to the south of it called Deception Bay. The country before them presented a luxuriant landscape; the interior parts were elevated and diversified with hills, and the whole had the appearance of a continued forest, as far as the eye could reach. They wished to find a bay in the vicinity of a country that presented so delightful a prospect of fertility; but they were under a necessity of pursuing their course; and having passed the Local Point of Mr. Mears, and his Shoul-water bay, they arrived at Point Gravine, in latitude 45° 20', longitude 235° 58'. The coast from hence northward rose regularly in height, and the inland country acquired a considerable degree of elevation; and here they saw that land, called by Mr. Barclay, Disjuction Island, in latitude 45° 37', longitude 235° 40'; which is the largest detached land that they had observed on the coast, and presented a very barren aspect. A canoe or two were seen paddling near the island. "It is a fact," says Mr. V. "not less singular than worthy of observation, that on the whole extentive coast of New Albion, and more particularly in the vicinity of those fertile and delightful shores we had lately passed, we had not, excepting to the

southward of Cape Orford, and at this place, seen any inhabitants, or met with any circumstances, that in the most distant manner indicated a probability of the country being inhabited." Since they had passed Cape Orford, they had a constant current, setting in the line of the coast north-easterly, at the rate of two and a half leagues per hour. In the north part of the coast the most remarkable feature which they had seen, presented itself; its summit covered with perpetual snow, was divided into a very elegant double fork, and rose conspicuously from a base of lofty mountains clothed in the same manner, which declined to hills of a moderate height, and terminated in low cliffs, falling perpendicularly on a sandy beach. This was considered to be the mount Olympus of Mr. Mears, in latitude 47° 10', though the latitude of the observers was 45° 38', and the mountain was north of them. Pursuing their course further northward, they distinguished the south point of entrance into De Fuca's straits, and on the opposite side of the straits an opening of considerable extent. They perceived that this coast, like that which had been explored from Cape Mendocino, was firm and compactable, without any opening into the Mediterranean sea, as fitted in latitude 47° 45', or the least appearance of a secure harbour, either in that latitude, or from it southward to Cape Mendocino: although, in that space, geographers have thought it expedient to furnish many. They now saw several villages scattered along the shore, whose inhabitants came off, as it was suppos'd, for the purpose of trading. Having passed between Tatooche's Island, and a rock, called Rock Duncan, along the southern shore of the supposed straits of De Fuca, they anxiously looked for the point which Captain Cook had designated Cape Flattery; and at last concluded, that Claffit, a projecting and conspicuous promontory, at the south entrance of the inlet, is the point with an island lying off it, which Captain Cook called Cape Flattery. The village of Claffit is situated about two miles within the cape, and appeared to be extensive and populous. The few natives, who came off to the ship, resembled in most respects the people of Nootka: their persons, garments, and behaviour, were very similar; but instead of the ornamental crestant at the nose, used by the inhabitants of Nootka, they wore straight pieces of bone; their canoes, arms, and implements, were the same, and they spoke the same language. They anchored about eight miles within the entrance, on the southern shore of the supposed straits of De Fuca. The shores on each side of the straits are of a moderate height; those on the south side are composed of low sandy cliffs, and from the top of these the land appeared to ascend gently, and to be covered with trees, chiefly of the pine tribe, until the forest reached a range of high craggy mountains, the summits of which were covered with snow. The northern shore did not appear quite so high, nor were the mountains, which formed a compact range, so much covered with snow. Steering to the east, along the southern shore, their latitude was 48° 19', and longitude 236° 19'; and the variation of the compass 1° 45' easterly. The north promontory of Claffit was situated in latitude 48° 23', longitude 235° 38'. Proceeding forward, they came to anchor in 14 fathoms water, about three miles from a low sandy point of land, resembling Dungenes in the British Channel, and called New Dungenes: whence they discovered a lofty mountain, which they called Mount Baker, apparently at a very remote distance. "We had now," says Mr. V. "advanced further up this inlet than any other person from the civilized world; although it should hereafter be proved to be the same which is said to have been en-
tered by De Fuev; in support of which, oral testimony is the only authority produced, a tradition rendered still more doubtful, by its entrance differing at least 46° in latitude. This difference of latitude, however, is not sufficient altogether to differ the traditional accounts to which Mr. V. refers; and as a refrain, with a considerable extent of sea, has been actually found, and to the north of the isle many islands, or an archipelage of islands, it is much more reasonable to suppose that some error has been introduced into the old accounts, or that the situations may have originally been erroneously described, than that an alteration of the existence of a strait and of an archipelago of islands should have been the mere result of random conjecture.

It must be considered as a very singular circumstance, that in so great an extent of sea coast, as 257 leagues, to which the inquiries of these navigators have been directed, they should not till now have seen the appearance of any opening on its shores, which presented any certain prospect of affording shelter; the whole coast forming one compact, solid, and nearly frait barrier against the sea. The huts observed to the eastward of Claflet, were built exactly like the hovels at Nootka; and were composed of a few mats thrown over crows flickeys, and plainly indicated the residence of the natives to be merely temporary. The inhabitants viewed their European visitors with the utmost indifference; they traded with them in a civil and friendly manner; but did not appear to understand the Nootka language. Their next remove was to a harbour called Port Discovery, where they moored about a quarter of a mile from the shore under a kind of promontory, which afforded them shelter; and which they called Protection Island. The entrance of Port Discovery is situated in lat. 43° 7', long. 237° 20'. The country in its neighbourhood is bounded on the west side by mountains covered with snow; the soil is generally a light sandy loam, which being mixed with decayed vegetables, forms a rich fertile mould. Iron ore was generally found here, and appeared tolerably rich. Quartz, agate, the common flint, and a great intermixture of other flinty matter, with some variety of calcareous, magnesian, and argillaceous earths, were the mineral productions commonly found. The vegetables that grew most luxuriantly were the Canadian and Norwegian hemlock, silver pines, the Turamahac and Canadian poplar, arbor-vitae, common yew, black and common dwarf osk, American ash, common hazel, fycemore, furgar, mountain, and Pennsylvanian maple, oriental arbutus, American alder, and common willow. These, with the Canadian alder, small fruited crab, and Pennsylvanian cherry-trees, constituted the forests. Of excellent vegetables few were found; the white or dead-nettle, and famphire, the wild orache, and the vetch were the most common. Two or three forts of wild pears, and the common hedge mulberry were met with occasionally; they were excellent of their kind, and proved extremely agreeable and useful. The only living quadrupeds that were seen were a black bear, two or three wild dogs, as many rabbits, several small brown squirrels, rats, toads, and the flunk of a peculiarly offensive smell. The aquatic birds were few, and so timid that they could not be killed. About the shores and on the rocks were found some species of the tern, the common gull, sea pigeon of Newfoundland, curlews, sand-larks, flags, and the black sea-pye, like those in New Holland and New Zealand; but not in great abundance. In the woods they saw two or three spruce-partridges; few small birds were discovered, and of these the humming birds were the most numerous. At the out-skirts of the woods, and about the water-side, they saw a great number of the white-headed and brown eagle, ravens, carrion crows, American king-fisher, and a very handsome wood-pecker, and also a bird unknown to them, which they considered as a species of crane or leon, the eggs of which were of a bluish cast, larger than those of a turkey, and well tailed, with long legs and necks, of the size of the largest turkey, and with a light brown plumeage. Some blue, and some nearly white herons of the common size were also seen. The supply of fish was scanty, and confined in general of the common forts of small flat-fish, elkphant-fish, sea bream, sea perch, a large foot of sculpin, weighing fix or eight pounds, with a greenish colour about their throats, belly and gills, and affording coarse, but not unwholesome food, a few trout, and a small eel of a yellowish green colour, and well tailed. Of the reptile tribe they found a small common black snake, a few lizards and frogs, together with a great variety of common insects.

The country, in an agricultural view, seemed capable of improvement, though the soil was light and sandy. The spontaneous productions are nearly the same, and grow in equal luxuriance with those under the same parallel in Europe. The climate is mild, and every species of plants forward in its growth. Fresh water is very scarce; but sufficient for common domestic purposes. As for the inhabitants, they are thinly scattered along the shores. From New Dungenes to Port Discovery, our voyagers traversed near 150 miles of their fisheries without seeing as many inhabitants. Those whom they observed, nearly resembled the people of Nootka; but were not so fruitful in variety, nor so fitful in their habits. Their weapons, implements, canoes, and drufs nearly the same. Their native wooden garment was most fashionable, and next to this the skins of deer, bear, &c.; and some few wore dreffles manufactured from bark, which, like their woollen ones, were very neatly wrought. Their spears, arrows, fish-hooks, and other weapons, were shaped like those of Nootka; but none of them were pointed with copper or mufké shell. The three former were generally barbed, and those of their own manufacture were pointed with common flint, agate, and bone. Their arrows were pointed with thin flat iron; and their bows were of a superior construction, and made of yew, and the bow-string of the sinew of some marine animal. From the form and structure of their habitations, they seemed frequently to change them; and their deserted villages indicated their being migratory in their disposition and habits. Mr. V. supposes, however, that though the country seems to be thinly inhabited, it was once much more populous. In different excursions, they found the skulls, limbs, ribs, and back-bones or other vestiges of the human body, scattered about in great abundance; and hence it is inferred that there has been occasionally, and not at any very remote period, a great waste of human life. Several skeletons were found deposited in caves, and suspended on the branches of trees about 12 feet from the ground; these were probably the remains of the chiefs, priests, and leaders of particular tribes, to whom they paid particular respect. Baskets, containing the skeletons of young children, were also found in the same situation; and in other places, dead bodies were discovered in holes, which were flightly covered over, and in different states of decay. But the skeletons found in canoes and bails were a very small proportion to the skulls and other human bones indiscriminately scattered about the shores. Whether these were the result of epidemic diseases, or of recent wars, our navigator does not determine. From the character of the people, he thinks the latter cause not to be probable; for he represents them as uniformly civil and friendly, without manifesting the least sign of fear or suspicion at the approach of strangers, or any indication of their having been injured to hostility.
small-pox seemed to have been very fatal amongst them. The present depopulation, it is apprehended, may have arisen in some measure, from the inhabitants of this interior part having been infected by their former abode, and the small-pox having spread from the coast to the interior, for the convenience of obtaining in the intermediate mart, with more ease and at a cheaper rate, those valuable articles of commerce that within these late years have been brought to the seacoasts of this continent by Europeans and the citizens of America, and which are in great estimation among these people, and possessed by all in a greater or lesser degree."

From Port Discovery, our navigators pursued their route up the inlet, viewing in their progress a very picturesque and fertile country, and seeming to require only inhabitants and cultivation; having found a convenient road-lead, they anchored near a village in which the inhabitants were employed, in their temporary huts, in curing, by the smoke of the fire, clams, muscles, and a few other kinds of fish, which seemed to be intended for their winter's subsistence. Several of them were busily engaged, like swine, in rooting up a beautiful verdant meadow, in quest of a species of wild onion and other roots, for the sake of which they appeared to be attached to this spot. One of these roots resembled the Saranne, and was gathered with great industry and activity, for the purpose of making a paste with which they filled small boxes, placed in the baulks containing the skeletons of their children. In their manner, these people were friendly and hospitable, and very thankfully received the presents that were given them. They also bartered for any articles that were offered them; but they chiefly preferred copper. Bows and arrows, woolen and linen garments, and a few indifferently otter skins, composed the whole of their affortment for trading: and these they exchanged, in a very fair and honest manner, for copper, hawk's bells, and buttons, articles that greatly attracted their attention.

The dogs belonging to this tribe of Indians were numerous, and resembled those of Pomerania, but were larger in size. They were all shorn close to the skin, like our sheep; their fleeces were compact, and composed of a mixture of a coarse kind of wool, with very fine long hair, capable of being spun into yarn. It was conjectured that their woolen clothing might be formed partly of this material, mixed with a finer kind of wool from some other animal, which, though it must have been very common, was not discovered.

Here was discovered a narrow passage, which seemed to communicate with an opening of some extent; and to this harbour was given the name of Port Orchard. In their present situation, they were preoccupied by some of their Indian friends with a whole deer, in the chase of which and another they and their dogs had been busily engaged for almost a whole day. It was found that these people had a great aversion from human flesh; for conceiving that some pieces of the deer that were offered them were of this kind, they threw them away with gestures of great displeasure. Hence it was inferred, that the character given of North-west America does not attach to every tribe; but though these people were not in this respect savages, they were not wholly exempt from the general failing attendant on a savage life; for one of them secreted a knife and fork under his garment, and when detected gave them up with the utmost good humour and unconcern.

Our navigators, having advanced into an opening, situate in lat. 47° 10', and long. 237° 41', halted on an island about a mile from the escaped shore, which was one of the most extensive islands discovered in the examination of this coast; and which they called 

Vabon's Island. In one inlet which they examined, they found a tribe of Indians, who manifested hostile dispositions, and prepared their bows and arrows for an attack. Upon the ringing of a gun, though they expressed no alarm, or fear of our men, they而是

their bows, and commenced a friendly traffic. The village point near their present station, situate in lat. 47° 30', long. 237° 46', was called Restoration Point. Their next anchorage was in an excellent harbour, sheltered from all winds, in lat. 48° 23', long. 237° 57'. The inlet, which they had spent a fortnight in examining, they denominated Admiralty Inlet. On the 5th of June, they quitted this inlet, falling down Pequosha Sound, and proceeded northward; the north point of this inlet, lat. 48° 16', long. 237° 31', they called Point Paradise; and the west point, lat. 48° 10', long. 237° 31', they denominated Port Wilfin. On the west side of Strawberry Bay, where they anchored, there was an island, which producing abundance of upright cypress, they called Cypress Island, lat. 49° 36', long. 237° 34'. It was also found, that the easterly shore of the gulphs, from the passage into Port Gardner, called Deception Passages, in lat. 49° 27', long. 237° 27', to the north point of the entrance into Pequosha Sound, in lat. 47° 55', long. 237° 47', was an island about 10 miles wide in its broadest part; and it was distinguished by the name of Whidby's Island. In pursuing their investigation, they denominated a point in lat. 48° 57', long. 237° 20', Point Robert; another in lat. 49° 5', long. 237° 6', Point Grey; a third, about a league distant, Point Akinfon: an island which they passed, Passage Island; and a canal near it Bur-ward's Canal; and another island, in lat. 49° 36', long. 237° 5', Avail Island, from the shape of the mountain which composes it; a found to the southward, Howe's Sound; and a point in lat. 49° 23', long. 236° 51', Point Coon, near which is an extensive group of islands of various sizes. In their return to their flaps, they reached the north point of the inlet, which producing the first Scotch fir that had been seen, was called Scotch-fir Point, in lat. 49° 42', long. 236° 17', and to the arm of the sea they gave the name of Fer-站点: Canal. The fourth point of the land which they passed in lat. 49° 28', long. 236° 24', was called Point Upland; and a shoal, near which they purchased of the natives some excellent sturgeon, weighing from 14 to 200 lb. each, they called Sturgeon Bank. Near a cluster of islands, in lat. 48° 36' to 48° 48' and long. 237° 50', at its eastern extremity, they found an extensive bay, which was distinguished as Bel-lingham's Bay. In their progress northward, the forests were composed of a much less variety of trees, and their growth was less luxuriant. Those most common were pines of different sorts, the arbor vitae, the oriental arbutus, and some species of cypresses. On the islands were seen some few small oaks, with the Virginian juniper; and at the place where their flaps were last stationed, the Weymouth pine, Canadian elder, and black birch, which gave it the name of Birch Bay, situate in lat. 48° 53', long. 237° 33'. From this bay they sailed northward, June 24th, directing their course through the channel del Neultra Signora del Robario, in ex-tent about ten leagues from Point Upland to Point Marshall, the north-west point of the island of Fveida, in lat. 49° 48', long. 235° 47', near which is another island, called Har-wood Island, and not far off, in lat. 49° 57', long. 235° 54', Scawon's Island. In lat. 50° 41', long. 235° 25', was a point which they called Point Sarah; and the opposite point, about half a league distant, they called Point Mary. In a canal denominated Batte's Canal, they found an Indian village on the bank of a deep river, they landing on lat. 52° 34', long. 235° 8', containing about 150 of the natives, who plentifully supplied them with fresh herrings and other fish.
in barter for nails. Before the entrance into this canal was a round island, three or four miles in circuit, which obtained the name of *Stuart's Island*. Quitting *Desolation Sound*, in lat. 50° 11' long. 233° 21', they passed through an affembly of islands and rocks, and in the midst of whales and seals, to more pleasant shores, from which the friendly Indians came to visit them, with young birds, mortal fea-fowl, fish, and some berries, which they bartered for trinkets; and they anchored about half a mile to the northward of *Point Bluff*, in lat. 50° long. 233° 59', where was a large village of the natives, which conducted themselves with great civility and respect, and who were not fewer in number than 200 persons. Near Johnstone's Straits was a point, called *Point Chatham*, in lat. 55° 13', long. 234° 45'. About ten miles from this point they anchored under a narrow island, distinguished by the name of *Thurlow's Island*. To a snug and commodious port, to which they afterwards arrived, they gave the name of *Port Neville*; near which was a large village, the inhabitants of which understood the language of Nootka, and who bartered with the skins of the sea-otter of excellent quality, for fea-copper and blue cloth. Here they found the fabrication of mats for various purposes, and a kind of basked, wrought so closely as to contain water without the least leakage; and this in manufac-ture the women were chiefly employed. They next proceeded by *Call's Canal*, in lat. 50° 42' long. 234° 53', *Knight's Canal*, in lat. 51° 1' long. 234° 13', and *Deep-sea Bluff*, a point of land in lat. 50° 52' long. 233° 29', through an extensive cluster of islands, rocky inlets and rocks, called *Broughton's Archipelago*, to a flat in lat. 50° 35', long. 233° 19'. Afterwards they entered a channel called *Fife's Passage*, and found its caulkern point, named *Point Scott*, to be in lat. 50° 46' long. 233° 10'. Passing *Point Phillips*, at the distance of eight miles from Deep Sea Bluff, they reached the base of a remarkable mountain, in lat. 51° 12' long. 233° 20', called *Mount Stephen*, which is thus marked in the author's chart, and may seem to an excellent guide to the entrance of the various channels with which this country abounds. The next place of their meeting was named *Point Byrde*, in lat. 50° 51' long. 234° 52', near the well point of a channel called *Wellis's Passage*. Having pursed their course through a channel not more than half a mile wide, bounded on one side by islands, rocks, and breakers, which appeared almost to give the continental shore on the other, they anchored in lat. 51° 24' long. 232° 25'. They afterwards proceeded through a channel about two miles wide, between rocks and rocky isles, which seemed to be connected with the southern broken shore, and reached that part of the coast that had been visited and named by several of the traders from Europe and India. The inlet through which they had lately paddied was called *Queen Charlotte's Sound*, so called by Mr. S. Wedgeborough, in August 1786; an opening on the continental shore had in the same year been named *Smith's inlet*, by Mr. J. Hanna; a high distant mountain that appeared to be separated from the main land, formed part of a cluster denominated by Mr. Duncan, *Calvert's Islands*; and the channel between them and the main land had been called by Mr. Hanna, *Fitzhugh's Sound*. Their estimated latitude in this situation was 51° 24', and long. 232° 25'. They next fell across *Charlotte's Sound* for the entrance of Smith's inlet; afterwards steering along the eastern side of Calvert's island, they sought for *Port Safety*, laid down in Mr. Duncan's chart, or some other convenient anchorage. A cove within the fourth entrance of Fitzhugh's Sound, afforded them a secure and comfortable retreat from the dangers to which they had been expe-ced, and called it *Safety Cove*. Determining to abandon the northern survey of the continental shore for this season, they made the best of their way towards *Nootka Sound*, at which post they anchored on the 28th of August 1792. In this survey, they had traced the western continental shore of America, with all its various turnings, windings, numerous arms, inlets, creeks, bays, &c. from the lat. of 39° 5', long. 236° 36', to point *Menzies*, in lat. 52° 18'. long. 233° 53'; and they found that none of the channels which they explored extended more than 100 miles to the eastward of the entrance into the Strait of Juan de Fuca; they also found that the land forming the north side of that Strait is part of an island, or rather of an Archipelago, extending nearly 160 leagues in length from south-east to north-west; and on the side of this land most distant from the continent is Nootka Sound. In October 1792, our navigators left Nootka Sound, and proceeded to re-examine the coast of New Albion to the southward, and particularly a river and a harbour discovered by Mr. Gray, commander of the Columbia, between the 46th and 47th degrees of north latitude. They directed their course to-wards *Cape Claffet*, to which they restored Captain Cook's original appellation of *Cape Flattery*. One of the most conipicuous promontories southward from this cape was *Point de Reys*, as it is called by the Spaniards, in lat. 38° 0' long. 233° 8'. Southward of this point, the shore forms the north point of a bay, in which, according to the Spaniards, Mr. Francis Drake anchored, in the vicinity of which is a port called by the Spaniards *Botella*. They next proceeded to port *St. Francisco*, a Spanish settlement, in lat. 37° 48' 30", and long. 234° 52' 30". The mean variation of the compass was 12° 48' east. Leaving this port, they failed to *Monterey*, another Spanish Settlement. From hence they sailed towards the Sandwich islands. In April 1793, our navigators again visited the coast of New Albion; they first saw the coast at Cape Mendocino, and anchored, on the 2d of May, in *Port de la Trinidad*, so called by the Spaniards, who discovered it in 1775; but they found it a less convenient harbour than they had been led to expect from the description given of it in the journal of Don Francisco Maurel, translated by the Honourable Daines Barrington. The inhabitants of an Indian village in this neighbourhood, visited the ships in their canoes, fishing like the other Indians as they drew near, and traf-ficked with bows and arrows; inferior feathers, skins, small herring, and flat fish. They were likewise used to hunt a lower stature than any other Indians on the coast. Their persons were mutilated or disfigured, either for ornament or from a regard to some religious inclination, or for some other unknown purpofe. All the teeth of both sexes were, by some proccess, ground uniformly down, horizontally, to the gums; the women especially, carrying the fathion to an extreme, had their teeth reduced even below this level; and ornamented their lower lip with three perpendicular columns of punctation, one from each corner of the mouth, and one in the middle, occupying three-fifths of the lip and chin. The latitude of the ship's station was 41° 3', and that of *Rocky Point*, five miles to the north, 41° 8'; and the longitude of Trinidad bay 236° 0'. From Trinidad, pursuing their course to latitude 47° 55', longitude 233° 17', they saw the coast of the island of *Quadra* and *Vancouver*, and were within a league of *Ponta de Ferron*; and passing along the shore of the island de Ferron, they proceeded to Nootka, and anchored in Friendly Cove. From hence they failed to *Fitzhugh's Sound*, and recommended their exa-mination at the part where it had been discontinued in the preceding year. The survey now made, in most of its cir-cumstances, resembled the former. They found the same kind
A L B I O N.

kind of broken coal, with inlets and channels almost innumerable, and the finest extraordinary depth of water close to the shore, and in places included within the land. In the space of four months, devoted to this northern survey, they advanced little more than four degrees northward, leaving off between the 50th and 51st degree of north latitude. In a place near the entrance of the Harbour, they called the Port of Neufchatel, they found a deep sound. The natives offered for sale the skins of the animals whose wool was manufactured into the garments worn by the inhabitants of north-west America. They were large to belong to any of the canine race, as our navigators had formerly supposed. Exclusively of the head or tail, they were 50 inches long, and 35 inches broad, exclusively of the legs. The skin afforded but little wool in proportion to its size; and it is chiefly produced on the back and towards the shoulders, where a kind of creel is formed by long bristly hairs, protruding themselves through the wool, and the same part of hair forms an outer covering to the whole animal, and entirely hides the wool, which is short; and of a very fine quality. The skins were cream-coloured, the pelts was thick, and appeared to be of a strong texture; but they were too much matted for ascertaining the animal to which they belonged. The females of this part adopted a singular ornament. An horizontal incision was made about three tenths of an inch below the upper part of the under lip, extending from one corner of the mouth to the other, entirely through the flesh; this orifice was then fleshted sufficiently for admitting an ornament of wood, of an oval form, and hollow on both sides; which was confined closely to the gums of the lower jaws, and whole external surface projected horizontally. The clothing of the natives was formed either of outer skins or of the pine bark, and ornamented with woolen yarn, very fine, well spun, and dyed with a very lively and beautiful yellow. As to their dispositions and manners, they seemed to be civil, good humoured and friendly; and they manifested a considerable degree of vivacity and humour. They approached and left the ships with songs; they appeared to be happy and cheerful, and to live in the freest harmony and good fellowship with one another. They were well versed in commerce. In examining some of the openings, which presented themselves in the continental shore, which Mr. V. traversed in boats for 23 days, through a distance of 700 geographical miles, he was attacked by a party of Indians, under the direction of an old woman, who seemed to be their leader. In this survey they discovered a river, in 55° N. lat. on a bay, in the eastern side of the entrance of an arm of the sea, named by Captain V., Observatory Inlet. This small river, and another in Port Effington, were the only two streams that had yet been discovered to the north of the river Columbia. In September our navigators returned from between 56° and 57°, the highest latitude to which they advanced in this voyage, towards the south, keeping at a distance from the continent, and to the westward of Queen Charlotte's Islands. Having finished their survey of the coast of north west America, from the 50th to the 56th degree of north latitude, they concluded that no navigable communication exists between the north Pacific, and north Atlantic oceans; nor between the waters of the Pacific, nor any of the lakes or rivers in the interior part of the continent of North America.

In a third voyage, in 1794, Capt. Vancouver and his associates surveyed the higher latitudes of the north-western coast of America. Their first object was Cook's Sound; but they proceeded to examine Prince William's Sound; piling some points and capes of land, they sailed southward from Cape Fairweather, in N. lat. 58°
Gepidæ, A.D. 566. The skull of Cunimund, who fell in battle, was fashioned into a drinking cup, either to satiate the hatred of the conqueror, or to comply with the savage custom of the country; a custom which was common, as we are informed by Strabo, Pliny, and Ausonius Marcellinus, among the Scythian tribes. In consequence of this event, the nation of the Gepidæ was dissolved, the Avars took possession of their country, comprehending Walachia, Moldavia, and Transylvania, and the parts of Hungary beyond the Danube; and Alboin, besides his moiety of the spoil, perfused or compelled the fair Rofamond to acknowledge the rights of her victorious lover. The fame of Alboin being thus establifhed, he extended his views to the conquest of Italy, and he contrived by various artifices to gain an accession of strength from the adventurous youth of Germany and Scythia. The Lombards retained only that portion of their wealth, which was portable, and which would serve the occasions of their expedition; but they relinquished their lands to the Avars, who promised to relieve them if they failed in the conquest of Italy. Narfes, who had been offended by the Byzantine court, which had recalled him from Italy, contributed to excite and encourage the Lombards in their present undertaking; but he did not live to witness its termination. In 568 Alboin crossed the Alps, and without a battle or a flagon, the inland regions of Italy, from the hills of Trent to the gates of Ravenna and Rome, became the lafting patrimony of the Lombards. Before Pavia, however, the royal camp was stationed for three years; famine at length compelled the besieged to surrender; and the conqueror, more influenced by superstition than by humanity and honour, was prevented from fulfilling his vow of maflacing the inhabitants without distinction of age, sex or dignity, by a regard to the omen of his horse's fall as he entered the gates. This circumstance induced Alboin to pause and relent; and to proclaim to the trembling multitude, that they should live and obey. In this city he fixed his seat of empire, and Pavia, during some ages, was reffected as the capital of the kingdom of Italy. "The reign of the founder," says an elegant historian, "was splendid and tranfient; and before he could regulate his new conquests, Alboin fell a facrifice to domelick treason and female revenge. "In a feaft prepared at Verona for his companions in arms, the cup formed of the skull of Cunimund was introduced, and it was fent by the brutal favage to Rofamond. She touched it with her lips, and at the fame time formed the solemn purpofe, that the infult fhould be washed away in the blood of Alboin. With a view to the accomplishment of her purpofe, she engaged Helmichris, the king's armour-bearer, with whom she had a criminal correfpondence, to be the minifter of her vengeance. But Helmichris trembled in the precipft of perpetrating fuch a deed; and Rofamond was under the neceffity of procuring the affiilance of a lefs timid and more daring accomplice. Peredus, one of the bravest champions of the Lombards, was felected; but he had scruples, which it required some art to remove. The licentious and revengeful queen secured Peredus by a stratagem. Supplying the place of one of her female attendants to whom he was attached, and contriving some excuses for darknefs and silence till her intention was accomplished, he then told her deluded companion, that, as lie had indulged in criminal intercourse with the queen of the Lombards, his own death, or the death of Alboin, must be the conquence of fuch treasonable adultery. In this alternative he chose rather to be the sacrifice than the victim of Rofamond, who, availing herfelf of Alboin's afternoon fummers, when he retired from the table for repofe, introduced the conspirators, and urged them to the execution of the deed. Upon the first alarm Alboin flarted from his couch and attempted to draw his fword, but Rofamond had taken care previously to fallen it to the foabbard. He faw some time defended himfelf with a fword, the only instrument of holliftry or of defence to which he had access; he was foon, however, overpowered and dispatched by the spears of the affifants. "The daughter of Cunimund flamed in his fall; his body was buried under the ftrain-cafe of the palace; and the grateful polfibility of the Lombards revered the tomb and the memory of their victorious leader." The ambitious Rofamond, having procured the death of the king, A.D. 573, afpired to fecceed him; but neither the nor her daughter occupied the throne, which was filled by Clepho, one of the noblest chiefs, in conquence of the free fuflmage of the nation. Having poisoned Helmichris by a cup of liquor which he prefented to him, he was compelled to drink of the fame cup by her difcorded faver, as foon as he perceived its fatal operation on himfelf; and the death of the one was in a few minutes succeeded by that of the other. In the character and exploits of Alboin we fee favage valour combined with military talents, and a confiderable degree of proficiency in the art of government. He is faid to have been the invenior of feveral inftruments of war, that were in use long after his time. Un. Hist. vol. xvii. p. 337-342. Gibbon's Hist. vol. viii. p. 117-132.

ALBOLODUCY, in Geography, a small town of Murcia, in Spain, fitate at the confluence of two rivers, which flow from the mountains called Los Alpujarras, between Almeria and Guadix. N. lat. 35° 55'. W. long. 3° 16'.

ALBON, JAMES D', in Biography, Marquis of Fronsac, was one of the greatest generals of the 16th century, and rose to high military eminence, in the reigns of Henry II. and Charles IX. of France. By the former he was made Marshal of France in 1547, and he was chosen to carry the collar of his order to Henry VIII. of England, who decorated him with that of the garter. He acquired great reputation in the wars of 1552 and 1554, and in 1557 he was made prisoner at the battle of St. Quintin. After the death of Henry II. he was one of the triumvirate who governed the kingdom four or five years in fpite of Catharine of Medicis. He was killed in 1562, at the battle of Dreux, by a perfon whose conflicated effate he poftessed. The Huguenots, who did not love him, used to call him "the Harquebeuf of the world." He had the qualities of a folider and a courfier; was addicted to every kind of pleafure and luxury, excelled in politeness and the amiable accomplishments, and on the day of battle was distinguished by his prudence and his courage. His daughter and heirfs is faid to have been poisoned by her own mother for her property. Gen. Biog.

ALBONA, in Geography, a town of Itria, belonging to Venice, fitate at the foot of a mountain, near the gulf of Carnaro; 16 miles east of Rovigo.

ALBO is a river of Italy, which runs into the Po, nine miles south-south-east of Lumello.

ALBONAL, a town of Spain, in the province of Granada, fix leagues south-north of Motril.

ALBOR, or Alvor, a mountain of Portugal, in the province of Algarve, one league west of Lagos. In a cave on this mountain, John II., king of Portugal, died in 1495.

ALBORAK, in the Mahometan Theology, the beft on which the prophet is faid to have rode in his extraordinary aerial journeys. It is repreffented as of an intermediate shape and fize between an afe and a mule; and many fabulous
fabulous accounts are given of it by the Arabian commentators.

ALBORAN, in Geography, an island in the Mediterranean, near the coast of Fez. N. lat. 36°. W. long. 2° 32'.

ALBORNOS, Giles Alvarez Carillo, in Biography, cardinal and archbishop of Toledo, and one of the most celebrated statesmen of the 14th century. He was born of noble parentage at Cuenca, in New Castile; having studied canon law at Toulouse, he took orders and became almoner to Alphonso XI., king of Castile, and gradually rose to the primacy of Spain. As soon as he was created cardinal by pope Clement VI., who refided at Avignon, he resigned his Archbishops. Having been sent to Italy as legate by pope Innocent VI., he brought all the revoluted states to submission to the holy see. Upon his return to the succeeding pope Urban V., and upon being questioned with regard to the disposal of the large sums of money with which he had been entrusted, he caused a carriage, laden with locks and keys, to be brought under the windows. "There," said he to the pope, "is my account of the money. I have made you master of all the towns, the keys and locks of which you see in that carriage." The pope embraced him, and warmly expressed his obligations. Albornos retired to Viterbo, and spent his remaining days in acts of piety. He died in 1367, and was buried at Toledo. He founded a magnificent college at Bologna. Gen. Bigg.

ALBRO, in Ichthyology, a name by which the Erhythmus, a small red fish, caught in the Mediterranean, is commonly known in the markets of Rome and Venice.

ALBOURG, in Geography. See AALBERG.

ALBOURS, a volcanic mountain, near mount Taurus, eight leagues from Herat.

ALBOUZEME, a town of Africa, on the coast of Barbary. Before it is a bay formed by Cape Mourou, or Befancour on the Weft, and Cape Quiline on the east. It is otherwise called Buzemar, or the bay of Burema. N. lat. 34° 10'. W. long. 2° 54'.

ALBRECHTSBERG, a town of Germany, in the archduchy of Austria, nine miles west from S. Potten.

ALBRECT, John William, in Biography, born at Erfurt, in Upper Saxony, the 11th of August, 1703, was several years professor of anatomy, surgery, and botany, at Gottingen. The late Baron Haller, who succeeded him in those offices, in January 1736, speaks very favourably of his talents, and gives the following hint of his works; "Observa-

ALBREDA, in Geography, a town of Africa, in the country of Senegal.

ALBRET, or LARBIT, a small town of France, in the late province of Gascony, and duchy of Albit. It is situated in the department of Landes, in a sandy territory, 15 leagues south from Bordeaux. N. lat. 44° 10'. W. long. 16'.

ALBRICCIUS, in Biography, an English philosopher and physician of the 11th century, studied in the Universities of Oxford and Cambridge, and travelled for further improvement. He excelled in polite literature, and was eminently distinguished for his natural genius and acquired knowledge. Baile mentions the following works, viz. "De Origine Deorum"; "De Ratione Venerii;", "Virtutes Antiquorum:" and "Canonies Speculativi." He wrote other books Vol. I.

of philosophy and physic, which are dispersed in several libraries of England. Gen. Dict.

ALBUCA, formed from albus, white, in Botany, a genus of the hexaspria monogynia class and order, of the natural order of hita or hitice, the coronaria of Linnaeus, and the alphabete of Jussieu; the characters of which are, that it has no calyx; the corolla has six oblong-oval permanent petals, the three outer spreading, and the three inner converging; the flamina have filaments shorter than the corolla; three opposite to the inner petals, linear-fu-
bulate, complicate a little above the base, then flat, three opposite to the outer petals, thicker; anthers on the former oblong, fixed to the inflex tip of the filament below the middle, uprightly on the latter, similar but effete, or none; the piliation has an oblong, triangular germ, fyle three-fded, stigma a triangular pyramid; the pericarpium an oblong, obtuse, triangular, three celled, three-valved capsule; the seeds numerous, flat, lying over each other, and widening outwards. There are eight species, of which the first five have only three flaments fertile, and the others have all the flaments fertile. 1. A. alfijima or tall, with interior petals glandulose and bent in at the tip, leaves subulate, channelled, convolute, flowers in April and May, and was introduced about 1780, by Meffrs. Kennedy and Lee. 2. A. majus, with interior petals, glandulose and bent in at the tip, leaves linear-lanceolate, flat-tish, flowers in May, and was introduced about 1767, by Mr. W. Malcolm. 3. A. minor, with interior petals, glandulose and bent in at the tip, leaves linear-fabulate, channelled, flowers in May and June, and was cultivated by Mr. Miller in 1768. 4. A. costarata, or channel-leaved, with interior petals vaulted at the tip; leaves smooth, linear-fabulate, channelled, peduncles the length of the bractes; flowers in May, and was introduced in 1774. 5. A. Florian, or spiral-leaved, with interior petals vaulted at the tip, and leaves spiral. 6. A. fuligiiata, or upright-flowered, with interior petals vaulted at the tip, leaves smooth, peduncles very long, flowers in May, and was introduced in 1774. 7. A. viejoa, with interior petals vaulted at the tip, leaves hairy-glandulose, flowers in May and June, and was introduced about 1779, by Dr. J. Potherigil. S. A. abyssi-
nica, A. aiba of Lamack, with leaves linear, channelled, and smooth. To the above species Wildenow has added A. fasciculata, with interior petals glandulose, and bent in at the tip; peduncles spreading at right angles, leaves lanceolate-linear, and obliquely bent. A. viridiflora, with interior petals like the former, scape erect, flexuous, flowers hanging downwards, leaves linear-fabulate canadilulate, and externally hairy. A. cudata, with petals like the last, leaves linear-lanceolate, convolute at the margin, shorter than double the scape, peduncles very long and spreading at right angles, and straight flowers. A. feloea, with petals as before, leaves linear-lanceolate and smooth, peduncles rectangularly patent and erect flowers. A. aurea, with petals and leaves like the last, peduncles very long, erect and spreading, and erect flowers. A. frig-
gravus, with interior petals vaulted at the apex, leaves linear-lanceolate, channelled, panicules spreading of the length of the nodding flower, and very short bractes. All the species are brought from the Cape of Good Hope. They may be cultivated by keeping the roots in pots, filled with light earth, and sheltered under a hot-bed frame in winter, in which case they will thrive and produce flowers; but the bell method is to have a border in the front of a green-house or flow, where the roots of most of the bulbous flowers may be planted in the full ground, and screened in winter from frost; in such situations they thrive much better,
better, and flower stronger, than when kept in pots. Mar- 
yan’s Miller.

**ALBUCASIS, in Biography, an Arabian physician and** 
**surgeon, of singular merit.** At what time he lived is not pre-
cisely known; but as he describes the art of surgery, as greatly 
degenerated in his time, and gives proofs of the ignorance of 
many of his contemporaries, it is thought he could not be 
earlier than the middle of the 11th century; that is, 
about an hundred years after Avicenna, when surgery 
was successfully cultivated. It appears by a MS. in the 
Escurial library, (Bib. Ar. Hifp. toii. p. 136.) that 
he died in 1106. Much of what he has left on the subject 
of his art, is copied from Rhazes, from Paulus Aegineta, 
and other preceding writers; but there are also many or-
iginal observations; and although in the present improved 
state of surgery, little can be learned from him, yet by those 
who love to see the first dawnings of improvement in science, 
his works will be still turned over with pleasure. 
He insisted on the necessity of a surgeon’s being skilled 
in anatomy, to enable him to operate with success; he also 
hold it to be equally necessary that he should be acquainted 
with the Materia Medica, or the properties of the medi-
cines employed in curing diseases; and inveighs against 
those who undertake for gain the cure of diseases, of the 
nature and causes of which they are unacquainted. It 
appears from his writings, that he extracted polyph from 
the nostrils, performed the operation of bronchotomy, and 
used a preparation similar to the lapis infernalis, as a caustic. 
He made great use of the actual cautery, and is extravagant 
in his elogia on its properties. He is the first writer who left 
distinct descriptions and delineations of the instruments used 
in surgery, and of the manner of employing them. His 
works, which have been translated into Latin, at fatis bar-
bare, Haller says, have passed through several editions; 
the most esteemed is that published 1541, under the follow-
ing title:— Medendi Methodus cura, clara et brevis, pler-
que que ad Medicine Partes omnes, praecepit quique ad 
Chirurgiam requiruntur, Libris tribus exponens.” Vaillanc, 
1541, folio, “Cum Chirurgia Guileonis de Chaullaeo.”

“Haller has given a detailed, and pretty extended account 
of the subjects treated of in the volume.” Vid. Bibliotheca 
Chirurgica, vol. i. p. 177.

Mr. Channing has published an edition of Albusis, in 
Arabic and Latin, from the Clearedon press: “Albucasis de 
Chirurgia, Arab. et Lat. cura J. Channing.” Oxon. 1778.

**ALBUCINEA TUNICA OCULI, in Anatomy, has been** 
**faid to be the expansion of the tendons of the four straight 
muscles of the eye, on the front of the sclerotics. Modern 
anatomists, however, do not speak of a tunica albucineae; 
the whites of part of the eye-ball being owing to the 
coarler of the tunica conjunctiva, where it covers the front of 
the sclerotics. See Conjunctiva.

**ALBUCINEUS is applied by some, to denote the** 
aqueous humour of the eye.**

**ALBUGO, or ALB. ocull, the fame with albuginea,** 
**or the scutis of the eye.**

**ALBUGUS in Surgery, otherwise called LEUCOMA,** 
**is a whitish opaque speck, on the transparent part of the eye.** 
It is denominated by popular writers, a fear, film, bow, 
pearl, dragon, &c. The transmision of the rays of light 
through the cornea being obstruted by this densify of its 
casts, is followed by a partial or total blindnese, according 
to the extent of the disease. There are different stages 
and causes of the albugo, accompanied with more or less inflam-
mation. The cure will be difficult in proportion to the 
degree of opacity, and the concomitant circumstances. 
Sometimes it entirely baffles the skill of the surgeon; and 
at other times, it disappears without any attention. 
When the disease is accompanied with much active in-
flammation, leeches should be applied on the temples or un-
der the eye. If a superficial turgid blood-veil he observed 
goong into the affected part, and keeping up the disorder, 
it may be safely divided by the point of a lancet. But when 
there is no inflammation, and especially, if there be a fluid 
interposed between the anterior membranes of the cornea, 
lightly inflammation applications should be employed; such 
as a dream of elecric effusion, drawn from a wooden point; 
or the vapour of warm camphorated spirits, or oil of tur-
pentine; or a composition of pulverized sugar, aloes, and 
linely levigated glafs, blown through a quill. Great cau-
tion, however, should be observed in the use of these 
remedies; for, by injudicious management, the cafe may 
be much aggravated, and even rendered incurable.

Some perons advise us to excite the absorbents of the eye 
by collyria of alum, nitrated silver, vitriolated zinc, vitro-
lated copper, or a very weak solution of muriated mercury; 
accompanied with repeated small doses of calomel and cin-
chona; but it too frequently happens that more harm 
good is done by strong irritating applications to the tender 
an organ. The cutting of an issue in the arms, or a felon in 
the neck of the patient, has been also recommended in 
albugo; although we think their efficacy is very problematical.

It has been supossed that Tobs’s blindnese, mentioned 
in the second chapter of that apocryphal book, was the 
disease of which we have here treated. Vide Tobis Leuc-
comata Differ. med. dilucid. Prof. Macbeath, &c. Tu-
bing. 1748; in Haller, Diffp. chirurg. vol. i. p. 366, 410.

**ALBUHAZAN-BUB-NHAIDOR, in Biography, a** 
**philosopher, physician, and alterooger, at Fez, in Barby, 
physician to several of their kings, died of the plague in 
1415, and left a treatise on the cure of that disease.” Eloy. 

**ALBULAE, in Ancient Geography, a town of Maur-
tania, in Africa.**

**ALBULA, in the Linnean system of Ichthyology, a** 
**species of Salmo.** It is also the name of a species of M W C I, 
with the anterior dorsal fin quadriliated, the alula Bala-
menfes de Catesby, and the leffer silvery mug of Brown 
(Jam.), with the anterior dorsal fin composed of four rays. 
It is found in America.

**ALBULA Indica, the name of a small fish, resembling a** 
**hering, caught about the shores of the East-Indies, and 
called by the Dutch, the Wt-fish. Ray.**

**ALBULA nobilis, of Willughby and Ray, the Lavorinus** 
**Salmo of the Linnean system, and the Gwilad of the**
**British Zoology.**

**ALBULA, is also the name given by some writers to the** 
**Luefens Cyprius of the Linnean system, and the Dace** 
**of English writers.**

**ALBULA is also the name of a species of Nerita, called** 
**mammula, in the Linnean system of Zoology.**

**ALBULA, is also a name given by some naturalists to** 
**mineral waters of the luminous kind, ended with an** 
**attringent quality, and of use in wounds.**

**ALBULUS, in the Linnean system of Zoology, a** 
**species of Turko, with an imperforate smooth shell, and spires** 
**rotundated and flared; found, rarely, in the deep seas of**
**Greenland.**

**ALBUM, in Antiquity, denotes a white table, or regis-
ter, in which the names of magistrates, public tranactions,** 
**&c. were to be inscribed or entered.**

Hence
Hence we meet with album pustoris, album decurionum, album judicum, &c.

Album decurionum was the register of the Decuriones, called also matriculatio Decurionum.

Album judicum contained the names of those persons of the decuriae who at certain times performed the office of judges.

Album prætoris was a register of the formula of all actions, and the names of such judges as were appointed by the prætor for certain causes.

Album senatorum contained a list of the names of senators first introduced by Augustus, and renewed yearly. The high-priest entered the chief transformations each year into an album, or table, which was hung up in his house for the public use.

Album, among chemists, is used for white lead, popularly called cerusia.

Album, is also used among Alchemists, for a tincture pretended to transmute metals.

Album, in Ancient Geography, a promontory of Palestine, to the north-west of Upper Galilee, south of Tyre, and near Alexandria.

Album was also the epithet of a promontory of Africa, situated in the straits of Hercules or Gibraltar, east of Ampelus, west of mount Abila, and opposite to Mellaria, on the coast of Spain.

Album, in Literary History, is used to denote a kind of table, or pocket-book, wherein the men of letters with whom a person has conversed, inscribe their names, with some sentence or motto.

This is called by divers names and titles, as album amicum, repertorium amicum, &c.

The famous Algernon Sydney, being in Denmark, was by the university of Copenhagen presented with their album, whereupon he wrote these words:

"——— Manus hae inimica tyrannis
Enfe petit placidam fub libertate quietem."

Album is also applied in Pharmacy, as a title, or epithet, of divers compound medicines. Thus we meet with unguentum album cum camphora, &c.

Album gracum, dogs white dung, a medicinal drug, formerly used with honey, to cleanse and detersify, chiefly in inflammations of the throat; and for the most part outwardly, as a plaster; but, as Dr. Quincy observes, seldom to any great purpose. See Ncumanus’s Works, p. 583.

Some speak of its use internally, in the angina, and other inflammations; as also in the dysentery, colic, &c. and to prevent burns from rising into blisters.

Medicines of this kind have long since sunk into disuse.

Album gracum is in much request among the leather-dressers, for softening down the leather after the application of lime.

Album nigrum is used, among Medical Writers, for micedung, by some also called mierarda.

Album osse, among Anatomists, denotes the tunic acidata; sometimes also called album; popularly the white of the eye.

ALBUMAZAR, or ALBUBSSAR, Al Abu Mahsar, the father of Mebaan, in Biology, a celebrated Arabian philosopher and alchemist, who lived, according to some writers, in the 9th or 10th century; but, according to others, at a much earlier period. The time of his death is not mentioned in the Euficarian catalogues, but he is said to have lived to the age of 100 years; and if he died, as it is supposed, in the year 883, his birth must have been 15 years prior to the date affixed by Herbelot. Some have represented him as one of the most learned alchemists of his age. He wrote an astrological work, entitled, "De magnis conjunctionibus annonrum revolutionibus, ac eorum perfectionibus," printed at Venice in 1515; and "Introductio in Alcronomiam," printed in 1489. It is said, that he observed a comet above the orb of Venus. Hutton’s Math. Dict. Russell’s Aleppo, vol. ii. p. 100.

ALBUMEN, in the Linnaean System of Zoology, a species of Nerita, with a convex shell, subcorrupted umbilicus, and a distinct lobe. It is found very rarely at the Cape of Good Hope, and on the shores of the islands of Nicobar and the Moluccas.

Albumen, Albinumous matter, Albumine. Fr.—This word, which in the Latin language whence it is borrowed, signifies the white of an egg, is at present introduced into the modern chemical nomenclature, as the name of a peculiar substance, which, though existing in the greatest purity and abundance in the white of eggs, is to be found in various natural compounds, both of animal and vegetable origin.

Pure albumen is a fluid of a somewhat viscid consistence, perfectly soluble in pure water at the common temperature; but when exposed to a heat above 134 Fahr. it coagulates, and is then no longer soluble in water.

Animal albumen, in its purer natural state, constitutes the white of all birds’ eggs, and the ferum of blood: the vitreous and crystalline humors of the eye, the liquor that fills the abdominal cavity in cases of dropsy, and the fluid contents of the lymphatic vessels also contain a considerable portion of this substance. In the vegetable kingdom, it is produced principally in the tetranydious or cruciferous plants, in the farinaceous seeds, and in the young succulent shoots of trees and shrubs.

Albumen, Animal, has a slight sublinal taint, and never fails to turn the blue colour of syrup of violets green, thus indicating the presence of difengaged or carbonated alkali. When heated to about 133 Fahr. a number of white fibres begin to make their appearance, and these rapidly increasing, the whole mass is in a short time converted into a white opaque concrete solid, considerably elastic, and of a smooth compact fracture. By exposure to a dry heat, not exceeding that of boiling water, the coagulated albumen loses the gelatinous part of its moisture, shrinks in consequence in its volume, becomes hard, transparent, and very similar to horn; and when broken, exhibits a bright polished surface, and vitreous fracture. The application of a stronger heat destroys the equilibrium of its elementary parts, and produces the difengagement of ammoniacal gas, of carbonated ammonia, of a fetid epymenamic oil, and sulphurated hydrogen; there remains behind in the retort a spungy coal, from which may be obtained by lixiviation, muriat, phosphen, and carbonat of soda.

Liquid albumen is completely soluble in fresh distilled water, but if this last is charged with atmospheric air, the mass upon mixture becomes in some measure turbid, and a flocculent precipitate is by degrees deposited. The action of acids, more especially of the three mineral ones, causes an immediate coagulation; and the same effect is produced by all the metallic salts. Caustic alkalis, on the contrary, hold albumen, whether liquid or coagulated, in permanent solution. The addition of lime water occasions a precipitation, but the substance thus deposited, being phosphen of lime, shews that this is not so much a chemical action on the albumen itself, as a decomposition of the phosphenate of soda which it contains.

There has been a considerable diversity of opinion among chemists respecting the cause of the coagulation which is observed to take place in liquid albumen. Scheele, in his admirable Essay on alkalis, attributes it to a combination with carolic; this is chipped in the simplest way by the direct
addition of heat; and during the process, there does not appear to be any increase or diminution of weight. In further confirmation of this method of accounting for the fact, the following ingenious experiments were invented by the Swedish chemist. Having mixed one part of white of egg with four parts of water, he divided the mass into two equal parts, and added to one a solution of caustic alkalii, and to the other the same quantity of carbonated alkalii; the liquor in both cases, remained perfectly clear; then, upon dropping into the first a little muriatic acid, an immediate coagulation took place, while a like quantity of acid produced no effect on the latter solution. This is accounted for by Scheele in the following manner. By the combination of acid with caustic alkalii, the heat given out is absorbed by the albumen which thus coagulates, but when the acid is added to the carbonated alkalii, the whole of the caloric is taken up by the difgaged carbonic acid, and in consequence no coagulation is the result.

According to Fourcroy, the coagulation of albumen is owing to an aborption of oxygen, and the facts which appear to him to prove this are the following: If the red oxyd of mercury is triturated with albumen, it is reduced to the state of black oxyd, at the same time that the albumen becomes opaque, thick, and in some degree coagulated. The white of a fresh laid egg is incapable of being reduced by boiling to so firm a coagula as that of an egg which has been kept several days.

On the other hand, Carradini has shewn that albumen is coagulable by heat without the access of air, and even that when this effect takes place in oxygen gas, there is not the smallest portion of air absorbed.

It was the opinion of Buechet, that albumen is a kind of natural soap, and that its coagulation by acids was merely owing to their combination with the soda which it contains.

These differences between chemists of acknowledged ability, founded also upon undisputed facts, appear to arise from a mistaken necessity of considering coagulation as the constant effect of some one uniform cause, when a little consideration cannot fail of convincing us of the very equivocal nature of this phenomenon. Albumen certainly concretes by the mere action of heat unabated by any other substance; and this is probably owing in part to the fixation of caloric, and in part to the distribution of sulphurized hydrogen, as is manifest from the tarnishing of silver, and the blackening of acetated lead, by the white of a newly boiled egg; that the extraction of sulphurized hydrogen from albumen, is obvious also from certain other facts; thus coagulated albumen is soluble in a very dilute acid, and upon the addition of a few drops of a more concentrated one, is immediately precipitated, at the same time that a strong smell of sulphurized hydrogen is manifested. Again, nitrated silver instantly coagulates albumen, and black streaks at the same time begin to appear, owing to the formation of hydrophururet of silver. The coagulation produced by the red oxyd of mercury may be occasioned by the aborption of oxygen, if indeed the blackness of the mercury is not rather produced by combination with sulphurized hydrogen; and this is the more probable, as even metallic mercury undergoes a similar change. The thickening produced by metallic salts, is neither caused by the mere communication of heat nor of oxygen, since the coagu- lurn is an impossibl combination of the albumen with the metallic oxyd. In like manner a coagulation is formed by the combination of albumen with tannin, which has also a specific chemical action. Lastly, pure alcohol will coagulate albumen, probably by the mere abration of the water necessary to its liquidity, since the curd thus obtained is resoluble in water, without any remarkable change of properties.

Besides the general effect of acids on albumen, some of them produce peculiar changes which require notice. By concentrated sulphuric acid it is blackened and charred, ex- haline at the same time a nauseous odour; while, by the same acid diluted, it is merely coagulated and preferred from further change. Strong muriatic acid gives a violet tinge to the coagulum, and by long contact effects a partial de- composition, so far as to become faturated with ammonio. Nitrous acid, at the temperature of about 70° Fahr., causes a plentiful disengagement of azotic gas; if further heated, a quantity of pruflic acid is formed; and this change is immediately rendered sensible, by the peculiar odour of this acid, similar to that of bitter almonds; this is succeeded by the separation of carbonic acid and carbonated hydrogen; and as soon as this change comes on, the residue in the retort is found to consist of little cile than water, covered with a lemon-coloured fat oil, and holding in solution oxalic acid, which may be afterwards separated by crystallization. If dry caufic potash or foda be triturated with albumen, either liquid or folid, ammoniacal gas is feret at liberty; and the calcination of the residue yields a puri- fied alkalii, capable of producing a blue precipitate with the farts of iron.

The neutral farts appear to have little or no action, ex- cept that of preferring the albumen from putrefaction.

By spontaneous decomposition in the open air, albumen paffes rapidly, and probably without first becoming acid, into the putrid fermentation; in this state it exhaltes a qui- sid odour, allusnes a brown colour, gives out ammonia, and remains a considerable time before the decomposition is completed.


**Albume, Vegetable.** The discovery of albumen in vegetables is due to Fourcroy. This chemist having ob- served that the clarification of the expressed juices of the antileboratic plants was effected by the spontaneous coagula- tion of their colouring matter, at the temperature of boil- ing water, was induced to examine whether this property did not depend on the presence of albumen. For this pur- pose, having obtained the juice of two pounds of young cresses, he filtered it while cold, through blotting paper, and by this means separated the greater parts of the colouring fecla: the liquor was, however, full of a bright green, but upon being exposed in a broad shallow vessel to the air, at a temperature of about 80° Fahr., in two hours it became turbid, and deposited a greenish matter, becoming itself almost colourless; in this state it was exposed to the heat of boiling water, and in a few minutes there separated a large quantity of whitish flocculent matter. Another por- tion of the same clarified liquor being exposed to the air, deposited at the end of two days a similar coagulum; and the same effect was produced on the third portion by the addition of sulphuric acid. The substance thus obtained being first repeatedly washed in cold water, exhibited all the properties of animal albumen. It wasasily and quickly difolved by any of the alkalies; it experienced no change in boiling water, except that of becoming more solid; it converted the purple juice of mallows to green, and by distillation, yielded a notable quantity of ammonio: when
when exposed with a little water to a warm air, it swelled considerably, exhaled a fetid ammoniacal odour, and gave all the usual signs of active putrefaction; hence explaining the reason of the rank disagreed smell that characterizes the spontaneous decomposition of all the crucifom plants. When dried, by pressure between two pieces of paper, it exhibited a considerable degree of ductility and transparence, like glue.

Albumen was afterwards found in the roots of various vegetables, epecially of the rumex-patentia; also in wheat and the farinaceous seeds; and in general in all the green and succulent parts of plants. The acid pulps of fruits are totally detitute of this substance, but abound with jelly; and it is the opinion of Fourcroy, that in all these cases there is a conversion of albumen into jelly, by the gradual evolution of the acid, and consequent fixation of oxygen. Dict. Method. Art. Alummen Vegetal. Fourcroy Syll. des Conn. Chim. vol. viii.

ALBUNELAS, in Geography, a town of Spain, in the province of Granada, four leagues east of Alhama. ALBUQUERQUE, a town of Spain, in the province of Elremadura, on the frontiers of Portugal, situate on an eminence, and defended by a strong castle. It has a considerable trade of wool and woollen manufactures. N. lat. 38° 52'. W. long. 6° 6'.

ALBUQUERQUE, Alphonso, in Biography, a Portuguese governor of the Indies, contributed more than any other to extend the territories and to establish the power of the court of Portugal in that country. The first exploit which he performed, after being appointed governor, was the reduction of Calicut; which he attacked at once by land and sea, with such fury, that he soon became master of the town, which he burnt; and of the fortresses, which he demolished. As soon as he recovered from an accidental injury which he received on this occasion, he proceeded against Goa, and took it. This city, in 1599, became the residence of the governor, and the see of an archbishop and primat of the Indies. His next object was Malaccas, which he attacked by sea and land, took by storm, and delivered to the pillage of the Portuguese soldiers. The clear fifth referred for the king, amounted in value to 200,000 pieces of gold. The last enterprise of any moment in which he was engaged, was the siege and capture of Ormuz. He had formed other great projects, which, however, he did not live to execute. One of these was the revival of the trade of Alexandria, in which he knew the Venetians would have supplied the Turks, or any other persons, for their own emolument. He proposed, therefore, to the emperor of Ethiopia, that for his own security, he should divert the channel of the Nile, by cutting a passage for it into the Arabian sea before it reached Egypt; and by so doing, he would have rendered the greatest part of Egypt uninhabitable; and at the same time made it impracticable to renew the old mode of transporting East India commodities from the Red Sea to Alexandria, which was the object he had principally in view. Another project was to transport 300 horse from the island of Ormuz to the opposite coast of Arabia, and thus to plunder the tomb of Mahomet at Mecca, which he conceived would be beneficial in a variety of respects, and chiefly in reducing the trade of the east out of the hands of the Turks and other Mahometan nations. But death prevented the accomplishment of his various purpoaes; for after his return to Goa, he was seized with a distemper which in a few days proved fatal; so that he died, Dec. 16, 1575, at the age of 63. He was called by the Mahometans, Alberquerque Maiandy, because he was born at Melinda in Africa; but, by the Portuguese, he was justly denominated Alberquerque the Great. He was the ablest statesman, and the most consummate general they ever had in India, and left their affairs in the best situation; and yet he performed his numerous exploits with a very inconceivable force. With 30 ships he took Clicuit, with 21 he became master of Goa; with 23 he surprized Malaccas; and he had no more than 42 in his expedition against Ormuz. His funeral was performed with great solemnity, and his body interred in a chapel built by him at Goa, and dedicated to the blest Virgin, which chapel was much enlarged by his son, Alphonso Alberquerque, who lived to the age of 80, and wrote a large book of Memoirs, in which he recorded his father's actions.

He studied the disposition of the people among whom he lived, and conformed in outward pomp and magnificence on public days to the habits of the Indians; though in his private mode of living, he was frugal and abstemious. In exacting the dues of the crown, he was severe; but as to his personal fortune, he had scarcely anything which he would call his own. His officers were his children, to whose infatuation he was as attentive as the most affectionate parent is to the education of his sons. Whilst he overlooked trivial faults, he punished treachery or neglect of duty with inexorable severity. He was liberal in bestowing recompense and applause on those officers who distinguished themselves by any great actions; at the same time he was not only silent as to his own, but would not permit others to commend them. It was a maxim which he often repeated, "that he was afraid of nothing but flattery;" and it was observed, that he never preferred any who attempted to gain his favour in that way.

Some of the Portuguese historians have observed, that the vanity of his predecessor Almeyda, made him affect thestate of a prince when the Portuguese power was very imperfectly established; whereas the modelly of Alberquerque was most conspicuous when his victories left him nothing to fear, and when the greatest princes of the east sent ambaassadors to solicit his friendship. Alberquerque, however, was well born by humble ambition; and his extravagant desire of extending the dominions of Portugal, made him regardless of the measures which he adopted for this purpose. In private life, he was a man of the strictest honour; but in his public character, liable to just reproach and cenure. After serving his prince and country with singular zeal and success, he had the misfortune to die in disgrace. His ambition, austerity, and strict regard to justice, had raised enemies, who were aribidious in their endeavours to prejudice the king against him; and as he had solicited with a view to the preservation of Goa, the grant of it, together with the title of a duchy, as a reward for his services, this was made a pretence for exciting and increasing the jealousy of the king; and thus, before his death, he was displaced from the office of governor, and another perfon appointed in his room. When Alberquerque heard of this appointment, he is said to have exclaimed: "I incurred the hatred of many by my love for the king, and am disgraced by him through his prepossess- sion for other men. To the grave, unhappy old man; it is time thou wert there; to the grave!" His letter to the king,
king, recommending his natural son to his favour, close with these words: "I lay nothing of the Indies; they will speak for themselves, and for me." Mod. Uni. Hill. vol. viii. p. 43-50.

Albuquerque Coelho, Edward, marquis of Baixo, count of Terrambuco in Brazil, and gentleman of the chamber to Philip IV. King of Portugal, was distinguished by his valour in the Portuguese army, against the Dutch at Bahia. He wrote a "Journal of the War," from the year 1530, which was printed at Madrid, in 1620. He died at Madrid, in 1638. Gen. Biog.

Albure, or Auburn colour, a whitish-brown, or a mist colour, partaking of red and white. Skinner derives the word, in that sense, from the Latin, albus, white; and the Italian, burro, from brown, brown.

Alburnum, in Phystogy, denotes the white, soft sub stance that lies between the inner bark and the wood of trees, composed of layers of the former, which have not attained the solidity of the latter. In this state, dealers in timber call it the sap.

Alburnus, in the Linnean sytem of Zoology, a species of Alcyonium, white, very malleable, attenuated, and subdivided, with terminal tubulous pores. It is found in the Indian seas.

Alburnus, in Ichthyology, a species of the Cypri nus of Linnaeus, and the bleak of Ray and Pennant.

Alburnus, is also a species of the Perca.

Alburnus Portus et Muros, in Ancient Geography, lay to the north of Pauly, in that part of Magna Graecia, called Lucania.

Albus Pugus, or Picus, a village of Arabia, mentioned by Strabo, and called, according to the Greek idiom, Albus pugus.

Albus pificus, in Ichthyology, the white fish, a name by which Sylvan has distinguished the fish, more usually called the capito-lactis, and seeming to be the same with the blue chub; or, as it is more generally called, the jenling. It is the Cyprinus festus of the Linnean system.

Albuseira, in Geography, a small town of Algarve in Portugal, containing two parishes, and containing about 1000 inhabitants. It is situated on the sea-coast, between Lagos on the south, Faro on the east, and Sylves to the north. N. lat. 37° 09' W. long. 3° 21'.

Albuseira is also a lake in the island of Majorca, in the Mediterranean.

Albutius, Silis (Caier), in Biography, an orator of some celebrity at Rome, in the time of Augustus, was born at Novara, and advanced to the office of Edile; but receiving a public infilt, by being dragged from the tribunal, in consequence of a judgment he pronounced, he left his native place and settled at Rome. Here he formed a friendship with the orator Munatius Plancus, and afterwards became his rival. In his public pleadings he was too free in the use of rhetorical figures, and sunk into disrespect, so that he renounced the bar. In advanced life he returned to Novara, where he laboured under an ailment, and having delivered a discourse in justification of suicide, he flaved himself to death. The elder Seneca commends him as a man of eminent probity, for not knowing how to offer or to bear an injury. From a passage in Quintilian it appears that he was the author of a tract on rhetoric Suetonius de Clar. Orat. c. vi. Quinct. Inf. lib. ii. c. v. Gen. Diet.

Albutius, Titus, a Roman philosopher of the Epie curan sect, flourished about 100 years before Christ. Having been educated at Athens, he became so attached to Greek manners, that he preferred being regarded as a Greek rather than a Roman. According to Cicero, (De Finibus, lib. i. c. 3. and De Oratore, lib. iii. c. 43.), Scevola often rallied him on account of this affectation. Thus, he compares his style to a kind of inlaid or mosaic work.

"Quam lepide lexis compolte, ut ttferculas omnes Are pavimento, atque emblemate vermiculatu."

"How neatly are his polish'd words inlaid! Not nicer skill the artist has display'd, Whole patient hand, on smooth mosaic ground, Figures that live and speak, has strew'd around."

Whilst he was propror of Sardinia, he celebrated a kind of triumph in his province; and this arrogance induced the senate to refuse him a "supplication," or public thanksgiving to the gods in honour of his exploits. On his return from Sardinia he was accused of peculation in his office, and sentenced to exile. He withdrew to Athens, and devoted his remaining days to the study of philosophy. Although so possessed of talents for oratory, they were of the inferior kind; and he had no claim on the character of a Flate-man or a philosopher. From the farcical appelation of "Grecus Homo," bestowed upon him by Cicero (in Brut.) he appears to have been an affected trifler. Gen. Diet.

Albutius, Aegrius, Calpextatus, and Rubrius, four physicians, all lived in the time of Augustus, and acquired considerable wealth by practising medicine at Rome. Haller, Bibl. Med. vol. i. p. 166.

Albutius, John Peter, a celebrated philosopher and physician of the 16th century, taught medicine at the University of Padua, for forty years, where he also practised, we are told, with great reputation and successes, particularly in the plague which raged in that city, in the year 1577. He died February 14th, 1583, aged 75 years. His son, John Francis, who succeeded him in his practice, procured him to be buried at the church of St. Cuflorga, at Milan, where a handsome monument was raised to his memory, with an inscription, at once celebrating his talents, and virtues, the pity of his son, and the gratitude of his fellow-citizens.

Albuiziska, in Geography, a fortress which the Czarsa polleched on the river Amur, in Mongolian Tartary, about 1300 leagues from Moscow.

Alby. See ABL.

Alca, a small and very fertile island in the Capfin sea, on the coast of Tabritan.

Alca, Aul, in Ornithology, a genus of the order of Anfert, in the Linnean sytem, and of the Palmipedes, in the distribution of Latham; the characters of which are, that the bill is without teeth, short, compressed, convex, frequently furrowed transversely; the inferior mandible is gibbous before the base; the nostrils are behind the bill; and the feet generally have three toes. This genus comprehends 12 species, vid. 1. A. tosa, with four furrows on the bill, and a white line on each side running from the bill to the eyes. This is the alca of Clufins, Wormius, and Brilon; the plautus tonor of Klein; the pingouin of Buffon; and the razor-bill, an, or murr of Pennant, Roy, Willoughby, Albus, Edwards, and Latham; the Falk of Martin, and the marrot of Sibbald. This species weighs about 22½ ounces; its length is about 18 inches, and alar breadth 27; the bill is two inches long and black; the grooves of the upper mandible are four, and of the lower three; and the width of them is white; the inside of the mouth is of a fine pale yellow; the head, throat, and the whole upper side of the body are black; the wings are of the same colour, except the tips of the leaver quill-feathers which are white; the tail consists of 15 black feathers, and is sharp pointed; the whole under side of the body is white, the legs are black. The female, says Buffon, wants the white streak between the bill and the eye, but
but its throat is white. These birds, in company with the guillemot, appear in our seas in the beginning of February; but do not settle in their breeding-places till they begin to lay, about the beginning of May. When they take pos-

session of the ledges of the highest rocks that hang over the sea, they sit close together, and in rows one above another, and form a very grotesque appearance. They lay only one egg at a time, which is of a large size, in proportion to that of the bird, being three inches long, either white, or of a pale sea-green, irregularly spotted with black; if this egg is destroyed, both the auk and the guillemot will lay another, and if this be taken, a third; as they make no nest, they deposit the egg on the bare rock. Posing it in such a manner as no human art can effect, and fixing it by means of the viscous moisture that bedews its surface on its ex- 

clusion; and though such multitudes of eggs are contiguous to each other, each bird distinguishes its own. These eggs serve as food to the inhabitants of the coasts which the birds frequent, and are procured with great hazard by persons let down with ropes, held by their companions, and who for want of fable footing are precipitated down the rocks, and perish together. These birds are found in the northern parts of America, Europe, and Asia. They come to breed on the Ferroe islands, along the west of England, and on the Isle of Wight, where they add to the multitude of sea-

fowl that inhabit the great rocks, called the Needles. Their winter residence is not positively ascertained. As they cannot remain on the sea in that season, and never appear on shore, nor retire to southern climates, Edwards supposes they pass the winter in the caverns of rocks, which open under water, but rise internally as much above the level of the flood as to admit a recce, and here, as he apprehends, they remain torpid, and live upon their abundant fat. The pace of this bird is heavy and flagellip; and its ordinary posture is that of swimming or floating on the water, or lying stretched on the rocks or on the ice.

2. A. piuca, A. minor of Briff. mergus of Bellon. Aldrov. Johnft. Will. and Ray, alca unifcata of Brunn. and Mullcr, and black-billed auk of Pennant and Latham, has its bill smooth and compressed, the whole under side of the body, and the tips of the posterior wing-quills, white, and its legs red. This species weighs 18 ounces, its length is 17½ inches, and breadth 25 inches; the bill is of the same form with that of the preceding, but is entirely black. The cheeks, chin, and throat, are white; in all other respects it agrees with the former species. It has been found on our coasts in winter, when the other fort has left them. It is very common in Greenland, where it breeds on the cliffs, feeds on marine insects, and grows very fat. In winter these birds pass the day in the bays, and in the evening retire to the sea. The Greenlanders eat their flesh half putrid, suck their raw fat, and clothe themselves with their skins. When this bird is dressed with its entrails, it is esteemed by those people a great delicacy. Some have doubted whether these birds migrate far southward as the Mediterranean, whilst others affirm that they have been found on the coast of Canda; and Mr. Latham says, that they are common in the bay of Gibraltar, where they have been particularly noticed on account of the adroitenfs and activity with which they plunge into the water, and move through it in pursuit of their prey. The A. baica of Brunnick, with black tail and wings, is a variety of this species.


and great auk of Pennant and Latham, has its bill com-

pressed and furrowed on both sides, and has an oval spot on each side before the eyes. Its length to the end of its toes is three feet; the bill to the corner of the mouth is 4½ inches; part of the upper mandible is covered with short, black, velvet feathers; the head, neck, back, tail, and wings, are of a glossy black; the tips of the lefier quill-

feathers white, the whole under side of the body white, and the legs black. The wings are so small as to be useless for flight, their length, from the tip of the longest quill-feathers to the first joint, being only 4½ inches; and these birds are therefore observed by sailors never to oander beyond foundings, and by the fight of them they are able to ascertain the nearness of the land. They can fearfully even walk, and of course continue on the water, except in the time of breeding. According to Mr. Martin, they breed on the isle of St. Kilda, appearing there in the beginning of May and retiring in the middle of June. They lay one egg, six inches long, of a white colour; and if the egg be taken away, no other is laid in the same sea. Some eggs are irregularly marked with purplish lines crossing each other, and others are blotted black, and ferruginous about the thicker end. Mr. Macaulay, in his history of St. Kilda, p. 156, observes, that this bird does not visit that island annually, but sometimes keeps away for several years together; and that it lays its eggs close to the sea-mark, as it is incapable, by the shortness of its wings, of mounting higher. Birds of this species are said not to be numerous; they seldom appear on the coasts of Norway. They are met with near Newfoundland and Iceland. They do not resort annually to the Ferroe islands, and they rarely descend more to the south in the European seas. They feed on the cyclooperus, and such 

fifth, and on the rock-root and other plants. The skins are used by the Equisauus for garments. The aika of the Greenlanders, which is about the size of a duck, with the back black, and the belly white, and which can neither run nor fly, is supposed by M. Buffon to be this bird. These birds live in flocks at sea, and never approach the land, except in very severe cold; and in this case they are so numerous, that they cover the water like a thick dark fog. The Greenlanders drive them on the coast, and catch them with the hand, as they can neither run nor fly. At the mouth of the Bell river, they afford subsistence to the inhabitants in the months of February and March, and their down serves to line winter garments.

cula of Briffon, bowler of Martin, pufinus anglicus of Gefner, macareus of Buffon, and pufin of Pennant and Latham; has its bill compressed, channelled on each side with four furrows, the orbits and tempiks white, and its upper eye-lid pointed. For a further account of this spe-
cies, see PUFFIN.

5. A. alca, uria minor of Briffon, mergus melanoleucus, with a short sharp bill of Ray, small black and white diver of Will. and Edwards, Greenland dove or fea-turtle of Albin, rotges of Martin's Spitzb. and little auk of Pennant and Latham, has a smooth conical bill, the whole under part of the abdomen, and the tips of the posterior wing-quills white, and the legs black. The bill is short, strong, and black; the cheeks, throat, and under side of the body white, the crown of the head, hind part of the neck, back, tail, and wings black, the inner coverts of the wings grey, the specula feathers black and white; the legs and feet covered with dirty greenish white scales; the webs black. The size of the bird, from which this description was taken by Pennant, was not superior to that of a blackbird. Mr. Edwards describes another
another varying very little from this, which he imagines differs only in sex; the head and neck are wholly black and the inner covert of the wings barred with a dirty white. Gmelin mentions two varieties, viz. A. candida, or white of Brunnick, and the A. with a red breast. This species inhabits America and Europe, especially in the arctic sea, is found sometimes among fragments of ice, about nine inches long, as to the disposition of its legs, neck, food, and manners resembling the other species, but more capable of walking, laying two bluish white eggs, flying swiftly, and becoming fat in flurried weather, in consequence of the small fish that are brought within its reach; whilst at rest on the water or swimming, it is perpetually dipping its bill in the water. In Greenland it is called the ice-bird.

6. A. labradorica, or Labrador auk of Pennant and Latham, has a keel-shaped bill, its lower mandible angulated, the linear noltrils covered with an obscure membrane. The bill is narrow, the upper mandible of a dark red colour, the lower whitish, spotted with black, the temples dull white, the throat, wings, and short tail of a dark colour: and the legs red. It is about 12 inches long, and found in the country of Labrador.

7. A. trisetata, or crested auk of Pennant and Latham, has its bill somewhat ascending, conoidal, crimmon-coloured, white at the tip, with a furrow running on each side of the lower mandible from the throat, and a crested front. It is about the size of the thrush, 13 inches long, and found in the islands adjacent to Japan, and in Bird island, Situate between America and the northern part of Asia, in the day swimming on the sea, and at night in the rabbit holes of the shore and the crefts of rocks.

8. A. tetragula, or dufty auk of Pennant and Latham, has an ascending bill conoid, of a dingy brown colour, the lower mandible triangular, and the front somewhat crested. It is 11 inches long, and found in the sea of Kamtchatka, on the sea by day, and in the night concealed in the rabbit holes, caves, and fissures of rocks, where it forms its nest; it walks and flies very indifferently, stands erect, swims swiftly on the water, and dives well.

9. A. phoebaca, or peregrin auk of Pennant and Latham, has its bill fubovated, compressed and crinmon-coloured, with a single furrow in each mandible, with a white spot in the middle of the upper eye lid, and below the eye. The head and upper part of the body are dufty, the lower whitish, varied with black edges; from the remote corner of each eye a tuft of white feathers hangs down the neck; the tail is very short, the legs of a dirty yellow, and the membrane connecting the toes brown. This species is about the size of the little auk, is found in the sea that lies between the northern parts of Asia and America, sometimes by day in flocks swimming on the water, though not very far from land, unless driven out by storms, and in the night harbours in the crevices of rocks. About the middle of June they lay upon the rock or sand a single egg, about the size of that of a hen, of a dirty white or yellowish colour, spotted with brown, which is esteemed good. These birds, like others of the same clafs, are stupid, and are mostly taken by the natives, who place themselves in the evening among the rocks, drenched in garments of fur with large open sleeves, into which the birds fly for shelter as the night comes on, and thus they become an easy prey. They sometimes at sea take a flip for a roosting-place, and thus warn navigators of their being near the land at the accots of night, or on the approach of storms.

10. A. impavida, or macareux of Kamtchatka of Buffon, or tufted auk of Pennant and Latham, is entirely black, has four furrows in its bill, the fides of the head, the space about the eyes, and the corner of the throat white, and a yellowish longitudinal tuft from the eye-brows to the nape. This tuft is white near the head, and afterwards of a buff-yellow; the bill and legs are crimson. It resembles the puffin in its appearance and manners, but is somewhat larger, being about 18 inches long; swimming about for whole days in the sea, where it dives well, and occasionally flies swiftly, but never departing far from the rocks and islands; and feeding on flounders, crabs, and shell-fish, which it forces from the rocks with its strong bill; in the night it comes to shore, burrows about a yard deep underground, and makes a nest with feathers and sea-weed, in which it lodges with its mate, being monogamous. It lays one egg in May or June, which is fit to be eaten and used for food, but the flesh of the bird is hard and insipid. This species inhabits the shores of Kamtchatka, the Kurile islands, and those that lie between Kamtchatka and America. The young women of Kamtchatka form an ornament of the glutton's skin, in the shape of a crescent, which they suspend behind each ear, remembring the tufts of this bird; and a present of this kind from a lover to his mistress is in high estimation. The bills mixed with those of the common puffin, and the hairs of the tail, were formerly regarded by these people as a powerful amulet: they are now used as an appendage to their drefs, and the skins of the birds are fewed together as garments. This bird is called by the natives, monichagatine, or mitchagatchi, and iglina.

11. A. antiquus, or ancient auk of Pennant and Latham, has a black bill white at the base, covered with down, a small whitish crest, on each side of the head, and another long white one on the neck. The crown of the head and throat are black; the back, wings, and tail are fuliginous. This species is somewhat larger than the little auk, being almost 11 inches long, and is found near Kamtchatka, and the Kurile islands.

12. A. pygmea, or pygmy auk of Pennant and Latham, has a black bill white at the base, covered with down, a small whitish crest on each side of the head, and another long white one on the neck. The crown of the head and throat are black; the back, wings, and tail are fuliginous. This species is somewhat larger than the little auk, being almost 2 inches long, and is found near Kamtchatka, and the Kurile islands.

ALCAEUS,
ALCÆUS, in Classical Biography, a famous Greek lyric poet, was born at Mytilene in the island of Lesbos, and flourished in the 44th olympiad, about 604 years before Christ, and was contemporary with Sappho, to whom it is said he was affectionately attached. A verse, intimating his passion to Sappho, with her answer, is preferred by Ariotete, (Rhet. lib. i. c. 9.), thus translated:

Alcæus.—"I faint to Sappho would a with impart,
But fear locks up the secret in my heart."

Sappho.—"Thy down-call looks, respect, and timid air,
Too plain the nature of thy with declare;
If lawless, wild, inordinate deire,
Did not with thoughts inspire thy bosom fire,
Thy tongue and eyes, by innocence made bold,
Ere now the secret of thy foul had told."

The invention of lyric poetry is by some attributed to Alcæus, and it seems to be implied by Horace (Od. xxxii. lib. i.), unless he only intimates that he invented the barbizon, or harp. From him, however, the lyric measure, called "the Alcaic verse," derived its name. He was no less a votary of Minerva than of love and the muses. He strenuously opposed the liberty of his country against tyrants who usurped dominion, and particularly against Pittacus; and took up arms in its defence. But his courage failed him in the day of battle, and he attempted to save himself by flight, when his party was defeated, but was taken prisoner by Pittacus, who generously granted him both his life and liberty. He was afterwards sentenced to exile; but what was the issue of his conflicts, and how and where his life terminated, history does not inform us. Horace seems to intimate, that he became a confair. His poetical talents have never been disputed. His poems, of which only a few fragments now remain, collected by Neandrus, H. Stephens, and Urfinus, were written in the Æolian dialect, and in the measure of his own invention. The subjects of them were various, sometimes amatory and bacchanalian, but more generally grave and political. They are described by Horace in the following verses:

"Et te fonantem plenius aureo,
Alcae, pléctro dura navis,
Dura fugax mala, dura belli!
Utrunque facro digna silentio
Mirantur umbrae dicere: fed magis
Pognas, et exaëlos tyrannos
Denfum humeres bibit aure vulgus."

Od. xiii. i. ii.

"Alcæus strikes the golden strings,
And seas, and war, and exile lings:
Thus while they strike the various lyre,
The ghosts the sacred sounds admire;
But when Alcæus lifts the brain,
To deeds of war and tyrants fleet,
In thicker crowds the shadowy throng,
Drink deeper down the martial song."

FRANCIS.

Quintilian (Inst. Orat. lib. x. c. i. tom. ii. p. 896. Ed. Bu man.) says, that his style was concise, sublime, and accurate, and much resembling that of Homer; but that his pieces of the lighter kind were inferior to his other poems.

There were other ancient poets of this name (see Fabr. Bib. Græc. ubi supra); such as an Athenian tragic poet, who is said by some to have been the first composer of tragedies; and who, according to Suidas, is different from Alcæus, the son of Mecren, a comic poet, the fifth author of the ancient comedy. One of his pieces, entitled Psiphis, was produced in his dispute with Ariiphanes in the fourth year of the 97th Olympiad. Plutarch (in Flamin. Oper. tom. i. p. 357.) mentions another Alcæus, who lived in the 147th Olympiad. A. U. C. 555. B. C. 199, and who ridiculed Philip, king of Macedonia, on account of the battle which Titus Flaminus gained over him in Thebaly. An Alcæus of Mestia also lived in the time of Vespasian and Titus, of whose epigrams some are preferred in the Anthology. One of these is topped with having suffered a singular kind of death for his lewdness; which was the punishment laid to have been inflicted by means of a radifh, or the fifth called a mullet, on adulterers, and referred to by Juvenal, Sat. x. v. 295. Ed. Cafaub.

"—quodiam mœcelos et mugillis intrat:" and also in the menace of Catullus, epig. 51, ad Aurelius:

"Ah tum te miserum, malique fati
Quem adaequatis pedibus, patente porta,
Percurrunt ranhique, mœgalique."  
"Ah wretched thou, and born to lucklefs fate,
Who art discover'd by the unhut gate!
If once, alas! the jealous husband come,
The radifh or the sea-fish is thy doom."  

ALCÆUS, in Mythology, the son of Perucus and Andromeda, the father of Amphiryon, the supposed father of Hercules; hence called Alcides.

ALCAI, in Geography, a high and fertile mountain of Africa, in the kingdom of Fez, about 12 leagues from the capital. It is inhabited by many rich and powerful peasants.

ALCAEIS, in Ancient Poetry, a name common to several kinds of verses; so called from the poet Alcæus, the inventor of them.

The first species of alcæus consists of five feet, of which the first may be either sponde, or iambic; the second is an iambic; the third, a long syllable; the fourth, a dactyl; and the fifth, a dactyl, or amphimacer: as thefe of Horace.

"Omnes eodem cogitur, omnium
Verfatur urna, ferius, ocus,
Sors exitura."

The second species of alcæus consists of two dactyls, and two trochees; as,

"Exfilium impofitura cymbæ."  
Besides these two kinds of verses, which are properly called dactyllic alcæus, there is a third fort, called simply alcæus; whereof the first is an epitrete, the second and third are iambicambiæs, and the fourth a bacchæus; as,

"Cur timet flæ? cum Tiberim | tangere? cur | olivum?"

ALCAE Odes, consists of four strophes, each of which contains four verses; the two first are alcæus verses of the first kind: the third an iambic dimeter hypercatalectic, i.e. of four feet and a long syllable: as,

"Sors exitura, et nos in æternum."  
The fourth is an alcæus of the second kind.—The entire alcæ strophe is as follows:

"Omnes eodem cogitur, omnium
Verfatur urna, ferius, ocus
Sors exitura, et nos in æternum
Exfilium impofitura cymbæ."
The following is also of this species which Horace calls 
imacres Alcali comunes

"Non possidendem multa vocavere,
Recebatium; rectius occupat
Nomen buati, qui deorum
Museribus sapienter utti," &c.—Od. ix. lib. iv.

ALCAID, in matters of Polity, an officer of justice
among the Moors, Spaniards, and Portugaluese.
The word is also written alcaide, alcald, and alcaiz; sometimes also alcaide.

It is originally Arabic, compounded of the particle al, and the verb kad, or akad, to rule, govern, administer.
The emperor of Morocco's court confides chiefly of seven or eight alcáids, his devoted slaves.

The alcaide, or governor of a city or castle in Barbary, hath sovereign jurisdiction in civil and criminal concerns; and all fines and punishments are inflicted at his pleasure.

In some places the alcáids are much the fame with the emperors' tax-gatherers.

Alcaide, among the Spaniards, &c., is a kind of inferior judge, or minister of justice, who takes cognizance of causes in the first instance, and answers in good measure to the French procureur, and an English justice of peace.

They had also their alcáide of the wards, who took cognizance of cases of whoredom and adultery. This officer was otherwise called alcaide of honour. Du-Cange.

ALCALA de los Gazules, in Geography, a very ancient town of Spain in Seville, situated on a mountain, and surrounded by a fertile plain, 10 miles east and west from Medina Sidonia.

ALCALA de Guadaira, a small town of Spain in Seville, on the river Guadaira, two leagues south-east from Seville. N. lat. 37° 22'. W. long. 6° 6'.

ALCADE de Henares, in Geography, a town of Spain, in New Castile, situated on the river Henares, in a beautiful plain, and confining of well-built houses, which form handsome streets, and which are disposed in a kind of oval figure. N. lat. 40° 35'. W. long. 4° 20'. It is surrounded by piazzas, where the tradesmen keep their shops, which are well supplied with a variety of goods. The adjoining land, watered by the Henares, is fertile and well cultivated, and yields plenty of grain, good mustewine, and excellent melons. Near the town is a spring, the water of which is preferred, on account of its peculiar purity, for the king's use, and conveyed to Madrid. This town belongs to the archbishop of Toledo. It has a collegiate church, and a celebrated university, which was restored in 1549, by Cardinal Ximenes; and in the church belonging to it this Cardinal was buried. This university possessed a very considerable library, and many curious manuscripts. Gomez says, that they owed 4000 aurei, and that among them were seven of the Hebrew Bible. Here, it is probable, were deposited, the Greek manuscripts used for the Complutian edition of the Greek testament. Professor Moldenhawer went to Alcala, in 1784, with a view of discovering these manuscripts; but, to his extreme astonishment, he found that about 35 years before that time, a very illiterate librarian, who wanted room for some new books, sold the ancient vellum manuscripts to one Toryo, who dealt in fire-works, as materials for making rockets. Martinez, a Greek scholar, as soon as he heard of this savage act, hastened to save these treasures from destruction; but they were actually destroyed, except a few scattered leaves, which are now preserved in the library. It is added, as a circumstance of aggravation, that the number of manuscripts was very considerable. However, as rockets are not made of vellum, a learned writer confides himself with the reflection, that the manuscripts were written on paper, and therefore of no great antiquity. Michael's Intro. to the New Test. by Mart. vol. ii. p. 241. vol. iii. p. 544.

ALCALA del Rio, a town of Spain in Cordova, lies in a hilly country, but produces fine fruits and good wine. It is 13 leagues south-east from Cordova. N. lat. 37° 18'. W. long. 4° 17'.

ALCALA de la Selva, a town of Spain in Seville, on the Guadalquivir, two leagues above Seville.

ALCALI and ALCALIZATUM. See ALCAI and ALCALIZATION.

ALCAMENES, in Biography, a flautist, the scholar of Phidias. Pliny, xxxvi. 5. Cicero de Nat. D. i. 32.

ALCAMO, in Geography, a considerable town of Sicily in the valley of Mazara, about 25 miles south-west from Palermo. It is situated on high ground, in a fine open cultivated country, and well sheltered by large woods of olive trees. The number of inhabitants is about 8,500. It derives its name from Adaleam, the caliph's lieutenant, who, in 837, conquered Sicily, and who erected a fortress in Monte Bonifati; but Frederick of Swabia, having dispossessed the Saracens, destroyed the fort, and erected the borough of Alcamo at the foot of the mountain. Having passed through several Spanish families, it now belongs to the duke of Ferrandina, heir to the poffessions of Toledo, duke of Alba. The church is adorned with some good pictures by Pietro Novello, commonly called the Raphael of Sicily; and with altos relevos of great merit by Gigini. The streets of the town command a superb view: the belt land in the vicinity is town with corn, the next is planted with vines, and the whole is cultivated with myrtle-leaved furmace, the leaves and flowers of which are dried and pulverized, and exported in bags, for the purpose of tanning fine leather. N. lat. 38° 2'. E. long. 12° 56'. Swinf. Trav. vol. iii. p. 346.

ALCANDRO, a town of Spain in Old Castile, situated on the Ebro; four leagues from Calahorra.

ALCANI, or ALCAN, a town of Africa in Egypt, on the western branch of the Nile, 30 miles N.N.W. of Cairo.

ALCANITZ, or ALCANIS, a town of Spain in Aragon, on the river Guadaloupe, and the frontiers of Catalonia, 15 leagues south-east from Saragossa. It was formerly the capital of the Moors, but now belongs to the order of Catrabua. It has a collegiate church and a fortresses, and is surrounded with gardens and fruit-trees. A fountain in this town throws up water through 42 pipes. N. lat. 41° 10'. W. long. 3° 0'.

ALCENIZOS, a town of Spain in Leon, on the frontiers of Portugal, four leagues west from Zamora.

ALCANNHA, or ALKANKA, in Commerce, by the Turks called knab, a dying drug, brought from Egypt and the L. vant, being the leaves of a plant called longiflorum Egyptian, the Egyptian privet, or the Lawsonia inermis of the Linneas sy. The tree is also called elkanna, tamarindo, potvenec to Rheed, and grows in the East Indies, as Malabar and Ceylon, in Egypt, and also in Cyprus, and in all parts of Syria. The colour drawn from these leaves is either red or yellow, according to the mode of preparing it; yew, when steeped in common water; and red, when infused in vinegar or alum water. The people of Cairo make a considerable traffic of these leaves, which they reduce to a powder, called archenous, much used by the women to dye their nails, hands, hair, and other parts of the body of a golden yellow hue. They apply it also for the same purpose to the manes and tails of their horses.

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cultor amongst the oriental nations is very ancient, and has generally prevailed. This powder has been also used as an astringent, for the purpose of drying ulcers of the gums, and for removing the festid smell of the feet; and many other virtues are ascribed to it by Rumphius. It is seldom met with in the shops, but may be used without injury.

The root of the Anomusa tinctoria is utilised for it, principally for giving a red colour to inks, decors, and ointments. Murray, Mat. Med. vol. ii. p. 172, 173.

From the berries of Alcanna an oil is extracted of a very agreeable smell, and which has been of some use in physic, as a colom, called oil of Cyprus, a name which is sometimes also given to the plant. Phill. Trans. abr. vol. x. pt. ii. p. 731.

ALCANTARA, in Geography, a small but strongly fortified town of Spain in Lérida, situated on a fertile country on the banks of the river Tagus. It takes its name, which figures a bridge, from an old bridge erected in the time of the emperor Trajan over the Tagus, at the expense of several Lusitanian nations. This bridge was 250 feet high, 670 in length, and 29 broad; and on account of the bridge the Moors built the city. A chapel hewn out of a rock at the entrance of the bridge, was dedicated by the ancient Pagans to Trajan, and by the Christians to St. Julian. It was taken from the Moors in 1158, by Alphonso IX. King of Castile, and given to the knights of Calatrava, who afterwards assumed the name of Alcántara. In April, 1766, it was taken by the Portuguese and the earl of Galloway, and taken by the French in the November following. It is 45 leagues south-west from Madrid, and 38 west from Toledo. N. lat. 40° 32'. W. long. 7° 12'.

ALCANTARA, or Alcantarilla, a town of Spain in Andalusia, near the Guadalquivir, five leagues from Seville.

ALCANTARA, a district of Portugal, about a league from Lisbon. On a hill in this district there is a remarkable mine of faltpetre.

ALCANTARA, one of the most considerable rivers of Sicily, rises on the north side of mount Etna, and marks out the boundary of the mountain for about 60 miles. In many places its course has been interrupted by the eruptions of the volcano; and in others, its current, which is very rapid, has worn down the solid lava to the depth of 50 or 60 feet. Its rise is attributed to the melting of the snows on the mountain; as its waters resemble, by their whitish colour, those that run from the Glaciers amongst the Alps. Bydone's Tour, vol. i. p. 119.

ALCANTARA, Order of, an ancient military order of Spain, which took its name from the city above-mentioned. The precise year of its institution is not settled among antiquaries.

The knights of Alcántara make the same vows as those of Calatrava, and are only distinguished from them by this, that the cro^s fleur de lis, which they bear over a large white cloak, is of a green colour: they possess 37 commanderies.

By the terms of the surrender of Alcántara to this order, it was stipulated, that there should be a confraternity between the two orders, with the same practice and observances in both; and that the order of Alcántara should be subject to be visited by the grand-master of Calatrava. But the former soon released themselves from this engagement, on pretence that their grand-master had not been called to the election of that of Calatrava, as had been likewise stipulated in the articles.

After the expulsion of the Moors, and the taking of Granada, the sovereign of the order of Alcántara, and that of Calatrava, was settled in the town of Castile, by Ferdinand and Isabella.

In 1549, the knights of Alcántara sued for leave to marry; which was granted them.

The history of this order was chiefly taken up in expeditions against the Moors, and battles with their neighbours. See Calatrava.

ALCARAZ, in Geography, a town of Spain, in the canton of la Marcha in New Catalonia, situated on a promontory near the river Guadalquivir, in a very fertile country, defended by a strong castle, and remarkable for an ancient aqueduct. It is famous for a breed of small horses that are very fleet and doughty. It is ten leagues north of the confines of Andalusia, 45 south of Cuenca, and 55 south-east of Madrid. N. lat. 38° 27'. W. long. 3° 37'.

ALCARRIZO, a town of Spain, in the province of Gallicia, on the river Arnoz, eight miles south of Ourense.

ALCARRAZAS, in Pottery, are a kind of vessels used in Spain for coining water. What distinguishes them essentially from other kinds of earthen ware is their porosity: this is so considerable as to allow the liquor to ooz slowly through, and stand in small drops on the outside; hence there is a constant evaporation from their surface when immersed in a current of warm air, by which means the water remaining in the jar continues at a temperature much lower than that of the atmosphere around it.

These vessels appear to have been first introduced into Spain by the Saracens; and their use has since been extended into all the Spanish colonies in America and India. They have also been known from time immemorial in China, Hindostan, Persia, Arabia, Egypt, and Syria.

The most celebrated manufactory of this kind in Spain, is at Anduzar in Andalusia, the belt earth for the purpose being found in the neighbourhood, on the bank of the little river Tamunzor. This is a kind of white marl, consisting principally of carbonated lime, with about 30 per cent. of fels, and a little alumine, and oxd of iron.

The procés of the manufacture is very simple, and is as follows. The fresh dug earth is first dried in the sun till it becomes pulverizable: and when beaten to powder, it is passd through a fine sieve, in order to separate with accuracy all the flones and coarse sand that may be mixed with it; being then put into a wooden or copper vessel with water, it is tempered by hand to the confidence of a soft uniform paste. In this state it continues twelve hours, and is then spread upon bricks, previously covered with wood ashes, till the appearance of cracks upon its surface, owing to the draining off of part of the moisture.

This firll preparation being completed, the tempered earth is weighed, and put into a broad shallow vessel, where it is trodden with the naked feet, and at the same time mixed with salt, in the proportion of seven pounds for every 150 of earth, to be made into large jars, and of half the above quantity of salt for the manufacture of jugs and other small articles. The reason of this difference is obvious: the greater the vessel is, the thicker must its sides be, to give it the necessary strength; but as its porosity would be diminished in the same proportion, a greater quantity of soluble matter must be mixed with the earth. After this, a sufficient mass of the mixture being put on a potter's wheel, it is shaped in the usual manner into a jar or other vessel and, being then gradually dried, it is baked in a common pottery oven for 10 or 12 hours, according to the heat, care being taken that the salt be not so far decomposed as to become insoluble in water.

There is scarcely a house in Spain where Alcarrazas are not in constant use. Being filled with water, and exposed for a few hours to a current of air, a very small portion of the fluid is lost by evaporation, and the remainder will...
have acquired a degree of coolness very grateful in that warm climate.

The manufacture of large red jars called bucaras, which are applied to the same purposes as the true Alcarras, but are much inferior, in being less porous, and communicating to the water an unpleasant earthy taste.

Another use to which these vessels are applied in Portugal, is that of moistening snuff or tobacco. For this purpose, the jar being filled with snuff is placed in water, which filtering through its sides very slowly, gives, in a few hours, to the included powder, the requisite humidity. Journal des Mines, vol. vi. p. 791.

The editor of the Journal de Physique is of opinion that the mixture of foist meal with common potters' earth might afford an useful sublimate both for the Alcarras and the filtering stones. The foist meal is that earth of which the floating bricks of Tucany are made; and, according to the testimony of Plato and Strabo, was anciently found in great plenty both in Alba and Spain. To the proposed use, however, of this sublimate, the earthly flavour which it would communicate to the water is a radical objection.

Alcassar, Louis de, in Biography, a Spanish feal, was born at Seville in 1554, and was at first a teacher of philosophy, and afterwards of divinity at Cordova and at Seville for about 20 years. He directed for so many years his chief attention to the study of the book of Revelation, and his work on this subject, entitled, "Vegetatio artami fenuis in Apocalypsi," is much esteemed among the Catholics, and has been printed several times. Grotius is said to have borrowed many of his ideas from this book. His works, comprehending a commentary on such parts of the Old Testament, as had in his judgment any relation to the Apocalypse, and including a treatise "On Sacred Weights and Measures," and another, "On Bad Physicins," form two folio volumes. Heyddegger in his "Mysterium Babylonis magnum," published at Leyden in 1657, has examined some of his apocalyptic hypotheses. Alcassar died at Seville, June 16, 1615, at the age of 60 years. Gen. Dict.

Alcassar, or Alcazar, in Geography, formerly César al Cabiros, a city of Africa, on the coast of Barbary, in the kingdom of Fez. It is said to have been built by Jacob Almanzor, about the year 1180, during his war with Spain, and intended as a depot for the immense fleets that were collected for this purpose. It was formerly the residence of a governor, and a town of good trade, till the Portuguese made themselves masters of it in 1458; but, though it was not long in their possession, it gradually sunk into decay, and lies now in a ruinous condition. Its situation is so low, that it is overflowed with water in the winter, and moldeled with heat in summer. The rocks of this place are so numerous and so familiar, that they occupy the tops of the houses and mosques without molestation; the inhabitants festooning them sacred birds, and thinking it lawfull to disturb them. The bay of Tétuán now appoints a governor for this town, which is the seat of his dominions towards Mecquinez. In the vicinity of this town, there is a ridge of mountains running towards Tetuan, whose inhabitants are a band of robbers, whom it has not been possible to restrain or extirpate, as they find an inaccesible shelter in their mountainous forests. It was near this town, on the river Elma-hassan, that a famous battle was fought in 1578, when three kings were slain, viz. Abdemelech king of Morocco, Mahomet the uffurer, and Sebastian, king of Portugal. The Portuguese indulge a fanciful notion, that Sebastian was transported to an enchanted island, and they expect his return to establish their power, and to render their kingdom the first on the globe. This city, N. lat. 35° 15'; W. long. 12° 35', is called Alcázar gubri, or the great castle, to distinguish it from the Alcázars of the next article.

Alcassar Zeguir, or Cegueir, q. d. the little palace, a town or fortress of Africa, in the kingdom of Fez, between Tangiers and Ceuta. It was taken by Alphonso king of Portugal, in 1458, but soon after abandoned to the Moors. It lies on the south-edge of the ruins of Gibraltar, and a shallow bay between two points of land, affords anchorage for ships, and on the west of this are two long narrow islands, parallel to the coast. N. lat. 35° 49'; W. long. 5° 36'.

Alcassar de Guete, a town of Spain, in New Castile, almost between Cuenza and Guete, with which it forms nearly a triangle. N. lat. 40° 10'. W. long. 2° 10'.

Alcassar de Sal, a town of Portugal, in Estremadura, fixed leagues from the sea, on the confines of Alentejo, guarded by a castle which is said to be impregnable. The salt-work in this town yields very fine white salt, and gives it the name. Of the rushes that are gathered in the adjoining fields, mats are made for exportation. N. lat. 35° 18'; W. long. 5° 10'.

Alcatile, a town of India in the Carnatic, well of Madras.

Alcatraxes, an island in the Pacific Ocean, about 21 leagues from Acapulco; and half a league from the continent. N. lat. 15° 50'; W. long. 102° 30'.

Alcatraz, in Ornithology, a name given by the Spaniards, also by Fernandez, Hernandez, and Nieeremburg, to the Pelican of Mexico; and erroneously by Clibus and others after him, to the Indian horn-bill, or Buceros-Hydrocorax.

Alcava, in Politcs, a tax upon transferrable property, imposed by the Spanish government. It was at first 10, afterwards 14, and at present it is only 6 per cent. upon the sale of every sort of property, whether moveable or immovable; and it is repeated every time the property is sold. The levying of this tax requires a multitude of revenue officers, sufficient to guard the transportation of goods, not only from one province to another, but from one shop to another. It subjects not only the dealers in some sorts of goods, but those in all sorts; every farmer, every manufacturer, every merchant and shopkeeper, to the continual visits and examinations of the tax-gatherers. Through the greater part of a country, in which a tax of this kind is established, nothing can be produced for distant sale. The produce of every part of the country must be proportioned to the consumption of the neighbourhood. It is to the Alcava accordingly, that Ullariz imputes the ruin of the manufactures of Spain. He might have imputed to it likewise, says a very competent judge, the declension of agriculture; as it is imposed not only upon manufactures, but upon the rude produce of the land.

In the kingdom of Naples, there is a similar tax of three per cent. upon the value of all contrats, and consequently upon that of all contracts for sale. This is both lighter than the Spanish tax, and the greater part of towns and parishes is allowed to pay a compensation in lieu of it; which compensation is levied in any mode they please, and generally as to give no interruption to the interior commerce of the place. The Neapolitan tax is therefore not nearly so ruinous as the Spanish one. Smith's Wealth of Nations, vol. iii. p. 381.

Alcaude, in Geography, a beautiful town of Spain, in the province of Andalusia and district of Cordova, between
between Cordova and Jaen. N. lat. 37° 35'. W. long. 3° 26'.

AII.CAZAR, or AlcAçAR, ANDREW, of Guadalaxara, in New Calily, in Biography, a celebrated physician of the 16th century, published in 1575, at Salamanca, "Chirurgie libris sex, in quibus multa antiquorum et recentiorum habitationes localis habentus non declarata interpretatur," fol.

In the fifth book he treats, "De pudendiagrav vel menstruag vel lichenis. vulgo Galileo." He contends this disease was known to the ancients, and cites Pliny, and various other writers in proof of this position; but admits, that in certain stages of the disease, it is only to be cured by mortal instrumentation. See a full account of this work, and a refutation of his opinion of the antiquity of the lues, in Altrnue's treatise, De Morbis Venereal, vol. ii. p. 702.

ALCE, in Ancient Geography, a town of Peloponnesus, mentioned by Plutarch, in his life of Cleomenes. Alce is also, according to Livy, a town of Spain, belonging to the Celtiberians. It is likew ise a name given by Pliny to a river of Bithynia.

A16C, in Ornithology, a species of auk of Alca.

A16C, in Zoology, a species of Cervus. See Elk.

ALCEA, Holly Mallow, Malva of Tournesol, in Botany, a genus of the monandria polyanthra clavis, and order of the natural order of collectiones, and the malacce of Julliet. Its characters are, that the calyx is double, each one-leaved; the outer cut half-way into fix parts, permanent and very spreading; the inner cut half-way into five parts, larger and permanent; the corolla consists of five, obcordate, emarginate, spreading petals, coalescing at their bases; the flamine are filaments uniting into a sort of five-angled cylinder at bottom, loose at top, and inflated into the corolla; the anthers almost kidney-shaped; the pistillum has a germ orbiculate, style cylindric, short, stigmatic almost 20, stigmaticus, of the length of the style; the pericarp is composed of many jointed airs, in a ring round a columnar flattened receptacle, parting and opening on the inside; the seed is one, flat, kidney-shaped in each air. Schreber and Julliet join this genus to Althaea.

Profesor Martyn enumerates three, and Gmelin five species; viz. 1. A. robus, common hollymallow, with leaves inanite-angular. 2. A. funefis, with corbed, rough, cre- nated, angular leaves, and flem below ramose. 3. A. acanthis, with numerous corobed rotundato lobated leaves, floccis flowers, and a flem thick and very small. 4. A.quamandela, with a subtriangular crenated obtuse quinquever- tate leaves, and foliaries flowers. The A. Africana or African H. of Martyn, is described as having leaves three- lobed crenate, flowers solitary axillary, both calyces fxt- parted. 5. A. deaefida, ffig-leaved H. with inferior palmerred seven-lobed crenated leaves, the superior halfted. Linneus doubts, whether the first and fifth species, above enumerated, are distinct, and seems to think that the last is a variety of the first. But Prof. Martyn observes, that the difference in the form of their leaves always continues. Both these sorts were cultivated by Gerard in 1597. Allione says, that the holly- hock grows wild in the county of Nice. The colour of the flowers is accidental, and the double flowers are only varieties proceeding from culture. The various colours that have been noted are white, pale, red, deep-red, blackish-red, purple, yellow, and flesh-colour. Prof. Martyn informs us, that he has seen some plants with variegated flowers, raised from seeds which were brought from China. Although these varieties of double hollyhocks are not constant, the greatest number of plants, produced by seeds carefully saved from the most double flowers, will arise nearly the same with the plants from which they were taken, provided they are kept separate from single or bad coloured flowers.

The first species grows naturally in China, the fifth in its native land, and has also been brought from Madras. Linneus refers it to Siberia. A dwarf sort, with beautiful double variegated flowers, has been for some years in great esteem, under the name of Chinese hollyhock. These plants, though natives of warm countries, are sufficiently hardy to thrive in the open air in England, and have contributed much to the ornament of gardens towards the close of summer. In large gardens, they make a fine appearance; a succession of spikes arising on the same stem for two months. The flowers on the lower part of the spike appear in July, and new flowers will be produced till the end of September. In good ground the stalks will often rise to the height of eight or nine feet, and near fxt feet of each will be garnished with flowers. The African hollyhock is a native of the eastern shore of Africa; and the alcea indica of Burm. ind. p. 149, agrees with this in having three-lobed crenate leaves; but differs from it in having the flowers terminating and yellow; with the inner calyx five-eflift. The hollyhocks are propagated by seeds, which should be sown of plants of the best colours and of the most double flowers, and they should be grown in a bed of light earth, about the middle of April, and covered over half an inch deep. When the plants have put out six or eight leaves, they should be transplanted into nursery-beds, at a foot distance from each other, watering them till they have taken root, and afterwards keeping them clean from weeds till October, when they should be removed to the situation where they are to remain.

ALCEA. See Hibiscus and Malva.

ALCEA Floridana. See Gordonia.

ALCEAE, in Entomology, a species of Papilio Plceus, with diversicated wings, of brown and cinereous colour, the primaries marked with points, and the posterior cinereous underneath; found in the southern parts of Russia.

ALCEDO, king-fisher, in Ornithology, a genus of the order of Pice. The characters are, that the bill is three- fided, thick, straight, long and pointed; the tongue is fleshly, very short, flat and sharp, and the feet are for the most part gregary. The species enumerated by Gmelin, besides several varieties, amount to 41. These birds are dispersed over the whole globe; inhabiting chiefly the water, and living upon fish, which they catch with surprizing alertness and swiftness, rejecting afterwards the undigested parts; though their wings are short, they fly swiftly; their prevailing colour is blue; their nostrils are small, and generally covered. 1. A. crista, A. abomina, crisiata of Seba, flipida philippianis crista of Britton, with of Buffon, and crossed king-fisher of Latham, is short-tailed, sky-blue above, rufous beneath, and has its crest undulated with black. The bill is black, crest greenish, on each side of the neck is a bluish streak beginning from the eye; the shoulders, the upper coverts of the wings, and the margins of the wing-feathers and tail feathers, and the whole of the intermediate tail-feathers are violet, the chin rufous, the throat rufous, and white, the wing-feathers brown, and the legs with the claws reddish. It is about five inches long, and found in Amboyna and the Philippine islands. The flipida indica crista, or A. crista elegantiuima pica of Seba is a variety. 2. A. irida, spotted king-fisher of Edwards and Latham, is short tailed, greenish, yellow beneath, with a nebulous pectoral fascia. The bill is black, the line above and below the eyes yellow, the wings punctuated with white, and the feet red. It is seven inches long, and found in Guiana. 3. A. spisida, flipida of Gefner, Ray, Olf.
Olin, Aldr. and Briff, aecyon of Gref. and Aldr., martini- 
pecheur or aecyon of Befflon, king-fisher of Albin. and Will. 
European king-fisher of Pennant, and common king-fisher of 
Latham, is short-tailed, sky-blue above, fulvous below, and 
it's drapery are rufous. This bird is seven inches long and 11 
broad of a clumsy shape, the head and bill being very large, and 
the legs disproportionately fmall; the bill is two inches 
long, the upper mandible black, and the lower yellow; and 
the sides are red; but the colours of its plumage amply 
compensate for the inelegance of its form. The crown of 
the head and the covers of the wings are of a deep blackish 
green, spotted with bright azure; the fcapular feathers and 
covers of the tail are also of a refulgent azure; the whole 
underfide of the body is orange-coloured, and a broad mark 
of the fame paffa from the bill beyond the eyes; beyond 
that is a large white spot; the tail is short, and conflits of 
12 feathers of a rich deep blue; the feet are of a reddish 
yellow; the three lower joints of the outer toe adhere to 
the middle toe, and the inner toe adheres to it by one joint.

The king-fisher frequents the banks of rivers, and feeds 
on fish. It takes its prey somewhat in the manner of the 
oprey, balancing itself at a certain distance over the water 
for some time, and then darting below the surface, brings 
the prey up in its feet. When it remains fuspended in the 
air, in a bright day, the plumage exhibits a molt beautiful 
variety of the molt dazzling and brilliant colours. To this 
attitude the ancients refer; for lycois, quoted by Athenenius, 
(Dieop. lib. ix. p. 358,) calls thefe birds alcedo; mandarin, 
the halcyons with expanded wings. It makes its neft in 
holes in the sides of the cliffs, which it scoops to the depth 
of three feet, and lays from five to nine eggs, of a molt 
beaufiful demi-transparent white. The neft is very folid, on 
accounts of the refe of fish with which the young are fed. 
It begins to hatch its young early in the feafon; and ex- 
cludes the first brood in the beginning of April. Whilf 
the female is thus employed, the male is unmeaning in 
his attention, furnishing his mate with fish in fuch abundance 
that he is found at this feafon plump and fat. He eafons 
totwitter at this time, and enters the neft as quietly and 
privately as poifible. The young are hatched in about 20 
days, but difce in fize in fpace and beauty. The ancients 
believed that the halcyons were fo amorous, that the male died 
in the embrace, and Arilotle a£erts (lib. ix. c. 14.) that 
they begin to breed when only four months old. The species 
now defcribed is the alcedo, or male halcyon of Aril. 
(Hift. An. S92. 145,) which he defcribes with a precifion, 
to which he is not accustomed. His defcription of the bird 
is followed by that of the neft; which, he fays, refembled 
fofne confequences that are formed by the fea-water; that 
it was like the long-necked gourd, hollow within and having 
a narrow entrance, fo that if it overfet the water could not 
cater; that it refiitd any violence from iron, but might 
be broken with a blow of the hand; and that it was com- 
pofed of the bones of the Baken, or fea-needle. The neft 
was called halcyoneam, and medical virtues were attributed 
to it. Mr Pennant mimes to credit part at leaf of Arilotle's 
account, as to the form of the neft, which agrees with the 
deffcription given of it by Count Zimmah; and as to the ma- 
terials of which it is composed, and the fragments of bones 
and scales of fish that were found in it, he adds, that thofe 
who will not allow this to be a bird that frequents the sea 
should recollect that Arilotle made his observations in a 
milder climate than our's, and yet from Zimmah we learn, 
that even in Italy the king-fisher breeds in May on banks of 
Arfams that are near the sea, and the ancient Stagiircle 
allows, (Hift. An. 1859.) that the halcyon fometimes ar- 
cended rivers, poifibly to breed. M. Buffon is of opinion,
that the halcyon, of which Pliny (lib. xxxii, 3.) 
reckons four kinds, and which fome have supposed to be the 
nefts of king-fihers, are only clufhers of fea-reeds; and 
with regard to the nefts of Tonquin and China, which are 
feem'd fuch delicacies, and have also been afcribled to the 
halcyon, they are the indisputable productions of the defcent 
swallow. On the precarions foundation laid by Arilotle, 
very abfurd and incredible tales have been formed by 
subsequent writers; and the poets, indulging the powers 
of imagination, have added many fictitious to the account of 
the philofopher. Acordingly the neft has been reprefented as 
a floating one:

"Incubat halcyone pendentibus square nidos."  
OVID. Met. lib. xi.

It was therefore neceafary to place it in a tranquil sea, and 
to supply the bird with charms to allay the fury of a tur- 
bulent element, during the feafon of incubation. At 
that time it flid, therefore, control over the seas and the 
mlinds:

"X alcedon; oritum teneum utque balatae  
Te me tene, te tuum, de exarhima cyma num.  
Alcedo, glatentis Nereis tenet melius  
Ovid. Epod. 1."—Theocrit. Idyll. vii. 87.

"May halcyons smooth the waves, and calm the seas;  
And the rough south-call link into a breeze;  
Halcyons of all the birds that haunt the main,  
Moll lov'd and honour'd by the Nereid train."  
FawkES.

These birds were equally favourites with Thefis, as well as 
the Nereids:

"Dilecta Thetidæ Halcyones."  
VIRG. Georg. i. 899.

As if to their influence these deities owed a repose in 
the midst of the storms of winter, and by their means we 
were freed from those winds that disturb their submarine 
retreats, and agitation even the plants at the bottom of the 
sea. Such are the accounts given by the Roman and Sicilian 
poets. Arilotle and Pliny tell us, that this bird is most common in 
the seas of Sicily; that it fat only a few days, and thofe in 
the depth of winter; and during that period the mariner 
might fall in full fcurity; for which reafon they were afcribed 
Halcyon-day. By the poets the king-fiher was also made 
a bird of fong. Virgil ranks it with the honet

"Litouraque Alecyonem renouant, Acanthidæ dumæ."  
Georg. iii. 388.

And Silius Italicus celebrates its music, and its floating neft:

"Cum fonat halcyones cantu, nidioque natantes  
Immota gelafl, fopitis flufibus, undâ."  
lib. xiv. 275.

But these poets have probably transferred to this species the 
powers of song that belonged to the alecyo of the philo- 
fer (Hift. An. 892.), which was vocal and perched upon 
meadows of granaries, and coniferous among reeds; but Mr. Pennant differs from 
his opinion, because the colours of the latter are very plain, 
and conceives that the alecyo vocalis of Arilotle is one of 
the loft birds of the ancients. Some have even doubted, 
whether the king-fisher of the moderns and the alecyon 
of the ancients are the fame bird. But the defcription of 
Arilotle sufficiently identifies them. The alecyon, says that 
philosopher,
philosopher, (lib. ix. 14) is not much larger than a sparrow; its plumage is painted with blue and green, and lightly tinged with purple; these colours are not distinct, but melted together, and shining variously over the whole body, the wings and the neck; its bill is yellowish, long and slender. The habits of these birds also resemble one another. The alcyon is solitary and penive; and the king-fisher is almost always seen alone, and the pairing season is of short duration. The former was not only an inhabitant of the sea-shore, but haunted the banks of rivers, and the latter has also been found to seek shell-fish and large worms, that abound on the shore of the sea, and in rivulets that flow into it. Alcyon was fickle-feen and rapid in its flight; it wheeled swiftly round its limbs, and instantly retired into its little grot on the shore. The same character belongs also to the king-fisher. The alcyon and the king-fisher have the same mode of taking their prey, by diving vertically upon it. The king-fisher is the most beautiful bird in our climates, as to the richness and luxuriance of the colours of its plumage. It has, says Buffon, all the shades of the rainbow, the brilliancy of enamel, and the glossy softness of silk; and Géner compares the glowing yellow red, which colours the breast, to the red glare of a burning coal; and yet the king-fisher has shone from those climates where its repulsive and glowing colours would appear to the greatest advantage. There is a species that is common all the islands of the South Sea; and Forster, in his observations in Capt. Cook's second voyage, has remarked, that its plumage is much more brilliant between the tropics than in the regions fruited beyond the temperate zone, in New Zealand. In the language of the Society islands, the king-fisher is called Erenor, and at Otaheite it is accounted sacred, and not allowed to be taken or killed. King-fishers were found not only at Otaheite, but in Huahine and Ulieti, and in the islands that are scattered over the South Sea, though they are more than 1,500 leagues distant from any continent. These king-fishers are of a dull green, with a collar of the same about their neck. The islanders entertain a superstitious veneration for them. The chief at Ulieti intreated Capt. Cook's companions, in a very serious tone, to spare the king-fishers and heroes of his island, giving permission to kill all the other birds. There are 20 species in Africa and Asia, and eight more that are known in the warm parts of America. The European king-fisher is scattered through Asia and Africa; many of those sent from China and Egypt are found to be the same with ours, and Belon has met with the same in Greece and in Thrace. This bird, though it derives its origin from the hottest climates, bears the rigour of our seafarers. It is seen in the winter along the brooks, diving under the ice, and emerging with its prey. The Germans have called it Cifogel, or ice-bird; and it has been found even among the Tartars and Siberians. The Tartars and Oliacs use the feathers of these birds for many superstitious purposes. The former use them as love-amulet; pretending that thofe which float on water will induce a woman who is touched with them to fall in love with the person who thus applies it. The Oliacs take the skin, the bill and the claws of this bird, and enclose them in a purée; and whilst they preserve this amulet, they think they have no ill to fear. Credulity has admitted and reported many other familiar tales concerning the extraordinary powers and virtues of this bird; but it is needless to recite them. Its flesh has this odour of bashful bird milk, and is unpalatable food. Although these birds are found in cold as well as warm climates, they are often found dead under the ice. M. Daubenton has preserved some of them alive for several months, by feeding them every day with young fry, which is their only proper nourishment; for they reject every other kind of food; and they may be kept in rooms for some time, provided that they are placed near basins of water full of small fish. Olina describes the method of taking them, at day-break, or in the dusk of the evening, by fitting a trap at the edge of the water; he adds, that they live four or five years. 2. A. erithaca, ifipida bergalensis turquata of Buffon, martin-pecheur a front jaune of Buffon, Bengal K. ef Asin, and red headed K. of Latham, is short-tailed; its back is blue, its abdomen yellow, its head and rump purple, its throat and nose white. The bill and the feet are red. This bird is about the size of the last species, somewhat more than five inches long, and is found in Bengal. There is a variety called A. maroni, or red-headed K., of Brown, with a head and neck of an orange-red colour. 3. A. madagascariensis, or the pecheur de Madagasca, Burford's K. of Latham; has a short tail, rufous body, white throat, blackish tail feathers; the bill and feet are red. It is five inches and a half long, and inhabits Madagascar. 6. A. fuper«elosus, ifipida Americana viridis of Buffon, martin-pecheur vert and orange of Buffon, little green and orange K. of Edwards, and supercilious K. of Latham; is green above, white below, with a green band, and yellow eyebrows. It is about six inches long, and found in America. Buffon had it from Cayenne. 7. A. alcyon, ifipida cristata cardinalis of Buffon, alvenon of Ray, king-fisher of Catesby, and belted K. of Pennant and Latham; is long-tailed, crested and bluish, with a white abdomen, ferruginous breast, and a white spot before and behind the eyes. There are three varieties, viz. ifipida holovenisa, martineur pecheur de Louisinna of Buffon, or crab-catcher of Slome; ifipida Dominicensis cristata of Briffon, martin-pecheur hope de St. Domingue, and jaquacati-guen of Meargrave, Ray and Willughby. This species inhabits America, and feems to migrate from Hudson's Bay to Mexico, where it is eaten, though it has a rank fishy taste. It is about 13 inches long, feeds on fish, nests in high banks, into which it penetrates in a horizontal direction, lays four white eggs, and hatches in June. 8. A. torquata. See Achatallacta. 9. A. capensis, ifipida capitis bona of Buffon, martineur a gros bec of Buffon, martineur a pecheur a gros bec of Buffon; is short-tailed, ash-blue, below fulvous, its breast brick-colour, and bill red. It is 14 inches long, and found at the Cape of Good Hope. 10. A. senegalensis, ifipida Senegalensis major of Buffon, A. africana of Forst., martineur pecheur a tete grise of Buffon; is long-tailed, sky-blue, below-white, with a hoary head, and coverts of the wings black. There are three other varieties, viz. A. bluish green, and below yellowish, the crabeating K. of Latham; the A., with the head and neck obviously white; and A. above sky blue, below rufous yellow, and white throat. This species inhabits Arabia and Africa, and particularly the banks of the Senegal, where they are numerous; and the name of the K. is, in the language of the country, Aboueard. The second variety is found in St. Jago and Abyssinia. 11. A. Smyrnensis, Smyrna K. of Albinus and Latham; is long-tailed, ferruginous, with green wings, tail and back. It is found near Smyrna. There are two other varieties, viz. the great Gambia K. of Edwards, found in Gambia and Madagascar, 10 inches long; and the great Bengal K. of Albinus, found in Bengal, and on the coast of Malabar; 9 and 10 inches long. 12. A. rubra, ifipida ex albo et atro varia of Buffon, martin-pecheur pe of Buffon, black and white K. of Edwards and Latham; is short-tailed, black variegated with white, and below white. It is 11 inches long, and found in Asia and Africa. This bird is about the size of the Roylton crow, and its cry is not unlike that.
that of the common crow. 13. A. deal, isipida ternatana of Briffon, martin pecheur à longs brins of Buffon, Ternate K. of Latham; has the two tail-quills very long, attenuated in the middle, its body dark bluish, and its wings greenish. Seba calls this bird, on account of its beauty, the nymph of Ternate; and he says, that the feathers on the tail are one third longer in the male than in the female. It is 13 inches long, and inhabits the island of Ternate.

14. A. paradisia, galbula longicircum of Briffon, jacamar à longue queue of Buffon, swallow-tailed K. of Edwards, and paradise jacamar of Latham, has the two intermediate tail-feathers very long, the body greenish-gold, and the feet scapulur. The bill of this species is quadrangular, acuminate and black, the legs are black, and plumose as far as the toes, the head is violet brown, the throat, neck, and lower coverts of the wings are white; the two middle tail feathers are longer than the others by an inch; the plumage is generally of a dull, deep green, in which are distinguished some orange and violet reflections. The female is distinguished from the male by the two middle quills of the tail, which are much shorter, and by its plumage being deficient of the brilliant and violet reflections. These birds inhabit Surinam, live on insects, fly to great distances, and perch on the tops of trees, go in pairs, not being so solitary and fo sedentary as the other jacamars; nor have they the fame warble, but a cry or soft whistle, which is heard only at a small distance, and seldom repeated. 15. A. galbula, galbula of Briffon, jacamairi of Marcgrave, Ray, Willughby, and Edwards, jacamar of Buffon, green jacamar of Latham; has a wedge-shaped tail, body gold and green, rufous below, and its feet scapulur. The bill is quadrangular, two inches long, acuminate, black, with nostrils ovated at the base, deep blue irides, white chin, sometimes yellowish. Short weak plumose legs, of a greenish yellow colour, and black claws; the plumage is of a very brilliant gold-green with red copper reflections. The size is about that of a larger bird, and its length scarcely nine inches; it inhabits the thick forests and damp situations of Guiana and Brazil; it is solitary, and prefers the most secluded and obscure coverts; it perches on the middle boughs, and remains there alone, and at rest, for the greater part of the day and night; its flight is quick, but short; it lives on insects; it has a feeble broken warble, which is tolerably pleasant; and Piso says, that its flesh, though hard, is eaten in Brazil. The savages of Cayenne call this bird vescoton; and the creoles denominate it colibri des grands bois. 16. A. orientalis, isipida Indica of Briffon, eastern K. of Latham, is green, below rufous, head, throat, band of the eye, and tail-feathers fly-blue. The bill is red; the feet and claws black. It is four and an half inches long, and inhabits India. 17. A. Surinamensis, Surinam K. of Latham, is rufous-tailed and blue, whitish below, with a rufous breast, greenish black head, and transverse grey spots. Its bill is black, and the back marked with black spots. It inhabits Guiana, nesting in holes near the waters, laying five or six eggs, and living on fish. 18. A. purpurea, purple K. of Latham, is below of a reddish-gold colour; the head, rump, and tail are rufous-gold; the back and coverts of the wings bluish-black, the tail-feathers black, and the throat white; the tail and feet are red; a narrow line pales from behind the eyes towards the back, terminated by blue. It is about the size of the fourth species, and inhabits India. Of all the kingfishers, M. Buffon says, this is the handsomest and the richest in colours. 19. A. caruleo-phala, blue-headed K. of Latham, is of a blue colour, rufous below, with a white throat and blackish tail-feathers. The bill and feet are red; and the crown of the head of a bright blue, flained with waves of a lighter blue. It is four inches long and inhabits Madagascar. 20. A. Bengalensis, little Indian K. of Edwards, and Indian K. of Latham, is bluish-gold, rufous below, with brown tail and tail-feathers, and the head marked transversely with blue streaks; the bill is black. It is four and an half inches long, and inhabits Bengal. The little Indian K. of Edwards is a variety, which instead of the rufous occular band of the former, has two rufous spots. 21. A. lucorynchus, isipida Americana carneolea of Briffon; A. Americana or apatafa of Seba, martin pecheur à bec blanc of Buffon, and white-billed K. of Latham, is of a bluish-green colour, yellowish below, with the head and neck bay-coloured, the tail-feathers cinereous, the tail above blue, and below cinereous. The bill is whitish. It is scarcely five inches long, and inhabits America. 22. A. Briliifrons, rip-gip of Buffon, and Brafilian K. of Latham, is rufous variegated with bay, brown and white; below white, with the greater tail-feathers and tail rufous, marked transversely with white spots. The bill and eyes are black, the ocular band, feet, and claws are brown. It is about the size of the larck, and inhabits Brazil. Its cry, rip-gip, resembles the calling of a long-tailed turkey. 23. A. americana, white and green K. of Latham, is blackish-green, white below, spotted with green, and the space of the breast and throat rufous. The bill is black, a white line pales from its base below the eyes to the occiput; the feet are red; the female has no rufous space at the breast and throat, but the throat is white. It is six inches long, and inhabits Cayenne. 24. A. bicolor, rufous and green K. of Latham, is green, rufous-golden below, with a zone waved with white and black on the breast, distinguishing the male, and wings and tail dotted with white. It is eight inches long, and inhabits Cayenne. 25. A. malacota, isipida Brasilifrons mivia of Briffon, mutati of Ray, Willughby, and Buffon, Brafilian spotted K. of Latham; is brown spotted with yellowish, below white spotted with brown, with yellow throat. The bill is red; the feet and claws cinereous. It is of the size of the flave, and inhabits Brazil. 26. A. Cayennensis, taparara of Buffon, Cayenne K. of Latham, is blue, below white, with a transverse black band below the back of the head. The upper mandible is black, the lower red, the rump azure, the tail, and tail-feathers with a blue margin, the feet red. This species is numerous, solitary, lays its eggs in holes on the river-banks, is nine and an half inches long, and inhabits Cayenne and Guiana. The time of its incubation is September, and its cry is, carac, carac. 27. A. atricepsilla, black capped K. of Latham, is violet blue, below white, with the head, neck, shoulders, and tips of the wings black, and reddish abdomen. The bill and feet are red. It is ten inches long, and inhabits China. This bird is one of the most beautiful of the king-fishers. There is a variety, viz. A. Luminosa, found in the island of Luzon. black above, white below, with a ferruginous abdomen. 28. A. tuta, refactet K. of Latham, is long-tailed, olive above, white below, with white eye-brows and greenish-black collar. The bill is black, with the inferior mandible white, and the feet are black. It is eight and an half inches long, and inhabits Ortech, where it is held sacred by the inhabitants. 29. A. surba, venerata K. of Latham, is brown, pale below, with a roundish tail; and the margin of the tail-feathers, wing-coverts, and wing-feathers green. The bill is black, and the feet dusky. It is nine inches long, inhabits the Friendly islands, particularly Apye, and is deemed sacred. 30. A. siola, sacred K. of Latham, is white-blue, green, below white, with pale ferruginous eye-brows, and the tail and tail-feathers blackish. There are four other varieties, viz. A. with white eye-brows, A. with head greenish black, pale ferruginous below, and on the nose; A. with black head, blue crown, dirty yellow eye-brows, head and abdomen, and
and blue wings and tail; and A with a white collar. This species inhabits the Society Islands; the third variety is found in New Zealand; and the fourth, in the Philippine Islands. It is nine and a half inches long, and reckoned sacred by the inhabitants. 31. A. chlorops, green-headed K. of Latham, is green, with a white neck and black collar, the wings and tail of a sea-green. The bill, under part of the tail, and feet, are bluish black. It is nine inches long, and found in Bouvo, one of the Molucca islands. 32. A. cerulea, white-collared K. of Latham, is blue, rufous below, with white eye-brows and collar. It is almost seven inches long, and inhabits India. 33. A. fulica, great black K. of Latham, is crested, olive-coloured, below whitish obscurely fringed, with the tippets and back of the head dingy white; the tail roundish, of a rufly fulvous, crossed with black waves, and white at the end. The upper mandible is black; the lower white, and black at the base; the female has no crest. The crown of the female and the sides of the chin and neck of both sexes blackish brown; the collar of the female white, and the back olive; that of the male, at its lower part with the rump, pale sea colour, with a spot of the fame in the middle of the coverts of the wings; the tail feathers of the female greenish brown; the exterior margin of those of the male blue, but black within, and at their tip, sometimes white at the base, yellow feet, and black claws. This bird is the largest of the kind, its length being 15 inches, and inhabits New Guinea. 34. A. maxima, great African K. of Latham, is sub-crested, lead-black colour, pointed with white, with white throat, black neck, and fangunous breath and abdomen. The bill is black, with linear nostrils, and the feet very black. It is about the size of a crow, and inhabits Africa. 35. A. truscophala, white-headed K. of Latham, is blue-green, with its head, neck, and under surface white, and wing-quills brown. It is 12 inches long, and inhabits Java. 36. A. flavicollis, is yellowish below, with the head and back green; the bill red, and the tail blue. It inhabits the island of Ceylon, where it is called by the natives, ten-rou-joulon. This bird is peculiarly dextrous in catching its prey: when it sees the fish in the river it darts upon it and seizes it with its bill, transports it to its nest, subflits a day or two upon the tipoll, and spends the whole time in fishing. 37. A. None Guineas, New Guinea K. of Latham, is black spotted with white. 38. A. Aegyptia, Egyptian K. of Latham, is brown, with fagginous spots, and whitish below with cinerous spots. The bill is blackish; the throat fagginous-white; the upper coverts of the tail wholly white; the tail affy, the feet greenish, and the claws blackish. It is about the size of a crow, nits in the fycamore and palm-trees, feeds on frogs, lizards, and insects, and is found in Egypt. Haffelguiff has particularly described this bird. 39. A. grandis, great jacobin of Latham, is copper-gold coloured, below fagginous, with the head and limbs green-gold, and the feet ferruginous. 40. A. tridactyla, three-toed K. of Latham, is rich and brilliant in its plumage; the upper side of the head and back is of a deep lilac, the feathers of the wings are of a dull indigo, heightened by a border of vivid and shining blue that surrounds each feather; the under side of the body is white; the bill and legs are reddish. It is about 40 inches long, and inhabits Surinam and India, and the isle of the Indian ocean: Sonnerat found it in the island of Lucon. 41. A. frons, is short-tailed, with the hind part of the back, the tail, and middle of the wings blue, the shoulders black, the head and breast cinerous, and the belly fagginous. The bill and feet are vermilion. This bird is found near Yemen in Arabia, and is about 3 feet long. "Linneus by Gmelin. Latham. Buffon."
ALCHEMY.

extract of it had been found effectual in milder cases of a
similar kind. The root is more aulter than the herb, and
the virtues are communicated alike to water and spirit of
wine. It does not rank among the more powerful altrigents,
nor does it deserve that high commendation which has been
befieled upon it in hemorrhages, diarrhoeas, the florid fever,
and the healing of wounds. Murray Mat. Med. vol. iii.
11. There is a variety of this species, which is the A. minor
of Hudson, and the A. alpina subtlytis minor of Pluknet,
in which the leaves are more silky, smaller, and whiter; and
the stems leaf branching, and the flowers in leaf clusters.
2. A. alpina, cucquefoil or alpine ladies' mantle, with digitate
ferate leaves, under silky, grows naturally on the mountains
in Yorkshire, Cumberland, Westmorland, North Wales, and
the Highlands of Scotland. It is also a native of Sweden,
Denmark, the Alps, and other cold parts of Europe; and
is admitted into gardens on account of its elegance. It
is perennial, and flowers in July. 3. A. aphanoidea, with
many parted leaves and stem erect, is found in New Granada, by
Matis. 4. A. pentaphylla, with leaves quinate, multiform,
smooth, grows naturally on the high Alps, as Gothard,
Furca, &c. and is only found in some few curious botanical
gardens in this country. It was cultivated by Mr. Miller
in 1748. These species may be propagated by parting the
roots, for which the best time is Autumn. They should have
a moist soil, and a shady situation. When they are
propagated by seeds, they should be sown in Autumn, on a shady
moist border, and when the plants come up, they will only
need to be kept from weeds.—Martyn's Miller. Dr. Smith
(Flor. Brit. vol. i. p. 192.) has added to this genus the
aphanes amrns of Linnaeus.

ALCHEMIST, a person who professes ALCHEMY.

ALCHEMY, ALCHEMIE, Fr. The subject of alchemy occupies
so large a space in the humiliating history of the
misapplication of brilliant talents, and the wanderings of
the human understanding, as to justify, and indeed demand a
particular enquiry into the causes of its origin, the grounds of
its continuance, and the reason of its gradual decline, and
at length total retirement from public notice. Indeed,
therefore, of merely quoting the concise and farceful
definition given of it by Harris, 'Ars fine ars, cujus princi-
pium elit mentiri, medium laborare, fines mendicare,' (an
art without art, originating in falsehood, and proceeding
through labour to beggary), we shall treat of it at some
length, considering first, the origin of the application; fe-
cordly its history; thirdly, the theory and arguments
that are alleged in its support; and fourthly, the facts upon
which it professes to be establised.

1. The word alchemy occurs for the first time in the
writings of Julius Firmicus Maternus, who lived in the
fourth century, under the reign of Constantine. This,
however, is rather the date of the separation between
chemistry and alchemy than of the origin of either. The fact
seems to be, that a considerable quantity of real chemical
knowledge, but abundantly mixed, as the cullum was, with
fable and hypothesis, was posseffed by the priests of Egypt;
and by thele it was communicated, mostly under a promise
of secrecy, to the Alexandrian Greeks. It is probable also
that as there were several orders of initiation into their sacre-
rices to be passed through in succession by the aspirant before
he was enthriled with their highest mysteries, so there might
be a similar rule observed with regard to the communication
of the different subjects of the Hermetic philosophy; thus
the lowest secrets might be the preparation of the commoner
chemical menstrua; the next in order might be the composi-
tion of glafs, and the art of dying, both of which appear,
even in the time of Pliny, to have been chiefly practised in
Egypt, and contain at the present day more secrets than any
other of our chemical arts; the knowledge of the most
efficacious medicines would be esteemed as a proof of still
higher confidence; and from the love of mystery inherent in
the human mind, the most valuable communications of all
would be that mixture of astrology with medical and chemic-
tal theories, which, appearing to unfold the secret con-
nection between the great powers of nature, flattered the
imagination with the hope of performing things wholly
impossible to other mortals. The actual posseffion and exertion
of much lucrative knowledge, and the reputation of still
more valuable secrets, would naturally attract the notice of
the credulous, the interested, and, if any fish existed at
that period, of the philosophers, the real disinterested
enquirers after science. In those of time, as the influence
of the Egyptian priesthood declined by the consequences of
the Roman conquest and from other causes, when too the per-
sons enfrilled with the secrets of chemistry were considerably
increased in number, and were diffeminated through all the
great cities of the empire, it would necessarily happen that
many from choice or necessity would advance to further in
the study than was immediately conducive to their profit, by
the finding of metals, and the preparation of chemical com-
pounds of general demand and utility, while the more theo-
retical and mysterious parts of the science would remain in
possession of a few. The complicated economy of the
Egyptian hierarchy being broken up, and there existing no
longer any acknowledged heads of the science, the distinc-
tion between chemicg and alchemy would immediately
commence. The chemists, or artists in chemistry, having no other
object in view than pecuniary emolument from the sale of
chemical articles, would confine their attention to the
improvement of the particular manufactures in which they
were engaged. The theoretical chemists or alchemists, on the
other hand, having in view a certain mysterious unattainable
and probably unattainable object, would look with contempt
on the occupations of the chemist, and would consider them-
elves as in possession of the only liberal part of the science;
their language, partly from policy and partly from the want
of clear ideas on the subject, would become more and more
obscure, and knaves and impostors would creep in among
them, who would endeavours to indemnify themselves for the
ill success of their experiments by frauds and impostions on
the unwary. The original difference therefore between che-
metry and alchemy seems to have been that the former was
a mere art confining in the preparation of substances by known
procceses, while the latter, proceeding from general principles,
either affirmed gratuitously, or taken up on very inadequate
proof, was always aiming, through the medium of new and
uncertain experiments, at the discovery of those powers which
were supposed to be characteristic of the sublimer parts of
the Hermetic philosophy.

II. It appears certain, from the uniformly concurrent tes-
timony of ancient history, that Europe was originally in-
debted to Egypt for its knowledge of chemical science.
This knowledge, however, was but sparingly dealt out to a
few of the Greek philosophers, at the expense of much
felicitation, and many years of study by the Egyptian priests,
as long as that country retained its independence. After-
wards, when by the victorious expedition of Alexander, a
race of Greek monarchs was placed on the throne of the
Pharaohs, and the foundation of the university of Alex-
andria, there was effectually a coalition between the arts of
Greece and the science of Egypt, chemistry being rendered more
accessible, and the study in general, and with increafed
adour. The same spirit, however, which pervaded their
researches into metaphysics and theology, appears to have
animated
ALCHEMY.

animated their enquiries into the various branches of experimental philosophy; a certain mysterious sympathy was imagined between the metallic substances then known, and the heavenly bodies of our solar system; they were designated by the same names and represented by the same characters. The great intrinsic value also of metals, and their still greater conventional importance, especially of gold, silver, and copper, by being adopted as the general representatives of property, naturally engaged a great portion of the attention of chemists; they were submitted to the action of all the known menurins, they were combined with each other in all proportions, and as lead and copper often contain silver, and silver is found naturally alloyed with gold, but in such proportions as not to be rendered feasible without the aid of chemical analysis, there would often happen in the results of processes an unexpected remainder of one or other of the precious metals. Such an occurrence, flattering at the same time to the two dominant passions of the mind, the love of scientific discovery and the desire of gain, would be eagerly received as a proof of the mutual convertibility of the metals, and would at once cause all those entranced with the secret to confine their attention to this fingle object. The fame circumstance would also induce a still greater obscurity of language and affection of mysticism, in order to conceal their processes from the knowledge of those who were engaged in similar pursuits; and all confidence in each other being thus interdicted, the science would become re- trograde, and much valuable knowledge would entirely perish. The first ages of alchemy produced few writers of reputation; their works are for the most part unpublilshed, and confilt of treatises in Greek by Chirilian ecclesiastics, of which the following are the principal. "Synecis, on the philosopher's stone." "Zofimus of Panapolis, on the sacred and divine art of making gold and silver," in 24 books. "John, the high priest in the holy city, concerning the holy art." "Theophrastus, on the divine art." "Archelaus, on the fame." "Hierotheus, the philofopher, on the philopho-pher's stone." And "Ifaac, the monk, on the discovery of the method of making silver."

The golden age of alchemy most ominously commences with the conquests of Arabian fanaticism in Asia and Africa, the destruction of the Alexandrian library, and the subjeclion of Europe to the barbarian superstition, and the most profound ignorance. The Saracens lively, fable, credulous, and nurtured in an unknown system of alchemy, the celestial influences, adduced with eager faith the wonders of alchemy, and condoned to receive instruction from the slaves whom they had conquered; the rage of making gold spread through the whole Mahometan world, and in the splendid courts of Almanzor, Haroun al Ralchid, and Abdala Almamn, the professors of the Hermetic art found patronage, disciples, and emolument. Geber, Rhazes, Alfarabius and Avicenna, the most celebrated physicians and chemists of the Arabian school, were deeply tingecl with the prevailing infancy. From the 10th to the 13th century little is known concerning the state of alchemical studies; the descendents of the Arabian warriors had begun to acquire a taste for science when their thrones were shaken by the Crusades, and finally overthrown by the defeating deluge of the Turkish barbarians. The arts again retiring from Egypt and Syria, relided for a moment in Constantinople, and then withdrew to the western provinces of Europe. In the 13th century, Albertus Magnus, Roger Bacon, and Raymond Lully, appeared as the great revivers of alchemy and chemistry; for from this time, although alchemical pursuits were esteemed the noblest and most important, yet they ceased to occupy entirely the attention of experimental philosophers. The writings of these able men raised the study of alchemy to a degree of credit which it little merited, especially among the ecclesiastics, who professed at that time almost all the learning of the age; and even a pope John XXII. was weak enough to affect in his treatise on the art of transmutation, that he had himself made two hundred ingots of gold, of the weight of an hundred pounds each. The 15th century exhibits the fame combination of chemistry with alchemy, but in which it is pleasing to discover a great diminution of reverence with regard to the processes of common chemistry, which are for the most part told in insufficiently plain language by the very men who, when treating of alchemy, are utterly unintelligible. The great authors during this period are Ifaac and John Ifaac Hollandus, George Rupley, and Basli Valentine.

Hitherto alchemy had been confined to the fingle object of changing the baser metals into silver and gold, and, the materia medica confiling wholly of vegetable and animal preparations, there existed little or no connexion between the chemists and physicians. The prevalence, however, of the leprosy, and the rise and rapid progress of the venereal disease, rendered it necessary to have recourse to more potent remedies. The Alfatik practice of phyllic with regard to the use of mercury was introduced with the happiest effects by Carpus; antimony found an able advocate in Basli Valentine, whose "Curus Triumphalis Antimonii," is a curious mixture of enthusiasm and knowledge. The credit of the Galenists began to be shaken, and chemistry, by thus associating to itself the most philosophical of the three learned professions, acquired an immense accession of abilities.

The unexpected success which attended the first medical use of chemical preparation, awakened a new hope in the minds of the chemists; and this was not less than the discovery of an universal medicine, which should heal all disorders, and prolong the duration of human existence to an indefinite period. The great authors of this sect were Paracelius and Van Helmont, who, by their vigorous use of opium and mercury, effected a number of important cures, imposible to the common Galenical practice of the age. About the same time flourished Henry Conclusius Agrippa, and George Agricola, the first of whom, half knave and half enthusiast, belongs decidedly to the alchemical party; but the latter, though bewildered in youth, by the facile philosophy of his time, made ample amends to the cause of true science in his maturer years, by his admirable treatises on metallurgy and mineralogy.

From this time we meet with few authors of reputation who wrote professedly on alchemy, though a kind of half belief in the thing still clung about even the most eminent chemists, and may be clearly traced in their writings. A bold attempt to support the failing cause was made in the beginning of the 17th century by the Rosicrucians, a sect society which originated in Germany, and attracted the attention of the rest of Europe for 25 years. By pretending however to too much, even to more than the ancient chemists, when in the plenitude of their power and influence, ever arrogated to themselves, the fraternity made few converts, and speedily sunk into total discredit. The first philosophical society, for the express purpose of improving natural and mathematical knowledge, was formed at Naples, by Baptista Porta in 1560; and the noble example was followed by most of the other Italian states. The liberal spirit of free inquiry then pervaded the Alfatik established similar societies in England, France, and Germany; the experimental method of philosophizing was introduced by Bacon; public lectures in chemistry began to be instituted; and the principles and facts of alchemy underwent
and underwent a severe examination, from the Jesuit Athanasius Kircher, which it never afterwards recovered. The most eminent chemists now abjured altogether the researches of alchemy; and it left ground daily, as well by its own want of evidence, as by the frauds and ignorance of the cheats into whose hands it had fallen. Thus, rapidly declining, it was at length wholly lost to the view of the scientific world, and at present is rarely detected, even by the officers of public justice, to whose care it fell, with its ancient associate, astrology, has been commended in all the civilized nations of Europe.

III. According to the present theory, each metal is considered as a peculiar chemical element, perfectly indecomposable by any known method, a necessary consequence of which is the utter improbability and hopelessness of all alchemical pursuits; since their object is the composition and decomposition of bodies which are either absolutely simple, or at least as yet incapable of further analysis. This formidable difficulty, at the very outset, may well diffuse from all modern attempts at metallic transmutation; but the great fathers of chemical philosophy ought not, in common candour, to be stigmatized as fools or impostors, for irremonably maintaining doctrines which are only, in the present advanced state of the science, self-evidently absurd. In the following summary of the leading theories relative to alchemy, the reader will scarcely expect to find a perfect uniformity and consistency of the several parts with each other; especially when it is considered that they are necessarily collected from a variety of authors differing in abilities, in communicativeness, and in the periods at which they lived.

It appears to have been admitted on all hands, that the metals were compounds of metallic earth and sulphur (by sulphur was merely understood any pure inflammable substance). This earth being supposed to exist in a larger proportion, and left mixed with sulphur in mercury than in any other metal, it came in time to be commonly known by the name of mercurial earth. Gold, as being the most fixed and unchangeable of the metals, was considered as an intimate combination of pure sulphur and mercurial earth, while the other metallic bodies were thought to contain, besides these two essential parts, various impurities. Of this opinion, Gerber, Roger Bacon, Ripley, Homburg, &c., were strenuous advocates; and it is especially to the latter of these chemists that we owe the development of this theory, together with a memorable experimental argument in its support. Having exposed regulus of antimony to the action of the great burning-glass of the duke of Orleans, he found that it increased in weight, and at the same time became more fixed; a similar effect was produced by exposing mercury to a digesting heat for some days; it was converted into a red powder of greater fixity than the original mercury had gained in weight, and upon exposure to a red heat was almost wholly volatilized and recovered into mercury, except a small portion of white hard ponderous metal which remained behind. From this experiment, Homburg deduces the following conclusions: that the pure sulphur of metals is solar light; that it unites with, and increases the weight of all metals that are exposed to its action, except gold; that it gives them a greater fixity; and that, although when loosely combined with mercury, it only changes it into a red powder of yet, by the further action of heat, a part of the mercury becomes saturated with this sulphur, and is converted into a hard fixed metal, while the rest is volatilized. To these experiments, important as they were supposed to be at the time of their invention, the superior accuracy of modern chemistry would object, that the gaseous products were wholly overlooked, and that the fixed metallic residue from the decomposition of the mercurial oxyd, is only a proof of the original impurity of the mercury employed, since no attempt was made by a repetition of the process to effect the fixation of the whole of the mercury. From these and similar experiments, however, the old chemists drew the inferences already mentioned; and by bearing this in mind, it is easy to discover the objects which they had in view, in such of their processes as they confedend to publish in intelligible language. There were supposed to be two methods of making gold, by synthesis and transmutation. The former of these was effected by the direct combination of the pure sulphur of metals and mercurial earth; hence we see the reason of the numerous distillations and digestions, and processes of all kinds for depriving sulphur of its impurities, and bringing it to the last state of rectification or exaltation: hence also the multiplied experiments on quicksilver, in order to give it fixity in the fire: this method, however, was generally acknowledged to be so difficult, that few alchemists have even pretended to be able to do more than fix the mercury. The art of transmutation was carried much further: it was taken for granted that the object of Nature, in producing metals, was the formation of gold, as being the most perfect of thee substances; and that the failure, in all cases, was owing solely to the interposition of certain impurities: it was known also, that the common methods of refining depended on the separation of the precious metals from the base ones, with which they were mixed and contaminated; the conclusion, therefore, did not seem, a priori, very extravagant; that, by an improvement in the art of refining, such of the cheaper metals as appeared the most to resemble gold, might be freed from these impurities in which the whole difference between them and gold consisted. Lead, from its specific gravity, and copper, from its colour, were the principal subjects of experiment; and when it is considered that arsenic was not yet discovered to be a metal, and the amazing effects of this substance in disguising the properties of gold, instead of being unfurprised at the accounts of transmutations, the principal wonder is, that they are not filled more numerous, and supported by more unexceptionable evidence. The substance capable of effecting this extraordinary change was called the elixir, or medicine of metals, the tincurie, the powder of projection of the philosopher's bone, a very small portion of which was adequate to the transmutation of a very large proportion of lead or copper; and by using a greater quantity than necessary of this powder, the gold resulting from the operation acquired the property of acting itself as an elixir. Such is the simplest and most confident theory of the great work, as delivered in the writings of the belial and most philosophical of the alchemists; nor when its real importance is considered in regard to chemical science, and many of the arts, when too it is remembered what numerous and unfurprised sources of error existed at that early period of chemical investigation in which it flourished, and the impolishing theory whereby it was supported, shall we lightly stigmatize tho those who honestly devoted much of their time to the pursuit, with the opprobrious appellation of pietinacious followers.

IV. If we were to enter upon a minute examination of the evidence, by which the principal inferences of transmutation are supported, it would extend this article beyond its due limits; the documents besides are so equivocal, and the witnesses so dubious and incompetent, that the enquiry would but ill repay the trouble: in the room of this, therefore,
fore, we shall lay down some general considerations, which by their agreement or disagreement with any particular cafe, will enable us to form a probable judgment of its truth or falsehood. Nor is this, although a summary way of treating the question, unfair or unallowed. In any sytle that is offered to our belief, if we can point out a fundamental error or contradiction, we may without inconvenience from diffusing the proofs adduced in favour of detached parts. With what strength of evidence are many stories of apparitions and witchcraft supported, how generally were they believed at the time of their occurrence, and how universally are they flighted and ridiculed at present, not from any new flaw discoverable in the evidence, but from their variance with general principles and experience?

That the philosopher's stone never existed, that no metal has ever yet, by human art, been produced or decomposed, is highly probable, from the convincing proofs which have been afforded by the progress of chemical philosophy, of the fundamental errors, both in fact and theory, to which even the ablest of the alchemists were subject. All chemical knowledge was anciently made a secret of; but, by the invention of printing, and the rise of a moneyed liberal spirit of communication, it may be added also, by the superiority of modern over ancient science, all nostrums and mysteries have in a great measure disappeared, and whatever was of sufficient importance to attract general attention, has been added to the stock of general information. In the mean time, alchemy has ceased to be an object of curiosity, not because its end was mean and trivial, but because all its supposed great facts have been resolved into mistakes. The value of the precious metals, instead of diminishing, has rather been increasing, the direct contrary to which would have been the case, had they been capable of being produced from any of the bolder ones. The professors of alchemy have been chiefly poor, and have in many cases even offered to divulge their secret for a sum of money; that is, being in possession of the art of producing gold ad infinitum, they have offered to communicate this wonderful knowledge for a few ounces of the very substance which they could manufacture by the hundred weight. Some of the alchemists in the dark ages, especially in Germany, who had the unfortunate reputation of possessing the philosopher's stone, were imprisoned by the princes of the country, and furnished with chemical apparatus, till they should have purchased their liberty, by producing a certain weight of gold, but not an ounce was ever procured by this method. It is remarkable too, that the most skilful and reputable of the alchemists, although they maintain the possibility of transmutation, and profess to know the method by which it is to be effected, are very far from affirming, that they have themselves actually succeeded in the attempt. Again, if from the bent attested instances of gold-making, we exclude those which depend on the fulsome testimony of the alchemists themselves, or the incompetent evidence of men entirely ignorant of chemical science, we shall find the remainder reduced almost to nothing. The royal academy of sciences at Paris, during the first years of its institution, was almost overwhelmed with applications from men who professed to be able to make or deteriorate gold at pleasure; either in this respect deceiving themselves, or in the hope of facilitating their attempts on the public credulity, by the sanction of that learned body: many experiments were in consequence made in their presence, all of which totally failed of success. These repeated detections, like those on the subject of witchcraft, appear to have decided the opinions of philosophers respecting the falsehood of alchemy; and though the wonder of the ignorant is still occasionally called forth on both these subjects, they are no longer considered as worthy of a serious refutation.


**ALCHIMELECH**, in Botany, the Egyptian melilot. Rav.

**ALCHINDUS, James**, in Biography, an Arabian physician, is supposed to have lived about the middle of the twelfth century. His work, "De Medicinarum compositarum gradibus investigandis," was published with the works of Mefue, at Venice, in folio, in 1561, and 1603.

**ALCHOLLEA**, a kind of food in use among the western Moors, being fleshly meat, pickled, dried, boiled, and potted.

**ALCHORNEA**, in Botany, a genus of the dioecia monadelphus class and order of professor Martyn, and monadelphus obtundia of Swartz and Gmelin, the characters of which are, that the calyx of the male is a three or five-leaved perianthium; leaflets ovate, concave, equal, and deciduous, no corolla; the flamina have eight flaments, a little shorter than the calyx, slightly connate at the base, anthers ovate and upright; the pistillum is a rudiment: the calyx of the female is a one-leafed, four or five-toothed perianthium, the teeth equal and small; no corolla; the pistillum has a germ twin, superior, styles two, very long and filiform, stigmas simple and acute; the pericarpium is a capsule bicorn, two-seeded, two-celled, two-valved; the seeds are solitary, large and oblong; there is one species, viz. A. latifolia.

**ALCIATI, Andrew**, in Biography, an eminent civilian, was born at Milan in 1492. Having studied the law in the university of Pavia, and in that of Bologna, he commenced the exercise of his profession at Milan in 1517, and became professor of civil law, in the university of Avignon, in 1518. Although his salary amounted to 600 crowns, and the number of his auditors was 800, he left this lucrative and honourable situation in difficult, because the city of Avignon was unable to make a regular payment of his salary in 1522, and refused his first profession at Milan. In 1530, he was invited by Francis I, the king of France, to promote the study of the civil law at Bourges; but impelled by avarice, he successively changed his situation to Pavia, Bologna, and Ferrara, in each of which places he had many scholars and clients, and received ample recompense for his labours. When he was cenured by his friends for his frequent changes, he vainly interrogated them, whether they blamed the fun for revolving to enlighten all nations; or, whether, when they admired the fixed stars, they found fault with the planets? But his predominant principle was avarice; and this principle induced him to decline accepting the offer of Paul III. to quit Ferrara and settle at Rome. "Why," said he, "should I, for the uncertain and empty hope of the purple, relinquish the honours of my profession, accompanied with the possession of a rich scrip?" From Ferrara, Alciati returned to Pavia, and in 1550, died a fruitful, occasioned by excess of eating. He professed, without doubt, distinguished talents, blended with a considerable degree of self-sufficing and meanness; and he very materially contributed to the improvement of his profession, introducing a taste for polite literature, and banishing that barbarous latinity, which had before his time prevailed in the lectures and writings of the cultivators. Erasmus bel lows upon him this high encomium: "The praise which Cicero divides between Scævola and Crassus, when
when he calls the latter the orator best skilled in law, and the former the lawyer who was the most eloquent, is, by the consent of the learned, united in Alciati." His full work was, "An Explanation and Correction of the Greek terms which are met with in the Digelis," first published in Italy and afterwards at Strasbourg, in 1515. This was followed by "Paradoxes of the Civil Law," "Difficulties and Preparations," published about the year 1517. His treatise "De Verborum Significatione," was printed at Bourges in 1520. These, and many other works on jurisprudence, were published in 1571, in six folio volumes. He also wrote notes on Tacitus, of whose style he says, that energy of language contains with elegance. He also wrote "Emblems" in verse; of which the elder Scaliger says, "that they are entertaining, chaste, and elegant, and not without strength!" and that "the sentiments are such as may be useful, even in civil life." These were published at Augsburg, in 8vo. in 1531; and in 4to. at Padua, with notes, in 1661; and they have been translated into various languages. Other works of Alciati, not included in the folio edition, are "Refutata," Lugd. 1561; "Historia Mediolanensis," Svo. 1625; "De formis Romani Imperii," Svo. 1559; "Epigrammata," Svo. 1629. A volume of his letters was published at Utrecht in 1697; and in 1695, appeared a letter, which he wrote to a friend who had become a friar, representing the imprudence of his conduct, and expostulating with great spirit, the abuses of monastic life. Gen. Dict. Gen. Biog.

ALCIATI. JOHN PAUL, a native of Milan, distinguished himself in the 16th century, among those prophets who receded to the greatest distance from the Catholic faith, by denying the doctrine of the Trinity, and asserting that Jesus Christ did not exist before he was born of the Virgin Mary. With a view of indulging his speculations and professing his inquiries without molestation, he removed to Geneva. Here he found prophets no less intolerant than papists. From hence the zeal of Calvin in the perfection of Servetus, and the demand of subscription to the formulary of the Italian church at Geneva, obliged him, and others denominated Socinians, to seek refuge in some other country. Accordingly they fled to Poland, where Alciati and Blandrata were very successful in disseminating their opinions. Towards the close of his life, Alciati was reproached with having renounced Christianity, and becoming a Mahometan; but this is probably a calumny, similar to that which has been alleged against others, because they have concurred with the Mahometans in maintaining the simple unity of the divine nature. Calvin and Beza have been very severe in their charges against Alciati, representing him not only as ignorant, but frantic; this, however, is one of those infinences in which allowance should be made for that vehemence and invective which are often the refult of difference of opinion. Alciati closed his life at Dantzic. In 1564, he published "Letters to Gregorio Pauli" against the pre-existence of Christ. Gen. Dict.

ALCIBIADES, an Athenian general, was the son of Clinias, the nephew of Pericles, and lineally descended from Ajax; and as much, distinguished by the comeliness of his person and the natural endowments of his understanding, as by his rank and fortune. In early life he manifested those talents and propenities, which, duly cultivated and directed, would have rendered him eminent and illustrious. But his accomplishments and connections betrayed him into many snares and dangers, which he wanted resolution to avoid. Nature, in him, says Cornelius Nepos, had exerted her utmost force; since, whether we consider his virtues or his vices, he was distinguished from his fellow-citizens. He was floudous and learned, eloquent, aspiring, and invincible in his pursuits; whatever were the object he had set on foot, his views were directed, liberal, magnificent, and affable; and he knew when to assume these virtues when they suited his purpose, and to accommodate himself to the times; but when he gave a loose to his passions, he was indolent, luxurious, diffident, addicted to illicit amours, intemperate, and profane. As he entered into life with many advantages, that are adapted to command attention and esteem, he became a very general object of that love, which among the Greeks was sometimes a pure, sometimes an ambiguous, and sometimes a scandalous attachment. It was his felicity to engage the honourable regard and friendship of Socrates; and to his instruction and influence, he was much indebted; and though his preceptor was less successful than he wished, in restraining his vicious inclinations, implanting in his mind good principles, and guiding him to laudable pursuits, his pupil seems never to have totally lost the benefit of his good counsel. Of his vivacity and resolution, when he was very young, the writers of his life have recorded several instances, which indicate his characteristic temper. When he wished to stop a waggon which was peeling along the road, and interrupting a play in which he was engaged, and his perturbation had proved ineffectual, he threw himself directly before it, and challenged the driver to measure the strength of his horses; and this sudden display of resolution frightened both him, and made him stop his horses. On another occasion he went into a grammar-school, and asked for a volume of Homer, which the master was unable to produce; he gave him a box on the ear and departed; intimating in this action, that a person who was not conversant with Homer was not fit to be a teacher of youth. As an act of frolic, and for the gratification of his companions, he committed the fame act of insolence on Hippopotus, a respectable man of rank and fortune; but early on the next morning he went to his house, and being admitted into his presence, flipp'd himself, and offered his naked body to any chastisement which Hippopotus might think due to him. By this humiliation he not only appeased Hippopotus, but conciliated his esteem, and afterwards obtained his daughter Hipparche in marriage. Alciabades, as he advanced in years, addicted himself to the chariot-races, and he is said to have been the first person who lent fever chariots to the Roman games; and this public display of revolution fritzed him, and made him stop his horses. On another occasion he went into a grammar-school, and asked for a volume of Homer, which the master was unable to produce; he gave him a box on the ear and departed; intimating in this action, that a person who was not conversant with Homer was not fit to be a teacher of youth. As an act of frolic, and for the gratification of his companions, he committed the fame act of insolence on Hippopotus, a respectable man of rank and fortune; but early on the next morning he went to his house, and being admitted into his presence, flipp'd himself, and offered his naked body to any chastisement which Hippopotus might think due to him. By this humiliation he not only appeased Hippopotus, but conciliated his esteem, and afterwards obtained his daughter Hipparche in marriage. Alciabades, as he advanced in years, addicted himself to the chariot-races, and he is said to have been the first person who lent fever chariots to the Olympic games. The magnificence which he displayed on these occasions, rendered him popular in the Grecian states; and at Athens in particular his conduct in various respects became the topic of very general conversation. In order to divert their attention from the more frivolous and faulty parts of his character, he is said to have cut off the tail of a very beautiful dog, which he much valued. The aspiring and active disposition of Alciabades led him at an early period to military service. His first campaign was in the war which Athens carried on against Potidea; Socrates attended him, and preferred his life, when, after fighting valiantly, he fell wounded in the field. In the battle of Delium, some years afterwards, he returned the obligation, by guarding Socrates in the retreat, and bringing him off securely. A treaty of peace having been established between the Athenians and Spartans, by the instrumentality of Nicias, who by this event had acquired popularity and influence, the jealousy of Alciabades was excited, and his ambition led him to overturn the pacific system which Nicias was anxious to preserve. With this view he encouraged the people of Argos to break with the Spartans, and promised them the succour of the Athenians; and he exerted himself in widening the difference that still subsisted between the Lacedaemonians and the latter. He also represented Nicias as more attached to Sparta than Athens, and by his eloquence contributed to
fulvior his popularity, and to make him odious to the people. When ambassadors arrived from Lacedaemonia, with full powers to terminate all differences, he contrived, by an artifice, to prepossession them in his favour; and to induce them to declare, though they were deputed to propose an accommodation, they were not empowered to bring matters to a conclusion. He then charged them with prevarication, and defeated the object of their embassy. Having so far succeeded, he immediately recommended the cause of the Argives, Mantinians and Eleusians, who fought the friendship of Athens; but before any resolution could be adopted, an earthquake happened, which of course dissolved the assembly. When Nicias returned from Sparta, without having succeeded in his negotiations, the Athenians concluded a league with the Argives and the other states above mentioned, for 100 years. Alcibiades was now become so popular, that he was appointed to the command of a fleet which was destined to affright the Argives, and to put an end to the disputes which prevailed in their capital. The disposition of the people with regard to Alcibiades is justly represented by Ariophanes, in his comedy of "The Frogs," (A. v. fc. 4.) "The hate Alcibiades," says he, "and yet cannot do without him." The misanthrope Timon formed a much better judgment of this conduct of Alcibiades. When he met him as he was coming from the assembly, and observed the respect with which he was treated, he took him by the hand and addressed him; "Go on and prosper, my son; thou dost right in pulling thy fortune, for thy advancement will be the ruin of all these people." The war of Sicily, which soon followed, proved that Timon was not mistaken. The Athenians had long been desirous of establishing themselves in this island. Their ardor was inflamed by Alcibiades, who encouraged the delusive hope, that Sicily would be only their place of arms and arsenal; and that they should proceed from hence to the conquest of Carthage, and make themselves masters of all Africa and the sea, as far as the pillars of Hercules. Nicias and Alcibiades had harangued the people on this subject; but the latter prevailed. A powerful armament was prepared for the expedition; and Alcibiades, Nicias, and Lamachus were appointed joint commanders. When every thing was prepared, and the fleet was ready for sailing, several unfavourable omens occurred, which excited in the minds of the people very disturbing apprehensions. One of these omens was particularly menacing to the fortunes of Alcibiades. The Heraean, or white flag of Mercury, which floats at the entrances of private houses and temples at Athens, were in one night mutilated and destroyed. Alcibiades was suspected of being concerned in this act of impiety, and he was actually charged with having defaced other statues and with having ridiculed some of the sacred mysteries. The fleet, however, sailed; but soon after their arrival in Sicily, Alcibiades was recalled; but having accompanied the messengers as far as Thurium, he absconded and withdrew to Peloponnesus. Being asked, on this occasion, whether he would not rely on his country with regard to the judgment it might pass on him, he replied, "I would not rely on my mother, lest she should mistake a black bean for a white one," referring to the use of beans in giving fables, in which a black bean denoted condemnation. On his non-appearance he was condemned, his property confiscated, and the priestesses and prieftesses were commanded to curse him. Among the latter was Theano, who opposed this decree, alling, "that she had been appointed prieftess, not to curse but to bless." When news was some time after brought to Alcibiades, that the Athenians had condemned him to die, he is said to have declared, "I will make them envious, that I am still alive." Alcibiades, in confluence of this event, abandoned the interest of his country, and induced the Spartans to susceur the Syracusians, and to declare war against Athens. At Sparta he assumed the Lacedaemonian discipline, and by his versatility of disposition and manners, gained universal esteem. He cut his hair short, bathed in cold water, fed upon coarse bread and black broth, and affected simplicity and gravity of demeanour. He was at the same time active in his exertions, induced several of the cities of Ionia to revolt from the Athenians, and engaged Tissaphernes, the king of Peria's lieutenant, to concur in a league with the Spartans. Whilst he was thus employed, he engaged in an intrigue with the wife of the Spartan king, Agis, with the vain ambition, as he pretended, of giving a line of kings to the Lacedaemonians; and Agis became his implacable enemy. He favored his life by taking refuge with Tissaphernes, and in this new situation, he conformed to the luxurious manners of the Perians, and practiced adulation to such a degree, as completely to ingratiate himself with the Satrap. By his counsell, Tissaphernes maintained an even balance between the Athenians and Lacedaemonians; and Alcibiades at length contrived to make the friendship of the Perians the means of his own return to Athens. The constitution of the government having been changed, partly by his counsel and agency, from a democracy to an oligarchy, he was recalled by unanimous consent. But before his return he determined to merit the honour to which he was aspiring by some illustrious exploit. Accordingly, in conjunction with the other Athenian commanders Theramenes and Thrasybulus, he took several places and gained several victories over the Spartans and their allies, and then set sail for Athens, with a fleet of 200 ships laden with rich spoils, together with the ships and flags captured from the enemy, A. M. 3597, B. C. 427. His reception was in a very high degree flattering and honourable; and in an assembly of the people, he deplored his misfortunes, which he ascribed to his own evil genius more than to the ill-will of his countrymen; and by his eloquent and pathetic speech so pleased his audience, that crowds of gold were decreted him; he was appointed general by sea and land with unlimited power; his fortunes were restored to him; and he was absolved by the Eumolpides and Ceryces from all the exactions that had been denounced against him. "As for me," says Theodore, one of the persons employed in revoking the imprecaions for, I have not curbed him, if he has done no evil to his country." When this pageantry was concluded, he set sail with 100 ships for the island of Andros, which had revolted; and having gained a victory, he departed for Caria in order to raise money, and left the fleet in the charge of Antiochus. Before his return, Lyfander, the Spartan commander, brought on a battle, defeated the Athenian fleet, and slew Antiochus. The confluence of this disafford was discontent at Athens, and the loss of his command. Instead of returning home, he collected a band of soldiers of fortune, and enriched himself by the booty which he took among the Thracian tribes; avoided the fate of the 10 new commanders appointed by the Athenians, most of whom lost their lives, on account of their ill success; and warned the Athenian commanders of the danger to which their fleet was exposed at Egos-potamos. When Athens was taken by Lyfander, Alcibiades returned to Bithynia, where he was plundered of part of his property, and from hence he went to Phrygia, and obtained the protection of Pharnabazus the Persian governor. The Athenians, suffering under the oppression of the 30 tyrants, directed their views to Alcibiades; and as soon as the tyrants
tyrants themselves were apprized of it, they determined upon his death. Critics, one of the number, and formerly an intimate friend of Alcibiades, was active on the occasion; and engaged Lyander to apply to Pharnabazus for concurrence in their purpose. Alcibiades refided at this time in a village of Phrygia, with his mother Timandra. The allusion turned upon his house, and let it on fire; having in vain attempted to extinguish it, he rushed forth, and fairly pulled through it; but the darts of his murderers were poured upon him from a distance, and dispatched him. Timandra wrapped up the body in her own garments, and burned it in a town called Meliphi, where the emperor Alexander long afterwards caused a marble statue to be erected to his memory, and a bell to be annually sacrificed on his tomb. His death happened about the 40th year of his age, Ante Chrift. 403. Some of his writings were extant in the time of Cicero, Orat. ii. 22.

"It is not easy to say," says Rollin, in describing the character of Alcibiades, "whether his good or bad qualities were most pernicious to his country; for with the one he deceived, and with the other he oppressed. In him distinguished valour was united with nobility of blood. His person was beautiful and finely made; he was eloquent, of great ability in affairs, infinuating, and formed for charming all mankind. He loved glory, but without prejudice to his inclination for pleasure; nor was he so fond of pleasure as to neglect his glory for it. He knew how to give into or abstain from itself, according to the situation of his affairs. Never was there ductility of genius equal to his. He metamorphosed himself with incredible facility, like a Proteus, into the most contrary forms, and supported them all with as much ease and grace, as if each had been natural to him. This convertibility of character, according to occasions, the customs of countries, and his own interests, discovers a heart void of principles, without either truth or justice. He did not confine himself either to religion, virtue, laws, duties, or his country. His sole rule of action was his private ambition, to which he reduced everything. His aim was to please, to dazzle, and to be beloved; but at the same time to subject those he loved. He favoured them only as they served his purposes; and made his correspondence and society a means of engrossing everything to himself. His life was a perpetual mixture of good and evil. His failings for virtue were ill sustained, and quickly degenerated into vices and crimes, very little to the honour of the instructions of that great philosopher, who took no small pains to cultivate him into a man of worth. His actions were glorious, but without rule or principle. His character was elevated and grand, but without connection and confidence. He was successively the support and the terror of the Lacedaemonians and Periages. He was either the misfortune or refuge of his own country, according to his declaring for or against it. In fine, he was the author of an universal destructive war in Greece, from the sole motive of commanding, by inducing the Athenians to besiege Syracuse; much less from the hope of conquering Sicily, and afterwards Africa, than with the design of keeping Athens in dependence upon himself; convinced that having to deal with an inconstant, fulsome, ungrateful, jealous people, averse to those who governed, it was necessary to engage them continually in some great affair, in order to make his services always necessary to them, and that they might not be at leisure to examine, confine, and condemn his conduct. He had the fate generally experienced by pertons of his character, and of which they cannot reasonably complain. He never loved any one, himself being his sole motive; nor ever found a friend. He made it his merit and glory to amuse all men, and nobody confided in, or adhered to him. His sole view was to live with splendour, and to lord it universally; and he perished miserably, abandoned by the whole world, and obliged at his death to the feeble services and impotent zeal of one only woman, for the last honours rendered to his remains." Plutarch in Alcib. Orat. tom. i. p. 191. Corn. Nepos. in Alcib. Thucydides, p. 316, &c. Ed. Duker, Dio. Sulp. tom. i. p. 502-647. Ed. Weisring, Xenophon, Hellen. lib. ii. Rollin's Anc. Hist. vol. iii. p. 164-503. Anc. Ur. Hist. vol. v. p. 293, &c.

ALCIBIAS, was the name of one of the martyrs at Lyons, A. D. 177. He came originally from Phrygia, and led a very austere life, living upon bread and water; but was afterwards persuaded, in order to avoid giving offence, to partake of all sorts of food promiscuously, and to give God thanks. Lardner's works, vol. vii. p. 432.

ALCIBIADES, in Entomology, a species of Papilio Eumes, with white wings, the anterior bounded by a black margin, the posterior marked below and at their tip with feringous black spots, found at Tranquebar.

ALCIBLUM, in Botany, a word used sometimes by the ancients in an epithet for a kind of echium, or viper's buglos, and sometimes as the name of a peculiar plant.


ALCIDAMAS, in Entomology, a name given by Cramer to the Papilio Turmae of Linnaeus.

ALCIDES, a species of Papilio plebejus, with cased black wings dotted with blue, ferruginous below, and marked with a yellowish streak; found in Sierra Leone in Africa.

ALCIDES, also a species of Scarabæus, with the horn of the thorax bent, bearded below, and undentated, and the head recurved and naked, found in India.

ALCIDES, in Mythology, the surname of Hercules. See ALCUS.

ALCIDON, in Ancient Geography, a river of Triphylia, which rose on the frontiers of Arcadia, and discharged itself into the Jardanus.

ALCIMEDON, a plain of Arcadia, north of Mantinea.

ALCINUS, in Biography and History, is represented by Homer as king of the Phæacians, in the island now called Corfu. His subjects were excellent mariners, and much addicted to the dance and song, and very kind of social pleasure; they were employed in conducting the shipwrecked Ulysses, who was hospitably received by Alcimus, to Ithaca. The tale of Alcimus for horticulture is much celebrated; and his garden, or orchard, is described by Homer as affording an abundance of fruit in quick succession, and also copious streams and pleasant shade. Homer Odyly, lib. vii. v. 108.

Hence we read in ancient geography, of the port, and also of the gardens of Alcimus, which pertained to this island.

ALCINUS, a Platonic philosopher, probably lived about the
the beginning of the second century of the Christian era, and wrote a perspicuous and elegant "Introduction to the Philosophy of Plato," containing a summary of his doctrine. It was published in Greek by Aldus, at Venice, in 1531 and 1532, 8vo; and with Ficinus's Latin translation, at Basile, in 1532; and at Paris, in 1532, 4to; by Charpentier, with a Commentary, at Paris, in 1573; by Heinsius, Gr. and Lat. 8vo, at Leyden, in 1657, and reprinted at Oxford in 1667, 8vo; and in English, by Stapley, London, in 1655, 1657, &c. Fabr. Bib. Græc. lib. ii. c. 23. vol. iv. p. 452, &c.

ALCIONIUS, Pietro, a learned Italian, contributed to the revival of letters in the 17th century. He studied the Latin and Greek languages with great diligence, and was for many years corrector of the press to Aldus Manutius at Venice. His learning advanced him to a professorship at Florence, under the pontificate of Adrian VI. He translated many Greek works into Latin, and his translations have been highly commended. He was also the author of many original productions, which prove him to be a man of talents. In his disposition and manners, however, he was chargeable with moroseness and ingratitude, and with intemperance and gluttony. Whilst he unduly valued himself on account of his own performances, he detracted from the merit of others. In the troubles excited at Rome by the Colonna's, he left his estate; and in the year 1527, when the emperor's forces took the city, he received a wound as he was going to join the pope in the castle of St. Angelo; but upon the raising of the siege, he defected his patron, and united with Cardinal Pompey Colonna, at whose house he fainted and died. His piece on exile, in the composition of which he was reported to have purloined a treatise of Cicero, "De Gloria," which he had found in the library of a monastery, and afterwards destroyed, his "Orations on the taking of Rome by Charles V. and on the knights who died at the siege of Rhodes," are all the original works which he left. The former was printed at Venice, in 1522, 4to. and again at Leippsia, in 1702, under the title of "Anealecta de Calamitale Literatorum." Gen. Biog.

ALCIPHRON, a philospher of Magnesia, mentioned by A. Antonius and Suidas, flourished in the time of Alexander the Great. He is different from Aleiphrhon, the sophist, whose age is unknown, who wrote epistles on various tòpi, of which an edition was published at Leippsia, in 8vo. in 1715. Fabr. Bib. Græc. lib. ii. c. 10. vol. iv. p. 492.

ALCIPHRON, in Etymologia, a name given to the Pha- lena morba carice, with cinquecent wings, white streaks and point in the middle, yellow at the base, and five black points, found in the Indian fig.

ALCIPUS, a species of Papilio Donas, with yellow entire wings, a black margin, and white points, the posterior having a white disc, and black points, found in America.

ALCIS, in Mythology, the name of a deity worshipped by the Naharvai, a nation of Germans; and a name given to Minerva by the Macedonians. Tacit. Germ. 43. Liv. 42. 51.

ALCKHAUSEN, in Geography, a town of Snabia, belonging to the grand-master of the Teutonic order, in the county of Weiringen.

ALCKMÆON, in Biography, a physician and philosopher, was born at Crotona, and probably flourished about 500 years before Christ, as he was a disciple of Pythagoras, and attend- ed his lectures. He is said to have been the first person who attempted the dissection of a dead body, and of various animals, in order to examine the structure of the parts, and to have discovered the cochlea, one of the bones forming the organ of hearing. Le Clerc, Hist. de la Medicine, p. 94. He is said by Calclusus, Holler observs. (Bib. Anat. vol. i. p. 106.) to have attempted a treatise on anatomy, which, however, is lost. The sum of his tenets, as far as they can be collected from scattered fragments, is this: "Natural objects, which appear multiform to men, are in reality two fold; intelligible natures, which are immutable, and material forms, which are infinitely variable. The sun, moon, and stars are eternal, and are inhabited by portions of that divine fire, which is the first principle in nature. The moon is in the form of a boat, and when the bottom of the boat is turned towards the earth, it is invisible. The brain is the chief seat of the soul, which is in perpetual action and immortality. Health consists in preserving a due mean between the extremes of heat and cold, dryness and moisture." Diogen. Laer. lib. viii. 88. Clem. Alex. Strom. lib. i. p. 305. Arift. Met. lib. i. c. 5. lib. v. c. 4. Januic. Vit. Pyth. c. 23. &c. 104. Cicero. de Nat. Deor. lib. i. c. 11. Stob. Ecl. Phys. p. 54, 60, 93. Plut. Phoc. Phil. lib. ii. c. 19. 27. lib. iv. c. 17. Fabr. Bib. Græc. lib. vi. c. 9. tom. xii. p. 49. Brucker's Phil. by Enfield, vol. i. p. 401.

ALCMÆER, or ALKMAER, in Geography, a town of the United Provinces in North Holland, about four miles from the sea, and 16 miles from Amsterdam. The streets are regular, the houses well built, and it is kept clean and neat by means of its canals. The land about the town was formerly full of morasses, but since it has been drained it is become exceeding good meadow-land, and the town is surrounded by productive orchards and gardens. The town, both within and without, has several beautiful walks. The noble canal that reaches from Alcmæer to Hoorn, was cut towards the beginning of the 17th century. This place was once very strong, and in 1573, obliged the Spaniards to raise the siege, after being encamped before it seven weeks. In the register of this town it is recorded, that in 1527, 120 tulips, with the offsets, sold for 90,000 florins. The butter and cheeses that are made in the neighbourhood are reckoned the best in Holland, and furnish considerable articles of trade. N. lat. 52° 38'. E. long. 4° 26'.

ALCMAN, in Biography, a Lyric poet, was born at Sardis, or at Sparta, and flourished in the 37th Olympiad, about 670 years B. C. He was the disciple of Pindar, and it is suspected that he was in his youth a slave at Sparta, and that by his genius and good qualities he obtained his freedom and a high degree of reputation in Lyric poetry. He was a performer on the cithara, and probably sung verses to the flute. Clemens Alexandrinus (Strom. lib. i. c. 16. tom. i. p. 364—365, ed. Peter.) makes him the author of music for choral dances, and according to Archytas Hermionicus, cited by Athenæus, (Deipn. lib. xiii. c. 8. p. 600.) Alcam was one of the first and most eminent composers of songs upon love and gallantry. Suidas says, that he was the first who excluded hexameters from the verses that were to be sung to the lyre, which afterwards obtained the title of Lyric poems, and Alcin tells us, that he was one of the great musicians that was called to Lacedæmon by the exigences of the state, and that he sung his airs to the found of the flute; by which Dr. Burney understands that he taught the Spartan army to perform their evolutions to the sound of his instru- ment. Alcam, according to Athenæus, was not more remarkable for a musical genius than for a voracious appetite, and Alcin charges him among the greatest gluttons of antiquity; and his intemperance was probably the cause of the particular diffece of which he died. The Spartans erected a monument to him, which subsisted in the time of 4 C Paufanias.
Panfasias. Of the many poems attributed to him by antiquity, nothing remains besides a few fragments furnished by citations in Athenaeus and other ancient writers, and preferred by Neandrus, H. Stephens, and Ulfius. The name of his mistress was Megalofrata, a poetess. Alcman used the Dorian dialect. Fabric. Bib. Græc. lib. ii. c. 15. tom. i. p. 366. Burney's Hist. Musifc. vol. ii. p. 385, &c. Some have confounded Alcman with Alemion, the son of Perithus, of Croton, who, as Clem. Alex. (ab epip.) informs us, was the first who wrote a book concerning nature. See also Menagius ad Laertium, viii. 73.

ALCMANIAN, in the Ancicnt Poetry, a kind of lyric verse, or metre, consisting of two dactyls, and two trochees. Such a gr. is

"Virginius paucisque cano."

The word is formed from Alcman, the name of an ancient Greek poet, in great esteem for his Erotes, or amorous compositions.

Some authors ascribe other Alcmanian verses, composed of three dactyls and a long syllable.

E. gr. "Minuere lethitiamque Deti."

Others give an Alcmanian, composed of a dactyl, spondee, and another dactyl, and a long syllable.

E. gr. "Ne dubita, nam vera fides."

ALCMEN, in Mythology. See Alcmenae.

ALCMENON, in Enotomology. See Alcmeone. A species of the Papilio Danaus, with rounded wings of the same colour, yellow at the base and white at the tip, found in Malabar.

ALCO, in Zoology, the name given to the Canis Americanus of Linnaeus, about the size of a squirrel, with a small head, pendulous ears, curved body, and short tail. There are two varieties, the fat also, yezzate-nzoltli, canis Mexicanus of Hernandez, or michuzcaneros of Fernandes, which is extremely fat, head very small, ears pendulous, with the fore part of the head white, and yellowish ears, short neck, arched back, yellow hair, white, short pendulous tail, large belly, spotted with black, white legs and feet, and the female with fix conspicuous paps; and the techich of Fernandes, which is like the small dogs of Europe, except that it has a wild and melancholy air. The first of these approaches the Iceland dog, and the second is perhaps the same animal with the hovara, or crab dog of Guiana, which in figure resembles the fox, and in his hair the jackal; and has been called the crab-dog, because it lives chiefly upon crabs and other tettaceous animals.

ALCOBACA, in Geography, a town of Portugal, 10 leagues from the sea, and surrounded by mountains, in a beautiful situation. It has a celebrated Cistercian abbey, built by Alphonso I. in 1148, which has been the general sepulchre of the kings of that kingdom. It is south-east of Lisbon, and 61 leagues north-east of Peniche. This town carries on various manufactures, the oldest of which is in the monastery, established by Pombal. Cambries and fine linens are made here, but the woollen manufacture, and that for spinning of wool, which is performed by machinery, are more important. Link's Trav. in Portugal, p. 278.

ALCOTT, in Biography, an English Divine, was born at Beverley, in Yorkshire, and educated in the University of Cambridge, where he took the degree of Doctor of Laws. His theological preferment was rapid, and he was successively bishop of Rochester, Worcester, and Ely. In 1462 he was appointed master of the arts; in 1470 a privy-counsellor, and one of the ambassadors to the court of Calyson; in 1471 a commissioner to treat with the commissioners of the king of Scotland; and in 1472 lord-chancellor of England. He is represented as a prelate of distinguished learning and piety, and also of singular affability and purity. He was not only a considerable writer, but an excellent architect, so that he was made comptroller of the royal works and buildings under Henry VII. He improved the palaces of his felicidie; founded a school, according to Fuller, at Beverley; and he was also the founder of Jesus College, in Cambridge, appropriating to this purpose a munificence, which was notorious for its sumptuousness, that the society was called a community of spiritual bailiffs. This college was first founded for 400 fellows, and his wife, but under the patronage of the bishops of Ely, it has much increased in buildings and revenues, and now confides to a matter, 16 fellows, and 30 scholars. Acock was famous for preaching long sermons; one of his sermons before the University lasted upwards of two hours. He wrote several pieces, as "Mons Perfections ad Carthusianos;" "Abbatia Spiritus Sancti in pura Confessione fundata;" "Penitential Psalms;" in English verse; "Homilies vulgares;" and "Spectacle of a Virgin to Christ." Besides these he wrote a treatise with the whifficad and punning title of "Galli Canones ad Confratres suis," or the crowning of the cock to his brethren; at the beginning of which is a print of the bishop preaching to the clergy, with a cock on each side, and having also a cock in the first page. This prelate died Oct. 1, 1520, at Wilcbach, and was buried at a magnificent chapel, which he had built for himself, and which, though now neglected, is a noble specimen of his skill in architecture. Biog. Brit.

ALCOER, in Geography, a small town of Spain, in New Cadiz, situated in a fine country, between the Tagus and the river Cyone. N. lat. 38° 56'. W. long. 4° 20'.

ALCOHOL, eudactyl spirit, spirit of wine. Alcool, Ejsprit de vin. Fr. Winzegift, Germ. Spiritus ardens, Spirit of wine. Acquaariente, Italian. The term alcohol is applied exclusively by modern chemists, to the purely spirituous part of all liquors that have undergone the vinous fermentation. As this substance bears a very high importance, both as a chemical agent and in its various combinations, we shall bestow upon it considerable attention.

Alcohol is in all cases the product of the faccinare principle, and is formed by the successive processes of vinous fermentation and distillation. All fermented liquors, therefore, agree in these two points; the one, that a faccinare juice has been necessary to their production; and the other, that they are all capable of furnishing an ardent spirit by distillation. Various kinds of ardent spirits are known in commerce, such as brandy, rum, arrack, malt-spirits, and the like; these differ from each other in colour, smell, taste, and strength; but the spirituous part, to which they owe their inflammability, their hot fiery taste, and their intoxicating quality, is the same in each, and may be procured in its purest state by a second distillation, which is termed in technical language, rectification.

We shall refer the reader to the articles of Fermentation (Vinous), Distillation, and the several species of distilled spirits, for an account of the progressive stages in the formation of alcohol; and we shall here take up the subject with the process of rectification or the second distillation, whereby alcohol is brought to that state of purity in
in which its chemical properties are the most conspicuous.

Alcohol, as well as ardent spirits of different kinds, is procured most largely in this country from a fermented grain-liquor, prepared for the specific purpose of distillation, from grain, malt, etc.; but in the wine countries, the spirit is obtained from the distillation of wine; whence the synonymous term, spirit of wine. We shall only take the example of brandy, which is the product of the first distillation of wine, and mention the method by which alcohol is procured from it by rectification.

Brandy is a compound of alcohol, water, a colouring extractive matter, and a small quantity of oil. It is to the two last that it owes its peculiar flavour, smell, and appearance, whereby it is distinguished from other distilled spirits. The object of the process of rectification is to separate the third from the other ingredients, and this separation is effected upon the principle that alcohol is the most easily volatilized when a gentle heat is applied, and therefore appears in the first product of distillation, whilst the extractive matter and much of the water remain behind. It is more difficult, however, to get rid of the small portion of oil which brandy contains, as this is soluble in alcohol, and will rise with it in distillation, unless prevented by the means which will be presently mentioned.

The observations of M. Baume, and his directions for the preparation of alcohol, are so judicious and accurate that we shall here mention them.

The following is the process given by this able chemist: "To procure rectified alcohol, put a quantity of brandy in the water bath of an alembic, and proceed to distillation. Set apart the first product of the distillation when it amounts to about a fourth part of the liquor put into the alembic. Then continue the process till about as much more is obtained, or till the liquor comes over white and milky. Then redistil the latter product, and mix the first half which comes over with the first part of the former distillation, and continue to distil as long as any spirit comes over. This latter portion may be again distilled, and the first product mixed with the former products, as before. After each distillation, there remains in the alembic a watery liquor which retains the small of brandy but is greatly deprived of inflammable spirit, and is thrown away as aleuks.

"Having thus procured all the spirit from the brandy, return all the reserved first products to the alembic, and distil with a gentle fire. When about half the liquor has come over, it should be kept apart as pure rectified alcohol; the remainder is to be distilled as long as it is inflammable, and may either be again rectified, or reserved for those purposes where a spirit of inferior strength is required."

The reason given by this judicious chemist for the above process is this: the spirit which first passes over in distillation is the purest, and contains the largest portion of gross essentrial oil; the latter portion, on the other hand, is almost saturated with this oil, and the difference between the two is easily distinguishable when rubbed on the hands; the first product leaves no smell of brandy, but the last gives an odour like the breath of drunkards, who digest their food imperfectly. The quantity of oil, however, varies according to the nature of the brandy; that which is made from wine alone containing the least oil, but that which is procured from wine lees being so full of it as to leave a fraction of the oil swimming on the watery extractive liquor left in the alembic, after all the spirit has been distilled off.

M. Dubuisson remarks concerning this oil, that the Languedoc brandies contain much more of it than the Cognac, and that after distilling a large quantity of the former, the head of the alembic was covered with expanded drops of the oil, which adhered to the wick. When collected together, and quite cold, they became as fluff as dust, had a cheetin colour, a strong disagreeable taste, and a smell like turpentine.

Various additions have likewise been made to the pure spirits in order to altit in the separation of this oil. This is simple, and one of the most efficacious is water. This, when added to the oily spirit, turns it milky (as is the case with any other solution of essential oil in alcohol), and by weakening the cohesion between the oil and the spirit, it enables the latter to rise in distillation, unmixed with the former. The chief inconvenience of this addition is, that it weakens the strength of the spirit so much as to require successive rectifications before it can be sufficiently deprived of its watery part.

Chalk, crumb of bread, bran, and other substanqces, are also added before distillation to the spirit, when eady and ill flavoured; and they all have a good effect in keeping down the matters which contaminate the alcohol, and render the distillation more effectual in purifying it.

Quicklime is still more efficacious, but it much lessens the product of alcohol, alters its nature to some degree, and makes it less penetrating. It would appear, however, that there are some kinds of wine in which the odorous particles are so intimately mixed with the spirituous part, that it is scarcely possible to separate them by simple distillation, however cautiously and skillfully conducted.

The common still with the worm-tube and refrigeratory, is very well calculated for the rectification of spirits, only allowance must be made for the readjucings with which ardent spirit, when heated, affinms the flatte of vapour, and the very great expansion which it then undergoes.

Alcohol, freed from all foreign ingredients but water, and already of considerable strength, may be brought to the specific gravity of 0.835, at the temperature of 60°, by a single distillation, where the heat is moderate and applied very gradually, and the condensation flow. When about a third or half of the spirit is distillated over, the strength of the preceding portion is diminished, the specific gravity increases, and it becomes more watery, and therefore the first product should be kept apart. This cannot be rendered stronger by any repetition of simple distillation, but it may be still further dephlegmated by means which will be mentioned hereafter.

We shall now proceed to the properties of alcohol.

Alcohol is a colourless transparent liquor, appearing to the eye like pure water. It poiffles a peculiar penetrating smell, distinct from the proper colour of the distilled spirit from which it has been procured. To the taste it is excessively hot and burning, but without any peculiar flavour. From its great lightness and mobility, the bubbles which are formed on shaking it subside almost instantaneously, and this is one method of judging of its purity. Alcohol is very easily volatilized by the heat of the hand, it even begins to be converted into a very expansible vapour at the temperature of 53° Fahr. and the quickness of evaporation always produces a cool salutary effect. It boils at about 165°, and the vapours when condensed return unaltered to their former state. It has never been frozen by any cold, natural or artificial, and hence its use in thermometers to measure very low temperatures.

Alcohol takes fire very readily on the application of any lighted body, the speedier in proportion to its purity. It burns with a pale flame, white in the centre and blue at the edges; this gives but a small degree of heat, and is so faint as to be scarcely visible in bright daylight. It burns without
out any smoke or vapour, and if strong, leaves no residuum; but if weak, it is extinguished spontaneously, and the watery part remains behind.

Alcohol mixes with water in every proportion. Heat is extricated during the mixture, which is sensible to the hand, even in small quantities. At the same time there is a mutual penetration of parts, so that the bulk of the two liquors, when mixed, is less than when separate. Consequently the specific gravity of the mixture is greater than the mean specific gravity of the two liquors taken apart. The alcohol may be again for the most part separated from the water by distillation with a gentle heat. See Gravity (specific).

Owing to the great affinity which sobills between water and alcohol, this latter has the power of precipitating from their solution various salts dissolved in water. Thus, if some strong alcohol be added to a saturated solutidn of Glauber's salt in water, a conglom of is immediately produced, consisting of the salt separated from the water in a very divided form, whilst the alcohol and water form a chemical union. This precipitation, however, only takes place in solutions of those salts which are insoluble in alcohol. This circumstance has been very ingeniously applied to the analysis of various saline solutions, and especially to the examination of mineral waters. The power of precipitating some of these salts extends to very dilute solutions. Mr. Kirwan, in his valuable work on mineral waters, has found by experiment that saline may be completely precipitated from water which contains only one-thousandth of its weight of this earthy salt, by any alcohol whose specific gravity is below 0.875. For further particulars on this subject, we must refer the reader to the article Waters (Mineral, analysis of).

Alcohol is capable of uniting with a great number of substances, a circumstance which renders its use very extensive in a variety of chemical processes and in analysis. Thee we shall enumerate.

Some of the weaker acids, such as the boracic and tartaric acids, are soluble in alcohol without any apparent decomposition, and may be again recovered by evaporating the spirit. The stronger acids, however, exercise a very powerful action on alcohol, and produce several very curious and important compounds, particularly that singular liquor called Ethei. See the articles Ether, Oil of Wine, and Oleifant Gas.

All the alkali, when pure, may be dissolved in alcohol, but the fixed alkali, when combined with carbonic acid, are not soluble in this menstruum. This affords a very convenient method of procuring the caustic fixed alkali in a state of purity, and by proper management they may be made to crystallize from their spirituous solution. The colour of a solution of alkali in alcohol is always somewhat red, however pure the alkali be, which is owing to a partial decomposition of the spirit. See the articles Potash and Tincture of Salt of Tartar.

Several of the neutral, earthy, and metallic salts, are soluble in alcohol. It is of some importance in chemical analysis to ascertain the degree of solubility of these salts, and many experiments have been made for this purpose.

The first of any importance are those of M. Macquer. He employed a spirit rectified so far, that a phial holding a Paris ounce of distilled water, at the temperature of $45^\circ$ Fah., would contain six gross and fifty-four grains of the spirit. The salts which he employed were previously dried with care, so as to expel their water of crystallization. He poured into a mattras upon each of the salts half an ounce of the spirit, and let the vessel in a hot sand-bath. When the spirit began to boil, he filtrated it while hot, and then left it to cool. He then evaporated the spirit, and weighed the saline residuums; and from these he inferred the quantity of salt which the spirit had dissolved.

This method, however, cannot be considered as accurate, as some of the spirit must have evaporated during boiling, and some of the salt must have been deposited in the pores of the filter. Neither would the errors produced in this way be uniform, since it appears that some salts are, in a greater proportion than others, more soluble in hot than in cold spirit.

Wenzel also published a series of experiments, in 1777, on this subject. He varied the heat which he employed, according to the solubility of the salt.

He has, however, been guilty of a great omission in not mentioning the specific gravity of the alcohol which he used, but it may be supposed to be nearly the same as that of Macquer.

Lastly, Mr. Kirwan, with that accuracy for which he is so justly distinguished, has given in his treatise on mineral waters, a table of the solubility of certain salts, in which alcohol of different densities is employed, and the temperature properly noticed.

Our readers will find the results of all the above-mentioned experiments in the following Table.

**TABLE**
### Table of the Solubility of Salts in Alcohol

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Grains.</td>
<td></td>
<td>0.9</td>
</tr>
<tr>
<td>Nitrated Potash</td>
<td>4</td>
<td>5 boiling heat</td>
<td>6.79</td>
</tr>
<tr>
<td>— Soda</td>
<td>15</td>
<td>23 boiling ditto</td>
<td>6.</td>
</tr>
<tr>
<td>— Ammonia</td>
<td>108</td>
<td>214 boiling ditto</td>
<td>6.</td>
</tr>
<tr>
<td>— Lime</td>
<td>288</td>
<td></td>
<td>6.</td>
</tr>
<tr>
<td>— Alumine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— Magnesia</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— Silver</td>
<td>8.4</td>
<td>100 boiling ditto</td>
<td>partly decomposed.</td>
</tr>
<tr>
<td>— Copper</td>
<td>4.8</td>
<td>240 boiling at 54°</td>
<td>partly decomposed.</td>
</tr>
<tr>
<td>— Zinc</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— Cobalt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— Bismuth</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muriated Potash</td>
<td>5</td>
<td>5 boiling</td>
<td>4.62</td>
</tr>
<tr>
<td>— Soda</td>
<td>0</td>
<td>0</td>
<td>5.8</td>
</tr>
<tr>
<td>— Ammonia</td>
<td>24</td>
<td>17 boiling</td>
<td>6.5</td>
</tr>
<tr>
<td>— Lime</td>
<td>288</td>
<td>240 boiling ditto</td>
<td></td>
</tr>
<tr>
<td>— Alumine</td>
<td></td>
<td>240 boiling at 54°</td>
<td></td>
</tr>
<tr>
<td>— Magnesia</td>
<td></td>
<td>1313 boiling</td>
<td>21.25</td>
</tr>
<tr>
<td>(dried at 120° by Kirwan.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— Barytes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ditts, ditto, cryllallized</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— Nitrated Iron</td>
<td>36</td>
<td>240 boiling</td>
<td>4.46</td>
</tr>
<tr>
<td>— Copper</td>
<td>48</td>
<td>240 boiling ditto</td>
<td></td>
</tr>
<tr>
<td>— Zinc</td>
<td></td>
<td>240 boiling at 54°</td>
<td></td>
</tr>
<tr>
<td>— Copper</td>
<td></td>
<td>222 boiling</td>
<td></td>
</tr>
<tr>
<td>— Lead</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— Copper</td>
<td></td>
<td>18 boiling</td>
<td></td>
</tr>
<tr>
<td>— Arseniated Potash</td>
<td></td>
<td>9 boiling</td>
<td></td>
</tr>
<tr>
<td>— Soda</td>
<td></td>
<td>4 ditto</td>
<td></td>
</tr>
<tr>
<td>— Oxalic Acidulum</td>
<td></td>
<td>7 ditto</td>
<td></td>
</tr>
</tbody>
</table>

On examining the comparative results given in the above Table, we cannot consider them as very satisfactory, and in some instances we perceive a striking difference in the results, that it must depend on some more extensive cause than mere casual error. Probably the degree and continuance of heat employed, in drying the salt and expelling its water of crystallization, must have differed considerably in the respective experiments. It would be useless to attempt to explain the cause of difference in all the results, but this shews the great necessity of attending minutely to every particular in such experiments.

The most important of the salts insoluble in highly rectified alcohol are the following—all the sulphates, both of the alkalies, earths, and metals; some of the nitrated metals; some of the muriated metals; and the carbonated fixed alkalies.

A peculiar colour is perceived in the flame of some of these solutions in alcohol when set on fire. The solution of nitre gives a pale yellow flame, that of boracic acid is a faint green, all the solutions of copper burn with a beautiful bright green, and those of nitrated or muriated iron shone with a deep blood red.

Ammonia, both pure and carbonated, dissolves readily in alcohol. They are generally united by means of distillation, a moderate heat being sufficient to volatilize each. These combinations are principally employed in pharmacy.

Alcohol will readily unite with the carbonic acid gas, and will take up full its own bulk of it at a medium temperature.
A L C O H O L.

perature.—The gas, however, appears to have little or no action on the spirit, since it is expelled from it by heat unaltered.

Neither metals, nor metallic oxys, nor metallic acids, appear to be in any degree soluble in alcohol.

 Sulphur will not contract any union with alcohol by simple digestion either cold or hot; but when they are both reduced to the form of vapour, and then mixed, a true solution is effected, and the result is a very pungent spirit with a strong odour of liver of sulphur, and which becomes milky and depoits the sulphur on dilution with water.

Ardent spirit acts in a slight degree on Phosphorus, and dissolves so much of this inflammable substance as to become slightly luminous in the dark when the solution is dropped into water.

None of the pure earths are soluble in alcohol, and this latter has the power of precipitating lime, barytes, and frontain, from their watery solutions.

It is on the chemical substances belonging to the vegetable kingdom that alcohol exerts its most powerful action as a solvent, and herein commits its very extensive use in pharmacy, in preparing liquors for the table, in some of the arts, and in a very important part of chemical analysis.

Molt of the acids belonging to the vegetable kingdom are highly soluble in ardent spirit, such as the tartarious, the citric, the oxalic, and the gallic. In procuring the latter from the gall-nut, alcohol furnishes it with a very elegant and commodious method of separating the acid from the mucilaginous extractive matter with which it is naturally mixed.

The acetic acid, when of the usual strength, simply mixes with alcohol, without producing any decomposition, but chemicals have succeeded in forming an acetic Ether, by employing the acid in its most concentratd state.

Alcohol will readily dissolve Sugar. Wenzel estimates the quantity at about one-fifth of the spirit. In all the sweet native vegetable juices, such as the sap of the figar-cane and the maple, or the expressed liquor from the parnip and beet root, the sugar is mixed with a large quantity of a mucilage very little soluble in alcohol. This furnishes a ready method for separating the purely saccharine part, a method which is much employed in the analysis of various vegetables, for the purpose of ascertaining the comparative quantity of sugar which they may be expected to yield to the manufacturer. The solution, when left to spontaneous evaporation, yields minute crystals of sugar, which are at first brown, and require a further purification.

Ardent spirit is an excellent solvent for effiencing oils, and in general, for the molt odorous and inflammable of the vegetable productions. In the effiencing oil of a plant refides the Spiritus Rect, or the AROMA, that which gives the exquisite perfume to the rofe or jelfamine. When these odoriferous plants are diffiélied with alcohol, it rins strongly impregnated with their scent and flavour, and as it takes up no colouring matter it remains perfectly clear as before. Thus, the common lavender water is alcohol diffiélied off the lavender plant, and holding in solution the effiencing oil in which the scent refides. The Distilled Spiris in pharmacy, are finnlar preparations of alcohol, containing the flavour of fails, aromatics, or other substances with which it has been diffiélied. (See Oils ESSENTIAL).

All the Resins are highly soluble in alcohol, but scarcely, if at all, in water. These solutions have the peculiar colours, and acid taste of the resin which they contain. An addition of water renders them all turbid, and from the pure resinous solutions it precipitates almost the whole of the diffiélied contents in the form of thick flakes. The solution of guaiacum affords an example of this.

The Gum Resins, which are natural mixtures of gum and resin, yield their resinous part to pure alcohol and but little of their gum; but water on the contrary diffiélies the gum and leaves the resin, but a mixture of alcohol and water will hold both the ingredients in solution. These preparations are called Tinctures in pharmacy, and they are of considerable use in containing within a small bulk, the medicinal virtues of larger quantities of the ingredients employed.

Artificial resins, or Resinous Extracts, are also made by evaporating to dryness solutions of the resinous parts of several vegetables in alcohol.

Camphor is readily and largely soluble in ardent spirit. This solution, when saturated, will fall almost the whole of the camphor on the addition of water. Camphor also remarkably affords the solution of the resins.

Solutions of resinous substances in alcohol form the basis of the spirit VARNISHES, which when applied in thin layers over any substance, soon dry from the evaporation of the spirit, whilst the resin remains behind furnishing a smooth thin coating to the surface which they are intended to protect.

The fixed oils, when in their simple state, are entirely insoluble in alcohol, but they may be rendered soluble in this menstruum, either when they have been converted into drying oils by the action of metallic oxys, or when they are united with alkalis in the form of SOAP. A solution of fine soap in alcohol is perfectly colourless and transparent, and will bear dilution with water without becoming turbid. It is employed in medicine as an external application, and is also a good reagent in the analysis of mineral waters to discover the presence of earthy faults. These decompose the soap by double affinity, and produce curdling.

The effect of alcohol on animal substances bears a considerable resemblance to its operation on the vegetable kingdom.

Mucular fibre and the coagulum of blood are not soluble in this menstruum, but are rendered by it hard, contracted, and incapable of putrefaction.

Albumen is equally insoluble in alcohol and is coagulated by it, probably owing to abturation of the water which held it in solution. Milk is speedily curdled by ardent spirit of every kind.

Alcohol will diffiélied WAX, Spermaceti, Biliary Caculi, and the strong scented animal resins or resinous extracts, such as Musk and Ambergris. This menstruum, however, does not appear to be so extensively applicable to the analysis of animal substances as of those from the vegetable kingdom.

We have already mentioned that alcohol well rectified may be brought to the specific gravity of 0.825 (at 60° temperature) by a simple distillation, where the procces is slowly and carefily conducted, and when only the first third, or half of the spirit which comes over is taken. Chemicals have, however, been able to bring it to a higher state of depuration, and consequently a less specific gravity. This is done by adding to the spirit the alumbine or still a quantity of a salt which is itself insoluble in alcohol, and which has such a greedy attraction for water as to be able to separate it from the spirit. Boehmde recommends for this purpose common salt, hot, dry, and dehydrated. He allows the salt and the spirit to stand together for twelve hours, and then to be heated in a water-bath so as to distil off the spirit by
by a very gentle warmth. The flat is left moist in the still, and contains much of the water of the spirit employed. Some recommend burnt alum in the room of flat, but the belt addition is very dry, hot, carbonated alkali. A highly dephlegmated alcohol may be prepared in this method without the intermediate process of distillation; only then the spirit will be of a reddish colour, and will contain that small portion of carbonic alkali which is always mixed with common carbonated potash, which is soluble in ardent spirit. The following is Boerhaave's process:—

"Take a clean glass body containing common spirit of wine, and add thereto one-third of its weight of pure and dry potash, (carbonated potash), which immediately falls to the bottom. Shake the glass, and the flat directly grows moist and begins to dissolve at the liquid, whilst a thin liquid floats above it; the more the vessel is shaken, the more liquid is the lower part of the flat, and the more distinctly separated from the upper liquid, nor is it ever possible to mix them together, but upon a still they will immediately separate into two layers."

1. If the vessel be then continued, he adds, by decanting carefully the upper of the two liquors, (which is the alcohol rendered by a little carbonic alkali that it holds distilled) and adding to it more carbonated alkali, till the portion left added will no longer become wet on shaking, a sign that the alkali is as fully deprived of water as it is capable of being made by means of alkali. As a proof of the high dephlegmation of the spirit by this method, it may be observed, that if a drop or two of water be added to alcohol in which flat of tartar has long remained dry, the alkali immediately becomes moist, and appears to run unceasing from the sides of the vessel.

2. If the alcohol be distilled off the alkaline flat with a gentle heat, the first part which comes over will be about the specific gravity of 0.819 to 0.815; at the temperature of 63°, and this is as high a degree of purity as it has been brought to in the accurate experiments made in this country, by Dr. Blagden, and others, for the purpose of ascertaining its specific gravity. (See Gravity for this.)

M. Lavoisier, however, affirms, that he has brought alcohol to the specific gravity of 0.791, chiefly by adding, before distillation, a very large quantity of alkali to as almost entirely to abolish the spirit.

After distillation, the wet alkaline flat which is left may be dried, and again used for the same purpose; but Boerhaave affirms, that after repeating the use of the same alkali for a number of times, it becomes changed in its nature, and unfit for the purpose. This would imply a decomposition of the alcohol, which deserves to be further examined.

Various tests have been devised for ascertaining the purity of alcohol, and the proportion of water which it contains. A spirit, which is very free from water will, when first free to burn away without leaving any residue; if it is of moderate strength it will burn for a certain time, and then become extinguished, and leave a portion of water more or less considerable, according to the degree of dephlegmation; if, on the contrary, it is very weak and watery, it will not kindle at all. This test, however, is by no means accurate, since the heat of the burning spirit will drive off part of the water which should be left in the retortum. Another test is, to drop a small quantity of spirit on a small heap of gunpowder and kindle it. The spirit burns quietly on the surface of the powder till it is all consumed, and the last portion leaves the powder if the spirit was pure, but if watery, the powder becomes too damp and will not explode. This test, also, is very inaccurate; for if the powder be drenched with even a strong spirit, it remains too damp to be kindled; and if it be only barely moistened, any spirit that will burn will flame it. A better test is, as we have mentioned, to shake the spirit in a phial with some dry carbonated alkali; but the most accurate of all is to ascertain its specific gravity, and compare it with the density of known quantities of alcohol and water, previously mixed for the purpose of giving a standard of comparison. The very extensive and accurate labours on this subject, conducted by Beaumé, Blagden, Gounenain, and other eminent scientific men, belong with more propriety to the subject of specific Gravity.

It remains for us to mention the chemical nature of alcohol, and the apparatus which attend its decomposition. The remarkable circumstance of a vegetable product burning away, without the smallest trace of smoke or fulminating vapour of any kind, had long engaged the attention of chemists. Juncker and Boerhaave threw much light on the subject by remarking, that the product of the combustion of alcohol was always a quantity of pure water; and this fact was more fully illustrated by the experiments of the illustrious Lavoisier. The ready evaporation of alcohol, and the case with which its vapour will fill a large vessel, renders it a dangerous experiment to submit a considerable quantity at once to combustion, in oxygen gas confined in any vessel, but this difficulty was surmounted in an ingenious manner. His first experiment was simply to ascertain the quantity of water yielded by the combustion of a given weight of alcohol. This was performed in the following apparatus, contrived by M. Meunier. See Plates of Chemistry, fig. 10.

E F is a worm, contained in the cooler A B C D. To the upper part of the worm E, the chimney G H is fixed, which is composed of two tubes, one within the other, the inner of which is a continuation of the worm, and the outer one is a case of tin-plate, which surrounds it at about an inch distance, and the interval is filled with sand. At the inferior extremity K of the inner tube, a glass tube is fixed, to which is adapted the argand lamp L M, for burning alcohol.

Things being thus disposed, and the lamp being filled with a determinate quantity of alcohol, it is set on fire; the water which is formed during combustion, rises in the chimney K E, and being condensed in the worm, runs out at its extremity F, into the bottle P. The use of the outer tube G H, and of the sand between it and the inner tube, is to prevent the latter which proceeds from the worm, from being cooled during combustion, which would occasion the water, formed by the burning, to fall back on the lamp instead of falling on into the worm.

This apparatus, though not perfect, has the advantage of enabling the chemist to operate with larger quantities than can be admitted in the more accurate experiments on combustion; and by it, the above-mentioned chemists were able to establish the important fact, that the quantity of water collected by the combustion of alcohol very feebly exceeds the quantity of the alcohol which is consumed. The product of water must vary according to the strength of the alcohol, and the care of conducting the experiment; but it is so considerable, that from sixteen ounces of ardent spirit, Lavoisier obtained eighteen ounces and a half of pure water. There is besides, however, a large quantity of carbonic acid produced in this experiment which escapes, and cannot be eliminated by this apparatus. Some of this gas unites with the water which is collected, and causes it to precipitate lime-water.

Having thus ascertained in a general way the products of
of the combustion of alcohol, Lavoisier proceeded to repeat the experiment, in vessels which might determine the result with accuracy. He employed, for this purpose, a large bell glass, holding from 700 to 800 cubic inches, and inverted over a mercurial trough. A small lamp, filled with a known weight of alcohol, was introduced under the glass swimming on the surface of the mercury, and the wick was armed with a very minute portion of phlogphorus. The atmospheric air within the glass was sucked out by a syphon, till the mercury rose to a certain height which was noted; and the phlogphorus on the wick being then kindled by a hot iron, the spirit soon took fire. As the air within the glass were soon consumed, and the inflammation of the spirit stopped, a constant supply of oxygen gas was sent into the glass through a syphon tube, connected with a reference of this gas, and which passed under the mercury into the glass where the combustion was going on. Great precaution was required not to let in more oxygen than was barely necessary to keep up the combustion; otherwise the heat, volatilizing part of the spirit, would have filled the glass with vapour of alcohol, and this mixing with the oxygen, would have suddenly exploded by the combustion. In this, as in other respects, the combustion of alcohol strikingly resembles that of pure hydrogen gas. The experiment was at first stopped by the quantity of carboxic acid generated; and on examining the results, (proper corrections being made for pressure and temperature) it was found, that 93.5 grains of alcohol and 116.72 grains of oxygen had been consumed. The products of these were 97.8 grains of carboxic acid and 106.2 grains of water, which last therefore exceeded by 12.7 grains the quantity of alcohol employed. From these data, and from previous experiments (wherein Lavoisier climated, that 100 grains of oxygen take up 38.88 grains of carbon, for the production of carboxic acid; and that the same quantity of oxygen takes up 17.64 grains of hydrogen for the production of water), he concluded the composition of alcohol to be the following,

<table>
<thead>
<tr>
<th>Element</th>
<th>Grams</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carbon</td>
<td>23.5</td>
</tr>
<tr>
<td>Hydrogen</td>
<td>7.8</td>
</tr>
<tr>
<td>Water</td>
<td>63.6</td>
</tr>
</tbody>
</table>

We may observe, however, that the result of this experiment can only be considered as an approximation towards the truth, since the estimation of the component parts of alcohol here given, does not agree with that which is deduced by the same chemist, from the result of vinous fermentation. Neither is there any light thrown on the mode of union between the component parts, and their degree of oxygenation as they exist in the spirit before combustion.

Alcohol has likewise been more directly decomposed without the accession of oxygen gas. Dr. Priestley procured inflammable air by paffing the electric spark through spirit of wine. But the most striking experiments on this subject, performed by this excellent philosopher, were the decomposition of spirit by paffing it through red-hot tubes, both of earth and metal. He first transmitted two ounce measures of alcohol, reduced to vapour by boiling, through an ignited porcelain tube, and procured 1020 ounce measures of air, "which was all inflammable without any mixture of fixed air in it," and which burned with "a blue lamont flame." (We here quote the very words of the author, which the writer of the article Alcool, in the Encyclopedie Methodique, has made to correspond with the experiments of Lavoisier, by adopting the following

*Alcohol.*

*Principal translation—M. Priestley, en faisant passer de l'alcool dans un tube d'argile rougi au feu, en a retire du gaz hydro-gene melé de gaz acide carbonique*.) Dr. Priestley's next experiments are full more curious, as they determine the existence of carbonaceous matter in spirit of wine. Having found interesting results from the transmutation of the vapour of water through a heated copper tube, he repeated the experiments, only substituting the vapour of spirit of wine for that of water. "In this case," he observes, "the vapour of the spirit had no sooner entered the hot copper tube, than I was perfectly astonished at the rapid production of air. It resembled the blowing of bell-lows. But I had not used four ounces of the spirit of wine before I very unexpectedly found that the tube was perforated in several places, and presently afterwards it was so far dilated, that in attempting to remove it from the fire, it actually fell in pieces. The inside was full of a black foamy matter, resembling lamp-black." He then varied the experiment by using carbon tubes, placing within them copper filings, and transmitting the vapour of alcohol. The copper was, as before, converted into a black friable sub stance, obviously produced by the addition of carbonaceous matter furnished by one part of the spirit, whilst the other part appeared in the form of a copious stream of inflammable air. It is however by no means the whole of the charcoal of the alcohol which is retained by the copper, for much of it escapes mixed with the inflammable air in the form of fine dust, giving the gas the appearance of a dense black cloud; and when the tube is strongly heated, this volatized charcoal will give an uniform black coating to any balloon or large vessel in which the gas is received. Dr. Priestley found some other metals to undergo a similar change by the vapour of alcohol, but none in so striking a manner as copper. On heating some of this charcoal of copper, as he calls it, in oxygen gas, he found it to burn very readily to a certain point, after which the remainder could not be again kindled. The gas produced by the combustion was pure fixed air or carbonic acid.

The excellent Dutch chemists, of the Tevlerian institution, Van Marum and colleagues, repeated Dr. Priestley's experiments with great accuracy, and found the same results in every essential particular. They employed, as well as Dr. Priestley, Wedgwood's porcelain tubes, which they injected with rain tubes to prevent the sudden accession of the fire which is apt to crack them. One extremity of the carbon tube received a small retort in which was put the alcohol, and the other entered a metallic serpentine tube, immersed in a refrigeratory, and provided at the further end with a bottle to receive the gaseous products. In the first experiment which was performed, an ounce and a half of alcohol in vapour had been transmitted through the heated copper, and had produced about fix cubic feet of inflammable air.

In the second experiment the heat was greater, and the production of the gas more rapid. In all, the copper was reduced to a black and very friable substance, which fell to pieces between the fingers. The proportion of charcoal added to the copper by the experiments, varied at different times apparently owing to the greater or less rapidity with which the process was conducted. Dr. Priestley had united 306 grains of charcoal to 28 grains of copper. In one instance, and 308 to 19, in another; but the Dutch chemists found a much less proportion of charcoal, being only an addition of 293 grains to 748 grains of copper in one case, and in another, 185 of charcoal to 612 of the metal. The great difference in the results is, however, of little consequence in attempting
ing to ascertain by these experiments the exact proportion of the component parts of alcohol, since a large part of the carbonaceous ingredient escapes the copper, and passes over into the vessels which receive the inflammable air, where it either appears in the form of a fine black foot, or remains permanently united with the hydrogen gas. M. Van Marum likewise collected in the bottle connected with the retort a quantity of nearly pure water, about equal to half the weight of the alcohol evaporated by boiling, and of the specific gravity of 0.996. He does not inform us of the strength of the spirit which he used. He confirmed the other part of Dr. Priestley's experiment by burning the charcoal of copper in oxygen gas, and procuring pure carbonic acid, whilst the remaining copper still retained a small portion of carbon which could not be consumed. It is worthy of remark, that the inflammable air produced in the experiments of both these eminent chemists was found to be not much more than twice as light as common air, and it probably bears a considerable resemblance to that species of gas, termed, with great propriety by Mr. Cruiknank, 

*Oxidous Oxyd of Carbon.*

The vapour of alcohol transmitted through earthen tubes forms, in particular circumstances, that singular air which has been named *Oleffiant Gas.*

The ufe to which alcohol is applied are numerous and important. In the arts, it is employed largely as a solvent for those refrinous gums which form the basis of numerous varnishes and similar applications.

It polishes in the highest degree the cordial, stimulat¬ing, and intoxicating qualities of all distilled spirits, and although the first powerful and more grateful of the spirituous liquors, such as rum, brandy, &c. are more peculiarly devoted to the use of the table, the purer ardent spirit, again sufficiently diluted with water, is employed as the basis of many of the artificial cordial spirits and liquors, to which a flavou¬r and additional tafte are given by particular admixtures. Similar to this is the ufe of alcohol in medicine, where it serves as a solvent for the more active parts of vegetables, under the form of tinctures, and it is also employed as an external application, often with considerable success.

The highly antiseptic power of alcohol renders it particular¬ly valuable in preserving particular parts of the body as anatomical preparations.

The gentle, ready, and uniform heat which it gives during combustion, and the absence of smoke or fuliginous vapour of any kind, make it often a most eligible material for burning in lamps.

As a fluid for thermometers, it has the advantage over mercury in not freezing in any known degree of cold, but from its ready volatility in a moderate heat it cannot be depended on with any accuracy, above 90 or 100 degrees.

The expansibility of alcohol is much greater than water; the former being, in a range of temperature from 30 to 100, \( \frac{1}{40} \) th of its bulk, and the latter only \( \frac{1}{100} \) th.

The ufe of alcohol in chemical analysis has been already mentioned. As a solvent for some of the early and metallic salts, and a precipitant of others, it is peculiarly fitted to af¬bit in the analysis of mineral waters, and saline substances in general; and in the chemical examination of vegetable and animal matter, it furnishes a solvent of very extensive power, poftelled of the valuable advantage to the chemist of produc¬ing but little decomposition in the substances which it holds in solution, and therefore enabling him to present them almost exactly with their native properties and distinctive characters.

Vol. I.


Alcohol is sometimes also used for a very fine, impalp¬able powder, which women in the East make ufe of as a kind of *fimb.* Kohol is a general term applied to a sub¬stance applied to the eye-ball, on the inside of the eye-lids, in the form of a powder finely levigated. That which is em¬ployed for ornament is called simply al kohol, or *ipphahany,* when other ingredients, as flowers of olibanum, amber, and the like, are added, on account of some particular disorders, the kohol is distinguished by some appropriate epithet. Dr. Shaw, in his Travels, speaking of the women in Barbary, says, that none of these ladies think themselves completely drested, until they have tinged their hair and edges of their eye-lids with *al-kahol,* the powder of lead-ore. Lady Mont¬ague (Letters, vol. ii. p. 52.) takes notice of this custom among the Eastern women; and in her sprightly manner, the fapphires our English ladies would be overjoyed to know this secret. This one ufed at Aleppo, called Stibium by the ancients, but very different from antimony, is brought from Perin, and is prepared by reducing it in a quine, an apple, or a truffle, then adding a few drops of oil of almonds, it is ground into a turpentine powder on a marble. Of late years the lead ore, brought from England, under the name of Arcifoglio, has been ufed instead of the *ipphahany.* The quantity of kohol confumed in the East is incredibly great. It has been paid by one of their poets, in allusion to the probe ufed for applying the powder, and the mountains where the mineral is found, "that the mountains have been worn away by a bodkin." This probe or bodkin, called meel, is made of ivory, silver, or wood; it is dipped in water, and when a little of the powder has been sprinkled on it, it is applied horizontally to the eye, and the eye-lids being flutt upon it, the probe is drawn between them, leaving the infide tinged, and a black rim all round the edge. The Roman Satyrill alludes to this custom, as well as that of blackening the eye-brows:

"Illa supercilium madida fuliginis taetum

Obliqua producit acu, pungente trementes

Attollens oculis.

*Juv.** Sat. iii. v. 67, and Casaubon's note.

The kohol is also ufed by the men for strengthening the fight, and preventing various disorders of the eye, for which purpose different ingredients are occasionally added. It is also ufed to the eyes of children, as soon as they are born, and is renewed at the interval of a few days through the several periods of their adolescence. The ufe of the kohol is very ancient. Passages relative to it, in sacred history, may be seen in Shaw, (Travels, p. 229.), Harmer, (Observations, vol. ii. p. 405.), and Lowth's Notes of Isaiah, chap. iii. v. 15. Harmer conceives that the red¬ness of the eyes, as it is in our version, which the dying pa¬triarch mentions in blessing Judah, (Gen. xliv. 12.), is to be explained by this ufage. Dr. Ruffell observes, on a passage in Xenophon referred to by Shaw, that blackening the eyes, though a custom among the Medes, was not at that time in ufe among the Persians; for Cyrus, among other things, seems to have been upripled at the painted eyes of his grandfather Atyages. *Cyp.** lib. i. p. 8. See Ruffe¬ll's Aleppo, vol. i. p. 111. p. 507. Ed. 1794. From this im¬palpable powder the name was transferred to other subtile powders, and afterwards to spirits of wine exalted to its highest purity and perfection. See Porphyration.

*Alcohol,* in the Arabian *Astrolony,* is when a heavy

4 D

flow-paced
flow-paced planet receives another lighter one within its orb, so as to come in conjunction therewith.

Alcohol Maris, filings of salt reduced to an impalpable powder, by burning it into ruff with urine, then levigating it, and mixing it with a large quantity of water; that is, about a gallon to two pounds and a half of filings. After it has stood a quarter of an hour, the upper part of the water is to be poured off, and evaporated to a dryness. The powder at the bottom is then to be put into a paper, in the form of a finger-leaf, and washed, by gradually pouring in hot water, till it is freed from the urinous salts. With regard to the remaining grofs powder, the same process is to be repeated.

Mugrave has a great opinion of this preparation, as a remedy to bring back the gout from the nobler parts to the joints. He prescribes it thus: take of alcohol maris from five to ten grains, thoritai Andromachi from half a scruple to one dram, mix these with as much syrup of clove-julyflowers, as is sufficient to make a bullis.

Alcoholization, in Chemistry, the rectification of a vinous spirit.

This is otherwife called alcoholization.

Alcoholization, according to Sturkey, denotes the circulation of a volatile spirit on a fixed alkali, till such time as out of the two ares one neutral body different from both the former. Alcoholization is one way of volatilizing alkalis.

Alcoholization is also used for pulvisication.

Alcol, or Ancol, in Geography, lies on the coast of Barbary, on the east side of the Cape de Taro, under which there is a small bay and good road, but open to the north and north-east; so that when a Levant gale is expected, ships should move round the cape to the west-side.

Alcola is used by alcinia, for the tartar of urine. Alceda is found in three different forms, viz. 1. Refolved, or reduced into an impalpable substance. 2. Sandy, or voided under the appearance of small grains of whitish or reddish sand. 3. Muscagious, or viscous.

Alcolea, in Geography, a small town of Spain, in New Castile, situated in a fine country, a few leagues north of Madrid. N. lat. 40° 40'. W. long. 3° 6'.

Alcolea is also a town of Spain, in Andalufia, on the banks of the Guadalquivir, fix miles north of Carmona.

Alcolea is also another town of Spain, in Aragon, on the confines of Castile, south of Barbastre, and north-east of the river Yzuela. N. lat. 41° 50'. E. long. 2° 14'.


Alcosenae was also a town of the island of Ithaca, whence Ulysses was called Alcmeuces.

Alcon, in Biography, a physician of great eminence in the first century of the Christian era, acquired considerable wealth in his profession, under the Emperor Claudius. He is said to have been expert in the art of reducing fractured, or luxated bones, and in curing hernias by incision. He is probably the person mentioned by Martial, in the following epigram, lib. xi. ep. 85.

Mitior implicitas Alcon secat enterocelas,
Fractaque fabrili dedat officia manu.

See more of him in Le Clerc's Hist. de la Medicine, p. 581.

Alcon, in Entomology, a species of Papilio Pilipes, with entire caruncle wings, brown margin, below crenaceous brown, and numerous occipital points; found in Austria.

Alcor, in Astronomy, a small star adjoining to the large bright one in the middle of the tail of Ursa major.

The word is Arabic.—It is a proverb among the Arabia, applied to one who pretends to see small things, but overlooks much greater, "Thou canst see Alcor, and yet not see the full moon."

ALCORAN, or Al Koran, the Mahometan Scripture or Bible, containing the revelations, doctrines, and prophecies, of the pretended prophet Mahomet.

It is vulgarly called Alcoran; but the first syllable of the word is nothing more than an article signifying the; and therefore the true orthography of the word is Al Coran, or Al Koran, that is, the Koran. It is derived from the Arabic word koran, to read; and signifies the reading; or what ought to be read. Thus Mahomet gave it this title by way of eminence, in imitation of the Jews and Christians, who call the Old and New Testament, Scripture; and the Bible, i.e. the Book; and al Diktar, the adoration.

Besides this peculiar name, the Koran is also honoured with several appellations common to other books of Scripture; as Al Farkan from the verb faraha, to divide or distinguih, denoting a fiction or portion of scripture. It is also called Al Mufaief, the volume, and Al Kitab, the book, by way of eminence.

It is the common opinion among us, that Mahomet, al

Ebn, fitted by one Sergius, a monk, composed this book; but the Musulmen believe it as an article of their faith, that the prophet, who, they say, was an illiterate man, had no concern in inditing it; but that it was given him by God, who, to that end, made use of the ministry of the angel Gabriel; that, however, it was communicated to him by little and little, a verse at a time, and in different places, during the course of twenty-three years;—"And hence," say they, "proceed the disorder and confusion visible in the work: which, in truth, are so great, that all their doctors had never been able to adjust them. For Mahomet, or rather his copyist, having put all those loose verses promiscuously in a book together, it was impossible ever to retrieve the order wherein they were delivered.

Thos twenty-three years which the angel employed in conveying the Koran to Mahomet are of wonderful service to his followers: insomuch as they turn them with an answer to such as tax them with the glaring contradictions of which the book is full: those contradictions they piously father upon God himself; alledging, that in the course of so long a time, he repeated and altered several doctrines and precepts which the prophet had before received of him.

The Mahometan doctors erubiate any objection deduced from these contradictory passages by the doctrine of abrogation; and they distinguish the abrogated passages into three kinds: the first, where the word and senfe are both abrogated; the second, where the letter only is abrogated, but the senfe remains; and the third, where the senfe is abrogated, though the letter remains. Of the first kind were several verses, which by the tradition of Ans Ebn Maleer, were in the prophet's life-time read in the chapter of repentance, but are not now extant. Another instance of this kind we trace from the tradition of Abdallah Ebn Mafud, who reported that the prophet gave him a verse to read which he wrote down, but the next morning looking in his book, he found it was vandished, and the leaf blank; upon acquainting Mahomet with this circumstance, he was affurred by the prophet that the verse was revoked the same night. Of the second kind is the verse called the verse of floning, which, according to the tradition of Omar, afterwards Khalif, was extant, while Mahomet was living, though it be not now to be found. Of the last kind are observed several verses, in 69 different chapters, to the number of 225; such as the precepts of turning in prayer to Jerusalem, falling
failling after the old custom, forbearance towards idolaters, avoiding the ignorant, and the like.

Mr. D'Herbelot thinks it probable, that when the heretics of the Nestorians, Eutychians, &c. had been condemned by eccenomical councils, many bishops, priests, monks, &c. being driven into the defects of Arabia and Egypt, furnished the impostor with passages, and crude ill-conceived doctrines, out of the scriptures; and that it was hence that the Koran became so full of the wild and erroneous opinions of those heretics.

The Jews also, who were very numerous in Arabia, furnished materials for the Koran; nor is it without some reason that they boast twelve of their chief doctors to have been the authors of this work.

The Koran, it is to be observed, while Mahomet lived, was only kept in loose sheets; his successor, Abubeker, first collected the contents into a volume, not only from the palm leaves and skins on which they had been written, but also from the mouths of those who had committed them to memory; and when the transcript was completed, entwined the keeping of it to Haphsa, the daughter of Omar, one of the widows of Mahomet, in order to be consulted as an original; and there being a good deal of diversity between the several copies previously dispersed throughout the provinces, Ottoman, or Othman, successor of Abubeker, in the 35th year of the Hegira, procured a great number of copies to be taken from that of Haphsa; at the same time suppressing all the others not conformable to the original.

The chief differences, in the present copies of this book, consist in the points, which were not in use in the time of Mahomet, and his immediate successors, but were added since, to ascertain the reading; after the example of the Masoretes, who added the like points to the Hebrew texts of scripture.

The Koran is divided into 114 suras, or chapters, of very unequal length; which, in the manuscript copies, are not distinguished by their numerical order, though they are actually numbered in Sale's edition, but by particular titles, which, except the initial chapter, are taken sometimes from a particular matter treated of, or person mentioned therein, but usually from the first word of note. Some chapters have two or more titles, occasioned by the difference of the copies. Some of the chapters having been revealed at Mecca, and others at Medina, this difference is noted in the title. Several of them are said to have been revealed partly at Mecca and partly at Medina; and as to others, it is not agreed among commentators to which of these two places they belong. The suras are divided into little verses, in Arabic, called ayt, sign or wonder, which are all composed in a broken interrupted style, resembling prose rather than verse. Many of these have their particular titles formed in the same manner as those of the chapters.

Before the unequal divisions of chapter and verse, the Koran is divided into 60 equal portions, called abshab, each of which is again subdivided into four equal parts.—But it is more usually divided into 30 sections, named aya, each of twice the length of the former, and subdivided in like manner into four parts. Thse divisions are for the use of the readers of the Koran in the royal temples, or in the adjoining chapels where the emperors and great men are interred. Of these readers, there are 30 belonging to every chapel, and each reads his section every day, so that the whole Koran is read over once a day. Under the title, at the head of every chapter, except the ninth, is prefixed the following solemn form, called by the Mahometans the bif- millah; in the name of the most merciful God; which form, as well as the titles, are considered by some commentators of divine original; though others believe them to be human additions.

This form they constantly place at the beginning of all their books and writings in general, as a peculiar and characteristic mark of their religion; and it is deemed a sort of impiety to omit it. There are 9 chapters of the Koran, which have this peculiarity, that they begin with certain letters of the alphabet; some with a single one, and others with more. These letters are considered as peculiar marks of the Koran; and as concealing profound mysteries, the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, their prophet alone excepted.

There are seven principal editions of the Koran; two at Medina, one at Mecca, one at Cufa, one at Basora, one in Syria, and the common, or vulgate edition. The first contains 6000 verses; the second and fifth 6574; the third 6281; the fourth 6293; the sixth 6225; the last 6226; but the number of words and letters in the name in all, viz. 77639 words, and 323015 letters.

The Koran is held not only of divine original, but eternal and uncreated, remaining, as some express it, in the very essence of God. The first transcript has been from everlasting by God's throne, written on a table of vast bigness, in which are also recorded the divine decrees, past and future. A copy from this table, in one volume, on paper, was sent down to the lowest heaven, by the ministry of the angel Gabriel, in the month of Ramadan, on the night of power: from whence it was delivered out by Gabriel to Mahomet, in parcels, some to Mecca, and some to Medina, though he had the confusion of seeing the whole once a year, and in the last year of his life twice. Some few chapters were delivered entire, the greater part only in separate periods, which were written down from time to time by the prophet's amanuenses, in such a part of any particular chapter as he directed. The first parcel that was revealed, was the first five verses of the 56th chapter, which the prophet received in a cave of mount Harâb, near Mecca.

Although the Sonnites or Orthodox believe that the Koran is uncreated and eternal, and Mahomet himself is said to have pronounced him an angel who affected the contrary, yet several have been of a different opinion; particularly the sect of the Montalzites, and the followers of Iba Ebn Sobech Abu Mafa. Son of the Mozdar, who accosted those who held the Koran to be uncreated, of infidelity, as affronts of two eternal beings. The dispute, which occasioned much warm contention, was at length compromised by Al Ghazzali, who maintained that the original idea of the Koran only is really in God, and consequently co-essential and co-eternal with him, but that the copies are created and the work of man.

The Koran is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of Koreith, the most noble and polite of all the Arabsians, but with some mixture, though very rarely, of other dialects. It is considered the standard of the Arabic tongue; and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen; and therefore infallible as a permanent miracle, greater than that of raising the dead, and of itself sufficient to convince the world of its divine original. Accordingly, Mahomet himself appealed to this miracle as the chief confirmation of his mission; publicly challenging the most eloquent man in Arabia, then abounding with persons whose folio
study and ambition it was to excel in elegance of style and composition, to produce even a single chapter that might be compared with it. However, there have not been wanting, even among the Mahometans themselves, those who have affected that there is nothing miraculous in this book with respect to style or composition, excepting only the prophetic relations of things past, and predictions of things to come; and that if God had left men to their natural liberty, and not restrained them in that particular, the Arabsians could have composed something not only equal, but superior to the Koran in eloquence, method, and purity of language. This was the opinion of the Mutazalites, and in particular of Al Mozar and Al Notham.

The style of the Koran is generally beautiful and fluent, especially where it imitates the prophetic manner and scripture-phraseology. It is concise and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and fententious expressions, and in many places, especially where the majesty and attributes of God are described, sublime and magnificent. Although it be written in prose, yet the sentences generally conclude in a long continued rhyme, for the sake of which the sense is often interrupted, and unnecessary repetitions are too frequently made. But this kind of jingling delights the Arabsians; and they are fond of employing it in their most elaborate compositions; which they embellish with frequent citations from the Koran, and allusions to it. To this pomp and harmony of expression, some have ascribed the whole force and effect of the Koran, whilst others suppose, that the internal pleasures of paradise, which are so often displayed to the imagination of the reader, are the chief allurements to which it owes its efficacy.

"By the advocates of Mahometanisme," says a learned and ingenious writer, "the Koran has been always held forth as the greatest of miracles, and equally fabulous with the act of raising the dead. The miracles of Moses and Jesus, they say, were transient and temporary; but that of the Koran is permanent and perpetual; and therefore far surpass the miraculous events of preceding ages. We will not detract from the real merit of the Koran; we allow it to be generally elegant, and often sublime; but at the same time, we reject with disdain its arrogant pretence to any thing supernatural." "The real excellence of the work is to be referred to natural and visible causes." Besides the general impressions of admiration and astonishment, which the pretended prophet had produced on the minds of his followers, by the exterior faculties of his demeanour, and his long and splendid series of victories, Mahomet found, in the language of Arabia, a language extremely loved and diligently cultivated by the people to whom it was vernacular, "advantages which were never enjoyed by any former or succeeding impeller. It requires not the eye of a philosopher to discover in every land and country a principle of national pride; and if we look back for many ages in the history of the Arabsians, we shall easily perceive that pride among them invariably to have consisted in the knowledge and improvement of their native language. The Arabic, which has been justly esteemed the most copious of the eastern tongues; which had excelled from the remotest antiquity; which had been embellished by numberless poets, and refined by the constant exercise of the natives, was the most successful instrument which Mahomet employed in planting his new religion among them. Admirably adapted by its unrivalled harmony, and by its endless variety, to add painting to expression, and to pursue the imagination in its unbounded flight, it became in the hands of Mahomet an irresistible charm, to blind the judgment, and to captivate the fancy of his followers.

"Of that description of men, who first composed the adherents of Mahomet, and to whom the Koran was addressed, few, probably, were able to pass a very accurate judgment on the propriety of the sentiments, or on the beauties of the dictation: but all could judge of the military abilities of their leader; and, in the midst of their admiration, it is not difficult to conceive that they would ascribe to his compositions every imaginary beauty of inspired language. The shepherd and the forger, though awake to the charms of these wild but beautiful compositions, in which were celebrated their favourite occupations of peace or war, were yet little able to criticise any other works than those which were addressed to the imagination or the heart; to abstract reasonings on the attributes and dispensations of the Deity, to the comparative excellencies of rival religions, to the dispensation of any one religious system in all its parts, and to the force of its various proofs, they were quite inattentive. In such a situation, the appearance of a work, which possessed something like wisdom and confluence; which prescribed the rules, and illustrated the duties of life; and which contained the principles of a new and comparatively sublime theology, independently of its real and permanent merit, was likely to excite their admiration, and to become the standard of future composition.

"In the first periods of the literature of every country, something of this kind has happened. The father of Greek poetry very obviously influenced the taste and imitation of his countrymen. The modern nations of Europe all poise some original author, who, rising from the darkens of former ages, has begun the career of composition, and tinctured with the character of his own imagination the stream which has flowed through his posterity. But the prophet of Arabia had, in this respect, advantages peculiar to himself. His compositions were not to his followers the works of man, but the genuine language of heaven which had been sent them. They were not confined, therefore, to that admiration, which is so liberally bestowed on the earliest productions of genius; or to that fond attachment with which men every where regard the original compositions of their country; but with their admiration they blended their piety. To know and to feel the beauties of the Koran, was in some respect to share in the temper of heaven; and he who was most affected with admiration in the perusal of its beauties, seemed most fully the object of that mercy, which had given it to ignorant men. The Koran, therefore, became naturally and needfully the standard of taste. With a language thus hallowed to their imaginations, they were too well satisfied, either to dispute its elegance, or improve its structure. In succeeding ages, the additional function of antiquity or prescription was given to those compositions which their fathers had admired; and while the belief of its divine original continues, that admiration which has thus become the right and the duty of the faithful, can neither be altered nor diminished.

"When, therefore, we consider these peculiar advantages of the Koran, we have no reason to be surprized at the admiration in which it is held. But, if depending to a more minute investigation of it, we consider its perpetual inconstancy and absurdity, we shall indeed have cause for astonishment at that weakness of humanity, which could ever have received such impositions as the work of the Deity."
"The first praise of all the productions of genius is invention, that quality of the mind, which, by the extent and quickness of its views, is capable of the largest conceptions, and of forming new combinations of objects the most distant and unusual. But the Koran bears little impression of this transcendent character. Its materials are wholly borrowed from the Jewish and Christian scriptures, from the Talmudic legends, and apocryphal gospels then current in the east, and from the traditions and fables which abounded in Arabia. The materials, collected from these several sources, are here heaped together, with perpetual and needless repetitions, without any selected principle or visible connection. When a great part of the life of Mahomet had been spent in preparatory meditation on the system he was about to establish, its chapters were dealt out slowly and separately during the long period of 23 years. Yet thus defective in its structure, and not less exceptionable in its doctrines, was the work which Mahomet delivered to his followers as the oracles of God.

"The most prominent feature of the Koran, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally imparts of the nature and attributes of God. If its author had really derived these just conceptions from the inspiration of that being, whom they attempt to describe, they would not have been surmounted, as they now are on every side, with error and absurdity. But it might easily be proved, that whatever it justly defines of the divine attributes, was borrowed from our holy scripture; which even from its first promulgation, but especially from the completion of the new testament, has extended the views, and enlightened the understandings of mankind; and thus furnished them with arms, which have too often been ineffectually turned against itself by its ungenerous enemies.

"In this instance particularly, the copy is far below the great original, both in the propriety of its images, and the force of its descriptions. Our holy scriptures are the only compositions that can enable the dim sight of mortality to penetrate into the invisible world, and to behold a glimpse of the divine perfections. Accordingly, when they would represent to us the happiness of heaven, they describe it, not by any thing minute and particular, but by something general and great: something, that without depending on any determinate object, may, at once by its beauty and immensity, excite our wishes and elevate our affections. Though, in the prophetical and evangelical writings, the joys that shall attend us in a future state are often mentioned with ardent admiration, they are expressed rather by allusions than similitude, rather by indefinite and figurative terms, than by any thing fixed and determinate. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.' Cor. ii. 9. What a reverence and astonishment does this passage excite in every hearer of taste and piety? What energy, and at the same time, what simplicity in the expression! How sublime, and at the same time, how obscure! Is it the imagery! Different was the conduct of Mahomet in his descriptions of heaven and of paradise. Uninfluenced by the necellary influence of virtuous intentions and divine inspiration, he was neither dexterous, nor indeed able to exalt the minds of men to sublime conceptions or to rational expectations. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual, he absurdly and impiously desired to realignise the purity of the divine essence. Thus he fabricated a system of incoherence, a religion of depravity, totally repugnant indeed to the nature of that Being, who, as he pretended, was its object; but therefore more likely to accord with the appetites and conceptions of a corrupt and sensual age.

"That I may not appear," says the preacher, "to exalt our scriptures thus far above the Koran by an unreasonable preference, I shall produce a part of the second chapter of the latter, which is deservedly admired by the Mahometans, who wear it engraved on their ornaments, and recite it in their prayers.—'God! there is no God but he; the living, the self-lobbing: neither slumber nor sleep Kiveth him: to him belongeth whatever is in heaven and on earth. Who is he that can intercede with him but through his good pleasure? he knoweth that which is past, and that which is to come. His throne is extended over heaven and earth, and the preservation of both is to him no burden: he is the high, the mighty.' To this description who can refuse the praise of magnificence? Part of that magnificence, however, is to be referred to that verse of the psalmist, whence it was borrowed: 'He that keepeth Israel, shall neither slumber nor sleep.' Ps. cxii. 4. But if we compare it with that other passage of the same inspired psalmist, all its boasted grandeur is at once obscured, and lost in the blaze of a greater light. 'O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou hid the foundations of the earth; and the heavens are the works of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old, as doth a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail. 'The Koran, therefore, upon a retrospective view of these several circumstances, far from supporting its arrogant claim to a supernatural work, sinks below the level of many compositions confessedly of human original; and still lower does it fall in our estimation, when compared with that pure and perfect pattern which we justly admire in the scriptures of truth. It is then abundantly apparent, that no miracle either was externally performed for the support, or is internally involved in the composition, of the Mahometan revelation.' White's Sermons, containing a View of Christianity and Mahometanism, in their history, their evidence, and their effects, p. 250—271. Ed. 2.

The general aim of the Koran was to unite the professors of the three different religions, then followed in Arabia, Idolaters, Jews, and Christians, in the knowledge and worship of one God, under the function of certain laws, and the outward signs of ceremonies partly of ancient, and partly of novel institution, enforced by the consideration of rewards and punishments, both temporal and eternal; and to bring all to the obedience of Mahomet, as the prophet and amassador of God, who was to establish the true religion on earth, and be acknowledged chief pontiff in spiritual matters as well as supreme prince in temporal. The chief point, therefore, neucleated in the Koran is the unity of God, to restore which, the prophet pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was nor ever can be more than one true orthodox religion. The reft is taken up in preferring necessaries laws and directions, frequent admonitions to moral and divine virtues, the worship and reverence of the Supreme Being, and resignation to his will. One of the most learned commentators distinguishes the contents of the Koran into allegorical and literal; under the former are comprehended all the obscure, paradoxical, and ambiguous.
xiv.

enigmatical passages, with such as are repeated or abrogated; the latter, such as are clear, and in full force. See Mahometans.

Amongst the Mahometans this book is in the greatest reverence and esteem. The Mussulmen dare not so much as touch the Koran without being first washed, or legally purged; to prevent which, an inscription is put on the cover or label: "Let none touch it but they who are clean." It is read with great care and respect, being never held below the girdle. They swear by it, take oaths from it on all weighty occasions, carry it with them to war, write fencies of it in their ban-
ners, adorn it with gold and precious stones, and know-
ingly suffer it not to be in the possession of any of a different religion. Some say that it is punishable even with death in a Christian to touch it; others, that the veneration of the Mussulmen leads them to condemn the translating it into any other language as a profanation; but these seem to be aggravations. The Mahometans have taken care to have their scripture translated into the Persian, the Javan, the Malay, and other languages; though out of respect to the original, these versions are generally, if not always, interlined. It has been often published in Europe, in Arabic and in other languages. Maracci published it in Arabic and Latin, at Padua, in 1668, fol., with a partial and often faulty confession. The German translation of Boyvon was printed at Halle, in 1773; the French of Savary, at Paris, in 1782; and the English of Sale, at Lon-
don in 1734.

The number of commentaries on the Koran is so large that the bare titles would make a large volume.—Ben Ofehar has written the history of them, intituled Tarikb Ben Ofchair. The principal among them are, Rechacoor Thalakib, Zamahchfchari, and Bacai.

Beside the Koran, which is the basis of the Mahometan faith, they have also a book containing their traditions, which they call Sonna.

The Mahometans have a positive theology, built on the Koran and tradition; as well as a fcholastic one, built on reason.—They have likewise their canuils, and a kind of canon law; wherein they dilligently produce the laws of distin-
ction, and what of positive right.

They have their beneficaries too, chaplains, almoners, and canons, who read a chapter every day out of the Koran, in the mosques; and have prebends annexed to their office.

The kubh of the mosque is what we call the parson of the parish; and the fchoirs are the preachers, who take their text out of the Alcoran. See Sale's Translation of the Koran, preliminary discourse.

Alcoran is also used in a more limited sense, for a por-
tion or chapter of the Koran.

In which sense, the word is synonymous with fura.

Alcoran is also figuratively applied to certain other books full of impieties and impurities.

In this sense, we meet with the Alcoran of the Cordeliers, which has made a great noise; wherein St. Francis is extra-
vagantly magnified, and put on a level with Jesus Christ.

Alcoran, among the Persians, likewise signifies a kind of tower or belfry, very high and narrow, surrounded without by two or three galleries, one over another; whereby the Murrastes, a fort of pricks, repeat their prayers four or five days, with a very loud voice; making the town of the gallery all the while, that they may be the better heard all round.

Alcoranists, among Mahometans, those who adhere strictly to the letter or text of the Alcoran, from an opinion of its ultimate sufficiency and perfection. The Persians are generally Alcoranists, as admitting the Al-
coran alone for their rule of faith. The Turks, Tartars, Arabs, &c. besides the Alcoran, admit a multitude of traditions.

The Alcoranists, among Mahometans, amount to much the same with the Talmudists among the Jews. The Alco-
ranists can find nothing excellent out of the Alcoran; are enemies of philosophers, metaphysicians, and scholastic writ-
ers. With them the Alcoran is every thing.

ALCOUCHETE, in Geography, a town of Portugal, in the province of Estremadura, on the south coast of the Tagus, ten miles east of Lisbon. N. lat. 38° 55'. W. long. 8° 26'.

ALCOUTIN, a town of Portugal, in the province of Algarve, on the border of Alentejo, defended by a castle, and containing six parishes. It is situated on the Caluania, and six and one half leagues north-north-east of Tavira.

ALCOVE, in Architecture, a recess in a sleeping-room, made for the purpose of receiving the bed. It is also an arched seat in a garden.

The word is derived from the Spanish alcoba, which, ac-
cording to the older dictionaries of that language, signifies a vaulted cabinet in a chamber, open on one side, without window, and large enough to contain a bed. The Spanish word is derived from the Arabic al-kubba, the above, the place for the Lsq.; and all-kubba is probably from al-kubna the tent, or more probably from khab, steep, alkab, the bed, alkab the cave. The relation of these words is curious. According to the Spanish description, an alcove is not unlike a cave or recess in a rock, in which a wandering Arab might make his abode for the night.

Alcoves in ordinary rooms are square recesses conformable to the definition we have given, and are fixed in a style corresponding with the apartments to which they belong, and with flat or vaulted ceilings, as table may direct, or the height of the alcove may require. But in chambers of greater magnificence, and rooms of parade, they are not always recesses; but more properly a portion of a large apartment separated from the rest by an arch, or ballustrade, a screen of columns, or some other decorations, and elevated a few fteps above the general level of the floor. On this elevated platform, a date bed is usually placed, and sometimes seats and sofas to entertain company. This is what the French architec-
tes denominate an alcove. The recesss to which the English have appropriated the term, and which is conform-
able to its primary signification, the French denominate a niche, as may be seen in Blondel de la Decoration des Edi-
fores en general. (See Plate I. of Architecture.)

The authors of the Encyclopedic Methodique are of opin-
iou, that alcoves were in use among the ancients, and this would be indisputably true if we could receive the term in the lax fence in which they have explained it. But we cannot give the name of alcoves to the enclosures which they mention, confining of a kind of moveable ballustrade hung round with drapery, and placed in any part of a chamber at pleasure, nor to those draperies supported by terms, or affixed to the wall, which frequently occur in antique balsam-
reliefs. It must be confessed that we know very little of the private apartments of the ancients; yet if a recess for the bed to stand in had been a fashionable feature in a Greek or Roman bed chamber, it is probable that it would have been mentioned by Vitruvius, or others, and especially by Pliny, who is so minute and particular in the description of his Laurentine and Tuilcian villas. In each of these villas he describes a small elegant retired closet, surruffed with a bed, which by means of glasses folding doors and curtains, could be occasionally laid into or separated from the adjoin-

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ing apartment. These closets appear to have been somewhat similar to alcoves, but they differ essentially from modern alcoves in having windows. The recesses discovered by the Abbé Winckelmann, in one of the chambers of Pompeia, in which he conjectures, perhaps rightly, that a bed had been placed, and these recesses which he found on the second story of Adnus's villa, at Tivoli, have better pretensions to the name of alcoves, but something more than a verbal description is wanting to enable us to determine whether they were formed for the express purpose of receiving a bed, or for some other purpose; or whether they were not such accidental recesses as are made by necessity in the arrangement of a building, which the architect turns to the belt uti in his power.

Be this as it may, alcoves, according to the modern manner, undoubtedly originated in Africa, or Asia, for we read of them perpetually in the Arabian stories, and in descriptions of Arabic palaces and gardens. From Arabia they were introduced among the Spaniards by their Saracen conquerors, and by the Spaniards, after the expulsion of the Moors, at the close of the fifteenth century, into Germany, France, and other nations, as the name they bear in every country sufficiently evinces.

At this time the Spaniards would fearfully have influence enough to make any thing fashionable north of the Pyrenees; but at the period we are speaking of they were held in high estimation, and many of their customs and manners were adopted in the other dominions of Charles the fifth. It is remarkable that in the designs of Palladio, and of several Roman architects of the same age, whose works have been confuted, we find no example of alcoves; from whence it may be inferred that they had not then become fashionable either in Rome or Venice. Whether they were more to be found in parts of Italy which were under the dominion of Charles might be an amusing subject of inquiry to an antiquary. It is said that alcoves are still frequent in the houses of the Spanish nobility, and Swinburne mentions two yet remaining in the Royal bed-chamber of the Moorish palace of the Alhambra, at Granada, which are probably the oldest in Europe, though it is uncertain whether their decorations are not of a more modern date, as the apartment was repaired for the use of Philip V. The beds were placed upon raised pavements of blue and white tiles, a fountain played in the middle to refresh the apartment in hot weather, and two small doors behind the alcove led to the royal baths.

In England, alcoves of every kind have been much in use, but the change in manners, in consequence of the general diffusion of wealth, has nearly banished the most magnificent kind with late beds, and the parade of which they were appendages. Even in private bed rooms they are now seldom considered except to obtain uniformity, or a communication to some other apartment, as they are found less convenient, and by confining the air, supposed to be less healthy to sleep in, than the uncontrasted space of the chamber.

ALCUDIA, in Geography, a small town of Spain, in Valencia, at the source of a river of the same name, which traverses the whole province from south-west to north-east. N. lat. 3° 45'. W. long. 0° 21'.

ALCUSAR, or Alcuezar, a town of Spain, in Aragon, upon the river Vero, north of Baldass, situated in a fertile country. N. lat. 42°. E. long. 1° 10'.

ALCUIN, or Albinus Flaccus, in Biography, flourished towards the close of the eighth century, and was famous for his genius and erudition. He was born in the north of England, and educated at York, under the direction of archbishop Egbert. Some say that he received part of his education in early life from Venerable Bede, but as he survived him about 70 years, others have disputed this fact. Egbert appointed him keeper of the curious library which he had founded at York; and he was also deacon of the church in this city, and abbot of Canterbury. In 793, he was sent on an embassy by Offa, king of Mercia, to the emperor Charlemagne, who conceived to high an opinion of him, that he solicited his bet to settle in his court, and to become his preceptor in the sciences, as well as to assist him in fettling some ecclesiastical disputes that agitated the country at that period. Accordingly he instructed the emperor in rhetoric, logic, mathematics, and divinity, and was in such high esteem at court that he was called, by way of eminence, the emperor's delight. Charlemagne likewise employed his learned favourite to write several books against the heretical opinions of Felix, bishop of Urgel, in Catalonia, who maintained that Jesus Christ was the son of God, not by nature but by adoption; and Alcuin accompanied the emperor in 794 to the council of Frankfort, which consisted of 50 bishops, and of which he was admitted a member. Although this council decreed, that Jesus Christ, as man, ought to be called the proper, not the adopted, son of God, the dispute was continued; and Felix being allowed to defend his opinion before an assembly of bishops at Aix-la-Chapelle, in 799, Alcuin was employed as his opponent, and performed the office to the entire satisfaction of the emperor and other attendants, and to the conviction of Felix and his followers, who were thus induced to abandon their errors and to accede to the opinion of the church. Alcuin performed other services on behalf of religion. He wrote commentaries for explaining the scriptures, but chiefly with a view to the investigation of their mystical meaning; he corrected the errors of the Latin translation in common use; and the first German translation of the scriptures has been ascribed to his direction and superintendence. He was also appointed, in concurrence with Paulus Diaconus, to compile, from the writings of the fathers, homilies or discourses upon select portions of scripture, which the ignorant priests of that period might commit to memory, and recite to the people. Alcuin, under the patronage and with the assistance of Charlemagne, contributed very much to the advancement of learning, by establishing public schools, particularly in France. Cave (Hist. Lit. tom. i. p. 67.) says, that France was indebted to Alcuin for all the polite learning of which it boasted in the eighth century and the following ages. The universities of Paris, Tours, Fulden, Soissons, and many others, were indebted to him for their origin and increase; those of which he was not the superior and founder, being
being at least enlightened by his doctrine and example, and
enriched by the benefits he procured for them from Charle-
magne. A German poet, cited by Camden, thus extols the
merit of Alcuin in introducing literature into France:

"Quid non Alcuino, facunda Lutetia, debo!
In tuatuar bonas ubi qui feliciter artes,
Barbarianque procul folus depeller, capit."

"Let Gallia's sons, nurtured in ancient lore,
To Alcuin's name a grateful tribute pay;
'Twas his, the light of science to restore,
And bid Barbaric darksas flee away."

Dr. Warton, however, (Hist. of English Poetry, vol. i.
diff. 2.) cautions us against forming "too magnificent ideas
of those celebrated masters of science, who were thus in-
vited into foreign countries to conduct the education of mighty
monarchs, and to plan the rudiments of the most
illustrious academies. Their merits are in a great measure
relative. Their circle of reading was contracted, their
syllabs of philosophy jejune; and their lectures rather
erred to stop the growth of ignorance than to produce any
positive or important improvements in knowledge." After
Alcuin had spent many years in the most intimate familiarity
with the greatest prince of his age, he obtained, at length,
with great difficulty, in 809, leave to retire from court to
his abbey of St. Martin's, at Tours. Here he kept up a
constant correspondence by letters with Charlemagne; from
which it appears, that both the emperor and his learned friend
were animated with the most ardently love to learning and
religion, and constantly employed in contriving and executing
the noblest designs for their advancement. The emperor of-
ten and earnestly solicited him to return to court, but no
arguments could induce him to quit this honourable retreat
where he was employed in the education of the youth
of the school which he had founded in this city; and where
he died on Whitsunday, in the year 804. He was a person
of distinguished piety and learning, and reckoned by William
of Malmesbury the best English divine after Bede and AId-
holm. He composed many treatises on a great variety of
subjects, in a style much superior with respect to purity and
elegance to that of the generality of writers in the age in
which he flourished. Besides his poem, "De Pontificibus
et Sanctis Eclefiae Eboracensis," first discovered by Ma-
billon, and published by Dr. Gale among his "Quindicem
Scriptores;" his other writings are extremely voluminous.
They consist of commentaries on the Bible, homilies, lives
of saints, theological and metaphysical discussions, epitaphs,
veres, and treatises on orthography, grammar, rhetoric, and
music; they are recited in the Biog. Brit. and by Cave,
(ubi supra) and amount in number to 53; and an edition
of them was published by Duchesne, at Paris, in folio, in 1617,
and at Ratibon in 1777. Some additional pieces are enu-
erated by Dupin. It has been said that Alcuin advised
Bede to publish his ecclesiastical history, and furnished ma-
terial for it; but the assertion is contradicted by chronology;
this work having been published in 731. There was another
Alcuinus, or Albinus, abbot of St. Aulnna's church at
Canterbury, the contemporary of Bede, who died three years
before him. By this Alcuin Bede was urged to publish his

ALCYON, or Alcyon, in Ornithology, a name given
by the ancients to the ipuda or king-fisher, and also a species
of the Alcedo.
of St. Dominica. 18. A. tuberosum, yellowish and tuberous, with the apices frequently subdivided, and tubulous pores, found adhering to rocks in the island of Mauritius. 19. A. gorgonoides, cincereous, fandy-flaky, with radiated watery cellules, found, with 12 rays of cellules, adhering to corals and rocks, in the island of Curaçao. 20. A. officinarum, with a roundish fhm, and oblong pores flattened over every part of it, found in the sea washing the American coast, very porous, white, and within rofe-coloured. 21. A. elaterum, white, very ramosus, attenuated and subdivided, with tubulous terminal pores, found in the Indian sea. 22. A. papillosum, cruffaccesus, with large papilla, thickly cut and convex, the boletus marinus of Marfglifo. 23. A. conglutinantum, gelatious, convex, with coniiierated lingus, and terminal mouths without teeth, found in the Cornith fcas. 24. A. officinarum, with many cylindric fflfus items, and an officeficated at the apex, found on the northern shore of Spitzbergen. 25. A. verticuli, green, ramosus, with cylindric obtufe pyramidal branches, found on the rocks of the island of Niufia, oppolite to Neapolis. 26. A. fdlatam, with two fettled terminal mouths. 28. A. coquilantium, with four fettled mouths, encompaffing a papilla, and four small erect terminal horns, found in the fea of Holland. Experiments made by Mr. Hatchett, on a few speciies of alcyonium, vis. abellium, ficus, and arbo- reum, he was led to conclude that they were all compofed of a fofl, flexible, membraneous fubfance, slightly hardened by carbonate, mixed with a fmall portion of fosphate of lime. Phil. Tranf. for 1800. P. 16. p. 564.

AcyUNUM is also a name given, with various epithets, to the Tufibora mystica of the Limnean fyltem, and also to several species of Millepora.

AcyUNUM is also a name given by Lloyd to a peculiar kind of foffle coral, of the Astrotites kind, found in Wales. It is very plentiful in that country, and puts-on the appearance of a fort of marble, being bedded in a marly matter for its matrix. Phil. Tranf. N. 252.

AcyUNUM Mare, in Ancient Geography, a name given to that part of the gulf of Corinth which fretched itself between the westen fhoft of Decjia, the northern coaft of Megafias, and a small part of Corinth, as far as the promon- tory of Olympia.

AcyUNUM was also the name of a lake in Corinth, of unfathomable depth, and which Nero attempted unsuccess- fully to found. Bacchus is faid to have defcended to hell through this lake to bring back Semple. Near this lake was a temple conftructed by the Oropians to Amphiaraurus, the forcer. Pafiamas. Ed. Kuhni, p. 200.

ALDA BARAM, in Ophiology, a name given by fome to the fefamoide bones of the great toe.

ALDAN, in Geography, a river of Siberia, which rifes in the mountains of Okhotic, on the borders of China, N. lat. 55° 50', and E. long. 135° 14', and taking a north-east course to lat. 63°, changes its direction to well-north-west, and at N. lat. 63° 25', E. long. 128° 24', joins the Lena.

AL DARU, in Botany, a name given by Avicenna, Se- ranion, and other Arabian writers, to the lenticel tree.

ALDOROUGH, in Geography, a fettled town of England, in the county of Suffolk, deriving its name from the river Ald, near it, and pleasantly fittuated between the fea on the east, and a high hill on the west, on which the church stands. The ifhery of this town in the feafon is consider- able, and near it there is a quay, with wareifoues for the fifh, and conveniencies for drying thofe of the North Sea. Herrings and fprats are the principal objects of attention; and it is faid that this is the only place for curing red fprats. The town is corporate, and fends two members to parliament. Its markets are on Wednesday and Saturday. It is 94 miles north-call of London. N. lat. 52° 10'. E. long. 1° 42'.

ALDOROUGH is also a market town in the Weft Riding of Yorkshire, on the river Otife, 15 miles north-west of York, and 208 miles north of London. N. lat. 54° 15', E. long. 1° 20'. It fends two members to parliament. It was formerly a Roman ftation, called Ifarium Brigantum, and probably the capital of the Brigantes. Its market-day is Wednesday.

ALDE, or Old, a small ifland on the north coaft of Norway. N. lat. 61° 25'. E. long. 4° 0'.

ALDS, Henry Van, in Biography, a painter who fhou- rified in 1650, and excelled in portraits.

AL.DEA Gallega, a d. Gallician village, a small market- town of Portugal, in Ef tremadura, fittuate in a kind of ifland formed by the Tagus, north of Sutault, and south- call of Lisbon. On an eminence, a league from Aldea Gal- lega, is a church dedicated to Nofta Senhora da Atelaya, our lady of the watch-tower; to which the negroes in Lisbon annually make a pilgrimage; and this black proceffion is attended by a great concourse of people. N. lat. 38° 45', W. long. 8° 31'.

ALDEB, or del Mar, or del Poco, a town of Spain, in Old Cattle, on the frontiers of Aragon.

ALDEA del Rio, a town of Spain, in the province of An- dalufia, and district of Cordova, fittuate on an eminence, to the south of the Guadalquiver; eight miles north-west of Cordova.

ALDEA river is on the coaft of Brazil, in about S. lat. 19° 52'. W. long. 45° 5', on which flands the town and port of Reys Magos. There is a large cape to the south of it.

ALDEA de Trinidad lies on the coaft of Brazil, called Paraguay, to the north-eaft part of the gulf of Santos, in S. lat. 24° 30'. W. long. 45° 30'.

ALDEAS Bay is about 16 leagues north-eaft from Cape Negro, on the southern part of the weft coaft of Africa, in S. lat. 15° 25'. E. long. 11° 25'. The bay is small but fercue; and Europeanhips, trading to the coaft for flavcs, frequently touch at it.

ALDEBAC, in the Materia Medica of the ancient Arabic physicians, the name by which they have called birdi- line, and which they reckoned among the vegetable poifons.

ALDEBARAN, in Astronomy, the Arabian name of a fixed ftar, of the firft magnitude, in the eye of the con- fellation Taurus, or the bull; and hence popularly called the bull's eye. For the beginning of the year 1800, its

Right acenfion was - 06° 6' 51", 10
Annual variation in AR. - 0 0 51', 31
Declination - - 16 5 52", 00 N.
Annual variation in decl. - 0 0 8, 3

ALDEBERT, or ADELBERT, in Biography, a native of France, who, in the eighth century, defcribed the people by pretended visions and revelations. He excercifed epifcopal dignity without the authority of Boniface, the pope's legate, and among other irregularities with which he was chargeable, both as to his principles and conduct, he forged a letter, addreffed to the human race, which he pretended to have been written by Jesus Christ, and to have been transmitted to him by the archangel Michael. He alfo remitted fines without confeffion, and required his followers to quit the churches, and to worship God in houses which he erected in the fields, and to kneel before crofles which he placed in woods and near fountains. His populariy was the caufe of feditiouf and tumult among the eaftern Franks. He was condemned at the intigation of Boniface by
by the pontiff Zachary, in a council held at Rome, A.D. 748, and thrown into pithon, where he probably ended his days. His forged letter was published by Stephen Bulcke, in the second vol. of the "Capitularia Regum Francorum," Mosleum's Eccl. Hist. vol. ii. p. 273.

ALDEGO, in Geography, a river of Italy, which rises near Montebello, in the Vicentia, and joins the Adige in the cañones of Venice, near Zerio.

ALDEGRETUS, or Andegheetus, in Biography, of a noble family at Padua, taught medicine at that university 34 years, and died of the plague in the year 1641, aged 58 years. He published "Lus Venetorum perfectionum tractatus ex ore Hercules Saxonum, Patavinii Medici clarissimi." 1597. 4to. See Alfric de Morbis Venetiorum, p. 417.

ALDEGREVER, Henry, a considerable engraver and painter, was born at Zoufft in Welfphalia, in 1528. He is said to have studied under Albert Durer, at Nuremberg, where style he copied. The mechanical part of his engraving is very neat, and executed entirely with the graver, in the style of Albert Durer. The light parts upon his steel are rendered soft and clear, by the addition of small long dots, which he has occasionally interfered with judgment. His drawing of the naked figure is more correct than that of the old German masters, and he has left of that flat taffle which appears in the belt of their works. It is observed, however, that his figures of men are more correct than those of his women. His heads are in general very expressive, and his other extremities well marked, but sometimes rather heavy. As a painter also, he is spoken of very highly, and considered as nearly if not altogether equal to his master, Albert Durer. His principal works are his own portrait, and several others, such as those of Knapperdallng, Melchizoch, &c.; the history of Sisathan and the two elders; Lives and Legends; the passion of Christ; the labours of Hercules; several Madonas; many historical subjects; a variety of Goldsmith ornaments, very beautifully engraved; and some few medals, amongst which is the society of Anabaptists. There is only one etching attributed to this master, which is Orpheus playing on a violin, and Euridice seated at the foot of a tree, dated 1528. It has been observed, that Aldegrever would have been very eminent in his profession, if in early life he had been introduced to a knowledge of the antique, and a more intimate acquaintance with the Roman masters. This artift has been erroneously called Aldegraft, and his Christian name has been Albert instead of Henry; but his name upon his own portrait is Aldegrever. The time of his decease is not known; but the last date which appears upon his prints is 1558. The number of his plates amounts to no less than 350. See Strat.

ALDEN, Fort, in Geography, is situate in Cherry-valley, in the state of New York.

ALDENAIIR, a small town of Germany, in the circle of the Lower Rhine, in a prefecture of the same name, and in the archbishopric of Cologne, situate on the river Ahr, eight leagues south of Cologne; Lat. 50° 35'. E. long. 6° 43'.

ALDENAU, a small town of the Lower Rhine, and archbishopric of Cologne, in a prefecture of the same name, 10 leagues south of Cologne. In the French distribution it is the chief place of a canton, in the district of Bonn, and department of the Rhine and Moeile; the place contains 1350, and the canton 7071 inhabitants, and the territory includes 20 communes. N. lat. 50° 25'. E. long. 6° 36'.

ALDENBERG, a town in the circle of Welfphalia and duchy of Berg, four leagues north-east of Cologne.

ALDENBURG, a town of ancient Rufus, now Old Ludoga, which lies in the government of St. Peterburgh.

ALDENBURGH, a town in the circle of Upper Saxony, and duchy of Anhalt Bernburg, two miles north of Bernburg.

ALDENHOVEN, a town of the circle of Welfphalia, and duchy of Juliers, three miles west-south-west of Juliers.

ALDER-tree, in Botany. See Butula.

ALDER, black. See Rhamnus.

ALDERAIMIN, or Alderainin, in Africology, the Arabian name of a star of the third magnitude, in the left shoulder of the constellation Cepheus, marked a by Bayer.

ALDERBURGH, in Geography, a considerable manufacturing village of England, in the county of Wiltts, two miles and a half south-east of Salisbury.

ALDERHOLM, an island of Sweden, at the mouth of the river Geble, in the gulf of Bothnia, formed, as is also Islandby, from the three branches of this river. This island is distant 80 miles north from Stockholm, and has a dock, arsenal, warehouses for deals, &c., and carries on a considerable trade.

ALDERMAN, among our ancient Saxon ancestors, was the second of the three orders or degrees of nobility. The word, in its original, is cadbarman; compound of old, old, or elder, elder, and man, q.d. elderman. Atelbing was the first rank of nobility, alderman the second, and thane the lowest.

It appears, says Mr. Hume (Hist. vol. i. p. 476, 8vo.), from the translations of the Saxon annals and laws, and from King Alfred's translation of Bede, as well as from all the ancient historians, that comes, in Latin, alderman; and earl in Dno-Saxon, were quite synonymous; and it also appears, (ib. p. 251.), that the aldermen or governors of counties, who, after the Danish times, are often called earls, were admitted into the witenagemot, or great council of the nation, and gave content to the publick statutes. The bishop, together with the alderman or earl, presided in the county-courts, or shiremeets, where all causes, ecclesiastical as well as civil, were decided; but they had no further authority than to keep order among the freeholders, and interpose with their opinion. The alderman received a third of the fines levied in these courts, and as most of the punishments were then pecuniary, this perquisite formed a considerable part of the profits belonging to the office. The alderman, or earl of a shire, appears to have been a person of the highest dignity and greatest power among the Anglo-Saxons; and therefore this office was commonly enjoyed by the thanes of the largest estates and most ancient families. Possessed both of the civil and military government of his shire, the alderman was a little king within his own territories, and assumed the titles of a king and prince in subfebrating charters, and other deeds. When he appeared at the head of the military forces of his shire in times of war, he was called a duke or heretegen, which signifies a general or commander of an army; and was indeed a high and potent prince. In the most ancient times of the Anglo-Saxon government, the aldermen, or earls, were appointed by the king; but towards the conclusion of this period, these great officers seem to have been elected by the freeholders of the shire, in the shiremeet or county-court. To enable them to support their dignity, they enjoyed certain lands, called the earl's lands, besides the fines above-mentioned, and several other perquisites. The office of earl was so far from being hereditary in the most ancient period of the Anglo-Saxon government, that it was held only during the good pleasure of the sovereign, and their own good behaviour. But towards the conclusion of this period, these great earls were most commonly, though not always, succeeded by their sons in their earldoms.
Alderman. This, however, was owing to the increasing power of the aristocracy, and to the prodigious wealth and influence of a few great families, rather than to any formal change in the constitution. Henry's Hist. vol. iii. p. 342.

It must be observed, however, that among our Saxon ancestors, there were several magnates who bore the title of alderman. Among them there were aldermannus tutor Anglie, aldermannus regis, comitatus, civitas, burgi, ecclesi, hundredi, sue waepentachii, &c. in Iocorum.

According to Spelman, the aldermannus tutor Anglie seems to have been the same office who was afterwards styled caputia justitiae Anglie, or chief justice of England; the aldermannus regis seems to have been an occasionalligimate, answering to our justice of assises; and the aldermannus comitatus, a magistrate who held a middle rank between what was afterwards called the earl, and the sheriffs' fat at the trial of caufes with the bishop; the latter proceeding according to ecclesiastical law, and the former declaring and expounding the common law of the land.

Alderman, in the English Policy, an associate to the mayor, or civil magistrate, of a city or town, for the better administration of his office.

The aldermen are an order of magnates, in our cities, and most of the municipal or incorporative towns, who form a kind of council, and regulate things relating to the policy of the place. They sometimes also take cognizance of civil and criminal matters; but that very rarely, and only in certain cases. Their number is not limited; but in some places is more, in some less, from five to twenty-five. Out of these are annually elected the mayors, or chief magistrates of places; who, at the expiration of their mayorality, return again into the body of the aldermen, whose delegates they were before. The twenty-five aldermen of London preside over the 26 wards of the city. When one of them dies or resigns, the wardmote chuse a successor, who is admitted, and sworn into office, by the lord-mayor and court of aldermen. All the aldermen are justices of the peace, by a charter of 15 Geo. II. The aldermen of London, &c. are exempted from serving inferior offices; nor shall they be put upon assizes, or serve on juries, so long as they continue to be aldermen. 2 C. 555. See Court.

Formerly there were also aldermen of the merchants, of hospitals, of hundred, &c. See Senator.

Aldersney, in Geography, a small island in the English channel, belonging to Great Britain, about four miles in length from east to west, separated from Cape la Hogue, on the coast of France, by a narrow strait, called the "Race of Alderney," and distant from it about three and a half leagues. This strait is very dangerous in stormy weather, more especially when two currents meet; otherwise it has sufficient depth of water for the largest ships; so that through this strait the French fleet made their escape after their defeat at la Hogue, in 1667. To the west-north-west are the dangerous rocks called the "Callacks," and the rocks called "Barrachies," are close to the west end of Alderney. On the east, for a mile, are several rocks, and a bank of sand at the distance of a league; east of this is Race, and round the rocks on the west is the passage to Jersey Island. Alderney, called by the French Aurigny or Orny, is a healthy island, fruitful in corn and pasture, and remarkable for a fine breed of cows. The inhabitants live together, for greater security, in a town of the same name; containing of about 200 houses, and their number is about 1000. The harbour, called Crabby, lies on the south side at some distance, and is only fit for small vehicls. Alderney, as well as the islands of Jersey, Guernsey, Sark, and their appendages, were parcels of the duchy of Normandy, and though united to the crown of England by the first princes of the Norman house, are governed by their own laws, which are for the most part the usual customs of Normandy, collected in the book intituled, "Le Grand Comteiner." The king's writ, or process from the courts of Westminster, is there of no force; but his commision is not bound by common acts of our parliament, unless particularly named. All caufes are originally determined by their own officers, the bailiffs and jurats of the islands; but an appeal lies from them to the king in council, in the last resort. Blackh. Com. vol. i. p. 107. N. lat. 49° 50'. W. long. 2° 15'.

Aldemey Cattle, a breed of cattle, probably first imported from the island of the same name, in general fine boned, but small and ill-made, and of a light red or yellowish colour. Cows of this breed are most frequently met with about the feats of the opulent, probably from their milk, though smaller in quantity, being more rich in quality than that of most other kinds, and yielding a larger portion of cream and butter from the same measure, which is of a beautiful yellow colour, and fine flavour. They are much inclined to fatten, and their heet has a fine grain and is well called, but rather more yellow or high coloured than that of some other perfect breeds. The author of the treatise on live-stock remarks, that they are a breed of cattle too delicate and tender to be much attended to by the British farmer, and not capable of bearing the cold of this island, especially the more northern parts of it, without being greatly injured by it. See Cattle.

Aldescus, in Antiquity Geography, a river which, according to the periphus of Dionysis Periegetes, discharged itself into the Euxine sea.

Aldhafera, in the Arabian History, denotes a fixed star of the third magnitude, in the Lion's main.

Aldheim, or Adelaide, Bt., in Biography, an eminent scholar and promoter of literature in the seventeenth century, and the nephew or near relation of Fyn, king of the Weft Saxons, was born at Caer-Bladon, now called Malmbury in Wilshire; and educated under Maudolphus, an Irish Scot, at the place of his nativity, as well as in France and Italy under Theobald, archbishop of Canterbury, and under Adrian, the most learned professor of the sciences, who had ever been in England, or under Albin, the pupil of Adrian. After the death of Maudolphus, who had instituted a school at Malmbury, Aldhelm succeeded him, and built a stately monastery, of which he himself was the first abbott. When the kingdom of the Weft Saxons was divided, upon the decease of Hella the bishop, into two dioceses, viz. Winchester and Shireburn, Aldhelm was promoted by Is to the latter, which comprehended Dorsetshire, Wilshire, Devonshire, and Cornwall. At Rome, whether he went to be consecrated by pope Sergius I. is said to have reproved the holy father for his incontinence; but Pope reproves him with not having discharged his conscience on this occasion. The monkish authors have recorded some extraordinary finances of his charity and Ed-mental; they have ascribed several miracles to him; and they report, that by his prayers he lengthened a beam in the church, which the builder had cut too short, and that he hung his garments to dry in the rays of the sun, which supernaturally supported them. It is of much greater importance, however, to contemplate his literary character and writings. It is evident, says Dr. Henry, from his works, which are still extant, that he had read the most celebrated authors of Greece and Rome, and that he was no contemptible writer in the languages in which these authors wrote. In the different seminaries, where he was educated, he had acquired a very uncommon stock of knowledge, and became famous for his learning, not only in England, but in foreign countries; so that several
several learned men sent him their writings, for his perceptual and correction; particularly prince Arciv, a son of the king of Scotland, who intended to give his pieces the last polish, by rubbing off the Scotch rut. Camden says, that he was the first Saxon who wrote in the Latin language, both in prose and verse; and he compiled a book for the instruction of his countrymen in the profuse of that language. Although another writer preceded him in Latin verification, it is certain, says Dr. Warton, (Hist. of English Poetry, vol. i. diff. 2.) that Aldhelm's Latin compositions, whether in verse or prose, as novelties, were deemed extraordinary performances, and excited the attention and admiration of scholars in all countries. A learned contemporary, who lived in a remote province of a Frankish territory, in a letter to Aldhelm, has this remarkable expression, "Vedra Latinitatis panegyricus rumor," has reached us, even at this distance. Venerable Bede gives the following character of him: "he was a man of universal erudition, having an elegant style, and being wonderfully well acquainted with books, both on philosophical and religious subjects." King Alfred the Great declared, that Aldhelm was the best of all the Saxon poets, and that a favourite song, which was universally sung in his time, near 200 years after the author's death, was of his composition. The character of Aldhelm is thus drawn by an ancient chronicler: "he was an excellent harper, a most elegant Saxon and Latin poet, a very skillful chanter or finger, a 'doctor egregius,' or doctor of singular merit, and admirably verified in the scriptures and the liberal sciences." It is related of him, that when he was abbot of Malmbury, having a fine voice and great skill in music as well as poetry, and observing the backwardness of his barbarous countrymen to listen to grave instructions, he composed a number of little poems, which he sung to them after mass in the sweetest manner; and by those means they were gradually instructed and civilized. William of Malmbury bears this testimony concerning him, that his style is left lively than may be defined by those who are more attentive to language than matter; but if you examine his writings attentively, you will find in them Grecian acuteness, Roman elegance, and English dignity. After Aldhelm had governed the monastery of Malmbury about 30 years, he is said to have retired to Shirburne, of which he had been consecrated bishop in 705, and where he died, May 25, A.D. 709. His treatise against the millakes of the Britons concerning the celebration of Easter, was the means of reconciling many of the Britons to the Catholic faith on this point. He also wrote several other treatises on various subjects, the titles of which are recorded in the Biog. Brit., some of which are lost, and others published by Martin Delrio, at Mentz, in 1601, in Svo, and by Cassius in the Bibliotheca Patrum. His book, written partly in prose and partly in hexameter verse, in praise of virginity, dedicated to Ethelburga, abbess of Barking, was published among Bede's Oeconomia. Biog. Brit. Henry's Hist. vol. iv. p. 10-13. Svo. Care Hill. Lit. fac. vi. vol. i. p. 757, ed. Oxon.

ALDHUN, ALTHWINUS or ALDWINUS, the first bishop of Durham, was promoted to the see of Lindisfarne or Holy Island, in 990, the 12th year of the reign of king Ethelred. The legends of the time say, that he was admonished by heaven to quit this station, in which he was harried by the incursions of the Danish pirates; and that he and the monks, who accompanied him, took with them the body of St. Cuthbert, which had been buried there 113 years, and after wandering about for some time, settled at Dunhelm, now called Durham, where he established a city and a cathedral church. Before this time, the town consisted only of a few scattered cottages, and the spot which he selected for the establishment of his colony was covered with wood, which was soon cleared away by the bishop and his followers. In three years the church was completed and dedicated to St. Cuthbert, whose bones were deposited within its walls. From this time the episcopal see was fixed at Durham. Alfred and Edward, the sons of king Ethelred, were educated by this prelate; and when their father was driven from the throne by Swain, king of Denmark, he conducted them, together with queen Emma, into Normandy, to duke Richard, the queen's brother, A.D. 1017. In the next year the bishop was so affected with the news of the defeat of the English by the Scots, that he died a few days after, having enjoyed the prelacy 19 years. Aldhun was of a noble family, but, according to Simeon of Durham, was more ennobled by his virtues and religious devotion. Biog. Brit.

ALDI, in Antiquity, servants who attended their masters in expeditions to the wars. They were otherwise called Aldmen, Aldon, and Alidona.

ALDPORT, in Geography, an ancient name for Manchester.

ALDRED, in Biography, an English prelate of the 11th century, was a man of an enterprising and ambitious spirit, and gradually rose from being a monk of Wincheffter and abbot of Tavillock, to the see of Worcefter and the archbishopric of York. Four years after he was promoted to the see of Worcefter, which he obtained in 1046, he took a journey through Hungary to Jerusalem, the first adventure of the kind which any Englishman had performed; and upon his return he was deputed by Edward, the Confessor, on an important embassy to the emperor Henry II. On his arrival in England, after some lay in Germany, where he acquainted himself with the church discipline, which he introduced into his own country, he procured the administration of the see of Wilton for three years, during the absence of its bishop, and that of Hereford for four years, after the death of its incumbent. In 1061 he was advanced to the archbishopric of York, and allowed, as it has been said, by means of bribery, to hold the see of Worcefter in commendam. Pope Nicholas II., having heard of his immoral practices, not only refused him the pall, for which he applied, but deprived him of his other preeminent places; but being robbed in his way home over the Alps, he was under a necessity of returning to Rome, and by the bold interference of earl Tosti, the pope was prevailed upon to grant him the pall, on condition of his resigning the see of Worcefter. Afterwards the king, considering the deprivations which the see of York had suffered by the incursions of the Barbarians, permitted Aldred to retain 12 towns, or manors belonging to the see of Worcefter for his own use. Others, however, say, that he detained them by violence and injustice. The following instance of revolution, and of prietly arrogance, is recorded by his panegyrist Stubbs. The high sheriff having intercepted some provisions, which the archbishop's servants were conveying to the palace at York, and feized them for the king's use, Aldred, instead of seeking legal redress, sent a deputation of clergy and citizens to demand restitution, and enforced the demand by threats of excommunication. Upon the sheriff's refusal, the archbishop, with a train of ecclesiastics, hastened to the king, who was then sitting in council at Withamster, and abruptly addressed him in this impetuous language. "Hear me, William! when thou wert an alien, and God had permitted thee, for our sins, and through much blood, to reign over us, thou displayed thy king, and placed the crown upon thy head with a blessing; but now, because thou defervest it not, I will change that blessing into a curse against thee, as a per-
a persecutor of God and his ministers, and a breaker and con
temner of those oaths and promisses, which thou madest unto
me before the altar of St. Peter;" The king was admonished
and terrified, threw himself at the feet of the archbishop, and
anxiously entreated to know what offence he had committed.
When the nobility who were present expressed their indigna
tion at the prelate’s infidelity, and at his suffering the king
to lie at his feet; "Let him alone," said the archbishop; "he
is not fallen at my feet, but at the feet of St. Peter." At length he raised the king and delivered his complaint: upon which an order was issued, that the goods
should be fully restored, and the prelate was sent away loaded
with rich presents.

Aldred’s veracity of principle was sufficiently manifested in
his conduct under the changes of government that occurred
during the latter part of his life. When his patron Edward
was dead, he assisted Harold in obtaining the crown. On the
arrival of William the Norman, when Stigand, archbishop of
Canterbury, refused to crown him, Aldred fell in with the
former, and performed the ceremony. Upon the Danish
invasion, when the citizens of York, and others, who were
of the court of King Edgar, took refuge in the church, the
archbishop fied them and went to the news, and died Sept. 13, 1069, just before the Danes landed;
and was buried in the cathedral church of York. Biog. Brit.

A L D R I C H , or A L D R I C H M O R E , Robert, was bishop of Car
lisle, in the reign of Henry VIII, Edward VI, and Mary,
and of course accommodated his principles to the changes of
the times. He was born at Barnham in Buckinghamshire,
educated at Eton school, and elected scholar of King’s col-
lege, Cambridge, in 1517, where he took the degree of master
of arts. At this time Erasmus styled him "blandez elo-
quentiae juvenis." Leland has also celebrated him for his
admirable parts and learning. In 1529 he was incorporated
bishop of divinity at Oxford, and in 1530 he was licencied
as doctor in the same faculty. He successively became
archdeacon of Colchester, canon of Windsor, and registrar
of the order of the garter, and at length, in 1557, bishop of Car-
lisle. He died March 28, 1585, at Horn-Castle, in Lincoln-
shire, which was a house belonging the bishops of Car-
lisle. He wrote several pieces, such as "Reflections con-
cerning the Sacraments;" "Answes to Queries containing
the Abuses of the Mafa;" "Various Epigrams;" and "Re-
olutions," of some questions relating to bishops and priets,
and other matters, tending to the reformation of the church,
begun by Henry VIII. Biog. Brit.

A L D R I C H , HENRY, an eminent divine and polite scholar,
was born at Wel-ton, in 1647, and educated in the col-
lege school, under the famous Balfy. In 1662 he was ad-
mitted into Christchurch college, Oxford, where he continued,
in the several situations and with the appropriate commenda-
tions of a diligent student, useful tutor, and excellent master,
to the day of his death, Dec. 14, 1710. Having passed
through the gradations of bachelor of arts in 1666, and master
in 1669, he took degrees, and became an eminent tutor in his
college. In 1683 he was installed canon of Christ church,
and in the same year accumulated the degrees of bachelor
and doctor in divinity. During the reign of James II, he
bore a conspicuous part in the controversy with the papists,
and published several tracts; ranking, according to bishop
Burke, (Hist. of his own Times,) among those eminent
English clergymen, "who examined all the points of popery,
with a solidity of judgment, a clearness of argument, a depth
of learning, and a vivacity of writing, far beyond any thing
that had before that time appeared in our language." Soon
after the Revolution, viz. in 1689, Dr. Aldrich was invested
dean of Christchurch, in which high station he behaved in the
moral worthy and exemplary manner, and exerted himself
in promoting learning, virtue, and religion. By his skill in
architecture he improved the buildings of the college; and
under the part of it called Peckwater quadrangle, so deftly
designed, was designed, was designed, was designed, by him.
The parish church of All Saints, in Oxford, and the chapel of Trinity College, which he designed, are further instances of his architectural
knowledge. In order to excite and cherish a taste for po
literature, he annually published some piece of an ancient Greek
author, as a new year’s gift to the students of his house.
The works of this kind which he edited were "Xenophonis
Memorabilia," Gr. and Lat. Oxon. 1690, 8vo.; "Xen
ophontis Sermo de Angelfso," Gr. and Lat. Oxon. 1691,
8vo.; "Arilliis Historia LXXII. Interpretum," Gr. and
Lat. Oxon. 1692, 8vo.; "Xenophontis de re equellibrb." Gr.
and Lat. Oxon. 1693, 8vo.; "Epicetus et Theophraste-
tus," Gr. and Lat. Oxon. 1707, 8vo.; "Platonis, Xen
ophontis, Plutarchii, Luciani Symplosia," Gr. Oxon. 1711,
8vo. He wrote likewise a system of Logic, intitled "Artis
Logicae Compendium," Oxon. 1695, 8vo.; and "Elements
of Geometry," in Latin, never published. He was also con
cerned in Gregory’s Greek Testament, printed at Oxford in
1705, fol. He wrote likewise anacreontic verses, an
account of his own life, and some other pieces of是有。
The candour of Aldrich's temper, and the moderation of his principles, may be inferred from his having been appointed by William III, in 1689, one of the commissioners for preparing matters towards introducing alterations in the service of the church, and accomplishing a comprehension with the dissenters; but the dread of innovation has always prevented the execution of this design. Besides the preferments above recited, Dr. Aldrich possessed the living of Wem, in Shropshire, and in 1702 he was chosen proctor of the convocation. In 1710 he died at his college, leaving an order to be buried, without any memorial, in the cathedral. "His modesty and humility, his calm pleasantries, his attention to academic business, and to the credit of his college, his exertions for the encouragement of learning, and the proofs which his memoirs afford of reputable talents, various accomplishments and amiable qualities, units to transmit his name with honour to posterity." Biog. Brit. Burney's Hist. of Mufic.

ALDROVANDA, in P. tany, a genus of the pentadria pentagynia class of order; the characters of which are, that the calyx is a five-parted, crested, equal, permanent perianthium; the corolla has five petals, oblong, acuminate, of the length of the calyx, and permanent; the stamens have filaments of the length of the flowers, and filiform anthers; the pistillum has a globosiform, stigmas very short, and obtuse stigmas; the pericarpium is a globosiform capsule with five valves, single seeds from which are longish, fixed to the inner wall of the pericarpium. There is one species, viz. A. recondita, kuttica of Flucknet, and bucarda of Aublaine, which is found in marbles, both in Italy and India, with bladders like utricularia, but in bunches. Martyn.

ALDROVANDI, Ulysses, in Biography, a celebrated naturalist, sometimes called the Modern Pliny, was born of a noble family, at Bologna, in 1522, and pursued his studies partly at his native place and partly at Padua. The truth of his religious opinions having been suspected, he travelled to Rome in 1550, for the purpose of vindicating himself; and there he took the advantage of studying the antiquities of the place, and drew up a treatise on the ancient statues, which was published in the work of his friend Lucio Mauro, on Roman antiquities. On this occasion he likewise became acquainted with Rondeletio, whose researches into the history of fishes gave him a taste for the knowledge of nature. Upon his return to Bologna he engaged in the study of botany, and went to Pisa to obtain instruction from professor Ghieri. Having graduated in medicine at Bologna in 1555, he was in the following year appointed to the chairs of philosophy and logic, and to the lectureship of botany, and by his interest the botanical garden of Bologna was founded in 1567. The duties of his profession, to which he sedulously attended, did not prevent his devoting his time and property to the important objects of collecting books, conducting an extensive correspondence, and taking journeys, with a view to obtain information concerning every branch of natural history. He also expended large sums, and involved himself in pecuniary difficulties, in the design of forming a museum of rare and curious productions, and in employing the best artists in delineating them. He not only cau ted to be delineated the external face of the objects he describes, but frequently gives anatomical accounts of their internal structure, with the use of the parts; more especially of the birds, in which he made some valuable discoveries. As the result of this labour and expence, he published four folio volumes with plates: three on ornithology, and one on insects. One volume on bloodless animals, and another on fishes, were likewise composed by him. The rest, making the whole number 13 volumes, and treating on serpents, quadrupeds, mollusks, metals, and trees, were compiled after his death, principally from the materials which he had collected. For the titles of the several treatises, see Haller's Bib. Botanica, Anatomica, and Medica, under the art. Aldrovandus. Notwithstanding the liberal allowance which he received in the execution of his extensive and magnificent plan, the expense of it ruined his fortune, and exhausted all his resources incompletely, that he died, in 1705, after having lost his fight, as it is said, at the hospital in Bologna, at the advanced age of 83 years. Haller says, that he quarrelled with the apothecaries and physicians at Bologna, and was expelled the college of physicians. To his country he bequeathed his immense collection, and it formed the basis of the museum now existing at Bologna, where his memory is held in great and deserved honour. Although his industry and zeal seem to have exceeded his judgment, and his works are defective in arrangement, and abound with superfluous and dubious matters, yet natural history is greatly indebted to his diligence and liberality. Buffon calls him the most laborious and learned of all the naturalists, and commends the plan and distribution of his work, and the exactness of his descriptions. Bayle observes, that antiquity does not furnish us with a design so extensive and laborious as that of Aldrovandus with regard to natural history. Pliny, he says, has treated of a greater number of subjects, but he only touches them lightly, and says but little upon any thing, whereas Aldrovandus has collected all he could meet with. His Hortus Siccus, or collection of dried specimens of plants, which filled sixteen large folio volumes, was existing, Haller says, near a century after the collection was formed. Besides his manuscripts in natural history, he left various writings in almost every other department of the arts and sciences. His philae are celebrated by Barcini, afterwards pope Urban VIII. in the following epigram:

"Multiplices rerum formas quas potest et aether
Exhibit, et quicquid promit et abdit humus,
Mens haerit, spectant oculi, dum cuncta fagaci
Aldobardeus teus digerit arte liber.
Miratur proprios folios industria factus
Quoque tuiti mai fegret effer parem,
Obiunt ipfa finitum rerum sequenda creatrix,
Et cupit eflc fuum quid visid artis opus."

"The various forms that swim the watery plains,
Whate'er the earth's capacious womb contains,
The trees and herbs that on her face appear,
And all the wing'd inhabitants of air,
In thy stupendous work collected lie,
To rear the foul, and strike the skies e'er eye,
Her own productions industry no more
Dares own, but wonders at the fruit the bore;
And fruitful nature at thy deeds amaz'd,
Wifhes her own those works thy art has rais'd."

Gen. Dict.
ALE, a popular fermented drink, made from malt and hops; and chiefly distinguished from beer, another potable liquor made from the same ingredients, by the quantity of hops used therein; which is greater in beer, and therefore renders the liquor more bitter, and fitter for keeping. For the method of brewing ale, see below. The brewers also distinguish pale, or fine ale, brown ale, &c. Their several properties, effects, &c. see under MALT-LIQUOR.

The art of making an infusion of corn, and particularly of barley, similar to our ale, seems to have been known and practiced in very ancient times among those people who lived in climates that did not afford grapes. It seems to have passed from Egypt into those western nations, which were settled by the colonists that migrated from the east. The zythum and curmi, mentioned by Tacitus, as the beverage of the ancient Germans, are supposed by Matthiolius to correspond to our ale and beer, Diodorus Siculus says (lib. iv. c. 6. tom. i. p. 350.) that the Gauls, who lived in a country that produced neither grapes nor olives, made a strong liquor of barley, which they called Zythum. The natives of Spain, the inhabitants of France, and the aborigines of Britain, used this liquor, under the different names of curmi, zythum, and curmi, in the first, and of curmi in the second, and of curmi in the last; all which names literally denote the strong water.

After the introduction of agriculture into this island, ale or beer was substituted for mead, and became the most general drink of all the British nations which practiced that art, as it had been of all the Celtic people on the continent. "All the several nations, (says Pliny. H. N. xiv. 29. tom. i. p. 729.) who inhabit the west of Europe, have a liquor with which they intoxicate themselves, made with corn and water, fruge madida. The manner of making this liquor is somewhat different in Gaul, Spain, and other countries, and it is called by many various names; but its nature and properties are everywhere the same. The people of Spain, in particular, brew this liquor so well, that it will keep good for a long time. So exquisite is the ingenuity of mankind in gratifying their vicious appetites, that they have thus invented a method to make water itself intoxicating." The manner in which the ancient Britons, and other Celtic nations, made their ale is thus described by Diodorus, (Orig. lib. xx. c. 2.) and Orosius, (lib. iv. p. 259.) cited by Henry (Hist. of England, vol. ii. p. 264, 8vo.) "the grain is steeped in water, and made to germinate, by which its spirits are excited and set at liberty; it is then dried and ground; after which it is infused in a certain quantity of water; which, being fermented, becomes a pleasant, warming, strengthening, and intoxicating liquor." This ale was most commonly made of barley, but sometimes of wheat, oats, and millet. Gesoon lib. vii. c. 34. p. 263. This liquor is of such antiquity in England, that we find mention of it in the laws of Ina, king of Wessex. Ale was the favourite liquor of the Anglo-Saxons and Danes, as it had been of their ancestors, the Germans. Tacitus, de Mor. Germ. c. 23. Before their conversion to Christianity, they believed that drinking large and frequent draughts of ale was one of the chief felicities which their heroes enjoyed who were admitted into the hall of Odin. Amongst the liquors provided for a royal banquet, in the reign of Edward the Confessor, ale is particularly specified. In Scotland and Wales they had two kinds of ale, called common ale and spiced ale; and their value was thus ascertained by law: "if a farmer hath no mead, he shall pay two casks of spiced ale, or four casks of common ale, for one cask of mead." By this law, a cask of spiced ale, nine palms long, and 18 palms in diameter, was valued at a sum of money equal in effect to £7. 10s. of our present money; and a cask of common ale, of the same dimensions, at a sum equal to £1. 15s. Hence it appears, that common ale was at this period an article of luxury among the Welsh, and that it could only be obtained by the great and opulent. Wine at this time seems to have been unknown even to the kings of Wales, as it is not mentioned in their laws; though Gwalas Cambrensis, who flourished a century after the conquest, informs us, that there was a vineyard in his time at Monmouth, near Newbridge, in South Wales. Henry's Hill. vol. iv. p. 297. By a statute of 35. Henry III. in 1274, mentioned by Hume (Hist. Eng., vol. ii. p. 224.), a brewer was allowed to sell two gallons of ale for a penny in cities, and three or four gallons for the same price in the country. But the first office of ale was fixed by the famous Stat. 51 Henry II.

The following method of preparing ale from turning four in long voyages, was first published by Dr. Stubs (Phil. Trans., 1697.), and experience has evinced its utility. To every gallon of five gallons, after being placed in a cask on shipboard not to be flirred any more, put in two new laid eggs whole, and let them be in it. In a fortnight, or a little more, the egg-shells will be entirely dissolved, and the eggs become like wind-eggs enclosed only in a thin skin; after this the white has been pressed on, but the yolks are not touched or corrupted by the juice, and the ale has been well preserved, that it was found better in January than in December.

The duties on ale and beer make a considerable branch of the revenue in England. They were first imposed in 1643, when the excise was first established, again by Car. II. and have been continued by several subsequent acts of parliament. By 7 Geo. III. c. 79, for every barrel of beer or ale, above 16 shillings a barrel, (exclusive of the duty hereby imposed, and not being two-penny ale, or table beer, (the brewer shall pay ten shillings; and for every barrel of table beer, or beer or ale of 12s. the barrel, or under (exclusive of the duty), two shillings; and for every barrel of two-penny ale, (described in the seventh article of the Union with Scotland) four shillings and two-pence. The allowance for waffe shall be three gallons out of 35 gallons, which shall be reckoned a barrel of beer or ale made by common brewers.

The saccharine matter extracild from the farinaceous foods, of which ales are made, and subjected to fermentation analogous to that of wine, imparts to our ales a quantity of alcohol; and they have, therefore, in general, the cordial, exhilarating, intoxicating, and sedative qualities of wine. But their effect in these respects, depends partly upon the quantity and condition of the saccharine matter that is employed, and partly upon the management of the fermentation to which they are subjected. Barley is chiefly employed for the purpose of making ales, though it might be prepared from any of the cereals; and this selection is very properly made, because its germination is most easily conducted, and under its germination it gives out its spirit most readily, and in greatest quantity. Ales, made in the ordinary manner, will be stronger or weaker according to the quantity of the saccharine matter that is used; and this will be greater or less according to the quantity of well-packed barms in the barley that is employed, according to the mode in which it is malted, according to the proper and complete extraction of the saccharine matter by water, and according to the diffusion in a greater or less degree, of a quantity of the superfluous water. The other qualities of ales, build their strength or weakness, will depend upon the conduct of the fermentation. As the infusion of malt or wort is not so well dispelled to fermentation as the juices of fruits, it will require the addition of a ferment; and afterward the conduct of the fermentation will be very much the same with that of wines; at first very active, and then slowly protracted for a long time; but, however ale is made, its fermentation is not so complete as to being rendered
to complete and perfect as that of wine. In most ales there is probably a large portion of unaffinamrate of matter, which of course renders ales more nourishing than wines, and they are, ceteris paribus, more liable to accepy in the stomach than wines. It has been commonly supposed, that the vividness of words is never entirely corrected by the fermentation; and therefore that ales are more apt than wines to fill the vesels of the human body with vitific fluids; but Dr. Cullen thinks that this circumstance deferves little attention, as it is probable that the power of the galtic fluid, and of the fermentation which happens in the stomach and intestines reduces the whole nearly to an equality in respect of fluidity. Cullen’s Mat. Med. vol. i. p. 418, &c.

Ale, cerovusia, is also a denomination given to divers medicated liquors, or diet-drinks, of which ale is the basis or vehicle. The medicated ales make a large article in our old dispensatories. Such are the cerovusia oxoidesia, for the eyes; cerovusia anti-arthritica, against the gout; cerovusia cephalis, for the head; cerovusia epilipsis, &c.

Ale, pottle, is prepared by infusing the dry leaves of gill or ground-ivy, in malt-liquor; which hereby becomes impregnated with the virtues of that plant; and is therefore reputed abortive and valerianary, good in disorders of the breast, and against obstructions of the uveae.

Ale, Dr. Butler’s purging, is prepared of polypody, fena, farfarpalliis, azureus, febrif, graz, agrimony, and maidenhair, put up in a bag, and hung in a vessel of ale.

We also meet in some dispensatories with a mixture of ale, made by boiling that liquor with a confidence; which has been used against obstructions in the kidneys, and the fluxus albus.

Ale-beer. See Beer.

Ale-berry, is ale boiled with bread and mace; sweetened, strained, and drank hot.

Ale-conner, an officer in the city of London, whose business is to inspect the measures of the public houses. There are four of them: and they are chosen by the common-hall of the city.

Aleshouse must be licensed by justices of the peace, who take recognizances of the persons licensed, viz. 10l. each, and of their security, 5l. each, that they will not suffer unlawful gaming, or other disorderly practices in their houses. By 35 Geo. III. c. 115, every person, excepting those who fell ale in fairs, who shall fall by retail ale or beer without licence, or who those fell beer or ale in cells containing not less than fifty gallons, or in bottles, not less than two dozen quarts, not to be drank in his own house; out of alehouse, &c. (38 G. III. c. 54.), is liable to a penalty of 20l. for the first offence, and for the second shall moreover be incapable of being afterwards licensed to keep an alehouse, with all costs. The licence is granted on the first of September, or within twenty days after, at a general meeting of the justices for the division to which he belongs, upon his producing a certificate to his character, unfeis, by living in a city or town-corporate, and if he be a subscriber, he is liable to a penalty not exceeding 40l. and not less than 10l., and likewise to a fine of 10s. for permitting tipping, &c. 1 Jac. c. 9. 26 Geo. II. c. 41. 29 Geo. II. c. 12. 5 Geo. III. c. 45. 30 Geo. III. c. 38. and 32 Geo. III. c. 59. By the last act no person can fell wine by retail to be drank in his own house, who has no an ale-licence.

Ale-measure. See Measure.

Ale-flour, a rust, or tributary, nearly paid to the lord-mayor of London, by those who fell ale within the city.

Ale-taster, is the officer appointed and sworn, in every court-leet, to take heed that there be a due size, and goodneat of bread, ale, and beer, sold within the jurisdiction of the leet.

Ale is used by some of our ancient English writers, and particularly in composition with other words, for festival. Thus, bridal or bride-ale is the feast in honour of the bride or marriage; leet-ale in some parts of England denotes the dinner at a court-leet of a manor for the jury and county tenants; lamb-ale is used for an annual feast at lamb-hagerng; Whitsun-ale is the name by which in the midland counties the rural feasts and feasting at Whituncture are denominated; and church-ale was a feast established for the repair of the church, or in honour of the church-fant, &c. See Warton’s Hist. of English Poetry, vol. iii. p. 128.

Church-bills, as they are described by Pierce, bishop of Bath and Wells, in his answer to the inquiries of archbishop Land, are when the people go from afternoon-prayers on Sundays to their lawful sports and pastimes in the churchyard, or in the neighbourhood, or in some public-house where they drink and make merry. By the benevolence of the people at these palesmies, many poor parishes have call their bells, and beautified their churches, and rared stock for the poor.

Clerk-ales, or lesser church-ales, were so called because they were for the better maintenance of the parish-clerk; and there is great reason for them, says his lordship, for in poor country parishes, where the wages of the clerk are but small, the people thinking it unfit that the clerk should duly attend at church, and not gain by his office, lend him in provision, and then come on Sundays and feast with him, by which means he feels more ale, and takes more of the liberality of the people, than their quarterly payment would amount to in many years; and since these have been put down, many ministers have complained to me, says his lordship, that they are afraid they shall have no parish clerks. A hid-ale is when a poor man, decayed in his inutility, is set up again by the liberal benevolence and contribution of his friends at a Sunday’s feast. The people were fond of these recreations, and the bishop recommends them, as bringing the people more willingly to church, as tending to civilize them, and to compone differences among them, and as serving to increase love and unity. But the justices of the peace were of a different opinion, and signed a petition to the king, in which they declare that these revels had not only introduced a great profanation of the Lord’s day, but riotous tippling, contempt of authority, quarrels, murders, &c. and were very prejudicial to the peace, plenty, and good government of the country, and therefore they pray that they might be suppressed. Two judges in the western circuit, in 1653, made an order for suppressing them; but Land complained to king Charles I. of their invading the episcopal jurisdiction, and they were summoned before the council, reprimanded, and enjoined to revoke this order at the next assizes. Neal’s Hist. Puritans, vol. i. p. 457, 440.

ALEA, in Roman Antiquity, signifies, in general, games of chance. They were forbidden by the Roman laws, and Titian laws, except in the month of December. Hor. Od. iii. 24. 58. Martial, iv. 14. v. 85. xiv. 1. These laws, however, were not strictly observed. The character of gamesters, alkulators or alaeus, was held infamous. Cicero. Cat. ii. 16. Pliny, ii. 27.

ALEA, in a more limited sense, is applied by Roman writers to a particular game played with dice, in a pair of tables, somewhat after the manner of our back-gammon, or trick-trac. Instead of our men, they played with white and black bones, which were moved this way or that, as the dice directed. In this game appears to have been the game with what the Greeks called petra and elias; the Romans sometimes tabula, tellania, and XII. spiga, in the game of Minerva, given to her by Auleus king of Arcadia.

ALEA, in Ancient Geography, a town of Arcadia, south-east of Styrmus. It was founded by Lecus, and had three
three considerable temples, viz. those of the Ephemian Diana, of Minerva Alea, and of Bacchus. The feast of Bacchus, called Strenna, was celebrated every third year; and Paufanias relates, that on this occasion they privately scourged the women at the altar of this deity. 

ALEA was also a town of Thessaly, and another of Spain, where Steph. Byz. places the Carpentani.

ALEANDER, JEROME, in Biography, was born in 1480, and distinguished himself in the 16th century by his violent opposition to Luther and the Reformation. Luther says he was a Jew, probably on account of his accurate acquaintance with the Hebrew language; but Bayle shows that he was defended from a Catholic family of distinction in Fria. His memory was singularly retentive, and enabled him to acquire not only the Hebrew, Greek, and Latin, but also many modern languages. According to Luther, who is contradicted by Bayle, he was at Rome in the pontificate of Alexander VI. and was secretary to the infamous Cazan Borgia. It is acknowledged, however, that he was invited to France by Lewis XII. in 1508, to teach the Belles Lettres in the university of Paris. In this situation he was so much esteemed, that he attracted the attention of Leo X. and by the recommendation of this pontiff he became secretary to the cardinal de Mediæ, and afterwards succeeded Aczialio as librarian of the Vatican. In 1519 he was sent by Leo as his nuncio into Germany; and in the diet of Worms he declared for three hours against the doctrine of Luther. Although he declined the contest to which Luther challenged him, he had influence sufficient to obtain an edict, which he himself drew up, for burning his books and proscribing his person. In 1531 he was again nuncio in Germany and attempted, though unsuccessfully, to diffuse Charles V. of making a truce with the Protestants in this country. Having been created cardinal by Paul III. in 1537, he was sent a third time into Germany, where, as the pope's legate, he exerted himself in checking the progress of the Reformation. Upon his return to Rome he died in 1542, in consequence of taking too many unseasonable medicines, and just as he was finishing a large work against all the professors of literature, which was never published. The works which he has left are a Greek and Latin Lexicon, printed at Paris in 1521, fol. and a Greek Grammar, printed at Strafsburg in 1517. Svo. Luther represents Alexander as a man destitute of principle, of violent passions, infatiable avarice, and licentious conduct; but he was an adverary, and allowance should be made for the feelings and language of resentment. Erasmus speaks with respect of his learning, but complains of his unkindness as a friend, of his want of veracity, and of the injury which he suffered from his accusations. Alexander's mortification at checking the progress of heresy, notwithstanding his utmost efforts to restrain it, is emphatically expressed in the epitaph, which he composed for his own tomb.

"Nam situm est a Diophanes, / In Julijs ostinae statu ; / Quo fidele quidem, ut ille loquor, / Nominem in conspectu mortis." 

Not unreluctant I reign my breath, 
For to behold life's ills is worse than death."

Gen. Dict.

ALEANDER, JEROME, the Younger, the nephew of the former, was by profession a civilian, and a writer of some distinction in the 17th century. He was secretary first to Benedict, and afterwards to Barberini at Rome, and a member of the literary academy denominated the Accademia, for which he wrote several pieces, and one on the device adopted by the society. In the way of his profession he wrote "Commentaries on the Institutes of Caius," and as an antiquarian he wrote a piece intitled, "Explicatio antiquae ta

buke Marmorex Soli efficie exculpant," &c. printed in 1452 at Rome, in 1516, and at Paris in 1517. He also wrote Italian and Latin poems, and some pieces on ecclesiastical affairs. His death, which is laid to being owing to excess of eating, happened in 1634 and his funeral, which was magnificent, was conducted and attended by his associates of the academy. Gen. Dict.

ALEATORIUM, in Roman Antiquity, was the place where they played at alea.

The aleatorium was near the spherylyium; that the sportsmen, when tired with the pila, or more robust exerceses, might refresh themselves in the aleatorium.

ALEBECE, in Ancient Geography, a town of Gaul, supposed to be the same with Albaceae.

ALEBVS, a river of Spain.

ALEC, in Ichthyology, a name given by Gaza, in his commentaries on Aristotle, to the fish called by that author maenies, and by Ovid, menecles. It is of the sparus kind.

ALECOST, See Tamarctum.

ALECTO, in Mythology, one of the three Furies, daughter of Acheron and Night, or of Pluto or Proserpine; she is represented with vipers about her head and wings, and armed with vipers, scorpions, and torches. The name denotes envy, or that which has no rest; being derived from a priv. and κεφαλή, I refl. See a fine description of this Fury in Virgil. An. vii.

ALECTO, in Entomology, a species of Sphynx, with the fore wings grey above, and the posterior red, with a black bafe and margin; found in India.

ALECTORIA, in Ornithology, a species of Crax, with a yellow cere, black body, and white belly.

ALECTORICARDITES, compound of the Greek alexere, cock, and καρδία, heart, in Natural History, a name given by Plutarch to a bird resembling a pullet's heart, with the fat near the heart of it, and the corvine feathers defcended from it.

ALECTORIUS lupis, is used for a small species of lyson, or disjoint segment of a palate of a fhy, approaching to the nature of the cheloniadus lupis.

ALECTOROLOPHUS, in Botany. See Bartsia, Pedicularis, and Rhinanthus.

ALECTOROMANTIA, from alexere, a cock, and μαντεψ, divination, in Antiquity, an ancient kind of divination, performed by means of a cock.

This art was in use among the Greeks; and the usual manner of it was this: A circle was made on the ground, and divided into twenty-four equal portions, or spaces: in each of which spaces was written one of the letters of the al phabet, and upon each of these letters was laid a grain of wheat. This done, a cock was turned loose in the circle, and careful observation was made of the grains he pecked. The letters corresponding to those grains were afterwards formed into a word; which word was to be the answer defined.

It was thus that Libanius and Jamblichus fought who should succeed the emperor Valens; and the cock answering to the spaces ΕΟΔΥ, they concluded upon Theodore, but by
ALEC, in Geography, a genus of the didynamia angiospermia class and order: it characters are, that the calyx is a perianthium, one-leaved, two-lipped, upper lip two-cleft, lower three cleft; the clefts ovate, obtuse, shorter than the tube; the corolla one-petalled, tubular; the tube gradually widened; the border expanding, five-parted; the parts broad-lanceolate, obtuse, the filaments, four filaments, inserted into the tube, filiform, bearded, of the length of the tube, two of them a little shorter, others two; the pistil, a gland ovate, filiform, of the length of the filaments, stigma incurved, a little thicker than the style, and of the same length, solitary on both sides; the pericarpium, a capsular, ovate, obtuse, twin, smooth, two-celled, and two-seeded; the seeds solitary and ovate. There is one species, viz. A. Capena, a native of the Cape of Good Hope, in the very near place near rivers, flowering in November and December, and growing black in drying. Martyn.

ALECRUONURUS gramin. See Festuca.

ALEEI, in Geography, a river of Walia, in Denbighshire, which runs into the Elwy.

A-LEE, in Sea Language, the situation of the helm, when it is pulled down to the lee-side of the ship, in order to put the ship about, or lay her head to the windward. See Hand-over.

ALEFCHIMO, in Geography, a ball or district of the island Corsica, situated on the coast, containing 28 villages, and 10,000 people.

ALEGAMBE, Philip, in Biography, a learned Jesuit, was born at Brufels in 1592; and having finished his education, entered into the service of the duke of Olfm in Spain, and accompanied him to Sicily. After he assumed the habit of a Jesuit at Palermo in 1613, he taught philosophy at Grat in Austria, and became professor and doctor of divinity in 1659. During this period he travelled through Germany, France, Spain, and Italy, as tutor to the son of the prince of Egemberg, a favourite of the emperor Ferdinand II. and attended him as confesser, in 1638, in his embassy to pope Urban VIII. When this mission was finished, he was retained at Rome by the general of the Jesuits as secretary of the Latin diplomatics to Germany, and afterwards appointed president of spiritual affairs, and auditor of confessions in the professed house. He died of the dropsy in 1672. His chief work was a "Biography of Antwerp Jesuits," printed at Antwerp in 1643, and at Rome, by Subod, in 1672. Gen. Dict.

ALEGER, a name given to an inferior sort of vinegar, made of ale, or malt liquor, instead of wine. Power has given a description of the case in aleger. V. Power, Exper. Philol. Ob. 3. p. 32.

ALEGRANZA, in Geography, one of the smaller of the Canary islands, situated at the north-east side of the Lancelrota, one of the larger. lat. 29° 25'.

ALEGRE, or Allegra, a town of France, in the department of the Upper Loire, and district of Puy-en-Velay, 5 leagues E. of Brioude, and 4 N.E. of Puy-en-Velay. The place contains 886, and the canton 5690 inhabitants; the territory comprehends 170 kilometres and 8 communes.

ALEGRETE, a town of Portugal in Alentejo, upon the river Caua, with the title of a marquisate, and containing about 500 inhabitants; 2 leagues south-east of Pont-Alegra. N. lat. 36° 6'. W. long. 6° 36'.

ALEGRINUS, John, in Biography, cardinal and patriarch of Constantinople, was a native of Albayle in Picardy. He was legate a latere in Spain and Portugal, and died in 1240. His works were formerly in estimation, but are now disregarded.

ALEHOOF, in Botany. See GELECHOMA.

ALEI, in Geography, a river of Ruffia, which runs into the Ohy on the left side of it.

ALEIPHA, from αΙλαπα, I amoint, in the Materia Medica of the ancients, a word used for all fatty bodies whatever. The oils of vegetables, and the fat of animals were all called by this general name. But these simple substances were not the only ones called by it, for it is very frequently used to express any sort of medicated oil impregnated with aromatic vegetables; but its general acceptation in this sense, was for such compositions as were intended to nourish the body; and therefore they were properly only vegetable or animal fats impregnated with the lighter parts of plants, and not clogged with an addition of powders, or with wax, or any thing of that kind, which might have given them the confidence of ointments. The ancient physicians were very fond of these compositions, which they applied either to some diseased part only, or to the whole body, and after they had made the patient use the warm bath to relax and open the pores.

ALELUS CAMPO, in Ancient Geography, a plain of Cilicia, placed by Strabo to the east of Sarus, between Adana and the sea. It is so called from Bellerophon's wandering and perishing there, after being thrown off Pegusus.

ALEKSEISKI, in Geography, a town of Ruffia, in the government of Simbirsk, 36 leagues S.S.E. of Simbirsk. N. lat. 55° 15'. E. long. 50° 14'.

ALEKSIJEPSKOIE, a town of Ruffia, in the government of Saratov, 37 leagues N.E. of Saratov.

ALEKSK, a town of Russia, in the government of Tul', on the Oka, 9 leagues N.E. of Kaluga. N. lat. 54° 44'. E. long. 36° 44'.

ALEMA, a city of Gilead, beyond Jordan, mentioned in Maccab. v. 26; and perhaps the same with Helmon-Debitaim.

ALEMAN, Louis, in Biography, was born in 1592, and advanced rapidly through several gradations of ecclesiastical preferment to the archbishopric of Arles. He was much respected by Louis III, king of Naples, who, on his account, confirmed the privileges granted to the city of Arles; and he was honoured by pope Martin V. who had employed him in several services, with the dignity of cardinal. After the death of Martin V. he embroiled himself with pope Eugenius IV. by holding the council of Bails, of which he was president, in contradiction to his wishes; and he was excommunicated by this pontiff. He was again restored to his communion and dignities by pope Nicholas V. and sent as his legate to Lower Germany. On his return to his diocese, he was usefully employed in reforming the clergy, and instructing the people. He died at Salon in 1450, and was canonized. With the virtues of an ecclesiastical he united the talents of a humanist. Now. Diet. Hist.

ALEMAN, Louis Augustin, was born at Grenoble in 1653, where he followed the profession of an advocate. His works were, "Remarks of M. de Vaugelas on the French Language," with a preface by himself; "New Observations, or a Civil War in France upon Language," 1 vol. Paris 1683; "Monastick History of Ireland," 1 vol. Paris, 1650; "Historical Journal of Europe for the year 1654." Now. Diet. Hist.

ALEMANNI, Allemanni, or Alemani, in Ancient Geography,
A L E

Geography and History, the denomination of a body of Suevi, who appeared on the banks of the Men, and in the neighborhood of the Roman provinces, itself either of food, of plunder, or of martial glory, about the year 214, or the 4th of the reign of the emperor Caracalla. Dion. Cauf. lib. Ixvii. p. 1350. Abinius Quadratus, an original Roman historian, cited by Agathias, (ib. i. c. 5.) informs us, that this hostile array of Volunteers, which coalesced into a great and permanent nation, was composed of many different tribes, and on this account, affixed the name of Alennani, or Allennani, i.e. men of all nations, to denote at once their various lineage, and their common bravery. They confided chiefly of Suevi, who, in process of time, were joined by several other German nations and some Gauls; for we are told by Tacitus, that a considerable number of Gauls, abandoning their own country, went to settle beyond the Rhine, in that territory which had formerly belonged to the Suevi. Aurelius Victor, St. Jerome, and other writers, place them between the Danube, the Upper Rhine, and the Mein, in the present duchy of Wurttemberg. They were numerous and warlike, and were chiefly celebrated for fighting with great dexterity and bravery on horseback. Their abhorrence of slavery was so great, that even those who were taken prisoners by Caracalla chose rather to die than to be sold for slaves: for when they were actually sold, they not only destroyed themselves, but some of them dispatched also their children. Dion. Cauf. lib. Ixvii. p. 84. Their government was monarchical; and the objects of their worship were the same with those of the other German nations. Caracalla, in consequence of a victory which he gained over the Alemanni, in the year 214, was distinguished by the surname of Alennanicus. In 224, the 15th year of the emperor Alexander Severus, the Alemanni, accompanied with other German nations, passed the Rhine, took possession of the forts on the banks of the river, and ravaged Gaul. Alexander, returning from Peria, hastened to the banks of the Rhine, and, as the Alemanni had repassed the river upon the news of his approach, he ordered a bridge to be thrown over, proposing to attack them in their own country. But being affrighted by the mutinous soldiers, at the instigation of Maximinus, this buffoon devolved upon his successor. Accordingly Maximinus pursued them with great slaughter, and took many of them prisoners, with great spoil of corn and cattle; and the advantages he gained were thought to be so considerable, that the senate conferred upon him and his son the title of Alennanicus. In the year 256, the fourth of Valerian's reign, the Alemanni made an unexpected irruption into Gaul, and laid waste the country; whilst those who dwelt on the banks of the Danube, penetrated through the Rhetian Alps into the plains of Lombardy, advanced, as far as Ravenna, and displayed the victorious banners of barbarians almost in sight of Rome. A large army was suddenly convened, at the appearance of which the Alemanni were terrified, and retired into Germany laden with spoil. On another occasion, 30,000,000 of this warlike people are said to have been vanquished in a battle near Milan, by Gallienus, at the head of only 10,000 Romans. Whether we give credit to the relation of this victory or not, Gallienus seems to have formed an alliance with the Alemanni, and protected Italy from their fury, by marrying Pipa, the daughter of a king of the Marcomanni, a tribe of the Suevi, often confounded with the Alemanni. A party of them was defeated by Claudius in 265, and compelled to fly before a precipitate flight into their own country. As soon, however, as they heard of the death of Claudius, they prepared for again invading Italy; 40,000 horse appeared in the field, and the number of the infantry doubled that of the cavalry. Their first objects were a few cities on the Rhzian frontier; but as they proceeded they enlarged their views, and they traced a line of devastation from the Danube to the Po. Aurelian, A. D. 270, having collected an active body of troops, marched with silence and celebrity along the skirts of the Hercynian forest; and when the Alemanni, laden with the spoils of Italy, arrived at the Danube, the Roman army, which lay concealed, intercepted their return. The dismembered barbarians, enclosed by the Roman legions, and reduced to a condition abject and disdained, fled for peace. Their ambassadors were received by Aurelian with every appendage of dignity; and when they were ordered to rife and allowed to speak, they attempted to extenuate their conduct, and demanded a large subsidy, as the price of the alliance which they offered to the Romans. The emperor's reply was fierce and imperious. He treated their offer with contempt, and their demand with indignation; and dismissed them with the choice only of submitting to his unconditional mercy, or awaiting the utmost severity of his resentment. Aurelian, being suddenly called away into Panonia, committed the destruction of the Alemanni, either by sword or by famine, to his lieutenants. But the barbarians made their escape, and returned towards the mountains of Italy. As soon as the emperor heard that they had liberated themselves, and were ravaging the territory of Milan, he hastened to march to the relief of Italy. The Alemanni, in the mean while, had spread themselves from the Alps to the Apennines; and, by a defultory war, the force of the enemy remained unabated. Three considerable battles are mentioned, in which the principal force of both armies was equally engaged. In the first battle, fought near Piacentia, the Romans received a severe a blow, that the immediate discomfiture of the empire was apprehended. But the firmness of the emperor restored in some degree the honour of his arms. The second battle was fought near Fano in Umbria; and here the Alemanni were totally and irresistibly defeated. The flying remnant of their host was exterminated in a third and last battle near Pavia; and Italy was rescued from the inroads of these barbarians. During the alarm which preceded the decisive battle of Fano, the Sibylline books were consulted, A. D. 271; and the ceremonies which were enjoined were punitively observed. "These superstitious arts," says Mr. Gibbon, "however pernicious in themselves, were subverted to the success of the war; and if, in the decisive battle of Fano, the Alemanni fancied they saw an army of spectres comba ng-them on the side of Aurelian, he received a real and effectual aid from this imaginary reinforcement." The emperor Probus, A. D. 277, delivered Gaul from the invasion of the Alemanni by discovering 70 flourishing cities, which had been oppressed by those barbarians, who, since the death of Aurelian, had ravaged that great province with impunity. Probus purified his Gallic victories, passed the Rhine, compelled nine of the most considerable princes of Germany to repair to his camp, to fall prostrate at his feet, and to accept such conditions as he thought proper to dictate: and, in order to raise a bulwark against their future inroads, he constructed a stone wall of considerable height, and strengthened it by towers at convenient distances. From the neighbourhood of Newlaut and Ratibon on the Danube, it stretched across hills, vallies, rivers, and morasses, as far as Wimpfen on the Neckar, and at length terminated on the banks of the Rhine, after a winding course of near 290 miles. Within a few years after the death of Probus, this wall was overthrown by the Alemanni. In 287, they made another incursion into Gaul, but were defeated by Maximian, who, in the following year, passed the Rhine, and laid their country waste wherever he came with fire and sword. Diocletian also, at the same time, entered Germany through
through Rhaetia; and is said to have extended the confines of the empire to the source of the Danube. In the year 291 the Burgundians seized on part of the country belonging to the Allemanni; and in 301 Conflantius the father of Conflantine the Great, gained a brilliant victory over them, on which account the Allemanni are said to have lost 60,000 men. Notwithstanding this loss, they did not long remain quiet; for in 310, they again crossed the Rhine and ravaged the neighboring provinces: but Conflantine marching against them, defeated them in a battle, and obliged them to quit theirbooty and repossess the Rhine. Some say he was called Maximus on account of this victory. In the 18th year of Conflantius's reign, the Allemanni again attempted to make an invasion into Italy; and having advanced as far as the lake of Conflance, the emperor marched against them, and put them to flight. In the course of the same year, another body of them, breaking into Gaul with the Franks and Saxons, took and plundered above 40 towns on the banks of the Rhine, and among these was the city of Cologne, which they almost entirely ruined. They were at length driven out of Gaul by Julian; but affembling near Strasbourg, he marched against them, A.D. 357; and after victory had remained for some time in suspense, the Allemanni were entirely defeated, and driven completely out of Gaul. Julian ravaged the countries of the Alemans and their allies for some time, and granted them a truce for ten months. When the truce expired, he passed the Rhine on a bridge of boats, entered their country, and compelled them to sue for peace. Upon the death of Julian they again ravage Gaul; defeat the Romans in a pitched battle, but were afterwards defeated by Jovinus in three battles, A.D. 366. In the cloze of the following year they again rally, and pass the Rhine; but Valentinian gains a signal victory over them. In 369 Valentinian invades their country; and in 374 concludes a peace with their king Maximarun. In 378 they again pass the Rhine, and ravage the neighboring provinces, but are defeated with great slaughter by Gratian. In 388 they submitted to Maximus, who had usurped the empire in Gaul, and agreed to pay him a yearly tribute. In the reign of Honorius a colony of the Allemanni was allowed to settle in that part of the present Switzerland, which is separated by mount Jura from the Franche Comté, and by the lake of Geneva and the Rhine from the present Savoy and province of Vienne. About the year 411 the country bordering on the lake Lemanus, or the lake of Geneva, was, according to Servius, inhabited by the Allemanni. In 477 Audocras, king of the Saxons, and Childeric, king of the Franks, marched against those who had settled among the Alps, and put many of them to death. Upon the destruction of the western empire, the Allemanni subdued that part of Gaul which is now known by the name of Alsace, where they settled. They were joined by their countrymen in Germany, and those who dwelt between Mount Jura and the lake of Geneva; and in 496 entered Germania Secunda, and wasted the country; but they were overcome by Clovis, king of the Salian Franks, and dispersed. Those who settled in Alsace, and near the lake of Geneva, acknowledged him for their king. Others took refuge in Rhaetia and Noricum, where they were allowed by Theodoric, king of Italy, to reside. Many of them were transplanted by the same prince into Italy, and the rest were permitted to settle between the Alps and the Danube. From this time the Allemanni had no king of their own; but continued, although for a time they were dispersed in several countries, chiefly partly to the Ostrogoths, who were masters of Italy, and partly to the Franks, who had dominion in Gaul. When the Ostrogoths ceded their territories out of Italy to the children of Clovis, the Alemanni, those excepted whom Theodoric had transplanted into that country, submitted to the Franks. Gibbon, History of the Decl. and Fall of Rom. Emp., vol. i. p. 417, &c. Vol. ii. p. 21, &c. A.D. Un. Hist. vol. xvii. p. 288—299.

ALEMANNIA, or ALEMANIA, in Ancient Geography, a name given to Germany, which was not known before the time of the Antonines, and then applied only to a part of it. The appellation is derived from the Alemanni.

ALEMBERT, John le Rond d', in Biography, an eminent mathematician and philosopher, and an elegant writer, was born at Paris, November 16, 1717. His surname De le Rond was derived from that of the church near which he was exposed as a foundling by his mother, who is said to have been Mademoiselle Tencin, sister of the Abbe, afterwards Cardinal, Tencin. His father Delouches Caron, hearing of his situation in the house of a glazier, with whose wife he was put to nurse, yielded to the impulse of affection and duty, and took measures for his future sublimity and education. In acquiring the first rudiments of education among the Jansenists, he manifested signs of those extraordinary powers, by which he was afterwards distinguished. At the age of 10 years, his schoolmaster declared that he had nothing farther to teach him; and during his attention to theological studies, he composed at a very early period, "A Commentary on the Epistles of St. Paul to the Romans," which led the Jansenists to expect, that he would be an able champion in their cause, and become a second Pascal. But pursuing his education at the college of Mazarin, he transferred his attention from theology to mathematics, in which he found greater satisfaction, and in the knowledge of which he afterwards excelled.

Upon leaving the college, he retired to the house of his nurse, for the purpose of enjoying a tranquil retreat, and of prosecuting his studies without interruption. He hoped likewise to tell him his gratitude for her former kindness by sharing with her the means of sublimity with which he was provided, and thus contributing to the increase of her domestic comfort. In this obscure situation he lived for many years, with the greatest simplicity, and derived satisfaction to himself from administering to the happiness of those with whom he was connected. His bookish had no just conception of the extraordinary talents of her guest; and she could not help occasionally considering him as an object of compassion. "You will never," said the one day to him, "be any thing but a philosopher; and what is a philosopher but a fool, who toils and plagues himself, that people may talk of him after he is dead?" With a view to the improvement of his fortune, or rather of the means of comfortable sublimity, he followed the advice of his friends in directing his attention, first, to the law, in which he took his degrees, and afterwards to medicine; but his attachment to mathematics prevailed over every other consideration, and induced him to decline the advantage which he might reasonably expect to derive from any other lucrative profession. At the age of 24, in 1741, he attracted notice by correcting the errors of Reyneau's "Analyse Des Monuments," which was a work of high estimation in the department of analytics; and he was admitted a member of the Academy of Sciences. He then incessantly examined the path in which a body moves in passing obliquely from a racer into a denser fluid; and this investigation, which he commenced after having closely pondered whether the mind rapidly or gradually moved him in extending his views to the forces of moving bodies. The result of his speculation was, his "Treatise on Dynamics;" (Traité de Dynamique, 4to, Paris, 1743. Ed. 2. 1758.) in which he separates into two parts the action of the moving powers, and
and considers the one as alone producing the motion of the body, in the second instant, and the other as employed to destroy that which it had in the first. This principle had been applied by M. d'Alembert, so early as the year 1744, to the theory of the equilibrium, and the motion of fluids, (Traité de l'Equilibre et du Mouvement des Fluides, Paris, 1744. Ed. 2. 1750.) and the discovery of it was succeeded by a new calculus, the first essays of which were published in a "Discourse on the General Theory of the Winds," (Réflexions sur la Cause General des Vents, Paris, 4to. 1747.) which the academy of Berlin honoured with the prize-medal in 1746; and at the same time the author was elected an honorary member. This work was dedicated to the king of Prussia, who was terminating a glorious campaign by an honourable peace, in the three following Latin verses:

"Hec ego de ventis, dum ventorum ocyor alis
Palantes agit Autrrias Fredericus, et orbis
Insignia lauro, ramum pretendit olivae.

"Swifter than wind, while of the winds I write,
The foes of conquering Frederic sped their flight;
While laurel o'er the hero's temple bends,
To the tied' school the olive branch he fends."


The numerous and valuable productions above recited, entitle d'Alembert to rank among the most celebrated mathematicians of the age. But he is no less distinguished by his genius, judgment, and taste, than by his mathematical knowledge; and he is deservedly regarded in France as one of the first writers of that nation. To him the original design of the French Encyclopedia has been generally ascribed; a work which was begun in 1750 by d'Alembert, Diderot, Voltaire, and many other learned men, and which has contributed in a very eminent degree to the diffusion of knowledge. Many of the most valuable articles in mathematics, history, and polite literature, were composed by M. d'Alembert; and the preliminary discourse, concerning the state, progress, connections, and affections, of the various branches of human knowledge, will be ever considered by the best judges as the evidence of a well informed and comprehensive mind, as a specimen of judicious arrangement and correct criticism, and also as a model of just thinking and good writing. Beside the valuable store with which he furnished this treasure of universal science, his talents were displayed in many separate publications on subjects of classical and polite literature. His "Translation of select parts of Tacitus, ("Traduction de divers morceaux de Tacite," in 2 vols. 12mo. affords, says one of his biographers, an elegant specimen of his learning; and his "Memoirs of Chriltiana queen of Sweden," is a masterly piece of biographical writing, in which the author evokes his acquaintance.
acquaintance with the rights of mankind, and his courage in afflicting them. His "Essay on the Intercourse of Men of Letters, with Persons high in rank and office," expounded the mean servility of the former, and the insulent tyranny of the latter. A lady of the court, who heard the author blamed for exaggerating the defects of the great, and the submission with which they required, exclaimed: "If he had told me, I could have told him still more of the matter." Thrice, with other essays on subjects of polite literature, "Elogies" on Bernoulli, Terraillon, Montequieu, Mallet, and Dumarais, and "Elements of Philosophy," were collected into 5 vols. 12mo, about the year 1752, and published under the title of "Mélanges de Littérature, d'Histoire, et de Philosophie." In 1753, M. d'Alembert published his "Dissertation on the Dejection of the Jettuits," (De la Délivrance des Jetuits.) 12mo, Paris; a work which not only ridicules, with the keenest satire, the divines of Ignatius Loyola, but treats with just severity their adorations, and which expounded the writer to many opprobrious and unmerited reflections. In the year 1772, he was chosen secretary to the Academy of Sciences; and soon after this honour, he founded the design of writing the lives of all the deceased academicians from 1700 to 1771, as a continuation of the "History of the Academy," published by M. de Pélisson and d'Olivet. This design he executed in three years, by composing 70 éloges or panegyrics, comprised in 6 vols. 12mo, and published at Paris in 1757, under the title of "Histoire des Mémobres de l'Académie Française, morts depuis 1700, jusqu'en 1772." This collection, notwithstanding some inequalities of style, is justly admired: it abounds with lively portraits, amusing anecdotes, ingenious parallels, and just reflections.

As soon as M. d'Alembert engaged in the design of publishing the Encyclopædia, he emerged from obscurity, and became an object of attention, not only in the circle of his friends, to which he had hitherto been confined, but to the public at large. Whilst many approved and commended both the design and execution of it, the freedom with which several articles were written, was condemned by others, and subjected M. d'Alembert, as well as others of his colleagues, to considerable obloquy. However, his literary merit was now thought sufficient to entitle him to royal patronage. In 1776 the interest of the minister, Count D'Arquenon, obtained for him a pension of 1200 livres. In 1762, he was invited by the empress of Russia to undertake the education of her son, the Grand Duke, with the offer of a salary of 100,000 livres, and other privileges; but this liberal and honourable office, though enforced a second time by a letter under the empress's own hand, his attachment to his country and friends, and his preference of literary leisure, induced him to decline. The next year he was invited to an interview with the king of Prussia at Weil: when they met, the king affectionately embraced him; and inquiring of the philosopher, whether the mathematics furnished any method of calculating the political probabilities? M. d'Alembert replied, "That if such a method existed, it could be of no use to a hero, who could conquer against all probability." The king offered him the presidency of the Academy of Berlin, vacant by the death of Maupertuis. But though the ferment, occasioned in France by some articles in the Encyclopædia, and especially that of Geneva, and the odium he had personally incurred, might have led him to seek an asylum in the court of a philosophical prince, he declined accepting the flattering proposal; nevertheless a correspondence fulfilled between the king and him as long as he lived. The letters are published in the "Polihomous works of the king of Prussia." This correspondence, and that with Voltaire and other eminent persons, his constant intercourse with learned foreigners, as well as distinguished characters at home, and his influence in the academy, concurred to give importance to M. d'Alembert; and though he was called the Masarim of literature, candour leads us to believe that his influence was only what his talents, his virtues, than to artful management, and fopple address. His abhorrence of superclition and pietersaf, it must be allowed, drove him into the extreme of infidelity; and he was not only lax in his religious principles, but on some occasions indecorous in his mode of attacking doctrines that have been generally received even amongst those who have been accustomed to think freely on the subject of religion. He seems to have adopted that system of deified nature, which bequeaves the world of a deigning cause, and providing his character, strict probity, a noble disinterestedness, and an habitual desire of obliging, were its distinguishing features. Many young people, who discovered talents for science and learning, found, in him a patron and guide. To worthy men, even in adversity and persecution, he was a firm and courageous friend. To those who had shewn him kindness, he never ceased to be grateful. Gratitude induced him to dedicate two of his works to two ministers, when they were in disgrace, the Count d'Argenon, to whom he owed his pension, and the Marquis d'Argenon, who had given him many proofs of respect and esteem. When in early life, Mad. de Tencin, informed of his singular talents, came to him, and fondly caressing him, discovered to him the secret of his birth: What do you tell me" he cried out: "Ah! you are but a stepmother; it is the glazier's wife who is my mother." Through life he retained for his nurse the affectionate sensibility of a grateful son. He remained in her house near 30 years; and did not leave it till in 1775, after a long illness, his physician represented to him the necessity of removing to a more airy lodging. His health being recruited, he continued to occupy his honourable situation among philosophers, till the 29th of October, 1783, when in the 67th year of his age, he expired; leaving behind him the reputation of amiable virtues and eminent talents. Perbap no character has ever appeared, which has more completely exemplified the union of strong mathematical genius with an elegant taste for polite literature. His eulogy by Condorcet is published in the "Hill. de l'Acad. Royale des Sciences," 1783. Monthly Rev. vol. xxxv. 239. Nouv. Dict. Hist. Hutton's Math. Dict. Gen. Biog.

ALEMBIC, Limbe, latin. Fr. An alembic is one of the numerous articles of distillatory apparatus. In the English laboratories and manufactories its use is almost imperfected by the retort and still; but on the continent, especially in France, it continues to be the favourite vessel for distillations in the large way. The French indeed appear to have no word in their language synonymous with the English one still, and hence the difference between these two vessels is but very imperfectly noticed even in their belt authors. As distillation depends on the separation of the volatile from the more fixed parts of a compound by the action of fire, it is obviously essential to every
every apparatus for this purpose that it should consist of at least two parts; the one for the reception and heating of the matter to be distilled, and the other for the collection and condensation of the more volatile part when in a state of vapour. Of all the vessels designed to this use the alembic is the simplest and the most ancient.

Both Dioscorides and Pliny mention the ἀλεμβρὸς (ambix) which is described by the latter of these writers, as a hemispherical iron cover, luted upon the earthen pots in which mercury was procured by the distillation of cinnaear; it is probable, however, that the ambix was in the time of Pliny a mere plain still, without any beak or gutter, since he mentions the mercury being wiped off in small drops from the inside of the vessel, the necessity of which manipulation would be superceded by the invention of a beak. The alembics having adopted this instrument, prefixed the Arabian article а to its name, and made considerable alterations in its form. Their object in all distillations and digestions being to separate, as much as possible, the most volatile products from those that are less so, they imagined that the greater distance which the vapour had to pass through, in its passage from the boiler to the condenser, the more perfectly would the spirit or quintessence be depolyglomated; for this purpose the body of the alembic was made of a globular form, terminating above in a long narrow neck, to the end of which was fitted the capital; (Chemistry, plate iii. fig. 10. A the body, B the neck, C the capital) sometimes for the purpose, of more effectually keeping down the impure particles, the neck was bent in a zig-zag or spiral direction. The characteristic difference between an alembic and a still seems to be in the construction of the head or capital, which in the alembic is contrived not merely to collect, but to condense the vapour: whereas, the corresponding part of a still serves merely to collect the vapour, which is transmitted in an elastic flat through the beak, and condensed in the worm. In the figure already referred to, the distance between the body and the capital is so great, that much of the heat must be given off from the vapour before it arrives in this part; the mere refrigerating power; therefore, of the atmosphere is amply sufficient to condense the vapour into drops on the inner surface of the capital, which, trickling down into the channel or gutter at the bottom, are delivered by the beak into any vessel placed to receive them. The length and narrowness, and convolution of the neck were, however, found to condense so much of the vapour before it reached the capital, as to render all processes, in which it was employed, unprofitably tedious; besides requiring to heat a heat as to alter and injure the products very considerably; the neck was therefore shortened and made wider, and as in consequence of this the vapour came into the capital more heated than before, it was necessary to substitute a more powerful refrigerating cause to the casual and varying action of the external air; with this intention, the capital of the metallic alembics was inflected into a vessel of water, (fig. 11.) called a refrigeratory, and thus the alembic, as far as concerned the number and general disposition of its parts, was completed.

The glass and earthenware alembics soon received all the perfection of form which their materials would allow; the body, instead of being a globe with a long neck, was altered into a cucurbit; and the capital assumed a more conoidal shape, being two parts or detached portions, well fitted closely into each other, by grinding with emery. The irregular expansion and contraction of glass by heat, rendered the use of a refrigeratory improbable, so that when distilling briskly, it is necessary to cover the capital with cloth soaked in cold water and frequently renewed: thus requiring a constant attention, besides running the risk of cracking the cucurbit by a drop of cold water falling upon it from the head. On this account, the glass alembics are but little employed, although capable, when skilfully managed, of distilling a much larger quantity in a given time, than a retort of equal capacity. (Fig. 12. A the body of the cucurbit, B the capital, C the channel, D the beak.)

The metallic alembics being formed of more manageable substances, and being appropriated to large processes, in which economy of time and fuel was of great importance, invited and obtained a number of valuable improvements. The most considerable of these are due to Beaumé, a representation of whose alembic, as further improved by Chaptal, is given in fig. 15. This vessel is composed of three parts; the one marked A is the boiler, being a hollow cylinder of tinned copper, of equal diameter at top and bottom, but bulging out into a shoulder at g, by which it is suspended over the furnace; in this part are fixed two handles, а а, and a short pipe j, fitted with a cork, for the purpose of supplying water or any other fluid, without the necessity of taking the apparatus to pieces. B is a cucurbit or balneum made of tin, of a cylindrical figure, with two handles, and a collar on the outside, which fitting into the inner groove b, of the boiler, supports it when suspended within this last. The third part of the apparatus is the capital, a section of which is represented at C: r is the collar by which it is fixed on the inner groove b, of the cucurbit B; ë is the proper capital, in shape a short cone, made of tin, terminating at its base in a circular channel r, slightly inclined towards the beak m. Surrounding the capital, and closely folded to it is the refrigeratory а, made of copper, and accommodated in flame to the capital; at the bottom is a large stop-cock p. For the distillation of water, or of spirits from the wash, where a brisk boiling heat is required, the liquor is put into the boiler, and the cucurbit is omitted; but for the rectification of alcohol and other similar processes, the substance to be distilled is to be put into the cucurbit, and the boiler being filled with water, the heat is conveyed through the medium of this fluid, and of course is more moderate and equal.

Most of the French brandies are prepared in alembics, whereas all British spirits are manufactured in stills; the advantage of the alembic is that less fuel is required, and the spirit is but little exposed to the risk of becoming empyreumatic. Its disadvantage consists in being less expeditious, and in requiring greater accuracy in the temperature of the refrigeratory; if too cold, the vapour is in part condensed before it touches the inside of the capital, and falls back into the boiler; if too hot, a portion of vapour escapes into the air; a greater proportion also of water is required for the condensation of a given quantity of vapour, than where a worm and still is made use of. Encyclopedia. Method. Art. Alembic.—Beaumé El-Mens de Pharmacie.—Macquer's Dict.—Boerhaave's Chemistry.

ALEMBROTH, SALT OF. This term, the use of which is derived from the alembics, has been successively applied to a variety of preparations and native salt. The general idea which the word seems to convey, is that of a flux or solvent, either to dilut in the fusion of metallic ores and earths, or to dissolve obstructions, and attenuate vital humours in the human body, when employed medicinally. A peculiar earth, found at Mount Olympus in the island of Cyprus, was called alembroth, which was said to be of a nitrous and aluminous nature, and was actually employed in metallurgy as a flux. Probably, however,
ALENQUER, in Geography, a town of Portugal in Estremadura, situate on an eminence near a small river, which falls into the Tagus. It is said to have been built by the Alans, being anciently called Aleker rana, i.e. the temple of the Alars. It contains about 2,500 inhabitants, is a marquisie, and has 14 parishes belonging to its diocese.

ALENSTEIG, a town of Germany, in the archduchy of Austria; 4 miles from Baden.

ALENTAKIE, or ALENTAK, a province of Ethiopia, upon the gulf of Finland; the capital of which is Narva.

ALENTEJO, or ALMTEJO, one of the largest and least populous provinces in Portugal, situate between the rivers Tagus and Guadiana, and extending from the mountains of Algarve on the south, to the frontiers of Estremadura on the north, and from the sea and Tagus on the west, to the borders of Spanish Estremadura and Andalusia on the east. Its length from north to south is computed at 36 leagues, and its breadth from east to west is nearly the same. It is called Alentejo, i.e. alem do rio Tejo, y d. beyond the river Tagus, because it lies in that direction with regard to Estremadura and the countries further south. It contains four cities, the chief of which is Évora, 10 towns, 35 parishes, and about 33,935 inhabitants. The towns are very populous; but there is a scarcity of villages, which contribute most to cultivation; and another cause of its scanty population is its always having been the theatre of war between Spain and Portugal. It contains a great number of fortresses, and maintains ten regiments of infantry and four of cavalry, which are constantly recruited here, and form a fourth part of the military establishment of the whole country. The lands in this province are far from being well cultivated, being only once in three years; though some of our geographers represent it as a fertile province, and call it the granary of Portugal. Its principal products are wheat and barley, and in many places it also affords grapes, olives, and other fruits, as well as game and fish. Some parts yield marble and gems. In this province there are three kinds of soil, viz., fertile black soil, fertile earth, which is found in the red clay of Elvas, Campomayor, Oliveira, Fronteira, Almecos, Beja and Serpa; and lighter earth mixed with a little sand, which forms the soil round Évora and Arrayolos, where the bad kinds of wheat, barley and rye, succeed very well, and cork trees and evergreen oaks also grow; and a sandy barren soil, which forms the heaths of Cantarinho, Ponte de Sor, Monte Argil, Tabacos and Vendas Novas, a tract of country about 30 leagues in circumference. At present these heaths, which afford beautiful varieties of heath plants and evergreen shrubs, serve only as pasture for goats; though the clayey soil is very capable of cultivation; as are also marshy tracts which might be drained. The rivers in Alentejo, particularly in winter, are very rapid, and do much damage. There is a small chain of mountains in this province, about seven leagues long, and two and one-half broad, which runs between the city of Évora and the town of Almécos, and which in reality belongs to the chain of Toledo. The commons are generally covered with cistus, which is used in some parts for heating ovens, and in other parts as pasture for cattle. The whole province is full of vagabond beggars, who beg or steal by day, and at night sleep in the huts of the hucksters. The nobility keep large herds of sheep and goats, and thus prevent the heaths from being cultivated. The prosperity of this province is impeded also by the luxury of the peasantry, by the number of fall-days, and by religious houses, and by the badness of the roads. The Upper Alentejo

ALENCON, a city of France, and capital of the department of Orne, situate on the river Sarthe, in an extensive and fruitful plain, which abounds with all sorts of corn and fruit, hemp and pasture. It has a well fortified caftle, and several public buildings. The number of inhabitants was some years ago computed at 19,000. M. de Tineau reckons them at 12,407; those of the canton at 11,044, and of the whole canton at 13,213; the territory comprehends 2332 square kilometres and 25 communes. Its commerce consists of linen, lace called point d'Alençon, lerges, ruffs, leather, &c.; and it has three markets every week. In its vicinity are mines for building, and others called flints of Alençon. It is 8 leagues north of Mons, 25 S. W. of Rouen, and 25 S. W. of Paris. N. lat. 48° 27', Long. 0°.

ALENCON is also a small town of Dauphiné, in the generally of Grenoble.

ALENDA, a town of Africa, in the empire of Morocco.

ALENIO, Julius, in Biography, was born at Brescia, in Venice, travelled into the Eastern countries, and arrived at Maca, in 1610, where he taught mathematics. Thence he went to China, where he was employed for 36 years in the propagation of Christianity. He is said to have been the first that planted the Christian faith in Xanfi, and to have built several churches in the province of Fokien. He died in 1649, and left several works in the Chinese language. Biog. Dict.
ALEPPO.

Aleutjó would export, and consequently grow, much more corn, if there were but roads for its conveyance. See Link's Journey through Portugal, p. 172—174.

ALEPPO, in Ancient Geography, a river of Asia, to the west of Smyrna, according to Ptolemy. To the waters of it was attributed the virtue of making the hair and skin to grow on different parts of the body.

ALEPPO, in Geography, the metropolis of Syria, is deemed in importance the third city in the Ottoman dominions. Although it is much inferior to Constantinople and Cairo, with regard to situation, magnitude, population, opulence, and courtly splendour, it may be reckoned superior to both those cities in the falsity of its air, the fertility and elegance of its private buildings, and also the convenience and neatness of its streets. With respect to commercial advantages, it has much declined, but still continues to maintain a trade that is far from being considerable. In Arabic, Aleppo is called Ḥalēb, to which is usually added the epithet Al Shubba. According to the fabulous history of the Arabian writers, who trace the origin of this city to the migration of the patriarch Abraham into the land of Canaan, who reigned for some time on the hill, where the castle of Aleppo is now situated, the appellation Ḥalēb is derived from the circumstance of his distributing milk to the poor of a neighbouring village. Their frequent repetition of the words "Ibrahim halēb," or "Abraham halēb," gave occasion, as it is said, to the name Ḥalēb, which was conferred on the town that was afterwards built on this spot. The same history refers the epithet Al Shubba to a pied cow, which the populace distinguished by its lowing in the herd of the patriarch. Goats and others, with much greater probability, deduce this term, which denotes a variegated grey and white colour, from the colour of the soil, and of the buildings. Some have supposed that Aleppo was the Zobah of Scripture; but it was, more probably, the Beraea of the Greeks. Aleppo is situated, according to ecclesiastical observations (see Conn. des Temps, 1792,) in N. lat. 36° 11' 25", and E. long. 37° 6', at a considerable height above the level of the sea, near the river Kebkab, which runs in a small stream to the west of the city. Its distance from Scanderbon or Alexandretta, the nearest sea-port, is in a straight line, between 65 and 70 miles; but in the caravan road, between 90 and 100 miles. It is encompassed, at the distance of a few miles, by a circle of hills, which are in general rocky, scantily provided with springs, and totally destitute of trees, but affording good pasture for sheep and goats. Within this circle, there are hills and hillys, which are intersected by plains and little valleys; the soil of which is in some parts of a reddish or black colour, rich and fertile, but in general whitish, shallow, and mixed with many small stones. This city, including its extensive suburbs, occupies eight small hills, the intermediate valleys, and a considerable extent of flat ground, comprehending in the whole a circuit of about seven miles; though the city itself is not above three and one-half miles in circumference. The wall that surrounds it, which was built, or at least repaired by the Mameluke princes, is neglected and mouldering into ruin. Besides this wall, the city was formerly defended by a wide and deep ditch, which is now filled with rubbish, or converted into garden grounds. It has, at this time, nine gates; two to the east, two to the south, two to the north, and three to the west. One of the northern gates, formerly called the Jew's gate, which the son of Saladin changed into Bab al Nafer, or Gate of Victory, was once, according to the Muslimaries, the residence of the prophet Elisha, and it has lamps which are kept constantly burning in commemoration of that fact. The cattle, which stands on a hill near the north-east corner of the city, and which is encompassed by a broad deep ditch, about half a mile in circumference, may be distinguished at a considerable distance; but a traveller, approaching from the west, can see scarcely any other part of the city, till he gains the brow of one of the hills within two or three miles of the gates; and thus it becomes an extensive and striking object. The mosques, the minarets, and numerous cupolas, form a splendid spectacle, and the flat roofs of the houses which are situated on the hills, rising one behind another, present a felicitation of hanging terraces, interspersed with cypresses and poplar trees. Aleppo is, in general, a well-built city, and the houses within are grand and handsomc. The streets are better disposed, and broader than those of eastern cities; they are well paved, and remarkably clean, and they have a commodious foot-way on each side, raised half a foot above the other part. The mosques in Aleppo are numerous; of which seven or eight are reckoned magnificent, though none have more than a single minaret, or steeple, whence the people are summoned to prayer. These minarets were first annexed to the mosques, as it is said, by Al Walced, who succeeded to the Caliphate, in the 85th year of the Hegira. Into these mosques none but Mohammeds are permitted to enter; and at Aleppo, it is only one of them to the court-yard of which Jews and Christians are allowed admission. The public edifices, next in importance to the mosques, are the Khanes, or Casaransaries, intended principally for the accommodation of strangers, and partly as warehouses for goods. The Bazaars, or Markets, are lofty stone edifices, arranged in the form of a long gallery, arched above, or roofed with wood. Of these the principal are situated close to one another, in that part of the city that is contiguous to the great khan; and others are distributed through several parts of the town, and the suburb called Bankūfa, where the corn-market is kept. The streets, in which are shops, for the necessaries of life, are also called bazaars, and they are defended from the sun by mats spread on wooden rafters, projecting from each side. The bazaar gates are regularly shut at fun-fest, and watchmen, provided with a pole and a lamp, are stationed for the night within them. These gates are secured merely by wooden locks and keys. There are also gates and watchmen in the principal streets, and by these the town is secured from nocturnal brawls and depredations. The natives, who are habitually sober and regular, retire to their habitations at an early hour, and the dread of being carried by the patrol to the foragio, restrains the most riotous from drunken frolics. The public baths, or humums, do not contribute much to the embellishment of the city, as their fronts to the street are very simple; but the coffee-houses, which are spacious and handsome, and dispersed through all quarters of the town, attract the notice of strangers. They are gaudily painted, and furnished with matted platforms and benches; and those of the better sort have a fountain in the middle, with a gallery for musicians. At certain hours of the day the coffee-houses are full of company, though they are not frequented by persons of the first rank. The dwelling-houses of Aleppo comprehend the foragio, or palaces, the houses of the opulent merchants, and the habitations of the middle and ordinary people. The foragio, in which the Bashi of Aleppo usually resides, is situated near the castle, and is a very extensive and lofty building, surrounded by a strong and lofty wall. The gates of this edifice lead to several interior courts, which are enclosed for barracks, stables, a hippodrome, and various other offices. The principal building.
TYING contains apartments for the baishaw, his harem, household, officers, and pages. It consists of three courts, one of which is the divan, where the baishaw gives public audience. The whole of this building is much neglected, and if it had not been originally a very substantial edifice, it would long ago have been in ruins. There are five or six other feraglios of more modern date, that are much smaller, well built, and gaudily decorated; they were erected at different periods by former baishaws, and belong to their heirs. They are now occasionally let to such governors as do not chuse to reside in the old feraglio, and to other officers of the Porte, who visit Aleppo on public business. Other buildings, constructed on the same plan with these, though not denominated feraglios, are occupied by the principal agas and effendees.

The roofs of all the houses, those that have domes excepted, are flat, and plastered with a composition of mortar, tar, ashes, and sand, which in time becomes very hard. These flat roofs, or terraces, are separated by party walls, and most of the natives sleep on them in the summer. The Franks, who live near one another, have doors of communication, and by means of their own and the bazar terraces can make a large circuit without descending into the street. The natives have no intercourse by the terrace, and guard by high walls against being overlooked.

To the lower classes of strangers, as Arabs, Kurds, and other Turks of foreign extraction, and Armenian Christians, there is appropriated a kind of accommodation, called Keifaria, which is a large area, surrounded by a number of mean, low houses, each consisting of two or three rooms. Other buildings, in the form of a clost or court, allotted to weaving and other manufactures, are called by the same name.

The castle of Aleppo is deemed, by the natives, absolutely impregnable; but its walls and turrets are in so bad a state, that a few cannon would soon demolish them. It is, however, of importance as a magazine for military stores; in times of war with Persia, for the awe of the city, and an asylum to the magnates in case of insurrection; as a prison for malefactors, and a place of execution for the Janizaries, when condemned to die. The Aga of the castle is immediately dependent upon the Porte, and subject, only in certain cafes, to the baishaw. He commands a numerous garrison; and the private men, with their families, lodge in the castle.

The fuel used at Aleppo is wood and charcoal; and that which is employed in heating the baths renders them a public nuisance. This consists chiefly of dung of animals, the filth of flables, and the parings of fruit, which, both in drying and burning, are very offensive. Cow dung is seldom used in the city; but by the Arabs and peafants it is used not only as fuel, but for forming a kind of flat pan in which they fry their eggs. Camel and sheep's dung with brushwood, or the stalks of such plants as grow in the desert, are the common fuel. At Aleppo, in one of the suburbs called Mahirka, they have a glass manufactory, and a tannery to the south-west of the town near the river. Their slaughter-houses are situated in an airy field, in the skirts of the suburbs, towards Bankufa, and their principal flesh market is in the suburb called Siedceida. They have several lime-kilns near the walls, on the south-west of the city, and a manufactory of catgut half a mile to the south, which occasionally emits a very offensive stench. Within the walls, they have only one public burial ground, besides several private cemeteries; but without the walls the burial grounds are of wide extent round the town, and the white tombs and grave stones, viewed at a distance, add to the rocky sterile appearance of the country.

The city is supplied with water by means of an aqueduct from two springs, at the distance of about eight miles to the north. This aqueduct, which is said to be coeval with the city, was repaired by the empress Helen, the mother of Constance, and again repaired and enlarged by the son of Saladin, in 1218. It supplies with water a range of gardens, formed on its banks, and called the gardens of Babulah, which is the name of an adjoining village, and the water is distributed through the grounds by means of small interfering channels dug in the earth; and regulations are established for its communication in due proportion to different persons. This tract of gardens extends about 12 miles, and generally belongs to some effendee or aga, possessing sufficient authority for the protection of his tenants, or forms a part of some religious estate. The whole extent of these gardens is subdivided into square or oblong fields, bordered with dwarf trees, flowering shrubs, and taller trees, such as the plane, weeping willow, ash, and white poplar. Within these enclosures are cultivated melons, melons, and cucumbers, with a variety of succulent roots, cabbages, and greens for the kitchen; in others, cotton, tobacco, sefaim, palma chiri, and lacerca; and some are fown with barley, which is used in the spring as green fodder for the horses. Among these enclosures are large plantations of pomegranate, plum and cherry trees, and sometimes groves, composed of the various fruit trees which the country produces. The gardens, those of Babulah excepted, are supplied from the river by means of Persian wheels. In most of the gardens there are summer-houses, furnished with fountains, and with kiloes, or a kind of balconies, projecting over the river. The Aleppo gardens are spoken of with rapture by the natives. They supply the city with greens and fruits, and contribute both to the health and amelioration of the inhabitants, by affording scope for exercise and a pure air.

In the vicinity of the city are many extensive quarries, which afford a gritty stone, from which dug easily cut and indurated by exposure to the air; and the more ancient of these quarries have subterraneous excavations of great length, which serve the Bedouin Arabs for winter habitations, as stables for the camels, and as dens of debauchery to the Janizaries. The marble of Aleppo is of a yellowish colour, but by rubbing it with oil, and exposing it to the moderate heat of an oven, it is made to resemble the red marble of Damascus. Aleppo is supplied with salt from an extensive plain, at the distance of about 15 miles, called the valley of salt, or salt lake.

Aleppo, though encompass'd by hills, is well ventilated, and enjoys a pure penetrating air, which is reckoned fruitful, that from the end of May to the middle of September, the inhabitants are accustomed to sleep exposed in their terraces, without receiving any injury. The spring begins to be yellow; and a few weeks bring on the harvest, and when the grain has been plucked up by the roots, the whole country bears a parched and barren aspect. Some flowers commonly fail in the beginning of June; but from the middle of this month to the middle of September, it is extraordinary to see any rain. The heat of July and August is mitigated by the westerly breezes; but when these fail, the weather becomes extremely hot. When the wind blows from the north,
ALEPPO.

north-west, call, north-east, or south-east, the heat is extremely oppressive, and the air is dry and scorching, as if it proceeded from an oven. The eyes, lips, and nostrils are parched, and it produces a latitude, attended with an oppression at the breath, of which the natives are not less sensible than the Europeans. It is usual to exclude these hot winds by fastening up the shutters from dusk till dawn. They do not, however, occur every year, nor do they produce such fatal effects as the desert winds, named Simoom. At the end of August the Nile clouds, as they are called, make their appearance, and are often attended with dew. About the autumnal equinox the air is refreshed by flowers, which are termed the first rains, and are usually preceded by irregular gusts of wind that raise the dust in vortices. These are succeeded in 20 or 30 days by the second rains, which are more plentiful than the first, and after them the weather becomes variable and much cooler. The transition from the Autumn to the Winter is slower than that from Spring to Summer. The trees retain their leaves till the beginning of December, and the most delicate perfumes have no fires till the middle of this month. The rigour of winter commences about the middle of December, and lasts forty days; but though there is almost always some frost in winter, many years pass without snow. The narcissus is in flower during the greatest part of the winter, and violets and hyacinths are plentiful in January. Although violent storms of wind are rare at Aleppo, squalls accompanied with heavy showers, and sometimes with thunder, are frequent in the Spring and Autumn. Lightning, unaccompanied with thunder, is frequently seen in the night during the months of September and October; and it is sometimes seen in Summer; but the nocturnal sky, in the hot months, is almost always serene, exhibiting a glorious scene to the astronomer, who may indulge his study, and at the same time enjoy the cool air on the terrace. There are few years in which earthquakes do not occur at Aleppo; but they are generally slight and do no injury.

The nature of the soil near Aleppo has been already mentioned; in the more dilatant plains, it consists of a redish, sometimes of a blackish, light mould, and produces the fruits of the earth in great abundance. The fields near the city yield, in consequence of much manual labour, two crops of grain every year, although of different kinds every year; but without manure, they are fown only once a year with different sorts of grain alternately, but are seldom sowed to remain fallow. They begin to plough in September; and the plough is drawn by one or two small cows, or by a single ass, in furrows so straight, that one would imagine a line must have been used in tracing them. They sow wheat, barley, lentils, chickes, beans, chiching, small vetch, a small green kidney bean, and Indian millet. The earliest wheat is sown about the middle of October, and barley so late as the end of February. They seldom use the harrow; the grain being covered by repaling the plough along the edge of the furrow; in sandy soil, they sow first, and then plough. The barley harvest commences in May, about 10 or 14 days before that of the wheat, and early in June corn of every kind is taken off the ground. Amongst the reapers in Syria, a custom prevails of accosting a palling traveller and presenting him a handful of corn, with a general shout; and a small present is expected in return. The corn, when reaped, is carried on asses to the summit of the nearest hill, and being laid on hard even ground, it is separated from the chaff, not by threshing, but by means of a sledge fixed on two or three rollers, and armed with several iron rings, with ferrated edges, so sharp as to cut the straw. This machine is drawn by oxen, mules, or asses, and driven by a man seated on the sledge, and as it palles circularly over the corn spread beneath, the grain, by repeated operation, is trodden out, while the flarw is chopped by the iron rings. The chaff and bruised spikes are then separated from the grain, by throwing up the whole into the air with wooden shovels, when the wind blows moderately. The spikes that have been imperfectly trodden are again submitted to the sledge. When the grain has been afterwards more perfectly winnowed and separated from the flarw, it is thrown together in a large heap, and is then divided in a stipulated proportion between the husbandman and the landlord. The cattle employed in the harvest are left unmuzzled at the heap, as the Scripture mentions. See Lowth's Com. on Isaiah, ch. xxviii. v. 27, 28. Notes, p. 130. The grain is then removed to granaries, which are subterraneous grottoes, with one round opening at top, which, when the magazine is full, is shut close and covered with earth, and thus completely concealed from the enemy. The corn is chiefly ground in mills wrought by mules, though there are some water-mills upon the river Kowick, and among the lower people by hand-mills. Wind-mills are unknown.

The olives produced at Aleppo resemble the Spanish olives, but are not so large, and the annual produce of them is inconsiderable. The city is supplied with oil from other parts, and particularly from Edlib and adjacent villages, where the olive plantations are more extensive. Large quantities are employed in making soap, and the ashes employed in this manufacture are brought from the Defert by the Arabs. The gardens afford several varieties of grapes; those that are ripe appear in the market in September, but the vintage is not at its height till the middle of November. The dried fruit of the vine affords part of the food of the inhabitants; it is eaten with bread and used in thebets; a large quantity of raisins is also confumed in the distillery, carried on both by Turks and Christians. Aniseed is added in the distillation, and the spirit, which is very strong, is called araki. The infusitated juice of the grape is much used by the natives; it is called elleb, and much resembles coarse honey in appearance. It is brought to town in goats skins, and serves for the common people instead of honey. The pitachioe tree is diligently cultivated, and the nuts reckoned layer to those of any other part of the world. Pliny (ib. xii. c. 5. lib. xv. c. 24.) says, that pitachios were first brought from Syria into Italy, by Lucius Vitellius, in the reign of Tiberus; and Galen (De Alim. Facult. lib. ii. c. 30.) mentions Berea as famous for that fruit in his time. Large quantities are exported from hence to Europe. The nuts of the wild pitachio are brought to town from the mountains; the tree not growing near Aleppo. The white mulberry is common in the gardens, and brought to market in May, and the fruit of the red mulberry, which is not ripe till two months later, is delicious. Very little fig is made at Aleppo; that which is exported from hence to Europe, by way of Scandreoon, is chiefly the produce of Antioch and the adjacent mountains, or it is brought to Aleppo from places more distant. The pomegranate is common in all the gardens, and is ripe towards the end of August. The markets are plentifully supplied with several varieties of figs; but the middle sized yellow fig is the most esteemed. The gardens also produce other fruits, as cherries, apricots, peaches, plums, apples, pears, quinces, cornelian cherry, almonds, walnuts, hazelnuts, jujubes and sumach; the former of these two last being valued much as a medicine, and the latter as an ingredient in cookery. Oranges, lemons, and citrons, were formerly produced in the orchards of Aleppo; but as they are not now cultivated,
cultivated, it has been inferred from this circumstance, that the
winters in Syria are now more rigorous than they were in for-
ter times, and this is the opinion entertained by the natives.
Among the vegetables which form part of the diet of the
inhabitants, the mad-apple (Solanum Melongena of Lin-
neus), of which there are three varieties, claims a principal
place. Their other edible vegetables, we shall not recite.
Of the vegetables produced in the fields without culture
there are capers, borago, common mallow, forrel, dandel-
ion, water cress and truffles. Savory is much used to give
a relish to their bread.
The number of inhabitants at Aleppo has been computed
at 300,000; but Dr. Ruffell conjectures, that they do not
now exceed 235,000, of whom 200,000 are Turks, 30,000
Christians, and 5000 Jews. M. d’Arvieux (Memoires, tom.
vi. p. 434, Paris, 1735) makes the whole number of houses
and public buildings in 1683 to amount to somewhat more
than 14,100, and the number of dwelling-houses 13,360.
From an account preferred by Dr. Ruffell, and supposing
the number of houses in 1752, amounted only to 10,742; so that, if thes
accounts be right, there had been a decrease from 1683 to 1752
of 2,628 houses. M. Volney observes, that as this city is
not larger than Nantes or Marflouks, and the houses confi-
only of one storey, it is not probable that the number of in-
habitants should exceed 100,000. The language universally
spoken by the natives is the vulgar Arabic; and the Turkifh,
which is spoken by people of condition, and which is the
court language ufed in the seraglio, is said to be corrupted
by the concourse of strangers from the northern provinces.
The people are generally of a middle stature, rather meagre
than corpulent, and neither vigorous nor active. Their
complexion is naturally fair, their hair black, or of a dark
cheesefruit colour, and their eyes for the most part black.
The females affect to appear full and plump; they ufe no flays,
and wear their girdles very loose. The men gird themselves
tightly with a broad belt, and a longshawl figure. The people
that are exposed to the sun become swarthy.
The men dress in the long caftian habit, and during the six
months in the year wear furs. Under the furs their garments
confift of a silk or linen shirt, and drawers, wide trousers
of red cloth, to which are fewn focks of yellow leather,
serving for breeches, stockings, and within drawers, for shoes;
but in walking, they ufe flippers without heels. They also
wear a waistcoat, called a funbaz, that comes lower than the
knee, and a long belt reaching down to the heels, which
covers all, and is named a dalaman. Above the dalaman,
they have a long Persian haif, and a belt under the waist-
coat, and to this clufure they affh a small dagger or knife,
and with men of buflines it ferves to support a silver
inliver. For an account of the turban, see Turfan.
The Abai is a silk, or cambric gown, with large sleeves,
laced down the fems with a narrow gold lace, which is worn
in summer instead of the kuyk, or loose gown trimmed with
furs. Abai is the name of the ordinary vesture of the
Arabs. The defis of the ladies in many respects refembles
that of the men. But their dalaman and funbaz fit clover
to the shape, and not folding over the breadth, leave the neck
uncovered. Instead of the collo, long-haired furs of the
men, they ufe fable or ermine, and they are formed in a dif-
fert fashion. The ladies are fond of thick long hair; and their
head-dres, confifting of a warm cloth cap, under cotton and
muffs, which compole the rind of the attire, is much the same as that of the men. They wear ear-rings,
a necklace, or collar, of gold, large clumsy gold bracelets,
on the wrist and ankles, a string of zecchins close to the hair,
on the forehead, and another, very long, across the body in
the manner of a sash. Both sexes wear rings on the fingers,
and some women wear them on the toes. The ufe of rouge
is very little known; but the women tinge their fingers,
hands, feet, and toes, of a dusky red or yellow colour, by
means of a paste formed of the powdered leaves of henna
and water. See Alcanna. The hands and feet are afterwards
covered with another paste, composed of flour and
water, with crude sal ammoniac and quicklime, which
changes the colour into a fort of black or very dark green.
They also tinge the inside of the eye lids with a powder,
called kobol. See Alcohol. The women apply another
composition called khatat, to the ey-brows, which tinges
them of a fine black colour, and makes the hair smooth and
glossy. It is the custom with the men to let the beard grow,
after a certain age, or after performing the pilgrimage to
Mecca, and much pains are bestowed upon dressing it; but
many of the Turks wear whifters only. Some conceal the
appearance of grey hair by tinging the beard with a black
or red dye; the practice, however, is not deemed reputable,
and is not common. Persuins of both sexes ufe a variety of
perfumes, composed of musk, sandal wood, and spikenard,
which they few in out small bags and carry in the breast
pockets. Women of every clafs, when they go abroad, wear
thin yellow boots, reaching up half the leg, and over these
yellow babooge or flippers, or in wet weather wooden clogs,
called kabak. They never appear in the streets without
their veils. The ordinary Aleppo veil is a lien net, cov-
ering the whole habit from head to foot, and concealing the
whole face, except one eye. The veils of the Christian and
Jewish women, are made of plain white calico, which the
Turkish women checker with blue and red, and the Jewish
women have one arm free, somewhat in the manner of the
Scots plaids.
As to the ordinary diet at Aleppo, it consists of a con-
siderable proportion of animal food, which is cut in small
pieces and blended with rice, herbs, and strong fauces.
The lower people live mostly on rice, butter, milk, new cheefe,
greens and summer fruits, with a very small proportion of
mutton. Their ordinary bread is formed into flat cakes,
and made of wheaten flour, not well fermented and ill baked.
Leaves of a superior quality are dried over with the feeds
of fefamum, or fennel flower. The Pilaw and Durble are
common dishes. M. d’Arvieux remarks, that a greater
quantity of fruit is consumed at Aleppo, than in any three
cities in Europe of equal fize. The butter brought to
Aleppo is made of the milk of cows, bulls, sheep, and
goats; and is churned in goat-flins, and thus brought to
market. Coffee, without sugar or milk, is in use among
people of all ranks; this is drank constantly after meals, and
in all familiar vifts prefented with the pipe. It was intro-
duced into Syria about the middle of the 16th century.
See Coffee. Tobacco is smoked immediately by all
the men, and by many of the women. Their tobacco is
brought from different parts of Syria, particularly from
Latakia, and is much milder than the American. See
Tobacco. The tobacco pipes are made of the twigs of
cherry-tree, almond, rofe or jasmine, dexterously bright-
cened and boreed, in length from three to fix feet, and
decorated with silver or gilt ornaments, with mouth-pieces
of amber or ivory; the bowl is made of reddish clay and often
changed. See Rakian and Nagafel. The practice of
taking fmuak through the Porte, about the year 1760, granted
a monopoly for making and vending Rappce ruffit at Aleppo,
which was much lefs common than that of fmoaking.
The custom of taking opium is held at Aleppo almost equally scandalous
with
ALEPPO.

with that of drinking wine, and is practised by few openly, except by persons regarded of their reputation. The bagnio, or hammam, is much resorted to by persons of both sexes. The people of Aleppo in general lead a sedentary life. Dancing is not reckoned a genteel accomplishment for people of condition, and even among the vulgar it is seldom practiced, unless by such as make it their trade. Chefs, and all kind of back-gammon, which they are fond to have learned from the Peri downs, are played by both sexes. They have two other games unknown in England, called makkafa and tab-waduk. The former is played by two persons, and the success depends chiefly on memory, and a reading in counting. The latter is a mixed game, the movement of the pins on the board being determined by casting four small flat slacks, on one side white, and black on the other. They are particularly described by M. d'Arvieux and Nieuhoff. The Turks play merely for amusement; gaming being prohibited by the Koran. The natives of every denomination observe very regular hours. They rise with the sun, and are in bed between nine and ten at night. The women never appear in the street after it is dark. The coffee-houses, as we have before observed, are not frequented by persons of the first rank, but by all others indiscriminately. They are entertained by a band of music, a puppet-show, and a story-teller. The Alppcans have, in general, a correct ear, and are fond of music. The instrumental music is of two kinds; martial and loud, intended for the field, and the other softer, more sonorous, adapted to the chamber. A band of music, belonging to the castle, smaller than that of the baihaw, performs regularly twice a day from the battlements; and the baihaw's band performs also twice a day in the court of the seraglio. The feasts of the natives, who are frugal in their domestic economy, have every appearance of plenty and hospitality; and all great entertainments are commonly attended by a host of buffoons, who are partly musicians, and others, who for hire assume the character of professed jellors.

The first chiefs of the inhabitants of Aleppo consists of Turks, comprehending all Mahometans, and they amount, according to Raffel, to about 20,000. These are a mixed race, partly descended from those who inhabited the city before it was subdued by the emperor Selim in 1516; partly from such as came to settle in the new conquest, and from others drawn thither by commerce from most of the Ottoman provinces. They are united under the same government, and belong to the sect of Sujites. The merchants at Aleppo are numerous, and some of them are esteemed opulent. The traders are divided into different companies, under their respective masters, feikhs, or feiliks. The mechanics are, in general, industrious and frugal; and the Alppcans possess the art of tent-making unrivaled; the tents for the sultan and great emperors of the Porte being usually made in this city; and many bands are employed in the silk and cotton manufactures. The kafiras, or small mean houses, in the city and suburbs, are inhabited by a considerable number of Arabs. These are called Bidowees or Bedouins, and the men are employed in various kinds of manual labour.

In the suburbs of Aleppo there are many families of Turkmen, who are a stout hardy people, chiefly employed in agriculture, or as camel-drivers in the caravans; and there are also a great number of Kurdeens, who are similarly employed.

With regard to nuptial contracts and ceremonies at Aleppo, they are similar to those generally observed among the Turks. When a matrimonial engagement is projected, the proposal is intimated to the mother of the intended bride, and the relations on both sides proceed to make the necessary inquiries. If the refuit prove satisfactory, the young woman is formally demanded of her parents by the father of the young man. Substitutes are then appointed to duplicate the necessary conditions; and these proxies adjudge the fun to be paid to the bride's father, with other articles of the marriage contract. When the money is paid, the contract is regularly signed and sealed, and then the Cadi grants his licence for the marriage. About ten days before the wedding, the bride is invited by her female relations to the bagnio, and there she is entertained till the day preceding the marriage, when they proceed to apply the henna. At Aleppo it is customary for the father of the bride to make some addition to what is paid by the bridegroom, and to lay it out for the benefit of his daughter; but among the Bidoween inhabitants, and in the villages, the father usually retains a part of what he received for his daughter; and in this respect they may be said to feel their daughters. This custom of purchasing wives is practised by all the oriental Christians, as well as the Turks, and appears from the sacred writings, to have been the ancient practice. Accordingly, among the Arabs, daughters contribute the riches of a family. On the nuptial day, the women go in procession from the bridegroom's house to fetch the bride, who is brought home amidst the acclamations of the women, accompanied by her mother, and several other female relations. The procession is in the daytime, and at Aleppo, they do not carry tapers, as some travellers have reported. On their arrival in the house, the remainder of the day is spent in feasting and music. When the bride, covered with a veil of red gauze, and drest in her wedding garment, has been introduced to her husband, the relations withdraw, and continue feasting till morning; and the nuptial rejoicings last several days. The mother for the most part fuckles her child, unless prevented by incapacity, and the child is seldom kept at the breast less than two years, sometimes three or four; and the mother often fuckles during the whole time of pregnancy. During the first week the child is swaddled, and then drest in clothes which are more loose and easy; and as soon as they are able, they are left at liberty to crawl about on the carpet. When children can support themselves, they are usually carried abroad on the shoulders; and the expression used by Isaiah, ch. ix. v. 4. upon which bishop Lowth comments (Notes on Isaiah, p. 258.), is literally that which is now used by the Arab women. The difference of carrying a child in the bosom or on the shoulder, referred to II. xlix. 22, and noticed by Harmer (Obse. on Scripture, vol. ii. p. 366.), may be owing to their different ages, without regard to sex.

In the funeral ceremonies practised at Aleppo, the women perform a conspicuous part. When a person is dangerously ill, one or two sheiks are employed to read portions of the Koran, and to pray by the bedside. At the approach of death, the attendants turn the face of the dying person towards the keblah, that is, towards Mecca. When he expires, the women in the chamber give the alarm, by shrieking as if they were distracted, and are soon joined by all the other females in the harem. This conlusion is termed the Wulwaly, and is so shrill as to be heard, especially in the night, at a prodigious distance. Schultens in his commentary on Job xl. 15, (tom. i. p. 278), considers the Arabic Wulwaly as corresponding to the Hebrew יִּבַּֽלוּיַד, and to the Greek ζωολάθ, and, he supposes that the former Greek word was applied in a joyful sense. However, the Arabic walwaly is applicable only to distress and affliction, and seems to have a greater affinity to the latter term than to the former, which was commonly used by the Greeks on sacred or joyful occasions. See Mark, v. 38. Plutarch refers to this practice in his account of Portia's fainting
A L E P P O.

The funeral ceremony of the deceased is performed by the imam in some neighbouring mosque, and the corpse is then deposited in the grave, in a reclining posture, with the head to the west, and the face turned towards Mecca. If a handful of earth is then thrown by the imam, or friar, after a funeral service, into the grave, which is also done by others who stand near, and who at the same time pronounce a short benediction; after which the grave is filled up. The funeral service in use among the Kurdes is very laconic, and is as follows: “If thou hast taken away, thou shalt restore; if thou hast given, it shall be restored to thee; and if thou dost not this, thou shalt now be convinced.”

The funeral service, recited by the imam at the grave, is as follows: “O man! from earth thou wilt at first created, and to the earth thou dost now return: this tranitory abode being the first step of thy progress to the mansions of eternity. If, in thy actions in life, thou hast been beneficent, God will pardon thy transgressions; and if thou hast not, fill the mercy of God has no bounds. But remember what thou didst profess in this world, that God is thy Lord, and Mahomed thy prophet—and thy belief in all the prophets and apostles, and that God’s forgiveness is amply extended. The sepulchre is visited by the near relations on the third, seventh, and fourteenth day after the interment: they also celebrate the anniversary: volurne prayers are offered at the tomb for the repose of the deceased; and victuals and money are distributed to the poor. The tomb is bewailed by the women, in their visitst, with flowrs and aromatic herds; and the wail is repeated. The men make no alteration in their dress as a mode of mourning; but the women lay aside their jewels, drefs in their plainest garments, and wear on the head an embroidered handkerchief of a dusky brick-dust colour. They commonly mourn 12 months for a husband, and six for a father.

The governor of Aleppo is usually a vizir bashaw, or a bashaw with three tails; though sometimes the province is conferred on an inferior bashaw of two tails. He seldom remains in office for more than 12 months at a time, though the office may be renewed in the same person; and infallies occur, in which he has been continued for several successive years. The regular revenue of the bashaw is barely sufficient to defray two-thirds of his annual expenses, including the fums which he is obliged to remit to Constan tinople, in order to secure the interest of friends at the Porte. To this circumstance is owing the nefarious practice of making avaniss upon the people, or raising money by false pretences, in order to supply the deficiency. According to M. d’Arvieux, the bashaw’s regular salary was 80,000 ducats, or above 8,300 £, of which 35,000 are allowed for the maintenance of his troops, confluting of 4 or 5000 men. But by extortions, presents, and other means, they raise their revenue to 200,000 ducats, or about 25,000 £. In 1760, the revenue of the bashaw fell short of 200,000 ducats, though avaniss were as common as ever. In 1783, Volney gives nearly the same account with d’Arvieux; but he mentions an instance of one bashaw, who, within 12 or 13 years, raised, by extraordinary extortions, in 15 months, 160,000 ducats.

A cadi, or judge, appointed by the Porte for one year, is sent annually from Constantinople, who brings with him his principal officer. A deputy, called Nabi, sits in the outer court, to hear inferior causes, while affairs of moment are decided by the cadi in person. There are three or four subordinate tribunals in different parts of the town, which are formed of the cadi by certain judges, who, under his authority determine petty suits; but from these an appeal lies to the superior court of the cadi, or the great Mahkamy, which is the name of the old palace, where he resides. The cadi has no established salary; but he finds means to raise a handsome revenue, though not merely from the legal pecuniaries of office, which, however, are very considerable. He has the appointment of all religious dignitaries; and he gives a fitwa, or an opinion, on all such cases that are laid before him; for which his fee is little more than a shilling. The nakub, or chief of the fereefs or greenheads, is nominated at Constantinople, and either annually confirmed, or changed. He judges in particular cases, and to his tribunal the fereefs are amenable. The mohaflil, formerly called ditter-dar, is reckoned the second person of the city in the civil line, and is usually appointed by the Divan, a temporary governor on the demise of the bashaw, till orders are received from the Porte. He is farmer-general of the land-tax, the customs, and the capitation-tax; his influence is extensive; he is much courted by the agas or land-renters, as well as by the merchants; and he lives splendidly. Volney states the mohaflil’s annual farm at 40,000/; besides 4 or 5000/. which he is obliged to pay to the officers at the Porte. The bashaw, mohaflil, cadi, muttia, nakub, and fardar or aga of the Janizaries are the officers, members of the Divan, or council. The Janizaries of Aleppo are mostly perfons who live in a domestic manner, in the exercise of their respective trades. They have no pay, but being enrolled in one of the odas or chambers at Constantinople, they enjoy in time of peace several privileges and exemptions. In war-time they are liable to be called out, and are obliged to provide themselves with arms, and to march to the camp at their own expense, as they receive no regular pay till they arrive there. Out of these is formed a city guard, under the command of the fardar, who holds his appointment from the Janizary aga of Constantinople. They have a peculiar dres, and the attendants of the fardar, when he appears abroad, as well as himself, are distinguished by particular turbans.

These Janizaries were formerly subject to regular exercise and discipline; but within the last 60 or 80 years, says Volney, there no longer remains the slightest trace of their ancient good order. When the bashaw or pasha abusés his authority, they are always the first to erect the standard of sedition. The Turkish government revenges itself, it is true, by ordering the most active mutineers to be strangled; but, on the first opportunity, the Janizaries create other chiefs, and affairs return to their usual course. The pachas, thus thwarted, have taken foreign soldiers into their service, who have neither friends nor families in the country. These are
of two forts, cavalry and infantry. The cavalry, who alone
merit the name of soldiers, allude for this reason the ap-
pellation of Doma and Delect, and likewise that of Delibahes
and Lawend, from whence we have formed Levanti. Their
arms are short fabres, pilots, millets, and lances. They
wear a kind of felt cap, nine or ten inches high, without
any projecting rifs; and their faces are made up in the Eng-
lish manner. In the rest of their clothing and accoutre-
ments, they resemble the MaMakers. Indeed, they are
more like banditti than soldiers, and frequently act as such.
Almost all the cavalry in Syria are Turkmans, Curds or Ca-
ranganians, who, after exercising the occupation of robbers
in their own country, seek employment and an asylum near
the perfon of the pacha; and they often lay waite the country
and pilage the peasants by open force. The infantry are
a corps in every respect inferior to the former. Within
the last 50 or 60 years, the peasants of Tunis, Algiers, and
Morocco, have, under the name of Mograbinians, or Men of
the Weft, fought employment in Syria and Egypt; and
theycompose the infantry of the pacha. Their whole
acoutrements and baggage are confined to a rufy firelock,
a large knife, a leathern bag, a cotton skirt, a pair of drawers,
a red cap, and fometimes flippers. Their pay is about 10s.
and 10d. per month, out of which they furnish themselves
with arms and clothing; but they are maintained at the
expenfe of the pacha. The pay of the cavalry is double,
besides which each horseman has his horse and ration, which
is a meafure of chopped straw, and 15 pounds of barley a
day. Thefe troops are divided by bairaks or colours, con-
ftifing of about 10 men each, under the command of an aga,
who reduces their number in order to purloin their pay.
The superior agas tolerate this abuse, and the pacha over-
looks it for the fake of the emolument derived from this
species of fraud.

On the demife of a baflhow, the mahaffil takes poftellion
of his effects till a capugi-baflhow, from Confiitantinopie, comes
to receive them in the name of the sultan. The ciftars of
merchants, and of other private perons, defend to the
heirs, agreeably to established laws, which allow a certain
portion only to be devifed by will, and the cadi is fuppoled
to fee frict jullice done to the heirs. The property of mer-
chants, strangers, who die in the public khanes, is fubject
to the infpefion and care of the mahaffi, who detains it
till it is claimed by the legal heir.

Crimes of a capital kind are very rare at Aleppo. The
ufual capital punifhments are hanging, beheading, ftrang-
ling, and impailing. Janizaries are ftrangled, not with a
bow-string, but by a cord put round the neck, and then
twifted with a ftick in the manner of a tourniquet. The
bodies of all who are executed remain for fome days ex-
pofed to public view. Theft is uncommon; when it oc-
curs, it is fometimes punifhed by amputation of the hand,
but more commonly with the baflmado, which is performed
with rods about the fize of a small walking-flick; and this is
the ufual punifhment for offences of an inferior kind.
Banifhment to the island of Cyprus, and the maritime towns
of Syria, is chiefly employed for removing turbulent mem-
bers from the city or the divan.

The agas are thofe who chiefly farm the lands; and the
peafants are entitled to one-third of the produce, from
which are annually deducted a part of what may have been
advanced by the aga to flock the farm, and also a certain
proportion of the avanias, that are from time to time im-
pofed on the villages. Thefe peasants are fimply clothed,
differently lodged, and live chiefiy on coarse bread, leban,
or a preparation of milk, pufle, barley, and melons; but
feldom take animal food. However, habit and ignorance
mitigate the rigour of their condition, which they bear with
patience, exerting out of the fnappy pittance of the fruits
of their labour, a spirit of hospitality.

The Europeans, or Franks, as they are called, refiding
at Aleppo, are Englifh, French, Venetian, Dutch, and
Teufcan, or Imperial fubjects. The language in common
among the Italian. The Englifh factory confis of a con-
furl and 10 merchants, a chaplain, chancellor, phyfician,
and an officer named a chaplain, who walks before the conf-
ful, carrying a staff tipped with silver, and takes care of
all letters and dispatches. The number of English houfes
in 1773 was reduced to four, and in 1783 to two. There
are two druggarmans or interpreters, Greek natives of
Aleppo, who fpeak the Italian, but can seldom read or
write any other language, besides the Arabic and Turkish.
They have salaries from the Levant company. Two ja-
nizaries are alfo kept in confinant pay, who attend at
the houfe of the conful, and walk before him when he goes
abroad. The French factory is more numerous than the
Englifh, each merchant having a clerk or writer, or a per-
fon under that title, who afterwards becomes a partner in
the houfe. The reidence of the French in the Levans
is limited to a certain number of years, after they take
the name of factors or merchants, and they are therefore
fent early in life from Marfelles, under the denomination of
Scrvains, and they evade taking the name of factor after
they have a fhare in the bufinefs, that they may pro-
long their fay in the country. The number of French
houfes of trade was reduced in 1772 to fix, or feven, the
number in 1783. The conful has his chancellor, chapaf,
and janizaries, and maintains the fame flate with the Eng-
lish conful; but he has precedence on all public audiences,
on account of the prior eftablfhment of the French factory
at Aleppo. Under the protection of the conful are two or
three French furgeons, who praftife phyfìc; the drug-
garmans are French fubjects of the Levant, or native
Frenchmen. Besides the merchants, a number of French
fubjects find their way here, and by intermarriage with the
native Chriftians, produce a half French race, called mezza
ræa. There are four convents, under the protection of the
French conful. The Dutch conful, being the fole perfon of that nation at Aleppo, exercised the fame
poffefion of a merchant; but the Englifh and French con-
fuls are prohibited engaging, directly or indirectly, in com-
merce. However, since the year 1772, the Dutch conful
has regular appointments, without benefit of trade. The
Venetians were eftablfhed at Aleppo before any other
European nations. For several years preceding 1751, the
Venetians had no conful, but they, as well as the Tuufcans,
were under the protection of the French or the Englifh;
but foon after 1754, a conful of their own nation came to
refide at Aleppo. The emperor appointed a conful there
in 1784, who was a rich Jew merchant, and who faved
his beard to affine the uniform and the sword: Ruffia
has also very lately fent one. The houfes of the Franks are
as commodious as their situation in the khanes will admit;
and their tables are well fupplied. Although they have
little or no focial intercoufe with the Turks, they live
together in harmony. The English gentlemen keep ex-
cellent houfes, and ufually take an airing every day; in
the month of April they retire to the gardens, in the vi-
cinity of Babullah, where they refide till towards the end
of May, coming to town for buifinefs in the morning, and
returning at night. The French natives at Aleppo are
equally protected by government, and they enjoy confider-
able privileges. The confular houfes are refpeoted as san-
cuaries: the officers of jullice cannot enter the houfes of
private
private merchants without permission; the custom on goods is very favourably rated; and in all suits at the malkanya court, above the amount of an inconsiderable sum, they have a right to decline the competency of the court, and to remove the cause to Constantinople. In consequence of the regard publicly paid by the government to the repairs, they are commonly treated with civility by people of all ranks.

The Christian inhabitants at Aleppo are said by Ruffell to amount to 35,000; of which number the Greeks compose 15,000; the Armenians 7,500; the Syrians 37,500; and the Maronites 3,030; and the remainder consists of strangers, occasionally resident in the city. Each of the four Christian nations has a church, and enjoys perfect toleration under the Mahomedan government. The Greek nation was once opulent and flourishing; but it has long declined, and is now reduced to a very low condition. This decline is ascribed partly to the decay of commerce, and principally to the contests that have fulfilled between those who adhere to the patriarch of the Greek church, and those who acknowledge the supremacy of the pope. The Greek language is almost obsolete at Aleppo. The ARMEANs are divided into two parties, the orthodox and the schismatic; besides their own language, they speak the Arabic and Turkish; but their church service is performed in the learned Armenian, which is different from the language vulgarly spoken. The Syrians of Aleppo are mostly reconciled to the Roman church. The MARONITES are more connected with the Franks than the other sects. They acknowledge the supremacy of the pope, and have added many rites borrowed from the church of Rome to their own. Divine service is performed in Arabic. The native Christians have no monasteries at Aleppo, but contribute towards the support of several in ancient Lebanon and its vicinity. For the regulation of expenses, and the transact of business at the seraglio, each of the Christian nations has a public agent or wakal; who, being elected in an assembly of the principal persons of the respective nations, is confirmed in his office by the baiwak, and invested by him with a police as a mark of honour. The turban usually worn by the Christians, differs somewhat in form from that of the Turks, and the feilk is blue and white striped; their flipper are red, and their drees is upon the whole, more plain. In the mode of eating, they generally imitate the Turks. Their women, when they appear abroad, wear a veil of white linen, and keep more at home than the Turkish ladies. They are extravagant in the article of drees, which varies in some circumstances from the Turkish fashion. They are more formal in their address, and their counterfeit borders too much on servility. The men are generally rather fawning than affable; but those in civil circumstances are hospitably social. Thofe of them who have obtained protection, under the appellation of honorary interpreters, are distinguished by a peculiar furred cap and yellow flipper.

The computed number of Jews at Aleppo, says Ruffell, is about 5,000. They have one synagogue, which possesse a MS. of the Old Testament, which, as they pretend, is of high antiquity. For its antiquity, they urge the concurrent tradition of their rabbis, and their submission to its authority in disputed passages, and also a prayer at the end of it for the preservation of the temple; from which they conclude, that it must have been written before the expedition of Titus; their prayers afterwards having been offered up for the restoration, and not the preservation of the temple of Jerusalem. A specimen of this MS was examined by Dr. Kenyon, who did not find sufficient reason for attributing such high antiquity to it as the Jews do. The Jews are distinguished by their violet-coloured babouche, and their turban, which is lower than that of the Christians. Few of them apply either to manufactures, or to worldly trades; most of them are bankers or merchants; the others are brokers, grocers, or peddlers. The established banker of the seraglio is a Jew, and the private bankers of most of the grandees are likewise Jews. The Jews are generally more sober than the Christians. The lower people live chiefly on bread, pulses, herbs, and roots, dressed with the expressed oil of fesmum; and they are of all people the most cleanly and dirty. Some of them are handsome, but the proportion of such is small. Their head drees differs considerably from that of the Turkish and Christian ladies; and is commonly richly decked with pearls. Their boots and flippers are of a violent colour. Their veil is white, and in the presence of strangers they always wear it.

The chief priest of the Jews is, by way of eminence, called the Khakan; and the priests are distinguished from the other Jews, by the size and colour of their turban, and by the inferior plucks of their outer garments. The khakan exercises temporal as well as spiritual authority, and his decisions are generally more respected than those of the bishop are by the Chirilians, but his civil jurisdiction is very limited.

The rate of literature at Aleppo is much degenerated from that of ancient times, when it was more respectable. There are indeed public day-schools adjoining to some of the principal mosques, but their colleges for students in advanced life are few in number, and poorly encouraged. They are more properly seminaries of pedantry and superstition than of science; and they are chiefly frequented by the children of the poorer classes, who dedicate themselves to the service of the mosque. Grammar and school-divinity are the subjects chiefly taught at college. The offenders, who assume an appearance of respect for learning, have no liberal notion of science. Astronomy, which was once a favourite study among the Arabs, is at present wholly neglected. Although they have books on the subject in their libraries, and some instruments, yet few is little is known of the science at Aleppo, that a person who is found capable of calculating eclipses, has, on this account, the reputation of a most profound astronomer. Almanacks are seldom constructed at Aleppo, but are brought thither from Constantinople or Cairo. As to mathematical studies, they are little attended by the modern Arabs; nor have natural history and the experimental part of philosophy made any progress amongst them for several centuries. History is little regarded by the literati at Aleppo. Their knowledge of distant states, and of the revolutions of empire in the western world is very partial and imperfect; and even their own history, before the appearance of their prophet, remains in great obscurity. Their geographical knowledge also lies within very narrow bounds; nor have they any good maps, except such as have been imported from Europe. Superstition has banished painting from Syria; and music, degraded by fashion to a mercenary profession, is rather tolerated than encouraged; poetry, which was formerly much cultivated among the Arabs, has very perceptibly declined and languished; and that the modern Aleppo bards never attempt any performance beyond a dirge, a ballad, or an epigram. Although the medical practitioners at Aleppo are numerous, their knowledge of medicine is superficial, perverted by prejudice, and accompanied with pedantic affectation, arrogance, and obstinacy. A very competent judge affirms their general practice to consist in specious trifling. Their knowledge of anatomy
ALEPPO.

is acquired by reeling, and not from digestion; and both anatomy and physiology remain precisely in the state in which they were transmitted by Galen. Their ignorance of the circulation of the blood leaves them quietly in possession of the ancient doctrines, which were held sacred before that important discovery. With a copious Materia Medica, and a large collection of compound remedies, their practice is confined to a few official preparations. The precious stones, pearls, bezant, and leaf gold, are in high esteem. The principal cords are the confessions of Alkinemes and Hyacinth. The few chemical preparations that are in use are brought from Constantinople, and the Aleppo pharmacy is chiefly confined to the distillation of simple waters, and the preparations of syrups, confections, and decoctions; for spirituous waters, tinctures, and elixirs are proscribed by the law of Mohammed. Some few individuals, however, are to be found, who are not only more learned, but in their practice sagacious, active, and rational; and who, allowing for the disadvantages under which they labour, are entitled to merit in their profession. Surgery is less cultivated than physic.

Of the quadrupeds found in Aleppo and its vicinity, we may mention two varieties of the cow, buffaloes, two varieties of sheep, as many of the goat; wild hogs, gazelles or antelopes; two farts of hare, the hudge-hog, the jerboa; four varieties of the camel; three varieties of the ass; various breeds of mules, horses, dogs, cats, varieties of mice, the mole, two varieties of bats, foxes, and wolves; an animal called the fheeb, the hyena, the lynx, and the panther. The markets of Aleppo are plentifully supplied with poultry; the cock and hen, turkeys, geese, ducks and pigeons. They have also abundance of game in the different seasons, &c. Dr. Ruffell has given an ample catalogue of the ornithology of Aleppo. The confpicious situation of Aleppo brings thither a great number of sea-birds, and affords the curious a singular amutcment. If, from the terraces after dinner, a motion be made of throwing bread, numerous flocks of birds which were floating in the air, at a height which rendered them invisible, will descend and fly about the place: having been accustomed to receive morsels of bread which have been flattered for amusement. For an account of the carrier-pigeons of Aleppo, see Carrier-pigeon.

The river Kowick supplies several species and varieties of fish; but it does not afford a sufficient quantity for the Aleppo market: so that the Christians, in their great lents, are supplied from the rivers Orontes and Euphrates, from the lake of Antioch, and also from another lake near Marath. Amongst the reptiles, we might enumerate the frogs, which abound on the banks of the Kowick, and from the croaking of which it is said to have derived its name. These are of a large size, and so delicious, that some European epicures have declared it was almost worth while to make a journey to Syria, for the sole purpose of regaling on them. The Kowick also furnishes a particular kind of crab (cancer fluviatilis) which is much esteemed. This river likewise affords tortoises in abundance. The silk-worm is a molt material object to Syria, being the chief source of its commerce with Europe. The bee is also of great importance, on account of the consumption of honey and wax. Among the noxious animals, the scorpion is the principal. The scolopendra, snakes, and serpents, are found in Aleppo and its vicinity. Few hares are exempt from bugs, fleas, and m Mpilipes. The common fly and horne fly are troublesome; but of the insect tribes, the locust is the most dreadful in its depredation; this lets all the defensive arts of man at defiance; and destroys, in a few days, the beautiful verdure of extensive tracts of cultivated country. Dr. Ruffell has given a catalogue of the reptiles, serpents, insects, and worms that are found in this country, and also a catalogue of Aleppo plants, with apposite remarks.

The epidemical diseases most prevalent in Aleppo are continual fevers, intermittent and remittent fevers, regular and anomalous, eratic fevers, commonly attended with diarrhoea the gangrene, quinsy, pleurisy, peripneumony, rheumatism, and ophthalmia. The sporadic and chronic diseases are, with few exceptions, nearly the same as in Britain. Tho' which are most common at Aleppo, are pulmonary complaints, spitting of blood, and consumptions, obstructions of the abdominal visera, cachexy, jaundice, dropsy, inguinal ruptures, the hemorrhoids, and worms. The inca is common, and various other cutaneous eruptions; but the true or confirmed leprosy is now become obfolute in Syria. The venereal disease is also very common in this country. The Europeans soon after their arrival at Aleppo are subject to a fever, which has been distinguished by the name of loca or gofe. The disease attacks but once; and the English are rather more liable to it than the Provençals and Italians. The natives of Aleppo and European strangers, after some residence here, are subject to a singular kind of eruption; which from the supposed time of its duration, is denominated the botch of a year, or the ring-worm or pimple of Aleppo; but by the Europeans and Turks, it mal d'Allephe, the Aleppo evil, and the Aleppo ulcer. No part of the body or limbs is exempt from this eruption, but it most commonly fixes on the face, and leaves a scar, with which almost all the inhabitants are disfigured. Volney suspects that it proceeds from the quality of the water. Dr. Ruffell has particularly described it; and he observes, that the mercurial plaster was the most efficacious remedy. The most calamitous and destructive disease to which Aleppo and its vicinity have been subject is the Plague. The means which are practised by the Europeans for their preservation, confine either in a retreat from the city, or in fluctuating themselves up in their town-houses, in such a manner as effectually to prevent all intercourse or communication, by which the infection might be received from without. Besides the common regulations adopted by the Europeans at Aleppo, and which have the sanction of long experience, Dr. Ruffell recommended some further precautions, which we shall here transcribe for the information of those who have no access to his comprehensive and valuable work. The spirit of these precautions, as in the general regimen of life, to guard against excels of all kinds, violent passions of the mind, and immoderate evacuations. 2. In respect to diet, not to live more sparingly than at other times, nor to lessen the quantity of wine; perhaps one or two glasses extraordinary might rather be beneficial; and the free use of acid liquors (such as very weak four punch) was in the summer, found not only grateful to the palate, but laudatory. 3. Never to venture abroad in the morning fasting. 4. When in the chamber of the sick, or in passing near a corpse, or any thing suspected of infection, carefully to avoid swallowing the saliva; and, at the same time, to breathe through the double folds of a handkerchief moistened with plain vinegar, or vinegar impregnated with rue. 5. To refrain inspiration as much as possible, while employed in examining the pulse, or such other circumstances of the sick as require drawing close to the bed; and upon coming out of the chamber, to wash the mouth, face, and hands with vinegar. 6. On the return home, after visiting the infected, or passing through the Bazaars, to undress and expose the clothes in the open air; and before dressing in fresh clothes,
to wash once more with vinegar. 7. The only preservation used internally was a large dose, twice a day, of extract of bark; drinking after it a draught of wine and water, acidulated with elixir of vitriol. These precautions, observed by the doctor himself, were attended with success.

Aleppo, slightly defended by the ruined walls and towers of its castle, and exposed to the approaches of assailants by the rising grounds that environ it, is a place of no importance in time of war, though it be the key of Syria to the north; but, considered as a commercial city, it is the emporium of Armenia, and the Diarbekir; sends caravans to Baghdad and into Persia: and communicates with the Persian Gulf, and India by Basra, with Egypt and Mecca by Damascus, and with Europe by Scanderoon or Alexandretta and Latakia. Commerce is here principally carried on by barter. The chief commodities are raw or spun cotton, coarse linens, manufactured in the villages, silk stuffs, manufactured in the city, copper, coarse cloths like those of Rousen, goat's hair, brought from Natolia, the gull-nuts of the Currclitan, the merchandize of India, such as shawls and muslins, and pilchard nuts of the growth of the neighbouring foundation. The articles supplied by Europe are the Languedoc cloths, cochineal, indigo, fagari, and some other groceries. The coffee of America, though prohibited, is introduced, and serves to mix with that of Mocha. Ruffell's Natural History of Aleppo, 2 vols. 4to. 1794, p. 159, &c. For the coins, weights, and measures of Aleppo, see Syria.

Aleppo, old, now Kinsasleen, the ruined remains of the ancient Chalced, of which there are vestiges of the foundation of walls without a single house standing. This ancient city surrendered on capitulation to the Saracens, in the 17th year of the Hegira, A.D. 678, soon after their invasion of Syria.

Aleppo, Bashawlick or Pachalic of, one of the five pachalics of Syria, is a province of great extent, reaching eastward from the bay of Scanderoon to the banks of the Euphrates, and from 40 miles north of the city, extending about 50 miles to the south-east. But it is not now nearly so extensive as it was in former times. Klillis, which was formerly dependent on Aleppo, is erected into a distinct province, on account of the frequent depredations of the Kurdeens, who inhabit the neighbouring mountains; and since the year 1752 an alteration has taken place with respect to Bylan, which, together with Caramoot, Scanderoon, Byas, and the adjacent mountains, has been put under the government of a native of Bylan, who for that purpose was created a baflaw of two tails. At present the pachalic on the north is bounded by the village Bawlil, situated in the road to Aintab, eastward, by the Defert, Bab at the distance of ten hours east-north-east, and Haglah, about the same distance to the south-eastward, being among the last inhabited villages: on the south it is bounded by the Great Defert, between the skirts of which and the west, or west north-west, are situated the most fertile and populous parts of the forel. Sirmecn is the latt town southward; and Antioch, with its dependencies, may be reckoned the western boundary, which, till a late period, reached to the sea; Scanderoon and Byas being then the two frontier maritime towns. About one half of the villages which flood formerly on the books of the province, are said to be totally deserted. Many of the inhabitants of this mountainous tract acknowledge fearlessly any authority but that of their own chieftains; and the champaign, in many places, is either desert, or only occupied tranfiently by the wandering tribes of Turkmans, Begdeelees, and Ruffians, from the north, or by the Bidowenees and Chingana; who, though they pay an annual tribute, can hardly; in other respects, be reckoned subjects of the province. The oppression of the agas, the destructive marches of the grandees through the province, and the roving of the ruffian troops of Lev- vends out of pay, oblige the peasant tenants to remove; so that vast tracts of the beautiful plains in the bahawlick are shamefully overrun with thieves, whilst the mountainous parts, better secured from oppression, are finely cultivated, full of people, and present on every side thriving hamlets.

Such is the account given of this pachalic by Dr. Ruffell. Volney describes it, as extending from the Euphrates to the Mediterranean, between two lines, one drawn from Scanderoon to Beer, along the mountains, the other from Beles to the sea by Mare and the bridge of Shogar, and as confining two plains, that of Antioch to the sea, and that of Aleppo to the sea: the north and sea coast being occupied by considerably high mountains, known to the ancients by the names of Amnum and Rhusos. The soil of this pachalic is generally fat and loamy; the greatest part of the lands lies walle, and the traces of cultivation are scarcely discernible in the environs of the towns and villages.

Those European merchants, who have resided at Aleppo 20 years, have witnessed the depopulation of the greater part of the environs of the city. The traveller sees nothing in this and other pachalics of Syria, but houses in ruins, cisterns rendered useless, and fields abandoned. Those who cultivated them are fled into the towns where the population is absorbed, and where the individual conceals himself among the crowd from the rapacious hand of despotism. Its principal produce consists of wheat, barley, and cotton, which are found in the flat country: in the mountains they cultivate the vine, mulberry, olive, and fig-trees. The sides of the hills, towards the sea-coast, are appropriated to tobacco, and the territory of Aleppo to pilchards. The pasturage is abandoned to the wandering Turkmen and Curds. For other particulars, see the article of ALEPP. Ruffell's Hist. vol. i. p. 314. 339. Volney's Travels, vol. ii. p. 130, &c.

ALER, a river of Siberia, which joins the Atiga at Alex- urka.

ALERE, Arvantes, in Ancient Geography, a city of Gaul, belonging to the Bituriges Cubi, and placed by M. d'Anville between Ernordum and Argentomagus.

ALERIA, a town of Corfica, situated on an eminence on the east side of the island, near the mouth of the river Rotanus, according to Ptolomy. Herodotus (lib. i. c. 165. p. 78.) mentions it under the name of Alalia, and says it was founded by the Phocæans. Diodorus Siculus (lib. v. c. 13. tom. i. p. 340.) calls it Kapia, Calaris, and says it was built by the Phocæans. Sylla established a colony in it, and, on this account, has been represented as its founder. It is now in ruins, and altogether abandoned on account of its unhealthy situation, though in former times it has been a con- siderable city, and the fee of a bishop.

ALERION, in Herod. See ALLERION.

ALES, Alexander, in Biography, a divine of Augsburg, was born at Edinburgh, April 23rd, 1500, and having made a considerable progress in the school of divinity, engaged in the controversy of the day against Luther. He also took part in the dispute with Patrick Hamilton, and endeavoured to prostrate him to the catholic religion; but in the progress of the conference, he himself began to entertain doubts, which were increased by the confinacy of this Scotts martyr at the stake. The persecution he suffered drove him into Germany, where he was at length converted to the protestant faith. Encouraged by the national change of religion, which took place on the marriage of Henry VIII. with Anna Bullen, he removed to London in 1535; and here he was highly esteemed by Cranmer, Latimer, and Thomas Crom- well,
ALESA, Aleso, or Alesa, in Ancient Geography, a very ancient city of Sicily, built, according to Diodorus Siculus (lib. xiv. c. 16. tom. i. p. 651.), by Archonides of Herbs, about the 2d year of the 94th Olympiad, or 403 years before Christ. It flood, he says, upon an eminence, about eight stadia from the sea; near the place, as Fazelles conjectures, where the city of Caronia now stands, on the river Aleus, or Fundi di Catania. The inhabitants were called Alefini and Helefini; and, as Diodorus and Cicero inform us, were exempted by the Romans from taxes. Near Alcusa a fountain, which, as Solinus pretends, used to bubble up at the foot of a fluted, so that it could not be kept within the basin.

ALESANI, in Geography, a town of Corsica, in the department of Golo, and district of Corte; the canton contains 2560 inhabitants.

ALESBURY. See AYLESBURY.

ALESENI, in Ancient Geography, a people of Arabia, whom Strabo places in Babylonia towards the Persian gulf.

ALESHAM, or AYLSHAM, in Geography, a town of England, in Norfolk, near the river Yare; 12 miles north from Norwich, and 121 north-north-east from London.

ALESA, or, as it is sometimes written, ALEXIA, in Ancient Geography, a considerable town of Celtic Gaul, belonging to the Mandubii, situated, according to Caesar (Bell. Gall. lib. vii. c. 68.), on a high hill, washed on two sides by two rivers, and of such antiquity, that Diodorus Siculus (lib. v. c. 24. tom. i. p. 349.) ascribes the building of it to Hercules in his war against Geryon. It was so strongly fortified, that when Caesar besieged and took it, Velleius Paterculus represents the undertaking as more the work of a god than a man. After Caesar destroyed this city, it was rebuilt, and maintained a considerable rank under the Roman empire. Pliny (H. N. tom. ii. p. 660.) says, that the art of filering the ornaments of hofe was invented in this city. It is supposed to be the present Alpe. The mountain on which it flood is said to be Mount Auxois, which is 100 toises high, and the foot of it is washed by two rivers, viz. the Oze and the Ozeain.

ALESIAS, a village of Laconia, in the road from Therapae to Taygetas, where, as Paunianus informs us (lib. iii. Lacon. c. xx. p. 260.), Myles, the son of Lelx, first taught the art of grinding corn by a mill; and where an heroic monument was erected to Lacedemon, the son of Taygetas.

ALESIUM, a town of Greece, in the interior of the country, at some distance south-west from Elis.

ALESONE, in Geography, a town of European Turkey, 20 miles north-west of Larissa.

ALESONNE, a town of France, in Languedoc, in the county of Toulouze, and diocese of Lavaur.

ALESSANDRI, Felice, in Biography, a young Italian composer, the husband of signora Guadagni, the original buone Figlina. He felt two comic operas of considerable merit for our stage; but Piccini's reputation flood too high, that the public unwillingly listened to any other. He went very young from Naples, where he had his musical education, to Turin, where he remained two years in the service of that theatre; and after continuing four years at Paris, he removed to London. His natural and easy style afterwards established his reputation all over Italy; and we find him composing for the greatest singers in the principal capitals of that country.

ALESSANDRIA. See ALEXANDRIA.

ALESSANO, a small town and bishop's see of Naples, in Italy, in the district of Otranto; 13 miles south-south-west of Otranto. N. lat. 40° 12' E. long. 18° 14'.

ALESSI, Galleazzo, in Biography, a famous architect, was born at Perugia, in 1530, and arrived at such eminence, that he was applied to from France, Spain, and Germany, for plans of public buildings. His plan for the monastery and church of the Eccoli was preferred to those of the ablest architects in Europe. Genoa has acquired the denomination of superf, partly from the buildings which he has erected in it. He died in 1572. Nouv. Dict. Hist.

ALESSIO, Alessio, or LISSUS, in Geography, a town of European Turkey, in Albania, on the Adriatic gulf, near the mouth of the Dain, and 16 leagues south-west of Albanopolis. This is the seat of a bishop, suffragan of Durazzo; and it is famous for having the tomb of Scanderbeg, king of Albania, who died in 1467. N. lat. 41° 45'. E. long. 29° 29'.

ALESUS, in Ancient Geography. See Alessio.

ALESUS, Sanginaria, a river of Italy, in Emilia.

ALEX, Lat. Alcena, in Electri, in Geography, a city of France, in the department of the Aude, and district of Limous, situate at the foot of the Pyrenees, on the river Aude. Before the revolution it was the seat of a bishop, suffragan of Narbonne, and the diocese contained 80 parishes. It is 14 leagues south-west of Narbonne, and 175 south of Paris. N. lat. 42° 57'. E. long. 2° 6'.

ALETA, in Ancient Geography, a town of Dalmatia.

ALETON, signifies meal, as Eroten and Hephchus explain it. It seems derived from ale, to grind, and to import the meal of any fort of corn. The word is frequently used by Hippocrates.

ALETRIS, formed from Aletris, or ale, to grind, in Botany, a genus of the section monogynia, chiefly of the natural order of ilicif or iliacae, the coronaria of Linn. and aphellis of Jull. Its characters are, that it has no calyx; that the corolla is one petalled, ovate-elongate, hexangular, or ovoid-shaped, semilong, much wrinkled, the divisions lanceolate, acuminate, spreading, erect, and permanent; the stamens have the awl-shaped filaments of the length of the corolla, inserted into the base of the divisions, the anthers ob-long and erect; the pistillum is an ovate germ, the style fructulate, the length of the flaments, and stigma triloculare; the pericarp is an ovate, three-cornered, acuminate, three-celled capsule; and the seeds are very many. Professor Mar- tyn enumerates eight, and Gimelinn nine species, viz. 1. A. fritrina, American A, fritenka, leaves lanceolate, membranous, flowers alternate, which grows in North America, and was cultivated here in 1768, by Mr. Miller. The natives frequently use it as a beech and incisive in coughs and in the pleurisy. 2. A. capen, waved-leaved A, with imia of Gleditchens, fritenka, leaves lanceolate waved, spike ovate, flowers nodding; a native of the Cape of Good Hope, flowering with us from November to April, and brought here in 1768, by Mr. W. Maclellan. 3. A. aevu, aloe uvaria of others, great orange-flowered A, fritenka, scape longer than the sword-shaped keeled leaves; a native of the Cape of Good Hope, cultivated at Chelsea in 1757, and flowering in August and September in large spikes.
of a fine appearance. There is a variety with narrower leaves, and longer spikes of flowers. 5. A. punicea, small orange-flowered, A. itemels, scape shorter than the linear sharply-keeled leaves; a native of the Cape, introduced in 1774, and flowering from September to November. 6. A. heinrichii, items, leaves lanceolate, linear, fleely, flowers germinate; having two varieties, reckoned by La Mare as distinct species, viz. A. zebrina. Ceylon A. or, alone, with one of the leaves subulate and compressed: and A. guineensis, Guinea A. or, alone, with all the leaves lanceolate, of which the cut katap of Rheed is considered by La Mare as a variety. The first of these is common in gardens, where exotic plants are preserved; the second was cultivated here in 1690; its flowers, which ascend its whole length, are of a clear white, but full do not continue in beauty more than two or three days; and it never produces seeds in England. 7. A. fragrans, sweet-scented A., cauliflous, leaves lanceolate, bode; found in Africa, and cultivated in 1763 by Mr. Miller. 8. A. cochinchenfos, cauliflous, leaves lanceolate-linear, reflex, flowers pendent; cultivated in the gardens of Cochinchina, in which it is a native; the juice of the leaves are used to dye green, and the flowers are eaten. The eighth species is A. japoica. A. itemels, with leaves petiolate, ovate lanceolate, seven-nerved, and spined flowers. The ninth species is A. aurea. The second, third, fourth, and fifth species are referred by Wildenow to the genus Feltheimia.

Culture. The first species may be preferred through the winter under a hot-bed frame. The roots of the second kind must be planted in pots filled with light earth, and sheltered in winter in a dry airy glass case. In May they may be placed abroad in a sheltered situation, and often refeshed with water in wet weather. The fourth is sufficiently hardy to live abroad in mild winters, when planted in a warm border and dry soil. It is propagated by seeds, sown in pots, and transplanted under a hot-bed frame; the plants, when they come up in spring, should be gradually exposed to the open air; and when they are large enough, some may be planted in pots, and others in a warm border, where they should be sheltered during the ensuing winter. The Ceylon, Guinea, and sweet-scented species are too tender to live through the winter in England, unless they are placed in a warm house: and they will not produce flowers, if the plants are not plunged into a tan bed. The creeping roots of the Ceylon and Guinea sorts send up many heads, which should be cut off in June, and, after having been laid in the stove for a fortnight, that the wounded part may heal, they should be planted in small pots of light sandy earth, and plunged into a moderate hot-bed of tanner’s bark, giving them but little water till they have put out good roots; they should then be treated like other tender succulent plants, and be never set abroad in summer. The seventh species is easily propagated from the seed heads, which it puts out after flowering.

ALEF, Guich-Alet, in Antiquity Geography, a town of the Gauls, mentioned in the Notitia Imperii, and placed by M. d’Arville upon the sea-coast, north-west of the territory of the Rhedannes. It was formerly a bishop’s see, which, in the 12th century, was transferred to St. Malo, about a mile from it.

ALEVISA, in Geography, a river of Siberia, which runs into the Penzincsof sea. N. lat. 63°. E. long. 157° 14'.

ALEURITES, Alwagi, farinaceus, of Alwagi, meal, parts of the tree having a meal scattered over them, in Botany, a genus of the monocica monandrophila class and order, of the natural order of trinices, and euphorbe of Jussieu: the characters of which are, that the flowers are male and female: the calyx of the male is a perianthium, three-clawed, very short, the clefts ovate and obtuse; the corolla has five petals, oblong, spreading, obtuse, much longer than the calyx; the nectary has five leaves from what corned, very short, at the bases of the petals; the stamens are numerous filaments, connate into a columnar receptacle, the anthers round, the female flowers are few, in the same column; the calyx, corolla, and pistilium, 22 in the male, but larger; the pistilium has a gern conic superior, the style none, the stigmas two, very short; the pericarpium a large, globoid, two-seeded berry; the seeds are two, globoid, coated with a double bark. There is one species, viz. A. triplata, which is a tree of the islands of the South Sea.

ALEMOROMANCY, Aleruromancy, derived from Aleruon, meal, and uro, divination, in Antiquity, is the same practice as that was otherwise called Alphitomancy and Cthomantia, and means an ancient kind of divination by means of meal or flour.

ALEURSA, in Geography, a town of Siberia, on the confluence of the Aygila and Aler, 64 miles north-east of Nertchina.

ALEUTIAN, or Alleutsk Islands, a group of chains of islands, on the north-east of Kamtschatka, and near the continent of America, belonging to Asiatic Russia. These islands were partly discovered by Behring in 1741, and the rest at several periods since his time. The most considerable of them amount to 40 in number, and they may be justly considered as a branch of the Kamtschatka mountains continued in the sea. Some have erroneously included Behring’s island and the Copper island in this group; but they are usually distinguished from them. South east of the Copper island, within 150 or 200 versts between the 5th and 55th degrees of north latitude, lie three small islands, known by the names of Attak, Strenya, and Semitsk; and these, with a few others, were denominated by the Russians Aleutskis Otoya, because a bold rock, in the language of these parts, is calledAleut. In the sequel this name was extended to the whole chain; though a part of it, namely, as far as the island Yamburg, is named the Andreansksot, and the rest lying further towards America, the Fox island. The Russian charts divide the long Archipelago, known under the name of the Aleutian and Fox-islands into serveal Archipelagos under different names. On the Aleutian islands, and on upwards of 300 leagues of coast, which extend beyond the polar circle, the indefatigable Russians have formed those numerous settlements or factories that support the fur-trade, from which the empire of Russia derives such great advantages in its commercial concerns and exchanges with the empire of China. This Archipelago, known, in the most extensive sense, by the collective name of the Aleutian-islands, forms with the north-west coast of America, and the north-east coast of Asia, a large basin of about 1,200 leagues in circuit, which communicates towards the north with the great Boreal ocean, by as many islands as the islands form channels between them; and towards the south, under the 60th parallel, with the Arctic Frozen Ocean, by Behring’s island alone. The survey of these islands, more accurately discovered by the Russians, and of the adjacent parts of the two continents, was made by captain Cook in his third voyage in 1778. If the Russians, then, can deftively claim the priority of the discovery, no one can withhold from the adventurous and persevering captain Cook, the glory and the merit of having fixed the distance of the two continents, and their respective extent, to the east for Asia, and to the west for North America; and, by his researches and observations, of having opened a career to the navigators of the European nations, who should be deftulous of avoiding themselves the benefits which the discovery of these coasts presents to the speculations and enterprizes of commerce. We shall add, that in ascending towards the north-west, Cook made Behring’s
ring's Mount St. Elias towards the latitude of 60° 30'. He anchored in a large bay, which he named Prince William's Sound; and thence steering again to the south-west, he discovered and ascended a river, on which, after his death, the gratitude of his nation implanted the name of Cook's River. He then coasted the east shore of the peninsula of Alaska, and touched at the island of Oonalashka, which is separated from the south-west point of the peninsula only by the island of Onosemak: these two islands are the nearest to the continent, and the most eastern of that Archipelago, or long chain of islands of various sizes, which extends from east to west, on a line bending towards the south, to within 350 leagues of the main land. If we consider Behring's island as the extremity of the chain, Capt. Cook extended his course into the north of Behring's bay, and made alternately the coasts of America and Asia; in the former he perceived the outline of a large bay, which he called Bristol Bay; and standing toward the middle of the bay, he saw the Matwia island of the Russians, which he named Gore's island, and further to the northward he distantly perceived the island called Clerk's Island. To the east-north-east of these, on the continent of America, he discovered Norton Sound; he then passed Behring's Strait, and advanced into the Arctic Frozen Ocean, as far as the parallel of 70° 44'. A plain of ice obstructed his progress nearer towards the pole. Here he might stay with the best Regard, when he reached the northern rocks of Lepland:—

"His tandem flatus nosis ubi definit orbis."

From comparing Cook's progres with those of Captain Phipps it appears, that the ocean is navigable much further towards the north, between Europe and America, than between America and Asia; for Captain Phipps, in his "Voyage to the North Pole," reached very near the Sirt parallel, whereas Captain Cook could not penetrate beyond the latitude of 71° 10'. See M‘Chand’s Voyage round the World in 1795, 1796, and 1797, by Fiercur. vol. i. Introduct. p. 46. A Russian expedition for making discoveries in the north-east sea was proposed by Catherine II. in 1784, and the co-shd of it entrusted with Capt. Belling, an Englishman, Capt. Behring: the grant of the Behring already mentioned, and some others. After wintering at Kamtschatka, these navigators explored, in the summer of 1796, the whole chain of the Aleutian islands, which seem to be of volcanic origin; and they proceeded to explore the large eastern islands explored by Capt. Cook, Oonalashka, and Kekichak, the bay of Cape St. Elias, &c. and returned to winter at Kamtschatka. In the summer of 1797 they renewed their search for a northern passage through the Frozen Ocean, and purposed their route from Gore’s and Clerk’s islands to the continent of America. From the account of their expedition, published at Gottingen by Blumenbach, we learn, that a principal ornament of the ladies of the Aleutian islands consists of a pair of the long tubks of a wild boar, cut down to a smaller size, which are stuck into two holes, one on each side of the under lip, from which they project, and give the wearer an appearance similar to that of the Walrus; and this is considered as a beauty almost irresistible. In these islands, when they were first discovered, more than 60 families were found, whose language had no relation either to that of Kamtschatka, or to any of the oriental languages of Asia; it is a dialect of the language spoken in the other islands adjacent to America, which seems to indicate that they have been peopled by the Americans, and not by the Aftatics. They have no wood in these islands beside that which is floated to them by the sea, and this wood seems to come from the south; for the camphor-tree of Japan has been found on the coasts of these islands. The inhabitants of these islands are, in proportion to their dimensions, tolerably numerous, and they are at present tributary to the Russian empire. See Fox islands.

ALEXANDER the Great, in Biography and Ancient History, was the son of Philip, king of Macedon, by Olympias, daughter of Neoptolemus, who was son of Aalectus, king of Epirus. He was born at Pella, the capital of Macedonia, in the first year of the 106th Olympiad, B. C. 356. His natural disposition, which is said to have been excellent, was betimes corrupted by the mercenary adulation of his first preceptor, Lyssamos, the Acalmanian; and neither the constel and example of Leonidas, his mother’s relation, nor the instructions of Aristo, were sufficient to counteract its pernicious effects. It was, however, a singular advantage to Alexander that he was placed under the tuition of this great philosopher. Soon after his birth Philip wrote to Aristo, informing him, that he designed to place this son that was just born under his instruction. "I return thanks to the gods," says he, "not so much for having given him to me, as for his having been given during the life of Aristo; and I may justly promise myself, that you will make him a successor worthy of a both, and a king of Macedonia." Accordingly, at the proper feast, he invited his attention to the offer of a considerable stipend, and he afterwards recommitted it to his beloved Strangus, the native place of Aristo, which he had destroyed a little earlier. The inhabitants who had fled from it, or who had been made slaves, and all during them a fine park in its vicinity for their studies and amusements. The pupil seems to have conceived an early and affectionate attachment to his master, whom he thought himself bound to love as much as if he had been his father; and to this purpose he declared, THAT he was indebted to the one for living, and to the other for living well." His progress in every kind of science corresponded to the natural talents which he possessed, and to the diligent and indefatigable attention and abilities of his tutor. He devoted himself with singular affability to the study of metaphysics, mathematics, and morals; he was no less solicitous to be a master of rhetoric both in the theory and practice of it: and to his solicitude in this respect we owe Aristo’s treatise on rhetoric, which, with a jealousy and together unbecoming a great character, he requited the author not to communicate to any but himself. His taste for classical literature is like-wise manifested in the very ardent esteem which he professed for Homer, whose poem he denominated, as Philo (H. N. lib. vii. c. 29. tom. ii. p. 551.) informs us, "the most precious production of the human mind." He particularly admired the Iliad, which might probably contribute to give his mind a decided direction to military glory. The passage, we are told, which pleased him most, was that (II. vii. 172) which represents Agamemnon as "a good king and a brave warrior." He had also a taste for the arts in general; he knew their importance and utility; and music, painting, sculpture, and architecture flourished in his reign. because they found in him a competent judge, and, as some say, a munificent protector. In his exercises he distinguished the useful from the fainthearted; in his diversions he declined whatever was unnatural; and in his studies he despised whatever was trivial or pedantic. In early life he manifested a genius and disposition formed for great and splendid actions. Emulation and ambition were the predominant passions both of his youthful and riper years. When he confered with the Persian ambassadors at his father’s court, at the age of no more than seven years, the subjects of his enquiry were, not the palaces and retinue of their king, but the character and manners of their sovereign, the number and discipline of his army, the road that led into Upper Asia, and "the number of days’ march from Macedonia to Sufa." When
ALEXANDER.

When he was requested to enter his name among the Olympian competitors, he replied, "So I would, if I were to have kings for antagonists." On occasion of this naming the famous horse Bucephalus, which none of his father's grooms would venture to mount, Philip was so delighted, that he paid to him, "My son, seek a kingdom more worthy of thee, for Macedonia is below thy merit." Besides the qualities which we have recited, the youth of Alexander was distinguished by temperance, chastezy, and self-command.

His dutiful respect for his mother, whom Philip divorced, produced a disagreement between him and his father; and it was incensed by a suspicion which they entertained, that he would be disinherited, and one of Philip's children, by another wife, preferred to him. However, before this period, when he was 15 years of age, he was appointed regent of Macedonia during his father's absence; and his conduct manifested such prudence and bravery, that he was afterwards employed in several military enterprises, in which he behaved with great honour to himself, and singular satisfaction to Philip, whose life he had preferred by his resolute and reasonable intercession. In the battle of Chersonesus, at the age of 18, he signalized himself by his valour, and greatly contributed to the victory. Before Philip undertook his projected expedition into Asia, he recalled his son from Epirus, whither he and his mother had retired, and was apparently reconciled to him: but when his father was assassinated by Pausanias, whom he had grievously offended, Alexander and his mother were suspected of being privy to the conspiracy. The suspicion, however, seems to have been groundless; and the first act of his reign was the just punishment of the murderers. In the 20th year of his age, B.C. 335, he succeeded to the throne of Macedonia; and commenced his military career by marching into Thessaly to overawe the Greeks, who were disposed to emancipate themselves from the Macedonian yoke, and bycausing Attalus, who encouraged their revolt, to be put to death. Having succeeded in this enterprise, he marched into Thrace, defeated the Triballi, who inhabited the modern Bulgaria, and drove them beyond the Danube; he also made the Getæ to fly at his approach; subdued several barbarous nations, and established a treaty of peace, in which the Celts, a fierce and high-spirited people, and others, were comprehended. During his absence in these expeditions, the cities of Greece, inflamed by the eloquence and influence of Demosthenes, formed a powerful alliance against him. The report of his death had induced the Thebans to revolt; and, having murdered two officers of the Macedonian garrison, they were preparing to besiege the citadel. Alexander, receiving intelligence of this event, hurried to Greece, B.C. 335, passed the Straits of Thermopylae, and entered Boeotia before the Thebans were undeceived as to his death. To those who accompanied him he spoke in the following manner: "Demosthenes, in his orations, called me a child when I was in Illyricum among the Triballi; he called me a young man when I was in Thessaly; and I must now flour him, before the walls of Athens, that I am a man grown." The city of Thebes, which was bravely defended by the inhabitants, animated by a love of liberty, was at length taken by storm, with a dreadful slaughter: the buildings were razed, the house of Pindar, the poet, excepted, from a respect to its owner; the inhabitants were sold for slaves, and the lands distributed among the soldiers; this conduct struck the Greeks with terror. Athens sent a deputation to Alexander, imploring his clemency; but he demanded the surrender of ten orators, whom he supposed to have been the chief instruments in forming the league which Philip his father had defeated at Chersonesus. On this occasion Demosthenes recited to the people the fable of the Wolves and the Dog; in which it is supposed, "that the wolves told the sheep, that if they defied to be at peace with them, they must deliver up to them the dogs who were their guard." Alexander having relented, by the interference of Demades, whom he had honoured with his friendship, waved the enforcement of his demand. Having re-established the tranquillity of Greece he went to Corinth, where his office of generalissimo was recognized and fetted. At Aegae he held a grand council of state and war, in order to deliberate upon his expedition into Asia. Antipater and Parmenio recommended delay, but Alexander had formed his purpose; and having offered sacrifices, and entertained his friends with feasts, and distributed among them the crown-lands, Perdiccas asked him what he had reserved for himself? "Hope," replied Alexander. "The fame hope ought therefore to satisfy you," was the rejoinder of Perdiccas. Accordingly he assembléd his army, and prepared for his march into Asia. When one of his attendants asked him why he succeeded so well in quieting the dangerous mutinies in Asia? he answered, "It was by delaying nothing."

In the 22d year of his age, B.C. 334, Alexander crossed the Hellepont into Asia, with an army of about 30,000 foot, and 4 or 5000 horse. Parmenio, who commanded the infantry, passed over with the greatest part of the army from Sestos to Abydos; and Alexander crossed first the Strymon, afterwards the Hebrus, and after 20 days march arrived at Sestos. Having prepared for his expedition by a variety of superfluous ceremonies, to which he was attached, he proceeded to Ilium, where he sacrificed to the heroes buried in the neighbourhood, and particularly to Achilles, to Minerva, and to the ghost of Priam. In his march he preferred Lampacus, which he had determined to desroy on account of its adherence to the Persians; and this he did in consequence of the interpolation of Anaximenes. "I swear solemnly," says Alexander to Anaximenes, who met him on the road, and the object of whole interview he supplicated, "that I will not do what you desire me." "My request, then," said the old man, "is, that you would burn Lampacus." The Persians collected a large force to meet him on the banks of the river Graicus, May 22, B.C. 334; but, after an obstinate resistance, they were routed with great slaughter. The consequence of this victory was the surrender of Sardis, the chief town of Lydia, and the possession of the whole country as far as the river Hermus.

Alexander proceeded to Ephesus, and restored the democracy; and by an edict he established the popular government in all the Greek cities. At Miletus, which he besieged and took, he diffimated his fleet, and advanced to the siege of Halicarnassus, which was abandoned by the Persians, and then to Tralles, which he took and levelled with the ground. Having demolished Halicarnassus, he appointed Adas, who claimed the title of queen of Caria, and who delivered up to him Alinda, governor-general of all Caria; and this conduct induced many of the princes of the Lycian side to revolt from the Persians, and to put themselves under his protection. Alexander ingratiated himself with the army, by permitting the soldiers who were married to spend the winter with their wives in Macedonia; a practice conformeable to the law of Moses, (Deut. xxiv. 5.) and which Arilottlce probably learnt of some Jew, and recommended to his pupil. Whilst the king was busily preparing for the next campaign, an attempt was made upon his life by the corruption and treachery of an officer of his army; but it was discovered and prevented from taking effect.

The next campaign was opened early in the spring; and Alexander, taking possession in his march of the cities of Lycia and Pamphylia, proceeded to Phrygia; and at Gordium, the capital, he was devout of seeing the famous chariot on which the Gordian knot was tied. The oracle had foretold, according to an ancient tradition of the country, that the man
man who could unite it should possess the empire of Asia; Alexander, persuade that this prediction related to himself, after many fruitless trials, exclaimed, "It is no matter which way it be acted," and cest with his sword. Having subdued Paphlagonia and Cappadocia, he advanced by petty marches into Cilicia, and arrived in the country called Cyrus's Camp. Through a narrow strait, called the Pats of Cilicia, he marched with his army to Tarbus, where Parmenio arrived just in time to prevent its being set fire to by the Persians. Alexander, heated and fatigued by this rapid march, plunged into the river Cydnus, which ran through this city, and was instantly feized with a flowering, which his attendants thought would prove fatal to him. His danger alarmed the whole army, and they expressed their apprehensions with lamentation and tears. In these circumstances, and whilst the speedy arrival of Darius was expected, Alexander conferred his friends and physicians, and intimated to them that the condition of his affairs would not admit either of flight or timid physicians. "A speedy death," says he, "is more eligible than a slow cure." Philip, an Acarnanian, one of his physicians, who tenderly loved him, and had attended him from his youth, offered to give him a dote, which would be speedy in its effects, and desired three days to prepare it. In the mean while Alexander received a letter from Parmenio, who had been left in Cappadocia; the purport of which was to bid him beware of Philip, because Darius had bribed him by the promise of a thousand talents, and his filter in marriage. But his confidence in a physician, whose fidelity he had experienced from his infancy, prevailed over his fears, and removed all his doubts. The contents of the letter he did not divulge. When Philip came to administer his medicine, Alexander took it from under his bolster, and gave it Philip to read; at the same time, fixing his eyes on the physician, he swallowed the draught without hesitation, or without discovering the least suspicion. The effects of the medicine were very violent, but the skill of the physician prevailed, and his fidelity was proved. Alexander recovered, and in three days presented himself to the joyful congratulations of the army.

During this interval Darius was on his march, and Alexander advanced to meet him near Idas, in the month of October, B. C. 333. The army of Darius consisted of 600,000 men; but by infatuated counsels, and a vain confidence in the number of his forces, he had quitted an open and level country, and prepared to engage in a close and mountaneous situation, where his multitude could only embarrass him in action. Victory was for some time obstinately disputed; Alexander received a wound in his thigh; but at length the Persian emperor fled, and his immense army was thrown into confusion. A dreadful carnage succeeded, and the tent of Darius, with his mother, wife, and daughters, came into the possession of the conqueror. When Alexander had performed the offices of duty and compassion to the dead and wounded, he entered the tent where the queens were lodged, accompanied only by his favourite Hephaestion. The queens, mistaking Hephaestion for the king, paid their respects to him as such; but as soon as Syigramis, the mother of Darius, had discovered the mistake, she fell prostrate at the feet of Alexander, and begged his pardon. The king raised her from the ground, and said to her, "Dear mother, you are not mistaken; he also is an Alexander." Alexander, after this respectful visit, declined exposing him self to the danger of human frailty, and solemnly resolved never to see the queen of Darius any more. At this time, the fourth year of his reign, Alexander was young, victorious, and free, or engaged in marriage, as has been observed of Scipio on a like occasion—

"Et juvenis, et celibus, et victor."

After this victory, Alexander pursued his march to Syria, Parmenio went to Damaicus, and pitched himself of the treaures of Darius. The king proposed to visit Tyre, that he might have an opportunity of sacrificing to the Tyrian Hecates; but the Tyrians refused not to admit a Macedonian within their gates. Alexander was incensed, and determined to besiege the city; and this siege, one of the most famous which history records, lasted for seven months; at length the place was stormed and utterly destroyed. The king, on this occasion, incurred deferred reproach by his cruelty towards a people, who had only offended by bravely defending their country. Troops were put to the sword, two thousand were crucified, and the rest sold for slaves. After having depopulated the city, he colonized it anew, and boasted of being the founder of a city which he had ruined. This event took place, August 20th, B. C. 332.

From Tyre Alexander proceeded to Jerusalem, with the intention of punishing the Jews for affording relief to the Tyrians during the siege; but on his approach he met Jaddua, the high priest, in his pontifical habit, accompanied by the priests in their sacred vestments, and the people clothed in white. When the procession drew near, Alexander bowed before the priest, and paid him religious adoration; alleging to Parmenio as the reason of this conduct, that the figure of a person in such habit had appeared to him at Dium, in Macedonia, and assured him of the divine guidance, and of ultimate success in his expedition. After this interview, Alexander accompanied Jaddua to Jerusalem, sacrificed in the temple, and conferred great favours on the Jewish nation. Such is the account given by Josephus, but the whole is rejected as fabulous by many judicious writers. Considering, however, the superstitious temper of Alexander, and his friendly conduct to the Jews, it is not altogether improbable. From Jerusalem Alexander proceeded to Gaza, besieged it, and took it by storm: from Gaza he marched to Pelium, left a garrison in it, and failed up the Nile. He afterwards marched through the deserts to Heliopolis, and crossing the river, he arrived at Memphis, where he offered pompous sacrifices not only to the Grecian gods, but to the Egyptian Apis. From Memphis he sailed down the river to the sea, and fixed on the place where he proposed to build a new city, which has since become so famous under the name of Alexandria. Here he formed the design of visiting the temple of Jupiter Ammon, situated on an oasis in the midst of the Libyan deserts. The senior priest of this temple flattered him with the title of the son of Jupiter, which Alexander joyfully accepted; and he was farther assured that he should be the monarch of the world. From this journey, which had proved so successful, he returned as from a triumph; and from this time, in all his letters and decrees, used the following style: "Alexander, king, son of Jupiter Ammon."

During his abode at Memphis, he settled the affairs of Egypt; and in the spring marched towards the east against Darius. In his way to Tyre, which was the place appointed for the general rendezvous of his forces, he heard that Anacharsus, whom he had appointed governor of Syria and Palestine, had been massacred at Samaria; and, in order to avenge this audacious act, he put those that were concerned in it to death, banished the rest from Samaria, supplied their place with a colony of Macedonians, and divided part of their territories among the Jews.

From Tyre he directed his march to Phasis, and having passed the Euphrates, he advanced towards new conquests. On his march he was informed of the death of Statira,
Statera, the captive Queen of Darius; and this event detained him, till he had visited Sogdiana, administered suitable consolation, and performed the funeral obsequies of the deceased queen in the most splendid and magnificent manner. Darius, though his mind harbored the suspicion of a dishonourable kind, that were equally unjust, was much gratified by the tokens of respect which Alexander had rendered to his queen and family, and renewed propositions of peace. On a former occasion, during the siege of Tyre, he had made very advantageous proposals, which Parmenio wished him to accept; declaring, that he would agree to them if he were Alexander. "And so would I," replied Alexander, "were I Parmenio." Darius now offered him all the provinces between the Euphrates and the Hellespont; but Alexander had more extensive views in his career of glory and ambition. Darius prepared for battle, and pitched his camp near a village called Gugamela, in a plain at some distance from Arbela. Alexander, at the height of his formidable army, consulted his officers, offered up prayers to them, and joined in prayers addressed to Jupiter, Minerva, and Victory. These ceremonies being ended, he went to bed, and slept soundly through the whole night. Parmenio awoke him in the morning, and expressing his surprise that he should be able to sleep so calmly, Julia as he was going to fight a battle in which his whole fortune was at stake: Alexander addressed him—"How could it be possible for us not to be calm, since the enemy is coming to deliver himself into our hands?" The army of Darius consisted of 60,000 foot and 40,000 horse; some fay of upwards of a million of men: but that of Alexander was more than 40,000 foot and 7 or 8,000 horse. The Persians were totally routed: Parmenio, who was in great danger, was rescued by Alexander in person; and they both joined in the pursuit of Darius, and, passing the river Lycus, marched to Babylon, which was instantly delivered by Mazarus, the governor, into his hands. According to Arrian, the Persians, on this occasion lost 300,000 men, besides those who were taken prisoners; but the losses of Alexander did not amount to more than 13,000 men. Such was the issue of this battle of Arbela, fought in October, B. C. 331, which decided the fate of Asia.

From Babylon Alexander marched towards Sufa, where he found treasures of various kinds, and of great value. Here he took Darius' mother and children; and having reduced the Uxii, whof- country lay near Susa, and extended to the frontiers of Persia, he forced his way through the Persian straits, and arrived at Peripolis. Having destroyed the royal palace, to which he and his companions in the fever of debauch and phrenzy, and at the request of Thais the courtezain, and Ptolomy's mistrels, set fire, and plundered the city, he purfued Darius first to Ecbatana, the capital of Media, and then as far as Rhages, a city one day's journey from the Caspian straits. But his progress was interrupted by the news of the death of this ill-fated and unhappy monarch, who was murdered by a conspiracy of his own subjects. Having settled the government of Persia, he reduced Hyrcania, plundered the Mardi, took possession of Zadragarta, the capital of Hyrcania, where for 15 days he celebrated solemn games, and offered magnificent facilities to the gods of Greece, and then entered Asia, and reduced the whole province to submiffion.

The relaxed discipline and unrefined luxury which the manners of the Persians produced in an army flushed with successes, terminated in faction and discontent, and even in a conspiracy against the life of Alexander. Philotas, the son of Parmenio, was forced by torture to confess his guilt, and punished with death; and his condemnation was soon followed by the assassination of the father, at the age of 70 years, and after a life delightful and zealously devoted to the service of his prince. The death of both Parmenio and Philotas, upon a suspicion of guilt, and without any direct proof, alienated the affections of the army from Alexander, and produced such a degree of dissatisfaction and disgust, that he separated those who were disposed to sedition from others, and proceeded without further delay to action. Having passed through Drangania, Arachofia, and the country of the Arimanius, all which submitted to his arms, he arrived at a post of Mount Caucausus, called Epargamum, where his army endured much toil and hardship; and where Bessus, whom he was pursuaging, had laid waste the country, in order to deprive him of provisions and forage. This Bessus was a principal agent in procuring the death of Darius, and he had afforded the imperial purple, under the title of Artaxerxes. Alexander having found an opening that led into Media, directed a city to be built there, which he called Alexandrin; and he also founded several other towns in its vicinity. From hence he penetrated into Bactria, and took Araxes and Bactra, the two strongest cities of the country; he then passed the river Oxus in pursuit of Bessus, who, although defeated by 7 or 8,000 Bactrians, had withdrawn with a few adherents over this river to Nauticus, a city of Sogdiana. When Alexander arrived at this small city inhabited by the Sogdians, he was guilty of an act of savage cruelty, which fixed an indelible stain on his memory. The fact, though omitted by Arrian, is related by Curtius (lib. vii. c. 5. tom. ii. p. 520. Ed. Smakenb.) and referred to by Strabo (lib. xiv. tom. ii. p. 787.) Here Bessus, deplored all the enormities of royalty, and flipp'd even of his garments, which was brought in chains to Alexander; who, having ordered his nose and ears to be cut off, delivered him up to OXatres, the brother of Darius, by whom he was sent to Ecbatana; where he suffered a cruel death; some fay that he was crucified. Plutarch relates, that being fastened by his limbs to trees which were bent together, he was torn asunder by their elastic force, when they were allowed to return to their natural position.

Alexander purfued his march to Marandunda, the capital of Sogdiana, known by the modern name of Samarcand, and by long and dangerous igles advanced to the river Iaxartes, erroneously called by Arrian, Curtius, and others, Tenis. On the side of this river he was surprized by the barbarians, who, rushing suddenly from their lurking holes in the mountains, and fighting with bows and flings, killed many of the Macedonians, and took others prisoners. The king himself was wounded in the conflict; but the barbarians were at length overpowered, and defeated with great slaughter. Soon after this transfaction he formed a treaty with the Abian Scythians, who, from the time of Cyrus, had lived in freedom and independence, and who were distinguished by the equality and liberty that subsisted among them, and by their love of poverty and jujtee. While he was forming a plan for building a city on the river Iaxartes, in order to curb the nations he had already conquered, and those he intended to subdued, he was diverted from the execution of his design by the revolt of the Sogdians and Bactrians; and, directing his arms against their combined forces, he took and destroyed in a few days seven of their cities. The capture of Cyropolis, which was one of them, and which was the greatest and most populous of the whole country, was vigorously resisted by the inhabitants; but it was at length taken, and razed to the very foundations. In these different sieges the enemy are said to have lost above 120,000 men; and in one of them Alexander, as well as Craterus, and many of his principal officers, were wounded. He then returned to the Iaxartes, and
marked a space of about three leagues in circumference, and built a city, which was called Alexandria. In less than a day, the ramparts were raised, and the houses built; and, in order to please them, he ranomed all the prisoners he could find, settled in it several Macedonians, who were wont out in the service, and permitted many natives of the country, at their own request, to inhabit it. His next conflict was with the Scyths, whom he defeated with difficulty, and to whom, as he had other objects in view, he granted a peace on their own terms. The Satraps, who were a powerful nation, submitted to him, and, by an embassy, requested his friendship.

At this time Alexander received a reinforcement of upwards of 16,000 men from Macedonia and Greece, and was thus enabled to subdue all those who rebelled; and, to curb them for the future, he built several fortresses in Magrida. But he was gradually throwing off both the habit and manners of a Macedonian prince, and assuming those of an eastern despot. He was also surrounded by a number of eunuchs, who were, and ever will be, says one of his biographers, the bane of princes, and the curse of nations. Thence, by indulging his humour and soothing his passions, precipitated him into extravagances of conduct, and deprived him of that equanimity and moderation, which were necessary for preserving the acquisitions he had made. One faithful friend declined concuring in this general adulation. At a banquet which succeeded the sacrifices performed at the anniversary festival of Bacchus, the honour of which Alexander had transferred to the Dioecrites, i.e., to Callirrhous of Persia, some of the attendants extolled the actions of the Macedonian prince above those of Callirrhous and Pollopus, and even of Hercules. Clytus remonstrated, alleging, that he "could not bear to hear such indignities offered to the gods, or the credit of ancient heroes undervalued, to tickle the ears of a living prince." As to Alexander's actions, he allowed they were great and glorious, but he maintained that they were not supernatural; that the army had shared in them, and that they had a right to participate in the praise belonging to them. Alexander was insatiable; and, as Clytus proceeded in the same strain, and affirmed that he had preferred the life of the king at the battle of the Granicus, stretching out his arm and saying, "this hard, O Alexander, saved thee?" the king rushed upon him, and endeavoured to kill him, but was prevented by the interposition of friends. At length, however, when his friends retired, he feared a lancer, or large Macedonian pike, and laid Clytus dead on the spot. His passion soon subsided, and reflecting on the deed he had perpetrated, he indulged excessive grief, refused food for three days, neglected his apparel, and, as some say, would have lain himself with the pike that killed Clytus. Flattered, however, by the army, and perverted by the detestable doctrine of Anaxarchus of Abdera, the sophist, who taught him, "that a sovereign prince do what he will, all his actions are just and lawful," he soon became more composed and tranquil, and lectures of this kind were more acceptable to his mind, already corrupted, than the honest and moral discourses addressed to him, with a view of settling his mind, by Callithenes, the disciple and relation of Aristotle. His servile attendants renewed their adulation, attempted to persuade him that he was more than man, and that it was unjust and disloyal in his subjects not to own his divinity; and some of the most officious of them, amongst whom Anaxarchus was the chief, endeavoured to engage the Greeks as well as the Asians to pay him adoration. Alexander was pleased; and was highly provoked by a speech of Callithenes, who attempted to awaken in his mind more sober thoughts. His restoring was insufficient; and it was determined that when the king drank to any guest, he should immediately rise, adore him, and having received a kiss from the king, depart.

The several circumstances that have been now related, produced a new conspiracy against the king: and the conspirators, being discovered, were floned to death by the army. Callithenes was apprehended, and, as some say, carried about in chains, till he died a natural death. But, according to others, he was first racked and then executed. The death of Callithenes, says Seneca (Nat. Quaest. lib. vi. c. 23), is an external reproach to Alexander, and a crime of so horrid a nature, that no quality, however excellent, nor military exploit, however illustrious, can ever efface its infamy. In favour of Alexander it is said, that he killed many thousand Persians; that he dethroned and killed Darius, the most powerful king of the earth; that he conquered innumerable provinces and nations, penetrated as far as the ocean, and extended the bounds of his empire from the most remote part of Thrace to the extremities of the coa. In answer to each of these particulars, "Yes," says Seneca, "but he murdered Callithenes;" a crime of so heinous a nature, that it entirely obliterates the glory of all his other actions.

The only strong hold which the rebels still retained was the Soggidian rock, or the rock of Oxus, into which Oxartes, the Bactrian, had conveyed his wife and family. It was defended by Arimazes, with 30,000 soldiers under his command, and furnished with provisions for two years. It was deemed by its situation impregnable; and therefore, when Alexander, before he commenced the siege, summoned the garrison to submit, the commander insulted him, and asked what Alexander, who was able to do all things, could also fly; and whether nature, on a sudden, had given him wings? Alexander was highly exasperated, and selected from the mountaineers in his army 300 of the most active and dexterous, directing them to seek a path to the top of the rock, to which the greater number of them at last ascended by means of wedges and ropes. When Alexander perceived the appointed signal, he sent a message to the commander, summoning him to surrender, and informing him, "that he had now a corps of winged soldiers." The whole Macedonian camp refunded with the shout of "victory," and the Barbarians surrendered the place at discretion. Alexander's repentance was invincible, and, regardless of the dictates of humanity, he ordered Arimazes and the principal nobility of the country who fought shelter in his camp to be scourged with rods, and afterwards to be fixed to crosses at the foot of the rock. After the reduction of Sogdiana, he marched into the country of the Parataces, where was another fortres, called the rock of Chorianas, which was also deemed impregnable. After the siege was begun, Chorianas, the commander, was induced by Oxartes to surrender it; and having been enrolled in the number of Alexander's friends, he was entrusted with the charge of it, and in return for this honourable treatment, supplied the Macedonian army with provisions. On one of these occasions, Roxana, the daughter of Oxartes, who was esteemed the most beautiful woman in Asia, after the death of the wife of Darius, tell into the hands of the conqueror; and such was the influence of her charms, that he publickly espoused her.

India was the next object to which Alexander directed his attention. Accordingly he dispatched a herald to Taxila, and the other princes on this side the river Indus, enjoining their submission; and Herophilus, with part of the army,
was dispatched to join Taxiles and the rest of the Indian princes, who were come out to meet them, and to reduce the country as far as this river. This commission was rashly and facetiously executed. Alexander bent his march towards the river Choaspes, and reduced several places in his progress, among which Andaca was one of the most considerable. He proceeded against the Afpoi and Asfacen, whom he successively defeated, notwithstanding obstinate resistance; but having invested Mygaza, the capital of the latter people, he was wounded in the siege, and the army was repeatedly repulsed. At length, however, the Indians were compelled to submit; and, by an act of perfidy, which Diodorus Siculus severely condemns, they were all put to the sword. Platane also proffes the king for this barbarous action. Oro and Bozira, and the rock of Aornus, to which the inhabitants of the latter place retired, were next reduced; and Alexander proceeded to the river Indus, where Hephaestion and Perdiccas had already provided a bridge of boats for the passage of the army. Having refitted his troops in the territory of Andrena and aflay, Taxiles, Alexander passed the Indus, B. C. 327; and advanced forward to the Hydaphes, known in modern times by the name of the Betala or Chelum, or, according to the orthography of Major Rennell, Behut and Thyulum, where Porus with a large army lay encamped to dispute his passage. When he approached the banks of this river, he found that the people with whom he had to contend were not to be subdued so easily as the Persians, and other Aziatics. The Indians were not only a very tall and robust, but also a very hardy and well disciplined people; and their king Porus, a prince of high spirit, invincible courage, and good conduct. Alexander, however, after encountering great difficulties, on account of the inundations to which the Indian rivers are subject at the time of his march, which was Midsummer, or about the height of the rainy season, passed the Hydaphes; and, having vanquished a detachment under the command of the son of Porus, who was slain in the action, he encountered Porus himfelf at the head of 4000 horse, 30,000 foot, 3000 chariots, and 200, or as Q. Curtius says, (lib. vii. 13.) 85 elephants. The dispute, though short, was very bloody. Porus behaved with singular prudence and intrepidity; but the Indians were completely routed after a great slaughter. Porus, compelled to submit, was conducted to Alexander, who received him with respect, and treated him with kindness. When he was asked “how he wished to be treated?” Porus replied, “as a king.” “That, for my own sake,” said Alexander, “I shall do.” “And therein,” rejoined Porus, “is comprehended all that I can ask.” Alexander gave him his liberty, restored his kingdom with additional provinces; and Porus, in return, became his true friend and constant ally. For perpetuating the remembrance of this victory two cities were built: one called Nicea, and the other Bucephala. Paffing the river Acefines, he entered the territories of another Porus, and in pursuit of him crossed the Hydaphes; and having conquered the whole kingdom of this prince, he gave it to Porus his ally. In the midst of this success Alexander received advice, that the Caxic, Oxydace, and Malli, the most warlike nations in India, were confederated against him, and had assembled a great force. He determined immediately to attack them; and, though they made a vigorous defence, they were put to flight; and soon after, their city of Jungala was taken by storm and razed. He then prepared to pass the Hyphasis, having nothing in view, as Arrian says, but to seek new enemies. Here he was told that after passing this river, he must travel 11 days through defects, and that he would then arrive at the Ganges, the largest river in India; and that farther in the country were the Gangaridae and Pafhi, who were collecting a great force in order to oppose his entering into their dominions. Rumours of this kind were spread through the army, and produced no inconsiderable degree of discontent and murmurs. Unable to aYay the ferment that was prevailing among the troops, and to satisfy them, that they had any object in view which could warrant their being led on to new difficulties and toils, he was constrained to terminate his progress, and to prepare for his return. When his purpose was made known to the army, he was saluted with loud acclamations, and received the thanks of his followers; “because,” they said, “he was invincible had suffered himself to be overcome by their prayers.” On the banks of the Hyphasis, the modern Belay, which were the limits of his conquests, he caused to be erected 12 altars, on which sacrifices were offer’d. These altars, if we may believe the biographer of Apollonius Tyanaeus, were still remaining, with legible inscriptions, when that fantastic sophist visited India, 375 years after Alexander’s expedition. Plutarch, vita Apollon. lib. ii. c. 44. ed. Olearius.

Having exhibited public shows in the Grecian manner, he added all the conquered country to the dominions of Porus, and began his retrograde march towards the river Hydaphes. From thence he proceeded to the Acefines, and marched on to the Hydaphes, proposing to embark on the river Indus, and to pass this river by the ocean. Whilst he was marching near these rivers, he observed many crocodiles, and that the country produced beans like those of Egypt; and hence he inferred, that he had discovered the source of the Nile, and prepared a fleet to sail down the Hydaphes to Egypt. Strabo. Geog. lib. xv. p. 1020. This circumstance shows, that the knowledge of the Greeks, in his age, did not extend beyond the limits of the Mediterranean. The breadth of the Panjub, as it is now called, through which Alexander passed, from Ludhiana on the Setlege to Attock on the Indus, is computed to be 259 geographical miles, in a straight line; and his march, computed in the same manner, did not exceed above 200 miles. But in his advance and return, his troops were so spread over the country, and all his movements were so exactly measured and delimited by men of science, whom he kept in pay for the purpose, that he acquired a very extensive and accurate knowledge of that part of India.

Having prepared a fleet, consisting of 80 vessels of three banks of oars, and about 2000 lighter ships and transports, and having offered sacrifices to the gods, he embarked, and at the signal of the sound of a trumpet the fleet began to move. Having arrived at the confluence of the Acefines with the Hyphasis, where these united streams roll with great rapidity into the Indus, many of his vessels were lost; he himself was in danger, and Nearchus, the commander of the fleet, not a little perplexed. When the danger was past, and the fleet and army were joined, Alexander went on shore; and began his march through a desert country, in order to reduce the Malli and Oxydace, who were raising forces to oppose him. He surprised them, unprepared, and unexpected his arrival; many of them were slain in the field, and the rest fled into the city and shut the gates. In burning their principal city, Alexander, with a romantic valour, which approached to fool-hardiness, sealed the walls, and leaped down into the city, accompanied by only three of his guards. Whilst he personally encountered a severe attack, he was wounded, and fainted through loss of blood; two of his guards, who were themselves wounded, covered him with their shields; till the soldiers from without ascended the walls, threw themselves into the city, and by an act of
ALEXANDER.

the most undaunted resolution released their sovereign; though, when he was carried out upon his shield to the camp, his recovery was very doubtful. As soon as he was able, he rejoined his forces, and was received in the camp with great joy.

His first thoughts were now directed to the increase of his fleet; and having accomplished this object, having given order for erecting a city in the commodious situation afforded by the confluence of two great rivers, and having conferred upon Oxyartes, the father of his wife Roxana, the government of Paropamisus, with some additional territories, he embarked on board his fleet and continued his voyage. But as he proceeded, he was occasionally employed in reducing some Indian princes, who were either negligent in paying him the attention and respect to which he conceived himself entitled, or who actually took up arms against him. Of this number were Musianus, the sovereign of one of the richest and most populous kingdoms in India; Oxyartes, another Indian prince, who was taken prisoner; and Sambus, whose capital Shudomana opened its gates to receive him. Musianus afterwards revolted; and Alexander directed him to be carried back into his own dominions, to be there crucified, together with all the Brahman who were about him, and who had intrigued him to this revolt. The king next failed to Patala, the modern Satta, an island formed by two branches of the river Indus, where he ordered an haven and convenient docks to be constructed for his ships; and when he had careened his fleet, he sailed down the right-hand branch of the river towards the ocean. As they approached the sea, they were exposed to great danger for want of skilful pilots; and therefore, after having gratified his vanity by entering the ocean beyond the Indus, performing religious rites in honour of Neptune, and surveying two small islands, he returned to Patala. Having surveyed the other branch of the Indus, and found a place of safety for his fleet, he gave directions to Nearchus to conduct the fleet, by the ocean, at the proper season, through the Perisan gulf, up the river Tigris, to meet him and his army in Mesopotamia; and he departed with the army in order to march back by land to Babylon. From the researches of Major Renell, we learn, that the distance of that place on the Hydaspes, where Alexander fitted out his fleet, from the ocean, cannot be less than a thousand British miles. Considering the various operations by which he was retarded, and the slow navigation of such a fleet as he conducted, it is no wonder that he was above nine months before he reached the ocean. When we attend to the various movements of his troops, the number of cities which they took, and the different states which they subdued, he may be justly said to have explored the countries through which he passed.

Alexander, having left Patala, crossed the Arabis, and marched through the country of the Ortae, whose capital he seized and converted into a new, and noble city, which he committed to the government of Hephaestion. He then pursued his arduous march through Gedrosia; and in the whole of his progress suffered much from sickness, excessive heats and fatigue, and also from famine and thirst; so that he brought back from India scarcely the fourth part of his army, which had consisted of 120,000 foot, and 15,000 horse. In these circumstances, trying and distressing as they were, he maintained an invincible resolution and patience, and by his example encouraged the perseverance of his troops. Having rested and refreshed his army at the capital of Gedrosia, he prepared his march into Caramania, a very plentiful country, where his attendants were amply recompensed for the hardships and fatigue they had endured. Here he punished those governors who were charged with maladministration, some of whom were put to death; and redressed the various grievances which the people had suffered during his absence. He then continued his march through Caramania, and was joined by Nearchus, his admiral; and turning aside to Peria, he visited the tomb of Cyrus, at Paeonoe; and ordered Orines, the governor of Peria, who was charged with many atrocious crimes, to be crucified, and placed Peucellas, who had saved his life in a city of the Malli, in his room; and commanded Baryxates, a Mede, who had usurped the title and tiara of king, to be put to death. In these marches Calanus, an Indian Brahman, who had accompanied Alexander, finding his health declining, requested to have a funeral pile prepared; on the top of which he stretched himself at full length, and remained without voice or motion in the midst of the flames.

At Sufa, to which Alexander next marched, he put to death Abilites and his son Oxeathres, who were charged with enormous crimes in the administration of public affairs; and he attempted to unite the Macedonians and Perians, by forming alliances between the noblest families of Peria and the principal persons of his own court; and he himself let them an example by taking two wives of the royal blood of Peria, viz. Statira, the daughter of Darius, and Parystas, the daughter of Ochus. He also bestowed fortunes on those Perian ladies of high rank, who were married to his own principal officers. He likewise paid the debts of his army, and conferred rewards and promotions on those who had signalized themselves in his service, without distinction of country.

Alexander, having still a curiosity to see the ocean, and to explore the maritime parts of his empire, went down from Sufa upon the river Eulaus; and having crossed the Perian gulf to the mouth of the Tigris, went up that river to the army, which was previously encamped, under the command of Hephaestion, on its banks, near the city of Opis. Here he issued an edict that those Macedonians, who were either unable or unwilling to make any more campaigns, might have their discharges, and return home; and that those who chose to remain with him should be duly encouraged. This edict, which was intended to please the army, produced a contrary effect, and excited a mutiny, which was quelled by extraordinary resolution and prudence. While the soldiers surrounded the tribunal on which he was seated, all clamouring for their discharges, reproaching him with the favours which he had conferred on the Barbarians, and innsolently telling him, that his father Ammon and he might go and fulfill the world by themselves, he leaped into the midst of them, ordered his guards to seize 13 of the ringleaders, whom he pointed out, and commanded their immediate execution. This act terrified them into silence and submission; and then remounting his tribunal, he pointed out to them, in an eloquent speech, the justice of his own conduct and the folly of theirs. He afterwards promoted the Perian nobility to the principal commands in his army; and by thus seeming to transfer his confidence to them, he humbled the Macedonians, and induced them to deliver up the authors of the sedition, and earnestly to seek reconciliation and favour; which they obtained, and which were succeeded by a solemn festival at which 9000 perissi were present.

At Ecberana, whither he next went, he offered sacrifices, and exhibited sports and games; which were followed by a royal banquet; but his joy on this occasion was unexpectedly interrupted by the sudden illness and death of Hephaestion. From Ecberana he marched against the Cibereans, and subdued
dashed them; and he then pursu’d his course towards Babylon, where he formed a variety of projects, for improving the city and extending his dominions. He proposed invading and conquering Arabia, draining the Babylonian seas, and constructing in the city a lake, capable of containing a thousand galleys. But before he could execute any of these grand schemes, he was seized with a fever, which, as some say, was occasioned, or at least aggravated, by excess of drinking, and which in a few days terminated in his death. He died on the 21st of April, in the second year of the 114th Olympiad, B.C. 323, after he had lived 32 years and eight months, and reigned 12 years and eight months. When his principal counsels, perceiving his death to be inevitable, asked him to whom he left the empire, he answered, “to the most worthy;” and when Perdiccas enquired at what time they should pay him divine honours, he replied, “when you are happy,” and having pronounced these words, he expired. When Alexander’s corpse had been embalmed after the manner of the Egyptians and Chaldeans, Aristaeus, his bailiff brother, who had been declared king, was appointed to convey it to the temple of Jupiter Ammon. Two whole years (see Eth. Lib. Lii. c. 30. tom. ii. p. 68, 83) were employed in preparing for this magnificent funeral, which made Olympias bewail the fate of her son, who having had the ambition to rank himself among the gods, was so long deprived of burial, a privilege allowed to the mankind of mortals. The funeral procession, conducted by Aristaeus, was singularly splendid; and some of our readers may probably be amused by the following brief account of it. It was preceded by pioneers, who cleared the way; and it consisted first and principally of a superb chariot in which the remains of the king were conveyed. The naves and spokes of the axle-trees of this carriage were covered with gold, and their extremities, made of gold, represented the muscles of lions biting a dart. It was drawn by 64 horses, harnessed to four draught-beams or poles; and these mules were adorned with crowns of gold, and collars enriched with precious stones and golden bells. On the chariot was erected a pavilion of solid gold, 12 feet wide and 18 feet long, supported by Ionic columns; and the inlaid was ornamented with jewels, disposed in the form of shells. The circumstances the universe was beautified with a fringe of golden net-work, to the threads of which were suspended large bells, the sound of which might be heard at a great distance. The external decorations consisted of four relevos. The first represented Alexander seated in a military chariot, with a splendid sceptre in his hand, and surrounded on one side with a troop of Macedonians in arms, and on the other with an equal number of armed Persians; and there were preceded by the king’s squires. In the second were feen elephants harnessed, with a band of Indians seated before, and a band of Macedonians, fated behind, and armed for battle. The third exhibited several squadrons of horse in military array. The fourth represented ships prepared for battle. The entrance of the pavilion was guarded by golden lions. The four corners were adorned with statues of gold, representing victories, with trophies of arms in their hands. Under the pavilion there was a square throne of gold, adorned with the heads of animals, with golden circles round their necks, and to which were attached crowns; glittering with the most brilliant colours, and such as were carried about at the celebration of sacred solemnities. At the foot of the throne was placed the coffin of Alexander, formed of beaten gold, and half filled with aromatic spices and perfumes; and the coffin was covered by a pall of purple, wrought with gold. The arms of the Monarch were disposed in the manner in which he used to wear them, between the coffin and the throne. The outside of the pavilion was covered with purple flowered with gold; and the top terminated in a large golden crown, resembling a cluster of olive branches. The rays of the sun, which darted on this diadem, as the chariot moved, caused it to emit a kind of rays resembling those of lightning. The chariot was followed by the royal guards, armed and magnificently arrayed. Among the numerous attendants and spectators, who were assembled on this occasion, Ptolemy advanced, with a numerous guard of his half troops, as far as Syria, to meet the procession. He prevented their depositing the corpse in the temple of Jupiter Ammon, and caused it to be conveyed, first to the city of Memphis, and thence to Alexandria. Here he reared a magnificent temple to the memory of Alexander, and rendered him all the honours which were usually paid to demi-gods and heroes by Pagan antiquity. Frenehimius, in his supplement to Livy (lib. XXXIII. c. 65. tom. vi. p. 910. ed. Drakenst.), relates, after Leo Africanus, who lived in the 1st century, that the tomb of Alexander was to be seen in his time, and that it was reverenced by the Mahometans, as the monument not only of an illustrious king, but of a great prophet.

As to the blue of Alexander, we may observe in general, that by Barfinus, or Asinus, the daughter of Artabazus, and the widow of Memnon, a lady of great beauty and merit, he had a son named Hereules, who was afterwards murdered; by Roxana, the half beloved of his wives, he had a posthumous son, named Alexander, who for a time enjoyed the title of king; by Cleophas, queen of part of India, he had a son named Alexander, who succeeded his mother in her kingdom; by Statira, the daughter of Darius, he had no children, nor by Paryfatis, the daughter of Ochus.

As to the extent of the Macedonian empire, and the distribution of it after his death; see Empire.

As to his person, Alexander was of a middle size, with his neck somewhat awry, with full eyes, and a fierce majestic countenance. Either through taste or vanity he would never suffer any portraiture to be formed of him except by the greatest artists of his age; Praxiteles in sculpture, Lyippus in cast metal, and Apelles in painting.

As to his talents and character, they have been differently appreciated by his biographers. From his more ancient biographers, whose memoirs are in a great measure lost, five polished writers have compiled the history of his life, namely, Dionysius Siculus, Plutarch, Arrian, Q. Curtius, and Diodorus Siculus, who were the same as Curtius in his "Critical Inquiry into the Life of Alexander the Great by the ancient Historians," which first appeared in the memoirs of the French Academy of Inferences and Belles Lettres, and obtained the premium of that society in 1772, and of which Sir R. Clayton published an English translation, with notes and observations, in 1793; has appreciated the merit and veracity of these historians. Historians, says another writer, have considered him either as an enterprising and successful prince, the glory of whose great actions fearfully suffered the blunders in his personal conduct to be seen, which is the light in which Arrian has placed him; or they make his virtues and vices alike conspicuous, which seems to have been the view of Curtius. Philosopher and moral writers have dealt more fitly with him, and have therefore seldom run into high panegyrics. Plutarch only excepted, who, in his orations on the fortune and virtue of Alexander, speaks as a rhetorician. The satirical Lucian hath described him with great spirit and with consummate judgment; but

he
he seems to have kept his eye too closely on the latter scenes of his life, where his fortune, not his merit, was at its greatest height. It is justly observed by Livy (lib. ix. c. 18), that Alexander appears very different, according to the times or feasons in which we consider him. He discovers in him a kind of double Alexander; the one wise, temperate, judicious, brave, intrepid, but at the same time prudent and circumspect; the other immered in all the wantonnesses of a haughty prosperity: vain, proud, arrogant, fierce; softened by delights, and abandoned to intemperance and excuses; in a word, reminding Darius rather than Alexander, and having made the Macedonians degenerate into all the vices of the Persians, by the new turn of mind, and the new manners he assumed after his conquests. M. Rollin, guided by this clue, contemplates him in two different periods of his life, and corresponding aspects of his character: first, from his youth to the battle of Issus and the siege of Tyre; and secondly, from that victory to his death. In the frist period, we acknowledge and admire a happy disposition, cultivated and improved by education. He had a great, noble, and generous soul, which was delighted in beffowing favours and doing service. He was also actuated by a high degree of emulation and love of glory; he was betimes accustomed to exercises of body and mind, and to a sober and temperate mode of living. No prince in the world had a nobler education than Alexander; so that he was conversant in eloquence, poetry, polite learning, the whole circle of arts, and the most abstracted and sublime sciences; and in the progress of his years he was a favourer and promoter of literature and the arts, and attached to his train poets, orators, and philosophers. Under Aristotle he enjoyed singular advantages of instruction; nor was he insensible of their value; and he rendered essential service to science by the precepts which he conferred on his preceptor, for enabling him to pursue his enquiries in natural history. He also employed men of talents of every description, and liberally rewarded them. In the early life of Alexander we perceive and admire the judgment manifest in his conversation with the Persian ambassadors; the wisdom with which he acted as regent during his father's absence, and by which he pacified the feuds that had broken out in Macedonia; and the valor by which he distinguished himself in the battle of Chaonera. The first years of his reign were, perhaps, all circumstances considered, the most glorious of his life. At 20 years of age, he appeased intestine feuds, subjected foreign enemies, disarmed Greece, when most of its states were combined against him; and in three years accomplished the plan which his father had projected. For effecting these purposes, intrepidity and prudence, courage and preference of mind, those qualities which form the character of the true hero, were indispensably necessary. In the former part of his expedition against Darius, the same qualities are manifest. When he was scarcely 20 years old, with dangers domestic and foreign, threatening him, with a treasury not only exhausted but encumbered with debts, with an army much inferior to that of the Persians, Alexander turns his eye towards Babylon and Susa, and projects the conquest of a vast empire. The twofeates of the execution corresponded to the wisdom of the project. Having gained the affeotion of his officers by an unparalleled liberality, and the attachment of his soldiers by condescension and affability, he astonished his enemies by bold enterprises, terrified them by examples of severity, and won them by acts of humanity and clemency. The passage of the Granicus, followed by a famous victory; the two celebrated sieges of Miletus and Halicarnassus, exhibited to Asia a young conqueror, to whom no part of military fel

ence was unknown. When he allowed to those whom he conquered, and who readily submitted, the enjoyment of their liberties and ancient laws, observers were led to believe, that the conqueror had no other view than to make nations happy, and to procure them an easy and lasting peace. The two battles of Issus and Arbela, with the siege of Tyre, proved, that Alexander polished the qualities of a great soldier; fell in chusing the field of battle; presence of mind in influing proper orders even in the heat of action; courage animated by preffing dangers; impetuous activity, tempered and guided by caution and circumspection; and an invincible firmness and constancy, neither disconcerted by unforeseen obstacles nor discouraged by difficulties. The circumstance which raises Alexander above most conquerors, and, as it were, above himself, was his conduct toward the mother, wife, and daughters of Darius; all of them princes of the Persepolis. If this conduct towards the family of Darius had been accompanied with the grant of a peace, which he supplicated on terms so humiliating to himself, and so advantageous to Alexander, the conqueror would have risen still higher in our esteem. Alexander, it is said, had a soul capable of friendship: he endeared himself to his officers and soldiers, by his attention and familiarity; he grieved for them when they were sick, rejoiced in their recovery, and participated in whatever befell them.

If we follow Alexander to the second period of his history, after the battle of Issus, we shall fee the virtues and noble qualities of this prince degenerate on a sudden, and make way for the greatest vices and the most brutal passions. He was ever enterprising more wild and extravagant than that of crossing the defects of Lydia, and interrupting the course of his victories, in order to purchase a title, that of the son of Jupiter Ammon, which, in reality, only served to render him contemptible. The drunkenness and debauchery to which he addicted himself, and the follies and crimes of which he was guilty in his fancies of intoxication, degrade his character, and expose it to just abhorrence and contempt. What shall we lay of his markless footstaps with fire and blood, of his burning cities and slaugthering their inhabitants? of his burning Persepolis, murdering Clytus, putting Philotas to the torture, disgracing Parmeno, an old, tried, faithful friend, and putting both father and son to death, and of permitting Callisthenes, the philosopher, to die in a dungeon, or in a worse mode? what expiation can be made for his wanton cruelties? the devastation of whole countries, the slaughter of millions of inhabitants, the crucifixion of an Indian prince, and the punishment of many Brahmins, whose only crime had been that of encouraging their countrymen to defend their liberties against a lawless invader? well might the Cento amans call him "a most mighty robber and murderer." How justly does the author of the first book of Maccabees characterize him, by laying that "he butchered kings," 1 Macc. xvi. 65-67. His debaucheries, his abominable ravellings, his more than Athise luxury, his Sardanapalian effeminacy, were flagrant, that his warmest encomiums have not been bold enough to deny, nor even to palliate them.

As to his magnanimity and generosity, which have been wonderfully extolled, these, upon close examination, would probably appear to be the fruits of that same vain-glorious ambition, which was the main source of all his actions. His liberal presents to writers and artists were the price of the groftest adulation; the most pitiful scribblers, if he was lavish in his flattery, was as lavishly repaid for his grateful incence; and a Charillus, a Cho, and an Agis, (the very dreg
dreaded by their respective countries, as Q. Curtius calls them) were as sure of being repaid as an Annuity or a Xenopho- 
thon, and were preferred by this famous hero, even to his 
own relations and generals. He was not less liberal to 
 fingers, lapars, and pipers; on whom he bestowed at one 
caroufal, above 10,000 talents, as we may naturally sup-
pole, for chanting his bloody victories and confounding his 
praise.

If we examine his character as a warrior and a conque-
ror, and trace his military exploits to his moving spring; it is natural to direct our enquiry to the justice of the war 
in which he engages, without a regard to which he is not 
 a conqueror and a hero, but an usurper and a robber. If we 
allow that the Persecutions were the allowed enemies of the 
Great Conqueror Alexander over the great number of 
nations who did not even know the name of Greece, and 
 had never done or designed him the least injury? The 
Scythian ambassador spoke truly, when he said: "What 
have we to do with thee? we never once set foot in thy 
country. Are not those who live in woods allowed to be 
ignorant of thee, and the place from whence thou comest? 
Thou boastest, that the only design of thy marching is to 
extirpate robbers; and thou thyself art the greatest robber 
in the world!" To the same effect was the answer of the 
 pirate, when Alexander questioned him, what right he 
had to infest the seas? "The same that thou hast to infest 
the universe; but because I do this in a small ship, I am 
called a robber, and because thou artest the same part with 
a great fleet, thou art entitled a conqueror." Upon the 
principle now stated, what idea ought we to form of Alex-
ander's last conquests? Was ever ambition more extravagant, 
or rather more furious, than that of this prince? It is in-
lated Alexander, who, when he was told by Anaxarchus the 
philosopher, that there was an infinite number of worlds, 
which in thinking that it would be impossible for him to 
conquer them all, since he had not yet conquered one. 
Quelt. lib. iii. pref.) to compare those pretended heroes, 
who have gained renown no otherwise than by the ruin 
of nations, to a configuration and a flood, which lay walle 
and deflroy, or to wild beasts which subfift merely by 
slaughter? Alexander, continues this writer, (De Benef. 
lib. i. c. 13,) an unjult robber from his youth, a cruel ra-
vager of provinces, an infamous murder of his friends, 
makes his happiness and glory to confit in rendering himself 
formidable to all mortals; forgetting that, not only the 
fierece animals, but even the urchin, makes themselves feared 
by their poisons. If the conquests of Alexander are ex-
amed in themselves separately from their moving spring, 
we shall find that they are frequently effected by a kind of 
valour nearly allied to a boldness that is blind, rash, and 
impeccable; that has no other guide besides a fanciful ar-
dour for false glory and a wild desire of distinguishing itself 
by any methods, let them be ever so unlawful. To form 
an accomplished general, prudence must often and direct 
the too fiery temper of valor; as this latter must animate 
and warm the coldness and slowness of prudence. Do 
these characteristics belong to Alexander? When we follow 
his to sieges and battles, are we not perpetually alarmed 
for his own safety, and that of his army? and do we not 
conclude, that they are every moment upon the point of 
being destroyed? Plutarch, in pronouncing the eulogy of 
Alexander, as an accomplished hero, gives a long detail of 
the various wounds he received; and intimates, that his 
courage was thus rendered more conspicuous. But it has 
been observed in praise of Hannibal, that he was never 

wounded in all his battles. It ought also to be observed, in 
eliminating the character of Alexander, as a conqueror 
and warrior, what Livy has suggested (lib. ix. c. 17.), who 
were the enemies with whom he combated. "Had he 
marshalled," says this writer, "against the Romans, he would 
soon have found, that he was no longer combating against 
a Darins, who, encumbered with gold and purple, the vain 
equipage of his grandeur, and dragging after him a multitude 
of women and eunuchs, came as a prey rather than 
as an enemy; and whom Alexander conquered without much 
blood, and without wanting any other merit, than that of 
daring to defile what was really contemptible. He would 
have found it very different from India, through which he 
marched in a riotous manner, his army quite flupided 
with wine; particularly when he should have seen the fords 
of Apulia, the mountains of Lucania, and the full recent 
footsteps of the defeat of Alexander his uncle, king of 
Epirus, who there lost his life." Alexander, therefore, 
partly owed his conquest to the weaknesses of his enemies. 
After all it cannot be denied, that Alexander possessed very 
great qualities; but they were those which were fitted to 
inspire admiration rather than esteem; while the worst 
rendered him a pest of mankind, and refleemed him, as an 
excellen biographer observes, "to one of those baleful met-
tors, which dazzle as they fly, but ruin where they fall." 
He possessed talents, says Dr. Robertson, (Hist. America, 
vol. i. p. 20.) which, notwithstanding the violent passions 
that incited him, at some times, to the wildest actions and 
the most extravagant enterprizes, fitted him not only to 
conquer, but to govern the world. If we throw into the 
scale of his errors and vices, the presumptuous idea he 
entertained of his merit; the high contempt he had for other 
men, not excepting his own father; his ardent thirst of 
pride and flattery; his ridiculous notion of fancying himself 
the son of Jupiter; of attributing divinity to himself; of 
requiring a free, victorious people to pay him a servile 
homage, and to prostrate themselves ignominiously before 
him; his abandoning himself so shamefully to wine; his 
violent anger, which rifes to brutal ferocity; the injustice 
and barbarous execution of his brave friends and most faithful officers, 
and the murder of his most worthy friends in the midst of 
feats and carousals: Can any one, says Livy, (ib. c. 17.) 
believe, that all these imperfections do not fully the 
reputation of a conqueror? But Alexander's frantic ambition, 
which knew neither law nor limits; the rash intrepidity 
with which he braves dangers, without the least reason 
or necessity; the weaknesses and ignorance of the nations, 
totallyunkilled in war, against whom he fought; do not 
these enervate the reasons for which he is thought to have 
erected the surname of Great, and the title of Heroes? Rol-
lin, in closing the estimate of Alexander's character, ob-
erves, that we do not find that he possessed the first, 
the most effcutional and most excellent virtues of a great prince, 
sO as to be the father, the guardian, and shepherd of his 
people; to govern them by good laws; to make their trade, 
both by sea and land, to flourish; to encourage and protect 
arts and sciences; to establish peace and plenty, and not 
subject his subjects to be in any manner aggrieved or injured; 
to maintain an agreeable harmony between all orders of the 
state, and make them conspire, in due proportion, to the 
public welfare; to employ himself in doing justice to all his 
ofjects, to hear their disputes and reconcile them; to con-
side his own as the father of his people, consequently as 
oblige to provide for all their necessities, and to procure 
them the severer enjoyments of life. He adds, Alexander 
seems possessed of such qualities only as are of the second 
rank,
ALEXANDER.

rank, those of war, and these are all extravagant. They are carried to the most rash and odious excess; and to the extremes of folly and fury; whilst his kingdom is left a prey to the rapine and exactions of Antipater, and all the conquered provinces abandoned to the infatiable avarice of the governors, who carried their oppressions to far, that Alexander was forced to put them to death. And as for his own soldiers, when they had plundered the wealth of the state, they became so licentious, so debauched, and aban-
doned to vices of every kind, that he was under a necessity of paying their debts, amounting to fifteen hundred thousand pounds. Although the Romans held Alexander's memory in great revere-
tion, it is very doubtful whether, in the virtuous ages of the commonwealth, he would have been considered as so great a man.

Upon the whole, if an impartial person of good sense reads Pintarch's Lives of Illustrious Men with attention, they will leave such a kind of impression on his mind, as will make him consider Alexander one of the least valuable among them. But how strong would the contrivance be found had all the lives of Epaminondas, of Hannibal, and of Scipio? How little would Alexander appear, let off with all his titles, and surrounded by all his conquests, even if considered in a military light, when compared with those heroes, who are truly great, and worthy of their exalted reputation! Diodorus Siculus, lib. xviii. ii. p. 160.—253. Ed. Woffington. Plutarch. Oper. tom. i. p. 604.—707. Ed. Xyland. Q. Curtii de Rebus gellis Alex. Mag. Paff.-


ALEXANDER SEVERUS. The Roman emperor, was born at Acta, in Phoenicia, according to one account, in the year 208, but, according to another preferred by Gibbon, Dec. 12, 205. His father was a Syrian, and became a conful. His mother was Mama, daughter of Julia Meza, the sister of Julia, wife to the emperor Severus; and as another daughter of Meza was married to Helogabu-
lus, Alexander, or Alexianus, which was his family name, was first cousin to that emperor. His mother, who was a woman of excellent talents and character, and who is impo-
sed to have imbued Christian principles, paid particular attention to his education, and employed such perfections for this purpose as were eminent for their probity and learning. His application and improved corresponded to his ad-

vantages; and every day was devoted to literary acquire-
ments, and to martial exercises. With a robust and grace-
ful form and considerable mental accomplishments, he com-
bined a mild, humane, and generous temper, so that he not only abhorred every kind of cruelty, but made it his chief study to please and oblige his parents and relations, and even his domestics. When Meza, his grandmother, perceived the approaching termination of Helogabalus's career of profligacy, she embraced a favourable opportunity of per-

fuading him to adopt Alexander. Accordingly he assumed this name instead of that of Alexianus, with the addition of Severus, and was invested with the title of Cæsar, A.D. 221. The young prince soon gained the affections of the people to a degree which excited the jealousy of the em-
peror; and he therefore resolved to destroy the envied and dangerous competition, either by corrupting the manners, or by taking away the life of his rival. Mama and her mother defeated his design in both these respects; and by means of the Praetorian guards, whose attachment they had secured, Helogabalus's attempt against the honour and life of the young Cæsar terminated in his own premature and ignominious death. By these guards Alexander was ad-

vanced to the throne, A.D. 222. The senate concurred, and immediately invested him with the various titles and powers annexed to the imperial dignity. At the same time they offered him the name of Antoninus, and the surname of Great; but therein he modestly declined. Alexander was a diligent and dutiful youth, of only 17 years of age; the reins of government were in the hands of his mother and grandmother; and after the death of the latter, Mama remained the favourite regent of her son and of the empire. With her consent he married the daughter of a patrician, who afterwards became the object of her jealousy and cruelty, and was banished by her influence, which Alex-

ander durst not oppose, into Africa. It has been said, in-
deed, by Lampridius, that the father was detected in a con-
spiracy, and that the repudiation of the daughter was the cause of his crime. But Herodian represents him as innocent. Under her direction, and with the approba-
tion of the senate, a council of state was appointed, consist-
ing of 16 of the wisest and most virtuous senators. At the head of this number, as praetorian prefect, was Ulpius, dif-
tinguished by his knowledge and respect for the laws of Rome, and the propriety of firmness of this aristocracy, for order and authority to the government. This city, whose influence, was purged from the superstition and luxury, which Helogabalus had introduced; his worthless creatures were also removed from every department of public adminis-
tration; and their places were supplied with men of virtue and ability. Learning, and the love of justice, became the only recommendations for civil offices. Valour, and the love of discipline, were the only qualifications for military employments. But the most important object of Mama's solicitude was that of forming the character of the young emperor. His excellent understanding encouraged cultivation, and led him duly to value the advantages of virtue, the pleasures of knowledge, and the necessity of labour. The natural mildness and moderation of his temper preferred him from the assaults of passion and the allurements of vice. His imalterable affection for his mother, and his re-
spect for the wife Ulpius, guarded his unexperienced youth from the poison of flattery. As Mama had probably em-

braced the profession of Christiani, it is no wonder that Alexander was very indulgent to the Christians, and would not suffer them to be persecuted on account of their reli-

gious tenets. He himself seems to have been well acquainted with the Christian morals; for he frequently repeated the golden rule of the gospel, "Do as you would be done by;" caused it to be inscribed over the gates of his palace, and on several public edifices; and observed it in his own conduct, with the greatest exactness.

"The simple journal of his ordinary occupations," says a popular historian, "exhibits a pleasing picture of an accom-

plished emperor, and, with some allowance for the difference of manners, might well defer the imitation of modern princes. Alexander rose early: the first moments of the day were consecrated to private devotion, and his domestic chapel was filled with the images of those heroes, who, by improving or reforming human life, had deserved the grateful reverence of posterity. But, as he deemed the service of man-

kind the most acceptable worship of the gods, the greatest part of his morning hours was employed in his council, where he discussed public affairs, and determined private causes, with a patience and discretion above his years. The drysnefs of business was relieved by the charms of literature; and a portion of time was always set apart for his favourite studies of poetry, history, and philosophy. The works of Virgil and Horace, the republics of Plato and Cicero, formed
formed his task, enlarged his understanding, and gave him the noblest ideas of art and government. The exercises of the body succumbed to those of the mind; and Alexander, who was tall, active, and robust, surpassed most of his equals in the gymnastic arts. Refreshed by the use of the bath and a light dinner, he returned, with new vigour, the business of the day; and, till the hour of supper, the principal meal of the Romans, he was attended by his secretaries, with whom he read and answered the multitude of letters, memorials, and petitions, that must have been addressed to the master of the greatest part of the world. His table was served with the most frugal simplicity; and, whenever he was at liberty to confute his own inclination, the company consisted of a few select friends, men of learning and virtue, amongst whom Ulpius was constantly invited. Their conversation was familiar and instructive; and the pauses were occasionally enlivened by the recital of some pleasing composition, which supplied the place of the dancers, comedians, and even gladiators, to frequently farronadoed at tables of the rich and luxurious Romans. The dress of the dinner was plain and modest, the demeanour courteous and affable; at the proper hours his palace was open to all his subjects; but the voice of a crier was heard, as in the Eleusinian mysteries, pronouncing the same salutary admonition: "Let none enter these holy walls, unless he is conscious of a pure and innocent mind."

His mother, though a princess of found judgment and good disposition, and though she owed many of the excellencies he possessed to her wisdom and attention, was more fond of pomp than himself; and did not approve the plainness and popularity of his behaviour. "Take care," said she to him one day, "your weakness not your authority, and render it contemptible." "I render it," he answered, "more secure and more durable." Whilst he was strict, and sometimes severe in his administration of public justice, and in the punishment of those who opposed the public, he was naturally mild and gentle; and though he practised rigid economy, and exercised self-denial in every thing that pertained to his own gratification, he was liberal and beneficent. In the course of his reign he made three general distributions of provisions to the people, and three largesses in money to the soldiers. To the intelligent and distrest he gave lands, flocks, cattle, and all necessaries of habitation; rightly judging, that this mode of exercising his liberality was more beneficial and less humiliating than the giving of gold and silver. If he granted pecuniary assistance, it was by way of loan; and he established a bank, where all who wanted money found it at a moderate interest, and on some occasions he lent without interest. It was a saying of this emperor; "Imperium in virtute, non in decore;" i.e. "The majesty of the empire consists in virtue, and not in an ostentation of riches." Although he was very religious, his offerings in the temples were not magnificent. He often repeated the words of Periuss (Sat. ii. v. 69). "In fuseo quiqul facit aurum." "What has gold to do with faced things?" His respect for virtue extended to the dead, as well as to the living. Accordingly he collected in Trajan's square the statues of the deified emperors of Rome, and of the famous Roman commanders, and adorned them with inscriptions, setting forth their great exploits and eminent virtues. In his palace he had two chapels, in which the principal objects of his veneration were ranged in two classes, the one deified to virtue, and the other to talents. In the first were placed the good emperors, among whom he very erroneously ranked Alexander the Great; and next to them the wife men, by whom useful leissons mankind had been benefitted; and here were blended Abraham, Orpheus, Apolloimus Tyanaeus, and Jesus Christ. The second chapel was devoted to military heroes, and men conspicuous in the republic of letters, Achilles, Cicero, Virgil, whom he called the Plato of the poets, and some others. In order to encourage the progress of letters and of science in general, he allotted pensions to rhetoricians, grammarians, physicians, architects, men skilled in mechanics, and even to amusicians and astrologers. He established schools for all these arts, and provided for the instruction of the poor without expense to them. His life, however, has not been free from blemishes. His deference for his mother was considered as carried to a culpable excess, more especially as she, with all her good qualities, was addicted to vanity and avarice. He gave her name to several buildings, which, as we learn from Ammianus Marcellinus (lib. xxviii. p. 372.), they retained in the fourth century; and caused her to be honoured with the titles of Augusta, mother of her country, of the armies, and of the senate. He was also charged, and not altogether without foundation, with being of a foppish and inquisitive temper, and with being inclined to vanity; which latter weakness he indicated by his aversion of polite, and his affection of being regarded as a Roman and of the family of Marcelli, and not a Syrian. His timidity likewise betrayed him into imbecility of conduct; particularly with reference to the pretorian guards, who by their mutiny produced a civil war in Rome, that lasted three days, and that terminated in the massacre of Ulpius. Although this wife man, who was the friend of the laws and of the people, sheltered himself from the reiterated rage of this class of persons in the emperor's palace, and was murdered even in his presence, he had not resolution sufficient to avenge this atrocious crime in the manner he desired. Such indeed was the weakness of government, that the tyranny of the army threatened with instant death his most faithful Ministers, provided that they were only infected of an intention to correct their intolerable disorders. The historian Dion Cassius, who had commanded the Pannonian legions with a spirit of ancient discipline, and whom the emperor recompensed by appointing him his colleague in the confusihip, was compelled to retire, by his advice, from the city, and to spend the greatest part of his confinement at his villas in Campania, and the remainder of his days in Bithynia, his native country. Dion. Caff. Hist. lib. lxxx. p. 1371.

On another occasion, however, he manifested a becoming firmness and magnanimity. When some of the soldiers at Antioch had excited a sedition in the legion to which they belonged, and interrupted his mild expostulations by their clamours, he addressed them in the following dignified and spirited language: "Refer your threats, till you take the field against the Persians, the Germans, and the Sarmatians. Be silent in the presence of your sovereign and benefactor, who beflows upon you the corn, the clothing, and the money of the province. Be silent, or I shall no longer flay you soldiers, but citizens; if thoes indeed who disclaim the laws of Rome deserve to be ranked amongst the meanest of the people.

When their bratified arms threatened even his person; "Your courage," reframed the intrepid emperor; "would be more nobly displayed in the field of battle; we may destroy; you cannot intimidate; and the severe justice of the republic would punish your crime, and revenge my death." The clamour continuing, the emperor, with a loud voice, pronounced the decisive sentence: "Citizens, lay down your arms, and depart in peace to your respective habitations." Such was the effect of the sentence, that the clamour was instantly silenced; the soldiers confessed their crime, and supplicated remission; nor were they refor to their rank in the army, till he had punished with death those
those tribes, whose connivance had occasioned the mutiny. The grateful legion served the emperor, whilst living, and revered him when dead. The difference of his temper and conduct on the occasions above recited must be ascribed to the different vigour of mind, which he possessed in his youth and in his ripeness. When he became capable of taking the government into his own hands, and of exerting his genius and courage, no prince could more effectually command the awe, as no one ever more deserved the love, of his soldiers. It was a frequent declaration of Alexander, "the soldier does not fear his commanders, unless he be fed and clothed, and has some money in his purse." And whilst he furnished them with mules and camels to carry part of their baggage in their marches, he used to say, "that he took more care of his soldiers than of himself, because it was on them that the welfare of the republic depended; and he perfected the plan which other emperors had concurred for securing to the troops a decent and comfortable retreat in their old age.

Whilst Artaxerxes, the reformer of the Persian monarchy, was preparing to invade the Roman dominions, Alexander sent ambassadors in order to dissuade him from engaging the two empires in a long and dangerous war. The missive was received with contempt; nor did any of Alexander's remonstrances avail to prevent the Persian monarch from ravaging Mesopotamia and entering Cappadocia. The emperor, therefore, resolved to march against him in person. In the spring of the year 233, Alexander, with an army of the pratorian guards and part of the hardy legions of Europe, advanced towards the frontiers of the Roman dominions to meet the great king, which was the haughty style assumed by Artaxerxes in his embassies; whose force consisted, as history, facetiously reports, of 120,000 horse, clothed in complete armour of steel, of 700 elephants, with towers filled with archers on their backs, and 1800 chariots armed with spears. Of the event of the battle which ensued, historians have given very contradictory accounts. Herodian affirms, and Mr. Gibbon acquiesces in his account, that the plan of Alexander for the conduct of the war, however judiciously concerted, totally failed. The emperor himself, influenced by his mother's counsels, and perhaps by his own fears, deserted the bravest troops and the fairest prospect of victory; and after confounding in Mesopotamia an inactive and inglorious summer, led back to Antioch an army diminished by sicknes and provoked by disappointment. But the Persian monarch, in several obstinate engagements against the veteran legions of Rome, lost the flower of his troops; and instead of expelling the Romans from the continent of Asia, found himself unable to wrest from their hands the little province of Mesopotamia. Crever, and many other modern writers chide rather to follow Lampridius, whose account is entirely different from that of Herodian. The Periana, says this last author, were totally defeated, and Alexander approved himself an intrepid soldier and a skilful general. The great king fled before his valour; an immense body suffered and the conquest of Mesopotamia were the immediate fruits of this signal victory. Alexander, it is said, having taken care to guard Mesopotamia with several well garrisoned forts, returned to Rome, A. D. 234, to give the senate an account of his exploits, and was received by perorns of all ranks with the greatest demonstrations of joy; and obtained a signal triumph. His triumphal car was drawn by four elephants; the air recondomed with acclamations, and the shouting attendants unceasingly exclaimed, "Rome is happy, whilst the fees Alexander alive and victorious."

Soon after his triumph, Alexander, accompanied by his mother, marched against the Germans, who had passed the Rhine, and who were making inroads into every part of Gaul. Upon his arrival in Gaul, he sent ambassadors to the barbarians, in order to treat with them; and if Herodian may be credited, to purchase peace, which he preferred to the precarious issue of a war. Having passed the winter in the neighbourhood of the Rhine, he employed himself in introducing discipline among the levied legions of Gaul. His attempts for this purpose produced discontent in the army, which were aggravated by a person, originally a barbarian of mean origin, whose father was a Goth, and mother an Alan, and who had been raised from the lowest station to the rank of a general officer. This person was proclaimed emperor by the turbulent soldiers; and made his way to the throne by the massacre both of Alexander and his mother. This event happened on the 19th of March, A. D. 235, when Alexander was in his 27th year, and after he had reigned 13 years. The untimely death of Alexander was universally regretted. The soldiers, who were not concerned in the plot, manifested their resentment by a speedy vengeance, which in immediately killing the murderers of their prince. The factions pressed both to him and his mother divine honours; appointed for them strange, priests, and sacrifices; and instituted, in honour of the deceased emperor, an annual feast, which was celebrated on the first of October, the day of his nativity. Crever's R. M. Emp. vol. viii. Book xxiv. p. 279—350. Anc. Hist. vol. xiii. p. 422—449. Gibbon's Hist. vol. i. p. 238, 242, 337, vol. ii. p. 450.

Alexander Œdipus, a disciple of Sosigenes, and preceptor of Nero, by whom he is said to have been corrupted, is known as the author of a commentary on Arilottel's Meteorology; which has been attributed to Alexander Aphrodisius. Suidas, Fab. Bib. Græc. lib. iii. c. 11.

Alexander Ætolus, a grammarian of Pleuron, in Ætolia, was a contemporary of Aratus, and celebrated among the seven writers of tragedy, called the Æthiop in the time of Ptolemy Philadelphus. He also wrote elegies, cited by Athenaeus (lib. xiv. p. 699), and other poems, commended by Servius on the 12th Eniad of Virgil, and referred to by Athenaeus (vii. p. 283, 296). Suidas, Fabr. Bib. Græc. lib. ii. c. 19.

Alexander Aphrodisius, so called from a city of Caria, where he was born, was an eminent philosopher of the school of Arilottel, about the close of the second or beginning of the third century. He was appointed public professor of the Arilottelian philosophy, under the Roman emperors, Septimus Severus and Caracalla, either at Athens or Alexandria, and dedicated the first fruits of his labours, which is an excellent treatise, "On Fate," affording the doctrine of Divine Providence, to these emperors. He was supposd to have fo well understood the speculations of his master, and to have so far successfully explained them, that he was respected by his contemporaries as an excellent preceptor, and followed by succeeding Arilottelians among the Greeks, Latins, and Arabicans, as the best interpreter of Arilottel. He obtained the appellation of "The Commentator," on account of the number and value of his Commentaries. Hottinger and Herbelot affirm, that Arabic translations of his commentaries are still extant. In his book concerning the foul, he maintained, that it is not a distinct substance but a self, but the form of an organized body; he denied its immortality, and affirmed, that to maintain the possibility of its exiling separately from the body, was as absurd as to say that two and two make five. The works of this philosopher still extant are his book "De Fato," published from the press of Aldus, at Venice, in 1534, with a translation by Grotius, 4to. at Amster-
A L E X A N D E R.

dom, in 1648; and in London, with a new Latin translation, in 1688, 8vo.; his Commentaries on Aristotle's Topics, Analytics, Metaphysics, Physics, Rhetoric, &c. first published at Venice, in the 16th century, and many of them afterwards reprinted in different places; but since the study of Aristotle has been neglected, his best commentator is forgotten. The principal of his medical works is his "Treatise on Fevers," translated into Latin by Vallis, of which Haller has given an analysis; Bib. Med. Pract. vol. i. p. 227. Tabls. Bib. Gracc. vol. iv. c. 25. Bruckner's Philos. by Enfield, vol. ii. p. 104.

ALEXANDER, CORNELIUS, surnamed Polybius, on account of the numerous histories written by him, a celebrated historian and grammarian, was born, according to Suidas, at Miletus, but, according to others, at Cetyzum, a city of Phrygia, and having been a slave, was sold to Cornelius Lentulus, to whom he was preceptor; and from whom he obtained his freedom and the name of Cornelius. He flourished about 80 years before Christ. In Suidas we learn, that he was the disciple of Ctesias, and that he was at Rome in and before the time of Sulla. He perilled in the flames of his house at Laurentum; and his wife became distracted by the event, and hanged herself. Suidas further adds, that he wrote innumerable works; and particularly five books concerning Rome, in which he says, that a Hebrew female, called Mofo, was the author of the Hebrew law. His works in history and philosophy are cited by Plutarch, Laertius, and other ancient writers. Clemens Alexandrinus (Strom. lib. i. tom. i. p. 306, ed. Potteri) cites a book concerning the Jews, in which Alexander mentions letters of Solomon to Vaphres, king of Egypt, and to the king of the Phenicia of the Tyrians, and their respective answers. He refers also (tom. i. p. 538.) to remarks made by Alexander on the mode of living in use among the Indian Brahmans; he reports (tom. ii. p. 357) from a book of Alexander concerning the Pythagorean Symbols, that Pythagoras was a disciple of Naouraus, an Ilyrian, erroneously supposed by some to be the same with the prophet Ezekiel, and that he had also received instruction from the Galli and Brahmans. Eusebius (in his Prep. Evang. lib. ix. c. 175.) makes a long extract from Alexander's book concerning the Jews, and extols the author's well-known great ingenuity and various learning. This is probably the work referred to by Justin Martyr, in his "Exhortation to the Greeks," when he mentions those who represent Moses as the leader of the Jews. Plutarch (de Mufica, Op. tom. ii. p. 1152.) and Atheneus (lib. xi.) speak of him as a writer in music; and his acquaintance with natural history may be inferred from Pliny's frequent references to his works. Fab. Bib. Gracc. lib. v. c. 35. tom. ix. p. 430.

ALEXANDER PSEUDOMANTIS, an artful and profligate impostor, was born at Abonoticho, in Paphlogonia, and practised his delusions in the reign of the emperor Aurelian, towards the close of the second century. He professed by nature a variety of talents and accomplishments, by the misapplication of which he was qualified for impeding upon the credulity of the vulgar. Deftinct of principle, he engaged with a countryman and disciple of Apollonius Tyaneus, who, under the mask of a medical profession, exercised the trade of an impostor and magician, and deluded those who applied to him by pretending to reveal secrets in concerns of love, and of lost and hidden property. Alexander was an useful servant and an apt scholar; and when his master died, practised his lefions and followed his trade. Such was his success, that he infatuated a rich Macedonian woman, and induced her to follow him and his associate from Bithynia to Macedonia and to Pella, and to contribute by her fortune to their support. Having procured, in the neighbourhood of Pella, one of those large serpents which are perfectly harmless and very tractable, and with which that country abounds, they determined by means of this animal to establish an oracle, which should impede upon those persons who were eager to gain the knowledge of futurity, and who by their credulity were susceptible of delusion. In their way to Abonotichos, the proposed scene of their operations, they visited Chalcedon and formed a party, by whose affiance they had access to the temple of Apollo, where they hid tablets of brass on which it was written, that Asklepius, with his father Apollo, would soon make Abonotichos the place of their residence. The inhabitants of this place were secretly deluded, that they laid the foundation of a temple to Asklepius, with whose presence they expected soon to be honoured. Alexander, by a pretended oracle, caused himself to be declared a descendant of the hero Perseus, and the son of Podalirius, which his stupid countrymen believed, though they well knew that his father and mother were persons of the meanest condition. With a drefs and accompaniments, suited to this high original, he entered his native town. Having hidden a goffer's egg, in which he had put a young serpent, near the foundations of the temple, and having previously performed a variety of superstitious ceremonies, he went with a crowd of attendants in search of his egg; and when he had found it, he declared that Asklepius, who was worshiped under that form, was actually arrived, and the people received him with acclamation. Alexander proceeded with his imposture by exhibiting his serpent, prepared for the purpose, to the deluded multitude, who believing him possessed of the power of working miracles, and misled by his affected enthusiasm, were fuitably disposed for everything that followed. From Abonotichos the delusion spread through all the neighbouring nations, and the people hastened from Gabilia, Bithynia, and Thrace, to see the new god, whom the prophet called Glycon. Money was procured to finish the temple, and the god was to make it the place of his abode, and to give oracular answers to those who consulted him. The oracle was consulted by a billet, which Alexander contrived to open secretly; and he adapted the answer to the purport of its contents. By degrees he made the god pronounce oracles with his own voice, by the affiance of a perdon that was concealed behind him; and these oracles were delivered only to the rich and powerful. This practice became a gainful trade, and the impostor derived from it a yearly income, which amounted to 7 or 800 thousand drachmas, and which enabled him to live sumptuously, and to purify those debauchees to which he was inclined, and to which he had been habituated from his youth. It was not long before the reputation of this prodigy reached Rome; and Rutilianus, a superfluous senator of the first rank, was deceived by him, and thus the number of those who consulted him was prodigiously augmented. Rutilianus, who believed the doctrine of the transmigration of souls, decried of being informed under what form he had lived in former ages, and whose soul he now posssied, received an answer which served the impostor's purpose, and which gave him such influence over the credulous senator, that he consented to marry his daughter, and conceived himself to be exalted to the rank of the gods. Lucian, who blends fiction with his humorous account of Alexander's impostures, relates, among other instances of his delusion, the following incident. Rutilianus, having procured for him access to the emperor, he delivered an oracle, commanding that, in the war between Marcus Aurelius and the Quadi and Marcomanni, two lions should be thrown alive into the Iliger, with spices and a Sacrifice, and promising, that the confederation would be victory, glory, and peace. The order was executed, and
ALEXANDER.

and the lions, who leaped from thence into the enemies' country, were destroyed; but the Romans were soon afterwards totally defeated. Alexander, for preserving his reputation, calmly said, that the oracle had foretold a victory, but had not declared whether it would happen to the Romans or their enemies.

Amidst the successes of Alexander, he found himself attacked by two classes of adversaries, who determined to unmask his imposture. These were the Christians and the Epicureans. In order to counteract their influence, he began the ceremony of the pretended mysteries, which he instituted in imitation of the Eleusinian, with proclaiming, "Hence all Christians;" and the choir rejoined, "Hence all Epicureans." He also often repeated, that Pontus was full of Atheists and Christians, and that these enemies of the gods ought to be stoned; and what he advised, he endeavoured more than once to execute. Lucian, who once endeavoured to enframe him, had nearly lost his life in the attempt. The impostor, however, determined to destroy him; and with this view he received him politely, and, at his departure, made him presents, and furnished him with a velict and rovers. When he was at sea, he observed the pilot weeping, and disputing in a mysterious manner with the sailors. At length the honest pilot disclosed the secret, and with great concern informed Lucian, that he had received orders to throw him into the sea; but that he had lived with honour for 60 years, and that he could not prevail with himself to render his old age infamous, and to incur the displeasure of the gods by murder. Lucian was put on shore, and escaped the villainy of the impostor. This delusion lasted 20 years; but it is said, that Alexander terminated his life in a tragical manner; being destroyed by worms, which proceeded from a mortification in the foot, leg, and thigh. Lucian's Alexander fea Pseudomantis apud oper. tom. ii. p. 207. Crevier's Rom. Em. vol. vii. p. 346—357. See imposture and truth admirably contrasted in the character and conduct of St. Paul, and this Alexander, by lord Lyttelton in his "Converction, &c. of St. Paul," Works, vol. ii. p. 54, &c. 8vo.

ALEXANDER, the Sophist, was born in Scelicia, a city of Cilicia, and educated under Favorinus, Adrian's great favourite, who taught him the art of speaking, in which he excelled, and for which he is highly commended by Philodorus. The first office he fulfilled was that of ambassador from Scelicia to the emperor Antonine; and he was afterward interpreter for the Greek tongue to M. Aurelius. He spent the greatest part of his life in the schools of Antioch, Rome, and Tarfus; and he visited almost all the parts of Egypt. Whilft he was at Athens, he acquired great fame by the extemporaneous orations which he delivered, and received very distinguished tokens of favour from Herod. He died, as some say, in Gaul; but according to others in Italy, at the age of 62, or by some accounts, 68 years. Philodorus de Vitis Sophistarum, apud oper. p. 570. ed. Olearri.

ALEXANDER TRALLIAN, a learned and ingenious physician of Trales, a city of Lydia, flourished at Rome in the time of the emperor Julian, about the middle of the sixth century. Friend is very copious in his account, and profuse in his encomiums on the works of this great man, whom he considers as one of the best practical physi- cians among the ancients.

Like Hippocrates he travelled over various countries, over Italy, France, Spain, and Egypt, to improve himself in knowledge; and is said to have acquired a competent acquaintance with the languages of the different countries through which he passed. He invented several compositions, and improved many of those in common use. He was liberal in administering preparations of iron internally, which before his time was little, if at all, done. He followed the practice of Hippocrates and Galen, though not servilely, but as preferring it to that of Epictetus and Orphus, with whose works he appears to have been well acquainted. He was not, however, free from some of the errors of the age in which he lived, being credulous and superstitious, and having great faith in charms and amulets. He has given no account of the diseases peculiar to women, which Friend justly thinks, considering the general estimation he was in, and the extent of his practice, is very singular.

His works were first printed in Greek by Robert Stephens, at Paris, 1543, in folio; in Greek and Latin, at Basle, 1556. Johan. Guinthero Interprete. For an account of various other editions, see Haller's Bib. Med. Prat. vol. i. p. 305. — Haller's edition was printed at Lauffane, in 1772.

ALEXANDER JANNÆUS, king of the Jews, was the third son of Hyrcanus, and succeeded his brother Aritobulus in the year before Christ 166. Queen Salome, the widow of Aritobulus, took him and his two brothers out of prison, and placed Alexander on the throne. His fourth brother endeavoured to deprive him of the crown, and was put to death; but the youngest, whose name was Abfalom, was favoured with his protection, as long as he lived. Alexander, being a frugle and warlike prince, began his reign with leading an army against Ptolemais; but his own dominions being invaded during his absence by Ptolemay Lathyrus, he was obliged to raise the siege, and return to defend them. On the banks of the Jordan he was defeated, with the loss of 38,000 men, besides those that were taken prisoners; and if he had not been succoured by Cleopatra, Lathyrus would have forced his way into Judea. Alexander, after an interview with Cleopatra at Ptolemais, returned to Jerusalem; and having recruited his broken army, he marched against Galara, and took it. He next proceeded against Amathus, and reduced it after a very short siege; but he was soon obliged to relinquish it in consequence of a defeat by Theodotus, the son of Zeno, tyrant of Philadelphia, in which he lost many men, his baggage, and the whole of the treasure which he had taken possession of at Amathus. The next place against which he directed his arms was Gaza, which had afforded protection and assistance to Lathyrus; and on this account, as soon as the town was betrayed to him, he revenged himself on the inhabitants, after leading them to expect clemency and moderation, by abandoning them to the fury of his soldiers. However, this act of vengeance, executed with singular severity, provoked the citizens to inflict the utmost of their power; so that he lost of his own men as many as he destroyed of the enemy. He then reduced the city to a heap of ruins. On his return to Jerusalem, the people, exasperated by the Pharisees, who were constantly calabbing against him, insulted him with the most opprobrious language, exclaiming that such a slave as he was unworthy of either the pontifical or regal dignity, and proceeded even to violence against his person. Although he took effectual measures to secure himself from further insult and injury, he was wearied with their clamours, and marched out of Jerusalem, in order to gratify his inclination for war. Having taken and destroyed the city of Arathus, he proceeded against the Arabsians, whom he subdued, and then laid the Moabites and Mountaniers of Gilead under tribute. Near Gadara he fell into an ambush; and it was with great difficulty that he escaped and regained his own capital. During his absence, his inveterate enemies, the Pharisees, had
caused a rebellion, which brought on a civil war, that lasted six years. Demetrius, surnamed Eucranes, affilid the rebels with a considerable force; and after some previous skirmishes Alexander was defeated, and forced to retire for shelter to the mountains. This defeat, however, induced the Jews who had joined Demetrius to desert him, and join the army of Alexander; and Demetrius, alarmed by this defection, left Judea. This circumstance afforded Alexander an opportunity to march against the rebellious Jews; but though he defeated them in every engagement, the fury of their resentment continued till a decisive battle put an end to the war. In this last act he lost the greater part of his army, and drove the rest into Bethme, which he besieged and captured. Josephus, who being a zealous Pharisee, may possibly have exaggerated, informs us, that he caused 300 of the principal captives to be carried to Jerusalem, where they were all crucified at the same time and place; and that whilst they were hanging on the crosses, he ordered their wives and children to be butchered before their faces. It is added by the historian, that a banquet was prepared for himself and his companions, to feast on this horrid scene, that they might behold and enjoy the torture and sufferings of the sufferers. After this event, the rebels dispersed; nor were the Pharisees able to make any effort against him as long as he lived. The succeeding years of his life were employed in extending his conquests through Syria, Idumea, Arabia, and Phœnicia; and in establishing his character as a warlike and victorious prince. His return to Jerusalem, after an expedition of three years' continuance, was the occasion of loud acclamations on the part of his subjects. But from this time he devoted himself to drinking, and other debaucheries; which at length brought on a quartan ague, that prevailed till the day of his death, which happened about three years after his return. His ambition for making new conquests still continued; but his strength being exhausted both by fatigue and intemperance, he died in his camp before Regaba, a fortress in the Gerafena territory beyond Jordan, which he was besieging, in the 27th year of his reign, in the year before Christ 79. He left two sons, Hyrcanus and Aristobulus; but deferred by his will, that his wife Alexandra should govern the kingdom during her life, and appoint for her successor either of them, according to her own pleasure. Alexandra, by conciliating the Pharisees, according to the advice of her husband, secured their influence with the people; so that they celebrated the funeral of the deceased king with great pomp, and confirmed her as a sovereign administratrix of the nation. Her elder son Hyrcanus was appointed high priest, and the direction of all affairs of importance was committed to the Pharisees. Their resentment against those who had opposed them in the late reign still continued; and they contrived every method that was practicable for destroying them. This conduct, to which they saw no end, induced them to assemble, and, with Aristobulus at their head, to wait on the queen, and to implore her protection. The queen, having surrendered herself and the government to the Pharisees, could devise no means for their liberty that were likely to be effectual. At length they complied with their request, and consented that they should dispose themselves into places where she had garrisons. In the year before Christ 76, Alexandria was besieged by a disorder which threatened her life; and when Aristobulus perceived her danger, he repaired to his friends, in the garrisoned towns, and they arranged themselves in great numbers under his standard; hoping that he would exert himself for abolishing the odious and oppressive tyranny of the Pharisees, and well knowing that no service of this kind could be expected from his brother Hyrcanus, who had been educated by his mother in a blind submission to this sect. The Pharisees were alarmed, and accompanied Hyrcanus to the queen, in order to represent what had occurred, and to demand her assistance. The impaired state of her health would not admit of her interference, and having left the care of the government to them, she appointed Hyrcanus her heir general, and soon after expired. Accordingly he took possession of the throne, and raised an army to oppose his brother, who was supported by the people. A battle near Jericho decided the quarrel. Hyrcanus, abandoned by the greatest part of his troops, who went over to his brother, was obliged to fly to Jerusalem, and afterwards to seek an asylum in the castle of Bithynia, whilst his partisans, who were chiefly of the sect of the Pharisees, took refuge in the temple. In a little while after, as well as Hyrcanus, submitted to Aristobulus; and in the year before Christ 69, he obtained both the high-priesthood and the crown. Josephus Ant. lib. xii. c. 12—15. tom. i. p. 666—675. Bell. Jud. lib. i. c. 4. tom. ii. p. 59—65. Anc. Unc. Hist. vol. iii. p. 114—125. Rollin's Anc. Hist. vol. viii. p. 4—11.

Alexander, Padas, king of Syria, was, as some say, the natural son of Antiochus Epiphanes; but, according to others, a young man of mean extraction at Rhodes, named Bassas, born under the name of Heracleides, at the instigation of Ptolemy, Attalus, and Ariares, to pervert the son of Antiochus Epiphanes, and under that title, to lay claim to the crown of Syria, in opposition to Demetrius. After he had been acknowledged by the three kings above-mentioned, Heracleides, who conducted the imposture, took him to Rome, in the year before Christ 152, and together with him Labecia, the real daughter of Antiochus Epiphanes, and presented them to the senate, who received them graciously, and paid a decree in their favour; though, as Polybius afferts (Legat. exilii. p. 666), the whole city was convinced of the imposture. The senate not only acknowledged Bassas under the assumed name of Alexander, but decreed that their allies should assent to him in his endeavours for recovering the rights of his father. Thus comtemplated by the Roman senate, he landed in Syria, and found no difficulty in raising troops, which, together with the succours afforded him by Ptolemy, Attalus and Ariares, enabled him to make himself master of Ptolemais, the reduction of which induced a great number of persons who were disaffected to Demetrius to join him. Demetrius and Alexander were competitors for the favour and support of Jonathan, who had succeeded Judas Maccabæus in the command of the Jewish forces, and were on to outvie each other in their alluring offers. Alexander, however, prevailed; and with him Jonathan formed an alliance. These two competitors took the field at the head of their respective armies; and though Alexander was defeated, he maintained his ground; and, being supplied by his powerful allies with fresh succours, he fought in a second battle, in which Demetrius was killed, before Christ 150. Alexander, having gained possession of the whole Syrian empire, sent an embassy to Egypt, demanding Cleopatra, the daughter of Ptolemy, in marriage; and the king not only complied with his request, but attended her in person, and the nuptials were solemnized at Ptolemais in a very splendid and magnificent manner. Alexander could not bear his elevation and prosperity, but became insolent and debauched, and committed the management of his affairs to a profligate and tyrannical favourite, whose name was Ammonius, and who conducted himself with a degree of debauchery and cruelty, which exposed him and
ALEXANDER.

and his master to the hatred of the whole nation. Demetrius, the eldest of the deceased king’s sons, availed himself of this opportunity for recovering his right; and was acknowledged by Appolonius, governor of Cilicia and Phoenicia. When Alexander was routed out of his legaturry, and perceived the danger of his situation, he applied to his father-in-law, Ptolemy, for assistance; and he marched to his relief with an army, which the author of the second book of Maccabees compares to the sand of the sea-shore. Upon his arrival at Ptolemais he was informed, or, as others say, he pretended, that Alexander was plotting against his life, and that Ammonius had charged him with the execution of this detestable scheme of treachery. Ptolemy complained to the king of Syria of this plot, and demanded the criminal to be delivered up to him; but Alexander refusing to comply, Ptolemy concluded that he was privy to the design; and that Ammonius was only executing his master’s orders. Upon this real or feigned plea, Ptolemy determined to turn his arms against his fon-in-law, and sent ambassadors to young Demetrius, offering him his daughter Cleopatra, the wife of Alexander, and promising to settle him on the throne of his ancestors. Demetrius accepted the offer, and when the news of this event reached Antioch, Ammonius was put to death by the populace; but the inhabitants of this city refused to declare in favour of Demetrius. However, such was the hatred they had conceived against Alexander, that they entered into a confederacy against him, and opened their gates to Ptolemy, offering to put the crown on his head. This prince, says Josephus, knowing how to fet bounds to his ambition, rejected the proposal, and with singular self-denial and generosity, declared, that he could not, without the most flagrant injustice, place himself on the throne of Syria, by excluding the lawful heir. He proceeded to recommend Demetrius by an eloquent on his character, and by pledging himself as guarantee for his future conduct, at the same time undertaking to sift him and to teach him the art of governing. These disinterested representations of Ptolemy had the desired effect. Demetrius was proclaimed king of Syria, and placed on the throne of his ancestors. Alexander, who was then in Cilicia, assembled a numerous army and advanced to Antioch. Ptolemy met him, and a bloody engagement ensued, in which Alexander was defeated; and his adherents abandoning him, expelled the caufe of Demetrius. Upon this Alexander fled to Arabia, and seeking refuge in the house of Zabadil or Zabel, or as Dioscorus Sicelus (in Excerpta Photii cod. 244.) calls him, Dioecles, was murdered by his treacherous host. Ptolemy was wounded mortally by Alexander’s friends; and when the head of the murdered prince was brought to him as a present from the Arabian, the joy he felt on the occasion soon put an end to his life. Demetrius, without any further opposition, took possession of his father’s dominions, and by himself from this victory, Nicator, or the conqueror. Alexander Balas had reigned according to Josephus, five, but according to the history of the Maccabees, fix years, reckoning from the 16th year of the era of the Seleucids to the 16th, which was the first year of the reign of D. nicatus Nicator. This happened in the year before Christ 145. Such is the account which Josephus gives of the troubles of Syria, and the death of Alexander Balas. But the author of the history of the Maccabees varies much from him, especially in what relates to the character of Ptolemy Philometor, whom Josephus highly commends; whereas the author of the first book of the Maccabees represents him as an ambitious and perfidious prince, who trampled under foot the most sacred laws of nature and justice, to raise himself on the ruins of his for-in-law, Josephus Ant. lib. xiii. c. 24. tom. i. p. 634—643. Diodorus Sic. tom. ii. p. 592. 1 Maccabees xi. 4—12. Anc. Un. Hist. vol. viii. p. 224—233.

ALEXANDER, bishop of Jerusalem, was a disciple of Panteus and Clement of Alexandria, towards the close of the second century, and distinguished his matuer years by the firmness and zeal with which he maintained his Christian profession at a period of severe persecution. In the 12th year of the emperor Severus, A. D. 204, when he was bishop of the church in Cappadocia, he was imprisoned for his profession of the Christian faith; and his fidelity and constancy on this occasion induced the church at Jerusalem to elect him as colleague to Narcissus, whose advanced age of 116 years, rendered him incapable of performing the duties of his office. His imprisonment seems to have continued from the year 204 to the year 217, at which time it appears from a letter written by him to the church of Antioch he was not released from confinement. About this time, however, or soon after, he visited the church at Jerusalem, and was promoted to the bishopric of that church. Of the revelation and visions which are said to have passed, he either himself, it is not necessary to give any account in this place, as they are not likely to obtain much credit. His known character and tried integrity, obviously recommended him to this choice, and he approved himself worthy of it by a course of service and suffering that lasted 59 years. When the persecution of the Christians was renewed under the emperor Decius, Alexander, now venerable for his old age and grey hairs, as Eusebius expresses himself, was summoned to the governor’s tribunal at Cesarca, and about the year 250, avowing his profession, before the tribunal, he was cast into prison, where his confinement and sufferings terminated in his death, A. D. 251. From the fragments of his history that remain, and that are chiefly preserved by Eusebius in his “Ecclesiastical History,” (p. 212. 216. 222. ed. Valet.), we learn, that Alexander erected a library at Jerusalem, which contained in his time, and furnished materials for his history. It appears also from the testimony of Origen, with whom Alexander was intimate, that he was not only eminently pious and devout, but peculiarly distinguished by his humility, meekness and gentleness; that he was a frequent and agreeable preacher; that he was a person of competent knowledge and learning, having been educated by Panteus and Clement, and maintaining an intimate friendship with Origen and Clement, two of the most learned men that ever lived, and that he was also a patron of learning. We are also indebted to him for his glorious testimony to the truth of the Christian religion, and his own remarkable example of Headships in the faith of Christ, of which he made two confessions before heathen magistrates, at the distance of about 40 years from each other, for the sake of which he suffered an imprisonment, under which he made a happy end. And certainly the succession of bishops and churches in the land of Judea, where the preaching, paths, and sufferings of Christ and his first apacles, are placed by the evangelists under so many difficulties and troubles, affords a strong argument for the truth of those great and extraordinary facts, upon which the Christian religion is founded. Lardner’s Works, vol. ii. p. 391—397. Cave. Hill. Liter. Sec. iii. tom. i. p. 100. ed Oxon.

ALEXANDER, bishop of Alexandria, succeeded Achillas in this see, in the year 512 or 513. In his time commenced the Arian controversy, in which he appears to have engaged with an ardour that was blended with a very considerable degree of bitterness of spirit. He calls Arius and his followers
Alexander was the name of one of the martyrs of Lyons, A.D. 157. He was a Pirygian by nation, and by profession a physician; he had lived many years in Gaul, and was known almost to all men for his love of God and boldness in preaching the word. When he fled before the tribunal, to which he was cited, he boldly confessed that he was a Christian; upon which the enraged president condemned him to the wild beasts. When he had undergone all the instruments of torture in the amphitheatre, which were invented to torment him, and his associate Attalus, they were both run through with a sword. Alexander neither flighted, nor said any thing at all; but in his heart conversed with God. Such is the account given by Eusebius, Eccl. Hist. lib. v. c. i. p. 105; ed. Valesii.

**Alexander, Benedictus**, of Verona, physician to the emperor Maximilian, taught anatomy and medicine with great reputation, & maxima frequenter auditorum, Cathalamanus fays, at Padua, towards the end of the 15th century. Of him we have the following, "Alexandri Benedicti phisici Anatomiae, five Historia Corporis Humani, ejudem collectiones ex auctoribus, 1537." The dedication to the emperor is dated 1533; this work has been several times reprinted. See Biblog. Auct. Specimen Jacobi Douglas, p. 67; Also, Pet. Cathalani Vite illustr. Medicorum, p. 179.

**Alexander, Massarius**, of Vicenza in Italy, practiced medicine there for 25 years. In 1578, he was made principal of the college of medicine at Venice. Having held this office, with great reputation, nine years, he went to Padua, ubi fono confessus, Douglas fays, obit, 1598. This physician was used to say, "se male cum Galeno errare, quam cum recentioribus vera dicere." He left a treatise, "De Urinis et pulvis," published 1658, at Frankfort, and "Opera Medica," published at Lyons, 1634. Douglas Biblog. Spec. p. 197.

**Alexander, bishop of Lincoln, in the 12th century,** was by birth a Norman, educated under his uncle, bishop of Salisbury, and by his interest promoted to the episcopal see in 1123. Having been accustomed in early life to a splendid mode of living, he affected a degree of state, and indulged in expenses which were fuitable neither to his character nor fortune. Henry of Huntingdon, in the dedication of his history to him, which is penned in the language of fervile adulation, calls him "the flower and top of the kingdom and nation," and he informs us, that at the court of Rome he was fyled "the Magnificent." St. Bernard, in a letter addressed to him about a year before his death, acts the part of a more honest friend, and cautions him "not to be dazzled with the lucre of secular grandeur, nor to look upon any worldly advantage as permanent; nor value his fortune more than himself; to guard against the flattery of prosperity, for fear of a turn of misfortune, which will last longer; not to be charmed with the transient satisfactions of life; for that scene will quickly be shut up, and make way for another both lueling and uncomfortable." He also advises him "not to deceive himself with any distant prospect of death; for such delusive hopes lead directly to danger and surprize, and are the likeliest way to hurry a man into the other world without preparation." In the course of his life thefe prudent and sagacious lectors did not seem to have been dully regarded by the ostentatious prelate. In imitation of the barons and some of the bishops, he built three castles; one at Banbury, another at Staford, and a third at Newark. He likewise founded two monasteries. King Stephen was, not without reason, offended by these stately edifices and strong fortresses; and when he determined to take the castles from the barons, he fixed that at Newark; in consequence of which the bishop was imprisoned for seven months, and with difficulty obtained his liberty. From this time he employed his thoughts and time in ornamenting his church, which he had rebuilt with a fine roof the year after his confiscation; increasing the number of its prebends, and augmenting its revenue with several mansors and eftates; and at length he rendered it the most stately and florishing of any in the kingdom. He went twice to Rome, vij. in 1142 and
and after his first visit, he returned as the pope's legate, and called a synod, in which he published several useful canons. In 1117 he visited the pope in France; and there fell sick, to that he returned with difficulty to England, where he soon died, in the 24th year of his presacy. *Biog. Brit.*

Alexander I. pope, was a Roman by birth, and bishop of Rome during the reigns of Trajan and Adrian, from the year 106 to the year 115. He is said to have introduced the use of holy water and other ceremonies. He was enrolled as a martyr, and canonized as a saint. Bow. Hist. Popes, vol. i. p. 21.

Alexander II. pope, was a native of Milan, of the name of Anfelm, and removed from the fee of Lucca to that of Rome, in the year 1061. He was elected pope by the influence of Hildebrand, who was at the head of the ecclesiastical faction at Rome, in opposition to the empress Agnes, widow of Henry III., who was regent during the minority of her son Henry IV. and who supported the lay-faction, in the contest that baffled between the clergy and laity. By her influence Cadolus, bishop of Parma, was elected pope, under the name of Honorius II. The dispute was terminated by a council at Mantua in 1164, and Alexander, by a signal triumph of the church over the civil power, was declared lawful pope. The discipline and privileges of the clergy were the principal objects of this pontiff's attention; and the subordinate instrument of conducting his measures was Peter Damiani, a monk, and a zealous defender of the monastic orders. Having acquired a power thus paramount to every other, Alexander laid hold of every opportunity that occurred for interfering in the secular concerns of kingdoms and princes. With a view of extending the influence and increasing the emoluments of the papal see, he functioned the project of William, duke of Normandy, for the conquest of England; denounced excommunication against Harold as a perjured usurper; and sent William a consecrated banner, and a ring with one of St. Peter's hairs in it; thus, as Hume says (Hist. vol. i. p. 186.) "covering over lustily all the ambition and violence of that invasion with the broad mantle of religion." His views were accomplished; William succeeded; the authority of the pope was confirmed; and his legates, till this time unknown in England, exercised arbitrary power.

Alexander extended his authority to other countries as well as to England. He not only prohibited the young emperor from divorcing his wife Bertha, but, in 1073, summoned him to appear at Rome, and to account for his conduct in the difposal of church benefices for providing his army with supplies. Henry was indignant; but the dispute was closed by the death of the pope in 1073. The increase of papal tyranny, under the direction of Hildebrand, to whom this pope was subservient, and by whom he was succeeded, discriminates his pontificate. Many of his letters on public affairs are extant; and one of them, addressed to the bishops of Spain for the purpose of restraining the cruelties which they exercised towards the Jews, does honour to his humanity. For an account of these letters, amounting in number to 45, see Dupin's Eccles. Hist. vol. iv. p. 29; and also Bower's Hist. Popes, vol. v. p. 224.

Alexander III. pope, was born at Sienna, where he was bishop under the name of Roland, and succeeded Adrian IV. in 1159. At the time of his accession to the papal chair, Frederic I. was making vigorous attempts for reducing the power of the Roman see; and cardinal Octavian was elected pope under the name of Victor IV., in opposition to Alexander. After the death of Victor, in 1164, cardinal Guy was chosen by the influence of the emperor, and deponented Paschal III. But the whole interval of the Roman clergy was exerted in favour of Alexander, who, in the former pontificate, had been compelled to retire into France, and he now returned to Rome, and was reinstalled to his see. Councils were summoned to settle the dispute. The council of Wurtzburg, convened by the emperor in 1166, produced an union of the nobility and clergy in support of the rights of Paschal; and the council of Lateran, called by Alexander in 1167, deposed the emperor, and abrogated the oath of allegiance by which his subjects were bound to him as their lawful sovereign. At length an appeal was made to the sword; and though Frederic was at first successful, and upon the death of Paschal procured the election of John, Abbot of Strum, as his successor, under the name of Calixtus III., he was in the issue obliged to give up the contest, and in a treaty of peace, made with Alexander at Venice in 1177, to acknowledge him as lawful pontiff. The pride of Alexander knew no bounds on occasion of this triumph. When Frederic was prostrate at his feet, he addressed him with the words of the Psalmist, "Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under thy feet." and when the emperor replied, "Not to you, but to Peter;" the pope answered, "To me, and to Peter." This story is discredited by some writers, but believed by others, and the truth of it is confirmed by concurring circumstances, for which we refer to Dupin. After the establishment of Alexander, he treated his rival Calixtus III. with condescension and kindness, and appointed him to the see of Benevento. The pope, securely seated in the papal chair, directed his attention towards securing the independency, and maintaining the prerogatives and privileges of the triple crown; and in order to prevent the disorders likely to arise in future from equal factions, he obtained a canon in the third council of Lateran, held at Rome in 1179, which enacted, that the right of election to the pontifical dignity should not only be vested in the cardinals alone, but that two-thirds of the votes of the electors should be necessary for rendering it legal. Thus the people, and even the Roman clergy, were entirely excluded from all participation in the honour of conferring this important dignity.

At this council, the right of recommending and nominating to the vacant see was taken away from councils and bishops, and canonization was ranked among the greater and more important causes, the cognizance of which belonged to the pontiff alone. In this year he exercised that tyranny over princes, which had been usurped by the popes from the time of Gregory VII. in conferring the title of king, with the ensigns of royalty, upon Alphonso I. duke of Portugal, by an arrogant bull, in which he treats him as a vassal. Whilst he was in France, he had supported the cause of Thomas Becket against his sovereign Henry II., and in 1164, when the constitutions of Clarendon, which affected the king's jurisdiction over the clergy, were sent to him for confirmation, he rejected and annulled them. When Becket was banished, he received him kindly; obtained for him a pension from the French king, abrogated the sentence that had been passed upon him; reinvolved him with his dignity, and appointed him his legate in England. After the murder of this arrogant prelate, Alexander, who had kept the king in awe during the whole of the contest, by the terror of excommunication, compelled him to undergo a very severe penance; and having forgiven him, stilled bulls at his desire, against his son, and canonized the archbishop. Alexander, as a rigorous defender of the catholic faith,
faith, exerted his power on a variety of occasions, and with a severity which no circumstances can justify. With a view of restoring order and tranquillity in the church, he convoked a solemn and numerous assembly in the clergy in 1164, in which the licentious rage of disputing about religious matters was condemned; and in the council of Lateran, of 1179, a spiritual war was declared against heretics, and more particularly against the Albigenses.


Alexander IV. pope, was Rinald or Roland, bishop of Ohia, and succeeded Innocent IV. in 1254, at the time of the contest between the Guelphs and Ghibellines. The right of the Roman see to the disposal of the crown of Sicily was supported by a war, in the pontificate of Innocent IV. against Mainfroy or Manfred, regent for Conradine, the son of the emperor Conrad; and this pope, in order to engage the affinities of a powerful ally, had conferred the crown on Edmund, the second son of Henry III. of England. Alexander IV. purposed the plan of his predecessor, and published a crusade against Sicily, and for defraying the expenses of it, inflicted Henry to levy a tenth on all ecclesiastical benefices in England for three years. Upon the demand of farther supplies, though it was enforced by a legate and a threat of excommunication, Henry refused; and the nominal possession of the crown reverted to Alexander; but Mainfroy having defeated the crusaders became the real possessor of it, A.D. 1258. The pontiff was equally unsuccessful in his attempts to oppose the progress of Ezzelin or Ecelin, who, at the head of the Ghibellines, and on the part of the heirs of Frederic II., had made himself master of Lombard. The pope’s army was defeated, and his legate imprisoned. In defiance of the banner of the croce, and anathemas solemnized by the apostolic see, Ezzelin purified his victories; and Mainfroy kept possession of the throne of the two Sicilies, which he had usurped.

Alexander, in the exercise of his ecclesiastical authority, maintained the cause of the mendicant dominican friars, against the members of the university of Paris, who refused to admit them to a participation of the rights and privileges of their society; and he condemned a book written by William de Saint Amour, one of the doctors of the Sorbonne, and entitled, “The Perils of the Laïc Times,” in which the character of the dominicans was defamed, and their pride, hypocrisy, and licentiousness, indirectly but cruelly cenured. In the council of Arles, held in 1260, he condemned another book, written by the abbot Ioachim, under the title of “The Everlasting Gospel,” and at the same time proscribed those who, under the denomination of Joachimites, had adopted the doctrine which this book promulgated. Differences of another kind having arisen between the states of Venice and Genoa, a council for settling them was summoned to meet at Viterbo; but in the mean time Alexander IV. oppressed by the divisions of the church, and by the vexation which his ineffectual attempts for combating them produced, closed his life in the year 1261. “He appears to have been a narrow-minded bigot, more concerned to prefer and enlarge the privileges of a monastic order, than to correct abuses and encourage improvements.” Dupin, Eccl. Hist. vol. v. p. 50, 118, 138, &c. Bower’s Popes, vol. vi. p. 225. Cave II. L. tom. ii. p. 323.

Alexander V. pope, was born in the isle of Candia, about the year 1259. His original name was Philargus, and his parents were so poor, that in his childhood he was under a necessity of beggimg his bread. An Italian monk took him under his protection and instruction, and procured his admission into his order of friars minoris. By his recommendation he became a student at Oxford, and afterwards took his degree of doctor in divinity at Paris. Having passed through several gradations of preferment, being first bishop of Vicenza, then of Novara, and at length archbishop of Milan, cardinal, and legate of pope Innocent VII. in Lombardy, he was unananimously elected pope by the cardinals, at a council in Pisa, in the year 1439. This pontiff was good-humoured and liberal; and having no needy relations and dependents, for whom he was under an obligation of providing, he had the means of extending his generosity to those that were connected with the church, particularly to the mendicant orders of monks, who were distinguished by his patronage and favour. Such was his munificence during his pontificate, that he used to say, “When I became a bishop, I was rich; when a cardinal, poor; and when pope, a beggar.” He seems, however, to have counteracted the mildness and liberality of his natural disposition by the orders transmitted to the archbishop of Prague, enjoining him to proceed with rigour against Hus and his followers. This zealous reformer, confiding in the known candour of the pontiff, instead of personally appearing at Rome, in compliance with the summons that had been sent him, commissioned two friends to plead his cause, saying, on his own part, “I appeal from Alexander ill-informed, to Alexander well-informed.” Whence Alexander proposed to visit Rome, where he was expected, he was persuaded by Balthasar Coфа to accompany him to Bologna. Whilft he was at this city he died, as some say, by the contrivance of Coфа, in the year 1440, havingpossessed the papal fee little more than ten months; and Coфа, by his influence with the cardinals, and a recommendation from Louis of Anjou, king of Sicily, was chosen to succeed him. Dupin, Eccl. Hist. vol. v. p. 8, &c. Bower’s Popes, vol. vii. p. 123.

Alexander VI. pope, was born in 1431, at Valencia in Spain, and by the interest of his uncle, pope Calixtus III. was appointed cardinal in 1455; and afterwards archbishop of Valencia, and vice-chancellor of Rome. The emoluments of this last office enabled him to maintain the state of a prince, and supplied him with the means of licentiousness and extravagance, to which he was addicted from his youth. Under pope Sixtus IV. he was legate in Spain; and at last by obtaining a quitue, which his conduct did not justify, and by bribing the cardinals, he was elected, at the age of 61, to succeed pope Innocent VIII. in 1492. He then changed his original name of Rodric Borghia for that of Alexander VI. By Vanozza, a Roman lady, with whom he had continued an illicit connexioll for many years, he had five children. His second son was Cesard Borghia, who was a monitor of debauchery and cruelty, and who is said to have quarrelled with his elder brother for the favour of his fitter Lucretia, and to have killed him, and thrown his body into the Tiber. Notwithstanding his infamous character he was the favourite of his father, who trampled with contempt on every obstacle which the demands of justice, the dictates of reason, and the remonstrances of religion laid in his way, in order to aggrandize his children, and enrich himself. In his political connections he was faithless and treacherous; and formed alliances with the purpose of violating them. Having engaged

Charles
Charles VIII. in an enterprise for the conquest of the kingdom of Naples, he entered into a league with the Venetians and with Maximilian, to rob him of the fruits of his victory; and, after having obtained a large remittance from the Sultan Bajazet, in order to enable him to carry on war against this king of France, he delivered up to him Zaram, the brother of Bajazet. His perfidy was only exceeded by his hypocrisy; for, notwithstanding his notorious vices, he proposed to the Christian princes to march at the head of an army against the Turks; and under this pretext he issued a bull for a jubilee in 1503, by which he contrived to enrich his treasury. Of his presumption, as well as of his hypocrisy, we have a curious instance in his division of America between the Spaniards and the Portuguese. For this purpose, he appointed that a line, supposed to be drawn from pole to pole, a hundred leagues to the westward of the Azores, should serve as a limit between them; and, in the plenitude of his power, he hallowed all to the eall of this imaginary line upon the Portuguese, and all to the west of it upon the Spaniards. At the same time he professed, that zeal for propagating the Christian faith, which was the consideration urged by Ferdinand in soliciting a bull for this purpose, was his chief motive for issuing it. In consequence of this bull, a great number of Franciscans and Dominicans were employed, with the avowed design of instructing and converting the Americans, both in the Isles and on the continent.

The profligate career of this execrable hypocrite and tyrant was continued till the year 1513, when the paupon which he and his son Carlo had prepared for others, and particularly for Adrian, a wealthy cardinal, who flourished in the way of their avarice and ambition, by a happy mishap, terminated his own days. Some writers, amongst whom is Voltaire, have disputed this account of Alexander's death; but Guicciardini and other reputable historians attest it. The life and actions of this pontiff shew, says Mosehaim, that there was a Nero among the popes as well as among the emperors. The crimes and enormities which history has imputed to this papal Nero, evidently prove him to have been not only deftine of all religious and virtuous principles, but even regardless of decency, and hardened against the very feelings of shame. Besides other influences of infamous licentiousness with which, he is chargeable, he is accused of incest with his own daughter. And though it may be possible that the malignity of his enemies may have forged false accusations against him, and in some instances exaggerated the horror of his real crimes, yet there is upon record an authentic list of undoubted facts, which, by both their number and atrocity, are sufficient to render the name of Alexander VI. odious and detestable in the esteem of such as have the smallest tincture of virtuous principles and feelings. His infatiable avarice is pointedly expressed, says one of his biographers, in the following lines:

"Vendit Alexander claves, altaria, Chirillum, Vendere jure potest; emerat ille prius."" 

"Christi altars, keys, and Christ himself, 
Were bartered by this pope for pelf: 
But who shall say he did not well? 
That which he bought, he sure might sell." 


A L E X A N D E R VII. pope, was born of the illustrious family of Chiggi at Sienna, in 1509, and recommended by the marquis Pallavicini to pope Urban VIII. Having been inquisitor at Malta, and legate at Ferrara, he was pensioned in Germany, and employed at Mansfeld in conducting the conferences that were intended to restore the peace of Europe. Some writers relate, that at this time he had formed the design of allying popery, and embracing the protestant religion, but that he was deterred from executing his purpose by the fate of a civilian, who had been poisoned on a similar account; and that he was confirmed in his religion by the elevation to the cardinalship. Upon his return from this embassy, he was appointed bishop of Imola, in Romagna, and afterwards cardinal and secretary to the pope. His next advancement was to the papal chair, to which he was introduced by the unanimous suffrage of the 64 cardinals, which he contrived to obtain by the aid of diffusion and address, of which he is said to have been complete master. After his election in 16.15, he ordered his coffin to be placed under his bed in his apartments in the Vatican, that it might serve to him as a momento of mortality; when he was robed in the pontifical habit, he appeared to have a haircloth under his shirt; and when a wealthy female, signorina Olympia, waited upon him with congratulation, he dismissed her with a cold repulse, saying, "It is not decent for a woman to enter the dwelling of the father of the church." That the whole of this appearance of humility and self-denial was a farce, was sufficiently verified by his future conduct. The distinguishing feature of his character, next to his craft and diffimulation, was an attachment to his relations, for whom he provided by all the offices and honours which he could command. His zeal for religion, and his concern for terminating the wars which distracted the Christian world, seem to have subsided after his elevation to the pontificate; nor did he take any pains to conciliate the crowns of France and Spain. The five propositions of Jansenius, which contained the chief of his doctrine, had been condemned by Innocent X.; but the Jansenists had contrived to evade this sentence by a subtle dilution, which allowed them to acknowledge that these propositions were jujly condemned by the pope; but at the same time to maintain, that they were not contained in the book of Jansenius in the sense in which they were condemned. The benefit of this artful dilution they were not permitted long to enjoy. At the instigation of their enemies, Alexander VII. the successor of Innocent, issued a bull in 1656, declaring, that the five propositions which had been condemned were the tenets of Jansenius, actually contained in his book. He proceeded, in 1665, to lend into France the form of a declaration of this bull, which was to be subscribed by all those who aspired to any preferment in the church. This declaration produced the most deplorable divisions and tumults. It was vigorously opposed by the Jansenists, who maintained, that in matters of fact the pope was fallible, especially when his decisions were personal, and not confirmed by a general council; and, consequently, that they were under no obligation to subscribe this papal declaration, which had merely for its object a matter of fact. Notwithstanding this unwife and intolerant bull, Alexander is said to have been liberal in his sentiments; to have disapproved the severities exercised towards the Vaudois in Piedmont, and to have treated the protestants who visited Rome with consideration. It is further related, that when some English gentlemen prefented themselves at his feet to pay him the customary homage, upon finding that they were protestants, he courteously said, "Rife, you shall not commit what you think an idolatry: I will not give you my blessing, but I pray God you may be worthy to receive it." To the Jefuits this pontiff manifested a peculiar partiality; for though Innocent X. had, in 1645, condemned the indulgence which these artful missionaries had
ALKSE.
ALEXANDER.

Alexander, Dom James, a Benedictine of the congregation of St. Maur, was a native of Orleans. He died in 1734, at the age of 83 years, and left a treatise on "Elementary Clocks," in 180. Biog. Dict.

Alexander, Nicholas, a Benedictine of the congregation of St. Maur, was born at Paris, and died at an advanced age, at St. Denis, in 1728. He is known by two useful works, viz. "Phylic and Surgery for the Poor," Paris, 12mo. 1738; containing a collection of sleek and cheap remedies for both internal and external ailments; and "A Botanical and Pharmaceutical Dictionary," in which are found the principal properties of such mineral, vegetable, and animal substances as are used in medicine. He was devout and charitable, and devoted his knowledge of medicine and his property to the relief of the poor. Biog. Dict.

Alexander de Saint Eligio, so called from a town in Umbria, general of the Auguistine hermits, and archbishop of Ravenna, lived at the beginning of the fourteenth century.

He was the author of a treatise "Of the Jurisdiction of the Empire and the Authority of the Pope," written at the court of Charles, and published in 1210, under the title of "Aurora." Having assumed himself for some time with amorous verity, he removed to the court of King James VI. where he fulfilled the character of a private, but learned and accomplished gentleman. In this public situation he found leisure for exercising his poetical talents; and he now directed them to grave and moral subjects, with a view to the direction of princes and rulers, in a series of tragedies, formed upon the Greek and Roman models, at least in their choruses between the acts. One of these, on the story of Darius, was published at Edinburgh in 1607. This tragedy, with three others, viz. Crecus, the Alexanderian, and Julius Caesar, were published in 1607, under the title of "The Monarchick Tragedies." Our author wrote some other poems of a political nature; particularly his "Parenesis" to prince Henry, communicating important and useful lessons to an heir of royalty. He also wrote a supplement to complete the third part of Sir Philip Sidney's Romance, which was published in 1613, when the author was sworn one of the gentlemen-ushers of the presence of Prince Charles. In 1614 he printed a poem, intitled, "Dooms-day!" and in this year he was knighted by King James, and made master of the requests. At this time he commenced his political career; and, having projected the settlement of a colony at Nova Scotia, in America, he obtained a grant of that country, by his Majesty's royal deed, in 1621. King Charles, on his accession, encouraged the scheme, and Sir W. Alexander published a pamphlet, reciting the advantages which would accrue from it to the nation. The author was made lieutenant of Nova Scotia; and an order of knights baronet was founded in Scotland in the first year of the king's reign, whose aid was appropriated to this settlement, on condition that each should have a portion of land assigned him in the new plantation. Sir William had also the privilege of coined small copper-money. The design, however, failed; Sir William sold the whole country to the French for 5 or 6000l, and in the conduct of the whole transaction he incurred some degree of reproach. King Charles, however, continued to favour him; and convinced of his talents and fidelity, made him secretary of State for Scotland in 1626; and in 1630, a
peer of that kingdom, by the title of Viscount Stirling. In 1611 he was raised to the dignity of Earl of Stirling, at his Majesty's coronation, in the palace of Holywood-house. He discharged the office of secretary of state with great reputation till his death, in 1642. About three years before his death was published a new edition of his poems, viz. "The Four Monarchick Tragedies," "Dooms-day," the "Paranalisis," and "Jonathan," an heroic poem, which was now first published. The style and verification, particularly of the plays, are polished, and the plus, as far as the subjects are concerned, improved. The author's tragedies and other poems were well received at the time of their first publication. King James called the author his "Philosophical Poet," and Michael Drayton commends them; calls the author, "My Alexander," and wishes to be known as the friend of a writer, "whose muse was like his mind;" and John Davies of Hereford, in a book of epigrams, published about the year 1641, prefixs the tragedies of the author; and says, "that Alexander the Great had not gained more glory with his sword than this Alexander had gained by his pen." Mr. Addition, after perusing the several works of the author, testified his approbation of them, by saying, "That he had read them over with the greatest satisfaction." "They compose," says a biographer of unquittuable judgment, "a very respectable portion of the literature of that age; though their gravity and proximity are not much suited to the taste of the present." It does not appear that his plays were ever acted. They are rather dramatic poems for perusal in the closet.

Alexander Nequam, or Nequam, an eminent English writer of the 17th and 18th centuries, was born at St. Alban's, in Hertfordshire, and pursued his studies, with successful affability, in the universities of Italy and France. At Paris he was called a prodigy of genius and learning; and applauded as an excellent philosopher, a profound divine, and a good rhetorician and poet, confederating the age in which he lived. His school at Paris, where he read lectures in 1685, was thronged with scholars. About the year 1686 he returned to England; and, having become a canonregular of the order of St. Augustin, he was made abbot of Exeter in 1715, and died in 1727. His epitaph, written after the old monkish manner, in Latin rhyme, is as follows:

"Eclipsin patitur sapientia, Sol cepuit;\nCui si manus, minus ciet flebile fumus;\nVir bene discretes, et in onmis more facetus,\nDicius erat Nequam, vitam duxit tamen aequam."

The sense is this:

"Learning's eclips'd, the Sun himself's obfusc'd;\nOur laws were slate, had he left one superior;\nAccomplished was his mind, his manners pleasing,\nAnd though his name was ill, his life was good."

He wrote several works, which are preferred in MS, in the libraries of England and other countries; such as "Commentaria super quarum Evangelia?" "Expositio super Ecclesiaeem;" "Expositio super Cantica;" "Elucidarium Bibliothecae," in which are some expressions in consistent with the doctrine of transubstantiation; "Landus divinae Sapientiae," which is the same with the work, "De Naturis rerum;" and contains, amongst a variety of other matter, a large account of the three cities most celebrated for learning, Athens, Rome, and Paris. Gen. D. C. Cave H. L. tom. ii. p. 286.

Alexander I. king of Scotland, was the son of Malcolm III. and succeeded his brother Edgar in 1107. His character was distinguished by a degree of vigour and impartiality, which gave him the appellation of "the fierce;" and which, though previously concealed by his piety and devotion, discovered themselves on his accession to the throne. His conduct both in the northern and southern parts of the kingdom was so severe, that he saved the insurgents into submission; but a conspiracy was at length formed against his life, and the traitor, who was engaged in the execution of it, obtained admission into his bed-chamber at night, whilst he lodged at a castle in the Calve of Gowrie. Alexander, after having killed four of them, made his escape. Having reduced his own kingdom to order, he visited his brother in law Henry I. of England, and ambitiously in terminating a difference between him and the Welsh. He closed his reign in enacting and enforcing civil and ecclesiastical regulations, died a bachelor in the 17th year of it, and was succeeded by his younger brother, David. Mod. Un. Hist. vol. xii. p. 47.

Alexander II. king of Scotland, succeeded his father William the Lion, in 1214, in his 16th year. His attempt to recover the possessions of Northumberland was retaliated by a destructive expedition into Scotland, conducted by John, king of England. Whilst John was thus employed, Alexander reduced Northumberland; and being forced to discontinue his pursuit of the English king, who was burning the towns, ravaging the country, and advancing toward the capital, he entered England by the way of Carlisle, which he took and fortified, and proceeded as far as Richmond, in Yorkshire, retaliating upon the adherents of John severities similar to those which his own subjects had suffered. But his progress was impeded, and he was compelled to return through Westmorland to his own kingdom.

In 1221, he married the princess Joan, eldest sister of Henry III. of England, who contributed to preserve peace between the two kingdoms. After her death in 1239, they were again embroiled; but by the mediation of the earl of Cornwall, Henry's brother, and the archbishop of York, they were again reconciled. Alexander, in his voyage to quell some commotions that were excited in Argyllshire, fell sick, and being put on shore on an island called Kenerny, on that coast, died, in the 51st year of his age, and 35th of his reign. His successor was his son by his second queen, the daughter of Egelrand de Coucy, one of the most powerful of the French nobility. Mod. Un. Hist. vol. xii. p. 77.

Alexander III. king of Scotland, was son of the preceding, and succeeded his father at the age of nine years, in 1210. His marriage with Margaret, the daughter of Henry III. of England, was soon after solemnized in the presence of the two courts at York. On this occasion Alexander paid homage to Henry for his English possessions; and, on being pressed to perform his homage for the crown of Scotland, he declined it. Alexander, upon his return to Scotland, found that the Cummins, a family of very great influence, had formed a strong party against his English connections, under the plea that Scotland was never any better than a province of England; and both the king and queen were committed to close custody in the castle of Edinburgh, where they were debarr'd from seeing any company, or associating with each other, and prohibited from all concern in the government. When Henry heard of their situation, he determined to relieve them, and for this purpose assembled his military tants at York, and marched to the borders; and by his envoys, whom he dispatched to the castle of Edinburgh, released the royal pair, and afterwards dispossessed the usurpers. The king then assumed the exerise of the regal power; and, as soon as he was of age, pardoned the Cummins and their adherents, upon their submitting to his authority.
A L E X A N D E R.

authority. However, in 1253, Haquin, king of Norway, appeared on the coast with a fleet of 100 ships, to make good his pretensions to the Western Islands; and, disembarking his troops, made himself master of the castle of Ayr, and advanced into the country. Alexander, having assembled an army, met him at a place called Largs; and, after a long and doubtful contest, the Scotch army was victorious. Of the Norwegians, 15,000 are said to have perished in the field, and the Scots lost 5000. The ships of Haquin were so much wrecked the day after the battle, that he could scarcely procure a vessel to carry him and a few of his followers to the Orkneys, where he soon after died of grief. His son and successor, Magnus, concluded a treaty with Alexander; and, in consideration of his receiving 1000 marks of silver in two years, and an annual payment of 500 marks for ever after, renounced all claim to those islands. As a further cement of friendship, Margaret, Alexander's daughter, was betrothed to Eric, the son and heir of Magnus. In 1256, Alexander and his queen repaired to the English court, where they were sumptuously entertained; and when the queen was delivered, they both returned to their own kingdom. During the war between Henry and his barons, Alexander afforded them 5000 men, and preferred the northern fortresses against all their attempts. Upon the accession of Edward I. to the throne of England, Alexander, with his family, was present at his coronation, and soon after paid him homage for his English titles. In the parliament, held at Westminster in 1265, Alexander attended as the first peer of England. In 1263 he left his son Alexander, in the 21st year of his age, and his death was soon followed by that of his sister, the queen of Norway, who left an only daughter.

Alexander, having no surviving issue besides this infant prince, was urged by the nobility and the states of the kingdom to marry; and in compliance with this request, he was married to Isotta, daughter to the Count of Dreux in France. This excellent prince was soon after killed, whilst he was hunting, by his horse's rushing down a high precipice, A.D. 1285, in the 45th year of his age, and the 37th of his reign. He was succeeded by Margaret, his grand-daughter, and heir of his crown, who did not long survive him. Scotland was now in a very critical state. Edward I. was acquiring an influence in the kingdom, which no other English monarch ever possessed, and revived the claim of over-representation, to which his father Henry had never pretended. The death of Alexander was at first attended with much regret; but on the whole, the performance to the kingdom demanded a tribute of respect to his memory. He had introduced many excellent regulations of government; he had divided the kingdom into parts, in each of which he occasionally resided, with a view of preferring the public peace, and for the purpose of more easily administering justice to all ranks of people; and he had greatly contributed to diminish the burdens of the feudal system, and to restrain the licence and oppressions of the nobility. The death of Alexander III. forms a remarkable era in the Scottish history. Mod. Uni. Hist. vol. xii. p. 79. &c.

A L E X A N D E R, king of Poland, was a younger son of Cazimir, and as duke of Lithuania, elected from motives of policy to succeed Albert in 1501. The archbishop of Gnefna hesitated for a long time in assenting to his coronation; and absolutely refused to concur in the ceremony for his queen, the princess of Mucrowy, because she adhered to the doctrines of the Greek church. This indignity was resented by her father, who, in consequence of it, laid siege to Smolenfo, but, upon the arrival of Alexander, relinquished the enterprise, and concluded a truce for six years. The fatigue of this expedition so much affected Alexander, that he fell into a chronic disorder, which only terminated with his life. During his illness, the Moldavians and Tartars made an incursion into Lithuania; and Alexander was carried in a litter, at the head of his army, to oppose them. The two armies met near Wilna, and after a severe contest, in which 20,000 Tartars fell, the Poles were victorious. Alexander received the news of this victory whilst he was dying; and making signs to express his gratitude, he expired in 1526, at the age of 45, after a reign of five years in Poland, and 14 in Lithuania. In his lifetime he was stout and robust; his figure was long, his eyes sparkling, and his carriage majestic. His genius was heavy, his taciturnity very remarkable, but his sentiments were generous and humane. He was a great patron of the liberal arts, and profuse in his grants under this character, and particularly to musicians; so that his donations were revoked, and a law was passed, called Statutum Alexanderinum, which prohibited the king from dispensing the revenue without the consent of the Senate or diet. Mod. Uni. Hist. vol. xxx. p. 410.

ALEXANDER NEVSKOJ, or NESKRY, grand duke of Russia, both a faint and hero of that country, was born in 1218, and distinguished by his strength and courage, and by the vigour of his character. He was afterwards inspired with a passion for conquest by the incessant wars in which his father Yaroslav was engaged with the Tartars and Mongols. Upon the death of Foulon, his eldest brother, he became sole victor of Novgorod. He married a princess of the province of Pochatek; and for the purpose of defending his government against the attacks of the Tschudens and Lithuanians, he drew a line of forts along the river Shkola, which falls into the Ilmen lake. While Yaroslav was engaged with the Tartars in 1259, a combined army of Swedes, Danes, and knights of the Teutonic Order, formed an expedition against Novgorod, and landed from their ships on the banks of the Neva. Alexander, after receiving a haughty embassage, determined to risk the event of a battle. Having implored the assistance of heaven in the pence of his people, he prepared for an engagement. The attack was begun at six in the morning, and the two armies were closely engaged during the whole day. When night put an end to the contest, the field of battle was covered with the bodies of the slain. This battle, in which Alexander is said to have wounded with his own sword the king of the northern nations, is embellished with a variety of fantasies; but the event of it was highly honourable to the courage and success of the young prince. He was received with much regard and respect from the river Neva, near which the battle was fought, he obtained the surname of Nevski. The remainder of his life was employed in exertions of valour and activity against the invaders of his country. He defeated the Tartars in several contests. In 1245 he reeled the siege of Novgorod, and gained a victory over the Germans, Danes, and Tschudens, on the borders of the Pechipus lake. After his father's death he paid a visit to the Tartar khan, who acknowledged, that though he had heard much to his praise, he far exceeded every thing that had been reported concerning him. In 1252, upon his return from a second visit to the khan, he ascended the throne as grand prince of Vladimir. With a very confidur force he now undertook an expedition against Sweden, and coming off victorious, he so far conformed to the then subsisting practice of war, as to ravage all the countries which he had captured, and returned to Russia with a multitude of prisoners, and heaps of spoil. On occasion of a difference which happened between the Russians, and particularly the inhabitants of Novgorod, and the Tartars, with respect to the humbling and burde, some tribute which was exacted by the latter, Alexander, in 1258, attempted to pacify the discontented, and to induce them
them to submit, without resistance to a superior power. In order
to give effect to his conciliatory endeavours, he took
the national payment on himself, and thus acquired the com-
pliance of the Novgorodians as well as of the Tartars. But
dissentions continuing to prevail, and resistance having arisen
to a degree so alarming in several places, that the Tartarian
collectors were massacred; the Tartars were exceedingly ex-
asperated against the Russians, and the Russian princes were
commanded to appear before the khans. Alexander under-
took the hazardous business of attempting, by a personal
interview, to avert the khans' wrath on account of the mur-
der of his deputies. After a delay of twelve months he at
last succeeded, and obtained a promise that the khans would
forgive what had happened, and forego his purpose of
raising an army; and in his return home he died suddenly at
Gorodetz, in the year 1762, with circumstances that render
it extremely probable, that in the camp of the khans his
son had been administered to him shortly before his departure.
For his various and signal services, and acts of valour, which
in those days were deemed miraculous, the grateful admira-
tion of his countrymen raised him to the rank of one of the
national saints. Peter the Great, availing himself of the ve-
neration that was paid to the memory of this disinguished
hero, founded, in 1712, a monastery near his new city of
Peterburgh, on the spot which was reported to have been
the scene of Alexander's victory; and in 1723 he caused the
bones of the great duke to be brought thither. This
monastery has been gradually enlarged by several sovereigns
since the time of Peter; and the late empress has built a
magnificent church within its walls, and a sumptuous maus-
oleum for herself and her descendants. The shrine of the
saint, which was caused to be made by Elizabeth, is of mady
silver. The order of knighthood of St. Alexander Nevskoi was
instituted by Peter the Great in 1722; but as he died before
the knights were appointed, this was done by Catherine I. in
June 1725. The badge of this order is a golden eight-
pointed star, enamelled with red, with the figure of St.
Alexander in armour on horseback. At the four corners of
the cross are as many gold spread-eagles, crowned. A broad,
deep red, watered ribbon is worn over the left shoulder; the
motto is in Russian characters, signifying, "For labour and
patriotism." The feal is held on the 30th of August. The
monarch and the knights attend masts at Kazan church, and
go on a pilgrimage on foot to the monastery of the saint, at
the distance of three versts, and attend masts again before his
silver shrine, and then return to the winter palace, where they
partake of a sumptuous dinner, under a discharge of can-
on. In 1750 the number of knights amounted to 122.
Tuite's Life of Cath. II. vol. ii. p. 375. Cox's Travels
into Russia.

ALEXANDERS, in Botany. See SMYRNIUM.

ALEXANDRENS, in Ancient Geography, a moun-
tain of Mylia, on the sea-coast, forming a part of Mount
Ida, where Paris pronounced judgment on the three god-
defees. Strabo.

ALEXANDRETTA, now called Seendoun by the
Turks, in Geography, is the port of Aleppo in Syria, and
situated in the gulf of Aja'ezo, near the sea-coast. N. lat.
36° 35' 10". E. long. 36° 26'. Its nearest distance from
Aleppo, in a straight line, is between 60 and 70 miles; but
the usual road for caravans, through Seendoun, is computed
to be between 90 and 100 miles.

Ancient and modern travellers, from Moryfon and Teix-
eira to Volney, concur in representing the wretched condi-
tion of this village, which owes its existence, as the habita-
tion of human beings, to its being the port and road that
lead to Aleppo. In this road vessels anchor on a solid bot-
tom, so that their cables are not liable to cleave; and from
hence merchants convey their goods as speedily as possible,
by means of their factors, to Aleppo and other places. In
winter this harbour is incommoded by a wind, called by the
French sailors Le Ragnier, which rushes from the snowy
summits of the mountains, and forces the ships to drag their
anchors several leagues; and ships are prevented by tempe-
tuous winds from entering the harbour for three or four
months. The road to Aleppo by the plain is also infested
by cady robbers, who conceal themselves in the coves of
the adjacent rocks, and plunder the strongel caravans. Be-
fides, such is the situation of this port, that it is environed
on three of its sides with a fenny plain, and on the fourth side by
the sea. On the east side, beyond the bay, is a high moun-
tain, which intercepts the rays of the sun, and the remote
mountains on the north side have the fame effect, that the
flagrant waters and septic exhalations produce an epidem-
ic disorder, which prevails from May to September, and
which is fatal to the inhabitants and to the crews of the
ships during their stay in this place. This disorder is an
interrupting fever of the most malignant kind, accompanied
with obstructions of the liver, which terminate in a dropy;
and, at the time when this fever is most prevalent, ships have
frequently lost all their men in two months; and "the place,
"as Moryfon (Travels, p. 250.) long ago observed, "is infamous
"for the death of Christian." Some years ago, says Mr. Vol-
ney, the merchants of Aleppo, disgusted with the numerous
inconveniences of Alexandretta, wished to abandon that port
and remove the trade to Latakia. They proposed to the
pacha of Tripoli to repair the harbour at their own expence,
on condition of his indemnifying them from all duties for ten
years. Regardless of any future advantages that might ac-
crue to his country from this plan, and of which he was not
likely to participate, their proposal was rejected, and the Eu-
erpean factors were obliged to remain at Seendoun.

The only curiosity of the place, it is said, that is shown for the
amusement of strangers, consists of fix or seven marble monu-
ments, sent from England, on which is read the following inscrip-
tion: "Here lies ——, carried off in the flower of his age by the fatal effects of a contagious air." It is added,
that the languid and yellow aspect, hivid eyes, and drophical
symptoms of those who shew these monuments, plainly indi-
cate that they are not likely long to escape the same fate.
To a village, however, called Beylan, situated on a high hill, about
four leagues distant, and abounding with fresh water, and
excellent fruits, the inhabitants retire, and here they find no
inconceivable relief. The plain of Antioch, which lies at
some distance, is watered with a number of streams and can-
als, and abounds with most of the needfuls of life, parti-
cularly with cattle, which are driven there to fattens. This
port has a governor and some few foilds, and is defended
by an old castle; but as it is insufficient to refit any force,
it is somewhat surprising that the pirates, who swam on this
coast, never attempt it. The age has, for many years past,
employed the duties of the custom-house at Alexandretta to his
own use, and rendered himself almost independent of the
pacha of Aleppo. In former times the carrier pigeon, Col-
omba Tabellaris, of Linnaeus, was employed by the English
factory to convey intelligence from Seendoun of the arrival
of the company's ships in that port. The practice has been
diffused for many years; but Dr. Ruffell (Hist. Aleppo,
vol. ii. p. 204.) informs us, that when it fulfilled, the pigeon
performed the journey in two hours and a half.

ALEXANDRIA, now called Scendoun, the ancient
capital city of Lower Egypt, was built by Alexander the
Great, in the year 332 before Christ. It was situated on
the Mediterranean between the Lake Mareotis and the beau-


tiful harbour formed by the Isle of Pharos, about 12 miles west of the Canopic branch of the Nile, in N. lat. 31° 10', and E. long. 30° 19'. It is probable, says a popular historian, that the opposition and efforts of the republic of Tyre, which gave Alexander so long and so severe a check in the career of his victories, led him to perceive the vast resources of a maritime power, and suggested to him an idea of the immense wealth which the Tyrians derived from their commerce, especially that with the East Indies. As soon, therefore, as he had accomplished the destruction of Tyre, and reduced Egypt to subjection, he formed the plan of rendering the empire, which he designed to establish, the centre of commerce as well as the seat of dominion. With this view he founded a great city, which he honoured with his own name, near one of the mouths of the river Nile, that by the Mediterranean sea and the vicinity of the Arabian gulf, it might command the trade of both the east and west. He had no sooner conceived the design than he hastened to execute it. Accordingly he himself drew the plan of the intended city, and fixed upon several places where the temples and public squares were to be erected. It is said, that as there were no materials at hand proper for this purpose, a quantity of meal was scattered over the ground, and that thus the circuit of the walls was marked out: and it is added, that Arrianus, the king's footstayer, interpreted this new mode of determining the site of the walls as a preface of the abundance which would distil with the city. The situation of Alexandria, it must be allowed, was selected with such discernment, that it soon became the chief commercial city in the world; and in this respect the design of its founder was fully accomplished. During the sublimity of the Grecian empire in Egypt and in the east, and amidst all the successive revolutions in those countries, through a period of about 1500 years, from the time of the Ptolemies to the discovery of the navigation by the Cape of Good Hope, commerce, particularly that of the East Indies, continued to flow in the channel, which the facility and fertility of Alexander had prepared. Although some part of the Indian commerce was conducted by means of the river Oxus and the city of Samarkand into the Caspian sea, and thence by land to Trapesazon, and passing to the Euxine and other neighbouring seas, centered in the city of Corinth; yet a considerable part of it, especially such as was carried on at the coast of Malabar, and in the Persian gulf, came up the Red Sea; and goods, which were landed at Elam, now Suez, were conveyed over land to the Nile, and then by water to Alexandria.

This city, says a modern traveller, was a league and a half long by one-third in breadth, which made the circumference of its walls about four leagues. Quintus Curtius (lib. iv. c. 8. tom. i. p. 221.) makes them 80 stad. or a little more than nine miles. According to Pliny (H. N. lib. v. c. 1o. tom. i. p. 258.) they were 15 miles. Strabo (lib. xvii. tom. ii. p. 1142.) makes the length of the city 90 stad., and the breadth between seven and eight stad.; and Diodorus Siculus (lib. xviii. tom. ii. p. 595. Ed. Weigel) makes the circuit 560 stad., or somewhat more than 11 miles; and he says, that the city was peopled by 300,000 free inhabitants, besides at least an equal number of slaves. The Lake Mareotis bathed its walls on the fourth, and the Mediterranean on the north. It was intersected lengthwise by fright parallel streets. This direction left a free passage to the northerly wind, which alone conveys coolness and salubrity into Egypt. A street two thousand feet wide began at the gate of the sea, and terminated at the gate of Canopes. It was decorated by magnificent houses, by temples, and by public buildings. In this extensive range the eye was never tired with admiring the marble, the porphyry, and the obelisks, which were destined at some future day to embellish Rome and Constantinople. This direct, the handomest in the universe, was intersected by another of the same breadth, which formed a square, at their juncture, half a league in circumference. From the middle of this great place the two gates were to be seen at once, and vessels arriving under full sail from the north and from the south. A mole of a mile in length, called Hepsa Stadium, stretched from the continent to the Isle of Pharos, and divided the great harbour into two. That which is to the northward preferred the name of the founder, and was called the Great Port. A dyke, drawn from the island to the rock on which Pharos was built, secured it from the westerly winds. The other was called Eunostos, or the Safe Return. The former is called at present the New, and is the port to which the vessels of Europe resort; the latter is the Old Harbour, and is that to which those only from Turkey are admitted; a bridge that joins the mole to the city served for a communication between them. It was raised on lofty pillars sunk into the sea, and left a free passage for the ships. The palace, which advanced beyond the promontory of Lochias, extended southwest by dyke, and occupied more than a quarter (a third or fourth, says Strabo) of the city. Each of the Ptolemies added to its magnificence. It contained within its inclosure the museum, an asylum for learned men, groves and buildings worthy of royal majesty, and a temple where the body of Alexander was deposited in a golden coffin. Pericles, it is said, undertook to convey the body of Alexander to the temple of Jupiter Ammon, agreeably to the will of that prince; but Ptolemy, son of Lagus, carried it off, and placed it in the palace of Alexandria. The infamous Seleucus Cibyraeactus violated this monument, carried off the golden coffin, and put a glass one in its place. In the great harbour was the little island of Anti-Rhades, where stood a theatre and a royal place of residence. Within the harbour of Eunomus was a smaller one, called Kibotos, or Cibotos, q. d. the harbour of the arch, dug by the hand of man, which communicated with the Lake Mareotis by a canal. Between this canal and the palace was the admirable temple of Seraspis, and that of Neptune, near the great place where the market was held. Alexandria extended likewise along the southern banks of the lake. Its southern part presented to view the Gymnasion, with its porticoes more than 600 feet long, supported by several rows of marble pillars. Without the gate of Canopus was a spacious circus for the chariot races. Beyond that the suburb of Nicopolis ran along the sea shore, and seemed a second Alexandria. A superb amphitheatre was built there, with a race-ground, for the celebration of the Quinquennalia, or feasts that were celebrated every fifth year. Such is the description, says Savery (Letters on Egypt, vol. i. p. 275.), left us of Alexandria by the ancients, and above all by Strabo.

This famous city, second only to Rome itself, was built by Democrates, a celebrated architect, who acquired great reputation by rebuilding the temple of Diana at Ephesus, which Herostratus had burnt. Alexandria owed much of its celebrity as well as its population to the Ptolemies. Ptolemy Soter, one of Alexander's captains, who, after the death of this monarch, was first governor of Egypt, and afterwards assumed the title of king, made this city the place of his residence, about 304 years before Christ. This prince founded an academy, called the Museum, in which a society of learned men devoted themselves to philosophical studies, and the improvement of all the other sciences; and he also gave them a library, which was prodigiously increased by his successors. He likewise induced the merchants of Syria and Greece to reside in this city, and to make it a principal mart of their commerce.
commerce. His son and successor, Ptolemy Philadelphus, pursued the deLights of his father, and completed the tower of Pharos, brought the image of the god Serapis from Pontus, and erected the famous temple of Serapis, and improved the Alexandrian library. He also continued the canal, projected and begun by Necho, and carried on by Darius Hydaspis, which was intended for joining the Nile to the Red Sea, and had the glory of completing it. Ptolemy Euergetes imitated the example of his predecessors, encouraged trade, and contributed to the wealth of Alexandria, and the prosperity of the Kingdom. But the affluence that was thus produced occasioned luxury and licentiousness, so that the voluptuaries of Alexandria became proverbial: "Non Alexandrinus quidem pulcritudine delicius." Quintilian. For about 300 years, from the commencement of the reign of Ptolemy Soter to the death of Cleopatra, Alexandria continued in rebellion to the Ptolemies; but most of them devoted themselves to various kinds of indulgence and pleasure, became effeminate and dissolute, and by their example contributed to such corruption and relaxation which prevailed among their subjects, and ultimately terminated in the ruin of this famous city. Ptolemy Philoctenus, in particular, was a monster of vice and cruelty. About the year B.C. 156, he put to death or banished most of the persons who had been in favour with his brother Philometor, and who had been employed during his reign, and permitted his foreign troops to plunder and massacre at discretion. Many of the inhabitants of Alexandria, terrified by his savage conduct, and in order to avoid his cruelty, retired into foreign countries, and left the city almost a desert. Of these there were grammarians, philosophers, geometers, physicians, magicians, and other masters in the liberal sciences, who disseminated the polite arts and general science through Greece, Asia Minor, and the islands, and indeed to every place where they fled. In order to supply the places of these fugitives, Ptolemy cau ded proclaimations to be made in all the neighbouring countries, that persons of any nation, who were defirous of settling at Alexandria, should receive suitable encouragement. The proposal was accepted by many, and the houses and privileges which belonged to the former inhabitants were assigned to these new settlers, and thus the city was repopulated. About this time Scipio Africanus the younger, and other Romans, were desirous of an embassy to Alexandria; and Julius says of him, that whilst he visited and considered with curiosity the magnificence of Alexandria, he was himself a fighter to the whole city; "Dum infipici urbem, ipse spectaculii Alexandrinus fuit!" so different were his aspects and manners from those of the Alexandrians. The new inhabitants, whom Ptolemy had invited into the city, soon found reason to dislike their situation, and to hate their new sovereign. Cruel and timid as he was, he determined to massacre all the young men of the city; and for this purpose he cau ded the Gymnasium, or place of exercise in which they were assembled, to be invested by his foreign troops, and put them all to the sword.

When Julius Cæsar, B.C. 48, in his pursuit of Pompey, landed at Alexandria, he found the city in great commotion, without law and without government. Having arbitrated between Ptolemy XII. and Cleopatra, and decreed that they should reign jointly in Egypt, Ptolemy indignified the Alexandrians to reful the decree, and to concur in driving Cæsar out of the city. Accordingly he brought 20,000 troops to effect his purpose, but Cæsar supported the attack; and in order to prevent any injury to their fleet, to which they next had recourse, he cau ded it to be set on fire, and posted himself of the tower of Pharos, which he garrisoned. Some of the vessels that were on fire came so near, that the flames caught the houses adjoining to the quay, and spread through that quarter of the city, which was called Brachion, and consumed the library that was placed there, confining of 400,000 volumes. In a decisive battle with the whole army of Ptolemy, Cæsar, afllicted by a considerable body of Jews, obtained a complete victory. Ptolemy, in endeavouring to make his escape in a boat, was drowned in the Nile; and Cæsar returned to Alexandria, which, together with the whole of Egypt, submitted to the victor. Before he left this city, he confirmed all the privileges which the Jews enjoyed, and the decree that the Jews were to have for their assistance, and ordered a column to be erected, in which these privileges were engraved, with the decree that confirmed them. The emperor Caligula was inclined to favour the Alexandrians, because they manifested a readiness to confer divine honours on him; and conceived the horrid design of massacring the chief senators and knights of Rome, A.D. 40, and then of abandoning the city.
Nothing equals their ingratitude; I have granted them every thing they could desire; I have restored their ancient privileges; I have given them new ones; in consequence of this they were grateful to me when precent; but I had severely turned my back when they insultingly attacked my son Verus, and I believe you know what they have said of Antoninus, &c. &c. Therefore the Alexandrians built baths in the city, when they expected a visit from him to Egypt; and because Cecina Tuscus, the son of his nurse, whom he had made prefect of Egypt, professed to make use of them, he was condemned to banishment. To Alexandria belonged the honour of being the first place where Vespasian was acknowledged and proclaimed, A.D. 69, and the emperor remained there whilst his generals and armies were fighting against Vitellius; and though he came Lither for the purpose of harrying Italy, by preventing its supplies of foreign corn, yet as soon as he heard of the death of Vitellius, and that Rome had submitted, the belt ships of Alexandria were immediately laden with corn, and ordered to fail for their supply. Whilst Vespasian continued in this city, he received ambassadors from the Vologeses, who offered him 46,000 Parthian horses; but peace was then restored to the Roman empire. During his stay in this place he was no favourite with the Alexandrians. They were fond of pomp and magnificence, and Vespasian loved simplicity. They had flattered themselves with the hopes of receiving a gratification, because they had been the first who acknowledged him for emperor; but on the contrary they were harassed with imposts, either new, or raised with uncommon rigour. The Alexandrians revenged themselves with thefts and forgeries, calling him Cyrilis, a name which they had formerly given to one of their kings, who was forcibly avaricious; but heaven, if we credit some pagan writers, distinguished him by miracles. The emperor Severus, in his visit to Egypt, A.D. 202, granted the Alexandrians a council, the members of which had the title and privileges of senators, and affixed in the administration of public affairs, and thus mitigated the rigour of the despotic government of the prefect instituted by Augustus. He also changed several laws in their favour; and they erected a column as a monument of their gratitude, called by Abu edd the Pillar of Success. It has already appeared that the Alexandrians were inclined to be facetious, and that they defaced the character given to them by Herodotus, who says, that they loved to be merry at the expense even of their princes. In the case of Caracalla, whose vanity they ridiculed, because, though he was of small stature, deformity, and dulness of every kind of military merit, he had compared himself to Achilles and to Alexander, their raillery was of a very serious consequence. Whilst the Alexandrians were preparing to receive him with joy and magnificence, when he visited the temple of Serapis, and the tomb of Alexander, he was meditating cruel retaliation. In the midst of peace, and on the slightest provocation, he laden his commands for a general massacre, A.D. 215. From a secure part of the temple of Serapis, he viewed and directed the slaughter of many thousands of citizens, as well as strangers, without distinguishing either the number or the crime of the sufferers; since, as he easily informed the senate, all the Alexandrians, these who had perished and those who had escaped, were alike guilty. Dion. (lib. xxvii. p. 1527.) represents it as a cruel massacre; Herodian (lib. iv. p. 155.) says, that it was also pernicious. The massacre was accompanied with the plunder both of temples and houses, and all strangers, except merchants, were driven from the city. The societies of learned men, who were maintained in the Muftaem, were abolished; and the different quarters of the city were sepulchred from each other by walls and towers to prevent all communication between them. However, this devastation was but a temporary evil; for Caracalla being soon after killed, Alexandria recovered its splendour by its own resources, and soon became again the second city of the empire. Under the reign of Gallicanus, Amilian, who had been prefect of Egypt for some years, assumed the imperial purple, on occasion of a violent sedition, which terminated in a ruino us war. All communication between the different quarters of Alexandria was cut off, and it was easier, says St. Dionysius, to go from one end of the world to the other than from Alexandria to Alexandria. The streets were filled with blood, the dead bodies putrefied, and, by their infection, brought on the plague. Amilian, in vain, endeavoured to appease the people. They were exasperated against him, and attacked him with lances and darts; upon which, in order to assert the imminent danger that threatened him, he declared himself emperor. The soldiers and the people, happy in the prospect of being rescued from the yoke of Gallicanus, acknowledged his sovereign authority. At length he was attacked and defeated by Theodosius, the minister of Gallicanus's vengeance. Upon this he retired to the Bruchium, a quarter of Alexandria, and sustained a siege, in which Antokus and St. Eufebius, intimate friends, and afterwards bishops of Laodicea, were admired for their ingenuous charity in comforting and relieving the unhappy beleaguered, who perished with hunger. Amilian was saved by Eusebius, and Eufebius remained with the Romans. The emperor, moved with compassion to the wretched circumstances of the besieged, applied to the latter to evacuate the town for those who should leave the garrison and surrender themselves. Having foreseen the application he immediately proposed surrendering the place, and making peace with the besiegers. The answer was, that no peace should be made. Amilian then proposed, that all who were of no service should leave the place in peace, and they were kindly received and fea rably supplied by Eusebius. Amilian was afterwards taken by Theodosius and sent to Gallicanus, who ordered him to be bludgeoned in prison. The various misfortunes that befel Alexandria did not depopulate this great city, that, after the calamities, the number of its inhabitants, from four to five hundred thousand, was the same as it was before, in the age of Augustus, as well as of those who were between 40 and 70. This enumeration is known by the registers that were kept for the greatest distribution of corn. Eufebius, Eccl. Hist. viii. 21. Diocliarius, A.D. 296, marched against Alexandria, who had usurped the government of Egypt; and, having driven him to Alexandria, besieged the city, cut off the aqueducts which conveyed the waters of the Nile into every quarter of that immense city, and rendering his camp impregnable to the fel low of the beleaguered multitude, he pushed his reiterated attacks with caution and vigour. After a siege of eight months, Alexandria, Wafted by the sword and by fire, im ported the demence of the conqueror, but it experienced the full extent of his severity. Many thousands of the citizens perished in a promiscuous slaughter, and there were few obnoxious persons in Egypt, who escaped a sentence either of death, or at least of exile. Eutrop. ix. 24. Orosius (vii. 25.) says, that he gave up the city to be plundered. As an apology for the severity of this emperor, it has been alleged that the seditions of Alexandria had often affected the tranquility and sublimity of Rome itself, and that his severity was counterbalanced by salutary regulations. In 502 he established, for the benefit of this city, a perpetual distribution of corn. Constantine, with a view of establishing his new city of Constantinople, distributed every day 87,000 bushel-
of corn brought from Alexandria; and he employed the Alexandria fleet in victualling New Rome, as it was called, leaving to Old Rome only that of Africa. Socrat. ii. 13. Alexandria suffered in common with other places by the violent and destructive earthquake which shook the greatest part of the Roman empire, July 218; A.D. 365; and this city annually commemorated this fatal day when 50,000 persons had left their lives in the immediate inundation.

It was in Alexandria chiefly that the Grecian philosophy was engraven upon the block of ancient oriental wisdom. The Egyptian method of teaching by allegory was peculiarly favourable to such an union; and we may well suppose that when Alexander, in order to preserve by the arts of peace that extensive empire, which he had obtained by the force of arms, endeavoured to incorporate the customs of the Greeks with those of the Parthian, Indian, and other eastern nations, the opinions as well as the manners of this feeble and oblique race would, in a great measure, be accommodated to those of their conquerors. This influence of the Grecian upon the oriental philosophy continued long after the time of Alexander, and was one principal occasion of the confusion of opinions which occurs in the history of the Alexandrian and Christian schools. Alexander, when he built the city of Alexandria, with a determination to make it the seat of his empire, and populated it with emigrants from various countries, opened a new mart of philosophy, which emulated the fame of Athens itself. A general indulgence was granted to the promiscuous crowd assembled in this rising city, whether Egyptians, Grecians, Jews, or others, to profess their respective systems of philosophy without molestation. The consequence was, that Egypt was soon filled with religious and philosophical sectaries of every kind; and particularly, that almost every Grecian sect found an advocate and professor in Alexandria. The family of the Ptolemies, as we have seen, who after Alexander obtained the government of Egypt, from motives of policy, encouraged this new establishment. Ptolemy Lagus, who had obtained the crown of Egypt by usurpation, was particularly careful to secure the interest of the Greeks in his favour, and with this view invited people from every part of Greece to settle in Egypt, and removed the schools of Athens to Alexandria. Thus enlightened princes spared no pains to raise the literary, as well as the civil, military, and commercial credit of his country. Under the patronage first of the Egyptian princes, and afterwards of the Roman emperors, Alexandria long continued to enjoy great celebrity as the seat of learning, and to send forth eminent philosophers of every sect to distant countries. It remained a school of learning, as well as a commercial emporium, till it was taken, as we shall see in the sequel of this article, and plundered of its literary treasures by the Saracens. Philosophy, during this period, suffered a grievous corruption from the attempt which was made by philosophers of different sects and countries, Grecian, Egyptian, and Oriental, who were assembled in Alexandria, to frame, from their different tenets, one general system of opinions. The respect which had long been universally paid to the schools of Greece, and the honours with which they were now adored by the Egyptian princes, induced other wise men, and even the Egyptian priests and philosophers themselves, to submit to this innovation. Hence arose an heterogeneous mass of opinions, under the name of the Eclectic philosophy, and which has been the foundation of endless confusion, error and absurdity, not only in the Alexandrian school, but among Jews and Christians; producing among the former that seditious kind of philosophy, which they called their Cabala, and among the latter innumerable corruptions of the Christian faith. The Alexandrian school is celebrated by Strabo (lib. xvii.) and by Ammianus (xxiii. 6.) Brucke's History of Philosophy, by Enfield, vol. i. p. 520.

At Alexandria there was, in a very early period of the Christian era, a Christian school of considerable eminence. St. Jerome says, the school at Alexandria had been in being from the time of St. Mark. Pantaenus, placed by Lardner as the ear 195, succeeded in it St. Clement. St. Ignatius of Antioch succeeded Pantaenus in this school about the year 195; and he was succeeded by Origen. Lardner's Works, vol. ii. p. 202.

As the extensive commerce of Alexandria, and its proximity to Palestine, gave an easy entrance to the new religion, it was at the school of this city that the Christian theology appears to have assumed a regular and oriental form: and when Adrian visited Egypt, he found a church composed of Jews and Greeks, sufficiently important to attract the notice of that inquisitive prince. The theological system of Plato was introduced into both the philosophical and Christian schools of Alexandria; and of course many of his sentiments and expressions were blended with the opinions and language of the professors and teachers of Christianness. See Platonism.

The city of Alexandria, which had maintained its reputation for power and wealth, as well as for literature and science, was ruined by the Saracens, and which was captured by them, and which had been in sedition from the time of the Ptolemies, the Romans, and the Greek emperors, was at length captured by the Saracens, and in process of time totally ruined. In the year 688, Amrou, the general of Omar, invaded Egypt; and in the following year he commenced the siege of Alexandria. This siege is perhaps the most arduous and important enterprize in the annals of Saracen conquests. The first trading city in the world was abundantly replenished with the means of subsistence and defence. Her numerous inhabitants fought for the dearest of human rights, religion and property; and the enmity of the natives seemed to exclude them from the benefits of peace and toleration. The city was continually opened and held in subjection by the Ptolemies, the Romans, and the Greek emperors, and was plundered by the Saracens, and in process of time totally ruined. In the year 688, Amrou, the general of Omar, invaded Egypt; and in the following year he commenced the siege of Alexandria. This siege is perhaps the most arduous and important enterprize in the annals of Saracen conquests. The first trading city in the world was abundantly replenished with the means of subsistence and defence. Her numerous inhabitants fought for the dearest of human rights, religion and property; and the enmity of the natives seemed to exclude them from the benefits of peace and toleration. The city was continually opened and closed, and its narrow ends exposed a front of no more than 10 furlongs. The efforts of the Arabs, however, were not inadequate to the difficulty of the attempt and the value of the prize. The faithful natives devoted their labours to the service of Amrou; and in every attack his sword and banner glittered in the van of the Mollens. The general, having been relieved from a temporary captivity, into which his imprudent valour had betrayed him, advanced towards the city doomed to destruction. At length, after a siege of fourteen months, and the loss of 25,000 men, the Saracens prevailed; the Greeks embarked their dispirited and diminished numbers; and the standard of Mahomet was planted on the walls of the capital of Egypt. Dec. 22, A.D. 640. "I have taken," said Amrou to the caliph, "the great city of the world." It is impossible for me to enumerate the variety of its riches and beauty; I shall content myself with observing, that it contains 4000 palaces, 4000 baths, 400 theatres or places of amusement, 12,000 shops for the sale of vegetable foods, and 40,000 tributary Jews. The town has been subdued by force of arms, without treaty or capitulation, and the Mollens are impatient to seize the fruits of their victory." According to the Arabian historians, Alexandria, at this time, consisted of three cities, viz. Menna, or the port, which included Pharos and the adjacent parts; Alexandria, properly so called, where the modern Scanderia stands; and Nekita, or the
ALEXANDRIA.

The present state of Alexandria affords a scene of magnificent ruin and desolation. In the space of two leagues, enclosed by walls, nothing is to be seen but the remains of pilasters, of capitals, and of obelisks, and whole mountains of shattered columns and monuments of ancient art heaped upon one another, and accumulated to a greater height than that of the houses. The famous tower of Pharos has been long since demolished, and a square castle, without turrets, ornament, or strength, called Farillon, erected in its place. The mole which joined the continent to the isle of Pharos is neglected and is now but a part of the main land, the island of Anti-Rhodes is in the middle of the present town, and is discoverable only by an eminence covered with ruins. The harbour Kiberos is choked up. The canal which conveyed the water of lake Mareotis has disappeared. This lake itself, through the negligence of the Turks in preserving the canals which conveyed the waters of the Nile, is no longer in existence, but is entirely occupied by the sands of Lybia. The canal of Pompey, the only one which at present communicates with Alexandria, and without which that town could not subsist, since it has not a drop of fresh water, is half filled with mud and sand. Under the Roman empire, and even under the domination of the Arabs, it was navigable all the year, and served for the conveyance of merchandise. Its banks were shaded with date trees, covered with vineyards, and adorned with country houses. At present it has no water till about the end of August, and its supply is hardly sufficient to fill the cisterns of the town. The fields adjoining to it are deserted; the groves and gardens that surrounded the ancient city have disappeared, and without the walls there are only a few scattered trees, some fycamores and fig-trees, some date and carps trees, and halis, that hide the burning sands, which would be otherwise inapplicable to the fight. Nevertheless, every trace of ancient magnificence is not obliterated. Some parts of the old walls are yet standing; and they are flanked with large towers, at the distance of about 200 paces from each other, and with smaller intermediate ones. Below are magnificent cisterns, which may serve for galleries in which to walk. In the lower part of the towers is a large square hall, whose roof is supported by thick columns of Thebaic stone; and above this are several rooms, over which are platforms more than 20 paces square. The refervories, vaulted with much art, and extending under the whole town, are almost entire at the end of 2000 years. Of Cesar's palace there remain only a few porphyry pillars, and the front, which is almost entire, and appears very beautiful. The palace of Cleopatra was built upon the walls facing the port, having a gallery on the outside, supported by several fine columns. Towards the eastern part of the town are the two obelisks, vulgarly called Cleopatra's Needles. They are of Thebaic stone, and covered with hieroglyphicks; one is overturned, broken, and lying under the sand; the other is on its pedestal. These two obelisks, each of them of a single stone, are about 60 feet high, by seven feet square at the base. Towards the gate of Rosetta are five columns of marble, on the place formerly occupied by the porticoes of the Gymnasion. The reef of the colonnade, the design of which was discovered 100 years ago by Maillet, has been since destroyed by the barbarism of the Turks. Pompey's pillar, and the Catacombe, at half a league distant to the southward of the town, still engage the attention of travellers. The canal of the Nile, already mentioned, is about 200 paces from Pompey's pillar; and on the top of the hill is a tower, in which a sentinel is placed,
placed, who gives notice by a flag, of the ships that are coming into port. From this hill may be seen the sea, the whole extent of the city, and the parts in its vicinity. On the sea-coast there is a large basin, cut out of the rock that forms the floor, having on its sides two beautiful fountains that are hewn out by the chisel, with benches across them. A canal of a zig-zag form, for the purpose of stopping the progress of the wind by its different windings, conveys into them the water of the sea, purer and transparent as crystal. The water rises a little above the wall, when a person is seated on the stone bench, and the seat roll on a fine sand. The waves of the sea dash against the rock and foam in the canal. The salt water rises up, and leaves you; and thus alternately entering and retiring, furnishes a continual supply of fresh water, and a coolness, which is grateful and delicious under a burning sky. This place is vulgarly called the Bath of Cleopatra, and some ruins indicate its having been formerly adorned.

The modern Alexandria is built near the brink of the sea on a kind of peninsula, situated between the two ports above-mentioned. The new port alluded to Europeans, is clogged up with sand, which renders the entrance into it both difficult and dangerous, and in stormy weather endangers the bilging of the ships; and the bottom is rocky, so that the cables soon chafe and part; and thus vessels are driven against one another, and are sometimes lost. An instance of this kind happened in March 1775, when more than 40 vessels were dashed to pieces on the mole by a north-west gale. Similar accidents have also happened at different times; and under the Turkish government, which, as it is said, ruins the labours of past ages and destroys the hopes of future time, no provision is likely to be made for preventing their occurring again. The other port, or the Eunusotis of the ancients, to the westward of the Pharos, is called the port of Africa; it is much larger than the former, and lies immediately under part of the town of Alexandria. It has much deep water, though many ships are continually throwing their ballast into it; and without doubt it will be at length filled up and thus joined to the continent. Christian vessels are not suffered to enter this port; and the only reason is, lest the Moors should be seen taking the air in the evening at open windows, and this has been thought sufficient to induce Christian powers to submit to the restraint, and to overbalance the constant loss of ships, property and men. The houses at Alexandria, like those of the Lycus, have flat terrace roofs; they have no windows and the apertures which supply their place are almost entirely obstructed by a wooden lattice protecting, of various forms, and so close, that the light can hardly force a passage. In those countries, more than any where else, such inventions, which transform a manion into a prison, are real jealosies, as Somnini calls them, or window-blinds. Narrow and awkwardly disposed streets are without pavement, as the city is without police; no public edifice, no private building arrests the eye of the traveller; and on the supposition that the fragments of the old city had not attracted his attention, he would find no object in the present town that could supply matter for a moment’s thought. Turks, Arabians, Barbariques, Copts, Christians of Syria, and Jews, constitute a population which, according to Somnini, may be estimated at 5000, as far as an estimation can be made in a country where no regiter of any thing is kept. Commerce attracts thither besides, from all the countries of the east, strangers whose residence is very transient. This motley assemblage of persons of different nations, jealous of and almost always hostile to each other, would prevent to the eye of the observer a singular mixture of vulgarities, manners and depressions, if a refect of thieves and robbers could repay the trouble of observation. The present Alexandrians, like their predecessors in former times, chargeable with a pronounced fanaticism, which is avoided and repressed by the severity of their government. The British and French nations carry on a considerable commerce with Alexandria, and have each a consular residing there. Some Venetian ships also sail thither yearly, under the colours and protection of France. The subjects of those kingdoms who have no capital here are subjected to a tax by the Grand Seigneur; but the Jews make themselves for this disadvantage, by selling their commodities cheaper than other foreigners can afford to do; and they are also favoured by the farmers of the revenues, who know that the Jews have it in their power to lessen the quantity of merchandise that comes into their port, for the period of two years, which is the duration of their farm. The language spoken at Alexandria is the Arabic; but most of the Alexandrians, and those in particular whom commerce leads into an intercourse with the merchants of Europe, speak likewise the Italian. The morcello or lingua franca, which is a compound of bad Italian, Spanish, and Arabic, is likewise spoken in this place. The government of Alexandria is like that of other places in Egypt; and is conducted by an aga, who has under him a kadi and sub-basha, all nominated by the chief basha. It has a small garrison of soldiers, part of which are Janizaries and Alalites; who are haughty and insolent, not only to strangers, but to the mercantile and inoffensive part of the people. They are lodged in the fortresses or castles that guard the port, where the aga or governor that commands them also resides. But though the Pharos, according to established regulations, ought to be garrisoned by 500 Janizaries, it has never had half that number, and not more than four cannons for its defence. The whole of the fortifications might easily be beat down by a single frigate; but a foreign army would experience great difficulty in maintaining possession of Alexandria for want of water; as the city has not any besides that which is conducted by canals into their refectories at the time of the overflowing of the Nile; so that it would be necessary to conquer the whole country, or at least those parts that lie on the banks of the river. Alexandria was taken by assault on the fourth of July, 1798, by the French army under the command of Bonaparte, the present prime confid of France; after putting to flight the Arabs and Mamelukes who defended it, and killing about 300 of them. The troops, that were left in possession of the town, when the army began its march across the Desert, having been forbidden, under penalty of death, from entering the houses or mosques of the Turks, or committing any violence on their persons, or those of their families, built huts of palm-branches without the city, to shelter themselves from the sun. The men of science, who accompanied the army, were lodged in the houses of the few Europeans resident at Alexandria, but a dozen of them were crowded together in one chamber, under the heat of a torrid climate. Miserably supplied both with food and water, modelled with the flings of insects, and surrounded with filth and wretchedness, they at the same time contemplated in a city, once renowned for industry, commerce, and activity, nothing but ruins, barbarism, and poverty; rampaging looking citizens, with long pipes, indolently sitting in the public places, half starved and naked children, and the forms of bare-footed women, in blue serge gowns, and black fluff veils, flying the approach, or turning away with precipitation, whenever they met a Frenchman. The French beheld every where monuments of antiquity, but every where misplaced;
A L E X A N D R I A.

pillar of granite, inscribed with Egyptian hieroglyphics, showed the orbits, or divided by the bow, fixed for their bolts and bracelets; marble and porphyry hafts and capitals, baths and catacombs, were found in ruins, with nothing entire but a bath of black granite, designed for the museum of Paris; the pillar of Pompey, and the obelisk of Cleopatra, which were yet in good preservation. When the blockade of the port by the English fleet, after the famous battle of Actium, cut off the communication with Rosetta, and the supply of water was thus impeded, Bonaparte caused the canal which led from Khamania to Alexandria, across a defile of 30 miles, to be cleared; by which means not only this city received a larger supply of water and provisions, but the artillery was conveyed more expeditiously and conveniently by water to the general depot at Giza, than it could have been by land. Bonaparte also drew plans for the better defence of the port of Alexandria, and the city of Cairo; he also formed a grand establishment for the mechanical arts; and with the concurrence of the scientific men who attended him formed a national academy, called the Institute. In the year 1801, Alexandria was taken by the English army, under the command of General Huchinson, the news of which was announced soon after the preliminaries of peace between England and France were signed, by the respective agents of the two countries; by one article of which Egypt is to be delivered up to the Sublime Ottoman Porte. Alexandria is situated in N. lat. 31° 11' 20'. E. long. 30° 16' 39'. Nautical Almanac. According to Bruce (Travels, vol. i. p. 15.) N. lat. 31° 11' 42'. E. long. 30° 17' 20'. Anc. and Mod. Un. Hill. Rollin's Anc. Hill. Savary's Letters on Egypt, vol. i. letter 2. Sonnini's Travels through Upper and Lower Egypt. Gibbon's Decline, &c. of the Rom. Emp.

Alexandria was also a name given to several other cities; viz. a city of Arachosia, on the river Arachotus, the Alexandropol of Isidor of Stephanus, and by some thought to be the modern Cabul:—another of Gedrosia, both built by order of Alexander the Great; (Pliny, H. N. lib. vi. c. 23.)—A third of Aria, near the lake Arius, according to Ptolemy; but according to Pliny (lib. vi. c. 23.) on the river Arius, built by Alexander, who settled a colony of Macedonians there. (Strabo, lib. xx. Ammianus lib. 22.)—A fourth in Bactriana, so called, says Pliny, (lib. vi. c. 23.) from its builder.—A fifth, an inland town of Carmania, built also by Alexander, and mentioned by Pliny, Ptolemy, and Ammianus.—A sixth, in the country of the Dahre, in Sagdiana, (Isidorus Characenus.)—A seventh, in India, at the confluence of the Aconenes and Indus, (Arrian, lib. v. c. 15.)—An eighth, built by Alexander the Great, between Ifus and the Strates which lead from Cilicia into Syria, called also Alexandretta, and now Scanderoon.—A ninth, in Margiana, which was built by Alexander, and rebuilt, after it was demolished by the barbarians, by Antiochus, the son of Seleucus, and called Antiochiana by Syria, and also Seleucia, watered by the river Margus; 70 pedes in circuit, according to Pliny (lib. vi. c. 16.) who adds, that, after the defeat of Cratinus, Orodes conveyed the captives to this place.—A tenth of the Oxiana, in Sagdiana, built by Alexander on the Oxus, near the confluence of Bactria, (Pliny lib. vi. c. 16.)—An eleventh, built by Alexander, at the foot of Mount Paropamisus, which was called Cascaucus, (Pliny, lib. vi. c. 23.)—A twelfth, in Tross, called also Trosae and Antigonia, ordered to be erected by Alexander, in commemoration of Troy, which had long ceased to exist. Antigonus, one of his lieutenants, laid the foundations of it, and gave his name to the city; but the name of Alexander was restored by Lycurgus, who afterwards pacified, embellished, and extended it. Having passed under the dominion of the Romans, it became, under Augustus, one of the handomest cities of the part. Under Adrian, Herodes Atticus contrived a superb aqueduct, some few traces of which are still to be seen. The walls of the city, of the housetops, of the temples, and of other monuments, are built of a hard flinty stone. The marble of Paros, and that of Marmora, are common here, and also several sorts of granite. Near the rivulet to the south of the city are two springs of mineral waters, referred to by the Turks and Greeks, which are recommended for disorders of the skin, the leprosy, and syphilis. The harbour is narrow extent, and almost choked up with sand. History does not mention the epoch in which this city was destroyed. It had no existence when the Turks established themselves in this country. The environs present a fruitful soil, forming a plain, in which the solani oak grows in abundance, and without culture. The ruins of this city are six leagues to the south of Cape Siganum. Olivier's Travels, &c. vol. ii. p. 46.—A thirteenth Alexandria, built by Alexander on the Jaxartes, bounding his victories towards Scythia. A twentieth in Adabene, mentioned by Pliny, and as Hardouin liggida, designed to perpetuate the remembrance of the defeat of Darius. A sixteenth in the northern coast of the island of Cyprus, built of the promontory of Callinichos. A seventeenth in Palatine, on the river Scham, to the south of Tyre, near the sea.

Alexandria, or ALEXANDRIA, surnamed Della Paglia, became the habitations of a bubble for fuel instead of wood, or became the Germans contemptuously called it Palaris; or a fortress of Baw, a city of Italy, in the district of Alexandri, or Alexandrum, belonging to the duchy of Milan, has a castle, and is situated in a marly country, on the river Tenaro. It was built in honour of pope Alexander II in 770, and is said to have 10000 inhabitants. By this pope it was made a bishopric, suffragan of Milan, with several privileges annexed to it. The citadel is strong, but the fortifications are mean. It was ceded to the duke of Savoy in 1703, taken by prince Eugene, after three days' siege, in 1706, by the French in 1743, and retaken by the king of Sardinia, to whom it belongs by the treaty of Utrecht, in 1746. It is 38 miles east of Turin, and 37 four-fifths-west of Milan. N. lat. 44° 48'. E. long. 8° 39'.

Alexandria, a town of New Russia, in the government of Ekaterinodar, on the confines of Poland, 75 miles west of Ekaterinodar, and 150 four-fifths west of Kiow. N. lat. 48° 25'. E. long. 32° 54'.

Alexandria, or ALEXANDROV, a town of Poland, in the palatinate of Volhynia, upon the river Horin, 50 miles east-north-east of Lucko.

Alexandria, township in Grafton county, N. Hampshire, in America, containing 266 inhabitants, incorporated in 1782.

Alexandria, a township in Hunterdon county, New Jersey, containing 1503 inhabitants, including 40 slaves.

Alexandria, a small town in Huntingdon county, Pennsylvania, on the Frankstown branch of Juniata river, 192 miles north-west of Philadelphia.

Alexandria, formerly called Bellarvus, a city of Virginia, situate on the southern bank of the Patowmac river, in Fairfax county, about five miles south-west from the federal city, and 210 from the sea; N. lat. 38° 45'; W. long. 72° 17'. Its situation is lofty and pleasant, and the farms are laid out upon the plan of Philadelphia. It contains 400 houses, well built, and 2748 inhabitants. It bids fair, from the advantages of its situation, to be one of the most thriving commercial places on the continent.

Alexandria,
ALEXANDRIAN COPY.

ALEXANDRIA, Patriarch of, in Ecclesiastical History. See Patriarch.

ALEXANDRIAN, in a particular sense, is applied to all those who professed or taught the sciences in the school of Alexandria.

Thus, Clemens is called Alexandrinus, or the Alexandrian, though some say he was born at Athens: the same epithet is applied to Apion, born at Oasis; and to Arifarchus, by birth a Samothracian. The chief Alexandrian philosophers were Euclid, the famous geometer, the two ancient astronomers, Arillus and Timocharis, Eratotheneus, Apollonius Pergaeus, Conon, Hipparchus, Cleobulus, Heron, Ptolemeus, Pappus, Thecon, Hypathia the daughter of Theon, Ipotemy; and Philopopous and Didymus, the last mathematicians of this school. To these we may add Ammonius, Plotinus, Origens, Porphyry, Jamblichus, Sopater, Maximus, and Diciptius.

Alexandrian is more particularly understood of a college of priests, consecrated to the service of Alexander Severus, after his dedication.

Alexandrian Copy, is a manuscript, consisting of four volumes, in a large quarto, or rather a folio size; which contains the whole Bible in Greek, including the Old and New Testament, with the Apocalypse, and some smaller pieces, but not quite complete. This manuscript is now preserved in the British Museum, where it was deposited in 1755.

It was sent as a present to Charles I. from CyriUus Lucaris, a native of Crete, and patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, in the year 1628. CyriUus brought it with him from Alexandria, where, probably, it was written. In a schedule annexed to it, he gives this account: that it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about thirteen hundred years ago, a little after the council of Nice. He adds, that the name of Thecla, at the end of the book, was erased; but that this was the case with other books of the Christians, after Christianity was extinguished in Egypt by the Mahometans: and that recent tradition records the fact of the laceration and erasure of Thecla's name. The proprietor of this manuscript, before it came into the hands of CyriUus Lucaris, had written an Arabic superscription, expressing that this book was said to have been written with the pen of Thecla the martyr. Various disputes have arisen with regard to the place whence it was brought, and where it was written, to its antiquity, and of course to its real value. Some critics have believed upon it the highest commendation, while it has been equally depreciated by others. Of its most illustrious adherents, Wetstein seems to have been the principal. The place from which it was sent to England was, without doubt, Alexandria, and hence it has been called Codex Alexandrinus.

As to the place where it was written, there is a considerable difference of opinion. Matthaus Mutzis, who was a contemporary, friend, and deacon of CyriUus, and who afterwards instructed in the Greek language John Rudolph Wetstein, uncle of the celebrated editor of the Greek Testament, bears testimony, in a letter written to Martin Bogdan, a physician in Bern, dated January 14, 1604, that it had been brought from one of the 22 monasteries in Mount Athos, which the Turks never destroyed, but allowed to continue upon the payment of tribute. Woide endeavours to weaken the evidence of Mutzis, and to render the testimony of the elder Wetstein dubious: but Spohn, in his edition of the "Notitia Codicis Alexandrinii," p. 10-13, shews that the objections of Woide are ungrounded. Allowing their reality, we cannot infer that CyriUus found this manuscript in Alexandria. Before he went to Alexandria, he spent some time on Mount Athos, the repository and manufactory of manuscripts of the New Testament, whence a great number have been brought into the West of Europe, and a still greater number has been sent to Moscow. It is therefore probable, independently of the evidence of Mutzis, that CyriUus procured it either by purchase or by pretext, took it with him to Alexandria, and brought it thence on his return to Constantinople. But the question recurs, where was this copy written? The Arabic superscription above cited clearly proves that it had been in Egypt, at some period or other, before it fell into the hands of CyriUus. This superscription shews that it once belonged to an Egyptian, or that during some time it was preferred in Egypt, where Arabic has been spoken since the seventh century. Besides, it is well known that a great number of manuscripts of the Greek Bible have been written in Egypt. Woide has also pointed out a remarkable coincidence between the Cod. Alex. and the writings of the Copts. Michaelis alleges another circumstance as a probable argument of its having been written in Egypt. In Ezekiel xxvii. 18, both in the Hebrew and Greek text, the Tyrians are said to have fetched their wine from Chelbon, or, according to Bochart, Chalybon. But as Chalybon, though celebrated for its wine, was unknown to the writer of this manuscript; he has altered it by a fanciful conjecture to εχ, δια xι. wine from Hebron. This alteration was probably made by an Egyptian copyist, because Egypt was formerly supplied with wine from Hebron. The superscription, before mentioned, ascribes the writing of it to Thecla, an Egyptian lady of high rank, who could not have been, as Michaelis supposes, the martyr Thecla, placed in the time of St. Paul; but Woide replies, that a confusion must be made between Thecla martyr, and Thecla proto-martyr. With regard to these superscriptions we may observe, with a learned writer (Marth), that the true state of the case appears to be as follows: "Some centuries after the Codex Alexandrinus had been written, and the Greek superscriptions, and perhaps those other parts where it is more defective already lost, it fell into the hands of a Christian inhabitant of Egypt, who, not finding the usual Greek superscription of the copyist, added in Arabic, his native language, the tradition either true or false, which had been preserved in the family or families to which the manuscript had belonged, 'Memorant hunc codicem scriptum effe calamo Theclae martyris.' In the 17th century, when oral tradition respecting this manuscript had probably ceased, it became the property of CyriUus Lucaris; but whether in Alexandria, or Mount Athos, is of no importance to the present inquiry. On examining the manuscript, he finds that the Greek superscription is lost, but that there is a tradition recorded in Arabic by a former proprietor, which firmly related that it was written by one Thecla a martyr, which is what he means by "memoria et traditio recens." Taking therefore upon trust, that one Thecla the martyr was really the copyist, he consults the annals of the church to discover in what age and country a person of this name and character existed, finds that an Egyptian lady of rank, called Thecla, suffered martyrdom between the time of holding the council of Nicea, and the close of the fourth century; and concludes, without further ceremony, that she was the very identical copyist. Not satisfied with this discovery, he attempts to account for the loss of the Greek superscription, and ascribes it to the malice of the Saracens; being weak enough to believe that the enemies of Christianity would exert their vengeance on the name of a poor transcriber, and leave the four folio volumes themselves unburnt." The learned Woide, who has himself transcribed and published this manuscript, and must be better acquainted with it than any other person, affirms, that it was written by two different copyists; for
for he has observed a difference in the ink, and which is of greater moment, even in the strokes of the letters. The conjecture of Oudin, adopted by Wetstein, that the manuscript was written by an Aegyptian is, in the judgment of Michaelis, worthy of attention. (See Acodmer) and he adds, that this conjecture does not contradict the account that Thecla was the copyist, since there were not only marks but names of this order.

The antiquity of this manuscript has also been the subject of controversy. Grabbe and Schulze think that it might have been written before the end of the fourth century, which, says Michaelis, is the very utmost period that can be allowed, because it contains the epistles of ATHANASIUS. Oudin places it in the tenth century. Wetstein refers it to the fifth, and supposes that it was one of the manuscripts collected at Alexandria in 615, for the Syriac version. Dr. Semler refers it to the seventh century. Montfaucon (Pala
gro. Græc. i. p. 187.) is of opinion, that neither the Cod. Alex. nor any Greek manuscript, can be laid with great probability to be much prior to the fifth century. Michaelis apprehends, that this manuscript was written after Arabic was become the native language of the Egyptians, that is, one, or rather two centuries after Alexandria was taken by the Saracens, which happened in the year 640, because the transcript frequently confounds M and B, which is often done in the Arabic: and he concludes, that it is not more ancient than the eighth century. Woide, after a great display of learning, with which he examines the evidence for the antiquity of the Cod. Alex, concludes, that it was written between the middle and the end of the fourth century. It cannot be allowed a greater antiquity, because it has not only the αγγελα or αναγελα majora, but also the αγγελα minora, or Ammonian sections, accompanied with the references to the canons of Ephesus. Woide's arguments have been objected to by Ephon, in p. 42—119, of his edition of the "Norititia Codicis Alexandrinii." Some of the principal arguments advanced by those who refer this manuscript to the fourth or fifth centuries are the following: the epistles of St. Paul are not divided into chapters like the Gospels, though this division took place fo early as 396, when each chapter was prefixed a supercription. The Cod. Alex. has the epistles of Clement of Rome; but these were forbidden to be read in the churches, by the council of Laodicea, in 362, and that of Carthage, in 419. Hence Schulze has inferred, that it was written before the year 364: and he produces a new argument for its antiquity, deduced from the fact of the 14 hymns found in it after the psalms, which is supercribed τετράγωνον, and is called the grand doxology; for this hymn has not the clause αυτος ο θεος, αυτος ο κυριος, αυτος ο πατερ, αυτος ο ευαγγελιστης, αυτος ο ιησους, which was used between the years 434 and 444: and therefore the manuscript must have been written before this time. Wetstein thinks that it must have been written before the time of Jerome, because the Greek text of this manuscript was altered from the old Italic. He adds, that the transcript was ignorant that the Arabs were called ἠγαρανεας, because he has written, τα Χρον., v, 29, αγγελιαν for αγγελιαν. Others allege that αγγελιαν is a mere erratum: because αγγελιαν occurs in the preceding verse, as γηαλιαν in τα Χρον. xxvii, 51, and Αγγελια in Pf. Lxxvii. 7. These arguments, says Michaelis, afford no certainty, because the Cod. Alex. must have been copied from a still more ancient manuscript; and if this were faithfully copied, the arguments apply rather to this than to the Alexandrian manuscript itself. It is the hand-writing alone, or the formation of the letters, with the want of accents, which can lead to any probable decision. The arguments alleged to prove that it is not so ancient as the fourth century; are such as these. Dr. Semler thinks, the epistle of Athanasius, on the value and excellency of the Psalms, would hardly have been prefixed to them during his life. But it ought to be recollected, that Athanasius had many warm and ardent advocates. From this epistle Oudin has attempted to deduce an argument, that the manuscript was written in the tenth century. This epistle, he says, is spurious, and could not have been forged during the life of Athanasius, and the tenth century was fertile in spurious productions. Again, the Virgin Mary, in the supercription of the Song of the Blessed Virgin, is listed φασιν, a name which Wetstein says was the fifth century. Further, from the probable conjecture, that this manuscript was written by one of the order of the Aegyptians, Oudin concludes against its antiquity; but Wetstein contends himself with affixing, that it could not have been written before the fifth century, because Alexander, who founded this order, lived about the year 420. From this statement, pursued more at large, Michaelis deduces a reason for paying his adoption to the Cod. Alex. than very eminent critics have done, and for the preference that is due, in many respects to ancient versions, before any single manuscript, because the antiquity of the former, which is in general greater than that of the latter, can be determined with more precision.

As to the value of this manuscript, it has been differently appreciated by different writers. Wetstein, though he de-notes it by A, the first letter of the alphabet, is so great admirer of it, nor does Michaelis estimate it highly, either on account of its internal excellence or the value of its readings. The principal charge which has been produced against the Alexandrian manuscript, and which has been strongly urged by Wetstein, is its having been altered from the Latin version. It is incredible, says Michaelis, who once agreed in opinion with Wetstein, but found occasion to alter his sentiments, that a transcript who lived in Egypt, should have altered the Greek text from a Latin version, because Egypt belonged to the Greek diocese, and Latin was not understood there. On this subject Weide has eminently displayed his critical abilities, and ably defended the Greek manuscripts in general, and the Codex Alexandrinus in particular, from the charge of having been corrupted from the Latin. Griesbach concurs with Weide, in his "Symbolae Criticae," vol. i. p. 119—17; and both have contributed to confirm Michaelis in his new opinion. If this manuscript has been corrupted from a version, it is more reasonable to suppose the Coptic, the version of the country, in which it was written. Between this manuscript, and both the Coptic and Syriac versions, there is a remarkable coincidence: Griesbach has observed, that this manuscript follows three different editions: the Byzantine in the Gospels, where its readings are of the least value; the Western edition in the Acts of the Apostles, and the Catholic Epistles, which form the middle division of this manuscript; and the Alexandrine in the Epistles of St. Paul. The transcript, if this assertion be true, must have copied the three parts of the Greek Testament from three different manuscripts, of three different editions. It is observable, that the readings of the Cod. Alex. coincide very frequently, not only with the Coptic and the old Syriac, but with the new Syriac and the Ethiopic; and this circumstance favours the hypothesis, that this manuscript was written in Egypt, because the new Syriac version having been collated with Egyptian manuscripts of the Greek Testament, and the Ethiopic version being taken immediately from them, have necessarily the readings of the Alexandrine edition.

This manuscript, as we have already observed, consists of four volumes: the third fifth of which contain the Old Testament, the fourth the New Testament, together with the first
A. L. F. A L E

first Epistle of Clement to the Corinthians, and a fragment of the second. In the New Testament there is wanting the beginning as far as Matt. xxv. 6. 9. 13, 14, 15; 15, 1. 2 (in the Vulgate from Joh. vii. 50, to viii. 52, and from 2 Cor. iv. 1. to xii. 7). The Psalms are preceded by the epistle of Athanasius to Marcellinus, and followed by a catalogue, containing those which are to be used in prayer for each day, both of the day and of the night; also by 14 hymns, partly apocryphal, partly biblical, the eleventh of which is an hymn in praise of the Virgin Mary, entitled ΠΡΩΤΟΝ ΜΑΡΤΥΡΙΟΝ ΣΩΤΗΡΟΝ: the hypotheses of Eusebi are annexed to the Psalms, and his ex.-

cesses to the Gospels. This manuscript has neither accounts nor marks of acription; it is written with capital, or as they are called, uncial letters; and there are no intervals between the words, but the face of a passage is sometimes terminated by a point, and sometimes by a vacant space. Although abbreviations are not very numerous, yet this manuscript abbreviates ἀπαθήραημα, ἀπαθήραημα, ἀπαθήραημα, ἀπαθήραημα, ἀπαθήραημα, ἀπαθήραημα; and it has also other marks of abbreviation. Dr. Sandel supposes, that the more ancient manuscripts from which this Cod. Alex. was copied, had a much greater number; from a false method of deciphering which marks, he explains many errors committed by the copyist of the latter. See his Note 53 to Wetstein's Prolegomena. Of these abbreviations, and the points annexed to certain letters, which before appeared unintelligible; and of the large initial letters, which are sometimes placed in a very extraordinary manner; and of other particulars, a full account may be seen in Woide's Preface, who has given a very accurate description of the manuscript in general. No manuscript has been more frequently and more accurately collated; and it was supposed, that the last extracts, made by Wetstein, would have rendered future labours of this kind superfluous; but Woide informs us, that Wetstein is chargeable with several omissions and errors, and has admitted into his collection of readings the mistakes of Mill. We are now in possession of a perfect impression of this manuscript, accompanied with so complete and so critical a collection of various readings, as is hardly to be expected from the edition of any other manuscript. Dr. Woide published it in 1786, with types cast for the purpose, line for line, without intervals between the words, as in the manuscript itself; the copy is so perfect a refurnance of the original, that it may supply its place; its title is "Novum Testamentum Graecum Codex MS. Alexandrinus qui Londini in Bibliotheca Musei Britannae effervatur descripturn." It is a very splendid folio, and the produce of the learned editor contains an accurate description of the manuscript, with an exact list of all its various readings, that takes up not less than 80 pages, and each reading is accompanied with a remark, in which is given an account of what his predecessors, Judins, Walton, Full, Mill, Grabbe, and Wetstein, had performed or neglected. Those who are dubious of further information concerning this manuscript, may consult the Prolegomena of Mill, Grabbe, Wetstein, and Woide. See also Michaelis's Introduction to the New Testament, by Marth, vol. ii. part i. p. 186—202. part ii. p. 648—660.

Alexandrian Library, called by Livingston "Elegantiae regum curnque egregium opus," was first founded by Pottery Soter, for the use of the Academy, or Society of learned men, which he had founded at Alexandria. Befide the books which he procured, his son Pottery Philadæus added many more, and left in this library at his death a hundred thousand volumes; and the succeeding princes of this race enlarged it still more, till at length the books lodged in it amounted to the number of seven hundred thousand volumes. The method by which they are said to have collected these books was this: they hired all the books that were brought by the Greeks, or other foreigners, into Egypt, and sent them to the Academy, or Museum, where they were transferred by persons employed for that purpose. The transcripts were then delivered to the proprietors, and the originals laid up in the library. Pottery Euergetes, for instance, borrowed of the Athenians the works of Sophocles, Euripides, and Aëschylus, and only returned them the copies, which he caused to be transferred in so beautiful a manner as possible; the originals he retained for his own library, presenting the Athenians with 15 talents for the exchange, that is, with three thousand pounds sterling and upwards. As the Museum was at first in the quarter of the city called Bruchion, the library was placed there; but when the number of books amounted to four hundred thousand volumes, another library, within the Scrapeum, was erected by way of supplementation to it, and on that account called the daughter of the former. The books lodged in this increase to the number of three hundred thousand volumes; and these two made up the number of seven hundred thousand volumes, of which the royal libraries of the Ptolemies were said to consist. In the war which Julius Cæsar waged with the inhabitants of Alexandria, the library of Bruchion was accidentally, but unfortunately, burnt. But the library in Scapeum still remained, and there Cæsar deposited the two hundred thousand volumes of the Pergamene library, with which he was presented by Marc Antony. These, and others added to them from time to time, rendered the new library of Alexandria more numerous and considerable than the former; and though it was plundered more than once during the revolutions which happened in the Roman empire, yet it was as frequently supplied with the fame number of books, and continued for many ages to be of great fame and use, till it was burnt by the Saracens in the 642d year of the Christian era. Abulpharagius, in his history of the 16th dynasty, gives the following account of this catastrophe. John Philoponus, furred the Grammarm, a famous Papyrus, who being at Alexandria when the city was taken by the Saracens, was admitted to familiar intercourse with Ammon, the Arabian general, and permitted to solicit a gut, inquillable in his opinion, but contemptible in that of the barbarians; and this was the royal library. Ammon was inclined to gratify his wish, but his rigid integrity seemed to align the lead object without the content of the Caliph. He accordingly wrote to Omar, whose well known answer was dictated by the ignorance of a fanatic. If the writings of the Greeks agree with the Koran, or book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." The sentence of destruction was executed with blind obedience: the volumes of paper or parchment were distributed to the four thousand baths of the city; and such was their number, that six months were barely sufficient for the consumption of this precious fuel. Since the dynasties of Abulpharagius have been given to the world in a Latin version, this tale, as Mr. Gibbon (Hist. vol. ix. p. 440) calls it, has been repeatedly transferred; and every scholar, with pious indignation, has deplored the irreparable waste of the learning, the arts, and the genius of antiquity. "For my own part," says this historian, adopting the scepticism of Renaudot (Hist. Alex. Patriarch, p. 176), "I am strongly tempted to deny both the fact and the consequences; the fact is indeed marvellous." "Read and wonder!" says the Historian himself; and the solitary report of a stranger who wrote at the end of six hundred years in the confines of Medina, is overbalanced by the silence of two annals of a more early date, both Christians, both natives of Egypt, and the most
Alexandrian, or Alexandrian, in Poetry, the name of a kind of verse, which consists of twelve, or of twelve and thirteen syllables, alternately; the rel. or pauoe, being always on the fifth syllable.

It is said to have taken its name from a poem on the life of Alexander, entitled, the Alexandriad; written, or at least translated into this kind of verse by some French poets; though others will have it to be divided from one of the translators, Alexander Paris.

This verse is thought by some very proper in the epopea, and the more sublime kinds of poetry; for which reason it is also called Heroic Verse.

It answers in our language to the hexameters in the Greek and Latin; though, according to some, it rather answers to the pæroni of the ancient tragic poets. — Chapman's translation of Homer consists wholly of Alexandrians.

The advantages of the Alexandrian verse, are its keeping the rhymes from coming too near, and consequently hindering them from being too much perceived. To this may be added, that coming nearer to the nature of prose, it is fitter for the dialogical, and supplies the office of the ancient spondees, or the end of any rhyme.

ALEXANDRINUS, Julius, in Biography, born at Trent, in the early part of the 16th century, was physician to the emperor Charles V., and afterwards to Maximilian II. by whom he was highly esteemed. He also acquired reputation as a poet, particularly for his Psedotrphia, a poem published at Zurich, 1524, 8vo.

His medical works, which are numerous, and principally compiled from the ancients, or written in defence of the doctrine of Galen, are of little value. For their titles see Eloy's Dictionnaire Historique de la Medicine. He died at Trent, in the year 1593, aged 84 years, and was honoured with the following epitaph:

Cæsaribus & quis multos inferi vivos
Accepit magnis principibus suis
Te, Julii, vatem postum medicumque, & fater
Doctrina in cujus gratia tanta fuit.

ALEXANDROV, in Geography, a town of Kuban Tatarry, in the Russian government of Causcasus, 16 leagues west-north-west of Ekaterinograd.

ALEXANDROVSKAIA, a fortress of Russia in the government of Kazanofl, 16 leagues north-east of Chernon. N. lat. 55° 35'. E. long. 38° 44'. This is also the name of another fortress in the same government, 28 leagues north-west of Chernon.

ALEXICACUS, compound, of aLEX, I drive away, and éx, evil, is something that preserves the body from harm or mischief, and alexicacus amounts to much the same with alexiterial.

ALEXICACUS, in Antiquity, was an attribute of Neptune, whom the tunny fishers used to invoke under this appellation, that their nets might be preserved from the Ægis, or sword-fish, which used to tear them, and prevent the abundance which it was pretended the dolphins used to give the tunnies on this occasion. It was also an epithet of Hercules, as the defender of men.

ALEXINTA, in Geography, a town of European Turkey in Servia, six leagues north north-east of Nîfîa.

ALEXIPHARMIC, in Medicine, expresses that property which a remedy, either simple or compound, hath to refit or destroy every thing of a poisonous or malignant nature. The word is derived from aLEX, driver, ÆXOL, and ÆXON, poison.

The ancients had a notion, that there was poison in all malignant diseases, and in the generality of those whose cause was unknown. Whence alexipharmic became a denomination for all remedies and antidotes against malignant diseases, and for amulets.

The study of poisons and antidotes appeared at an early period among the physicians of Greece and Rome, and continued as long as the Greek physis lasted; and hence has arisen the number of antidotes and theriacs so frequently mentioned by those ancient writers. But their compositions for the correction of poisons were equally injurious and unfruitful. Modern physicians, and particularly the Galenists, adopting the ideas of the ancients, have transferred them from the cafe of poisons taken into the body, to that of noxious powers arising from contagion, or in any other way. The cure of the diseases proceeding from thief, they have, therefore, attempted by the correction or expulsion of the morbid matter, and they have administered medicines for this purpose, under the titles of alexipharmics and alexiterials.

Alexiterial, cardiac, antidote, alexipharmic, and counter-
ALEXIS, Michaelowitz, or Mikhailovitch, in Biography, and History, czar of Russia, succeeded his father Michael Theodorovitch in 1649, at the age of 15 years. He was immediately crowned by the direction of Morosoff, who became his prime minister, and engrossed to himself the whole power of government. In order the more effectually to secure his influence with the czar, he married him to one of the daughters of a nobleman of small fortune, attached to his interest, and took the filler for his own wife. Although Morosoff was in some respects an useful minister, by his attention to the army, by strengthening the frontiers against Poland and Sweden, and by erecting manufacturies for arms, none of these services were sufficient to compensate the oppression which the people suffered under his administration. These grievances at length, viz. in 1648, produced an insurrection at Moscow, and the people demanded justice against Morosoff and his confederates.

Two of their principal oppressors were put to death, and the minder escaped merely by the intercession of the czar himself. About this time appeared an impostor, the son of a linen draper of Wologda, who under various pretences laid claim to the throne. Neither the Swedes nor the Poles, whom he endeavoured to interest in his cause, afforded him any support; and after a short course of extravagance and profligacy, he fell into the hands of the Russians, who, after in vain attempting to obtain from him a confession by torture, put him to a cruel death. When these tumults were appeased, Alexis assumed the government, and exhibited promising tokens of capacity and vigour. Having settled a dispute between Russia and Sweden by an embassy to queen Christina, he directed his attention to Poland, and offered to employ his army in subduing the Cossacks, on condition of their conferring upon him the vacant crown. But the interest of France prevailing in favour of Catharina, the brother of Ulitchan their late king, Alexis declared war against the Poles, and assisted by the Cossacks, succeeded in recovering Smolenskow, Wilna, Kiow, and the province of Czernichow, which had been ceded to the Russians by the late peace. Poland being at this time, viz. in 1656, invaded by Gustavus king of Sweden, with a formidable army, Alexis made a truce with that kingdom; and as the Swedes had appropriated to themselves the duchy of Lithuania, which the czar looked upon as his conquest, he marched his army into Carelia, Ingrid, and Livonia. At length, however, he thought it advisable, in 1658, to conclude a three years truce with Sweden; which, in 1661, was confirmed into a peace by the treaty of Cardis. By this treaty it was agreed, that, disregarding all that had passed between the two powers, every thing should remain as it had been settled by the treaty of peace made at Stolbova in 1617. The war of Alexis with Poland terminated more honourably for Russia. An armilice for 13 years, agreed upon at Andruftow in Lithuania, was the forerunner of a complete pacification, which was effected in 1686, and which restored to the empire Smolentko, Sevria, Czernichow, and Kiow. The king of Poland likewise relinquished the supremacy he had hitherto affected over the Cossacks to the czar; and these people became now a protected relative of the Russian empire. Notwithstanding this favourable issue of the czar’s contest with the Poles, a formidable domestic rebellion obstructed the operations of the plans which he was pursuing for the good of his country. This was occasioned, in 1669, by Steenko (Stephen) Radzin, whose brother had been hanged by order of Dolgorouchi, the Russian commander; and as he had thus infringed upon the liberty of the Cossacks, they made this a pretence for arming against their sovereign, though there is reason to believe that ambition was the ruling principle of Radzin. Whatever was the motive, a civil war was the consequence, which was carried on with various successes, and equal cruelty on both sides. Radzin gained possession of Altcharach, and being joined by a multitude of peasants, who murdered their lords, his army at one time amounted to 200,000 men. This rebellion was not suppressed till the year 1671, when Radzin was betrayed into the hands of the czar, and executed. The affairs of Poland, and the measures which Alexis had taken for making himself protector of the Cossacks, produced a misunderstanding between the Grand Scignior and the czar, which terminated in actual hostilities. Alexis endeavoured to engage all the Christian potentates in his dispute, and to form a league against the Turks; and with this view he sent ambassadors to several of them, and one to Rome, who refused
refused to degrade himself by killing the pope's toe. He returned with fair promises, and no other succour. Alexis joined with the Poles, and the Turkish conquests were stopped by the great commander Sobiecki. At the vacancy of the crown of Poland, he proposed his son for king, and to unite that kingdom with his own; but the electors preferred Sobiecki. Jealousies arose in the progress of the war with the Turks between Russia and Poland, and they terminated in the conquest of the whole Ukraine by the Poles. Alexis did not live to see the end of this war; for his death happened in 1676, at the early age of 46; and it is supposed that he fell a victim to the empirical remedies of an old Polish woman, in whom he repose greater confidence than in his physicians. Alexis had claims of various kinds on the esteem and gratitude of his country. He not only restored, by his successful wars with Poland, the provinces that had been wrested from the empire, and laid a foundation for a sovereignty over the Cossacks, but he was equally attentive to the internal improvement of the country. He caned an epitome of several sciences he translated into the Russian language, and took pleasure in perusing it; he collected the laws of the various provinces of his empire into one body, and by the advice of the nobility, clergy, and burghers, made laudable attempts in legislation; he introduced several new manufactures, particularly those of silk and linen, and encouraged the trade of the country; he added two suburbs to Moscow, and built several market towns, which he peopled with Poles and Lithuanians: he brought several large deferts into a state of culture and population, by letting in the prisoners taken in war: he formed a design, executed by his son Peter, of maintaining fleets in the Caspian and Euxine seas, and of making the Russians acquainted with the art of constructing ships, and with maritime commerce: he received ambassadors from Persia, China, and Asia; and was the first emperor who maintained a close correspondence with the principal European powers. The mildness of his government allured Germans, Dutch, Italians, and about 3000 Scotchmen into Russia. By augmenting the power of the crown he prepared for the general improvement of a country, like Russia, polled by a powerful and barbarous Inquisition. He instituted a private chamber for the trial of offences against himself, and though he proceeded cautiously in his examination, he executed justice with rigour on the guilty, and generally in a private manner. With small revenues, he nevertheless contrived, by economy and prudence, to maintain a large army and a magnificent court, and left his treasury rich. Alexis had formed many useful projects; but death prematurely carried him off in the 47th year of his age. Under him the Russian empire made some progress in civilization; and he traced out a variety of important plans which his son Peter the Great improved and executed.

Alexis loved his people, and was a father to them; he studied their happiness, and made his government as easy to them as possible. He loved justice and peace; and, though valiant, never made war but when he could not avoid it. He endeavoured, in the progress of his reign, to repair theills which his favourites and ministers had occasioned in his youth, and at the commencement of it, by abating his confidence. Upon the whole, he was one of the greatest princes of his time. By his first wife he had two sons and four daughters; and by his second wife Natalia, the daughter of Narishkin, a captain of hussars, one son, 4½. Peter, who succeeded him, and one daughter. Mod. Un. Hist. vol. xxii. p. 434—492. Tooke's History of Russia, vol. ii. p. 14—38.

ALEXIS, a famous satirist, mentioned by Pliny, N. H. tom. ii. p. 649.

ALEXIS, a Greek comic poet, uncle to Menander, who flourished in the time of Alexander the Great, about 363 years before the Christian Era. Fragments of this poet may be found in "Vetustissimorum Graecorum Bucolica Gymnica," &c. Crispin, 1570, 160.

ALEXIS, William, a benedictine monk, in the abbey of Lyra, was living in 1500, and has left several pieces of poetry, which were esteemed in their time. The principal are "Four Chants-Royaux," 4to. "Le Paffé-temps des d'etout hommes et de fOUSE femmes," Paris, 4to. and 8vo, translated from a work of Innocent III. and describing the miseries of man, from the cradle to the grave. "Le grand blason des feauxj' amour," 16to. and 4to.; a Dialogue on the evils occasioned by love. Brg. Dict.

ALEXIS, a Piedmontese, was born of a noble family, and by his early application acquired the knowledge of the Latin, Greek, Hebrew, Chaldee, Arabic, and other languages. Alexis is supposed to be a feigned name; and the real name of this author, who wrote in the beginning of the 16th century, is apprehended to be Hieronymus Ruffelius; and he is said to have died in 1565. It has been generally asserted, though it be not strictly true, that he was the first person who mentioned Ultramarine. His receipt, however, has been followed since that time as the best and most certain. His work "De Secretis," furnishes materials for the technological history of inventions. It was printed for the first time at Milan, in 1557; though Beckman apprehends that the first edition must have been of an older date. A French translation was printed at Antwerp in 1557. "The Secrets of Alexis," London, 1558, is mentioned by Ames in his "Typographical Antiquities," p. 26. Wecker, a physician at Colmar, translated this book into Latin, and enlarged it with additions, under the title of "De Secretis Libri xvii." The first edition, according to Haller, was printed at Basle, in 1550. 8vo. Many editions of it have since appeared. The last, by Zwingier, was published at Basle in 1573. Alexis, it is said, urged by a curiosity to be acquainted with the secrets of nature, collected as much as he could during his travels for 57 years, and valued himself on concealing them; but when he was 87 years of age, he saw a poor man, whose disorder proved fatal, because he had not discovered an eff. that remedy, of which he was possessed; upon which his confidence was troubled him, that he became a hermit; and in his solitary retirement, arranged his secrets in an order fit for publication. Gen. Dict. Beckman's Hist. Inventions, vol. ii. p. 351.

ALEXIS, in Entomology, a species of Papilio Plebejas, with eucrated brown wings, and a carniolick band under the posterior; found in India.

ALETERTERIAL in Medicine, a term of the same import with alexipharmic; but chiefly applied to the milk-water of that name, and remedies against the poisonous bites of animals.

But it is said by some authors that alexiterialls differ from alexipharmics; thus, alexipharmics signify medicines against poisons taken internally; whereas alexiterialls are remedies against the poisons of venomous animals inflicted externally.

ALEXIUS I. Comnenus, in Biograph and History, emperor of the East, was the son of John Comnenus, the brother of the emperor Isaac, and born at Constantinople, A. D. 1048. He was endowed by nature with the choicest gifts both of mind and body; these were cultivated by a liberal education, and exercised in the school of obedience and
and adversity. Alexius, and Isaac, his elder brother, distin-
guished themselves in the war against the Turks, and adhered
to the emperor Michael Ducas, till he exchanged the empire
for a monastic habit and the title of archbishop of Ephesus.
On this occasion Alexius offered his services to Nicephorus
Botaniates, the successor of Michael, and with a noble
frankness addressed him: “Prince, my duty rendered me
your enemy; the decrees of God and the people have made
me your subject. Judge of my future loyalty by my past
opposition.” His fidelity and valor, as well as his humanity,
were sufficiently evinced by his victorious exploits against
the three rebels, Urol, Brysiunius, and Basilicus, who dis-
turbed the peace of the empire. But his refusal to march
against the fourth rebel, the husband of his sister, cancelled
the merit and the memory of his past services; and the two
brothers, driven into rebellion, and supported by the army,
succeeded in deposing Botaniates. Isaac, though the elder
brother, was the first to invest Alexius with the name and
enigma of royalty; and being placed emperor by the army,
he marched immediately against Constatinople, which he
took and plundered; and the fleet was induced by the in-
fluence of George Paleologus, to declare in his favour.
Botaniates resigned the empire, and Alexius, without further
contest, ascended the throne, A.D. 1081. Having com-
plimented for the plunder of the churches and monasteries at
Constatinople, by every penance compatible with the pur-
fession of the empire, he prepared for reconquering the con-
quists of the Turks, who had fixed on several provinces,
and threatened to subvert the empire. The Turks, however,
made overtures of peace, which were accepted by Alexius,
in consequence of the promises that were meditated against
him in the west by Robert Guiscard, duke of Puglia and
Calabria. Robert, having landed at Bathurum, in Epirus,
and having advanced to Dyrachium or Durazzo, which was
defended by a garrison under the command of George Pa-
leonogus, was there met by Alexius with a large army. In
a general action, which he commenced against the advice of
his wife, Matilda, Oct. 18, A.D. 1081, he sustained a
defeat, which was attended with great loss, and followed by
the surrender of Durazzo, Feb. 8, A.D. 1082. Alexius
was affllicted in raising new levies, and in order to obtain
necessary supplies, he professed, in a manner very offensive
to the ecclesiastics, to borrow the superfluous ornaments of
the churches. He also formed an alliance with Henry, em-
peror of Germany, who invaded Calabria, and whose pro-
gress demanded the hasty return of Robert. Bohemond,
the son of Robert, was appointed his lieutenant in the east;
but after several places in Illyria, he was con-
strained by a mutiny in the army, to repair to his father in
Italy. In October, A.D. 1084, Robert resumed the design
of his earlier conquests, and made a second expedition into
Greece. Alexius, apprehending an attack, had obtained
a very considerable succour to his naval forces from the re-
cpublic of Venice. By the union of the Greeks and Venet-
ians, the Adriatic was covered with an hostile fleet; but
by the vigilance of Robert and the concurrence of favourable
circumstances, the Norman troops were safely disembarked
on the coast of Epirus. The dominion of the sea was dis-
puted in three engagements in flight of the island of Corfu;
in the two former, the skill and numbers of the allies were
superior; but in the third, the Normans obtained a final and
complete victory. On this occasion, Anna Comnenus, the
daughter of Alexius, and the mother of his life, deplores
the loss of 13,000 of his subjects or allies. But in the isle of
Cephalonia, the projects of Robert were fatally blased by
an epidemic disease; and he himself, in the 70th year of
his age, expired in his tent; not without the suspicion of
poison, which public rumour imputed to his wife, or to the
Greek emperor Alexius, who had trembled for his empire,
and now rejoiced in his deliverance. The Normans withdrew
their forces from Greece, and tranquillity was restored. This
war was succeeded by another with the Slavonians, who
passing the Danube, laid waste a great part of Thrace, and
were guilty of many horrid outrages. The generals of
Alexius, of whom several were first employed in opposing them,
sustained several defeats; but they were at length completely
subdued, with a very general slaughter, by the emperor
himself. His next attention was engaged by the Turks, and
again by the Serbians; but Alexius having terminated his
contests with both these enemies by a peace, returned to
Constatinople; where he was informed, that the Western
Christians were making great preparations for the recovery
of the Holy Land, at that time possessed by the Turks and
Saracens. At the council of Placentia, held March A.D.
1095, the ambassadors of Alexius appeared to plead the
diftresses of their sovereign, and the danger of Constatinople,
which was divided only by a narrow sea from the victorious
Turks, the common enemies of the Christian name; and
the relief of Constatinople, was included in the larger and
more dilatant project of the deliverance of Jerusalem. The
emperor's ambassadors had solicited a moderate succour, per-
haps of 30,000 foot and 5000 horse, whereas the Crusaders arrived,
A.D. 1096, he was astonished by their number, and fluctu-
bated between hope and fear, between timidity and courage.
His conduct was irresolute and ambiguous, and he has been
charged by the Latin writers, with the base treachery.
His gifts and promises, however, infamously fothred the fire
of the Western crusaders; and as a Christian warrior,
he rekindled their zeal for the protection of their holy
temple, which he engaged to second with his troops and
treasures. By his skill and diligence, Alexius prevented the
union of any two confederate armies, at the same moment;
under the walls of Constatinople; and he contented himself,
either from pride or prudence, with extorting from the
French princes an oath of honour and fidelity, and a solemn
promise, that they would either reforre, or hold, their Asiatie
conquests, as the humble and loyal vassals of the Roman
empire. Nice was the first object of attack on the part of
Alexius, after which the means of conquest were supplied by
the prudence and industry of Alexius; he guarded with
jealous vigilance this important conquest, and the city was
delivered up to his lieutenant. When the crusaders after-
wards took possession of Antioch, they elected Bohemond
prince of that metropolis, alleging that Alexius had viol-
ated his agreement, and under various pretences, declined
affording them the least assistance. The consequence of this
appointment was a war between Bohemond and Alexius,
who fitted out a powerful fleet, which obtained a complete
victory over that of the Crusaders, near Rhodes. He also
retook Laodicea, which Bohemond had appropriated to him-
self as prince of Antioch. Alexius, by his endeavours to drop
the progrcss of the Christian princes in the East, incensed
the pope and the people to such a degree, that they con-
sidered him as an enemy to the Christian name, and supplied
Bohemond with large succours to oppose him. Bohemond,
thus aided, laid siege to Durazzo; but the place held out
till the war was concluded by a negotiation. Alexius, dif-
engaged from this contest, marched in person against the
Turks, who renewed their incursions as far as Nice, and
defeated them with great slaughter. They returned, however,
the next year, and being dispirited by successive defeats, they
sued for peace and obtained it. The remaining part of the
life of Alexius was devoted to the purpose of healing the
divisions, which at that time rent the Greek church. After
a long
A long reign of 37 years. Alexius died, A.D. 1118, and was succeeded in the empire by his son John Comnenus.

Of the character of this emperor the Greek and Latin writers have given a very different account. In the biography of his daughter, the celebrated Anna Comnena, it is lost in a vague constellation of virtues, and the perpetual strain of panegyric and apology awakens our jealousy to question the veracity of the historian and the merit of the hero. On the other hand, the Latin writers, who have written the history of the holy war, represent him as a monster of perfidy. The circumstances of the times in which he lived, whilst they afford a display of his political wisdom and military valour, furnish some apology for the diffamation and artifice to which he occasionally resorted. To his relations and friends he was grateful and liberal; and to his enemies tolerant and forgiving. At the head of his armies he was bold in action, skilful in stratagem, patient of fatigue, ready to improve his advantages, and capable of rising from his defeats with in-exhaustible vigour. The discipline of the army was revived, and a new generation of men and folders was created by the example and precepts of their leader. In his intercourse with the Latins, he was patient and artful; and he contrived with superior policy to balance the interests and passions of the champions of the first Crusade. In a long reign of 37 years, he subdued and parceled the envy of his equals; the laws of public and private order were reformed; the arts of wealth and science were cultivated; the limits of the empire in Europe and Asia were enlarged; and the Comnenian sceptre was transmitted to his children of the third and fourth generation. Yet the difficulties of the times betrayed some defects in his character; and have exposed his memory to some just or ungenerous reproach. His happiness was interrupted, and his health was impaired by public cares; the patience of Constan-tinople was fatigued by the length and severity of his reign; and before he expired, he had lost the love and reverence of his subjects. Although he had applied the riches of the church to the service of the state, and thus incurred the displeasure of the clergy; yet they applauded his theological learning and ardent zeal for the orthodox faith, which he defended with his tongue, his pen, and his sword. His character was degraded by the super-fition of the Greeks; and whilst he founded a hospital for the poor and infirm, he ordered the execution of an heretic, who was burnt alive in the square of St. Sophia. The incivility of his moral and religious virtues was suspected by his intimate associates. In his later hours, when he was befriended by his wife Irene to alter the succession, he rivalled his head, and breathed a pious ejaculation on the vanity of the world. The ignominious reply of the empress, says a popular historian, may be inscribed as an epitaph upon his tomb: "You die, as you have lived—an hypocrite." Anc. Un. Hist. vol. xvi. p. 136—141, Gibbon's Hist. vol. i. p. 83, &c. vol. x. p. 294, vol. xi. p. 45, &c.

Alexius II. succeeded his father Manuel, as emperor of the East, in 1180, at the age of 12 years. His mother Maria, a princess of Antioch, assumed the government during the minority of her son, and his education was neglected, that he might retain her absolute authority. During this period, Andronicus, who had long aspired to the empire, attempted to attain the object of his ambition. Having, notwithstanding the profligacy of his character, gained a considerable degree of popularity, he was declared protector of the empire during the minority of Alexius; and when he had caused the young prince to be solemnly crowned, he contrived to be elected his colleague in the empire. Notwithstanding a solemn oath, that he accepted the dignity merely for the purpose of protecting the young emperor and supporting his authority, he soon caused him to be murdered; and arranging him with a bow-string, terminated his life in the third year of his reign, and 15th of his age. Anc. Un. Hist. vol. x. p. 137—140.

Alexius III. Angelus, obtained the empire of the East, A.D. 1195, by the exclusion of his brother Isaac Angelus, whom he threw into prison and deprived of sight. Indolent and devoted to pleasure, he committed the conduct of public affairs to his wife Euphrosyne, who oppressed the people, and sold the chief offices of state to the highest bidder. In 1202 he released his brother Isaac, and called his son Alexius, who was then about 12 years of age, to the court, and treated him as his child. But the young prince, aided by his sister Irene, wife to Philip, emperor of Germany, elapsed from Constantinople, and landed safe in Sicily. Philip, by means of his ambassadors, engaged the French and Venetians in his support. A treaty for this purpose having been concluded between them and Alexius, the army of these united powers embarked for Corfu, which was the place of rendezvous; and proceeded to Constantinople. Upon their approach the usurper escaped; and in 1203 the young prince was associated with his father Isaac in the empire, and crowned with extraordinary pomp and solemnity. The usurper, who had fled to Zara, a city of Thrace, at the foot of mount Hæmus, after various adventures, fell into the hands of his son-in-law, Theodore Lascaris, against whom he had inflicted the Turks, who put out his eyes, and shut him up in a prison at Nice, in Aia, where he died some years after. Anc. Un. Hist. vol. xvi. p. 164—166—173. Gibbon's Hist. vol. i. p. 165, &c.

Alexius IV., the son of Isaac Angelus, was crowned associate with his father in the empire in 1205. The price of his rescue and advancement to the throne involved him in difficulties that were insuperable. This was no less than the submision of the Eaftero empire to the pope, the succour of the Holy Land, and a contribution, as soon as he was invested with the crown, of 200 thousand marks of silver. After his ascension to the throne, he prevailed on the Marquis of Montferrat, at the price of 1000 pounds of gold, to lead him with an army round the provinces of Europe; but upon his return, as his father was destitute of account on his infinites, he was hated as an apologist, who had renounced the manners and religion of his country. His secret covenant with the Latins was divulged or suspected. The people, and especially the clergy, were devoutly attached to their faith and superition; and every convent, and every chapel, refounded with the danger of the church, and the tyranny of the pope. Whilom complaints were muttered against the emperor and his government, and quarrels were fomented between the Greeks and Latins, Constantinople was visited with a calamity which might be justly imputed to the zeal and indiscipline of the Flemish pilgrims. A conflagration spread, during eight days and nights, above a league in front, from the harbour to the Propontis, over the most populous regions of the city. By this outrage the name of the Latins became still more unpopular. Upon the return of Alexius, his youthful mind hesitated between gratitude and patriotism, between the fear of his subjects and that of his allies. By his feeble and fluctuating conduct, he lost the esteem and confidence of both; and whilst he invited the Marquis of Montferrat to occupy the palace, he suffered the nobles to confiscate, and the people to arm, for the deliverance of their country. The Latins, regardless of his critical situation, repeated and enforced their demands, and reminded the emperor, with menace and intimation, of his own
own engagements and of their services. The threats of the Latins concurred with the dissatisfaction of the Greeks in exciting a tumult among the people; of which a prince of the house of Ducas, surnamed Mourtoule, perfidiously availed himself to cause a vacancy of the throne. Alexius, hurried by the arts of this false friend into a prison, was feized, stripped, and loaded with chains; and, after tasting some days the bitterness of death, he was poisoned, or strangled, or beaten with clubs. A. D. 1204. The emperor Theophilus soon followed him to the grave; if, indeed, he survived his death. Anc. Hist. vol. xv. p. 102. Gibbon's Hist. vol. xi. p. 225.

ALEXIS V. DUCAS, surnamed Mourtoule, on account of the close junction of his black and bugzy eyes-brows, was, according to Ducas, second cousin of young Alexius, whom he betrayed and detroned, and succeeded to the empire on his death. The people having advanced him to the throne, he found it necessary to prepare for the defence of the metropolis of the empire. The princes of the Crusade renewed their claims, and pitying the fate of Alexius, the late emperor, to which, indeed, they themselves had contributed, resolved to revenge his death. Accordingly they mulled all their forces in Aia, crossed the Straits, and closely besieged the Imperial city, both by sea and land. Mourtoule, who was a man of warlike valour and experience, made a vigorous defence; but in a nocturnal assault, he was overpowered; the city was taken and plundered, and the capture of it was attended with a dreadful slaughter. The emperor made his escape in the night with Euphrodyne, the wife of the late usurper Alexius Angelus, and his daughter Eudokia, for whose sake he had abandoned his lawful wife. This happened, A. D. 1204. Mourtoule fought an asylum in the camp of his father Alexius, in Thrace, and was at first received with smiles and honours; but as the wicked can never love, and should rarely trust, their fellow-criminals, he was seized in the bath, deprived of his eyes, stripped of his troops and treasures, and turned out to wander an object of horror and contempt to those who with more propriety could hate, and with more justice could punish, the affidavit of the emperor Isaac and his son. As he was privately passing over into Aia, he was seized by the Latinus of Constantinople, and condemned, after an open trial, for the murder of young Alexius, to an ignominious death. His judges, having debated the mode of his execution, resolved, that he should ascend the Theodorian column, a pillar of white marble, 117 feet high, and be cast down headlong from its summit, and dashed in pieces on the pavement, in the presence of a great multitude of spectators. Anc. Hist. vol. xv. p. 169. Gibbon's Hist. vol. xi. p. 225. 252, &c.

ALEYN, CHARLES, an elegant historical poet, in the reign of king Charles I., was educated at Sidney college, Cambridge, and afterwards settled as usher in a grammar school in London. In 1631 he published two poems, entitled, "The Battles of Crefy and Poictiers, under the fortunes and valour of king Edward, third of that name, and his sonne Edward, prince of Wales, named the Black." Having left the school in which he was usher, he was domestic tutor to the son of sir Edward Sherburn, afterwards clerk of the ordnancy and commissary general of the artillery to king Charles, at the battle of Edgcum. In this situation he wrote another elaborate poem, in honour of king Henry VII., and that important battle which gained him the crown of England. This poem was published in 1638, and entitled, "The Historie of that wise and fortunate prince Henrie, of that name the seventh, king of England; with that famed battle, fought between the said king Henrie and Richard III., named crook-back, upon Redmore, near B. worth." He died about the year 1642; before which time he published a translation, "The History of Eurialus and Lucietia," from a flavy found among the Latin epistles of Arnobius Sylvius. Biog. Brit.

ALEZONNE, in Geography. See Alesonne.

ALFABUCELIS, in Ancient Geography, a place of Italy, assigned by Ptolemy to the Marit.

ALFACAR, in Geography, a town of Spain, five miles north-west of Grenada.

ALFANDEGA DA FE, a small district of Portugal, in the province of Tras-oz Montes, containing 15 parishes.

ALFANDEGA, the name of the custom-house at Lisbon.

ALFAQUES, among the Spanish Moriscoes, were the clergy, or those who instructed them in the Mahometan faith. The alfaques differed from the Morabites, who answered to monks, or religious among Christians.

ALFAQUES, or ALFAQES, in Geography, a sea-port town of Spain, in the province of Catalonia, on the coast of the Mediterranean, sittuate on an island of the same name at the mouth of the Ebro, three leagues south of Tortosa.

ALFAQUES, a town of Africa, in the kingdom of Tunis.

AL-FARABI, or ABU NASR, in Biography, a native of Balkh Farab, a town of Afia Minor, called by the Turks Oterar, was a celebrated philosopher of the school of Bagdad, and flourished in the 10th century. His parents were opulent, but he preferred the study of philosophy to the acquisition or possession of affluence. He studied mathematics and medicine, but chiefly excelled in logic. Such were his talents and learning, that great men and princes were emulous to confer upon him honours and emoluments. But Al-Farabi declined every offer of this kind, and preferred, either through his love of philosophy or from a natural gloominess of temper, solitude, and an abstemious life. During winter, he constantly slept on straw, his countenance was always sorrowful, and he found consolation in nothing but philosophy. Lamenting the imperfection and vanity of human life, and deirding intercourse with the world as destructive of innocence, he employed his time in study, and devoted his whole attention to the perusal of the writings of Aristotle. He wrote 60 distinct treatises on the Aristotelian philosophy, which were popular and much read among the Arabs, and also among the Jews. Many of his books were translacated from Arabic into Hebrew. The subjects on which he principally treated were logic, metaphysics, and physics. Among his writings on the law of these subjects are mentioned treatises on optics and astronomy. Abulf. Dyn. x. p. 208. Pococke, p. 172. Fabric. Bib. Gr. vol. xiii. p. 265. Brucker's Hist. Philos. vol. ii. p. 239.

ALFARO, in Geography, a town of Spain, in the province of Old Castile, on the south side of the Ebro, and on the borders of Navarre, nine miles north-west of Tudela.

ALFAS, small islands of the Red Sea, over again the west side of Arabia Felix. They are only inhabited occasionally by the Moors, who come thither from other islands for the sake of the pearl fishery. N. lat. 17° 10'. E. long. 45° 44'.

ALFATERNA, in Ancient Geography. See Nocera.

ALFAYATES, in Geography, a town of Portugal, in the province of Beira, sittuate on an eminence, near the confines of Spain, is walled and guarded, but contains only one parish,
ALF

parish, and about 500 inhabitants; distant 150 miles north-

east from Lisbon. N. lat. 40° 45', W. long. 5° 44'.

ALDDOUCJ, a name given by the Moors to a fort of

vermicelli, which they make of flour and water, and which

they are very fond of in their entertainments.

ALFECIA, or ALFETA, in Sardinia, a name given to

the town commonly called ISOLA CORONA.

ALFIZERAO, in Geography, a town of Portugal, in

Sobremont, is a small place lying on the sea, and contains

about 700 inhabitants.

ALELD, a town of Germany, in the circle of Lower

Saxony, and bishops of Hildesheim, situated on the Leine,

30 miles south of Hanover, and 15 south of Hildesheim.

ALELD, a town of Germany, in the circle of the Lower

Rhine, four miles north of Niederau.

ALELDHA, a mountain of Periada, in the province of

Kirman, 12 leagues south of Sirjan.

ALFENUS, Varus, in Geography, a Roman Civilian,

was a native of Cremona, and a disciple of Servius Sulpicius.

He flourished about the year 754, or the first of the

Christian era. Horace mentions him as a person who

had been brought up in the mechanical occupation of a shoe-

maker, of such a nature that he had quitted his humble flation

for a profession in which he had acquired reputation.

"— Alfenus vafer, omnin

Albocto instrumento artis, claueaque taberna,

Sutor erat; fast. operis hic optimus omnin;

Elt epites, que rex fules." Sat. lib. i. lat. iii. v. 130.

"Shuffling Aften, though he lost his awl,

And threw away his left, and shut his flall,

And broke his threads, yet was a cobbler still;

Thus every tradesman, if he hath but skill,

Is wife, and therefore only king."— CREEK.

Ammianus Marcellinus refers to Alfenus, (lib. xxx. c. 4, p. 438, ed. Gronov.) as a person whose authority was held in

high estimation in matters of law. Anius Gallus also, cit-

ing his works, (lib. vi. c. 53) speaks of the author as a dis-

tinguished inquirer into antiquities; "Rerum Antiquarum non in-

curius." He wrote 42 books of Digests, which are mentioned

in the index of the Pandects, and several books of

Collectans. Paulus, the Civilian, made an abridgment of

his works. Some Fay that he was a confil, and an old

Scholastic on Horace says, that he was buried at the public

expense. If this be the case, Alfenus, without enriching

himself by his profession, had acquired an honest reputation,

and exhibits an encouraging example to those who poffes

talents, for rising from a lower sphere of life to eminence by


ALFRED, in Geography, a town of Arabia, 24 leagues

south of Medina.

ALFET, in Ancient Customs, signified a large caldron,

which contained boiling water, in which a person accursed

plunged his hand and arm as far as the elbow by way of trial

or purification.

ALFIDENA, in Geography, a town of Naples, in

the province of Abruzo Citera, 15 miles south-east of Sul-

mona; famous in the war of the Samntes.

ALFONSUS, in Biography. See ALPHONSOI.

ALFORD, Michael, an English Jesuit, was born in

London, in 1567, and entered into the society in 1607.

Having studied theology and philosophy in Spain, and at

Louvain, and having resided some years at Rome, he returned

to England, where he was arrested, but afterwards released.

From that time he remained in England for 30 years as a

missionary from the society. He died at St. Omer's, in 1572,

and left two treatises in ecclesiastical history, viz. "Britain-

nia Illustris," printed at Antwerp, 1641, in 4to.; and "Amma-

ales Ecclesiae Britannorum," printed also at Ant-

werp, by B. Gro. Alford, in Geography, a town of England, in the county of

Lincoln, about six miles from the sea, 23° north of

Bolton, and 142° north of London. It has a market on

Tuesday, and two fairs on Whitsunday and Nov. 8, for

cattle and sheep. It has a spring which contains a purging

falt, and has been recommended in the fevbr, jaundice, and

other glandular obstructions, and also in disorders of the

kidneys and bladder. N. lat. 53° 30'. E. long. 1° 57'.

ALFORD, a township of America, in Berkshire county, in

the Misnehalucts, containing 577 inhabitants, 145 miles west

from Bolton.

ALFORDTOWN, a small town in Moor county,

North Carolina.

ALFRAGAN, Ahmed Ebn Kothier Al Fargani,

or as others call him, Mohammed Ebn Ketir Al For-

gani, in Geography, a celebrated Arabian astronomer,

was born at Fargan, in Sygia, now Samarcand, and flourished

in the beginning of the ninth century, under the Caliphate

of Al-Mamun. "His work, in Arabic, entitled, "The Ele-

ments of Astronomy," consists of 30 chapters or sections,

and is formed upon the principles of T扑komy, whom the

author often cites. Of this work we have a Latin transla-

tion by Johannes Hifpalensis, in the 12th century, printed at

Ferrara, in 1496; and at Nuremberg, in 1557, with a pre-

face by Melanchlon; another by James Chilifman, from the

Hebrew version of James Antolfi, at Frankfort, in 1590, to

which the editor added an ample commentary, in which he

compares the calendars of the Romans, Egyptians, Peri-

ans, Syrians, and Hebrews, and shews the correspondence of

their years; and a third, which is the best, by Golius,

with the Arabic text and valuable notes on the first nine

chapters, printed in 1699, at Amsterdam, in 4to., after the

death of the editor, which he did not live to finish. Mod.


p. 607.

ALFRED, or ALFRED the Great, the glory of our

Saxon monarchs, was the youngest son of Ethelwulf,

king of the West Saxons, and was born at Waunnting,

supposed to be Wantage, in Berkshire, in the year 849.

Ethelwulf, being a man of great piety, sent Alfred to Rome,

when but five years of age, to receive confirmation, some

fay regal union, from the hand of pope Leo X. who, on

performing the sacred rite, fixed him his son, and foretold,

it is said, his future greatness.

His three elder brothers, Ethelbald, Ethelbert, and Ethel-

red, having regularly succeeded to the throne, and died

after short reigns, Alfred assumed the sovereignty, and was

crowned at Winchester, in 871. He had given early and

manifold proofs of courage and ability, though his inclina-

tions are known to have rather disposed him to the calm

pleasures of literature, than the tumult of war. But "he had

time to attend his brother to the grave, ere he found

occasion to fight for the crown to which he had succeeded;

for the Danes had poured innumerable multitudes into the

island; and in that very year eight battles were fought be-

tween them and the Saxons. The strength of the latter was

almost wasted, while that of the former was constantly

reduced, after every loss, by fresh tholes of their countrymen.

At length a bloody engagement took place at Wilton, in

Wiltshire; where, though the king was defeated with some

lofs,
lent, no so great was the dread in which the Danes flourished among the English, that they made a treaty with him, and retired from his dominions into those of the king of Mercia. Soon after, however, they broke their faith; for, meeting on the road to Mercia a body of English horse, advancing in an unprepared manner, as they relied on the late treaty of peace, they flew the greater number of them, and took possession of Exeter. The king presently marched against them with what forces he could collect, and besieged them there. At this juncture Alfred's fleet engaged a numerous enemy's force; and dispersed the raft, which, attempting to gain some of the English ports, were driven on the coasts and wholly lost. The Danes now again sued for peace, and gave hostages; but in 872, having obtained new reinforcements, they entered Wiltshire in such numbers, and so wearied out the Saxons, that the latter could no longer be persuaded to make head against them. Some retreated into Wales; others submitted to the invaders; and Alfred himself found it necessary to be governed by circumstances. He, therefore, assumed a disguise, the most likely to conceal him; not giving up either his hopes or his courage; but waiting for a proper opportunity to recover his throne, and restore to their liberties his sorely oppressed people.

Having properly disguised his family, and settled a mode of communication with his tried and faithful friends, he engaged himself in the service of his own chief, to take the care of his cows. After and other ancient writers relate, as a proof how completely Alfred was disguised, that one day the good woman of the house set a cake before the fire to bake, where the king was busy employed in trimming his bow and arrows; on coming back, and finding it burnt, through neglect of turning it in her absence, which she supposed he would have done, the child him very severely for his inattention; and told him, that though he could not turn the cake, he knew he was ready enough to eat it. We find, however, that Alfred soon left this station; and with his wife and some of his most valued friends, found a safe retreat in the Isle of Athelney (Athelney), in Somersetshire, which was secured by vast morasses around it, and accessible only by one very obscure passage. The following story, which we receive from William of Malmesbury, has been cited to shew the extremities to which this most illustrious monarch was now reduced. A pilgrim came to this castle and requested alms. The king answered him in such a manner that he had only some small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of fish and other food, though with small hopes of success. 'Give the poor man one half of the loaf,' said the king: 'he that could feed 5000 men with five loaves and two fishes can certainly make that half of the loaf suffice for more than our necessities.' The man was relieved accordingly; and the king's benevolence was compensated by the early arrival of his people with an unexpectedly ample store of fresh provisions. [A beautiful painting from this subject, by Mr. Wells, was presented by the venerable alderman Boydell some years since to the stationers company; in the court room of whose hall it still remains an honourable specimen of the artist's talents, and a lasting memento, among many others, of the liberality of the donor.]

When the king had been about a year in this retreat, being informed that some of his subjects, under the brave OUCE, earl of Devonshire, had routed a great army of the Danes, killed their chiefs, and taken their magical standard, he sent letters, giving notice where he was, and inviting his friends to come and consult with him. Before they came to such determination, however, Alfred, disguised as an incipient harper, strolled into the enemy's camp; where, without suspicion, he was admitted not only to the tents of the common soldiers, but even into those of the chief Danish commanders. Having examined every thing with great accuracy, he prepared again to Athelney, and summoned with all privacy his faithful subjects to meet him in arms at Breston, in the forest of Swinstead, in Wiltshire. They obeyed the summons; and, fired with the hopes of liberty, fell upon the Danes with incredible acclivity, at a moment when the latter had not the leaf in question of a foe, and imagined Alfred to be a mere fugitive from them.

The attack was made at Athelney, now Eddington. Thrice of the enemy who escaped from this battle possessed themselves of a neighbouring castle, or fort, almost ruined, which they fortified inmediately, and in which they were quickly beleaguered by the victorious Saxons; but, after a long and close siege, the Danes were forced to surrender at discretion. Alfred, however, treated them like a merciful prince, giving up to each of them as should embrace the Christian religion, the whole kingdom of the East Angles, on condition that they should oblige the rest of their countrymen to quit the island, and prevent, as far as they were able, the landing of any more foreigners. For the performance of these articles he took hostages; and when, in pursuance of the treaty, Guthrum, the Danish chief, came, with thirty of his chief officers, to Alfred, to be baptized, the king answered for him at the font, gave him the name of Ethelstan, and adopted him for a son. His friends and himself were nobly entertained for twelve days, and then dismissed with royal presents.

One advantage the Saxons derived from these actions turning Christians; which was, that now they kept their oaths, and removed into the country which had been assigned to them, where they quietly settled themselves.

In 884 a new swarm of Danes landed in Kent, and laid siege to Rochester; but the inhabitants boldly defended the place till the king, reaching them with an army, compelled the enemy to raise the siege, and return once more to France. Alfred, having now some leisure, resolved to repair, reform, and repopulate the ancient city of London, which he had lately recovered from the Danes; and meant to keep as a frontier. Accordingly, he placed a garrison in it, and made Ethelred governor thereof, whom he had created earl of Essex, and to whom he gave his daughter Ethelfleda in marriage.

After some years of rest, however, Alfred was again called into the field; for the Danes, being sorely beaten in the west of France, in 891, came with a fleet of 500 sail on the east coast of Kent, and, landing, fixed themselves at Ashle. Shortly after came another fleet up the Thames, consisting of 80 vessels, and, having landed the soldiers, built a fort at Middleton, near Milton. Alfred drew together a considerate army; but, before he marched toward the enemy, compelled the Danes to setle in Essex and Northumberland, to give him hostages for their good behaviour. He then moved toward the invaders, and prudently pitched his camp on a spot between the enemy's two armies, thereby preventing their junction. A great body, however, moved into Essex, and thence, crossing the river, came into Surrey, at Farnham; in which country, the king's forces met and defeated them.

Amid these contests, the Danes of Northumberland, in breach of their oath, and notwithstanding the hostages which they had given, equipped two fleets, one of 100, the other of 40 vessels, and came to Exeter, which place they besieged. Alfred left not a moment in opposing this new enemy. Having left some forces at London to make head against
against Hallings (Hadden), and the other Danes, he marched suddenly to the West; and, falling on the rebels before they were aware, pursued them to their ships with great slaughter. The enemy, fleeing next to Suffolk, began to plunder the country near Chichester; but the order which Alfred had everywhere established sufficed here, without his presence, for the defence of the place and the rebels, meeting with a new repulse, in which many of them were killed, and some of their ships taken, were obliged again to put to sea. They now failed to join Hallings, the Danish chief, at Beamsley, in Essex, who, thus strengthened, and encouraged by the absence of the king, ravaged all the lands belonging to Alfred in Mercia. The troops which the king had left in London for the security of that place, now, in turn, took advantage of the absence of the Danish chief on his incursions in the Mercian districts, hastily attacked Beamsley, and carried the place by storm, in which they found Hallings's wife and her two sons, who had been lately baptized. Thence they made prisoners, and sent to Alfred; who, with a greatness of soul unparalleled in those times, returned them to Hallings, with this message, "I make no war upon women and children." Hallings, returning from his pil­laging expedition, gave up all for lost, and once more sued for peace; which Alfred, with his usual clemency, granted, on his giving fresh hostages for his fidelity in time to come.

Before Alfred had time to retrench himself, another Danish leader, whose name was Lafi, came with a great army out of Northumberland, and destroyed all before him. Having invaded North Wales, plundering or desiring every thing, this army divided itself; one body returning to Northumberland, the other marching into Essex, and taking possession of a small island called Merefaeg (Mersey). Here, however, they did not long remain; for, having parted, some fell up the river Thames, and others up the Lea Road; where, drawing up their ships, they built a fort not far from Lon­don, which proved a great restraint upon the citizens, who went in a body and attacked it, but were repulsed with great loss. This obliged the king, when harvest-time came, to encamp with a body of troops in the neighbourhood of the city, in order to cover the reapers from the incursions of the Danes. Riding one day by the side of the river Lea, a thought struck him, that by narrowing the channel and cutting some trenches, and thus turning the course of the stream, he might render the Danish ships useles, by leaving them on dry ground. This was promptly executed; the pigeons, stuck with astonishment and dismay, quitted their ships and camp, and fled to Quatford, where they were finally broken and subdued. Such of the Danish ships as could be got off, the Londoners carried into their own road; the rest they burnt and destroyed.

The Dnes, ever unquiet, in a short time began again to invade the territories of the West Saxons, both by land and sea; but their chief enterprises were in the way of piracy, under the command of Siegert, a Northumbrian, who, well acquainted with Alfred’s naval preparations, had framed vessels of a new construction, higher, larger, and swifter than the English; but the king, improving on his invention, caused a number of galleys to be built with all possible expedi­tion, of still greater bulk, swifter in sailing, and loftier than those of the Danes, some of them carrying 62 rowers. With thefe, falling upon the enemy while they were exercis­ing their ravages in the West, he took twenty of their ships; and, having tried all the prisoners at Winchelsea, he gave judgment that they should be hanged as piratical mur­derers and enemies of the human race. The well-timed fe­verity of this execution, together with the excellent policy of defence every where established, restored complete tranquillity in England for the three remaining years of Alfred’s reign, which he chiefly employed in establishing and regulat­ing his government for the security of himself and his succes­sors, and the safety and benefit of the people at large.

"His mighty genius (says Sir W. Blackstone) prompted him to undertake a most great and necessary work, which he is said to have executed in as masterly a manner. No kfs than to new-model the constitution; to rebuild it on a plan that should endure for ages; and out of its discordant materials, which were heaped upon each other in a vast and rude irregularity, to form one uniform and well-connected whole. This he effected, by reducing the whole kingdom under one regular and gra­dual subordination of government, wherein each man was answerable to his immediate superior for his own conduct and that of his nearest neighbours; for to him we owe that master-piece of judicious policy, the sub-division of Eng­land into shires and hundreds, if not into counties; all under the influence and administration of one supreme ma­gistrate, the king; in whom, as in a general referral, all the executive authority of the law was lodged, and from whom justice was dispensed to every part of the nation by direct, yet comprehensive, duets and channels; which wise institution has been preferred for near a thousand years unchanged, from Alfred’s to the present time. He also, like another Theodosius, collected the various customs that he found dispersed in the kingdom, and reduced and digested into one uniform system or code of laws, in his Som­bee, or litter judicatis. This he compiled for the use of the court baron, hundred and county-court, the court leet, and sheriffs’ tourn; tribunals which he established for the trial of all causes civil and criminal, in the very districts wherein the complaint arose; all of them subject, however, to be inspected, controlled, and kept within the bounds of the uni-veral or common law, by the king’s own courts; which were then itinerant, being kept in the king’s palace, and re­moving with his household in those royal progresses which he continually made from one end of the kingdom to the other. The Danish invasion and conquest, which introduced new foreign customs, was a fever blow to this noble fabric; but a plan, so excellently concerted, could never be long thrown aside. So that, upon the expulsion of these intruders, the English returned to their ancient law; retaining, however, some few of the customs of their late visitants; which went under the name of Dane-Lage: as the code compiled by Alfred was called the West-Saxon-Lage; and the local con­stitutions of the ancient kingdom of Mercia, which obtained in the counties nearest to Wales, and probably abounded with many Britih customs, were called the Mercian-Lage. And these three laws were, about the beginning of the eleventh century, in use in different counties of the realm: the pro­vincial policy of counties, and their sub-divisions, having never been altered or discontinued through all the shocks and muta­tions of government, from the time of its first institution; though the laws and customs therein used, have often suffer­ed considerable changes.”

Than Alfred, no man could be a more absolute monarch for, besides that he was the legal inheritor of the crown, he had won it by his sword, having fought 36 set battles by sea and land (eight of them in one year), and enlarged his dominions beyond what any of his ancestors possess’d. But, though thus absolute, he soon showed, that he desired not to establish


Historicus quondam fecit me Beda latinius, Alfred rex Saxo translatit ille patris.

20. "Ætiop fables. The fables, which he is said to have translated from the Greek both into Latin and Saxon. — 21. "Plitiatrum Davidicain, lib. i. David's Psalms, in one book." This was the last work that the king attempted, death surprising him before he had finished it; it was however completed by another hand, and published at London in 1640, in quarto, by Sir John Spelman.


The foregoing article has been chiefly compiled from Biog. Brit. Hume.—Blackstone.—Spelman.—And Wife's Annales Alfredi Magni.

Alfred, an English bishop, was a monk of Malmefbury, of the order of St. Benedict, and preferred to the see of Exeter. He flourished in the 10th century, and was one of the most learned men of his time. He wrote a treatise, "De Naturis Rerum." "The Life of Alfred.

Alfred, of Beverley, an ancient historian, wrote his "Annals," published by Hearne, between the years 1148 and 1150, and borrowed his account of the British kings from Geoffrey of Monmouth. Bong. Dict.

ALFREDON, in Geography, a small market town of England, in the county of Derby, is said to have been founded by king Alfred. It has a considerable corn market on Friday. It is 15 miles north of Derby, and 1413 north of London.

ALFTER, a borough, citadel, and leigarchy in the electorate of Cologne and prefecture of Bonn, belonging to the county of Salm-Ritterfield.

ALGA, in Natural History, a species of millepora, with thin semicircular lamina, forming horizontal leaves; the millepora lichenoides of Solander and Ellis, found of a red, purple, yellow, and whitish colour, on the shores of Cornwall.

ALGÆ, in Botany, an order or division of the cryptozoonia class of plants. — It is one of the seven families or natural tribes into which the vegetable kingdom is divided in the Flora Botanica of Linnaeus; the 57th order of his fragments of a natural method; and the second genus of the section marine aut fluviatiles, in the class affirmia vulgo Loddie of Tournéfort.

The plants belonging to this order are described as having their root, leaf, and stem entire, or all one. The whole of the sea weeds, and various other aquatic plants, are comprehended under this division.

From their admitting of little distinction of root, leaf, or stem, and the parts of their flowers being equally incapable of description, the genera are distinguished by the situation of what is supposed to be the flowers or seeds, or by the resemblance which the whole plant bears to some other substance.

The parts of fruitification are either found in succaera or tubercules, as in leichen; in hollow bladders, as in the fiscti; or dispersed through the whole substance of the plants, as in the ulce. The fibres of the plants have much variety; it is flesh-like or leather-like, membranaceous or fibrous, jelly-like or horn-like, or it has the resemblance of a calcareous earthy matter.

Mr. Valley has lately shown that some of the plants which belong to this order possess a high degree of irritability. Withering's Arrangement of British plants, vol. 1. p. 369.

Lamarck distributes the algae into three sections; the first comprehends all those plants, whose fruitification is not apparent or seems doubtful. These commonly live in water, or upon moist bodies, and are membranous, gelatinous, or filamentous. To this section he refers the byllii, conferva, ulna, tremella, and varce. The plants of the second section are distinguished by their apparent fruitification, although it be little known, and they are formed of parts which have no particular and sensible opening or explosion at any determined period; their fruitification is ordinarily crustaceous or coriaceous. They include the taffella, ceratoferma and lichen. The third section comprehends plants, which have their fruitification very apparent, and distinguished by constituent parts which open at a certain period of maturity for the escape of the fermenting fluid or seeds. These plants are more herbaceous, as to both their fruitification and their colour, than those of the other two sections, and are more nearly related to the mollusks from which they do not essentially differ. Their flowers are often contained in articulated and very elastic filaments. To this section are referred the ricia, blain, antocoros, turgia, hepatica, and jungermannia. In the Linnaean system the algae are divided into two classes, viz. the terriformes and aquatilia. The former include the antocoros, blain, ricia, lichen, and hisia; and the latter are the alva, fuci, and confervae. The fruitification of the algae, and particularly of those called aquaticæ, is denominated by a judicious botanist, the appressis botanicores. See observations on this order of plants by Dr. Goodenough and Mr. Woodward in the Linnean Trans. actions, vol. 3. p. 84, &c.

ALGE, in Ancient Geography, an inland city of the island of Euboea, called by Strabo, the Euboic Alge, and also Ages, to distinguish it from two other cities of that name, one in Asia, near the river Cetas, the other in Helles. He conceives, that from this place, in which was a temple of Neptune, the Algean sea derived its name. See XEUS.

ALGà, a port of Italy, which Antonine places three miles from Custumeta.

ALGAGLIA, a sea-port town of Corsica, defended by a castle, situated upon a rock, was almost destroyed by the naval-contests in 1731, but soon afterwards rebuilt. N. lat. 42° 20'. E. long. 9° 45'.

ALGAILA, or ALIARA, in Geography, a river of Spain, joins the Cabriel, before its conflux with the Xocar.

ALGALA, or ALGALIE, in Surgery, the Arabian name of a hollow curved instrument employed for drawing off the urine, or searching for a stone, by introducing it into the bladder. The more common appellation of this tube is Catheter of Sound, which see.

ALGARDI, ALESSANDRO, in Biography, an eminent artist, both as a sculptor and architect, was born at Bologna in 1558, and became a disciple of Julius Caesar Conventi, under whose instruction he acquired a reputation in sculpture little inferior to that of Michael Angelo Buonarroti. He also frequently the school of the Caracci, where he probably learned the art of engraving; his style, resembling that of Angolino Caracci, being slight and free, and his execution with the graver bold and open. Having studied at Mantua and Venice, he visited Rome in 1625, and became acquainted with Domenichino, by whom he was recommended to the flatory work of the chapel Bandini, which he was painting. For some years he was chiefly employed in repairing antiques and modelling for goldsmiths; but his talents and reputation procured him superior work. Among his performances may be reckoned a statue of St. Philip de Neri, in the sacristy of the oratory at Rome; his group of the decollation of St. Paul for the Barnabite church at Bologna, and the tomb of Leo XI. at St. Peter's. One of his capital performances was a bas-relief in this cathedral, representing the story of Attila, 72 feet by 18, which was the labour of four years, and which gained him universal applause, with the honour of knighthood and the golden crown. His bronze figure of Innocent XI. is reckoned the finest of the statues of the popes in Rome. A crucifix likewise, called, by way of distinction, Algard's crucifix, has been much celebrated, and often copied by many of the principal artists. He was affable and quick in execution, but becoming corpulent and infirm, he was under a necessity of recurring to the assistance of his pupils, of whom he formed an eminent school. He died in 1654, at the age of 53 years. His disposition was lively, his conversation pleasant, and his manners irreproachable. He lived in celibacy, and left his property to his father. His works, which are held in high estimation, though the air of his head,
is thought to be artificial and studied, and he is somewhat of a manurit in the fols of his draperies, are chiefly at Rome and the neighbouring villages. Two plates, supposed to be his, are "Christ upon the Cro:" a large upright plate, and "the Deliverance of the Souls from Purgatory," a small oval. Strutt. Gen. Biog.

ALGAROTTI, Powder of, in Chemistry, is a white oxd of antimony, procured by adding pure water to the butter or oxymuriate of antimony, whereby the metallic oxd is precipitated. This, when thoroughly colored and dried, forms the powder of algaroth, and is a very perfect oxd of antimony. It was first applied, as an internal medicine, by Algarotti, an Italian physician. It is now not to be found in the later pharmacopoeias of the London college, but if it were of any advantage to increase the number of antimonial medicines, it might deserve notice from the col with which it is prepared, and the apparent uniformity of its composition. It is retained by the Edinburgh pharmacopoeia, and in several parts of the continent as the basis of the cement tar, or tartarized antimony. See Antimony, nitrate and tartarite of.

ALGAROTTI, FRANCIS, in Biography, was born at Padua in 1712, and finished his studies in the university of Bologna. He commenced his travels at an early period, and in his visit to England acquired a predilection for the Newtonian philosophy, which led him to write his "Newtonianimo pour les Dames;" or, "Newtonianism for the Ladies," dated at Paris in 1736. This popular work is formed upon the model of Fontenelle's "Plurality of Worlds," and is equally instructive and amusing. At Berlin Algarotti was kindly received by Frederick, king of Prussia, who conferred upon him the knighthood of the order of Merit, the title of count, and the post of chamberlain. By Stanislaus, king of Poland, who admitted him into his court, he was appointed a privy-councillor. His character was that of a man of letters, a philosopher, and one of the first connoisseurs in Europe in the arts of music, painting, sculpture, and architecture. He contributed much to the improvement of the Italian opera, and wrote verses in his own language replete with sentiment and imagery. An associate at Berlin represents him, somehow in the style of fatire, "as full of wit, affection, and fell-love; a Frenchman in genius, an Italian in character, disregardeal in society, often exposed to royal witticisms, and receiving them as tokens of favour." After his return to Italy he died at Pisa, May 24, 1764. The manufacum which he erected for himself indicates both his taste and his vanity. The epitaph for his tomb was written by himself; "Hic jacet Algarottus, fed non omnis." A collection of his works, in Italian, was published at Leipsin in 1765, in four volumes, 8vo. They consist of his dialogues on the philosophy of Newton, on effays on the fine arts, and on commerce, of dissertations on subjects of language, of historical dilutions, and of miscellaneous literary and philosophical. An edition of them, in French, was published at Berlin in 1772, in eight vols. 8vo.; and they have been also translated into English and other languages. They display genius and profound reflection, but are thought by competent judges deficient with respect to nature and simplicity. He designed and engraved, for his amusement, several plates of heads in groups, one of which, containing 13, in the antique style, is dated Feb. 15, 1744. Nouv. Dict. Hill. Strutt.

ALGARVA, in Geography, the most southern province, anciently a kingdom of Portugal, is bounded on the south and west by the ocean, and hence formerly called Coasts or wedges, on the salt by Andalusia, from which it is separated by the Guadiana, and on the north by a ridge of hills, called Serra de Algarve and Serra de Monchique, which divides it from Alentejo. The greatest length of this province is about 90 miles, and its greatest breadth is about 28. The city of Lagos is properly the chief town of Algarve, though Tavira is now the residence of the governor, and Faro possesses the greatest part of its trade. According to the first enumeration in 1750, this small kingdom contained 93,472 inhabitants, of whom 6,521 were fishermen, and 5,575 labourers. It lies close to the sea, and is well cultivated; but this cultivation does not extend more than two leagues inland, beyond which are desert hills. Corn is not grown in sufficient quantity for the consumption; the oil that is produced here is reckoned the best in Portugal, and exported. The wine is white, and good. Figs constitute the principal produce of Algarve, and it also abounds with almonds, particularly about Tavira, which are exported. This is the only province of Portugal from which dried figs are exported. Oranges are also cultivated, especially in the vicinity of Monchique and Faro; and there, together with oranges and Spanish rods (aranjado danse), are exported from Faro to England. Algarve, it is said, is the only country, Greece excepted, where Caprification is practiced; for there are some varieties of figs, which are very excellent, that fall to the ground immature, unless they are parched by the grates. The common people live principally on fish, and are very poor, because the province, though capable of great cultivation, is shamefully neglected. A quantity of tunny-fish is taken on the coast, and particularly in the neighbourhood of Lagos and Cape St. Vincent, and salted in May and June; the colour of it resembles that of smoked Lec. and a forehouse for it is opened at Lisbon, where it is found to supply the place of cod. The inhabitants, in general, are less refined and polite than the other Portuguese, but they are celebrated through the country for their wit and shrewdness. They are also considered as the best mariners in Portugal; and on this account many of them emigrate, and most of the boatmen at Lisbon come from this province. The mountains that separate this province from Alentejo, rise in height as they approach the north, and consist of argilaceous slate and sandstone. They are arid and barren, and only bear the cactus ludaniferus, with two other kinds of cactus. The province is for the most part surrounded by lime-stone mountains, which exhibit few, if any, traces of cultivation. Olive-trees and fig-trees, and also the carob-tree (ceratonia silqua) grow abundantly in the corn-fields, and afford a pleasant shade. The fan palm (ehemerae glabra of Linnaeus) is very plentiful throughout the province; and its fan-shaped leaves are used for making the baskets in which figs are packed. Link's Travels through Portugal, p. 437, &c.

ALGAS, a river of Spain, which runs into the Mata-rana, near Nonafpe, in Aragon.

ALGATRANE, a fort of pitch found in the bay formed by the point of the Cape of St. Helena, on the north of the Isle of Plata.

ALGAT. See Algaw.

ALGAVAREIA, the language anciently spoken by the Morefoes of Spain, which was a fort of Arabic, and was contradistinguished from the Algarian.

ALGAZEL, in Biography, a learned Arabian, about the beginning of the 12th century, was a native of Tos, or Tus, in Asia, and celebrated among the Mahometan theologians for his numerous tracts in defence of the Mahometan religion, against the Jews and Christians; particularly for his "Demonstration of Islamism," and his "Treatise on the Unity
UNITY OF GOD." But he was suspected of heresy, and one of his pieces, entitled, "The Restoration of the Law of Science," was condemned after his decease, because it contained some of the precepts of the Islamic law; and if any copy of it was found within the sacred empire, it was ordered to be burned. He also wrote a treatise "On the Opinions of Philosophers," and another, entitled, "The Destruction of Philosophers." After living in great splendour as a public preceptor at Bagdad, he distributed his riches among the poor, and took the habit of a hermit, and retired to Meccca. From Meccca he travelled into Syria and Egypt, and staying some time at Cairo, and afterwards at Alexandria, he returned to Bagdad, where he died. Poem on Spec. Hist. Arab. p. 371. Herbelot, p. 62. Leo Alr. c. 12. Brucker's Hist. Phil. by Einfield, v. ii. P. 243.

ALGEBRA. See Antilope. ALGEBRA, a general method of resolving mathematical problems, by means of equations; or, it is a method of computation by symbols, which have been invented for expressing the quantities that are the objects of this science, and to express their mutual relation and dependence. These quantities might probably, in the infancy of the science, be denoted by their names at full length; these, being found inconvenient, were succeeded by abbreviations, or by their mere initials. And, at length, certain letters of the alphabet were adopted as general representations of all quantities; other symbols or signs were introduced to prevent circumlocution, and to facilitate the comparison of various quantities with one another; and, in consequence of the use of letters or species, and other general symbols, or indiscriminate quantities, algebra obtained the appellation of specious, literal, and universal arithmetic.

The term, algebra, is of Arabic origin; but its etymology has been variously assigned by different writers. Among the Arabsians, from whom it was immediately transmitted to us, this science was denominated al-gibbar almucabalah; and as giibbar signifies to reflect, and mukbalah to compare or to oppose, the nouns formed from these words, with the prefix al, denote the science of reduction and comparison or resolution and equation; and thus understood, they express its nature with sufficient precision. Accordingly, Lucas de Burgo, the first European author on algebra, calls it the rule of restoration and opposition. Others, however, have derived it from Giber, either the name of a celebrated mathematician, to whom they ascribe the invention of the science; or from the word giber, which forms, with the particle al, the appellation algebra. Signifying, according to Galus, in his Arabic lexicon, a reduction of broken numbers or fractions into integers. Herbelot says, that giber or giber is never used by the Arabs for algebra, without adding the word mukhbalah; but Dr. Russel (Hist. Alcpan, v. ii. 107) observes, that, at Alcpan, and also in books, al Giber is used sometimes alone, as well as in conjunction with mukhbalah. This science has been distinguished by other names, besides algebra. Lucas de Burgo calls it l'art magique, or the greater art, by way of contradictions to common arithmetic, which is denominated l'art minore, or the lesser art. The Italians call it regola de la coffa, or re; coffa with them signifying res or thing, and being used in the same sense with radix, or root, whence proceeded the term rule of cofa, and cofica numbers, denoting the root, square, cube, and other powers. Other Italian and Latin writers have called algebra regula rei et cozens, or the rule of the root and square; cozen being used for improvement, or the square. By a corruption of cozenus were formed xensus, for the square, and the term xenzic applied to the square root. Hence also the characters c, s, c, deduced from the letters r, s, c, became the symbols of res, xensus, and cubus; or, in our mode of expression, the root, square, and cube; xul as k and c, formed from R, r, are with us the signs of radicality. Wallis's Algebra, c. i. p. 3.

Some authors have defined algebra, as the art of resolving mathematical problems; but this is rather the idea of Analysis, or the analytic art in general, than of algebra, which is only a particular branch of it. Algebra, duly considered, consists of two parts, viz. the method of calculating magnitudes or quantities, represented by letters or other characters, and the mode of applying these calculations to the solution of problems. When algebra is applied to the solution of problems, all the quantities that are involved in the problem are expressed by letters, and all the conditions that serve to denote their mutual relation, and by which they are compared with one another, are signified by their appropriate characters, and they are thus thrown into one or more equations, as the cese requires; this is called synthesis, or composition. When this is done, the unknown quantity is disengaged by a variety of analytical operations from those that are known, and brought to stand alone on one side of the equation, whilst the known quantities are on the other side; and thus its value is investigated and obtained. This process is called analysis or resolution; and hence algebra is a species of the analytic art, and is called the modern analysis, in contradistinction to the ancient analysis, which chiefly regarded geometry and its application.

The origin of algebra, like that of other sciences of ancient date and gradual progress, is not easily ascertained. The most ancient treatise on that part of analytics, which is properly called algebra, now extant, is that of Diophantus, a Greek author of Alexandria, who flourished about the year of our Lord 350, and who wrote 13 books, though only fix "Arithmeticon" of them are preserved, which were printed together with a single imperfect book on multangular numbers, in a Latin translation by Xylander, in 1575, and afterwards in Greek and Latin, with a Comment, in 1621 and 1670, by Gaspar Bachet, and M. Fermat,首选. These books do not contain a treatise on the elementary parts of algebra, but merely collections of some difficult questions relating to square and cube numbers, and other curious properties of numbers, with their solutions. In his prefatory remarks, addressed to one Dionyrius, for whose use Diophantus probably wrote, he recites the names and generation of the powers, the square, cube, 4th, 5th, 6th, &c. which he calls dynamis, cubus, dynamonismis, dynamocubus, cubocubus, according to the form of the indices of the powers, and he marks those powers with the Greek initials; and he expresses the unknown quantity by agapoun, or the number, simply marking it in the solutions by the final s or, and denoting the monades, or indefinite unit, by w0. In his references on the multiplication and division of simple species, he shows what powers they produce, and observes that minus (wt+w) multiplied by minus, produces plus (w=+w), and that minus multiplied by plus produces minus; the mark which he uses for minus is c or the inverted and curved t, but he has no mark for plus, expressing it by a word or conjunctive copulative. Supposing his reader acquainted with the common operations, viz. addition, subtraction, multiplication, and division of compound species, he proceeds to remark on the preparation of the equations that are deduced from the questions, which we call reduction of equations, by collecting like quantities together, adding quantities that are minus, and subtracting those that are plus, called by the moderns transposition,
transformation, so as to bring the equation to simple terms, and then depressing it to a lower degree by equal division, when the powers of the unknown quantity are in every term: which preparation or reduction of the complex equation, being made, or reduced to what we call a final equation, this author proceeds no further, but merely says, what the root, or verum, is, without giving any rules for finding it, or for the resolution of equations: thus intimating, that rules for this purpose were to be found in some other work, either of his own, or of some other person. The chief excellence of Diophantus's collection of questions, which seems to be a series of exercises for rules which had been elsewhere given, is the neat mode of substitution or notation, which being once made, the reduction to the final equation is easy and obvious. This work indicates much accurate knowledge of the science of algebra, in none of its most abstruse parts. But as the author reduces all his notations to a simple equation, or a simple quadratic, it does not appear how far his knowledge extended to the resolution of compound or affected equations.

Algebra, however, seems not to have been wholly unknown to the ancient mathematicians, long before the age of Diophantus. We observe the traces and effects of it in many places, though it seems as if they had intentionally concealed it. Something of it appears in Euclid, or at least in Theon upon Euclid, who observes that Plato had begun to teach it. And there are other instances of it in Pappus, and more in Archimedes and Apollonius. But it should be observed, that the analysis used by these authors is rather geometrical than algebraical; this appears from the examples of it that occur in their works, and therefore, Diophantus is the first and only author among the Greeks, who has treated professedly of algebra. Our knowledge of the science was derived, not from Diophantus, but from the Moors or Arabs; but whether the Greeks or Arabs were the inventors of it has been a subject of dispute. It is probable, however, that it was much more ancient than Diophantus, because his treatise seems to refer to works similar and prior to his own. Abulfaragius, an Arabic historian, in one place afirms the invention, or rather the arrangement of the principles and rules of the science, to Diophantus; and from him we learn that the arithmetic of Diophantus was translated into Arabic by Mahomet Ben-Yahya Bazzini: but in another place he afirms to have afcribed it to Mahomet Ben Mufs, who is said to have lived about the year 850 or 900 and was the father of the Arabs by whom this science was cultivated. Cardan attributes the invention of it to this Arabian, and apprehends that he obtained the appellation of Geber from this art. See Bib. Arab. et Hisp. tom. i. p. 370. cited by Ruffi in his Hist. of Aleppo, vol. ii. p. 469. Stevinus is of opinion that this science, and other parts of mathematicks, were much more ancient among the Orientals, than any learning they derived from the Greeks. Dr. Wallis adopts the sentiments of those who think that the Arabs derived this science, as well as the knowledge of numeral figures, from the Persians, and originally by their means from the Indians; and he alleges, as a presumptive evidence of their not having derived it from the Greeks, that the name they give it, viz. al-giabr wa-al-muqabala, seems to have no affinity with any Greek name. We may here add, that some vestiges of algebraical calculation have been discovered among the Brahmins; particularly rules for the solution of certain arithmetical questions, with which it would seem that nothing but algebra could have furnished them. Aathic Researches, vol. ii. p. 468. note. 467. 475. But wherever algebra was invented or first cultivated, the science, and also the name of it were transmitted to Europe, and particularly to Spain, by the Arabs or Saracens, about the year 1100, or somewhat sooner. It seems to have taken the lead in the cultivation of this science, after its introduction into Europe: and Lucas Paciolius, or Lucas de Burgo, a minorite Franciscan friar, was the first author on the subject, who wrote several treatises in the years 1476, 1483, 1479, 1487, and 1509: but his principal work, entitled, "Summa Arithmetice et Geometrice, Proportionumque et Proportion singledum," was published in Italian at Venice, in 1494, and again in 1523. In this work he mentions several writers, and particularly Leonardus Piscator, placed by Vossius about the year 1500, or a little sooner, and laid to be the father of the moderns who wrote of algebra, from whom he derives his knowledge of those sciences; and from the treatise of Leonard, not now extant, the contents of that of Lucas were chiefly collected. The age of Leonard of Pisa has been usually fixed to the end of the 13th century. But it now appears by a manuscript of this algebraist, discovered in a library of Italy, by M' Targioni Tozzetti, and communicated to M. Cossali, a canon regular of Parma, that he lived two centuries before this period, or at the commencement of the 15th century: and of course that Italy is indebted to him for its first knowledge of algebra. The proper name was Bonacci, and he was a merchant, who traded in the sea ports of Africa, and the Levant. Being ambitious of obtaining an acquaintance with the sciences that flourished amongst the Arabs, and particularly that of algebra, he travelled into their country. Accordingly his arithmetic was published in 1202, and a new enlarged edition of it appeared in 1228. At this time, however, algebra was not a part of arithmetic, but was distinguished from it by the title of "Artem Magnae," or "Arte Maggiore." From the manuscript above-mentioned it appears, according to Cossali's account of it, that Leonard had penetrated deeply into the secrets of the algebraic analysis: that he was particularly acquainted with the analysis of problems similar in kind to those of Diophantus, and with the resolution of equations of the second degree; and that he had written a treatise, entitled "De Numeri Quadrati," which is not extant, but which Cossali has restored from some fragments of Lucas del Burgo. This Leonard, therefore, must not be confounded with another called Camillus Leonardus of Pefaro, author, as it is said, of a book entitled, "Liber deificatur canonum aequatorum motum celebrium fine calculo, &c." Fisaur. 1496, 416. Montucula Hist. Mat. tom. ii. p. 716. This Leonard of Pisa made long voyages into Arabia and other eastern countries, in order to gain the knowledge of the mathematicks. Montecula (tom. i. p. 550.) mentions two other personas who previously to this discovery were thought to have preceded Leonard in this department of science, viz. Paul d'Abaco, who lived towards the end of the 14th century, and who is supposed by Ximenes, to have been the first person in Italy, who used algebraic equations; and also Profodinico Balmandano, or Beldomando, of Padua, who was supposed to have shared with Leonard the honour of introducing into Italy the knowledge of algebra. His book, entitled, "Dell Algoritmo," was printed in 1483, but dated at the beginning of the 15th century. Lucas informs us, that algebra came originally from the Arabs, and never mention Diophantus; for which circumstance it has been inferred that this Greek author was not then known in Europe. From the book of Lucas de Burgo, we learn, that the knowledge of the Europeans in his time, or about the year 1500, extended no further than to quadratic equations, of which they used only the positive roots; that they admitted only one unknown quantity; that they had no marks or signs for either
either quantities or operations, excepting some few abbreviations of the words or names; and that the art was merely employed in resolving certain numerical problems. If the form had been carried farther in Africa than quadratic equations, which was probably the case, as we may infer from an Arabic manuscript, said to be on cubic equations, deposited in the library of the university of Leyden, by Werner, the Europeans had at this period obtained only an imperfect knowledge of it. The publication of the works of Lucas de Burgo, professor of mathematics at Bononia, in Italy, discovered the first rule for resolving one case of a compound cubic equation. The next Italian, who distinguished himself by the cultivation and improvement of algebra, was Hieronymus Cardan2, of Bononia, who published nine books of his arithmetical writings, in 1530, in Latin, at Milan, where he practiced physic, and read lectures on mathematics; and in 1545, a tenth book, containing the whole doctrine of cubic equations. Cardan denominates algebra, after Lucas de Burgo and others, "Ars Magna quam velbo Coftam vacant," or "Regula Algebraica," and ascribes the invention of it, on the authority of Leonard of Pisa, to Mahomet, the son of Moes, an Arabian. He adds, that this supposed inventor left four rules or cafes, which perhaps only included quadratic equations; that afterwards three derivatives were added by an unknown author, supposing by some to have been Lucas Pacioli, and afterwards three other derivatives for the cube and sixth power, by another unknown author; all which were resolved like quadratics; that then Scipio Ferreo, about 1505, found out the rule for the cube "cubum et rerum numero equalem," or, as it is now written, \( x^3 + bx = c \), which he represents as a thing admirable; that the same discovery was made in 1535, by Tartalca, who, after earnest treatises, disclofed it to him (Cardan); and that he and his former pupil, Lewis Ferrari, much augmented and extended the cafes; and that all the demonstrations of the rules are his own, except three of Mahomet for quadratics, and two of Ferrari for cubics.

To Cardan's treatise on cubic equations is annexed, "Libellus de Aliza Regula," or the Algebraic Logics, in which he treats of some of the more abstruse parts of arithmetic and algebra, especially cubic equations, with many additional attempts for the solution of the irreducible cafe, \( x^3 = bx + c \).

From a minute and accurate detail of the contents of Cardan's treatise, given by Dr. Hutton, it appears, that the improvements in algebra, communicated by this author, are as follow. To the rules furnished by Tartalca for resolving these three cases of cubic equations, \( x^3 + bx = c \), \( x^3 = bx + c \), and \( x^3 - c = bx \); he has added rules for all forms and varieties of cubic equations, demonstrating these rules geometrically, and fully discussing almost all sorts of transformations of equations in a manner before unknown. Cardan also appears to have been well acquainted with all the real roots of equations, both positive and negative; or, as he calls them, true and fictitious, both of which he occasionally used. He has also shewn that the even roots of positive quantities are either positive or negative; that the odd roots of negative quantities are real and negative; but that the even roots of them are impossible, or nothing as to common use. He also well knew the number and nature of the roots of an equation, partly from the signs of the terms, and partly from the magnitude and relation of the co-efficients. He also knew that the number of positive roots is equal to the number of changes of the signs of the terms; that the coefficient of the 2d term of the equation is the difference between the positive and negative roots; that when the second term is wanting, the sum of the negative roots is equal to the sum of the positive roots; how to compose equations that shall have given roots; that changing the signs of the even terms changes the signs of all the roots; that the number of roots failed in pairs, or that the impulsive roots, as they are now called, were always in pairs; to change the equation from one form to another, by taking away any term from it; and to increase or diminish the roots by a given quantity. It appears also, that Cardan had rules for extracting the cube root of such binomials as admit of extraction; that he often used the literal notation, \( a, b, c, d, &c. \); that he gave a rule for quadratic equations, setting all their cafes; and that, in the investigation of that rule, he made use of an affirmed indeterminate quantity, and afterwards found its value by the arbitrary assumption of a relation between the terms; that he applied algebra to the resolution of geometrical problems; and that he was well acquainted with the difficulty of the irreducible cafe, and that he devoted much time and attention to the solution of it; and that, though he did not completely succeed, he laid down rules for many particular forms of it, and shewed how to approximate very nearly to the root in all cafes whatever.

Tartalca, or Tartaglia, of Brescia, was a contemporary of Cardan, and published his book of algebra, entitled, "Qua-riti e Invenzioni diversi," in 1546, at Venice, where he resided as public lecturer in mathematics. This work was dedicated to Henry VIII. of England, and consists of nine books, the full of which contains all those questions that relate to arithmetic and algebra. These questions comprehend examples of simple and quadratic equations, with complex calculations of radical quantities, evincing the skill of the author in the science of algebra. He retained the notation or forms of expression used by Lucas de Burgo, calling the 1d root of the unknown quantity "cosa," the 2d power of the unknown quantity "cena," the third "cubo," &c.; and he expressed the names of all the operations in words, without any contractions, except the initial \( R \) for root, or radicality. What is most remarkable in this collection of questions is the discovery of the rules for cubic equations, together with the various circumstances that attended it. The first two of these were discovered by Tartalca in 1530, viz. those for \( x^3 + ax^2 = c \), and \( x^3 = ax^2 + c \); and the rules for the other two cafes, \( x^3 = bx + c \), were discovered, in 1535, at Venice. Under question 31, we have an account of the correspondence between Tartalca and Cardan on the subject of cubic equations, and on the manner in which Cardan drew from him his discoveries relating to them; for a more particular account of which, see the biographical articles Cardan. Tartalca published at Venice, in 1556, &c. a very large work, in folio, on arithmetic, geometry, and algebra; the latter of which is imperfect, and extended no further than quadratic equations, his death having prevented his completion of it.

The contemporaries of Tartalca and Cardan were Michael Stifelius and Scheuchelius. The "Arithmetica integra" of Stifelius was written at Norimberg in 1544, and is, says Dr. Hutton, an excellent treatise on arithmetic and algebra. The invention of the science is ascribed by this author to Geber, an Arabian alchemist. The improvements of Stifelius and other Germans beyond those of the Italians, recited in Cardan's book of 1539, were as follow. He introduced the characters \( +, - \), \( \sqrt{\cdot} \), for plus, minus, and root, or radix; and the initials \( 2, 3, 4, 5, 6, &c. \) for the powers \( 1, 2, 3, \)
5. 4. 5. &c. He treated all the higher orders of quadratics by the same general rule. He introduced the numerical exponents of the powers, \(-3, -2, -1, 0, 1, 2, 3, \&c.", both positive and negative, as far as integral numbers, but not fractional ones; called them by the name exponents, exponent; and taught the use of exponents in the operations of powers; and he used the literal notation A, B, C, D, \&c. for so many different unknown and general quantities.

John Scheubelius, professor of mathematics at Tubingen, in Germany, published several treatises on arithmetic and algebra. From one of them, entitled, "Algebra compendiosa faciliisque Dofcriptioni, qua demonstrantur magna Arithmeticae miracula," printed at Paris in 1552, which Dr. Hutton has analysed, it appears that he was the first modern algebraist who mentioned Diophantus, to whom writers, as he says, refer this art; that his characters and operations are much the same with those of Stifelius, but that he used \(x\) for 1 or the power; and prefixes the numeral coefficients. He treats merely of two orders of equations, viz., simple and quadratic equations, though, he says, they may be of infinite degrees; and he uses for the square root \(\sqrt{a}\) for the cube root \(\sqrt[3]{b}\), and \(\sqrt[4]{c}\) for the 4th root. He gives the four fundamental rules in the arithmetic of surds; in squaring the sum or difference of the surds he sets the root to the whole compound; and this root called by Cardan, "radix universalis," he denominates "radix collectiva;" but when they may be reduced to a common factor, he unites them into one number. He proceeds in a similar manner with cubic surds and 4th roots. He remarks the different kinds of binomial and residual surds corresponding to the several irrational lines in the 10th book of Euclid's Elements; and he follows the general rule for extracting the root of any binomial or residual \(a \pm b\), in which one or both parts are surds, and the greater quantity, \(a\), that the square root of it is \(\sqrt{\frac{a + \sqrt{a^2 - b^2}}{2}} \pm \sqrt{\frac{a - \sqrt{a^2 - b^2}}{2}},\) which he illustrates by examples. As he takes no notice of cubic equations, it is probable that though they were known in Italy he had not heard of them in Germany.

Robert Recorde, in England, published the first part of his arithmetic in 1552, and the second part in 1557, under the title of "The Whetstone of Witte, which is the second part of Arithmetique; containing the Extraction of Roots, the Cube extracted, with the Rule of Equation; and the Workes of Surde Numbers." What is principally new in this work comprises the extraction of the roots of compound algebraic quantities, the use of the terms binomial and residual, and the use of \(\sqrt{a}\), as the sign of equality.

The Algebra of Peletarius was printed at Paris in 1540, in 1538, under this title, "Jacobi Peletari Cenomanae, de Oscinata Parte Numerorum, quam Algebrae vacant. Lib. duo." This work, containing an account of rational and irrational or fund quantities, is an ingenious treatise on those parts of the science that were then known, cubic equations excepted; and the discoveries or improvements of the author are the following, \(\sqrt{a}\), that the root of an equation is one of the divisors of the absolute term; that binomials may be reduced to simple terms by multiplying them by compound factors; and that a series both of square and cube numbers may be constructed by addition only, that is, by adding successively their several orders of differences.

Peter Ramus wrote his Arithmetic and Algebra about the year 1570. He expresses the powers by \(l, q, r, s, t,\) the initials of latus, quadratus, cubus, and biquadratus, and he treats only of simple and quadratic equations. In 1567, Peter Nomius, or Nunez, a Portuguese, published his Algebra in Spanish, though he informs us in an epistle, dated 1564, that it had then been written 20 years before in Portuguese. He proceeds no farther than quadratic equations. The Algebra of Raphael Bombelli was published at Bologna, in 1559, in the Italian language, but was written some time before, as the dedication bears the date of 1572. Among other writers on this science he particularly mentions Diophantus, whose Greek work had been found in the Vatican library; and he adds that he and Antonio Maria Pazzi Reggianio, professor of mathematics at Rome, had translated five out of the six books, which were then extant; and that they had found in the said work frequent citations of the Indian authors. Hence, they inferred, that this science was known among the Indians before the Arabs became acquainted with it. Such references, if they actually existed, would serve to determine the controversy relating to the origin of this science; but they do not now remain in the work, nor are they mentioned by any other writer. In his work Bombelli has very well explained the rules and methods of former writers; but, except the subdivision of angles by means of a cubic equation, and his mode of notation, he has not introduced any new invention or improvement. In this notation he uses the initial \(R\) for root, with \(q\) or \(c\) after it for quadratic or cubic, \&c. root; \(p\) for plus, and \(m\) for minus. He calls the unknown quantity \(lato\), and marks it thus: \(\sqrt{2}\), the 2d power \(\sqrt{2},\) its cube \(\sqrt{2}\), and the highest powers \(\sqrt{2}, \sqrt{2}, \&c.\) denoting all the powers, which he denominates dignita, or dignity, by their exponents set over the common character \(\sqrt{2}\). Christoffe Clavius, who follows Stifelius and Scheubelius in his notation and method, without fearlessly any variation, wrote his Algebra about the year 1580, which was published at Orleans in 1608. Simon Stevinus, of Bruges, published his Algebra soon after his Arithmetic, which appeared in 1585; and both were printed in an edition of his works in 1614, with notes and additions by Albert Girard. The peculiar inventions contained in this ingenious and original work are as follow. The author invented a new character, \(\sqrt{2}\), a fundamental for the unknown quantity, and he also improved the notation of the powers by numerical indices, first applied to integral exponents by Stifelius, which Stevinus included within a circle, thus: \(\sqrt{2}\), \(\sqrt{2}\), \(\sqrt{2}\), \(\sqrt{2}\), \&c. or the \(o, f, b, 2d, 3d, \&c.\) powers of the quantity \(O\); and he further extended them to fractional and all other sorts of exponents; so that \(\sqrt{2}\), \(\sqrt{2}\), \(\sqrt{2}\), \&c. are the square, cube, 4th roots, \&c. and \(\sqrt{2}\) is the square root of the square, and \(\sqrt{2}\) is the square root of the cubic, \&c. Stevinus also extended the use and notation of co-efficients, making them to comprehend fractions, radicals, and all sorts of numbers. He distinguished a quantity of several terms by the general appellation of a multinomial; and denoted all nominals whatever by particular names, expressing the number of their terms, as binomial, trinomial, quadrinomial, \&c. He also proposed one general method for a numeral resolution of all equations whatever.

About the same time with Stevinus appeared Francis Vieta, who contributed more to the improvement of algebraic equations than any former author. His algebraical works were written about the year 1603: some of them were not published till after his death in 1622; and all his mathematical works were collected by Francis Schönemann, and printed in 1646, in folio. The two books, which contain his chief improvements in algebra, are intitled "De Equationum
ALGEBRA.

Recognition, et Emendatione;" and were not published till the year 1615, by Alexander Anderson, an ingenious Scotman, with various corrections and additions. Vieta's improvements comprehend the following particulars. He first introduced the general use of the letters of the alphabet to denote indeterminate quantities, and accordingly did enter unknown quantities by the vowels A, E, I, O, U, Y, and the known ones by the consonants B, C, D, &c. He also invented many terms and forms of expression which are in present use; as co-efficient, affirmative and negative, pure and affected or affected, unies, homogeneum adjectives, homogeneum comparations, and the line or vinculum over compound quantities, thus $A + B$. And his method of arrangement is to place the homogeneum comparations, or absolute known term on the right-hand side alone, and all the terms that contain the unknown quantity, with their proper signs, on the other side. He somewhat improved the rules and modes of reduction for cubic and other equations; he showed how to change the root of an equation in a given proportion; he deduced the cubic and biquadratic, &c. equations from quadratics, not in Harriot's way by composition, but by squaring and otherwise multiplying certain parts of the quadratic; and as some quadratic equations have two roots, the cubic and other equations raised from them will also have two roots and no more. In this way Vieta perceived the relation which the two roots bear to the co-efficient of the two lowest terms of cubic and other equations, when they have only two terms, namely, by comparing them with similar equations thus raised from quadratics; and, vice versâ, what the roots are in terms of such co-efficients. He also made some observations on the limits of the two roots of certain equations; he stated the general relation between the roots of certain equations and the co-efficients of the terms, when the terms are alternately plus and minus, and none of them are wanting, or the roots all positive. He extracted the roots of affected equations by a method of approximation similar to that for pure powers; and moreover, he gave the construction of certain equations, and exhibited their roots by means of angular sections. See Equations and Negative Signs, under which articles, the system of baron Maferes and Mr. Frenel, will be particularly noticed.

In the History of Algebra, Albert Girard, an ingenious Dutch or Flemish mathematician, already mentioned, as the editor of Stevinus's arithmetic, who died about the year 1633, deserves particular notice. Amongst his works, he published "Invention Nouvelle en l'Algebre, tant pour la Resolution des Equations, que pour reconnatre le nombre des Solutions qu'elles recoivent, avec plusieurs choises qui font necessaires a la perfection de cette divine Science;" printed at Amsterdam in 1629, 4°. From an analysis of this work, it appears that Girard was the first person who understood the general doctrine of the formation of the co-efficients of the powers from the sums of the roots, and their products, &c. He was also the first who understood the use of negative roots in the solution of geometrical problems; who spoke of the imaginary roots, and understood that every equation might have as many roots real and imaginary, and no more, as there are units in the index of the highest power, and who applied the denomination of quantities left than nothing to the negative; and he was the first person who discovered the rules for summing the powers of the roots of any equation.

The next person who claims particular notice in the history of this science is Thomas Harriot, who died at the age of 50 years in 1621, and whose Algebra was published by his friend Walter Warner, in 1631. The book is a folio volume, and entitled, "Artis Analyticae Praxis, ad Algebrae Vol. I."
geometrical conceptions adapted to it. He gives also a good tract on angular sections; and concludes the work with the

demological resolution of affected equations, in the manner of

Vieta, but more explicit.

In 1637, Des Cartes first published his geometry, which

can be considered as an application of algebra to geometry,

and not as a separate treatise on either of these sciences. As

Dr. Wallis has manifested too great a degree of partiality to

our countryman Harriot, and ascribed to him discoveries which

had been made by Vieta and others; and as Bombelli and

M. de Guin, in the Memoirs of the Academy of Sciences for

1741, cited in the last edition of the Encyclopaedia, have de-

voted far into the other extreme, in vainly extolling the dis-

coveries of Vieta, and the said of Des Cartes, to the prejudice

of Harriot, we shall avail ourselves of the analysis of Dr.

Hutton in giving a particular account of the improvements

and inventions of Des Cartes, that our readers may be able to

form their own judgment in this controversy. Montucla

indeed seems to have given an impartial account of the

discoveries both of Harriot and Des Cartes, in-

termined with reflections, which some may think

less candid than they ought to have been, on our illustrious coun-

tyman Dr. Wallis. Hist. des Math. tom. ii. p. 106—

186. This excellent historian of the mathematical sciences

acknowledges, that Des Cartes might possibly have been in-
debted to Harriot, though he thinks it very probable that the

principal discoveries of his geometry were anterior to the

date of the work of the English author. It ought however to be

recollected, that the work of Harriot was posthumous,

that he lived to the age of 60, and that his discoveries, at a

period when the spirit of enquiry was excited, might have

been communicated to men of science, between whom an in-

tercourse subsisted, long before he died. Montucla, by way

of balancing the account between Des Cartes and Harriot,

or rather between Wallis and the partial advocates of Des

Cartes, intimates, that if Des Cartes was indebted to Harriot,

the latter was under no less important obligations to Vieta,

whose works were published before the year 1600. To

strengthen the presumption that this might have been the case,

he alleges, on the authority of Sherburne, the translator

of Manilius, that Vieta had for some time employed an

English secretary, or amanuensis, whose name was Nathaniel

Torporey: and as this Torporey was frequently in familiar

intercourse with Harriot at the table of the Duke of Nor-

tumberland, he suggests the probability of his having com-

municated the ideas and manuscripts of Vieta, of which he

was the depository, to Harriot.

The geometry of Des Cartes (Apud Opera. tom. iii.

Franco. ad Moenum, 1695. &c.) consists of three books.
The first is entitled, "De Problematis, quae confrunt pot-

funt, adhibendo tantum rectas lineas et circulos." In this

book the author shews how to accommodate arithmetical

computation to geometrical operations. For this purpose

he assumes a line to represent unity, and then, by means of

proportions, teaches the method of multiplying, dividing,

and extracting of roots by lines. He proceeds to explain his

mode of notation, which is not different from that of other

authors. Alluming $a$ and $b$ for two quantities, their sum

is expressed by $a+b$, their difference by $a-b$, their product

by $ab$, their quotient by $\frac{a}{b}$, the square of $a$ by $aa$ or $a^2$, its

cube by $a^3$, &c. the square root of $a^2+bb$ by $\sqrt{a^2+bb}$,

and the cube root by $\sqrt[3]{a}$. The resolution of

equations as there are unknown lines or quantities, and that all

of them must be reduced to one final equation, by exter-

minating all the unknown letters except one; so that the final

equation will appear in the following forms, the character

will be substituted for $=, =$, and the highest term or

power being on one side of the equation, and the other terms

with their proper signs on the other side:

$$a \to b, or,$$

$$a^2 \to \pm ab \to b^2, or,$$

$$a^3 \to \pm a^2b \to b^3, or,$$

$$a^4 \to \pm a^3b \to b^4, &c.$$

Having defined plane problems, or such as can be re-

solved by right lines and circles, described on a plane su-

perficies, and having in the final equation only the $2d$ power

of the unknown quantity, he constructs such equations or

quadratics by means of the circle, and thus geometrically in-

vestigates the positive root or roots. But if the lines, by

which the roots are determined, neither cut nor touch, he

observes that the equation in this case has no possible root, or

that the problem is impossible. This book closes with the alge-

braical solution of the celebrated problem, considered by the

ancients, which is that of finding a point, or the locus of all

the points, from which if a line be drawn to meet any num-

ber of given lines in given angles, the product of the seg-

ments of some of them shall have a given ratio to that of the

rest.

The second book is entitled, "De Natura Liniarum Con-

vexarum." This is the first treatise of the kind on curve lines

produced by the moderns. The nature of the curve is here

expressed by an equation, containing two unknown or

variable lines, and others that are known or constant, as

$$y^3 \to c^2y \to - \frac{c^2y}{b} \to ay \to - ac.$$

See Curve. We have in this

book a discovery of importance, as it is the first step towards

the arithmetic of infinites; and that is the method of tan-

gents, or of drawing a line perpendicular to a curve at any

point, which is an ingenious application of the general form

of an equation, generated in the method of Harriot, that

has two equal roots, to the equation of the curve. See Tan-

gent.

The third book, entitled, "De Constrictione Problematum

Solidorum, et Solida affinedentum," commences with remarks

on the nature and roots of equations; and the author ob-

serves, that they have as many roots as dimensions; and he

shews, after Harriot, that they may be obtained by multi-

plying a certain number of simple binomial equations to-

gether, as $x^2 \to 20 x \to x-3 \to 0$, and $x-4 \to 0$, which pro-

duce $x^3 \to -6xx+26x=24 \to 0$, in which equation $x$ has

three dimensions, and also three values, viz. 2, 3, and 4. He

here remarks, that some equations have their roots false, as,

or as he expresses it, less than nothing, called by us negative,

and thee he contradistinguishes them to those that are true

or positive, which Cardan had before done. F. C. Let $x+5\to 0$

be multiplied by $x^2 \to -5xx+2 x \to 24 \to 0$, and we shall

have $x^3 \to 4x^2 \to 19xx+10x=24 \to 0$, in which equation

three roots, viz. 2, 3, and 4 are true, and one, viz. 5,

false. From the generation or composition of equations by

multiplication Des Cartes naturally deduces their redu-

tion, depression, or decomposition, by dividing them by the

binomial factors which compose them, and hence he ob-

serves, that this divisor is one of the binomial roots, and that

there can be no more roots than dimensions, or than such as

form with the unknown quantity $x$ binomials that will ex-

actly divide the equation, as Harriot had before shewn. Our

author adverts to other properties, most of which had been no-

ticed before; e. g. that equations may have as many true roots

as the terms have changes of the signs + and −, and as many

false
false ones as successions of the same signs; which had before
been partly shewn by Cardan and Vieta from the relation of
the co-efficients and their signs, and more fully by Harriot.
Hence Des Cartes was led to adopt Cardan's method of
changing the true roots to false, and the false to true, by
merely changing the signs of the even terms. He then di-
rects his attention to other reductions or transmutations
caused by Cardan, Vieta, and Harriot; such as increasing
or diminishing the roots by any quantity, taking away the se-
cond term, and altering the roots in any proportion, and thus
extracting the equation from fractions and radicals. Having
observed (p. 76.) that the roots of equations, both true and
false, may be either real or imaginary, which imaginary roots
were first noticed by Albert Girard, as in the equation
\[ x^3 - 5xx + 13x - 10 = 0, \]
that has only one real root, viz. 2: he proceeds to the depre-
ssion of a cubic equation to a quadratic or plane problem, &c. &c.
that it may be constructed by the circle, by dividing it by the other
of the binomial factors, which, in Harriot's method, compose the equation. As Pe-
laterius had shown that the simple root is one of the divisors
of the known term of the equation, and Harriot had ob-
served that this term is the continual product of all the roots:
Des Cartes tries all the simple divisors of that term, till he
finds one of them, which connected with the unknown quan-
tity \( x \) by \( + \) or \( - \), will exactly divide the equation: and the
same process serves for higher powers than the cube. But
when a divisor cannot be found in this way, in order to de-
press a biquadratic equation into a cubic one, he gives a new
rule for dividing it into two quadratics, by means of a biquad-
ric equation, in the following manner (p. 79, &c.): Let
the given biquadratic equation be \( x^2 + px + q \); &c. &c.
and suppose it composed of these two
\[ x^2 + px + q = 0, \]
\[ x^2 + px + q = 0, \]
in which two quadratic equations the sign of \( \frac{1}{2}p \) must be the
same with the sign of \( p \) in the given equation; and in the
first of them, having \( + px \), the sign of \( \frac{1}{2}p \) must be the
with that of \( q \) or \( -q \), and in the second quadratic, having \( -px \),
its sign must be \( -q \); and \( + px \) vice versa. Then find the root
\[ \frac{\sqrt{y^2 + 4y + 4q}}{2}, \]
of the following cubic equation, viz. \( y^3 + 2py^2 + 2pqy + q^2 = 0 \),
in which the sign of \( 2py^2 \) is the same with that
of \( p \) in the given biquadratic, but the sign of \( 4p \) contrary to
that of \( r \) in the same equation; and the value of \( y \), deduced
hence, and substituted for it in the two quadratic equations,
and their two pairs of roots being taken, there will be the
four roots of the proposed biquadratic. \( E. G. \)
Let the bi-
quadratic be \( x^4 + 4xx - 8x + 35 = 0 \), for which must be
substituted \( y^2 - 8y + 123y - 64 = 0 \), because the quan-
tity called \( y \) being in this case \( 4y - 8y \) must be substi-
tuted for \( 2py^2 \), and \( r + 35, + \frac{16}{140} \), or \( -124y \),
must be substituted for \( \frac{4py^2}{-4} \); and \( q \) being \( 8, -q \) will
be \( -64 \). And so on. In the same manner, says
Des Cartes, may equations of the 6th power be reduced to
those of the 5th, and those of the 8th power to those of the
7th, &c. The investigation of this rule is not given by Des
Cartes; but it has been evidently done by assuming indeter-
minate quantities after the manner of Ferrari and Cardan, as
co-efficients of the terms of the two quadratic equations, and
after multiplying the two together, determining their values
by comparing the resulting terms with those of the proposed
biquadratic. Des Cartes, after these reductions, in
order to simplify and depredate the equations as much as pos-
ible, proceeds to give the construction of cubic and other
higher problems, or of cubic and higher equations by means
of parabolas and circles; observing, that the false roots are
denoted by the ordinates to the parabola lying on the con-
trary side of the axis to the true roots: and he closes the book
with illustrating these constructions by various problems con-
cerning; the extraction of an angle, and the investigation of
two or four mean proportionals.

Of the improvements contained in this work, it is ob-
served by Dr. Hatton, that Des Cartes, with a view to the
more easy application of equations to the construction of
problems, mentions many particulars concerning the nature
and reduction of equations, and states them in his own lan-
guage and manner, which is usually more clear and explicit
than that of others, and frequently accompanied with his
own improvements. Here he chiefly followed Cardan, Vieta,
and Harriot, and especially the last, explaining some of their
rules and discoveries more distinctly, and with some little va-
ration in the notation, in which he puts the first letters of the
alphabet for known quantities, \( a, a, r, &c. \) and \( x, \) \( \alpha \) for \( x \). But Hugone
had two years before used the same numeral exponents. Des
Cartes explained or improved most parts of the reduction of
equations, in their various transmutations, the number and
nature of their roots, true and false; real and imaginary, as
he calls them, or as they are denominated by Girard, in-
volved; and also the depression of equations to lower de-
grees. His inventions and discoveries comprehend the applica-
tion of algebra to the geometry of curve, the construction
of equations of the higher orders, and a rule for resolving bi-
quadratic equations by means of a cubic and two quadratics.

Fermat, who published Diophantus's arithmetic with valu-
able notes, was a contemporary of Des Cartes, and also a
competitor for some of his most valuable discoveries. This
ingenious mathematician, before the publication of Des
Cartes's geometry, had applied algebra to curve lines, ex-
pressed them by an algebraic equation, and by them con-
strued equations of the third and fourth orders; and he
had also discovered a method of tangents, and a method de-
maxima et minimis, approaching very nearly to the method
of fluxions or increments, in the manner of treated the prob-
lems as well as in the algebraic notation and process. Fermat
was also distinguished by his knowledge of the Diophantine
problems.

At the period to which we have now referred, algebra had
acquired a regular and permanent form; and from this time,
the writers on the whole, or detached parts of this science,
became so numerous, that the limits of this article will
fearfully admit our reciting their names and publications, and
much less doing justice to the improvements which this
branch of mathematical science derived from their perform-
ances. In the course of our biographical articles, and on
other occasions, we shall endeavour to supply the defects of
the present cursory notice.

The geometry of Des Cartes engaged the attention of fe-
veral mathematicians in Holland, where it was published; and
also in France and England. Francis Schooten, professor of
mathematics at Leyden, was one of the first cultivators of
the new geometry; and in 1649, he published a translation
of Des Cartes's geometry, from the French into Latin, with his
own commentary and notes by M. de Beaune. In 1659,
appeared an enlarged edition in two volumes, with several
additional pieces by De Beaune, Hidde, Van Herret, De
Witt, with some tracts by Schooten, the editor. Rabbel,
a Jesuit, published an elaborate commentary on the fame
work;
work; which was enriched with notes by James Bernouilli, and printed at Basle. Huygens also directed his attention to the algebraic analysis, and his inventions are cited by Schooten, who was his pupil. Stifflus, canon of Liege, published in 1659, "Mefolabum, seu ducis proportionalita per Circulum et Ellipin, vel Hyperbolam, infinitis mediae exhibitor," a new edition of which appeared in 1668, containing much valuable matter relating both to algebra and geometry.

But before the time of Des Cartes, as well as after the publication of his geometry, algebra engaged the attention of mathematicians. In 1619 several papers by Lodge, Collen, or Cavelin, were translated from Dutch into Latin, and published at Leyden, by W. Snell; one of which is a particular treatise on Surds. In 1624, Bacher published an edition of Diophantus with notes, and Fermat's edition, with additions, appeared in 1670. The same author published, in 1624, a treatise of mathematical recreations under the title of "Problemes plaisans et delectables." Herigone, in 1634, published at Paris the first course of mathematics in 6 vols. 8vo.; containing a treatise on algebra, and bearing, says Hutton, evident marks of originality and ingenuity, in which he uses the notation by small letters, introduced three years before by Harriot; he also expresses plus by +, minus by -, and 1 for equality, with other abbreviations. In his notation of powers and roots, he annexes to the letter the numeral exponents. Cavalierius, in 1635, published his "Individibvs," and introduced a new sign in analytical science and new modes of computation. He was followed in 16,0 by Roberval, whose improvements in analytics were published in the early volumes of the memoirs of the Academy of Sciences, by De Billy, who published in 1643, "Novv Geometrlas Chalis Algebra," and in 1670, "Diophantus reduvis;" and by Renaldine, who, in 1655, published in 4to. "Opus Mathematicum," both ancient and modern, with mathematical resolution and composition, enlarged and republished in folio, in 1662, 1667, and 1682, under the title of "Ars analytica Mathematica, in tres partes distributa, etc." This author uses the parentheses \((a+b)\) as a vinculum. In 1675, Dr. Wallis published his "Arithmeticus Infinitorum," which greatly improved the Individibvs of Cavalierius, and led the way to infinite series, the binomial theorem, and the method of fluxions. The "Algebra Rhoni, (or Rahni) Germanici," was published in 1659, and translated into English in 1668, by Mr. Thomas Brancner, with alterations and additions, by Dr. John Pell, who used a peculiar method of registering the steps of an algebraic proof by means of marks and abbreviations in the margin, explaining each line or step, as Harriot had before done in words at length. Hemeling was also the author of a German work, resolui 600 questionis, published in 1682. Mr. Kinckluyfien, in 1661, published a treatise of algebra in Dutch, which Sir Isaac Newton, when professor of mathematics at Cambridge, used and improved, and which he designed to republish, with his method of fluxions and infinite series, but was prevented by the accidental burning of one of his papers. In 1667, Jacob Ferguson published his "Labyrinthus Algebrae," in 4to. Dutch; and in 1679, De Graaf gave a course of mathematics, in the same language and size. In 1665 or 1666, Sir Isaac Newton made several of his most valuable discoveries, though they were not published till a later period; such as the binomial theorem, the method of fluxions and infinite series, the quadrature, rectification, &c. of curves, the investigation of the roots of all sorts of equations, both numerical and literal, in infinite converging series, the reduction of series, &c. M. Francicle, in 1666, communicated several tracts concerning combinations, magic squares, triangular numbers, &c., which were printed in the early volumes of the Memoirs of the Academy of Sciences. In 1668, Mercator published his "Logarithmotechnia," in which he gives the quadrature of the hyperbola, by means of an infinite series of algebraic terms, found by dividing a simple algebraic quantity by a compound one; which operation was now first made public, though Newton had before expanded all sorts of compound algebraic quantities into infinite series. The demonstration of Mercator's quadrature of the hyperbola and other finite series, was published in this year, by James Gregory, in his "Exercitationes Geometricae," and in the same year Lord Bruncker published in the Philosophical Transactions, his quadrature of the hyperbola by another infinite series of simple rational terms, of which he had been in possession since the year 1657, when Dr. Wallis announced it to the public. His series for the quadrature of the circle had been published by Wallis in his "Arithmetica Infinitorum." In 1669, Dr. Barrow published his "Optical and Geometrical Lectures," abounding with profound researches on the dimensions and properties of curve lines, and containing his method of tangents, by a mode of calculation similar to that of fluxions or increments, and little differing from it, except in the notation. In the 13th lecture, (p. 277, Stow's Ed.) the subject of which is equations, he adopts a new method of explaining their nature, different from that of Vieta, who illustrates it by the analogy of the terms, or that of Harriot and Des Cartes, by multiplying them into one another. His method of explaining them depends upon the description of lines adapted to each, and thus he investigates the nature and number of their roots, and the limits of their magnitudes, considering the subject as a branch of the maxima and minima.

The "Elements of Algebra" were published by John Kersey in 1675, in 2 vols. folio, containing the illustration of the science and of the nature of equations, the explanation of Diophantus's problems, and many additions concerning mathematical composition and resolution, from Ghetaldus. This work, says Hutton, is very ample and complete. The first part appeared in 1673, and the second in 1674. In 1675, Prellet published his "Nouveaux Elements des Mathematiques," to which the author, with a preface hardly executable, has prefixed a dedication of the work to God Almighty. In 1677, Leibnitz discovered his "Methodus Differentialis," or made a variation in Newton's fluxions or extended Barrow's method, of which he gave the first influence in the Leipsic acts for 1684. See EQUATIONS. In the same acts for 1682, he communicated an improvement of infinite series, and a simple formula for the quadrature of the circle. An amplification of Wallis's arithmetic of infinites was published in folio, in 1682, by Isaac Bulliald, entitled, "Opus novum ad Arithmeticae Infinitorvm." Tschirnhaus, in 1687, communicated a memoir in the Leipsic acts, proposing the extraction of the roots of all equations in a general way; but his method did not succeed. Baker's "Clavis Geometica Catholica, Geometrica Key, or Gate of Equations unlocked," was published in Latin and English in 1684. This was an improvement of Des Cartes's construction of all equations under the 5th degree, by means of a circle and parabola for all equations, any diameter being used instead of the axis of the parabola. Dr. Wallis's "Treatise of Algebra," both Historical and Practical, having the original, progress, and advancement of it from time to time," was published in 1685, in folio. In 1687, Dr. Hall; communicated in the
the Philosophical Transactions the construction of cubic and biquadratic equations, by a parabola and circle, with improvements of the methods of Descartes, Baker, &c.; and also a memoir on the number of the roots of equations, with their limits and signs. M. Rolle, in 1690, published in 4to. "Traite d'Algebre," in 1699, "Une methode pour reduire les questions indeterminees;" and in 1704, "Memoires sur l'infereure des Tangentes," and some other pieces. Joseph Raphson, in 1690, published his "Analyse Equationum Universalis," which is a general method of approximating to the roots of equations in numbers. His "History of Fluxions" was published in English and Latin in 1715. Dechales published his "Curius quos Mundus Mathematicos," in 4 vols. folio, in 1690. About the year 1691, &c. De Lagny published many pieces on the resolution of equations in numbers; and in 1693 appeared a little volume, entitled, "Synopsis Algebrae, opus posthumum Johannis Alexandri," An ingenious tract on the numeral extraction of all roots, without any previous reduction, was communicated in the Philosophical Transactions, by Dr. Halliky in 1693. This tract is annexed to some editions of Newton's Universal Arithmetic. Craig published, in 1694, in 4to. his treatise, "De figur. curvill quadratis et locis geometricis," in which he proposed new formulae for the construction of equations: and this method was improved by Herman in 1737, in Mem. of Peterborough. Mr. John Ward of Chester, published in 1690, "A Compendium of Algebra;" and in 1706, the first edition of "The Young Mathematician's Guide," which has been much used. In 1696 the "Analyse des Infiniments Petits," of the Marquis de l'Hospital, was published, and a posthumous treatise by the same author, entitled, "Traite Analytique des Sections Coniques, et le Construit de Lieux Geometrique;" was published in 1707. Mr. Ab. Demoivre, in 1697, and succeeding years, furnished the Philosophical Transactions with various papers, containing improvements in algebra; in 1697, a method of raising an infinite monomial to any power, or extracting any root of the same; in 1698, the extraction of the root of an infinite equation; in 1705, an analytical solution of certain equations of the 3d, 5th, 7th, &c. degrees; in 1722, of algebraic fractions, and recurring series; in 1738, the reduction of radicals into more simple forms; and in 1739 he published "Miscellanea Analytica de Seriesbus et Quadraturis," containing great improvements in series, &c. Mr. Richard Sault published, in 4to. "A new Treatise of Algebra, applied to numeral questions, and geometry; with a converging series for all manner of affected equations," which series is Raphson's method of approximation, which had been lately published. In 1698 Hugo d'Omer published his "Analyse Geometrica, &c." in which, by combining the algebraic analysis of the moderns with that of the ancients, he resolved in an elegant and simple manner various problems. In 1695, Mr. Christopher published at Naples, in 4to. a tract, entitled, "De Construccionis Equationum." Ozarana's algebra, containing the Diophantine analysis, was published in 1702, his mathematical dictionary in 1691, and his course of mathe-

A GEOMETRY.

matics, in 5 vols. 8vo. in 1693. In 1705, Dr. Harris, the author of the "Lexicon Technicum," published a small piece on algebra and fluxions. M. Guinée published, in 1705, his "Application de l'Algebre a la Geometrie," in 4to. In 1706, Mr. Jones published his "Synopsis Palmariorum Matheseos," which is an useful compendium of the mathematical sciences; and in 1714, he published in 4to. a collection of Sir Isaac Newton's papers, entitled, "Analyse per quantitatum seres, fluxiones, &c. differentiae; cum enumeratione literarum tertii ordinis." The first edition of Newton's "Arithmetica Universalis, five de Composicion et Resolutione Arithmetica liber," was published by Whiston in 1737, and many editions have been published since. It is of course included in Horsey's edition of Newton's works. This treatise was the text book of the author at Cambridge; and though not designed for publication, it contains many very considerable improvements in analytics; particularly in the nature and transmutation of equations; the limits of their roots; the number of impossible roots; the invention of divisors, both tard and rational; the resolutions of problems, arithmetical and geometrical; the linear construction of equations; the approximation to the roots of all equations, &c. Commentaries have been published on this work for the amusement of beginners, by S. Gravereau, Cuthjon, Wilder, &c. The "Analyse Demontree" of Runcenn, was published in 4to. in 1708, and in 1714, "La Science du Calcul," and reprinted with additions in 1736, under the title of "Ufage de l'Analyse," &c. In 1709 an English translation of Alexander's algebra was published, with an appendix, by Humphry Ditton. In 1725, Dr. Brooke Taylor published his valuable work, entitled, "Methodus Incrementorum," and in the Philosophical Transactions for 1718 an improvement of the method of approximating to the roots of equations in numbers. M. Nicole, in 1717, communicated, in the Memoirs of the Academy of Sciences, a tract on the calculation of finite differences, and in following years various other tracts on the same subject, and also on the resolution of equations of the third degree, and on the irreducible case in cubic equations. Ronayne, in 1717, published a treatise on algebra; and in the same year Mr. James Stirling published a work of improvement on analytics, entitled, "Lineae tertii Ordinis," and in 1730, "Methodus Differentiatis; five tractatus de summatione et interpolatione serierum infinitarum," with great improvements on infinite series. Maclaurin, in 1726 and 1729, gave, in the Philosophical Transactions, tracts on the imaginary roots of equations, and afterwards his "Algebra" was published from his posthumous papers, with its application to curve lines. S. Gravereau's algebra, with a commentary on Newton's Un. Arithm. appeared in 1727; and in 1738 Mr. Campbell communicated, in the Philosophical Transactions, an ingenious paper on the number of impossible roots of equations, and the papers of Maclaurin and Campbell were annexed to Gravereau's edition of the "Arithm. Univ." at Leyden in 1732. Leceno, a Jesuit, published the "Arithm. Un." with an imperfect commentary, in 3 vols. 8vo. in 1752. Wallis's algebra was published in 1732, in his "Elementa Matheseos Universals," in 5 vols. 4to. Mr. John Kirkby's arithmetic and algebra were published in 1735, and in 1748 his doctrine of ultimates. Several improvements in series, and other parts of algebra, are contained in Mr. Thomas Simpson's "Elements," published in 1746, in his "Differationes," 1747; and in his Treats., 1753; and also in his "Algebra," first printed in 1745, and in his "Select Exercises," in 1752. In 1740, Saunderson's "Elements of Algebra," were published in 2 vols. 4to. M. de la Caille, published in 1734, "Lesons de Mathematique, ou Elements d'Algebre et Geometric," and in the same year M. de Gua, in the Memoirs of the Academy of Sciences, communicated two articles on the number of positive, negative, and imaginary roots of equations, with an historical account of the improvements in algebra, in which he severely cenures Wallis for his partiality, whilst he himself is, at least, equally faulty. M. Clairaut published his "Elements d'Algebre," in 1749, in which he has many improvements.
improvements, particularly with reference to the irreducible cale in cubic equations. A fifth edition of this valuable treatise, with notes and additions, was published at Paris in 1797, in 2 vols. 8vo. He has also several papers on analytics, in the Memoirs of the Academy of Sciences. In 1747, M. Fontaine gave, in the same memoir, a paper on the resolution of equations, and other papers in subsequent memoirs. In 1748, Madelemelle M. G. Agne, published at Milan in Italian, “Analytical Institutions, in 2 vols. 4to. M. Caffit- tion, in 1761, published in 2 vols. 4to. Newton’s Universal Arithmetic, with an ample commentary. In 1763, Mr. Emerson published his “Increments,” and in 1764 his “Algebra.” Mr. Landen published his “Refined Analysis,” in 1764, his “Mathematical Lucubrations,” in 1765, and his “Mathematical Memoirs, in 1768. M. Euler published his “Elements of Algebra,” in the German language in 1770; and in 1774, a French translation was published, by J. Bernoulli, with the analysis of indeterminate problems, by M. de la Grange. An English translation was published in 1797, in 2 vols. The memoirs of Berlin and Petersburg abound with various improvements on series and other branches of analysis by this celebrated mathematician. Dr. Waring, late of Cambridge, has communicated several valuable papers to the Philosophical Transactions, and many of his improvements, are contained in his separate publications, particularly the “Meditations Algebraicæ,” published in 1779; the “Proprietates Algebraicæ Curvarum,” in 1772; and the “Meditations Analyticas,” in 1776. The first of these publications deserves particular notice. The first chapter treats of the transformation of algebraical equations into others, of which the roots have given algebraical relations to the roots of the given equations. The limits and number of impossible and affirmative and negative roots of algebraical equations are the subjects of the second chapter. The third chapter comprehends the investigation of the roots of equations or irrational quantities, which have given relations to one another, the resolution of equations, &c. &c. The fourth chapter is principally conversant concerning more algebraical equations and their reduction to one; and the fifth chapter treats of rational and integral values of the unknown quantities of given equations. Francis Mañeres, cæ, claims honourable mention, not only as an original writer, who has contributed to the explication and improvement of some of the most abstruse and yet most interesting branches of algebra and analysis, but on account of the labour and expense which he has bestowed on the publication of the “Scriptorium Logarithmicæ,” in five vols. 4to. 1791, 1796, &c. containing many curious and useful tracts, which are thus preferred from being lost, and many valuable papers of his own on the binomial theorem, series, &c. After this detail, for which we are in a considerable degree indebted to the researches of Montucla and Dr. Hutton, many authors who have, in separate treatises or in occasional clays, contributed to the improvement of algebra in general, or some particular branches of it, or who have published treatises on the science, still remain unnoticed; and we must content ourselves with merely mentioning Franciscus Caligarius, Rudolphus, Adam Giga or Ricu, Butco, R. Westwood, Ant. Maria Floridus, Lazarus Schonerus, Bernard Salignac, Leonard Digges, and Robert Norman, in the 16th century, Christopher Clavius, in 1668, Georgius Henricus, in 1679, Schaffran Kurz, Cognet, Lalonde, Degrave, MeCher, the Bernoullis, Malbranche, Wells, D. 1on, Manfre, Regnault, Rowing, Hammond, Lorgna, Henns, de la Grange, de la Place, Bertrand, Kohnius, Hales, Maikelyne, Vince, Wood, Manning, Frend, Boneycaile, &c. &c. &c.}

**Algebra** is a peculiar kind of *Arithmetic*, which takes the quantity sought, whether it be a number, or a line, or any other quantity as if it were granted; and by means of one or more quantities given, proceeds by a train of deduction, till the quantity at first only supposed to be known, or at least some power of it, is found to be equal to some quantity or quantities which are known, and consequently itself is known.

**Algebra** is of two kinds, *numerical* and *literal*. **Algebra, numerical, or vulgar**, is that which is chiefly concerned in the resolution of arithmetical questions. In this, the quantity sought is represented by some letter or character; but all the given quantities are expressed by numbers. Such is the algebra of the more ancient authors, as Diophantus, Paucius, Stifelius, &c. This is thought by some to have been an introduction to the art of keeping merchants’ accounts by double entry.

**Algebra specious, or literal, or the new algebra**, is that in which all the quantities, known and unknown, are expressed or represented by their species, or letters of the alphabet. There are instances of this method from Cardan and others about his time; but it was more generally introduced and used by Vieta. Dr. Wallis (“Algebra, p. 66”) apprehends, that the name of specious arithmetic applied to algebra is given to it with a reference to the fence in which the Civilians use the word species. Thus, they use the names Titius, Sermunius, Cambus, and the like, to represent indefinitely any person in such circumstances; and cafes so propounded, they call species. Vieta, accustomed to the language of the civil law, gave, as Wallis supposes, the name of species to the letters A, B, C, &c. which he used to represent indefinitely any number or quantity, so circumstantial as the occasion required.

This mode of expression frees the mind and imagination from that struggle or effort, which is required to keep several matters, necessary for the discovery of the truth invested, present to the mind; for which reason this art may be properly denominated metaphysical geometry. Specious algebra is not, like the numeral, confined to certain kinds of problems; but serves universally for the investigation or invention of theories, as well as the solution and demonstration of all kinds of problems, both arithmetical and geometrical. The letters used in algebra do each of them separately represent either lines or numbers, as the problem is either arithmetical or geometrical; and together, they represent planes, solids, and powers more or less high, as the letters are in a greater or less number. For instance, if there be two letters, \(a, b\), they represent a rectangle, whose two sides are expessed, one by the letter \(a\), and the other by \(b\) so that by their mutual multiplication they produce the plane \(a \cdot b\). Where the same letter is repeated twice, as \(a^2\), they denote a square. Three letters \(a, b, c\), represent a solid or a rectangular parallelepiped, whose three dimensions are expressed by the three letters \(a, b, c\); the length by \(a\), the breadth by \(b\), and the depth by \(c\); so that by their mutual multiplication, they produce the solid \(a \cdot b \cdot c\).

As the multiplication of dimensions is expressed by the multiplication of letters, and as the number of these may be so great as to become incommensurable, the method is only to write down the root, and on the right hand to write the index of the power, that is, the number of letters of which the quantity to be expressed consists; as \(a, a^2, a^3, \text{ &c. the last of which signifies as much as a multiplied four times into itself; and so of the rest. But as it is necessary, before any progress can be made in the science of algebra, to understand the method of notation, we shall here give a general view of it. In
In algebra, as we have already stated, every quantity, whether it be known or given, or unknown or required, is usually represented by some letter of the alphabet; and the given quantities are commonly denoted by the initial letters, $a, b, c, d, \ldots$ and the unknown ones by the final letters, $u, v, w, x, y$. These quantities are connected together by certain signs or symbols, which serve to shew their mutual relation, and at the same time to simplify the science and to reduce its operations into a few compasses. Accordingly the sign $+$, plus or more, signifies that the quantity, to which it is prefixed, is to be added, and it is called a positive or affirmative quantity. Thus $a + b$ expresses the sum of the two quantities $a$ and $b$, so that if $a$ were 5, and $b, 3, a + b$ would be 5 or 3, or 8. If a quantity have no sign, $+$ plus is understood, and the quantity is affirmative or positive. The sign $-$, minus or left, denotes that the quantity which it precedes is to be subtracted, and it is called a negative quantity. Thus $a - b$ expresses the difference of $a$ and $b$; so that if $a$ being 5, and $b, 3, a - b$ or $5 - 3$ would be equal to 2. If more quantities than two were connected by these signs, the sum of those with the sign $+$ must be subtracted from the sum of those with the sign $-$. Thus, $a + b - c - d$ represents the quantity which would remain, when $c$ and $d$ are taken from $a$ and $b$. So that if $a$ were 7, $b, 6, c, 5,$ and $d, 3, a + b - c$ or $d$ or $7 + 6 - 5 - 3$ or $13 - 8$ would be equal to 5. If two quantities are connected by the sign $\times$, as $a \times b$, this mode of expression represents the connection of $a$ and $b$ when it is not known which of them is the greatest.

The sign $\times$ signifies that the quantities between which it stands are to be multiplied together, or it represents their product. Thus, $a \times b$ expresses the product of $a$ and $b$; $a \times b \times c$ denotes the product of $a, b,$ and $c$; $a + b + c$ expresses the product of the compound quantity $a + b$ by the simple quantity $c$; and $a + b + c \times a - b + c + a + c$ represents the product of the three compound quantities, multiplied continually into one another; so that if $a$ were 5, $b, 4,$ and $c, 3,$ then would $a + b + c \times a - b + c + a + c$ be $12 \times 4 \times 8$, or $864$. The line connecting the simple quantities and forming a compound one, placed over them, is called a vinculum. Quantities that are joined together without any intermediate sign form a product; thus $a b$ is the name with $a \times b$, and $a b e$ the name with $a \times b \times c$. When a quantity is multiplied into itself, or raised to any power, the usual mode of expression is to draw a line over the quantity and to place the number denoting the power at the end of it, which number is called the index or exponent. Thus, $a + b$ is the name as $a + b + a + b$ or second power, or square, of $a + b$ considered as one quantity; and $a + b^2$ denotes the name as $a + b \times a + b$ or $a + b$, the third power, or cube, of $a + b$. In expressing the powers of quantities represented by single letters, the line over the top is usually omitted; thus, $a^2$ is the name as $a \times a$ or $a \times a$, and $a^3$ the name as $b \times b \times b$ or $a \times b \times b$ and $a^4 b^3$, the name as $a \times b \times b \times b \times b \times b \times b \times b$. The full point and the word into are sometimes used instead of $\times$, as the sign of multiplication. Thus, $a + b$. $a + c$, and $a + b$ into $a + c$, signify the same thing as $a + b \times a + c$, or the product of $a + b$ by $a + c$. The sign $\div$ is the sign of division, as it denotes that the quantity preceding it is to be divided by the succeeding quantity. Thus $\frac{c}{b}$ signifies that $c$ is to be divided by $b$; and $a + b \div a + c$, that $a + b$ is to be divided by $a + c$. The mark $\frac{1}{2}$ is sometimes used as a note of division; thus, $\frac{a + b}{a + c}$, denotes that $a + b$ is to be divided by $a + c$. But the division of algebraic quantities is most commonly expressed by placing the divisor under the dividend with a line between them, like a vulgar fraction. Thus $\frac{b}{a}$ represents the quantity arising by dividing $b$ by $a$, or the quotient; and $\frac{a + b}{a + c}$ represents the quotient of $a + b$ divided by $a + c$. Quantities thus expressed are called algebraic fractions. See Fraction.

The sign $\sqrt{\text{ }}$ expresses the square root of any quantity to which it is prefixed; thus $\sqrt[2]{25}$ signifies the square root of 25 or 5, because $5 \times 5$ is 25; and $\sqrt{a b}$ denotes the square root of $a b$; and $\sqrt{\frac{a b + b c}{d}}$, or of the quantity arising from the division of $a b + b c$ by $d$; but $\sqrt{\frac{a b + b c}{d}}$, which has the separating line drawn under it, signifies that the square root of $a b + b c$ is to be first taken, and afterwards divided by $d$; so that if $a$ were 2, $b, 6, c, 4$, and $d, 9, \sqrt{\frac{a b + b c}{d}}$ would be $\sqrt{\frac{36}{9}}$ or $2$; but $\sqrt{\frac{a b + b c}{d}}$ would be $\sqrt{\frac{36}{9}}$ or $\sqrt{4}$. $\sqrt{\frac{36}{9}}$ or $\sqrt{4}$ which is 2.

The sign $\sqrt{\text{ }}$ with a figure over it is used to express the cubic or biquadratic root, &c. of any quantity; thus $\sqrt[3]{64}$ represents the cube root of 64; or 4, because $4 \times 4 \times 4$ is 64; and $\sqrt[4]{b a + c d}$ the cube root of $a b + c d$. In like manner $\sqrt[16]{16}$ denotes the biquadratic root of 16, or 2, because $2 \times 2 \times 2 \times 2$ is 16; and $\sqrt[3]{a b + c d}$ denotes the biquadratic root of $a b + c d$; and so of others. Quantities thus expressed are called radical quantities, or Surds; of which those, consisting of one term only, as $\sqrt{a}$ and $\sqrt{a} \sqrt{b}$ are called simple surds; and those consisting of several terms, or numbers, as $\sqrt{a - b}$ and $\sqrt{a - b \sqrt{b} + b}$, are termed compounded surds. Another commodious method of expressing radical quantities is that which denotes the root by a vulgar fraction, placed at the end of a line drawn over the quantity given. In this notation, the square root is expressed by $\frac{1}{2}$, the cube root by $\frac{1}{3}$, the biquadratic root by $\frac{1}{4}$, &c. Thus $\sqrt[3]{3}$ expresses the cube quantity with $\sqrt[3]{3} a$, and $a^3 + b \frac{1}{2}$ the square of the cube root of $a$, and $a^3 + b \frac{1}{2}$ the cube of the cube root of $a$; and $a + \sqrt[3]{2}$ the seventh power of the biquadratic root of $a + z$; and so of others; $a^3 \frac{1}{2}$, is $a$, $a^3 \frac{1}{2}$ is $a$, &c. When the root of a quantity represented by a simple letter is to be expressed, the line over it may be omitted; so that $a$ signifies the same as $a^{\frac{1}{2}}$, and $b^3$ the same as $3^\frac{3}{1}$ or $\sqrt[3]{b}$. Quantities that have no radical sign $(\sqrt{\text{ }}$ or index annexed to them are called rational quantities.

The sign $=$ called the sign of equality, signifies that
the quantities between which it occurs are equal. Thus
\[ 2 + 3 = 5, \] shows that 2 more 3 is equal to 5; and \( x = a - b \) shows that \( x \) is equal to the difference of \( a \) and \( b \).

The mark \( : \) signifies that the quantities between which it stands are proportional. As \( a : b :: c : d \) denotes that \( a \) is in the same proportion to \( b \) as \( c \) is to \( d \); or that if \( a \) be twice, thrice, or four times, &c. as great as \( b \), \( c \) will be twice, thrice, or four times, &c. as great as \( d \).

When any quantity is to be taken more than once, the number which shows how many times it is to be taken must be prefixed; thus \( 5 \) a denotes that the quantity is to be taken 5 times, and \( 3 b c \) represents three times \( b \) and \( c \), and \( 7 \sqrt[2]{a^2 + b^2} \) is to be taken 7 times, &c. The numbers thus prefixed are called co-efficients; and if a quantity have no co-efficient, it is understood, and it is to be taken only once.

Similar or like quantities are those that are expressed by the same letters under the same powers, or which differ only in their co-efficients; thus, \( 3b \), \( 5b \), and \( 8b \), are like quantities, and so are the radicals \( 2 \sqrt{b + c} \) and \( 7 \sqrt{b + c} \).

But unlike quantities are those which are expressed by different letters, or by the same letters with different powers, as \( 2a \), \( 5a^2 \), and \( 3a^3 \).

When a quantity is expressed by a single letter, or by several single letters multiplied together, without any intervening sign, as \( a \), or \( 2ab \), it is called a simple quantity. But the quantity which consists of two or more such simple quantities, connected by the signs + or -, is called a compound quantity; thus, \( a - 2ab + 5a^2c \) is a compound quantity; and the simple quantities, \( a \), \( 2ab \), and \( 5a^2c \), are called its terms or members.

If a compound quantity consists of two terms, it is called a binomial of 3 terms, a trinomial of 4 terms, a quadrinomial, &c. of many terms, a multinomial.

If one of the terms of a binomial be negative, the quantity is called a residual quantity. The reciprocal of any quantity is that quantity inverted, or unity divided by it; thus \( \frac{1}{b} \) is the reciprocal of \( b \), and \( \frac{1}{a} \) is the reciprocal of \( a \). The letters by which any simple quantity is expressed may be ranged at pleasure, and yet remain the same figure; thus \( a \) and \( b \) are the same quantity, the product of \( a \) and \( b \) being the same with that of \( b \) by \( a \). The several terms of which any compound quantity consists may be disposed of in any order at pleasure, provided they retain their proper signs. Thus, \( a - 2ab + 5a^2b \) may be written \( a + 5a^2b - 2ab \), or \( -2ab + a + 5a^2b \), for all these represent the same thing or the quantity which remains, when from the sum of \( a \) and \( 5a^2b \) the quantity \( 2ab \) is deducted.

For the method of performing the several operations in algebra, see Addition, Subtraction, Multiplication, Division, Fraction, Involution, Evolution, Equation, Series and Surd. See also Application of Algebra to Geometry, Binomial Theorem, Construction of Equations, and Reduction of Equations.

Algebra has been also applied to the consideration and calculus of infinites; and from this application of it a new and extensive branch of science has arisen, called the doctrine of Fluxions, or Analysis of Infinites, or the Calculus Differentialis. For an account of the rise and progress of Algebra, as well as other branches of mathematics, see the last and most improved edition of Montucla's Hist. des Mathém. by De La Lande, 4 vols. 4to. Paris, 1794, 1802.

ALGEBRICAL, something that relates to algebra. Thus we say, algebraical characters, or symbols, curves, solutions, &c. An algebraical curve, is a curve, wherein the relation of the abscissae to the ordinates may be defined by an algebraical equation. These are also called geometrical lines, or curves, in contradistinction to mechanical or transcendent ones. See Curve.

ALGEBRAIST, a person skilled in algebra.

ALGEDO, in Surgery, a suppurated gonorrhea, attended with pain in the genital and urinary organs. This name seldom occurs except in old authors. See Gonorrhea.

ALGEDYM ZANO, in Geography, is the name of a considerable chain of mountains in Independent Tartary, which extends from the river Kaik or Ural, towards the Altai range.

ALGEMISI, or Algemesin, a small town of Valencia, in Spain, not far from the river Zueur, near which grow quantities of Pita, as it is called, or American aloe, AGAVE, of which the people make cordage, and the Calatans spin it of sufficient fineness for making lace; it is six leagues south of Valencia, and five north-north-west of Gandia.

ALGONED, or Algobis, in Astronomy, a fixed star of the second magnitude, on the right side of Perseus.

ALGEO, or CARSON, in Geography, a river of Europe.

TURKEY, which runs into the sea, eight miles west-south-west of Olimpia, a town in the Morea.

ALGERANCA, island, one of the Canaries, in the North Atlantic Ocean. N. lat. 20° 23'. W. long. 15° 58'.

ALGERI, or Algiers, a small peopled city of Sardinia, situated near a bay on the Western coast. It is a bishop's see, and has a coral-fishery. It is 79 miles north-west of Cagliari. The bay of Algiers is spacious and affords good anchorage; it is formed by the fourth point of Cape della Caccia on the north, and by a point of land on the south. N. lat. 40° 31'. E. long. 8° 50'.

ALGEZIRA, or Algeriza, a sea-port town of Spain, in the province of Andalusia, on the Straits of Gibraltar, and 5 miles west of it. The Moors entered Spain by this town in 713, and were dispossessed of it in 1344. It is said to have been the first town in which cannon were used. The word Algezira in Arabic signifies an island, and as the harbour is formed by two islands, it has been called in the plural number Algeziras. It was also called Old Gibraltar. The harbour is now decayed, and the town lies in ruins. N. lat. 36° 5'. W. long. 5° 20'.

ALGEZIRA, or Alzora, is also a town of Spain, in the province of Valencia, situated on a small island on the river Xucar, 20 miles south of Valencia. Though the town is small, its silk trade has been extensive.

ALGEZUR, a small town of Portugal, in the province of Algarve, at the mouth of a small river near the Atlantic Ocean, 17 miles north-west of Lagos. It contains about 800 inhabitants.

ALGHEMI, a country of Africa, on the Slave coast.

ALGHISI, Thomas, in Biography. The father of this writer, who was a surgeon of eminence, at Florence, took care to imbue his mind early with the principles of his art. His instructor in anatomy was the celebrated Laurentius Bellinus. At a proper age he was made surgeon to the hospital at Florence, where applying himself particularly to the operation of lithotomy, which he performed with singular facility and success, he acquired considerable reputation. In 1705, he was made doctor in medicine at Padua. In 1707, he published a treatise on lithotomy, in 4to., written in Italian, which contains, Haller says, Bib. Chir. vol. i. p. 580, several original observations, the fruits of his own experience. Exstant etiam, he adds, hujus Authoris, De Mumin Aegyptia involuta peripherei epistola ad Valentinum. He died September 713, being only 44 years of age, in consequence of the amputation of his left hand, which had been wounded by the bursting of a field.

ALGIABARII
ALGIARII, a Mahometan sect of predestinarians, who attribute all the actions of men, good or evil, to the agency or influence of God.

The Algerian people are scattered over a large extent of territory, including two provinces and 1600 inhabitants. King John I. obtained in this way a victory over the Caliphates in 1385.

ALGIDUM, in Ancient Geography, a town of Latium or Italy, between Pompeii and, Alba to the south-west near the town. It belonged to the Equi, according to Dionysius Hal. (lib. xi. tom. i. p. 573.) ed. Oxon. and Livy, (lib. iii. c. 38. tom. i. p. 693. ed. Burman.) and had a temple of Diana on the top of a height called by the same name. This temple was in Greek denominations Artemis, and hence the mountain was called by the same name. It has been supposed that Algida or Algids was deriv ed from gelidus, cold or freezing. on account of the quality of its air. Harcoras refers to this mountain, (lib. i. ed. 21.) "Qua evenque ant gelidum proximitat Algido," said (lib. iii. ed. 23.) "Qua nivalis pacitut Algido," &c.

ALGIES, in Geography, a kingdom of Africa, comprehends part of the ancient Mauritania, particularly that which was called Mauritania Cæsariensis, and the ancient Numidia, and forms one of the most considerable districts of that part of Africa which lies on the northern coast, and which in latter ages has been denominated Barbary. The country derives its name from its metropolis, called by the Turks Algezair, Al Jezair, or Al Jezireh, in Arabic, signifying the island, because there was an island before the city, to which it hath been since joined by a mole. The extent of this kingdom has been variously given by different writers. Sanlon, who marks its boundaries by the rivers Mullosiah or Malva, and the Zaine, gives it a length from east to west of 900 miles. De La Croix, 726. Luysts reckoning 48° for one degree of longitude, 63°; but if with Dr. Shaw, we take the boundary of Algiers to the west the Trara mountains, which separate it from the dominions of the emperor of Morocco, or Twant, which lies 40 miles to the ealward of the Mullosiah, and that to the east the river Zaine, formerly called Tafca, it will be found to extend 460 miles, or from 9° 16'. W. long. to 9° 16'. E. longitude. The breadth of Algiers is very unequal in different parts: for near Tlemman it is not more than 40 miles, from the Sahara to the sea-coast; near the sources of the rivers Sigg and Sheflif, it is about 60 miles, and this in the western part, may be taken at a medium for the extent of what the Arabs call Tell, or land proper for tillage. But to the east of Algiers, its breadth is much more considerable; particularly in the meridians of Boujijjah or Bugia, and Dona, where it extends above 100 miles, especially under that of Jigeri or Gigeri, in lat. 36° 55' to Lulajah, situate among the mountains of Atlas, in lat. 44° 50'. The Algers dominions beyond the Tell, or more advanced parts of Atlas, are very precariously and not easily defined, so that the northern limits of the Sahara, or Defert, seem to be the proper boundaries on that side. Accordingly, Algiers may be considered in general, as bounded on the north by the Mediterranean, on the east by the river Zaine, which divides it from Tunisia, on the west by the Mullosiah, or by Twant, and the mountains of Trara, which separate it from Morocco, and on the south by the Sahara, or Numidian desert. If we take the mean difference of latitude to be 2° 30', and the difference of longitude to be 5° 30', the superficial extent of the whole kingdom would amount to about 4218.

or according to a more accurate astronomic calculation of M. von Zach, 4262 geographical square miles.

This kingdom has been divided by geographers into many provinces, according to the several provinces into which it was ceded, at different periods, before and after the time of the Turkish conquests. At present it contains, according to Shaw, three principal divisions, viz., the province of Temisan, to the west, called by others Tremecen, and Mascara; that of Titeri or Tittera to the south; and that of Constantina to the east, to which some have added, as a distinct province, the territory of the city of Algiers. The western province comprehends the towns of Oran, Mustygannin, Temesan or Tremecen, Mascara, Shersheff, Tennis, besides several other inconsiderable places. In this province, coasting from the Tarara mountains, we meet with Mount Cape Horn, Tackumbreet, at the mouth of the river Tafna, the island of Agra or Harthogho, &c. The principal rivers are the Malva, Salt-river, Tafna, Sigg, Hebra, Mafrafan, and Shelif. The mountains are Atlas and Trara. See Mascara.

The southern province has no towns along the coast, but in the interior of the country the two chief towns are Belida and Mebeda; the mountains are branches of the Atlas, the Boujeraah, the Anwall mountains on the river Yiffer, and those of Jurupa and Felizia; and the rivers are the Haratch, Hamacfe, Regya, Budawowe, Corefe, Merdas, and the Yiffer, of which the last is most considerable. See Titeri.

The eastern province, called the Levantine government, is the largell and richest. See Constantina.

The territory of Algiers is principally distinguished by its capital, the metropolis of the kingdom. Within about half a mile to the north-east of the city commences the plain of Mattijah, called by Abulfeda Bledeah Kibera, i.e., a good country, which stretches 50 English miles in length and 20 in breadth, as far as the branch of mount Atlas, at the foot of which lies the town of Belida. This plain is better cultivated than the other districts of the kingdom. It is watered by several springs and rivulets; particularly by the Mafrafan, which at its entrance into the sea is a very considerable river, and little inferior to the Shelfifi, the Shiffa, and the Haratch. The country fronts and Mafrafan, as they call the farms of the principal inhabitants of Algiers, are found in these plains; and it is chiefly from them that the metropolis is supplied with provisions. Flax, alhenna, roots, potherbs, rice, fruit, and grain of all kinds, are produced here to such perfection, that the Mattijah may be justly reckoned the garden of the whole kingdom. For the nature of the soil, productions, inhabitants, population, government, commerce, &c. of the kingdom in general, we refer to the sequel of this article.

After the expulsion of the Greeks from Africa by the Saracens, towards the close of the seventh century, (see Africa), the country was divided into a number of small kingdoms and states, under chiefs of their own nation and choice. This government continued till the year 1051, when they were expelled by Abubecker ben Omar, or as the Spaniards call him, Abul Tesefen, an Arab of the Zinghian tribe, with the assistance of some powerful Marabouts; the conqueror assumed the title of Amir al Miminin, or chief of the faithful, and his subjects were denominated Morabites, and corruptly Almoravides. Tesefen, having succeeded in driving the Arab tyrants out of Numidia and Lybia, and all the western parts, reduced under his dominion the whole province of Tingitania. He was succeeded by his son Joseph, who laid the foundation of the city of Morocco, which he intended for the capital of his empire; but whilk he was.
building this city, he deputed an embassy to the Zeneiti who inhabited Tremecen, under a pretence of reclaiming them to the true faith; but the Zeneiti assembled in hostile array at Amafi or Amin, their capital, and invaded the dominions of Joseph with an army of 50,000 men. The Zeneiti, retiiled by the inhabitants of Fez, whose succour they expected, were overpowered by Joseph, so that about a million of persons are reckoned to have left their lives in this contest, and their country was depopulated; but afterwards repopulated by a colony from Fez, who settled there under the protection of their reigning kings. Joseph directed his next attack against the inhabitants of Fez, whom he subdued and made tributaries, and extended his conquests along the Mediterranean. He also pursued some Arabian sheiks, who had not submitted to him, into their retreats, in the deserts of Lybia, and totally subdued them. The empire of the Morabitins, which was thus established, and which promised permanence, was nevertheless of no long duration. This race was again expelled in the 12th century by Mohavedins, or Al Mohab, a Marabout, who dethroned Brah Ali, the last emperor of the Zindigian dynasty. This usurper and his successor, denominated themselves Mohavedins, and they were afterwards called Mohavades, Mohades, and Almeneses. However, they were extirpated by Abdulac, governor of Fez; and he was again stripped of his new conquests by the followers of Hacen, the descendants of the Arabian princes of the 10th century. With a view of securing his new dominions, he divided Barbary into several small kingdoms or provinces, affixing to each a separate chief. On this occasion Algiers was divided between four of their native princes; one of whom had Tremecen, and the other three had Tenez, Algiers proper, and Bujeyah, and thus these four cities became the capitals of four distinct kingdoms. For some centuries these monarchs continued in mutual peace and amity; but disputes arose among them; and Abdul-Fariz, prince of Tenez, declared war against the king of Tremecen. In a little while he became master of both Tremecen and Bujeyah. At his death he divided his kingdom between his three sons; one of whom had Tenez, another Jigeri, and the third, whose name was Abdalanan, had Bujeyah. This last attacked the king of Tremecen, and having succeeded against him, the Algerines, who had been his tributaries, transferred their subjection and tribute to the conqueror, by which means he became so powerful, that if the Spaniards had not interfered, he would have made himself master of the whole of Barbary. Their interposition, however, checked his progress, and produced a signal change in the aspect of his affairs. In 1505 cardinal Ximenes, prime minister of Ferdinand V., king of Aragon, sent thither the count of Navarre with a powerful army and fleet, principally with a view of restraining the depredations of the Moors, who had been banished from Spain about 32 years before; and thither was his succour that he soon became master of Oran, Bujeyah, and other considerable places. The Algerines were alarmed; and fought the succour of Solim Eutiemi, a warlike Arabian prince, who possessed the fertile territory of Mettitiah. He marched to their assistance; but his co-operation was ineffec- tual; and the Spaniards, having landed a considerable number of forces near Algiers, reduced this capital to subjection, and compelled it to become tributary to Spain. They also erected a strong fort on the small island opposite to the city, and thus prevented the Algerine Corsairs from sailing into or out of that harbour. On the death of Ferdinand in 1516, the Algerines made an effort for recovering their liberty; and they invited Barbarossa, who was then on a cruise with a squadron of gallies, to assist them in throwing off the Spanish yoke, promising him a gratuity corresponding to a service of importance. The bold and adventurous Cor- far gladly accepted the invitation; and leaving his brother Hayraddin with the fleet, and having dispatched 18 gallies and 13 backs to the assistance of the Algerines, he hastened his march to them by land. At the head of 800 Turks, 3000 jeniticals, and 2000 Moorish volunteers, he directed his course, not to Algiers, which needed his immediate protection and assistance, but to Shafiel, where Hassan, another Corfar, had settled. Having obliged him to surrender under a pernicious promise of friendship, he caused his head to be cut off, seated on his shoulders, and compelled the Turks, who had been his adherents, to follow him in his new expedition. Thus reinforced, he approached Algiers; and was conducted into the city by prince Eutiemi, and the people, with acclamation and triumph. Lodged in one of the noblest apartments of the prince's palace, and treated with every possible token of respect by the deluded inhabitants, Bar- barossa conceived the design of assuming the sovereignty; but dreading opposition on the part of the people, who were irritated by the unceasing licentiousness and insolence of his troops, he determined to facilitate his advancement to the throne by the murder of the prince, and then to be proclaimed king of Algiers by his own soldiers. The measure was no sooner projected than it was accomplished. As he was a guest in the palace of Eutiemi, he easily found an opportunity of strangling him, and of thus removing the chief obstacle to his attainment of the sovereignty. The people suspected him, but they dared not punish him, nor even to complain of his conduct. Many of them, apprehending measures of further violence and slaughter, abandoned the city and country; and those who remained, endeavoured to secure themselves in their houses, so that the pirate and his followers were left complete masters. At their request he ascended the throne, and was proclaimed with great pomp. The Turks and Moors, who attended the procession, exclaimed, as he paraded the streets on horseback, "Long live Aruch Barbarossa, the invincible king of Algiers, the chosen of God to deliver the people from the oppression of the Christians, and pour destruction on all that shall oppose or refuse to obey him as their lawful sovereign." The Algerines soon experienced the evils they had apprehended. Barbarossa exercised his sovereignty in the most despotic and cruel manner; and his Turkish soldiers conducted themselves with a degree of insolence and licentiousness, which rendered it dangerous for women and children of either sex to appear in the streets. The people were speciously drained and impoverished by the taxes that were levied upon them, and yet none could venture to remonstrate, or even to complain of the wretched condition to which they were reduced.

The Algerine chiefs, perceiving the exasperated temper of the people, and observing that Barbarossa had alienated the affections of the warlike Arabs by his rapacious exactions, and that he had disbursed the greatest part of his Moorish troops, availed themselves of these circumstances to make a bold attempt for regaining their liberty. A plot was formed; and a day was appointed for assassinating Barbarossa and his Turks. But the fopacious and watchful tyrant discovered the whole design, and caused the heads of 20 of the principal leaders of the conspiracy to be cut off at the door of the mosque into which they had entered at the hour of prayer, and their bodies to be thrown out on the dung-hills. He also confiscated their eftates, and laid a heavy fine on others of their accomplices. This dreadful execu- tion terrified the Algerines, that they never en-
gaged in any similar attempt against him or his succes-

The young Arabian prince, the son of Eutemi, was at this time under the protection of the marquis de Gomarce at Oran. Eager to revenge the wrongs which his family had suffered, he proposed to the marquis a very practicable plan for putting the city of Algiers into the possession of the Spanish monarch, and this scheme was laid before cardinal Ximenes. The cardinal approved it, and sent a fleet, with 10,000 men, to drive Barbarossa and the Turks out of Algiers, and to restore young Selim Eutemi. But the fleet was dispersed by a storm; many of the Spaniards were drowned; and those who escaped to shore, were either killed by the Turks or made slaves. The Algerines, in consequence with the Arabsians and Moors, made their next application to Hamid the Bey of Tunis, and requested his aid against Barbarossa and his adherents. This prince consented, on condition that the kingdom of Algiers should be settled upon him and his descendants. When he entered the Algerine dominions at the head of 13,000 Moors, he was joined by the Arabsians of the whole country. Barbarossa, however, with 7000 Turkish musketeers and 500 Granada Moors, defeated this numerous army; pursued Hamid to the gates of his capital, took the place, and obliged the inhabitants to acknowledge him for their sovereign. Barbarossa having taken possession of Tunis, received an embassy from the inhabitants of Tremecen; who, diffatisfied with the reigning prince, because he had beheaded his own nephew, requested his assistance to depose the usurper, and offered him the sovereignty. The invitation was readily accepted. Barbarossa obliged the king of Tremecen, after a severe engagement, to retire to his capital, where he was instantly beheaded by his subjects, and the conqueror received a fresh invitation to take possession of the kingdom. When Barbarossa, thus invested with new power, began to tyrannize over his subjects, the Tremecencians were exasperated; and repenting of their having invited such a tyrant to their affiance, they deliberated on the best means for expelling him, and restoring their lawful prince. Their design, however, was discovered, and many of the conspirators were cruelly miscarried. The prince had fortunately made his escape to Oran, and put himself under the protection of the marquis of Gomarce, who sent immediate advice of his flight to Charles V., lately arrived in Spain with a powerful fleet and army. This politic monarch, foreseeing the advantage that was likely to redound to him from placing the prince of Tremecen on the throne, ordered for him a succour of 10,000 men, under the command of Gomarce or Comares, the governor of Oran. This army, in its march, was joined by prince Selim, and a great number of Arabs and Moors from the adjacent countries. Their first enterprise was the attack of Calau, an important fortres situated between Tremecen and Algiers. This place, after a vigorous defence, was compelled to surrender; and, after a severe plunder, delivered into the hands of the king of Tremecen. Barbarossa, fearing a revolt on the part of his own subjects, and disappointed in his expectations of affiance from the king of Per, kept close to his capital. But upon the approach of the enemy he marched out of Tremecen, and determined to force his way through the hostile army which was preparing to lay siege to the city, to the field. He was advised, however, by his council to return and to fortify himself in the city; but the inhabitants refused him entrance, and he was therefore under a necessity of retiring into the citadel, and of there waiting for an opportunity to escape. Here he defended himself valiantly, and made several successful sallies during a long siege; but apprehensive of famine from the failure of his provisions, he took the advantage of a subterranean passage, through which he privately conveyed himself and his treasure. His flight was discovered and he was pursued; but ordering a considerable quantity of his money, jewels, and plate, to be scattered in the way, he hoped by this stratagem to divert the attention of his pursuers. The artifice failed; for the Spanish general obliged the army to march on, till at length they overtook the fugitive on the banks of the river Haçda, about eight leagues from Tremecen. A bloody engagement ensued; but the Turks were overpowered by numbers; they were all massacred by the Spaniards, and Barbarossa, among the rest, in the 44th year of his age. This defeat occasioned great consternation at Algiers. The Turks, to whom the defence of the city was committed, were much alarmed; and they soon agreed, as the best measure for preventing a revolt, to cauce Hayradin, the brother of Barbarossa, to be proclaimed king of Algiers, and high admiral of the sea. In order to secure himself from an insurrection, which his tyrannical and oppressive conduct had given reason to apprehend, he dispatched an ambassador with magnificent presents to Selim I., then emperor of Con-

Accordingly Charles, with a fleet of 120 ships and 20 gallions, and 7,000 chosen troops, accompanied by a great number of noblemen and gentlemen, who served at their own expense as volunteers, from motives of religion and glory, set sail towards the end of summer in 1541, and after a tedious and perilous voyage from Majorca to Africa, appeared on the coast of Algiers. The fleet anchored at
cape Metafuz; about two small leagues to the east of Algiers, and the army landed without opposition. Haffan's force, which garrisoned the city, amounted only to about 800 Turks and five or 6000 Moors, without fire arms, poorly disciplined and accounted. As Charles's army drew near the city, the inhabitants were much alarmed; but when Haffan was rumoured to forrander, he returned, as some say, an ambiguous, and according to others, a fierce and haughty answer.

On the second day, however, after the emperor's landing, the clouds began to gather, and the heavens presented a very threatening aspect. In the evening the rain fell, and the stormragged with violence through the whole night, so that the soldiers who had neither tents nor shelter, were much incomforted. The ground also became too wet, and the camp was so much overflowed with water, that they could neither lie down, nor stand without sinking to the ankles in the mud. Their matches also were extinguished, and their powder so moistened, that their muskets were useles.

Haffan perceived their diftrusts, and availing himself of it, falled out with his soldiers to attack them. In this situation the whole army, with the emperor himself in person, was obliged to advance to support the dispirited and retreating troops, who were first engaged, before the enemy could be repulsed; and they at length, after spreading general conflagration, and killing a great number of men, retired in good order. The hurricane, however, which still continued, produced a more dreadful disaster. The emperor's ships, on which depended the safety and sublimity of his whole army, were driven from their anchors; some of them dashed against each other, some were beat to pieces upon the rocks; many were forced on shore, and not a few were sunk in the waves. In less than an hour, 15 ships of war and 14 transports with 8000 men perished; and such of the unhappy crews as escaped the fury of the sea, were murdered without mercy by the Arabs, as soon as they reached the land. The emperor fled in silent anguish and afflangement, beholding this fatal event, which at once blotted all his hopes of success, and buried in the deep the valiant forces which he had provided, both for annoying the enemy and for subduing his own troops. At last the storm abated, and afforded some hopes that the ships, which had escaped, might save the army from perishing by famine, and transport them back to Europe.

The approach of evening, however, disappointed these expectations; the sea was covered with darkens; and it was impossible for the officers aboard the ships that had outlived the storm to send any intelligence to their companions who were aho: thus they remained during the night in all the anguish of suspense and uncertainty.

Next day, a boat dispatched by Doria, the admiral, against whom advice this expedition had been undertaken, reached land, with information, that having weathered out the storm, to which, during 50 years' knowledge of the sea, he had never seen any equal in fiereness and horror, he had found it necessary to bear away with his shattered ships to cape Metafuz. He advised the emperor as the face of the sky was still lowering and tempestuous, to march with all speed to that place, where the troops could reembark with greater ease. Metafuz was three days' march from the emperor's camp; his provisions were consumed; and his followers, exhausted with fatigue, and dispirited with a succession of hardships, were in no condition to encounter new toils. But no alternative remained; they were ordered instantly to march; some of them could scarcely furnish the weight of their arms; others, spent with the toil of forcing their way through deep and almost impassable roads, sunk down and died; many perished by famine, as the whole army subsisted chiefly on roots and berries, or the flesh of horses, killed by the emperor's order and distributed among the several battalions; many were drowned in brooks, twilh by the excessive rain, which, in palling them, they were obliged to wade up to the chin; and not a few were killed by the enemy, who, during the greatest part of their retreat, alarmed, harassed and annoyed them night and day. At last they arrived at Metafuz; and here they were supplied with plenty of provifion, and cheered with the prospect of safety. When the forces were embarked, a new storm arose, which by its fury scattered the fleet, and obliged them, separately, to make towards such ports in Spain or Italy as they could first reach. The emperor himself, after escaping great danger, and being forced into the port of Bugia, in Africa, where he was obliged by contrary winds to remain several weeks, arrived at last in Spain in a very disafflicted condition.

Haffan, the bashaw of Algiers, after this signal deliverance, undertook an expedition against Muley Hammed, king of Tremecen, who had submitted to Charles V., in order to be restored to his kingdom; but this prince purchased peace for a large sum of money, and became his tributary. Soon after this expedition Haffan died in the 66th year of his age, and was succeeded by Haji, who was compelled to surrender his dignity, much respectful as he was by the Algerines, to Haffan, the son of Hayradin, the brother of Barbarossa, whom Sultan Solymam had been prevailed upon to appoint bashaw of Algiers. Haffan was engaged in various enterprises against Tremecen, which was at length taken and plundered by the Algerines; and the head of Abdallah, the youngest son of the Sheriff, who had been killed in a previous engagement, was put into an iron cage, and placed on the principal gate of the city, called Bab Azoun, where it continued till the year 1573. During an interval of peace, Haffan erected some public edifices at Algiers, and performed other useful acts both at Algiers and in his alcaydship of Tenez, which rendered his government popular, and his death an occasion of regret. His succesor was Salha Rais, the fifth bashaw of Algiers, and the first of Arabian extract, that ever governed the Algerines. Of this bashaw, who was much respected, and who died in the 70th year of his age, it is said, that he was leant in all his resolutions and successful in all his enterprises. From Metafuz, where he died, his body was removed to Algiers and buried among the bashawas, his predecessors, in the sepulchre near the sea-side, over which his unfortunate successor, Haffan Corfo, caufed a handtom dome to be erected. Corfo, who was advanced to the dignity of bashaw by the interell of the Janizaries, was displaced in four months by Tekelii, a principal Turk of the grand Signor's court. He was at first oppossed by the Algerines, but at last they were under a necessity of submitting to him. One of the first acts of his government was to condemn Corfo, who welcomed him on his arrival, and peaceably surrendered his dignity, to the chimnun, or hook; a dreadful punishment, on which he hung by the ribs three whole days, and expired in the most exquisite torture. Aliardo, governor of Bugia, who was reckoned immensely rich, also fell a sacrifice to the inexorable Tekelii, who, after infticting the cruel tortures of baldinaing, burning and scaringifying him, in order to obtain a discovery of his wealth, ordered him to be impaled alive. This act of cruelty, and the ignominious punishment of Corfo, raised a great revelment among the Janizaries. Yufef, governor of Tremecen, determined likewise to revenge his death; and at a time when the plague raged furiously at Algiers, and Tekelii had removed to an old demolished town near the sea, about five miles wellward, he secretly and speedily
facedly marched to the place of his retirement, before Tekelli had any apprehension of his design. Tekelli fled, and was closely pursued by Yufet, who at length overtook him and pierced him several times with his javelin, till he expired. This action was highly applauded by all the Janizaries; and upon Yufet's entering into Algiers, he was received with universal acclamation, as their deliverer from the tyranny of Tekelli, who fell a just sacrifice to his avarice and cruelty, in the 50th year of his age and third month of his viceroyship. Yufet was unanimously chosen baizhaw of Algiers, but soon died, to the great grief of the Algierines, by whom he was buried in the same grave with the unfortunate Hassian Corfo. The new viceroy appointed by the Porte was Hassian, the son of Hayradin, who had been displaced by Selha Rais, at the instigation of Raisan, and who had now the good fortune to be restored to his Algerine government. His first enterprise was directed against Tremecen, in which he was defeated with great loss. The next year proved more glorious to the Algierines, who encountered the Spaniards in their expedition against Morefco, under the command of the brave count d'Alcandela. The cause of this defeat was the count's excess of valor, or rather his precipitancy, in engaging the enemy before he received the supply of troops that were destined to this service; and the consequence was the loss of his own life, the total rout of his army, and the captivity of above 15,000 Spaniards, among whom were the sons of the count, and many other noblemen and gentlemen.

Hassian, after this victory, returned to Algiers, laden with laurels and spoils. His next expedition was directed against Abdalazis, prince of the Beni Abbas, who inhabited the mountains, and who had discontinued to pay the usual tribute to the Algerine state. Having for this purpose collected a large army, he commenced the war, which was soon terminated by the death of Abdalazis, in consequence of a musket ball, which penetrated his breast. About this time the Christian merchants began, with the permission of Haffan, to build a fort on the coast, at a small distance from Carie, where the French have since settled; but the fort was in a few years demolished by the Algerine forces, under pretense that the French had bought all the corn, and craved a famine in their kingdom.

Hassian, having married the king of Cuco's daughter, permitted the subjects of this prince to purchase ammunition at Algiers; and this traffic gave such offense, that the Janizaries made an insurrection, feized on the baizhaw and some other officers, and sent them in irons to Constantinople, accusing Hassian to the Porte of having a design to make himself king of Algiers. Upon their arrival, they vindicated their conduct to the satisfaction of the Porte, and were set at liberty; but a new viceroy was sent to Algiers. The name of this baizhaw was Ahamed, or Achmet; he was a favourite of the Sultan, and inestimably avaricious; and had bought his dignity with a view to the emolument that were likely to accrue from it. He enjoyed it, however, only four months; and Hassian was restored. Such was the joy of the Algerines on his return, that even the women appeared on the terraces and balconies to welcome him. Having collected a very numerous and powerful army and fleet, he set out on his expedition against Marsa al Quibbir; intending, after the reduction of this place, to attempt that of Auran or Oran. This city was commanded by the count d'Alcandela, who succeeded his father, and the former by his brother Don Martin de Cordova, who had obtained his liberty at an immense sum, and now made a most gallant defence against the Turks. Hassian, after having made several vigorous attacks both by sea and land, and suffering several repulses, very fatal to his troops, was obliged to retire precipitately from the siege by the approach of the Genoese admiral Dorcia, who was advancing with a powerful succour from Genoa, Naples, and Sicily. This Genoese armada having miffed its aim of intercepting the Algerine galleys, bore away for Penon de Velez, hoping to drive them out of that harbour, but it was shamefully repulsed by a few Turks that were then in garrison and compelled to fall away with no small loss and ignominy. The loss of this place in the course of the next year was much regretted by the Algerines and their baizhaw, and also by Sultan Solymann. Hassian was displaced by Mahomed baizhaw, the son of Selha Rais; and departed for Constantinople, where, three years after, viz. in 1570, he died in the 50th year of his age.

Mahomed, upon his first arrival, performed several public-spirited acts, which attached to him the love of all the Algerines. Whilst he was consulting how to advance the Algerine power and wealth, a Spanish adventurer, named Gafcon, was meditating a design against him. This was nothing less than to purloin the whole prati cal navy in the bay, and to set all the ships on fire in the dead of the night. For this purpose he obtained the permission of King Philip II. and a supply of all necessary vessels and materials. Having advanced to the Mole-gate, and dispered his men with their fire-works, the garrison, during the delay of the execution of his plot, was alarmed, and Gafcon was under a necessity of securing himself by flight; but being pursued and overtaken, he was brought back to Algiers; and the baizhaw ordered a gibbet of considerable height to be erected on the spot where he landed, on which he was hoisted, and hung by the feet, that he might die in the most exquisite torture; and as an infult on his master, the king's commision was fastened to his toes. Soon after he was suspended, a strong representation was made in his favour, and in a little while the baizhaw ordered him to be taken down. This lenity of the baizhaw occasioned great murmurs among the people; and the unhappy Gafcon was ordered to be hoisted up by a pully to the top of the execution wall and let down again upon the chinkin or hook, which occasioned his instant death; and his body was hung up in perpetuity. This unsuccessful project of Gafcon has procured for him a place among the Spanish martyrs. Mahomed, after enjoying his government for about 14 months, was removed in order to make way for the accession of the Corfair Hali Fartaz, or Scalid-head, commonly known by the name of Ochali, who was appointed his succesfor by the Ottoman court. Ochali arrived at Algiers in 1586, when the war against the revolted Moretcoes in Granada was at its height. Being solicited to affliit them against the Spaniards, he conferred that some Fews should go to this service as volunteers, but he declined taking any oneflible and active part in it. In the first year of his government, he laid the foundation of the fortres called Bébal-weyd Castle. Next year he totally reduced the kingdom of Tunis, which was then under the protection of Spain, to the obedience of the Ottoman empire. Having continued a whole year at Tunis, he left the place, and assigned the office of his viceroy to a Sardinian renegade, named Ramadon Sardo, who became afterwards baizhaw of Algiers. This person raised himself from the condition of a slave to this dignity, by his superior understanding and good conduct. He became master of the Arabic and Turkish language; read and wrote well; and having followed traffic for some time, he was adopted, on account of his good qualities, by Hali baizhaw, who appointed him his deputy governor in the city of Fez; and in conformance of the application.
plication of the Algerines in his favour to the Sultan, he was appointed babaw of Algiers. In 1577, after governing Algiers little more than three years, he was forced to resign his office to Haflan Venetian babaw, a Venetian renegade. During the whole government of Ramadan, it was conducted with so much justice and equity, that a single complaint was not uttered against it. The conduct of his successor was very different; his administration was so oppressive, that complaints being preferred against him to the Porte, he was recalled, after being in office three years and a quarter; and a new babaw, Jaffer Aga, an Hungarian renegade, appointed in his room, A. D. 1580. At the commencement of the government, Algiers was reduced to the greatest misery by famine, so that 9000 Arabsians and Moors are said to have died in the streets for want in six weeks, chiefly through the avarice of Jaffer's predecessor, who quitted his administration with immense wealth amidst the executions of the people. Jaffer was of a generous disposition, and did every thing in his power to relieve and mitigate the distress of the country; he also exercised strict justice against those who abused the power with which they were entrusted. A plot, however, was formed against him; but the execution of it was prevented by some of the principal officers of the Janizaries to whom it was proposed; who declared, that they would prefer being cut in pieces to the ignominy of proving traitors to the Sultan, and his worthy Jaffer Aga. By the inconsequence of the Ottoman court Jaffer was displaced, and the infamous Haflan restored to the dignity of babaw. He closed his life at Constantinople by poison, administered to him by the renegade Cigala, who succeeded him in the post of captain babaw. The new babaw of Algiers was Memni Arnaud, an Albanian. This officer exhibited signal proofs of his great capacity and strict justice; and gave much satisfaction, not only to the Algerines, but to the Christian merchants who traded with them. During his administration, A. D. 1585, Morat Rais ventured to fail through the Straits of Gibraltar into the Atlantic, and thence to the Canaries, and he was the first of the Barbary Corsairs who engaged in an expedition of this kind. After a government of two years, Memni succeeded in 1586 by the rapacious Ahmed, who purchased the viceroyship of Algiers for a large sum, and exercised his government by violent exactions. His successor Hadir gained the office by the same means, and conducted it in a manner so haughty and tyrannical, that the Algerines were made very happy by his recall in 1592; but such was his interregnum, that after a short interval he was nominated babaw a second time, to the great concern and mortification of the Algerines. Mullahla succeeded in displacing this arbitrary and rapacious tyrant, and secured the affectionate attachment of the people by his courteouness and generosity; though nothing remarkable happened, during his administration, excepting that he repaired the mole, fortifications, and other public buildings.

At the beginning of the 17th century the Algerines complained to the Porte in very strong terms of remonstrance of the oppressive conduct of the Turkish viceroy, and in consequence of this remonstrance obtained leave to chuse their own Dey. They engaged, that the usual tribute should be faithfully transmitted to the Porte; to acknowledge the Grand Signor for their sovereign; to be ready on all occasions to affix him with their forces and shipping; to pay a due respect to his babaws, and to maintain them in a manner suitable to their dignity; provided that the government of Algiers should be wholly committed to the direction of the Dey and his jouwar. The great jouwar proceeded to the election of a Dey from their own body, and to enact a variety of laws and regulations for the better maintenance of this new form of government. This century, however, opened with a fresh attempt of the Spaniards on the capital of this kingdom, under the conduct of the famous John Andrew Doria, but the event of it, in consequence of adverse winds, was unsuccessful. The Algerines, in order to counteract these renewed attempts, determined to direct their attention to the improvement of their navy; and in 1616 they had so far succeeded, that it consisted of 40 sail of ships, of between 200 and 400 tons, divided into two squadrons; one of 18 sail lay before the port of Malaga, and the other, without the Straits, at the cape of Santa Maria, between Lisbon and Seville, where they attacked all Christian ships, without distinction, that came in their way, and rendered themselves formidable to all the maritime states of Christendom. The French were the first who dared to reflect this contemptuous breach of treaty; and M. Benouk was sent with a fleet of 50 sail of men of war and galleys against the Algerines; but upon his departure, they returned to their accustomed depredations on the Spanish coasts, which, being belt known by the expelled Moors, were exposed to all the barbarity and relentment of those exasperated infidels. In 1626, in consequence of the earnest solicitations of the Spanish court, by means of Conde Mar, an English squadron was sent into the Mediterranean, under the conduct of admiral Sir Robert Manfel. He directed his course to the bay of Algiers, and attempted to set fire to the shipping in the harbour, but returned without doing much damage. As soon as he retired, the Algerian Corsairs put to sea, and made prize of about 40 good ships belonging to the subjects of the English sovereign. With all the European power, except the Dutch, the Algerines were at open defiance; but to them they sent a proposal, A. D. 1635, addressed to the prince of Orange, that if they would let 20 sail of ships to be employed in the next year against the Spaniards, they would join them with 60 sail; but the proposal was not accepted. In the next year the Collogues, or Coniolies, i.e. the children of such Turks as had been permitted to marry at Algiers, formed a conspiracy, and feized on the citadel of Algiers, and had very nearly made themselves masters of that place. The plot was discovered, and the insurgents were defeated with great slaughter. About two years after this conspiracy, the Algerine state underwent a memorable change, by which they became soon after able to shake off the Ottoman yoke, and to become an independent state under their own Dey.

The occasion of this revolution was a truce for 23 years, which Amurath IV. had concluded with the emperor Ferdinand II. This truce was universally disapproved by the Barbary Corsairs; and by none more than the Algerines, who were become haughty and opulent in consequence of their gainful depredations on the Christians for the last three years. They and their neighbours unanimously resolved, to set up for three independent states, and to consider themselves as wholly unconcerned in any treaties which were made by the Porte with any Christian power. Having adopted this resolution, the Algerines began to make prizes of several ships belonging to powers at peace with the Ottoman Porte, and even pursed some of them to the port of Rhodes and carried them off. They did the same at Salamis, in the ile of Cyprus; and at Alexandretta, they not only feized a Dutch ship and a polacre, but ventured on shore, plundered the magazines and warehouses, and then set them on fire. They also drove the French away from a new fort, called the balion of France, which Louis XIII. depending on his league with the Turks, had erected on their coast, instead of that which had been formerly constructed by the Marilhans. The Porte considered their depredations as open
A L G I E R S.

instances of defiance to his authority; but as he was much occupied by the Persian war, and other disturbances in the East, his grand vizir and courtiers were allowed to compound with these pirates, by sharing their spoil. Having, for form sake, reprimanded and threatened them, they returned an inflexible reply, declaring that they were the only bulwark against the Spaniards, who were the sworn enemies of the Muslim name, and that if they paid a pittance regard to every circumstance that could procure peace, or liberty, to trade with the Ottoman empire, they must set fire to all their shipping, and become mere camel-drivers in order to obtain a subsistence. Accordingly the Algerines pursued their piratical excursions at sea for many years with impunity. Amongst other enterprises in which they engaged, they surprised the baton of France upon their own coast, containing about 600 inhabitants, whom, with all their effects and ships, they carried off to Algiers. In the course of the following year they fitted out a fleet, with which they ranged the seas and feized all the Christian shipping that fell in their way; and they even meditated an attack upon Loretto, which would have proved a great prize. But in this object they were prevented from succeeding by contrary winds; however they made a defent on Paglia, in the kingdom of Naples, where they made captives of both sexes, and fleeing towards Dalmatia, they figured the Adriatic, and loading themselves with immense plunder, left those coasts in the utmost consternation. The Venetians, alarmed at their depredations, equipped a powerful fleet of 28 sail, under the command of admiral Capello, who had orders to burn, sink, and take all the Barbary corsairs, wherever he found them. The Algerine admiral was overtaken by this fleet; and an obstinate conflict ensued, which terminated in the defeat of the Algerines; but Capello was recalled, and the republic were under a necessity of purchasing peace with the Porte, at the expense of 500,000 ducats. The news of this defeat and loss, which were owing to the avarice of the Algerine admirals, filled Algiers with inexorable grief and confusion, and the whole city was preparing for a general insurrection; but it was prevented by a proclamation of the bakhaw and douwan, who expressly prohibited all complaints under the severest penalties. The application was made to the Porte for an order, that the Venetians, settled in the Levant, should indemnify them for the loss they had sustained. Their requist was rejected, and they were under a necessity of repairing their losses at their own charge. One of their corsairs soon landed with a freth supply of 600 slaves of both sexes, which he had brought from the coast of Iceland. In two years after this disaster, the Algerines appeared at sea with a stronger and more numerous fleet than they had ever equipped before. This fleet, consisting of 65 sail, besides other galleys and inferior vessels, performed many exploits in different parts of the Mediterranean, which our limits will not allow us to recount. It is sufficient to observe, that the Algerines became quickly more powerful and more formidable than ever to the European powers, and plundered the subjects of England, France, and Holland. As for Spain, Portugal, and Italy, they determined never to make any peace with them, as they were sworn enemies to the Mahometan religion. In this height of power and grandeur, which the Algerine state had attained, the English, French, and Dutch, were glad to secure peace with it at any rate. About the latter end of the reign of Charles II. the British nation obtained from the Algerines that lifting alliance, which, with some renewals, additions, and alterations, hath subsisted to this day. The outrages committed by them on the coasts of Provence and Languedoc, induced Louis XIV. to equip a considerable fleet, and the command of it was assigned to the marquis Du Queine, vice-admiral of France. Sailing to their capital, he bombarded and cannonaded it with such fury, that in a little time the whole town was in flames, and the terrified inhabitants were preparing to leave the place; but the wind suddenly changing, he was obliged to return for Toulon. When the form was lifted, the dog-fish assembled, and ordered a fleet of gallies and galleons to fail immediately for the coasts of Provence, where they committed dreadful ravages. The French, apprised of this outrage, fitted out a new armament at Toulon and Marseilles; and the Algerines repaired their walls and fortified the town, in order to be ready for their expected attack. In May 1683, the French squadron cast anchor before Algiers, as it was determined to bombad the town, and the execution of their purpose was attended with dreadful havoc. Upon this the whole government of the town sued for peace; but some delay having taken place with regard to the surrender of captives, hoithits were renewed; and the greatest part of the city was reduced to ashes, and the fire burnt with such vehemence, that the sea was enlightened by it to the distance of above two leagues. The Algerine commander, in the midst of this scene, caused all the French who were in the town to be cruelly butchered, and ordered their consuls to be fastened alive to the masts of a mortar, and shot against their navy instead of a bomb. The French admiral, exasperated by this unheard-of inference of inhumanity, did not leave Algiers till he had utterly destroyed all their shipping, fortifications, buildings, and, indeed, almost all the lower part, and above two-thirds of the upper part of the city. After his departure the Algerines seriously thought of procuring a peace with France; and for this purpose they deputed an ambassador to supplicate pardon for the murder of the consuls, which they attributed to the populace, and to fire for peace. The speech of their envoy on this occasion was a matterly address. The result of their submission was a ratification of the peace at Paris in the course of the following year: upon which the Dey and douwan proceeded to repair the dreadful dilapidations which the metropolis had suffered. In 1686, the Algerines concluded a treaty of peace with England, which was renewed in the second year of James II. and in the second year of king William's reign, and again in the reign of George II. when all former treaties with the Algerine Republic were ratified. The only remedy to which recourse has been had for the occasional violations of this treaty has been that of making reprisals, instances of which have frequently occurred. But it was not till after the capture of Gibraltar and Port Mahon, by Sir George Rooke, that Great Britain could have a sufficient check upon them to oblige them to the observance of treaty; and since this period they have been accustomed to pay a greater deference to the English than to any other European power. In the year 1703, the Algerines retook from the Spaniards the city of Oran, and were at great pains to strengthen it with new fortifications; but, notwithstanding their precautions, it was recaptured in 1737. The year 1710 was signal propitiates to Algiers, upon several accounts; as, first, the annihilation of their worthless Dey Ibrahim, crowned the Madman; 2dly, the election of the brave Hali to the throne; and, 3dly, the expulsion of the Turkish bashaw, the abasement of that dignity by the courage and address of the new Dey, and the union of that office with that of the Dey. This introduced that form of government which still subsists in Algiers. Mod. Un. Hist., vol. xv. p. 93. Robertson's Hist. of Ch. V. p. 98—100. p. 239—248.
A L G I E R S.

The government of the Algerines consists of the Dey, who may be compared to the former Dutch Stadholders, and of a douwan, or Common Council. The Dey is chosen out of the army; each order, even the most inferior, having an equal right and title to that dignity with the highest. Every bold and aspiring soldier, however obscure his origin, may be considered as the heir apparent to the throne; nor does he wait for his accession till sickness or old age shall have removed the present ruler, provided that he can protect himself by the name feymetar which he plungs into the breach of his predecessor. Accordingly the succession at Algiers has been usually very rapid; and Dr. Shaw observes, that scarcely one in ten has had the good fortune to die in his bed; and those who have enjoyed their power for a longer period, have incurred it, not so much by the attachment and good will of the people, as by their own sagacity in perceiving the first tendency of an infurrection; and by their ability to check it by the death of the conspirators before they have had an opportunity for accomplishing their designs. This faction and discontented humour has, however, in some degree, subsided, and the power of the Dey is more permanent than it used to be, though he is still liable to be deprived of it by unforeseen rebellion, arising from trivial circumstances, and unavoidable affimation. The whole body of the militia is concerned in the election of a new Dey, and every person, however low his rank, claims a right of voting. Every election is of course generally attended with tumult, and sometimes with serious contests and bloodshed. When the choice is determined, the perdon elected is inspired with words which signify, "God blest, or prosper you;" and he is then invested with the kaitan, or insignia of sovereignty, whilst the Cadi, or Chief Judge, addresses him with a congratulatory speech, and an exhortation to govern with equity, and to maintain the liberty, and promote the welfare of his subjects. The douwan, or divan, at first consisted of about 800 military officers, without whose counsel and consent the Dey could not act; and on extraordinary occasions, all the officers that resided at Algiers, amounting to above 1,000, were summoned to assist. But since the Dey's have become more powerful and independent, the douwan is principally composed of thirty yah-bahaws, with the muti and cadi, upon some emergencies; and upon the election of a new Dey, the whole body, as we have observed, are allowed to give their votes. Of late the douwan is little regarded; it is, indeed, formally convened, for the purpose of sanctioning measures previously concerted between the Dey and his favourites; so that, in effect, the whole power is lodged in one perdon. The next officer in dignity and power to the Dey is the Aga, a general of the Janizaries, who is one of the oldest officers of the army, and enjoys his post for two months, and is succeeded by the chia, or next senior officer, or eldred yah-bahaw. During these two months, the keys of the metropolis are in his custody; all military orders are issued in his name, and the sentence of the Dey upon any soldier that has offended, is executed in the court of his palace. When he is displaced, he is considered as reemul, or superseded, and receives his pay, and is occasionally summoned to assist with his advice, but not with his vote, at the grand council. The next officer to the aga is the secretary of state, who registers all public acts; and next to him are 24 or 30 chia-bahaws, or chief colonels, from whom are commonly chosen ambassadors to foreign courts, or messengers, to conduct the orders of the Dey through the realm. Next to these are the bolluk-bahaws, or eldest captains; after them the old-bahaws, or lieutenants, 400 in number; and other military officers are vakelards, or purveyors of the army, peys, and foulaaks. The officers now enumerated, compose the douwan. The strength of this kingdom consists of its land and sea forces. Its strong cities are few, and it has fewer garrisons, which are weakly fortified and guarded. Dr. Shaw, in 1732, computed the whole force of Algiers to be 6,500 military Turks and Coloumbes, 2,000 of whom were excused from duty, 1,000 employed in relieving garrisons, and the rest assigned to their cruizing vessels, or forming the three flying camps which, every summer, attend the provincial viceries. To the Turkish troops may be added about 2,000 zowiwaans, as the Moorish horse and foot are called. The deficiency of their army is supplied by recruits, collected by their cruizing vessels once in five or six years, in the Levant; and these are commonly shepherds, outlawes, and persons of the lowest condition. Besides these, the Dey, on occasions of emergency, enrolls the coloumbes, or colonels, who are the sons of Turkish soldiers as have been permitted to marry at Algiers; but there are dangerous persons, and are not much encouraged, and when they are admitted into the army, they are exlcuded from the honour of being Dey, aga of the Janizaries, and other considerable offices and employments. The officers of the Algerine army are the agas or general, 30 chia-bahaws or colonels, 800 bolluk-bahaws or captains, and about 400 oldah-bahaws or lieutenants; and these several posts are attained, not by money or intered, but by seniority. The pay of the army is very small, the youngest soldier receiving only 456 alpers every two months, and the oldest, or thofe in full pay, no more than 5,200, of which 666 make a dollar. The whole army, therefore, with regard to its demands upon the governmect, may be reduced to about 3,500, so that a sum, less than 200,000 dollars, or about 30 and 40,000l. of our money, will defray its expense. Besides the pay, thofe chia and bolluk-bahaws, that are unmarried, have each eight loaves of bread a day, and the old-bahaws and private soldiers, of the same condition, have four; each loaf being about five ounces in weight, and three alpers in value. In their battles or engagements, the fables or cavalry, are of little service; their principal dependance is on the infantry. Their fighting is always at distance; small parties, or platoons, continually advancing in full career from the main body; and after they have discharged their fire-arms, or their javelins, they as speedily retreat, and make way for others; and hence it happens, that if a few persons are killed, the battle is called bloody.

The naval force of Algiers is more formidable than its army. It commonly consists of 20 ships, one of which belongs to the government, and is assigned to the admiral; but all the rest belong to private persons. The Corsairs, though they are not allowed any concern in the affairs of state, nor in the election of the Dey, are held in great esteem, on account of the prizes they continually bring in, which are one main source of the public revenue, and the means of procuring them respect from the Christian powers for the security of their trade. The government claims an eighth part of all the prizes, slaves, cargo, and vessel; the rest being divided amongst the proprietors and ship's company. Passengers are entitled to a share in their prizes. All the officers of the ships must be either Turks or Coloumbes; the Moors not being allowed to come upon the quarter deck, or into the gun-room, unless they are in port; but Christian slaves are permitted to act as seamen or inferior officers, and allowed a share according to their abilities and behaviour. The Dey of Algiers pays no other revenue to the Porte than a certain number of fine boys, or youths, and some other annual presents. His own income is variously computed; some estimating it at 40,000 ducats, whilst others raise it to 400,000, and others to 600,000. Dr. Shaw computes the yearly taxes of the whole kingdom at 300,000 dollars.
dollars; but he supposes that the eighth part of the prizes, the effects of persons who die without children, contributions from the districts, together with presents from foreigner, fines and oppressions, may produce as much more.

The commerce of Algiers is principally carried on by their corsairs or pirates, and with this view it is certainly the interest of the Algerines to be at war with those nations that trade in the Mediterranean; because they have always found that the balance of the captures made by them was greatly on their side, both with regard to number and value; and without such a constant supply, their state could not support itself, or prevent the most dangerous insurrections. On the other hand, all the maritime powers in Europe wish to be at peace with the Algerines. Nevertheless, free Christians, Jews, native or foreign, Arabsians, and Moors, are permitted to exercise a free commerce both by sea and land, together with other trades and manufactures in silk, cotton, wool, leather, and other commodities. These, however, are mostly carried on by the Spaniards, that are settled in this kingdom, and especially near the metropolis. Carpets also constitute a manufacture of this country, though inferior to those of Turkey. There are also at Algiers, for velvet, taffetais, and other wrought silks, and a coarse kind of linen is also made in most parts of the kingdom. Few of their commodities or products are sent into foreign markets; their oil, wax, hides, pulp, and corn, being barely sufficient to supply the country: although whilst grain was in possession of the Algerines, the English merchants shipped from thence seven or eight thousand tons of wheat and barley every year. Their other exports consist chiefly of olive feathers, wax, hides, wool, copper, rugs, silk fabrics, embroidered handkerchiefs, dates, and Christian slaves. Their imports consist chiefly of gold and silver flutes, damasks, cloths, spices, tin, iron, plated brass, lead, quicksilver, cordage, calico-cloths, bullets, linen, cochinila, tartar, alum, rice, sugar, soap, cotton raw or spun, copperas, aloes, brazil and logwood, vermilion, arsenic, gum, tar, sulphur, opium, mace and cummin feed, mastic, larcharzolli, apice, frankincense, gall, honey, paper, combs, cards, dried fruits, and a variety of woolen flutes. But of these a small quantity is imported by the merchants, though there is a constant demand for them, on account of heavy duties, frequent exactions, precarious payments, and uncertain returns. They are also furnished by the English confid with powder, balls, bombs, fire-arms, cordage, and other naval stores; as the country furnishes no materials for ship-building.

The coin of Algiers is molly foreign; their own being only of three kinds, viz. the barba of copper, bearing the arms of the country on both sides, fix of which were formerly worth an asper, but now only half that value; the asper or square piece of silver, with Arabic characters on each side, 15 of which make a Spanish real, and 24 a dupla, worth about a crown; and gold coin of three forts, coined only at Tramceans, viz. the rupee, worth 35 aspers, the median, 50, and the zian or dian, 100. Besides these, the Turkish fulkams of gold, worth about a ducat, the motocules of Fez, worth about 22 pence, the Spanish rials, French crowns, Hungarian ducats, and other European money, are current among them; but without any fixed standard. The established species here is the patachicka, or pataca of aspers, an ideal sum like the English pound, worth always 32 aspers, the third part of a pataca gorda, commonly of the weight of two and a-half pistoles, which weight is raised or lowered at the pleasure of the Dey, or according to the exigence of the government. The silver mint at Algiers is under the superintendence of the Jews, for which they pay a yearly sum to the Dey.

**Vol. I.**

The religion of the Algerines differs from that of the Turks only in their adopting a greater variety of superstitions. They acknowledge the Koran as the rule of their faith and practice, but are remiss in the observance of it. They have three principal officers, who preside in religious matters, viz. the Muifi, or High Priest; the Cali, or Chief Judge in ecclesiastical, and the other concerning civil and military, that are referred to him, and the grand Marabout. These three officers have their seats in the great duwan next under the Dey, and on his right hand. The cali is obliged to attend at the court of justice once or twice a day, to hear and determine complaints. But affairs of moment are submitted to the Dey, or, in his absence, to the treasurers, master of the horse, or other principal officers of the regency, who sit in the gate of the palace, according to a custom recognized in scripture (Deut. xxi. 15. xxv. 7. II. xxix. 3. Amos v. 10. Dan. ii. 49.) for that purpose. The caife is thus quickly decided, and sentence executed in less than an hour. In cases of debt, the debtor is usually detained in prison till the bailiff seizes his effects and sells them; after sale, if there be an overplus, it is returned to the prisoner; but if it falls short, he is released; and no further demands are made upon him. The baftid, which is filled with small flicks about the size of the figure, which are brought in bundles to the place of punishment, is the punishment of small offenders, and it is applied to the belly, back, or soles of the feet, according to the nature of the crime, or the pleasure of the judge, who likewise appoints the number of strokes to be given. For clipping or debasing the public coin, the old Egyptian punishment of cutting off the hands of the transgressor is inflicted. When a Jew or Christian slave, or subject, is guilty of murder, or any other capital crime, he is carried without the gates of the city, and burnt alive; but the Moors and Arabs are either impaled for the same crime, or else they are hung up by the neck over the battlements of the city walls, or else thrown upon the ching-ban, or hooks, that are fixed over the walls below, where sometimes they break from one hook to another, and hang in the most exquisite torments, 3 or 40 hours. The Turks are not publicly punished, but sent to the house of the Agra, where, according to the quality of the crime, they are batinadoed or strangled. When the women offend, they are sent to some private house of correction; and if the crime be capital, as when they are taken in adultery, &c. they are tied up in a sack, carried out to sea, and drowned. The western Moors use the barbarous punishment of sawing the body of the criminal in two. See Math. xxiv. 51. Luke xii. 45. Heb. xi. 37. For this purpose they prepare two boards, of a proper length and breadth, and having tied the criminal between them, they proceed to the execution by beginning at the head. A portion of the first rank in that country, who had been ambassador at the British Court, was put to death in this manner.

As to the population of Algiers, it is not easily ascertained; but we may observe in general, that it is much less than in other countries of the same extent, where arts, sciences, and industry are not so much restrained. Tracts of country are here uninhabited and uncultivated; not to add, that despotism, want of commercial intercourse in the inland provinces, and the frequent ravages of the plague, contribute to the diminution of the inhabitants. The soil of this country is generally fertile, and more especially towards the seacoast and in the valleys. There are few forests, but tracts of thicket and bruswood are more common. The most woody part of the country, and that which supplies the greatest quantity of timber, is the district about Bugia. Upon the whole, the face of the country is mountainous, and in the
chains of its mountains there are various minerals, particularly lead and copper. The fertility of the soil decreases in approaching Sahara or the Desert, although in its borders, and even in the Desert itself, there are some districts which are capable of cultivation, and which produce corn, figs, and dates. These regions are inhabited by Nomadic tribes, who, valuing themselves on their independence, endure with fortitude and resignation the inconveniences attending their condition, and scarce regret the want of those advantages and comforts that pertain to a civilized state of society. The cultivated parts of this country enjoy a wholesome and temperate air; and the climate is distinguished by the equality of its temperature; the barometer indicating all the changes of the weather from 29, 1 to 30, 4, or within the space of 1, 3 inch. The winds generally blow from the sea, or from the west by the north to the east; those from the east are common at Algiers from May to September, and then the winterly winds become the most frequent. The southerly winds, which blow from the Sahara, are usually hot and violent, but not frequent. When they blow for five or six days together in July and August, they are very frequent, and the inhabitants sprinkle the floors of their rooms with water or vinegar. The quantity of rain that annually falls in Algiers is, at a medium, 27 or 28 inches; but in this climate little or no rain falls in the summer season, and in most parts of the Sahara they have no rain at all. The first rains fall in September, and sometimes a month later; after which, or about the middle of October, wheat is sown and beans are planted. Barley is sown about the end of November. If the latter rains fall, as usual, in the middle of April, the crop is deemed secure; and the harvest comes on in the end of May or beginning of June. The inhabitants cultivate, not only wheat and barley, but rice, Indian corn, and a kind of millet, called drad, which they prefer to barley in fattening their cattle, and which they are obliged to guard from the depredations of birds, by a screaming noise continued through the whole day. Here they dare out their corn after the primitive customs of the East, by spreading the sheaves open, and driving mules or horses round about the neddles or threshing-floors. When the grain is trodden out, they winnow it by throwing it up against the wind with a shovel; they then lodge it in the mattamores, or hibbertaneous magazines. Of the pulse kind, beans, lentils, kidney beans, and the chick pea, are the most abundant; and of the roots, herbs, and fruits of the kitchen garden, they have a very considerable variety. For the zoology, ornithology, &c. of Algiers, see Barbery.

The inhabitants of the Algerine state are partly Turks, partly Moors, and partly Christians and Jews. The Turks have been established since the middle of the sixteenth century; they form the highest rank in the country, and possess all the offices and employments. According to the constitution of Algiers, no native can be a Turk; he alone is regarded as a genuine Turk, and entitled to the privileges of this class, who is descended from Mahometan parents, or born of a Mahometan mother, in the dominions of the Grand Seignior. The number of Turks at Algiers was formerly computed to be from 14 to 16,000; but they are now reduced to 9 or 10,000; and they are reckoned, with regard to their disposition and character, ignorant, proud, indolent, voluptuous, jealous, and revengeful; but at the same time faithful, sincere, courageous, and tolerant. With ideas of superiority, brought with them from their own country, and enlarged by the privileges which are granted to them at Algiers, the meanest Turk considers himself far superior to the Moors, Christians, and Jews. Their principal enjoyment consists in ease and inactivity. Besides the qualities we have already mentioned, the Turks are noted for their avarice. It is therefore proverbial, "Give a Turk money with one hand, and he will permit his eyes to be pickled out by the other." Nevertheless, he is faithful to his engagements, and a stranger to dissimulation. With regard to those who do not profess their religion, they are generally compassionate and tolerant; and infinaces have occurred, in which Turks have exhorted the Christian to the observance of the external rites of Christian worship: but they despise and abhor apocryphal and renegadoes. As to their privileges, they pay no poll-tax, and they have an exclusive title to all the chief offices of the State; they cannot be punished except by the express order of the Dey; when condemned to die, they are strangled; they purchase the necessaries of life at a lower price than others; and from gardens and vineyards that are not enclosed by high walls, they may take as much fruit as they can eat; and their testimony, other circumstances being equal, is always held in higher estimation than that of the Moors, Jews, and Christians.

The chiefs of perfons next in rank and dignity to the Turks, consist of the Colophes or Colories, who are the children of Turks by women that are natives of Algiers. The number of these, in the vicinity of the capital, is considerable, and they compose some of the richest and most respectable families in the country. They form a middle class between the Turks and Moors, and resemble the former in courage, pride, jealousy, and voluptuosity; but are more laborious and diligent; and they partake of the perjury and dissimulation of the Moors, and also of their propensity to superstition. In corporeal strength and form they are not inferior to the Turks; and they belong to the most intelligent and cultivated part of the inhabitants of Algiers, so that the most expert artisans and artificers are of this class.

Under the general name of Moors, who constitute another division of Algerines, are comprimended the Moors, properly so called, the Cabyles or Kabyles, mixed with Berbers or Brebers, and several Arabian tribes. The Moors are very distinct from the Negroes, as their natural colour, unchanged by the burning rays of the sun, is as white and beautiful as that of the natives of the South of France, and Italy. With respect to their moral character, they are inferior to the Turks. They are malicious, false, cowardly, revengeful, fanatical, ignorant, superstitious, fraudulent, avaricious, and, among the lower classes, thievish and rapacious. But they are more active than the Turks, and they have an inclination for commerce and the mechanic arts. Those of them who live in cities and engage in commerce, are more polished, and less odious in their disposition and manners; some of them are rich, and look down with contempt on the Turks, though they sow the earth and secure their patronage by dissimulation and flattery. Of these some are addicted to study, but their knowledge extends little beyond the Koran and History. The less wealthy Moors are artificers, and some of them moderns. In the lowest class of Moors, inhabiting the cities, are found the most abandoned and profligate persons, who cannot be restrained from crimes of every kind, except by a degree of severity approaching to cruelty. The Biscaris, however, form a small exception. Of the Moors, who inhabit the country, few are wealthy; they are ignorant and rude, and strangers to the benefits and pleasures of social life. They retain the ancient custom of distinguishing themselves by families and tribes, which is lost among those who live in towns. Some of them lead a wandering life, and others gain a subsistence by cultivating the land for the richer among themselves, or for the Turks, or for the Colories. Among the Moors tribes in the country polygamy prevails, but this practice does not prevail in towns.
ALGIERS.

The Moors are not admitted into the infantry of the Algerine state, which is the most honourable and useful corps, but they compose the cavalry of the Dey, which is not much esteemed. The Mournih mountaineers are denominated Cabyls. The Arabian tribes, who inhabit the Algerine dominions, are those who, without blending with the Moors, or with the ancient proprietors of the country, have uniformly maintained their separation from others, partly in a state of independency, and partly as tributaries to the Dey. They are distinguished from the rest by their language, their rude manners, and a peculiar mode of living; and also by a degree of pride which leads them to look upon themselves as better and more noble than others. They are also distinguished by their love of liberty. They live either in the desert, or in inaccessible ridges of mountains, divided into families and clans, under the patriarchal government of a lik, who may be considered as the judge, instructor, and leader of his tribe. Their wealth consists in their flocks and herds. Whenever they think themselves secure, they defend from the mountaineers into the plain country. The number of these marauders decreases every year. The Arab tribes that are the subjects of the Algerine state, pay a final tribute, and are treated with great severity, that they may not be provoked to unite with the Cabyles and the independent Arabs. The number of Jews in Algiers is not considerable; they are despised and oppressed, distinguished by a dress of dark colour, restrained from acquiring landed property, and forbidden to ride through the gates or in the city. If a Jew be attacked, he would incur danger by defending himself against the abufe of the Turks and Moors, and therefore they purchase the protection either of powerful Turks, or European consuls. The Algerine Jews are, in general, very superstitious and fanatical, and also cowardly, perfidious, avaricious, and addicted to cheating and fraud. In their own concerns they are amenable to their own tribunal, and have an elder amongst them, known by the appellation of "King of the Jew." The number of negroes annually imported as slaves into Algiers, amounts to from 150 to 180; and their price varies from 50 to 130 francs. The females are often kept as concubines by the wealthy Turks and Moors. Most of these blacks obtain their freedom, either gratuitously or by purchase; and during their slavery, they are treated with cruelty, and severe usage is noticed and even punished by the government. Both negro and Christian slaves are employed at Algiers in the same offices with our domiciliary servants. But Jews and Christians are forbidden to keep negro slaves who profess the Mahometan religion. An emancipated slave becomes entitled to the same privileges with the Moors.

The Christians of Algiers are transient residents, and can hardly be reckoned in any class of inhabitants. They are seldom found in the open country. On the westem coast the Spaniards occupy Oran and Mafalquyvr; but the greater part of the citizens who reside there consist of fugitives from their native land, and derive a scanty subsistence from the garrisons and depredators, agriculture and manufactures, pafs their time in indolence and wretchedness. The Christians in other cities are, generally speaking, all slaves. Some of them are such as have been captured by the Algerine corsairs; of whom some are selled by the Dey, and the rest are sold in the market-place to the highest bidder. The other Christian slaves are such as enter on their own accord into a state of slavery; and these are for the most part defectors from the Spanish garrisons at Oran and Mafalquyvr; so that Oran is the nursery of this class of slaves, amounting annually to about 100. As to the treatment of these Christian slaves, those that are defectors from Oran, and those that are captured by the cruisers, are treated without discrimination; they are generally well kept, but overawed with labour or cruel usage. Those who attend upon the Dey live sumptuously, and are richly clad, but they must include themselves from society, and are seldom allowed to leave the palace. The young men and women are exposed to the seduction of licentious courtiers. Others, who are the principales of the state, are employed in docks-yards and magazines, and are under the command of Turkifh tale-masters. They labour from sun-rise to sun-set, and their fare is coarse, and their accommodations at night, amidst the filth and vermin and corrupt air of the bagnios, are more intolerable than the fatigues of the day. The condition of slaves, purchased by private persons, is, upon the whole, preferable to that of those who belong to the state. In the cities, they are employed as menial servants: in the country, they cultivate the vineyards and gardens. Those who have an opportunity to acquire property, take taverns in the city, and gradually become rich. Those slaves who have been captured by the corsairs, often regain their liberty by being ransomed; but the Oranite slaves have seldom any hopes of deliverance. Sometimes the government of a country ransoms all its slaves without exception, which was the case with the French in 1784. Their number, however, is not commonly very great. In 1785, they for all the French ransoms, it amounted to about 200. In 1786 and 1787, 500 Spaniards and Neapolitans were liberated, and about 700 died of the plague; so that there remained about 800, all of whom were defectors from Oran.

As to those called renegades, there are few of them in this country. They are either Jews or Chrlsrians. The former, of whom there are commonly more men than men, renounce the faith of their ancestors, and embrace the predominant religion of the country, for the purpose of being re-engaged in their relations, or with a view to escape from merited and apprehended punishment, or from motives of ambition or interest. If such persons possess talents and render service to the government, they are esteemed equal to the Cubolies, and have a chance of being advanced to honourable and lucrative employments. The admirals of the Algerine fleet was a renegade, and formerly a Jew. Of Christian renegades the number is not so great. The zeal to gain prof. Its from Christian is unabated: such conversions are not now encouraged, and in many instances, are forbidden, as the proprietors of the slaves would lose, and be deprived of the expected ransom. Renegades are despised and distrusted, and not without reason, for most of them are in judgment and afflicted, attached neither to one religion nor to the other. Shaw's Travels. Paffin. Pitt’s Account of the Religion and Manners of the Mahomctans, ed. iv. 1784. Paffin. Mod. Un. Hifl. vol. xiv. p. 435—456. 8vo.

ALGIERS, the capital of the country above described, was formerly called Meggan, from an African family of that name, and derives its present name Algiers, or Al-Jezeir, the island, from its being in the vicinity of the eastern mound of the harbour, which, before the time of the Turkish conquest, was severed from the continent. Some have supposed that this was the ancient Jeyfour; but Dr. Shaw is of opinion that the ruins of a Roman city on the banks of the river Harat, the ancient Savus, four miles to the south-east of Algiers, bids fairer than Algiers to be the ancient Jeyfour. The city is situated on the declivity of a hill, and is built in the form of an amphitheatre. The houses are gradually above one another, and their roofs or terraces are flat and white, so that at sea it appears, says Pitts, like the top-fall of a ship, or like a whiter’s ground covered with linen. It is, says Dr. Shaw, about a mile and a half in circuit, and is computed to contain about 2000 Christian slaves.
ﬂaves, 15,000 Jews, and 100,000 Mahometans. But since his time the number has been much reduced; and the number of inhabitants is now estimated at about 8,000, in which number are included several thousand Jewish families. It is surrounded by high walls, 12 feet thick, ﬂanked with square towers, but so decayed as to afford very little defence. A ditch 20 feet wide and seven deep, formerly encompassed the whole city, but is now almost ﬁlled with mud. It has ﬁve gates, which are open from sun-rise to sun-set; and without the walls seven towers or forts, of which the greatest is that on the mole, all which are supplied with cannon. Its best defence is towards the sea. The mole, the work of Hayradin, the son of Barbarossa, is built on the small island that faces the town, in form of a large semicircle, with a handlome opening into the haven, which is 130 fathoms long, and 80 broad, and where the largest vessels may ride so as to be secure from the violence of the waves. The mole is defended by a wall, which stands upon the solid rock, and which also serves as a light-house. It has three batteries of cannon. At the south end of the island is another fort, conﬁning three batteries, to defend the entrance of the harbour. There are also other forts along the coast. In the town there is but one handlome street, which reaches from the entrance to the well end, and in which are the built houses, the houses of the principal merchants, and the market for corn and all provisions. All the other streets are so narrow that two persons cannot walk abreast, and the middle being much lower than the sides for the reception of water and ﬁlth, the passage of camels, horses, mules, and asses, renders it still more inconvenient and difagreeable for foot passengers. It is still more dangerous to meet with a Turkish soldier, to whom the westward Christian must give way, or be likely to feel the effects of his brutal resentiment. The houses are supposed to be placed thus near to each other, either to shelter them from the fun, or for the convenience of mutual support, by means of props, when earthquakes occur. They are built of brick or stone, mostly square, with a paved court in the middle, somewhat like our old inns; round this court there are galleries supported by columns, and over these a second range, and upon this upper gallery are the terraces, which serve for walking on drying days. Their chimneys rife in the form of a cupola on the four corners of the terrace, and their roofs are whitewashed every year. As the houses are contiguous, a person may walk from one end of the town to the other along the terraces, and in this way they keep up an intercourse with each other. The houses of private people are within meanly built up and furnished, but those of the rich are interlaced with marble, supported on columns, and have their ceilings ﬁnely carved, painted, and girt. The most magnificent building is the palace of the Dev, in the midst of the city, which has two spacious halls, in one of which the dawn meets thrice a week. The barracks for the Turkish soldiery are likewise grand edifices, and each of them contains about 600; their mosques are numerous, of which the larger are seven, and the baths are many and spacious, but they are of different kinds, for the accommodation of persons of every rank and condition. Besides the public baths and those appropriated to women, there are others called bafios, which are hothome prisons, and in which their slaves sleep every night. There are some mammone edifices without the walls of the town, and a great number of tombs, some of which are adorned with chapels and oratories, to which the men and women resort every Friday. The city of Algiers, which had formerly neither wells nor fountains, is now supplied with excellent water by two aqueducts, which convey it from the adjacent mountains to a number of fountains at convenient distances from one another. The territory about Algiers is very fertile; the hills and valleys are every where ornamented with gardens, groves, and country seats, whither the richer sorts retire during the summer season. Their villas are little white houses, ﬂanked with a variety of fruit-trees and evergreens, which, besides the shade and retirement, afford a beautiful prospect towards the sea. The gardens are ﬂocked with plenty of fruit-trees, melons, and pomegranates, and well watered by a multitude of fountains and rivulets. Algiers, although it has many forts, and though in former times it has counteracted the assaults of some of the greatest powers of Christendom, is but weakly defended, and incapable of maintaining a regular siege. The Spaniards, however, attacked it in 1775, both by land and sea, with a force consisting of about 20,000 foot, and 2000 horses, 47 king's ships of different rates, and 546 transports, and were repulsed with great loss. In 1783 and 1794 their attacks were renewed, but without success. N. lat. 36° 49' 30". E. long. 2° 12' 43". The bay of Algiers lies to the east of the city, and the mole that forms the harbour is 500 paces long, and here is anchorage in 18 to 23 fathoms water. Cape Matignon lies to the north-west extremity of the bay, and Cape Biskine to the north-west of the city, and the westerly limit of the bay.

ALGOA BAY, or Zwaartkops, a bay of South Africa, situate in S. lat. 37° 50'. E. long. 26° 53', and distant from the Cape of Good Hope 500 miles. Mr. Barrow, a late traveller, luggered, that from the vicinity of this place to the falt-pans, from the cave of procuring bullocks in good condition, and from the abundance of excellent ﬁsh on the coast, great beneﬁts would accrue to the East India company, if an establishment was formed for the preparation of salted beef and ﬁsh. The river Zwaartkops ﬂows through a valley, in which our traveller found a species of antelope, called the riet-bok, or red-goat, hitherto undescribed by naturalists. By Barrow's Chart, Cape Reieef in this bay is in S. lat. 4° 10'. E. long. 27° 40'; the variation 26° 40' W.

ALGODONALES ISLANDS lie on the coast of Peru, in S. lat. 21° 53', and W. long. 72° 53', eight leagues north from the harbour of Cobija, and afford fresh water.

ALGODRES, a district of Beira, in Portugal, containing eight parishes and 450 inhabitants.

ALGONIDES, in Botany, a name given by Vaillant for genera of plants, called by Micheli and Linnaeus ZANNICHELLIA.

ALGOL, or Medusa's Head, in Astronomy, a star of the second magnitude, in the constellation Perseus. This star has been subject to singular variations, appearing at different times of different magnitudes, from the fourth to the second, which is its usual apparence. These variations were noticed at the close of the 18th century by Montanari and Maraldi; also by Flamsteed, 1666 and 1717; but they have been more accurately observed by Mr. Goodricke, at York, in 1783, who has, by comparing a great variety of observations, determined the period of their return to be 2°, 20', 48', 56'. As to the cause of this variation, Mr. Goodricke conjectures, that it may be owing either to the interposition of a large body revolving round Algol, or to some motion of its own, in consequence of which, part of its body, covered with spots or fuch like matter, is periodically turned towards the earth. M. de la Lande, comparing his own observations with those of Mr. Goodricke, and M. Wurms, of Nortingen, determines the period of variation to be 2°, 20', 48', 56'. Mem. Acad. Sc. Paris, 1788. See Phil. Trans. vol. lxxiii. p. 474. Vol. lxxiv. p. 287.

ALGOMEIZA, a name given to the ﬂar Procyon.

ALGONQUINS, in Geography, an Indian nation of North America, which formerly possessed considerable tracts of land along the north-west shores of the river St. Lawrence, in Canada. As hunters and warriors they had no rivals, and were
were long in alliance with the Iroquois; whom they agreed to protect from all invaders, whilst the Iroquois stipulated to pay them a tribute out of the produce of the earth, and to perform for them all the menial duties, such as faying the game, curing the flesh, and dresling the skins. At length the Iroquois associated with the Algonquins in their hunting matches and military expeditions; but by degrees the Algonquins became jealous of their associates and allies, and murdered several of their number. The Iroquois for some time filled their retreatmen, but determining upon revenge, they applied to the body of the art of war, as it was practiced among the savage nations; and having acquired a competent knowledge, which they improved by experience, they attacked the Algonquins with such fury, that, unless they had been prevented by the interposition of the French, their whole race would have been exterminated. They are daily decreasing in number, submits principally on fishing and hunting, and have scarcely any notion of agriculture. The Algonquins are now dispersed along the river Atawar, and occupy different parts of Upper Canada, above the lakes Huron, Ontario, and Superior. The lake of the Two Mountains, which may be deemed the commencement of the Usawas river, and which is about 20 miles long, and three miles wide, and surrounded by cultivated fields, is nominally in possession of the two tribes of Iroquois and Algonquins, whose whole village is situated in a delightful point of land under the hills, which, under the denomination of mountains, give a name to the lake. Near the extremity of the point their church is built, which divides the village into two parts, forming a regular angle along the water-side. On the east is the habitation of the Algonquins, and on the west one of the Iroquois, consisting in all of about 500 warriors. Each party has its missionary, and divine worship is performed, according to the rites of the Roman church, in their respective languages, in the same church: and so zealous, is it said, have their pastors been, that these people have been instructed in reading and writing in their own language, and are better taught than the Canadians of the country of the lower ranks: but, notwithstanding these advantages, and though the establishment is nearly coeval with the colonization of the country, they do not advance towards a state of civilization, but retain their ancient habits, language, and customs, and are becoming every day more depraved, indigent, and insignificant. The country round them, though capable of cultivation, presents few signs of culture; and houses are few, and formed of wood, covered with wattle and reed, and supplied with maize and vegetables. During the winter season they leave their habitations and their plantations to follow the chase, according to the custom of their forefathers. A tribe of the Algonquin nation occupies the parts adjacent to the lake Nesipiug. Some few families inhabit the island of St. Joseph, near the lake Huron: also a village, near the fall of St. Mary, about 50 miles farther towards the north-west, who are ravaging for one-half of the year, and in a state of intoxication for the other half, and the coasts of lake Superior, where they live chiefly on fish. The residence of the first chief, or Sachem, of all the Algonquin tribes inhabiting different parts of the country, is at the trading establishment, situated on a high bank on the north side of the river Le Plue, in N. lat. 48° 37'. This chief is by way of distinction called Necsam, implying personal pre-eminence. In this place the elders meet in council to treat of peace or war. Of this tribe some few are found near the river Assiniboine, who are in almost constant hostility with the Nadowasis. Those of them who occupy the country near lake Winipic and its sources, are employed in fur-hunting, so that they thus acquire the additional articles of cloth, blankets, &c. but their passion for rum puts it out of their power to supply themselves with real necessaries. The Algonquins and Knisenteaux are supposed by an intelligent traveller to have been originally the same people, and to have inhabited the Atlantic coast, the banks of the river St. Lawrence, and adjacent countries. Their progress has been westerly, and they are even found west and north as Athabasca. The language of the Algonquins is one of the principal languages, or of those which have been called radical, or mother tongues, amongst the Indians of Canada. The other two are the Sioux and the Huron. By means of an acquaintance with the Algonquin and Huron languages, a person may travel 1500 leagues in this country without an interpreter. The Algonquin language is said to excel that of the Hurons in smoothness and elegance. See Knisenteaux. The Baron la Hontan has given a small dictionary on the Algonquin language: Reland has also given a gloss on several words of the same. The first is entitled, Mem. de l'Amerique, Septentr. Hist. 1703: the last is in his Diff. Mijc. p. 3. Diff. 2. Mod. Un. Hist. vol. xxxv. p. 379. Mackenzie's Voyages, &c. through the Continent of North America, &c. p. 25, 53. &c.

ALGOR is used by some Medicinal Writers, to denote a preternatural coldness or chills in a part. Muys speaks in this sense, of an agony of the arm, attended with an atrophy. ALGORAB, in Astronomy, a fixed star of the third magnitude, in the right wing of the constellation Corvus. ALGORITH, or ALGEBRA, an Arabic term, which some authors, and especially the Spaniards, make use of to signify the practical operation of several parts of algebraic arithmetic or algebra. Sometimes it is also used for the practice of common arithmetic in ten numeral figures. 

Algorithm is properly the art of numbering truly and readily, and comprehends the six common rules of arithmetic. It is sometimes called logistica numeros. We lay the algorithm of integers, the algorithm of fractions, the algorithm of finite, &c.

ALGOZAREL, in Botany, a name used by Avicenna, and some other authors, for the common wild carrot, or Daucus fivemestris.

ALGOW, or ALGAE, in Geography, a canton of Germany, in the circle of Swabis, bounded on the north by the Danube, on the east by the Leck, on the west by the Hegow and the lake of Constance, and on the south by the county of Tyrol. It includes the marquisate of Burgau, the counties of Bregent and Montfort, the territory of the bishop of Augsburg, the abbey of Kempen, the courts of Fuggers, Walburg, Konigseck, and Mindelheim, with the cities of Augsburg, Kempen, Memmingen, Igny, Landau, Eberbach, and Wangen.

ALGOZ, a small place of Trazou-Montes, in Portugal, situated on the river Maeus, containing 20 parishes, and about 400 inhabitants.

ALGUAZIL, in the Spanish Policy, a sergeant or official of a judge, or magistrate, appointed to see his decrees executed.

ALGUEL, in Geography, a town of Africa, in the empire of Morocco and province of Hec.

ALHABOR, among the Arabian Astraronomy, is that star commonly called Stabius.

ALHAO I. in Botany, a species of Hedysarum. The inhabitants of Maspotamia and the eastern countries gather from this shrub a kind of manna, by means of the juice which transudes from its leaves, in the form of drops of various colors, which is indurated by the heat of the sun. Tournefort has particularly described this tree, and made a distinct genus of it, under the name of Alhagi. The shrub grows plentifully about Taurus; it has been also found in Tinos, and in many plains of Armenia and Georgia; and the manna is known in the Levant by the name of Terejvan. bin.
The leaves are said to be of a hot drying nature, and the natives use the flowers as a purgative, one handful of which, boiled in water, suffices for a dose. 

ALHAMA, in Geography, a pleasant town of Spain, in the province of Granada, situated in a narrow valley between high and very steep mountains; and having warm baths and medicinal waters that are much frequented. It was taken from the Moors, after a gallant defence, in 1481, and surrendered to the pillage of the Christian folders, who, besides pillaging an immense quantity of gold and jewels, made slaves of 5000 of the inhabitants. It is about 25 miles south-west of Granada, and 28 north-call of Malaga. N. lat. 36° 55', W. long. 3° 16'.

ALHAMA is also a town of Spain, in Cordova, near the Sierra Morena, nine leagues west of Cordova.

ALHAMA is also a small town or village of Spain, in Aragon, celebrated for its medicinal waters.

ALHAMA, a river of Spain, which runs into the Ebro, near Allaro.

ALHAMA la Seca, a town of Spain, in Granada, situated on the river Almeria, ten miles north-west of Almeria.

ALHAMBRA, a town of Spain, in Aragon, seven miles north of Teruel.

ALHAMBRA is also a river of Spain, which joins the Guadalquivir at Teruel.

ALHAMBRA, one of the four wards of the ancient city of Granada, so called by the Moors from the red colour of its materials, Alhambra signifying a red house; and by the Spaniards la Sierra del Sol, because, by its elevation on a high mountain, it is exposed to the rising sun. The inhabitants confit of the descendants of the ancient Moors. In this district are two palaces, one built by the Moors, the other by Charles V. and Philip II. The first, which is very large, is covered with walls, towers, and balconies; and both command, by their eminence, an extensive and delightful prospect. Above the old Moorish palace is the magnificent and beautiful house of Xeneralife, which was also built by a Moorish prince; and on the top of the mountain stands a church dedicated to St. Helena. The Moorish palace, according to the description given of it by Svinburne in his Travels, appears to have been a most magnificent and magnificent edifice. The court to which you are first admitted, called the Commun, or del Mefazar, i.e. the common baths, is an oblong square, with a deep basin of clear water in the middle, into which is a descent by two flights of marble steps, and having on each side a parterre of flowers and a row of orange trees. A peristy, paved with marble, runs round the court, and the arches are supported by pillars, in a style different from all the regular orders of architecture; and the ceiling and walls are inlaid with inlaid with marble. In every division are Arabian sentences of different lengths, denoting "there is no conqueror but God," and "obedience and homage to our Lord Abouabdallah." The ceilings are gilt or painted, and the colours still retain their freshness; the lower part of the walls is Mosaic, disposed in fantastic knots and foliages. The porches resemble grotesque work; and that on the right-hand opens into an octagon vault under the emperor's palace, which forms a whispering-gallery, communicating between the offices of both houses. Opposite to the door by which you enter into the Commun, is another leading into the quarto de las lomas, or apartment of the lions; which is an oblong court, 100 feet long, and 50 broad, encompassed by a colonnade, seven feet broad on the sides, and ten at the end. Two porches or cabinets, about 15 feet square, project into the court at the two extremities. The square is paved with coloured tiles, and the colonnade with white marble. The walls are covered to the height of five feet from the ground with blue and yellow tiles, placed chequerwise. Above and below is a border of small elutscheomis, enamelled blue and gold, with an Arabian motto on a bend, signifying, "No Conqueror but God." The columns that support the roof and gallery are of white marble, very slender, fantastically adorned, and irregularly disposed. The ceiling of the portico is much more highly finessed than that of the Commun. The capitals are of various designs. Amidst the various of foliages, grotesques, and irland ornaments, there does not occur the slightest representation of animal life. About each arch is a large square of arabesques, surrounded with a rim of characters that are generally quotations from the Koran. Over the pillar is another square of beautiful filigree work; and higher up is a kind of wooden cornice, enriched with carving as much as the flanco below. Over this project a roof of red tiles, which disfigure this beautiful square, and which has been lately added when the Alhambra was repaired. In Moorish times the buildings were covered with large painted and glazed tiles, some of which still remain. In the centre of the court are twelve ill-formed lions muzzle, bearing upon their backs an enormous basin, out of which rises another of smaller size. When the pipes were kept in order, a volume of water was thrown up, which, falling into the basin, passed through these lions, and was discharged out of their mouths into a larger vessel, communicating by channels with the jets d'eau in the apartments. This fountain is of white marble, adorned with fountains and Arabic ditiches, to this purpose: "Seek thou not how the water flows copiously like the Nile?" "This resembles a sea flowing out its shores, threatening shipwreck to the mariner." "This water runs abundantly to give drink to the lions." "Terrible as the lion is working in the day of battle." "The Nile gives glory to the King, and the lofty mountains proclaim." "This garden is fertile in delight; God takes care that no noxious animal shall approach it." "The fair princely that walks in this garden, covered with pearls, ornaments its beauty so much, that thou mayest doubt whether it be a fountain that flows, or the tears of her admirers." Beyond the colonnade, and on its south side, is a circular room used by the men as a place for drinking coffee, &c. And it was refurnished in summer by a fountain. The form of this hall, the elegance of its cupola, the cheerful distribution of light from above, and the exquisite manner in which the flanco is designed, painted, and finished, exceed all powers of description. In this delightful scene, it is said, Aboubaloubi assembled the Absureghars, and caused their heads to be struck off into the fountain. At the head of a court are two rooms, which are supposed to have been tribunals, or audience chambers. Opposite to the Sala de los Absureghars is the entrance into the Torre de los dos Hermanos, or the tower of the two filters, so denominated from two very beautiful pieces of marble laid as flags in the pavement. This gate exceeds all the rest in profusion of ornaments, and in beauty of prospect, which it affords through a range of apartments, where a multitude of arches terminate in a large window open into the country. In a gleam of sunshine, the variety of tints and lights thrown upon this enfilade are uncommonly rich. The first hall is the concert-room where the women sat; the musicians played above in four balconies. In the middle is a jet d'eau. The marble pavement is much admired for both the size of the flags and evenness of the colour. The two filters, which give name to the room, are flasks measuring 15 feet by 7½, without flaw or flaw. The walls, to a certain height, are mofolic, and above, are divided into neat compartments of flanco. The ceiling is a fretted cove. For preferring this vaulted roof, and
ALHAUR, a river of Alizia, which runs into the Sakkaria, eight miles south of Amuris.

ALHAUS, a town of Prussia, four miles south of Coln.

ALHAZEN, in Biography, a learned Arabian, lived in Spain about the close of the 11th, or beginning of the 12th century; though Montucla says, that it is not known what was the precise period in which he lived. He wrote a treatise on astrology; and another on optics, which was printed in Latin in the Thesaurus Opticus of Risner, in 1572. In this optical treatise he gives a tolerable description of the eye, and discusses largely concerning the nature of vision; maintaining that the crystalline humour is the most important organ for this purpose, without confusing it as a lens, and inferring that vision is not completed till the ideas of external objects are conveyed by the optic nerves to the brain. He accounts for simple vision with two eyes, by supposing, that when any corresponding parts of the retina are affected, the mind perceives but one image; and he treats very diffusely of optical deceptions, both in direct vision, and also in vision by reflected and refracted light. Alhazen pursued his enquiries into the nature of refraction much further, and with greater success, than the more ancient writers. He deduces from experimental and general reasoning several properties of atmospheric refraction, observing, that it increases the altitudes of all celestial objects; and he was the first who advanced the notion, that the flars are sometimes seen above the horizon by means of refraction, when they are really below it. He also observed, that refraction contracts the diameters and distances of the heavenly bodies, and that it is the cause of the twinkling of the stars.

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ALH, a term in the Arabian Pharmacy, signifying colocynth. The troches of alhandal, trochesi al-bhandal, are a kind of troches, composed of colocynth, belladonna, and gum tragacanth. The word is formed of the Arabic handal, or bandhal, a name for colocynth. They are esteemed good purgatives, and are used on divers occasions.

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ALHANDA, in Geography, a town of Portugal, in Estremadura, containing two parishes, and about 1,350 inhabitants.

ALHANEA, a small town of Spain, in Estremadura, belonging to the order of St. Jago, seated on an eminence, and defended by a strong castle standing on a rock.
moreable on the centre of the instrument, and carrying two figures, which are erected perpendicularly at the two extremities of it.

ALHIRTO, in Astronomia, a fixed star of the third magnitude, in the constellation Capricorn. This is otherwise called roifum galline. Near this star, in the year 1600, appeared a new star, which lasted twenty-one years, and then disappeared again.

ALHUSWYs point, in Geography, is situated upon a river falling into the Baltic, in a bay which bears nearly N.N.W. a little westerly from the island of Bornholm. If a ship is a league east of this point, the course will be due north to the bottom of the bay, having the land all the way on the larboard, but the depth of the water is uncertain. It is in N. lat. 55° 35’, E. long. 14° 30’. Malham’s Naval Gaz.

ALI, in Biography, the son of Abu Talib, who was uncle of Mahomet, and was eminently distinguished among the Mahometans, both during the life and after the death of their prophet. Ali was an early convert to the divine mission of his cousin, and contributed, in no small degree, by his zeal and activity, to the success of his cause. Having been taken in his infancy under the protection of Abubeker, the father-in-law of Mahomet, and the ardent promoter of his interest, he was directed by his patron to summon the kingdom of the prophet, to receive from him a solemn declaration of his prophetic office. Mahomet, after announcing his compliance to his assembled relatives, asked them who would become his vizir or vicegerent? Whate’er they were hesitating, Ali started up and exclaimed, with the enthusiasm that marked his character, “I, O prophet of God, will be thy vizir; I myself will beat out the teeth, pull out the eyes, rip open the bellies, and cut off the legs of all who shall dare to oppose thee.” Upon this Mahomet embraced Ali with great affection, and enjoined all who were present to regard him as his deputy. To him he afterwards committed the promulgation of the ninth chapter of the Koran; which commission he executed at Mecca, by reading 20 or 30 verses of this chapter to those who were assembled, and then announcing to them four particulars which were strictly to be observed, viz.: “that no idolater is to come near the temple of Mecca after this year;” “that no man is to profane or compasst the Caaba naked for the future;” “that none but true believers shall enter paradise;” and “that public faith is to be kept.” Ali was equally celebrated for his eloquence and his valour; his surname of “the Lion of God, always victorious,” sufficiently evinces his military renown; and as he succeeded his father in being chief of the illustrious family of Hashim, and hereditary guardian of the city and temple of Mecca, and had married Fatimah, the daughter of Mahomet, his talents and his rank, as well as his near relation to the prophet, and the personal favour by which he had been distinguished, established claims of pre-eminence, which naturally directed his views to the honour of succeeding Mahomet in the regal office. To this honour he also aspired; but he wisely declined contending for it during the three caliphates of Abubeker, Omar, and Othman. Upon the affimation of the bulk of those, Ali was unanimously elected caliph. When he was urged by some of the chief Moslems to accept the office, he said to them, “If you intend to recognize my authority as the successor of Mahomet, swear to be faithful to me, or else permit me to take the oath of allegiance to one of you.” As soon as he was deposed, he hastened to the mosque at Medina, at the time of prayer, in a thin cotton gown, tied about him with a girdle, with a coarse turban upon his head, carrying his slippers in one hand, and in the other a bow, which he used as a walking stick, and was there publicly inaugurated, in the third year of the Hujira, A.D. 655.

As soon as Ayefha, the daughter of Abubeker, and the widow of Mahomet, heard of Ali’s election, she expressed her disapprobation; having conceived an invincible prejudice against him, because, as it is said, he had discovered her infidelity to the prophet; and Teha and Zobeir, two persons of great influence, who had concurred in the choice, fled to Balfarah, and there raised the standard of rebellion. Ali had also routed the remnants of a strong party, by displacing those governors of the provinces, who had been appointed by his predecessor Othman. Ayefha appeared at the head of the mail-contents at Balfarah, and there Ali met them with an inferior force with regard to number, but formed of veteran troops. Ayefha was mounted on a great camel, in a pavilion resembling a fort of cane, from which circumstance the day of battle was called the day of the camel. Ali gained a complete victory. Teha was slain in the engagement; Zobeir was afterwards assassinated; and Ayefha was taken prisoner; and, after some submission, treated courteously, and sent back to Medina. The next enterprise of Ali was directed against Moawiyah, a former governor of Syria, who had been proclaimed caliph, and was supported by the house of Omnimjah, and by Amra, the conqueror of Egypt. The armies met at the plain of Seliein, on the western banks of the Euphrates. After several skirmishes, and an ineffectual challenge of Moawiyah to single combat, the hostile forces engaged, and the contest was continued all night, to the great disadvantage of the Syrians; and this night was denounced by the Arab historians, “the valiant night.” As victory was likely to be decided in favour of Ali, Moawiyah, in concert with Amra, contrived an artifice that might induce the caliph’s men to desert. With this view they ordered some of their men to carry lances, bearing upon their points copies of the Koran, at the head of the troops, and to cry out as they advanced, “This is the book that ought to decide all differences between us; this is the book of God between us and you, which absolutely prohibits the effusion of human blood.” Ali was thus compelled by some of his troops, who threw down their arms, to found a retreat, and thus to give up the contest in the moment of victory, and after having lost, as it is said, 2,500,000 men, and killed 45,000 of the enemy. The dispute was submitted to arbitration, and by the award it was to be determined, in deposing Ali. Sentence was pronounced on a tribunal erected between the two armies. Abu Mafa, one of the arbitrators, first pronounced his award: “I depose from the caliphate both Ali and Moawiyah, in the same manner as I take this ring off my finger.” Amra, the other arbitrator, immediately acceded the tribunal, and said, “I concur with Abu Mafa in deposing Ali, and confer the caliphate upon Moawiyah; I therefore inveil that prince with the supreme authority in the same manner as I put this ring on my finger. And this I am the more disposed to do, as he has justice on his side; having been declared by Othman his successor, and being the most worthy of the Moslems to occupy the high station to which I now advance him.” Thus commenced that schism among the Mahometans, which has produced animosity and mutual excommunication, and which is visible to this day in the rooted antipathy which subsists between the Turks and Persians. Ali and his adherents were disgraced and irritated; but they were under the necessity of acquiescing and retiring to Cufa, where Ali was soon defeated by the Kharejites, i. e. as the name imports, rebels or revolters. These were called Moskkimites, or Judæans, because the reason they gave for their revolt was, that Ali had referred a matter concerning the religion of God to the judgment of men; whereas, in such case, the judgment belonged solely to God.
Ali

Khurajites, not convinced by Ali's reasoning, associated in arms, and fixed upon Naharwan, about four miles to the east of the Tigris, for their place of rendezvous. Ali Marched out against them, and having reclaimed most of them to their former attachment by persuasion, he destroyed the rest in battle, and gained again the possession of Arabia. But his rival Moawiyah established himself in Syria and Persia, and Annu fixed upon Egypt in his name. The Syrians also made an incursion into Ali's territories, exercised great cruelty, and committed various depredations. At this time three of the Khurajites happened to be present at Medina, who, occurred in lamenting the miseries of the civil war which the people were enduring, and resolved to terminate them by assassinating the principal authors of them, viz. Ali, Moawiyah, and Annu. One of them hallowed to Damasius, and wounded Moawiyah, but the wound, though dangerous, was not mortal. Another went to Egypt, and entering a mosque, where he expected to find Annu, mistook another person for him, and dispatched him, whilst Annu survived unhurt. The third conspirator, whose name was Abdallah, was more successful than either of his two profligate companions. Having arrived at Cufa, he engaged two associates, who joined in assailing Ali at the door of the mosque, when Abdallah gave him the fatal blow. The expiring caliph left in charge with his son Hassan, in care of his death, to execute the assassin at one stroke, thus humanely guarding against the lingering torments which usually accompanied the death of offenders. Ali, pierced as it is said, by a poisoned sword, expired on the fifth day after his wound, in the 63rd, 57th, or 58th year of his age, for each are the different accounts that are given of his age, in the 40th year of the Hegira, A.D. 666. His sepulchre at Cufa was concealed till the expiration of the caliphate of the Ommiades; but in the year of the Hegira 367, A.D. 977, Addad ed Dowlat erected a superb monument over it, which has been decorated by the Perian kings, called, "the dome of the distributor of lights and graces," and regarded as a great object of the devotion of his votaries. A city, called Mehael Ali, has also been built to his honour, not far from the ruins of Cufa. Some of his most zealous devotees supplicate that he is still alive, and expect his advent in the clouds of heaven to fill the earth with justice. Ali, after the death of Fatima, by whom he had three sons, Hassan, Houiffian, and Mohaffian, the first of whom succeeded him, had eight other wives. The Mollem writers, particularly those of his sect, speak highly of his corporeal, mental, and moral endowments. They extol his valour, munificence, and benignity of temper. Among them he also ranks high as to his learning. There are still extant his "Centialoquium," or collection of a hundred maxims or sentences, which has been translated from the Arabic into the Persian and Turkish, part of which has been published in English by Mr. Ockley; and also his "Divan," or collection of verses. But his most celebrated relic is a parchment, written in mysterious characters, intermixed with figures, prophetic of all the events that are to happen in the world. This was a deposit in the hands of his family. Many of Ali's sayings and apophthegms are recorded by authors; one of the most instructive is the following: "He who would be rich without wealth, powerful without subjects, and a subject without master, has only to forfake sin and serve God."

The appellations by which Ali was honoured by the Arabs are very distinguishing and honourable. On account of his superior bravery, they called him "Ali Haidar," the lion, and "the victorious Lion of God." They also denominated him "Wahi," i.e. legatee or heir of Mahomet, and "Mortad," q. d. beloved by, and acceptable to God.

He was also called by his followers, "the distributor of lights and graces"; and "the king of men." Ali has given denomination to a sect or party among the Mahometans, who adhere to the right of succession of Ali, the fourth caliph, or successor of Mahomet, and the reform of Mufullimnain introduced by him. The sectaries of Ali are more particularly called Shiites, and stand opposed to the Sunnites, or sect of Omar, who adhere to the law as left by Mahomet, Ababeker and Omar. The followers of Ali are divided into two distinct parties, the one being professedly Mahometans, and the other sectaries of Ali, who professed the Shiites; and at present the Persians, part of the Ubeir Tartars, and some Mahometan sovereigns of India are of the sect of Ali; whilst the Turks are of the sect of Omar, and hold Ali in execration. The distinguishing badge of Ali's followers is a red turban, which is worn by the Persians, who are hence called, in derision by the Turks, "Kifilbachit," i.e. red heads. Mod. Un. Hist. c. ii. vol. i. Gen. Dict. Sale's Prel. Dict. to the Koran.

Ali BEY, an eastern adventurer, whose history and exploits have interested much attention, was probably born among the Abazians, a people inhabiting Mount Caucasus, and brought by the slave-merchants to one of the annual fairs at Cairo, where he was purchased by the brothers, Isaac and Yousef, Jews, employed in the custom-house, and by them presented to Ibrahim, a kiaia, or veteran colonel of janizaries, who was then one of the most confederate men in Egypt. At this time he is supposed to have been 12 or 14 years of age. By the favour of his patron, to whom he rendered the useful services of the Mamlook, he was taught Arabic and wrote, in the customary exercises of a military kind, in which he displayed a fire and activity that obtained for him the appellation of djendab, or madman. At the age of 18 or 20 his heart was allowed to grow, or he was made free; and his patron gave him a wife and revenues; promoted him to the rank of kacheb, or governor of a district; and at length procured him to be elected one of the 24 beys. Thus favoured and advanced, his ambition was excited; and the death of Ibrahim, in 1757, opened a free course for the execution of his projects. After an absence of a few years, during which he had been engaged in a variety of intrigues, for raising and displacing several chiefs, and two years of which he had passed in a state of exile in Said, or Upper Egypt, deviating and maturing his plans of future dominion, he returned to Cairo in 1768; and, in one night killed four beys, who were his enemies, banished four others, and thus became from that time the chief of the most numerous party. Not contented with the trivial title and dependent office of bey, he aspired to the title and honour of Sultan of Egypt; and with these views he determined to throw off the supremacy of the Porte; and accordingly he expelled the pacha, refused the customary tribute, and in 1768, he proceeded to coin money in his own name. The attention of the Porte was so much occupied by other concerns that he was under a necessity of temporizing; and Ali, well apprised of his situation, pushed forward his enterprises with success. He began with dispossessing Hammam, an Arab theik, of a part of the Said, which he had occupied, and where he had formed a power capable of giving disturbance; and towards the end of this year, 1769, he fitted out some vessels at Suez, which were ordered to seize on Djedda, the port of Mecca, whilst a body of cavalry marched by land to take possession of Mecca itself, which was given up to plunder. The project which he had formed, in consequence of the pillage to the East Indies by the Cape of Good Hope, by submarine route of the Mel-
ALI

Terranean and the Red Sea. Failed with success in the petty enterprises he had already accomplished, and flattered by his servile courtiers, his ambition suggested to him more extensive conquests. Syria was the first object of his contemplation; and the war with the Russians, which broke out in 1769, and which occupied all the Turkish forces in the north, favoured his design. Besides, the Daher, in actual rebellion against the Porte, would be a powerful and faithful ally; and the extortions of the pachas of Damascus and Hama disposed those he had oppressed for revolt, and made way for his obtaining the title of dervish of nations. Ali having laid his plans, detached in 1770 a corps of Mamlouks to take possession of Gaza, and thus to secure an entrance into Palestine; and soon after he sent a larger army, to form a junction with Daher at Acre; and to proceed from thence to Damascus. Ofman, pacha of Damascus, was diligent in his preparations, and collected an army quite as numerous and ill regulated. On the 6th of June 1771, the two armies met, and a decisive action took place, in which Mohammed, the friend of Ali, and Daher his ally, proved victorious. They immediately took possession of Damascus; but the battle rekindled. At the moment when the signal of surrender was expected, Mohammed suddenly commanded a retreat, and all his cavalry turned towards Egypt. This singular revolution was at first attributed to a pretended report of the death of Ali Bey; but it was really owing to a conference which had preceded the preceding night between a crafty agent of Ofman and Mohammed Bey, Ali's commander. Ali, though disappointed and chagrined, did not renounce his projects; he prepared, in conjunction with Daher, a second army for the campaign of 1772; but the event was unpropitious. The ecape of Mohammed routed his jealousy and his fears; he beheld in him a dangerous rival, and resolved on his ruin. Having ordered the gates of Cairo to be shut, and no Mamlouk to be allowed to pass, he sentenced Mohammed into immediate exile in the Said. Mohammed, however, contrived to make his escape; and from this moment all was lost. The Mamlouks, wearied with the insulences of Ali Bey, repaired in crowds to his rival, and in about six weeks he left the Said, with a strong force, and marched towards Cairo. Ali prepared to meet him; and in the month of April 1772, the two armies had a rencontre in the plains of El-Mafateh, at the gates of Cairo; the issue of which was, that Mohammed and his party entered the city, fabre in hand; and Ali Bey had barely time to escape with 800 of his Mamlouks. With this inconceivable force he repaired to Gaza, and attempted to join his ally, Daher, at Acre, who, after some danger from which he was rescued, conducted him to Acre. Both Ali and Daher marched to the succours of Said, (Sidon) which was then besieged by the troops of Ofman, in conjunction with the Druzes. At their approach the Turks raised the siege, and retired to a place about a league north of the city, on the river Aouba. There, in July 1772, an engagement took place; and the Turkish army, three times more numerous than that of the two allies, was entirely defeated. The seven pachas, who commanded it, fled; and Said remained in the possession of Daher. Ali Bey and Daher, on their return to Acre, proceeded to chastise the inhabitants of Yafa or Jaffa, who had revolted; and after a siege of eight months the town capitulated in February 1773. Ali now determined to return to Cairo; and he was encouraged in his purpose by the promised succours of Daher, and of the Russians. This affiance was delayed, and Ali became impatient. In April 1773, quickened in the execution of his purpose, by fabricated letters, which he received from Cairo, he began his march at the head of his Mamlouks, and some troops furnished by Daher; but when he advanced into the Dafar, which separates Gaza from Egypt, he fell into an ambush of 1000 Mamlouks, who were waiting his arrival. This corps was commanded by Mourad, a young bey, who, being enamoured of the wife of Ali Bey, had obtained a promise of her from Mohammed, in case he should bring him the head of Ali. The attack was impetuous; Mourad met with Ali in the crowd, wounded him in the forehead, made him prisoner, and conducted him to Mohammed. By his former matter, Ali was received with perjuries respect; but on the third day, this parade of civility and politeness terminated by the death of Ali Bey, who, according to some, died of his wounds; or, as others report, by poison.

Ali Bey was certainly a character of original vigour and capacity; and was superior in his views to what could have been expected from one who was bred in a school of barbarism and ignorance. He governed Egypt with a steady hand, and was particularly favourable to the Franks; but he undertook more than he had power or talents to perform, and exhausted his revenues in fruitless enterprises. He is also blamed for too soon refraining active labours to his lieutenants, and for placing unlimited confidence in his favourites, and winking at the exaggerations of his officers. His morals were those of his chiefs and country, where perfidy and murder are allowable means in pursuing the objects of ambition; yet he was not devoid of generosity and a sense of justice. During his administration, several neifs of Cairo in Egypt were annihilated, villages which had been inhabited by the pirates of the Nile were razed; the communication between different parts of the country was free; the roads were no longer infested with robbers, nor was navigation interrupted by that spirit of pillage, which, since his death, has resumed its fatal activity. It was his wish, "that every man might be able to carry his purse in his hand, and leave his door open, even during the night, without running any risk."


ALI, in Geography, a town of Afia, in the country of Georgia, 50 miles west of Teliss.

Ali, a town of Asia, in the country of Georgia, in the province of Satabago, 22 miles south-west of Akalzika.

ALIA, Asis, in Greek Antiquity, solemn games celebrated at Rhodes on the 24th day of the month Gorpiae, corresponding to the Athenian Bedromion, in honour of the sun, Hec, or Aisos, who is said to have been born there; the inhabitants of which were hence called iEnadoi, Heliod. The victors were crowned with poplar. Strabo, tom. ii. p. 966.

ALIABAD, in Geography, a town of Persia, in the province of Tabirian, 10 leagues south-fourth-east of Ferabat.

ALIACMON, or HALLACMON, in Ancient Geography, a river of Macedonia, separating it from Thessaly, rises in the Penetra mountains, and running south-east, enters the bay of Thessalonica, between the cities of Thysus, and Dium.

ALJAKI, in Geography, a town of Poland in the province of Xov, 20 miles south-east of Crakofy.

ALJAMEA is a name which the Morefoes in Spain give to the language of the Spaniards.

Among other articles agreed on by the Junto, which was appointed
appointed by the emperor Charles V. in 1536, in favour of
the Moriscoes, this was one, that the Moriscoes should no
longer speak Algavaire, i. e. Moorish, or Arabic, but
should all speak Aljamia, i. e. Spanish, as it was called by
the Moors, and all their writings and contracts should be in

ALIANA, in Geography, a bishopric of Phrygia, sub-
ject to the metropolis of Laodicea.

ALIANELEO, a town of Italy in the kingdom of
Naples, and province of Bafilicata, 27 miles east of Po-
tenza.

ALIANO, a town of Naples, in the province of Basilici-
cata, 23 miles south-east of Potenza.

ALIANO, also a town of Naples, in the country of La-
vora, two miles west of Gaeta.

ALIANSKOI, a fort of Russian Siberia, in the govern-
ment of Kolovan, 120 miles south-west of Kolovan.

N. lat. 52° 52'. E. long. 79° 34'.

ALIARBUCHA, in Natural History, the Arabian
name for a large kind of rat, the Jerboa of other writers,
common in that country, and good to eat, according to Bo-
chart, who thinks it the same as the fapan, mentioned in
Leviticus, and there declared unclean. Lev. xi. 5.

Dr. Shaw thinks the fapan to be the daman Isracl, or a
species of rabbit.

ALIARDII, in Ancient Geography, a people of Africa,
according to Ptolemy.

ALIARIA, a town of Comagene, placed by Antonin,
in the route from Nicopolis to Edelea.

ALIARTUS. See Aliartus.

ALIAS, in Law, a second or farther writ issued from
the courts of Westminster, after capias, &c. issued without
effect.

ALIBACA, in Ancient Geography, a town placed by
Ptolemy, in the Pentapolis.

ALIBANI, or Alibini, in Geography, a town of
Arabia, 140 miles south-east of Amamiridin.

ALIBAG Ree', a town of European Turkey in Bulga-
ria, eight leagues east of Silifirdin.

ALIBI, in Law, denotes the absence of the accused
from the place where he is charged with having committed
a crime; or his being elsewhere, as the word imports, at
the time specified.

ALICA, in the Ancient Physic and Diet, a kind of food;
but the various accounts given of it by authors, make it
uncertain what it was; some representing it as a sort of grain,
and others as an aliment made of grain.

The Greek word for alica was χελώνας, which term, and
chelone, seem to have been general names for all ψηλήνας,
as the genus from the species.

ALICA, in Geography, a town of Italy in the duchy of
Tuscany, 20 miles west south-west of Florence.

ALICANDRA, or Alidracca, in Ancient Geography,
a town placed by Ptolemy in Media.

ALICANE, in Geography, a river towards the south-
west part of the island of Ceylon, nearly east from Barberine
island, and south from Calitire.

ALICANT, a small, but well-built, rich, populous, and
fortified sea-port town of Spain, in the kingdom of Valen-
cia. It is situated on the Mediterranean, between a moun-
tain, on which the castle stands, and the sea; and it is well
defended by strong fortifications. This mountain is white, and
being visible at a great distance, seems as a guide to pilots.
The bay in which it stands is sheltered on the east by Cape
de la Huerta, and to the west by Cape St. Paul, and the
island of Taborca. Vessels anchor about a mile from the
mole, which is large and commodious, in water from six to
10 fathoms, and may enter and go out without any wind.
This bay is said to have been the famous gulf of Ilici, so
called from a Roman colony, now Elche; but the declin-
ing state of that port, and the improvements of Alicante,
gave it the name which it now bears: it begins at Cape St.
Martin, and terminates at Cape Palos. The coast is
guarded by watch-towers against the incursions of the Cor-
fairs. Alicante was taken from the Moors in 1244. The
castle was taken by the English in 1706, and retaken
1707, by the Spaniards. The adjacent territory is fertile,
and produces white and red wines that are much valued.
The export trade, which is considerable, consists of barilla,
antimony, alum, aniseed, cummin-feed, dried fruit, wool,
and wine. As the duties of entry are lower than those at
Valencia and Cartagena, this circumstance has contributed to
the increase of its commerce and riches. Linen, from
France, Switzerland, and Silefia, and camlets and woollens
from France, are the chief imports. The English, French,
Dutch, and some Italian States have usually had a consul at
Alicant. N. lat. 38° 34'. W. long. 8° 7'.

ALICARIAE, in Ancient History, a term synonymous
with profiteers.

ALICANUM, or Halicanum, in Ancient Geography,
a town of Pannonia.

ALICASTRUM, in Botany. See Brosimum.

ALICATA, in Geography, a small town of Sicily in
the valley of Noto, built partly upon a slope, and partly
on the beach, at the end of a long chain of hills; 15 miles
cal. south-east of Giontoni, and 60 south-west of Catania.
This is a place of little strength, the castle of St. Angelo
on the brow of the hill being ruinous, the town walls much
decayed, and the fortresses on the peninsula wanting repairs.
It forms two small bays for the barges that carry out the
corn to ships that lie in the harbour.

It has great connections with Malta in the corn trade.
This town contains 10,000 inhabitants. The populace pay a
great respect to the bard of the district; the women and children
carrying on their knees in the streets before a clergyman, touching his
garments with a finger and then kissing their hands with great
generation. Alicata is said to possess some ancient Greek
manuscripts relating to the ancient city of Calvella: the most
remarkable is a pithograph, or decrec of the senate, for
crowning Heracles director of the public academy. This
town was plundered by the Turks in 1543. N. lat. 37°
1'. E. long. 13° 51'. Swinburne's Travels into Sicily,

Alicata is also a mountain of Sicily not far from this
town, in which, as it is thought, was situated Daldalian,
where Phalaris kept his brazen bull.

ALICORDA, or Alidora, a town, placed by
Ptolemy in Baetiana.

ALICE, a river of Sicily, was the ancient boundary of
the Lucanian state. Immense quantities of anchovies fre-
quent the mouth of this stream and the adjacent coast: it
is therefore probable that either the fish derived its Latin
name Halic from the river, or the river was called after the
fish.

ALICONDA, in Botany, an African tree, growing na-
turally in the kingdom of Congo, of such bulk that 10
men cannot fathom it round. The natives call it bonda,
and as the wood easily roots, they do not build their huts
near it, lest its fall should crush them to death, or its fruit,
which is of the size of a large gourd, and easily broken from the
the tree, should knock them down. The bark of this tree, well beaten and macerated, yields a coarse thread, of which they make their ropes, and which macerated and dried, and beaten with bars of iron or wood, becomes like a large piece of cloth, with which the natives cover their middle from the girdle to the knees. The shell or rind of the fruit, which is hard like that of a gourd or calabash, being freed from its pulp, which in time of scarcity may be made into a nourishing pap, serves for vessels of various kinds, and gives to water, preferred in it, a pefiant aromatic taste. The small leaves are eaten in time of scarcity, and the large ones serve to cover houfes, or being burned, to make good foap. Mod. Un. Hill, vol. xiii. p. 23. 8vo.

ALICONEA, in Entomology, the name given by Cra- merr to the PAPILIO JULIA.

ALICUDA, or ALICUS, one of the Lipari islands, near the coast of Sicily. N. lat. 38° 31'. E. long. 14° 32'. This island is about six miles in circuit; its popula- tion is not so great as that of Felicuca, which contains about 650 inhabitants, and the houfes are built at the fouth and fouth-call end of the island, on the declivities of the mountains about half-way up their acfent, in order to be guarded againft the nightly furpizze and attack of the Tunisian Corsairs. Besides Indian figs, and fome olive- trees, these two islands contain many vines, from the grape of which a good wine is made, though it be not malmey, nor the grape the paffhoa or paffohlain. The corn grown here is barley and wheat, which, together with the grapes, amount in value of produce to about 3000 Neapolitan crowns. The industry and patience of the people of Alieuda are incredible; they do not lofe an inch of the ground they cultivate. Their foil is almofl wholly interrupted by points of rocks, maffes of lava, clefts and craggs; and yet they render tracts of this kind productive, by turning and breaking them with pointed foedes: fo that the Liparife humorously fay of them, that the people of Alieuda till their lands with the point of a knife. In all the Zolan ifles there is not better bread than that of Alieuda. Three or four flowering boats belong to this island, which are mostly the property of the parish prieff, and are employed for the augmentation of their ecclefaical revenues, amounting to little more than 12 fequins. There is not a fingle fpring of fresh wa- ter either in Alieuda or Felicuca; and therefore when it does not rain for feveral months, the diftreffes of the inhabitants is extreme. They have no ferpents in thefe islands, as they furnifh no food neceflary for their fubfiftence. The people are exempted, on account of their poverty, from every kind of taxation, the tythes which they pay to the bifhop excepted. These iflanders, notwithstanding their extreme pof- tivity, and inhabiting huts, formed of pieces of lava, fearely admitting a ray of light, and appearing like the nets of birds hung to the cliffs, are finguHarly contented and happy. Their fare consists of black barley bread, and wild fruits, and fometines, by way of dairy, falt fih, and their drink of pure water; and yet fuch is the temperature of the climate, and the fublimes quality of the air, that they enjoy, with little interruption, health of body and cheerfulness of mind. The veifiges of fire are difcoverable in every part of this ifland, but the actual exiftence of volcanic eruptions and conflagration precedes the records of history. The vol- canic materials, now found in it, and particularly examined by the accurate and infuftrious Spallanzani in his visits to this ifland, are pumice, tufts, and glaffes, and great quan- tities of lava, in detached globules and continued currents, which have pefiofex for their bafe. Dolomieu was of opinion, that Felicuca and Alieuda had once formed a fingle conical mountain, which had been opened and feparated on one fide; but Spallanzani alleges feveral cirnumstances that evince the improbability of this opinion. Although these two iflands exhibit numerous and induftrious characters of fire, no figns of it in a flate of acitivity are now to be feen. The ancient name of Alieuda was Eriqua; and the author of the epitome of Stephanus fays, that it was fo named from the erica or heat which grows there plentifully. Strabo likewise (lib. vi.) informs us, that these two iflands derived their names from plants. But in the time of Ariobote and Strabo, and other ancient writers, the conflagrations in these two iflands, as they are un- noticed by them, must have been entirely extinguifhed. Spallanzani's Travels in the two Sicilies, vol. iii. c. 18— vol. iv. c. 24.

ALICULA, in AnPiiity, a kind of puerile habit worn by the Roman children. This was a sort of chlamys; fome explained it by tunica manifata.

ALICYRNA, in Ancient Geography, a place of Greece, fituate, according to Steph. Byz., in Acamania, and ac- cording to the periplus of Scylax in Etolia. It is probably the hecrna of other authors, to the south of Calydon on the borders of the sea.

ALIDES, in the Mabometan History, the defendants of Al, otherwise called Fatimites. See ALI.

ALIES, in Ancient Geography, a sea-port town of Pe- loponnesus, in Laconia, inhabited by fishermens, whence its Greek name.

ALIE-KRUIYK, in Natural History, a Dutch name given to a kind of sea-fiall, the history of which is given by Swanmerdam. Bib. Nat. tom. i. p. 180.

ALJEMBUT, or, as fome write it, gembut, in Botany, a name given by the Arabians, Avicenna, and others, to a species of acacia, which they also call the Nabatanian pod, and ceration, or siliqua, and which fome have supposed to be the fame with the common carob; but they expressly diftinguith it, by faying that it is an alriment, whereas the other is gently purgative; and that the fruit of it was given in haemorrhages. Nay, ifidore goes fo far as to fay, that the acacia juice of the fhips was made of its fruit, while unripe.

ALIEN, in Law, a foreigner or perfon born out of the king's allegiance; or under the juftification of some other Sovereign; and not naturalized, or made a denizen.

Of these there are two kinds; viz. alien friends, who are of those countries which are at peace and league with us; and alien enemies, who are of countries at war with us; to which fome add a third, viz. alien infidels.

A man born out of the land, but within the limits of the king's obedience beyond the seas; or of English parents out of the king's obedience, provided the parents at the time of the birth be of such obedience, is no alien, but a fubjeft of the king, lat. 2. 25 Edw. III. commonly called the statute De natis ulra mare.

By several more modern statutes, (7 Ann. c. 5; 10 Ann. c. 5. 4 Geo. II. c. 21, and 13 Geo. III. c. 2.1.) these re- frictions are further taken off; fo that all children born out of the king's allegiance whofe fathers, or grandfathers by the father's fide, were natural born fubjefts, though their mo-thers were aliens, are now deemed to be natural born fubjefts themselves to all intents and purpofes, unlefe their fald an- celer were attainted, or banifhed beyond seas for high treafon; or were at the birth of fuch children in the fervice of a prince at enmity with Great Britain. But the grandchil- dren of fuch ancefors shall not be priviledged in refpeft of the aliens duty, except they beperfomans, and actually reside within
within the realm; nor shall be enabled to claim any estate or interest, unless the claim be made within five years after the same shall accrue. The children of aliens born in England are, generally speaking, natural born subjects, and entitled to all the privileges of such. 1 Comm. 373.

By the 11th and 12th W. III. cap. 6. all persons being the king’s natural born subjects, may inherit as heirs to their ancestors, though their ancestors were aliens. Children of an ambassador in a foreign country by a wife who is an English woman, are natural born subjects by the common law. 7 Rep. 11. And if an English merchant living beyond sea, have a child by a foreign wife, and hath a child by her and dies, this child is born a denizen, and shall be heir to him, notwithstanding the wife be an alien. Cro. Car. 607. Persons born in English plantations are natural born subjects.

An alien can hold no land by descent or purchase, or be tenant by courtesy, or in dower; and if he purchase, the king shall have it; but he may purchase a house for years for habitation, during his residence, as necessary for trade. If an alien merchant leaves the kingdom, the king shall have the lease; if he be no merchant, the king shall have his lease for years, though it were for his habitation; and by the 32 Hen. VIII. there is a penalty for letting houses to aliens. 5 Rep. 502.—7 Rep. 18.—1 Inst. 2129. —2 Inst. 741.

By 13 Geo. III. c. 14. aliens are enabled to lend money on the security of mortgages of estates in the West India colonies, and may have every remedy to recover the money lent, except foreclosing the mortgage and obtaining possession of the land.

A devise of lands to an alien is void; and if a man be bound to an alien in a bond, it is void to him, but the king shall have it.

Aliens, however, may obtain goods and personal estate by trade, &c., and may bring actions for the same; and make a will and dispose of their personal estate; but an alien enemy cannot maintain any action whatever, nor obtain any thing lawfully within the realm. 1 Build. 124. Term de Ley. 36.

Aliens are not to be returned on any jury; but where an alien is party in a causa, the jury are to be half denizens and half aliens, except in cases of high treason. 2 Inst. 17. By the 27 Ed. III. c. 8, if both parties are aliens, the inquest shall be all aliens. By the 12 W. III. cap. 2, aliens are incapable of being members of parliament, or of enjoying offices; neither have they any vote for the election of members. Hob. 271. Aliens likewise are by several acts of parliament put under several other restrictions, with regard to exercising trades, taking apprentices, and are likewise disabled from being factors in the plantations, &c. See 

Denizen and Naturalization.

A very great influx of Frenchmen into England having been occasioned in the years 1892 and 1793, by the troubles in France, and there being cause to suspect that fame of them were bent here for dangerous and injurious purposes, an act was passed, flat. 33 Geo. III. c. 4, commonly called the Alien Bill, compelling the masters of ships arriving from foreign parts, under certain penalties, to give an account at every port of the number and names of every foreigner on board to the custom-house officers; appointing justices and others to grant passports to such aliens; and giving the king power to restrain and to confine them out of the kingdom on pain of transportation, and on their return, of death. The same act also directs an account to be delivered of the arms of aliens, which, if required, are to be delivered up, and aliens were not to go from one place to another in the kingdom without passports. This act was continued by several subsequent acts; by 38 Geo. III. c. 50, to Aug. 1, 1800, and from thence to the end of the then next session of parliament, and by 41 Geo. III. c. 24, till six months after the conclusion of a general peace.

Aliens duty, an impost laid on all goods imported into England, by aliens, or denizens, and even on certain goods imported by natural subjects, if they be brought on foreign bottoms, over and above what is paid for the same goods imported by British, and in British shipping. 12 Stat. 271.

Aliens duty is otherwise called petty customs, and navigation duty. This was first granted in 31 Ed. I. Fish, dried or salted, and cod-fish, or herring, not caught in British vessels, and cured by British, pay a double alien duty.

Aliens duty outwards, is taken off by the following acts. 12 Car. II. cap. 4.—25 Car. II. cap. 6—5 Ann. cap. 27.—6 Ann, cap. 10.—7 Ann. cap. 7.—9 Ann, cap. 6.—8 Geo. I. cap. 15.—11 Geo. I. cap. 59.

Severance, packages, and ballasting, payable to the city of London, are properly alien duties. On what footing aliens are permitted to import foreign commodities into Great Britain. See Duty.

Alien is sometimes used, in Middle Age Writers, for exempt. Du-Cange. Alien-amv, or alien friend. See Alien.

Alien prioria, a subordinate kind of monasteries in England, belonging to, and independent on, other monasteries in foreign countries. In the reign of Henry V. the alien prioria, or abbies for foreign monks were suppressed, and their lands given to the crown. Vide Dudg. Monast. Abr. p. 44.

Alienation, Alienatio, in Law, the act of making a thing another man’s; or the altering or transferring the property, and possession of lands, tenements, or other things from one man to another.

To alienate, or alien in Mortmain, is to make over lands or tenements to a religious community, or other body politic. To alienate in Fee, is to sell the fee-simple of any land, or other incorporeal right.

All persons who have a right to lands may generally alien them to others; but some alienations are prohibited: such as alienations by tenant for life, &c., whereby they incur a forfeiture of their estate. 1 Inst. 118.

By the statute of Edward I. a bar was put to alienations by what we call entails, which is an expedient for procuring perpetualities in families; but counter-expedients were devised to defeat this intent, and a practice was introduced of cutting off entails by fines, and of barring remainders and reversion by recoveries.

Estates in tail, for life or years, where the whole interest is not parted with, may be made with condition not to alien to others, for the preservation of the lands granted in the hands of the first grantor.

The statute for alienations in Henry the Seventh’s time, had a great effect on the constitution of this kingdom: as among other regulations of that reign, it tended to throw the balance of power more into the hands of the people. By the 12 Car. II. cap. 24, fines for alienations are taken away; except fines due by particular customs of nanors.

Crown lands are only alienable under a faculty of perpetual redemption.

The council of Lateran, held in 1123, forbids any clerk to alienate his benefice, prebend, or the like. By the laws of the ancient Jews, lands could only be alienated
Alienated for the space of fifty years. At each return of the jubilee, all returned again to the primitive owners, or their descendants, to whom the lands were originally allotted, at the first distribution of Canaan.

**Alienatio a familiar.** See ABDICATION.

Alienation aforesaid, is an office to which all writs of covertant and entry, upon which fines are levied, and recoveries suffered, are carried, to have fines for alienation flats and paid thereon.

**ALIEU,** or **ALIEY,** in *Ancient Geography,* islands placed by Pliny in the Adulic gulf, near Ethiopia.

**ALIPI,** in *Geography,* a town of Italy, in the kingdom of Naples, and country of Lavora; five miles north of Capua. This town, placed by M. d'Anville to the south-west of Boeotia and north-west of Beneventum, was formerly a Roman colony, and possessed by the Samnites.

**ALIFORMES nufculi,* in *Anatomy,* are thus called from *ala,* being and *forma,* shape, as resembling wings. See Pterygoidus externus et internus.

**ALIFORMES procissi,** are processes of the *splanchnic* bone, under which article they will be described.

**ALI multa,** *Ali de regno,* are phrases which often occur in our ancient records and historians. Their meaning has occasioned much dispute. Dr. Brady will have them to signify only tenants in *capite,* which Mr. Tyrrell endeavoured to refute, and shew that they denote the whole commons of the kingdom. Hist. of Eng., vol. i. appen.

**ALILEI,** in *Ancient Geography,* a people who inhabited the western part of Arabia Felix; among whose gold, it is said, was so abundant, that it was held in lower estimation than copper and iron, which were probably very scarce.

**ALIMA,** among *Mineralia,* a kind of sand found in gold mines, out of which lead is extracted.


**ALIMEA,** or *Alimisus,* a district of *Attica,* belonging to the Leontid tribe, situated near the Phalerum, and in the vicinity of Athens. In this district was a temple consecrated to *Ceres Thesmophoria,* or the *legistatrix,* and to *Proserpine,* according to *Pausanias,* in Attic. lib. i. c. 31. p. 76.

**ALIMENA,** in *Entomology,* a species of *Papilio Nymphid,* with dentated black wings, an interrupted carunclear fascia, and seven white marginal points, found in South America and India.

**ALIMENT,** *Alimentum,* formed of alece, to nourish, in a physical sense, is whatever may be dissolved and turned into chyle, so as to be afterwards converted into blood, for augmenting the body, or repairing its continual waste. The subject of aliments has been very diffusely and comprehensively divulged by Dr. Cullen, in his *Mat. Med.* vol. i. p. 217–408. See CHLORIZATION, DIGESTION, DRINK, FOOD, and NUTRITION.

**ALIMENT OF PLANTS.** See PLANTS.

**ALIMENTARY,** *Alimentarium,* something that relates to aliment, or food.

**ALIMENTARY duct,** or canal, is a denomination that has been given to the whole of those passages which the food permeates from the mouth to the anus. It is divided into the gula, which is subdivided into the pharynx and oesophagus, the stomach, and the intestines. For an account of its structure and functions, the reader is referred to these divisions.

This duct is said to be the true characteristical of an animal, or *proprium quarto modo,* there being no animal without it, and whatever has it, being properly enough ranged under the class of animals. Plants receive their nourishment by the numerous fibres of their roots, but have no common receptacle for digesting the food received, or for carrying off the recrements. But in all, even the lowest degree of animal life, we may observe a homach and intestines, even where we cannot perceive the leaf formation of any organs of the fishes, unless that common one of feeling, as in oysters. Phil. Trans. No. 269. p. 776, &c.

Dr. Wallis deduces an argument from the structure of the alimentary tube in man, to prove that he is not naturally carnivorous. To the cogency of which, Dr. Tyson makes some objections. Phil. Trans. No. 269. p. 777.

**ALIMENTARY duct,** is sometimes also understood of the thoracic duct.

**ALIMENTARY leg, leg alimentaris,** was an old law among the Romans, whereby children were obliged to find subsistence for their parents.

**ALIMENTARY boys, Alimentarii puiri,** &c., were certain children maintained and educated by the munificence of the emperors, in a fort of public places, not unlike our hospitals.

Trajan was the first that brought up any of these alimentary boys. He was imitated by Adrian. Antoninus Pius did the same for a number of maids, at the solicitation of Patilla; and hence, in some medals of that emperor, we find *PELLAE PAVSTINAE.*—Alexander Severus did the like, at the request of Maunus: and the maids thus educated are called Manunia.

**ALIMENTATION** is used by some naturalists, for what we more ordinarily call NUTRITION.

**ALIMENTUS, Cincius,** in *Biography,* a Roman historian, was a preceptor in the confufulship of Claudius Marcellus and Marcus Valerius, in the year 152, B.C. Livy represents him as a diligent collector of historical facts; and as an eminent writer, giving him the appellation of "maximus auctor." Livy, lib. vii. lib. xxx. He wrote the history of Hannibal, in whose hands he was a prisoner; and the history of Gorgias of Leontium, probably from materials which he collected during his preceptorship in Sicily. He was also the author of a tractise on the military art, mentioned by Aulus Gellius, (lib. xxvi. c. 4.) and Arnobius, (lib. iii.) mentions him in his account of the foreign divinities, called *Novemus.*

**ALIMINE,** in *Ancient Geography,* a town of *Alia,* in Phrygia, supposed to be the fame with that called also Alimonium.

**ALIMONY,** *Alimonia,* properly signifies nourishment, or maintenance; but in a modern sense, for such it denotes that portion, or allowance, which a married woman fues for, upon any occasional separation from her husband, wherein the is not charged with elopement or adultery.

This was anciently called *rationabile* *exhorverium,* reasonable maintenance, and was recoverable only in the spiritual court; but now it is recoverable also in chancery.

Where a woman is divorced *mena & thora,* the may sue her husband in her own name for alimony, or maintenance, out of her husband's estate, during the separation, either in the chancery, or in the spiritual court; and it will be allowed, except in the cases of elopement and adultery, as aforesaid. 1 Hilt. 255.

**ALIMOS,** in *Botany,* the name given by some of the Greek writers to the common liquorice. It has been thus called, from its quality of palling the appetite, and making it insensible either of hunger or thirst.

**ALINA,** in *Ancient Geography,* one of the three small islands
ALIPLERA, in Ancient Geography, a town of Arcadia, situated in the western part of it, and south of Heraea, by which the river Alpheus passed, on the top of a high and steep hill, which was defended by a strong fort. Some say that it took its name from Alpheus, the son of Lycaon. It was abandoned by the greatest number of its inhabitants, when Megalopolis was founded, and at the time of the Achaean league it was joined to Triphylia. This city was reduced by Philip of Macedon, when he brought the whole country of the Triphylians under subjection. We learn from Polybius, (lib. ii. p. 343.) that there was to be seen in this fort a bronze statue of Minerva, famous for its size and workmanship. But he adds, that the inhabitants could give no satisfactory account why it was placed there, and the motive was not that it was thought to house the god: workmanship. It was the work of Heculados and Solon the poet, and generally esteemed the most beautiful and finished piece which they ever executed. Minerva and Hercules had both temples in this place; and the tradition of the country reports, that Minerva was born and educated here.

ALIPILARIUS, or ALIPILUS, in Antiquity, an officer belonging to the baths, who, by means of wax, and waxen plasters, took off the hairs from the ale or arm pits. The women who performed this office were called pleiatries, and parthuriis.

The Alpilus answered to what the Greeks called ἀριστερος. The ancient Romans made it a point of cleanliness to keep the arm-pits clear and smooth. In after-times, they went farther, and took off the hair from their arms, legs, and other parts, with pitch and rosin, and by the vellum, an ingredient for that purpose.

ALIPOW MONTIS CETI, in the Materia Medica, a kind of white turbah, which is a strong purgative. It is to be found in several places of Languedoc, particularly near Ceres, whence the modern botanists have given it its name. It is sometimes used instead of safest; which, however, may be dangerous, since it is a much stronger purgative.

ALIPTA, from αλιπτα, I anoint, in the Ancient Gymnastics, an officer appointed to anoint the athlete.

In which sense the alipta amount to the fame with what are otherwise called unctores, and jatraphta.

ALIPTA is sometimes also used, in a less proper sense, for the director, or superintendant of the exercises of the athlete.

In which sense alipta is synonymous with gymnastes, and pedotribas.

ALIPTERIUM, αλιπτεριον, in Antiquity, a place in the ancient polis of Tarentum, where the alipthe were anointed before their exercises.

The alipteria, or aliptermes, was otherwise called ελεοθεσις, and undecarium; sometimes also ceroma.

ALIPTES, the name of a fountain near Ephesus.

ALIQUANT part, in Arithmetic, is that which will not measure or divide any number exactly. Or an aliquant part is that which being taken any number of times, is always greater or less than the whole.

Thus five is an aliquant part of 12; for being taken two times, it falls short; and when taken three times, it exceeds 12.

The aliquant parts of a pound, or 20s. are,

3. an aliquant part composed of a tenth and 20th.
6. of a 5th and a 10th.
7. of a 4th and a tenth.
8. of two 5ths.
9. of a 4th and a 5th.
10. of a half and 20th.
12. of a half and a 10th.
13. of a half and a 20th.
14. of a half and a 4th.
15. of a half and a 4th.
16. of a half and a 5th.
17. of a half and 20th.
18. of a half and two 20ths.
19. of a half and 20th.
20. of a 4th, and 5th. See Multiplication.

ALIQUOT part, is such part of any number or quantity, as will exactly measure it, without any remainder.

Or, it is a part which being taken a certain number of times, becomes equal to the whole, or integer.

The word is formed of aliquoties, any number of times. Thus 3 is an aliquot part of 12; because, being taken four times, it will just measure it.

All the aliquot parts of any number may be thus found. Divide the given number by its least divisors, and divide the quotient also by its least divisor, and so on always dividing the least quotient by its least divisor, till the quotient 1 is obtained; and all the divisors thus taken, are the prime aliquot parts of the given number. Then multiply continually together these prime divisors, viz. every two, every three, every four of them, &c.; and the products will be the other or compound aliquot parts of the given number. E.G. Let the aliquot parts of 60 be required; first divide it by 2, and
and the quotient is 50; then 50 divided by 2 gives the quotient 25; and 15 divided by 3 gives 5, and 5 divided by 5 gives 1; and therefore, all the prime divisors or aliquot parts are 1, 5, 15. Then the compound ones obtained by multiplying every two, are 2, 4, 6, 10, 15; and by multiplying every three, 6, 15, 30; and all the aliquot parts of 60 are 1, 2, 3, 4, 5, 6, 10, 15, 20, 30.

The aliquot parts of 297 are, 1st, half of 297; 2nd, a third; 3rd, a sixth; 4th, a tenth; 5th, a twentieth; 6th, an eighth; 7th, a twentieth; 8th, a sixteenth; 9th, a twenty-fourth; 10th, a twenty-fourth; 11th, a sixteenth; 12th, an eighth.

To multiply by the help of aliquot parts, see Multiplication.

We must not confound an aliquot part with that of a commensurable; for every aliquot part is a commensurable, but not vice versa. Thus four is commensurable with six, but is not an aliquot part of it. Phil. Trav. No. 41.

Alisæ, in Ancient Geography, a name given by Josephus to the inhabitants of Eolis.

Alisander, in Botany. See Smyrnium.

Alisana, or Halisana, in Ancient Geography, a city of the Troas, in Asia Minor.

Alisca, a town of Lower Pannonia. In the Notitia Imp. it is called Alisca, and placed in Valeria, near the Danube.

Alisaca, a town of Media, according to Ptolemy.

Alise, or Alisea Ste. Reine, in Geography, a town of France, in the department of the Cote d’Or, eight miles north-east of Semur-en-Auxois. This town was the ancient Alisea. The celebrity of this place in the time of the Romans is discernible in the vestiges of the Roman ways, which lead to and from it. After the fall of the Western empire, Alise was ruined, the name continued to be appropriated to some dwellings that remained on the declivity of the adjoining mountain. The site of the ancient city is now cultivated ground; “a Non eges ubi Troja fuit.” The commerce of this place consisted of chaplets, shrines, flowers, &c. for the accommodation of the pilgrims, who reforted hither from all parts of France, to celebrate the feast of Ste. Reine, which was kept twice a year. The fountain of Ste. Reine is a reser voir of clear and fresh water, about two feet square; and its water was formerly held in high estimation. But the place has long since lost its reputation.

Alisincum, Anizzi, a town of Gaul, belonging to the Edui, between Angullodunum to the call, and Deccitia to the south-west.

Alisio, in Geography, a town of Corfia, in the district of Capo Corio.

Alisium, a town of Elia, situate on a high mountain, between Elia and Olympia; the Aligion of Steph. Byz. It had a river of the same name, according to Strabo.

Alisium or Alisius, a mountain of Arcadia, separating it from the Argolid.

Alisma, from ἀλησία anxiety, or rather from ἀλης, the sea, Water Plantain, in Botany, a genus of the

beandria polygynia class and order, of the natural order of tripetaloides and junct of Jullien: its characters are, that the perianthium is three-leaved, leaflets ovate, concave and permanent; the corolla three-petalled, petals roundish, large, flat and very spreading; the stamens have awl-shaped filaments, shorter than the corolla, anthers roundish; the pistil has germen more than five, styles simple, stigma oblong, the capsules of the carpellium are compressed, (many and aggregate, Smith,) and the seeds solitary and small.

There are nine species, viz. 1. A. plantaginea, great or broad water plantain, or greater threemore, with leaves ovate, acute, capsules obtusely triangular. This species is easily known by its smooth entire leaves on very long petioles; and by its purplish flowers growing in a kind of umbel, at the end of a long scape. The flowers are fully expanded about four in the afternoon. It grows in watery places, on the banks of pools, lakes and rivers, is perennial, and flowers in July. This plant possesses the poisonous quality of the ranunculi, to which order it is naturally allied. Dr. Smith mentions two varieties, viz. A. lanceolata of Withering, or narrow water plantain, and plantago aquatica leptocyclus of Dill. in Ray Synop., or greater water plantain. 2. A. flavum, damasonium flavum of Miller, with leaves ovate, acute, peduncles umbellate, capsules globose. This grows in Jamaica, Barbadoes, and several other places in the warm parts of America, in flagrant waters and swampy places; but being of no great beauty, and not easily preserved in England, it is not worth cultivating. 3. A. damasonium, damasonium A. of Miller, flaccid water plantain, with leaves cordate-oblong, flowers fix-equal, capsules awl-shaped, the flowers are white; styles fix, and capsules fix, divaricated, with a flaccid appearance, of a hard texture, and so closely united at the base, as to appear like a single fruit. Stokes. This is a native of France, Siberia and England; there is found, more rarely than the former, in ditches and flagrant waters, about London in several places, on Hounslow Heath, Winkfield plain, near Windsor; &c.; is perennial, and flowers in June and July. 4. A. cordifolium, with leaves heart-shaped, obtuse, flowers twelve-flaminened, capsules hook-pointed. This species connects the genus alisma with that of fagittaria; and is found in North and South America. 5. A. natans, creeping or floating water plantain, with leaves ovate or elliptic, obtuse, peduncles foliary, and capsules fricated. The leaves which float on the surface are ovate, and those under water linear. It is found in ditches, in France, Sweden, Germany, and Siberia; in the lakes of Bala and Lakewith, in North Wales; is perennial, and flowers in July and August. 6. A. ranunculoides, small water plantain, with leaves linear-lanceolate, capsules pinnate, in curved, globose-aggregate. The corolla is bluish-white, and opens about noon. It is a native of Sweden, Holland, France, Germany, Italy, and England, in marshes and moors; is perennial, and flowers in August. 7. A. sublacta, with leaves awl-shaped; a Virginian plant, the dwarf sagitta of Clayton, with a very tender white corolla, and fimbulate leaves. 8. A. parnassifolium, with leaves heart-shaped, acute, petioles jointed; a native of Italy, in the marshes under the Apennines. 9. A. reptans, with stems creeping, leaves lanceolate, petiolar, acute, a native of Spain, on the sandy banks of the river Manzanares; flowering in August; and seeming to be the same, though much smaller, with the alisma, which Abbé Poiret found on the Northern coast of Africa, described by Lamark. Willdenow adds a roth species, A. sagittifolia, with leaves sagittate, and capsule obvolute, obtuse; found in Guinea. Martyn Miller, Smith’s Flor. Brit. vol. 1. p. 400.

Alisma. See Ainsia, Primula and Senecio.
ALK

ALISO, ALIS, in Ancient Geography, a small river of Germany, mentioned by Dion Cuthus. This was also the name of a castle built by Drusus in Germany for the confinement of the Sicambri.

ALISONTIA, Alsetz, a rise of Germany, which passing by Luxembourg, discharges itself into the Moselle.

ALISTA, a town placed by Ptolemy, in the southern part of the island of Corica.

ALISTRES, a fort of Epirus, rebuilt by Justinian.

ALISUS, a town, placed by Ptolemy in the northern part of Germany.

ALITAMB, a people of Africa, placed by Ptolemy between Libya and mount Thala.

ALITES, formed from ala, a wing, in Antiquity, a name given to those birds which afforded auguries by their wings and flight. In this sense alites stands opposed to oisines, or birds, which gave auguries by their mouths, by singing, or croaking, &c. To the class of alites belong the buzzard, ciprey, &c. To that of oisines, the crane, raven, owl, &c.

ALITROPS, in Ancient Geography, a town placed by Sclavas in a part of Greece, assigned by him to the Acheans, which was the district of Pithiota, usually comprised in Thessaly.

ALJUBARROTA, in Geography. See ALIGARROTA.

ALJUCEN, a small river of Spain, which runs into the Guadiana, not far from Montachet in Leon.

ALJUSTREL, a town of Portugal, in Alentejo, 16 miles W. S. W. of Beja, containing one parish, and about 100 inhabitants.

ALIXEN, a town of France, in the department of the Ardeche, two leagues E. E. N. of Valence.

ALKADARI, formed from the Arabic, alkadar, which signifies decrees, a fact among the Mahometans, who deny any eternal, fixed, divine decrees; and are affirors of free will. The Alkadari are a branch of the Moatazalites.

They stand opposite to the Algibarari.

ALKENDA, in Botany, see MYRTUS.

ALKAHEST, or ALKAHEST, in Chemistry. This word, so famous in the last ages of alchemy, occurs, for the first time in the treatise of Paracelsus, De Fisibus Membrorum, where it is mentioned as a sovereign remedy against dropsy and all diseases of the liver. Notwithstanding that its particular use is here expressly stated, without any hint of its other qualities, or the method of preparation; notwithstanding also that the term is not to be met with in any other of his writings, yet Van Helmont, giving his master credit for the knowledge of more mysteries than ever he himself has pretended to; has raised the alkalhef from a mere medicine in the disorders of a particular organ to the lofty character of an universal solvent, and the most active of all the alchemical medicines.

The origin of the word is variously derived from fulis-qišš, spirit of salt; a-qišš, all spirit, i.e. a perfectly pure spirit; or alk-qiš, i.e. alkali elf, according to a custom common with Paracelsus and other alchemists, of concealing the name of a substance by abbreviation or transposition, of which a similar example occurs in the name author of the word araph, for aroma-philosophorum.

The properties of the alkhef, according to Van Helmont, are the following. It is a fluid of perfect simplicity and purity, is never found native, but always prepared by art; is capable of dissolving all substances into a liquor, which remains wholly in distillation, leaving no fixed behind; at the same time that the alkhef itself spontaneously separates from the body on which it has produced such a remarkable change. The substances thus acted upon retain, however, their essential properties, but by further digestion with the alkhef, are all resolved to the same indolent, insipid, infirkeless, and elementary water. A menbruim of such surprising powers was immediately supposed to be of the utmost consequence in the higher alchemical processes; and the solemn declaration of Helmont, that he was yearly in possession of such an agent, gained easy credit even among many from whom a fuller explanation of such enigmatic and unheard of qualities might have been expected. As Helmont never divulged the secret method of preparing the alkhef, most of the later alchemists did not any chance to had such particular theory or the subject; Becker imagined it to be contained in sea salt and Glauber, in his very ingenious tract, "De Mercurio Philosophorum," endeavours to prove it to be nitre; and indeed by taking the liberty, as this author does, of applying the nitre in solution or fusion, or separated into its acid and alkaline elements, there are few substances that are not capable of being thus brought into a fluid state.

In modern chemistry nothing is acknowledged as true till it has stood the test of repeated and accurate experiment; and we now hear no more of the alkhef than of the ehirr of metals, and the universal medicine. Boerhaave's Chemistry, Glauberi Opera, vol. 1.

ALKALINE is also used in a more extensive sense, so as to comprehend all fixed salts volatilized, and reduced into a quintessence.

ALKHELSTIC is used by some to denote the quality of bodies which are powerfully soluble.

In which sense, alkalihef amounts to much the same with the menbruim; except that the former imports a greater degree of the solutive power than the latter. See MEMBRURUM.

ALKALISAR, in Geography, a sort of Asia, in the Arabian Irak, 106 miles west of Bagdad.

ALKALECENT, denotes a substance filthy alkali, or in which an alkali is beginning to be formed and to predominate. As the volatile alkali, or ammonia, is the only one which is usually observed to be produced by spontaneous change, the term alkalihef generally refers to the generation of this alkali, in certain vegetable and animal substances by the process of putrefaction or any similar decomposition. Some species of vegetables, especially the tetradynamious plants, have received the name of alkalihef, because, when placed in circumstances favourable to fermentation, they have a peculiar tendency to form ammonia, which may be separated in a very sensible quantity, by the process of distillation.

ALKALI is the generic term for an order of salts of the highest importance, and the most familiar use in chemistry.

Alkali is a word of Arabian origin, and it was employed by the Arabian chemists and physicians, to express the salt which was procured from the ashes left after the combustion of several vegetables, particularly the salt kali of the defart, and several plants growing on the sea shore. The same salt is also found native in immense quantities, mixed with sea salt, in the waters and on the shores of several lakes of Lower Egypt, and has been known, from time immemorial, by the name of natron, or the niter of the ancients. The Greeks and Romans were equally familiar with the alkali salt contained in vegetable ashes, which was termed lixivium ashes (lurbium cinis, Plin.), whence the name of alkalihef, lixivium, or lixivious salt, which is still retains. The use of the word alkali was at first confined to the salt which was yielded by the fus. or incombustible ashes of vegetables; but the volatile salt, which rises in distillation of vegetable, and especially of animal matter, having been found to possess similar chemical properties with the fixed lixivium salt, in the most essential
Full particulars, the respective apppellations of fixed and volatile alkali have long been adopted by chemists. For the account of the procress of procuring these salts as an article of commerce, for their natural history, and other particulars, we shall refer the reader to the words Potash, Soda, and Ammonia.

The properties common to all alkalis are the following: they have a highly acid tate, which acts with so much energy upon the tongue as to produce the sensation of burning, and unless they are much diluted, they very soon corrode the thin skin which covers it, and produce a small eczema or dead part, which, for a time, leaves a slight sore on that sensible organ. They have an acrid taste like the fumes of leafy plants from any oily nature in the alkalis, but because they directly diffuse the surface of the skin, and produce a kind of foam. They effect a remarkable change on vegetable colours. The red of roses, and the blue of violets, are turned by them to a dull green; the red of archil or litmus, to a blue; the yellow of turmeric, the light brown of jalap root, liquorice root, and of many other roots and woods, are all rendered much deeper in colour, approaching to a brick-red. They unite with sulphur, forming compounds which have the property of absorbing the oxygen from atmospheric air, and, when moistened, of giving out a peculiar fetid gas. These compounds have therefore been deominated alkaline before, or forever, and in the modern nomenclature, sulphuroi. They have a very powerful action on almost vegetable and animal matters, producing speedy disorganization, and disfusing them into a thick pulp. With oils they form the well-known compound, sop. They are largely soluble in water, giving out heat on union with this liquid. They unite with every acid, and produce neutral salts of various degrees of solubility; in which the contents are naturally saturated, the distinguishing properties of both acid and alkali are neutralized, and no longer to be perceived. Owing to the very strong affinity which they bear for acids, they decompose the acid solutions of all metals and molt earths. These are the most characteristic properties common to all alkalis; but there are others which are confined to one or other of the two species. These we shall enumerate, referring the reader for more particular information, to the individual articles.

The Volatile Alkali (Ammonia) is distinguished, (as its name implies) by its volatility. The pure form in which it is known to us is that of a gas, which is permanent at any degree of cold that has ever been applied to it, and unites readily with water in large quantity, from which, however, it may be again expelled by a heat much below boiling. It has never been procured in a solid form, unless combined with some other substance; nor as a liquid, except by its union with water. It differs remarkably from the fixed alkalis in having a very perceptible smell, which highly stimulates the organs, and excites coughing and tearing. Owing to the ease with which it affines a gaseous form, it is incapable of uniting with many substances which the fixed alkalis will diffuse, when suffused by fusion in a strong heat. The volatile alkali is weaker in all its affinities than the fixed. It is also the only one which is decidedly proved to be a compound substance; the nature of its constituent parts (which are hydrogen and azote) having been ascertained by numerous experiments both of synthesis and analysis. See Ammonia.

The Fixed Alkalis, (Alkali fierbestandiges, Loningensole, Germ-Alkali fillo Ital.) are the proper lative alkalis, or those that are procured by lixiviation of the ashes of burnt vegetables. They may be obtained in a very pure solid form, either crystallized, or as a simple concrete. Besides the properties which have been mentioned as common to all alkalis, these possess considerable fixity in air, and at a red heat they run into thin fusian. A higher heat, however, volatilizes them, and they fly off in sensible vapour. The fixed alkalis, when in fusion, will readily diffuse silicious earth into the perfectly homogeneous transparent compound, glass. They also will diffuse by heat all the metallic oxides, and thereby receive various tints. They afford in the fusion of all earthy and metallic admixtures, and their degree of fixity in the fire enables them to combine more intimately than the volatile alkali, with sulphur, phosphorus and charcoal. When pure and solid, they are remarkably deliquescent, absorbing water from every surrounding medium; and hence they have been used by chemists to render the air of any vessel in which they are confined perfectly dry. The fixed alkalis are two in number, potash and soda, the former being procured from the ashes of all vegetables except marine plants, and a few that grow near the sea shore, which yield the latter alkali. The former is also termed the vegetable alkali, and the latter, (owing to its being sometimes found native in the earth), is called the mineral alkali. The general properties of these two alkalis were long known, and they were long employed in various arts, before the circumstances by which they are distinguished were well ascertained, and their separate existence established. The close resemblance which they bear to each other when pure, and the similarity in all their most remarkable chemical properties, prevented a proper distinction between them; and it was chiefly by the researches of Pott, Duhamel and Margraff, that the nature of the two alkalis was fully explained. The two neutral salts with which the older chemists were the most familiar, nitre and sea-salt, have for their bases, the former the vegetable, and the latter the mineral alkali; and it was principally by enquiries into the properties and decomposition of these neutral salts that the distinct nature of their alkaline bases was ascertained.

Potash and soda differ from each other in the strength of their affinity with acids, which is greater in the former; in some slight variation in their action on oils and animal fats; but chiefly in the neutral salts which they form with the acids, which in all cases differ in form of crystallization, in solubility, often in taste, and in several other particulars.

The intimate nature of the fixed alkalis is still unknown to us. From the very strong analogy with the volatile alkali, the component parts of which are fully established, it must be considered as highly probable that the fixed alkalis are compounds, though their decomposition has not yet been effected by any experiments which can be allowed to be unexceptionable. Fixed alkalis have been supposed to be generated by the process of combustion of vegetables; since no plants, even those whose ashes yield the most of this salt, contain before combustion any sensible quantity of uncombined alkali. The accurate analyses of several of the modern chemists have however detected, in the native juices of plants, several neutral salts, whose alkaline bases are united to an acid which is easily destructible by fire. But for this, and other speculations on the nature of the fixed alkalis, we shall refer the reader to the article Potash.

Alkali (Caustic or Pure). The alkaline salt procured from vegetable ashes, besides being mixed with other salts, and with earth, is always saturated more or less completely with fixed air, or carboonic acid; so that the fixed alkali which was the subject of the experiments of all the chemists, till within a few years, was a salt compounded of carboonic acid and the alkali basis. The beautiful experiments of Dr. Black fully illustrated this point, and showed that the reason of the greatly increased causticity of alkalis, when mixed with quick-lime, was the loss of the carboonic acid, which had passed from the alkali to the earth. Caustic alkalis, therefore,
ALKALI

are alkalies deprived of carabolic acid by quick-lime or any other method; and this is the only state in which, properly speaking, alkalies can be considered as pure; though even when they contain much of this volatile acid, the peculiar qualities of the alkaline part predominate so considerably as to enable them to exhibit (though in a weaker degree) all the chemical properties by which alkalies are characterized.

ALKALI (Effervescent or Mild), is opposed to the state of causticity, and expresses that degree of saturation with carabolic acid, which, as has just been mentioned, diminishes, but does not suppress, the characteristic properties of the alkalies. Owing to the alkali obtained from vegetable alkalies being always left after combustion in union with carabolic acid, effervescence with acids was considered by the older chemists as an essential character of alkalies in general, who thus ascribed to a property inherent in this genus of salts, an appearance which is now known to depend upon the expulsion of the gaseous acid. The terms caustic or pure, and effervescence or mild, are applied to the volatile as well as to the fixed alkalies.

ALKALI (Extemporaneous), is a mild vegetable alkali, prepared by deflagrating nitre with tartar. See Carbonat of Potash.

ALKALI (Flour), is a solution of pure Ammonia in water.

ALKALI (Phlogistic), is prepared by calcining carbonated potash with bullocks' blood or other animal matter, in which process it unites with the PRUSSIC acid, formed during the calculation.

ALKALI (of Tartar), or Salt of Tartar, is properly a mild vegetable fixed alkali, prepared by the combustion of tartar, which yields it in great purity. The name is used more extensively for any pure carbonated potash, and it is the term by which this salt is more generally known in common language and in medicine.

ALKALINE EARTHS. It is by no means easy to draw the line accurately between alkalies and earths. The original idea of an earth, entertained by the ancient chemists, was that of a substance of considerable density, insoluble in water, without taste, smell, or any perceptible action on the organs of sense, entirely unoffending, and fixed in the most intense fire; and, in short, with properties as opposite as possible to those of a salt. This opinion principally attached to earth, considered as one of the four elements of which the material world was supposed to be constituted. The progress of chemical investigation having, however, discovered several species of earths, which could not by any means be proved to be compounds, in which the simple or universal earth was so disguised as to lose some of its essential characters, it became necessary to alter and modify the original definition of an earth, and to allow to it more of a saline nature.

Some of the modern chemists, therefore, have adopted the term falsifiable, and others alkaline earths, in order to allow of more accuracy in systematical arrangement. By alkaline earth has been meant an earth which agrees with alkali in the property of solubility in water to a certain extent, and thereby rendering it rapid, of changing to green certain blue and red vegetable colours; of absorbing carbonic acid with eagerness, and of posseffing, when pure, those caustic or acid qualities that so much distinguish the alkalies. Magnesia, lime, barytes and frontan, or the earths which may be termed alkaline, but the former is very imperfectly so, being scarcely more soluble in water than flesh; and though its habits with carbonic acid are partly similar to those of the alkalies, it does not acquire any taste, or any degree of causticity, by the loss of this gaseous acid. Barytes and frontan, on the other hand, approach nearer to an alkaline nature than lime, in being very largely solubile in water, and readily crystallizable from its solution in a determinate form. They have therefore been actually enumerated as alkalies by Fourcroy, who reckons the following; potash, soda, ammonia, barytes, and frontan. The two latter even stand before the three ancient alkalies in their order of affinity with most acids, but, till the intimate nature of the fixed alkalies be fully cleared up, it will perhaps be proper to relinquish the term alkali to the three above-mentioned, and to retain in the class of Alkaline Earths magnetia, lime, barytes, and frontan, all of which, however they may be alkalies in many respects, differ from them in being unfusible for so in very intense fire, and being entirely incapable of being volatilized by the utmost heat that has ever been applied to them.

ALKALI, in Botany. See Salicoria.

ALKALINE, in a general sense, something that has the properties of an ALKALI.

In this sense we lay, alkaline salts, alkaline spirits, alkaline substanaces, &c.

Alkaline salts, considered in their reference to the Materials Medica, are known to possess antipathetic powers. Experiments upon them, out of the body, sufficiently indicate and attest these powers; but Dr. Cullen observes, that it is at the same time equally well known, that they are constantly imbued with such an acrimony, that they cannot by themselves be introduced into the body without acting more by their stimulating than by their antipathetic powers. The volatile alkali may sometimes be an useful remedy in putrid fevers; but it cannot, as some have imagined, be given more freely on account of its antipathetic powers, as it can never be given copiously enough to have any effect by these qualities. The volatile alkaline salts flue their stimulating power in every dose, wherever the energy of the brain is weakened, and consequently the action of the heart is languid, or requires to be accelerated. In such cases this stimulus is among the safest, as it is always transitory; and when their acrimony can be covered, so as to pass the mouth and fauces without irritation there, they may be given in large doses from 10 to 20 grains. These are prepared in two different ways; one of which is from sal ammoniac, which gives the ammonia of the London Dispensatory, or the sal ammoniacus volatilis, and spiritus fals ammoniaci of the Edinburgh. These are the purest forms of the volatile alkali, the most free from any adhering animal substanaces; but whilst the procex of preparing a volatile alkali from the bones or other solid parts of animals continues, there will come into the shops a salt and spirit that hardly ever be so pure, from some empyreumatic animal substance adhering to it; and such adherance may probably give some peculiar quality to the salt and spirit, and render it more antipsamodic. It cannot be very considerable in any ofes of the salt or spirits given to adults, but it may produce more sensible effect in the spasmodic affections of infants. The liquid volatile alkali is commonly employed in its mild state; but by a distillation of the sal ammoniac with quick-lime, the alkali may be obtained in its caustic state. In this state it may be readily joined with spirit of wine, and gives the spiritus fals ammoniaci of the Edinburgh Dispensatory, or the spiritus fals ammoniaci vinculos of that of London. The combination affords an excellent menstruum for dissolving the several fetid substanaces employed as antipsamodes, and renders them more suddenly digestible, and perhaps gives them a greater effect in all spasmodic affections. The caustic volatile alkali is seldom administered alone; but if its acrimony be covered while it palls the mouth and fauces, it may be very safely employed. Its chief use is external, and when smelted at the nose, it gives a more powerful stimulus than the mild alkali can do. Its acrimony is so considerable, that when applied to the skin, it reads...
readily irritates, and even inflames it, and may be so managed, as to produce an useful stimulant and rubeficient in many cases. 

But this requires its being blended with a mild, expressed oil, so as to prevent its inflaming too much. See Fossil Oil. 
The fixed alkaline fats have been commonly administered as diuretics. Dr. Cullen has chiefly employed the vegetable fixed alkali, and has sometimes obtained its effects in a remarkable degree; but he has been often disappointed, which he ascribes to the neutralization of the alkali in the stomach, and to this fact they could have no other effect than other neutral, which is commonly inconsiderable, either as laxatives or diuretics. Alkalines of this nature, however, occasionally manifest their diuretic power; and upon the supposition of their neutral state in the stomach, their considerable operation as diuretics cannot be easily accounted for. Of this fact Dr. Cullen offers two explanations. One is, that the quantity of alkali thrown into the stomach may be more than the acid can there neutralize, and therefore some portion of it may reach the kidneys in its alkaline state, and prove a more powerful stimulant than any neutral salt would be; and on this ground a large quantity of alkali is always necessary to produce diuretic effects. Another explanation of the fact is as follows. As the acid of the stomach may be presumed to be of the nature of the fermented acid of vegetables, so an alkali joined with it must form a regenerated tartar, a salt diuretic, or alkali acetate; and if this be left perservative, and more diuretic than other neutrals, while it is also conveyed to the blood-vessels in larger quantity, we can understand why, from these circumstances, the fixed alkali may often produce a diuretic. With respect to its operation as a diuretic, another conjecture may be offered. When it is given with bitters, after the manner of Sir John Pringle, it commonly proves diuretic; and Dr. Cullen imagined, that as the bitters are absorbents of acid, they might absorb so much of that present in the stomach, as to prevent its being so fully applied to the alkali. As alkalines may be often prevented, by purging, from reaching the kidneys, so their diuretic effect may be often more certainly secured by giving an opiate at the same time; and for the utility of this practice, see Dr. Mead on the subject of Dropy. Besides the laxative and diuretic powers of the fixed alkali, another is ascribed to it, which is that of dissolving the fluids, or the concretions which may happen to be formed in them, expressed by French writers under the denomination of foudant. Dr. Cullen does not allow it to possess this power to any great degree, or to produce the effects in this way that have been ascribed to it. Cullen’s Med. Med. vol. ii. p. 568. Vol. ii. p. 582, 512.

Alkaline armony, in Medicine, signifies a morbid quality in the blood, which is indicated by a desire of and thirst after four things, loss of appetite, and alteration to alkaline food, bluish eruptions on the skin, tumours, and other parts in the mouth, thickens in the stomach, a frequent diarrhoea, a sense of heat, lassitude, and general uneasiness, a dilution of the texture of the blood, the urine high coloured and red. It produces a putrefaction in the blood, &c. and is to be remedied by the same means as the febrifery and other putrid disorders.

Alkalization, Alkalization, in Chemistry, the act of impregnating a liquor with an alkaline salt. 

This is done either to make it a better diffusent, for some particular purposes; or to load the phlegm, so as it may not rise in distillation, whereby the spurious parts may go over more pure.

Alkalization, is a name applied to operations, by which alkaline properties are communicated to bodies; or to those by which alkali is extracted from bodies which contain it, or in which it may be formed; e. g. spirit of wine is said to be alkalized, when it has been digested upon alkali; a part of which it dissolves, and thence acquires alkaline properties. On the other hand, when a neutral salt is decomposed, in order to obtain its alkaline basis, this salt is to be alkali.

Vegetable substances when reduced to ashes, may also be said to be alkalized, because the ashes contain fixed alkali.

Alkamare, in Geography, a town of Persia, in the province of Isk-Agund, 28 leagues east of Bagdad.

Alkamet, in Botany. See Auckhia.

Alkansas, or Auckhia, an Indian nation of Louisiana, on the west side of the Mississippi river, near the river of the same name, in N. lat. 34°. See Auckhia river.

Alkena. See Auckhia and Lawsonia.

Alkekeni, in Botany. See Atropa and Phyalis.

Alkekeni, a medicinal fruit or berry, produced by the Phyalis Alkekeni, popularly also called winter-cherries; formerly used and much commended as an astringent, diuretic, and diuretic.

These berries were well known to the ancients, and are characteristically described by Dioscorides, under the denomination gypri acuminatae. They have an acidulous and not unpleasant taste, followed by a slight bitterness, which they are said to derive in a considerable degree from the inverting enyzmes, if not gathered with great care. Although these berries are esteemed to be astringent and aperient, they have been chiefly recommended as a diuretic, operating without heat or irritation, in suppressions of urine, and for removing obstructions occasioned by gravel or mucus. With this intention the number of 6 to 12 cherries in subfus, or an ounce of the expressed juice has been the usual dose; but there seems to be no danger from a much larger quantity; for, we are told, that in some parts of Germany the country people eat them by handfuls with much benefit; and in Spain and Switzerland they often supply the place of other cestable fruits. Ray informs us, that a gouty person prevented the returns of the disorder by taking eight of these cherries at each change of the moon; and infirmities are recorded of their good effects in dropical and calculous complaints, but at present they are wholly disregarded.

The cherries may be dried so as to be pulverizable, or the depurated juice infusipated with a gentle heat to the consistence of a rob or extract, which Dioscorides commends, and in this state preferred for use. They have been sometimes mixed with opium. Dr. Cullen (Mat. Med. vol. ii. p. 553.) observes, that as it is allowed the berries take a taint from the leaves, it will always require some caution in employing any part of a plant which is taken from an order of a very poifious kind. Lewis, Mat. Med. Woodville, Med. Bot. vol. iv. p. 144. Murray’s Mat. Med. vol. i. p. 679.

Alkendi, or Alkendi, Jacob Ern Isaac, in Geography, a celebrated Arabian philopher and writer, was the son of the prefect of Cuda, under Muhammad Medi and Rabinon, and flourished in the caliphate of Al-Mamon, or at the beginning of the ninth century. He acquired such eminence in literature and philosophy in the school of Baffora, that he was called, by way of distinction, “The Philosopher.” Although he yielded implicit obedience, in common with his contemporaries, to the authority of Arilotte, and principally devoted himself to the office of interpreting and illustrating his writings, he directed his attention to other more important and useful studies. His name is mentioned among the mathematicians and astronomers of his age; and his medical writings, that are still extant, prove that he furnished a very honourable rank among the Arabian physicians. Heriblet represents Alkendi as a Jew, who was perfecuted on account of his religion; but the account of
his genealogy in the manuscript "History of Philosophers," referred to by Dr. Rush, contradicts this statement; for his father's great-grandfather is said to have been one of the companions of the prophet. This manuscript contains a catalogue of his writings; but the medical tract usually ascribed to him, and translated into Latin, under the title of "De Medicinam Compositurum Gradibus Investigandis," is not included. Abulpharagius mentions an anecdote concerning him, which furnishes a very amiable trait of the moderation and liberality of his temper towards a malicious adversary. Whilst he was visiting the schools of Bagdad, to which the learned and studious usually resorted in his days, he gave great offence, by promoting the study of philosophy, and endeavouring to reconcile the doctrines of Islamism with the principles of reason, to one Albumasar, one of the interpreters of the Koran, who was alarmed lest increasing knowledge should undermine vulgar superstitions. Accordingly this zealot accused him of heresy and impiety. Alkendi, instead of resenting this conduct, and countering, by his interest with the caliph, the design which Albumasar had formed against his life, endeavoured to subdue his adversary by lessons and admonitions of philosophy. Fully apprized of the influence of wildness as a means of mellowing the disposition, he engaged a preceptor to instruct his adversary in mathematics and philosophy. Albumasar was thus led to perceive the folly and bafeness of his part conduct, and to offer himself as a pupil to the philosopher whom he had perverted. Alkendi received him with condescension and kindness, and Albumasar became an or-sidebar to his school. Brucker's Hist. Phil. Enfield, vol. ii. p. 257. Ruffell's Alkendi, vol. ii. Appendix, p. 9.

ALKERNE, in Medicine, &c. a term borrowed from the Arabs, denoting a celebrated remedy, of the form and confidence of a conformation, whereof the kermess are the knots. The other ingredients are rose-water, sugar, ambergris, musk, cinnamon, aloes wood, pearls, and leaf gold, &c. but the sweet are usually omitted.

The confitio alkerne was chiefly made at Montpelier, which place supplies most of Europe with it. It is said to be better made there than it can be elsewhere; the reason of which doublets is, that the drug, which gives it the denomination, is no where found so plentifully as there. The manner of preparing the grain for making the confection is described in the Phil. Trans. No. 20.

It has been much used as a cordial; especially, says Dr. Quincy, among female preachers, and in composition of tonics; but that author decries its value in that intention, and thinks it ought only to be regarded as a sweetener.

Count Marigli, in an inquiry into the composition of this medicine, shows, that many of the ingredients with which the ancient so plentifully loaded it, and which are still retained in it by the moderns, are not only useless, but hurtful; more particularly the Uspis tenuis, by many mistakenly held cordial, on account of the appearance of veins of gold in it; whereas, in reality, it is only a marcella of sulphur and vitriol, and contains a great quantity of acid, directly repugnant to the alkaline nature of the kermess, and highly prejudicial in diseases where the blood tends to coagulation.

ALKES, in Astronomy, a star in the constellation Crater.

ALKEITH, in Geography, one of the Fidew islands, in the North Pacific Ocean.

ALKMAAR. See Alcmaar.

ALKMAAR, Henry of, in Biography, a native of Alkmaar in Holland, and the reputed author of the celebrated fable of "Keayward the Fox," a poem written in Low Dutch in the 17th century, which, under the allegory of a Society of Animals, satirizes the different vices of mankind. This poem has been very popular, and translated into all the languages of Europe. A German edition of it, by Gottfried, is adorned with figures, and enriched with learned disquisitions. It now appears that this poem was actually written by Nicholas Baumann, an Ensk-Frieslander, and that he assumed the name of Henry Von Alkmaar, in order to procure himself from the inquiries of the decal court of Juliers. Baumann was a member of the council of deke Magnus of Juliers, who died in 1593; but being driven from court by means of a cabal, he composed this allegorical poem, for the purpose of satirizing his enemies, and painting the intrigues carried on there. Nov. Dict. Hist.

ALKMAR, in Geography, a small island near that of Java, within sight of Batavia.

ALKOHOL. See Alcohol.

ALKORAN, See Alcoran.

ALKUSA, in Ichthyology, a name given by the Swedes to a fish, which they also called lake. It is a species of the silurus, and is distinguished by Arbedi by the name of the silurus, with only one cirrus, or beard, under the chin. The common silurus, which is the suburus of the ancients, has four cirri.

ALKY of lead, among Alchemists, denotes a sweet substance procured from lead.

ALL, in the Wind, a sea-phase, which expresses the state of a ship's sails when they are parallel to the direction of the wind, so as to shake or shiver.

All Hands away! the call by which the ship's company are summoned upon deck.

All Saints, in the Calendar, denotes a festival celebrated on the first of November, in commemoration of all the saints in general, which is otherwise called All-hallows.

The number of saints being so excessively multiplied, it was found too burdensome to dedicate a feast-day to each. In reality there were not days enough, scarce hours enough, in the year for this purpose. Hence an expedient was had recourse to, by commemorating such in combination who had no peculiar days of their own. Boniface IV. in the ninth century, introduced the feast of All Saints into Italy, which was soon after adopted into the other churches.

All Saints, in Geography, islands near Guadaloupe island, in the West Indies.

All Saints, a parish in the district of George-town, South Carolina, containing 2225 inhabitants, of whom 429 are whites, and 1705 slaves. It sends a member to each house of the State legislature.

All Saints Bay, a spacious harbour near St. Salvador in Brazil, in South America, on the Atlantic Ocean.

All Saints, in Geography, a star in the constellation Crater.

All Saints Day, a name given by the Swedes to a fish, which they also called lake. It is a species of the silurus, with only one cirrus, or beard, under the chin. The common silurus, which is the suburus of the ancients, has four cirri.

Almost all kinds of discord, which we call pulling notes, that appear in the melody, but are unnoticed in the harmony. These discords, Alla Sinfonia, require no preparation or resolution like notes in ligature.

All Souls, in the Calendar, denotes a feast-day held on
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the second of November, in commemoration of all the faithful departed.

The tablet of All Souls was first introduced in the 15th century, by Oddil, abbot of Cluny, who enjoined it on his own order; but it was not long before it became adopted by the neighbouring churches. Others say it was established A.D. 998. See Justin's Rem. on Eccl. Hist. vol. v. p. 11. p. 54.

ALLA, in Geography, a small town of Italy, in the valley of Trent, upon a small river which falls into the Adige. N. lat. 45° 40'. E. long. 13° 44'.

ALLA, a river of Poland, in Ducal Prussia, which runs into the Pregel, about five leagues above Königsberg.

ALLA, Ital. joined to, or rather following, a fullbarb, has the force of the word like in English; as alla Francôfo, like the French, or in the French style or manner; alla Tencurina, in the Venetian manner. Thus in music, alla breve implies a quick time, though the notes look slow, as when breves are played or sung like or as quick as semibreves, semibreves like minims, and minims like crotchets. This measure is seldom found in secular music composed by authors subsequent to Corelli, Geminiani, and Handel. A bar in alla breve time contains two semibreves, performed as quick as minims; and as few black notes appear in such movements, which are generally fugato, or in fugue; mudecians, in sport, term them corde fuguo. Alla Scalafo, in the Scott style; alla Polusca, Polonius; alla zoppa, limping, as in movements full of binding or driving notes or figures; all' uccio, in the octave, all' uccio più aia, an octave higher; più la fessa, lower. In passages for the additional keys to piano-forte, all' inno implies that all the notes from this indication, included under the line drawn over them, till the words in loco (the usual pitch) occur, are to be played an octave higher. This precludes the trouble and fatigue to the eye of longer lines, as ascending to C in altissimo would require five additional lines and spaces to be paled on the usual staff of five lines. Choral music is said to be alla Palestrina, when the style of composition resembles that of this venerable father of ecclesiastical harmony.

ALLABA, or ALLAY, in Ancient Geography, a town of Sicily, on the southern side of it, near the mouth of a river of the same name, and not far from Heraclea Minora.

ALLAH, or ALL, an Arabic word, and the name which all who profess Mahometanism give to God, and make frequent repetitions of in their prayers.

ALLAHABAD, in Geography, a souk or province of Hindostan, about 160 miles in length and 120 in breadth, bounded on the east by the province of Babar, on the north by Oude, on the south by Berrar, and on the west by Malwa and Agra. It contains, according to the distribution of Akbar, recorded in the Ayen-Akbery, 10 circums or counties, divided into 177 pargunnahs, or hundreds. Its revenue, according to the statement of Maurice, in his Indian Antiquities, is 3,310,695 rixas rupees. It furnishes 11,375 cavalry, 237,870 infantry, and 323 elephants. The greater part of it is in the possession of Azepul Dowlah, a tributary ally of the British power. The principal cities are Allahabad, Benares, and Icpeonpur.

ALLAHABAD, a city of Hindostan, situate at the confluence of the two great rivers Jumna and Ganges. It is composed of two towns—the old, which is near the Ganges, and the new, about a mile long and a mile wide, near the Jumna. It was called Allahabad by the emperor Akbar, who erected a strong fortress of stone in it, which occupies a large space of ground, and of which we have an elegant delineation by Mr. Hodges, in No. IV. of his Select Views in India. The tomb of Sultan Khurin is also an excellent specimen of Mahometan architecture; and a pillar 40 feet high, of one stone, covered with illegible inscriptions, is ascribed by tradition to Bima, one of the heroes of the Mahabarat. Allahabad is a seat of devotion so noted that it is denominated “the king of worshipped places.” We also learn from the Ayen-Akbery, that the territory round it, to the extent of 40 miles, is deemed holy ground. The Hindoos believe, that when a man dies in this place, whatever he wishes for he will obtain in his next regeneration. Although they teach that suicide in general will be punished with torments hereafter, yet they consider it meritorious for a man to kill himself at Allahabad. There are various objects of veneration in and about this city, which are still visited with great devotion by an immense number of pilgrims. Dr. Robertson is of opinion, that the ancient Palibothra is the modern city of Allahbad; but major Rennell has placed Palibothra on the same site with Patna. Robertson’s India, p. 39. p. 356. N. lat. 25° 27'. E. long. 82° 5'.

ALLAKNANDARA, a river of Thibet, which runs into the Ganges, about 20 miles south of Srinagar.

ALLAMANDA, fo called from Mr. F. Allamand, a Dutch surgeon, who visited Guiana about 1769, and Ruffia about 1775, and sent descriptions, figures, and specimens of plants to Linnaeus, in Botany, a genus of the pentandria monogynia class and order, of the natural order of costisos, and apocrine of Jullien; the characters of which are, that the calyx is a perianthium one-leaved, five-parted, parts ovate and acute; the corolla one-petalled, funicle-shaped, tube cylindrical, tube semiquincuncial, five-rowed, divided spreading, obtuse; the stamina, with scarcely any filaments, anthers five, flagitate, converging in the throat of the tube; the pistillum has a geml ovum, surrounded with a ring, fylite fiform, of the length of the tube, stigma headed, contracted in the middle; pericarpium, an orbicular, lens-shaped, echnate, one-celled, two-valved capsule; the seeds very many, imbricate, orbiculate, flat, edged with a membranous wing. There is one species, viz. A. carthacea, galaripa of Allamand, orda grandiflora of Aublet, a milky thorn, with flum twining and climbing on trees, which grows wild at Cayenne, in Guiana, &c. by the sea-side. The leaves are cathartic, and an infusion of them is used at Surinam, in the colic; introduced in 1785 by Baron Hake. Martyn.

ALLAMP, in Geography, a town of France, in the department of the Meurte, and district of Toul, three leagues south of Toul.

ALLAN, a river of Scotland, which runs into the Frith of Forth near Stirling. Allan Water is also a river of the same country, which runs into the Tweed, about a mile north-west of Melrose.

ALLANCHE, a town of France, in the department of Cantal,
Cantál, and district of Murat, situate in a valley, and having a considerable commerce of cattle; four leagues and a half north-west of St. Flour. N. lat. 45° 12'. L. long. 2° 54'.


ALLANTOS, or ALLANTUM, a town of Macedonia, supposed to be inhabited by the Allantofes of Play.

ALLANTOIDES, called also Farcimiialis, in Comparative Anatomy, is a thin transparent fac or bag, found amongst the membranes, invading the fetus of quadrupeds; it is connected with the urinary bladder of the young animal, by means of the urachus, and is supposed to serve the purpose of a reservoir for the urine.

Malpighi, Haller, and others have attributed this membrane to the chick during the period of incubation.

The word is derived from adnax, farcimen, a gut: and obs, formae, fæce; because, in many brutes, it has somewhat the appearance of an inflated intestine.—For a further account, see Mammalia, in Comparative Anatomy.

ALLARD, Guy, in Biography, was born at Dauphiné, about the middle of the 17th century, and acquired reputation by several works relating to the history of that province. His "Nomibulaire du Dauphiné avec les Armories," (12mo). Grenoble, 1714, and "Histoire des Maîons Dauphinoises," are his principal and most esteemed works.

ALLAT, in Mythology, derived from Alla, God, is the name of an idol among the Arabian and idolatrous Jews.

ALLATIA, in Ancient Geography, a town of Arabia Deferta, according to Ptolemy.

ALLATA, a town of Dalmatia, in the itinerary of Antoninus.

ALLATIUS, or ALLACI, Leo, in Biography, a voluminous writer of the 17th century, was born in the island of Chios, and at the age of nine years, after having been educated in the Greek church, removed to Calabria, where he enjoyed the patronage of the noble family of Spinelli, and embraced the Catholic religion. At Rome he was admitted into the Greek college, where he acquired reputation by the study of polite learning, philosophy, and divinity. From Rome he went to Naples, and was made great vicar to the bishop of Angliena; and having settled for some time in his native country, he returned again to Rome, studied phylical, and took his degree of doctor in that science. But the belles lettres best suited his taste and engaged his principal attention; and, instead of pursuing the practice of phylic, he taught the Greek language in the college of his own nation. About the year 1622 he was employed by Gregory XV. in removing to Rome the library of Heidelberg, which the elector of Bavaria had presented to that pontiff; he was afterwards librarian to Cardinal Barberini; and at length pope Alexander VII. appointed him librarian of the Vatican. His publications, which consisted of editions of old MSS, translations from Greek authors, and original compositions, are very numerous. Some of the principal of the latter class are the following: "De Ecclesiae Occidentalis et Orientalis perpetuo confensione," 4to. Cologne 1648; "On purgatory," 8vo. Rome, 1655; "De patria Homer," 8vo. Lyons, 1640; "De Septem orbibus Spectaculis," 8vo. Rome, 1640; "Confutatio Fabule de Joanna papilla," "De Piellis," "De Georgius," "De Simonibus." His retentive memory and application qualified him for compiling catalogues; accordingly he published a work of this kind under the title, "Apex Urbanus," in allusion to the bees borne in the arms of pope Urban VIII. which contained a history of the learned men of Rome for the years 1630, 1631, and 1632, with a catalogue of their works: and another tract of a similar kind, entitled, "Dramaturgii," giving an account of dramatic authors and their works, printed at Rome in 1636, and reprinted at Venice in 1655. Allatius also wrote several Greek poems, one upon the birth of Lewis XIV., in which he introduced Greece speaking. Allatius was a diligent and rapid writer; and he is said to have written Greek 40 years with the same pen, the loss of which he lamented with tears. His erudition and industry are more commended than his judgment; and he is generally reproached for want of liberality and candour. His criticisms were harsh and ill-natured: his reflections on those who differed from him were coarse and vulgar, as well as severe; and his animosity and intolerance, in his conduct towards those who were not comprehended within the pale of the Romish church, to which he was a profite, and for which he was an ardent advocate, were such as led him to denounce against them the most cruel penalties. The Roman pontiff, as he maintained, was independent; judged the world without being accountable to any; his unjust commands were to be obeyed; and he had an absolute authority as legislator and judge, and was incapable of illusion and error. As for heretics and schismatics Allatus was of opinion, that they ought to be proscribed and exterminated, and if they perished in their heresy, to put to death and consumed in the flames. In his zeal for uniting the Greek church to the Latin, and with this view for inculcating himself into the favour and confidence of pope Urban VIII., he is charged by F. Simon with insincerity and misrepresentation. The gentlemen of Port Royal have attempted a vindication of Allatus, particularly against the attacks of Mr. Claude.

Allatius was neither married nor took orders; and in accounting for this part of his indecisive conduct, when he was asked by pope Alexander VII. "why do you not enter into orders?" he replied, "Because I would be free to marry." "Why then," said the pope, "do you not marry?" "Because," replied Allatus again, "I would be at liberty to take orders." He died at Rome in the year 1666, at the age of 83 years.

ALLAY. See ALLOV.

ALLAZONIUM, in Ancient Geography, a town of Aia in Mylica, north coast of Scyphus.

ALLBURG, in Geography, a township of America, in Franklin county, Vermont, situate on Millisique Bay, and containing 446 inhabitants.

ALLCHURCH, a village of Warwickshire, said to have been formerly seven miles in circumference, and having the Roman Icknald street passing through it. It was once a borough, with a market and several streets. The bishop of Worchester had a palace in it, and the church, parts of which are of Saxon architecture, contains many ancient monuments. It is situated five miles from Bromfringe, in the road to Leicesters.

ALLECTUS, in Ancient Biography and History, the confidential friend and prime minister of Carausius, emperor of Britain, apprehending punishment for several crimes with which he was chargeable, murdered his master, A.D. 294, and usurped the imperial dignity, which he maintained for three years. During this period Constadius was preparing for the recovery of Britain; and at length the principal squadron, destined for this enterprise, and assembled in the mouth of the Seine, was intrusted to the command of the praefect Acelpheidotus. The weather proved favourable, and under the cover of a thick fog, the invaders crossed the
the fleet of Allectus, which had been floated off the Isle of Wight to receive them, landed in safety on the western coast; and convinced the Britons, says Gibbon, "that a superiority of naval strength will not always protect their country from a foreign invasion." As soon as the troops were landed, the intrepid commander set fire to the ships, and marched forward to meet the enemy. The usurper had posted himself near London in expectation of an attack from Conlantius, who commanded the fleet of Boulogne; but upon hearing of the defeat of Aplepodotus, he made forced marches opposite him. With his small body of harried and disheartened followers, Allectus encountered the Imperial troops, and the engagement soon terminated in his total defeat and death: so that a single battle decided the fate of this great island. When Conlantius landed on the shores of Kent, he was welcomed by the loud and unanimous acclamations of obedient subjects; and Britain, after a separation of 10 years, was thus restored, A.D. 257, to the body of the Roman empire. Crevier's Rom. Emp. vol. ix. p. 311. Gibbon's Hist. vol. ii. p. 127.

ALLEGHANY, or Alleghany County, in Geography, a district of Pennsylvania in America, extends from the junction of the river of that name with the Ohio, where its chief town Pittsburg is situated, to the New York line. It contains 103,599 inhabitants, including 159 slaves. Morfe.

Alleghany is also the most western county in Maryland, and has Pennsylvania on the north. The windings of the Patowmac river separate it from Virginia on the fourth, and Sideling-hill Creek divides it from Washington county on the east. It contains 480,995 inhabitants, including 255 slaves. Its chief town is Cumberland.

Alleghany Mountains of America, situate between the Atlantic Ocean, the Mississippi river, and the lakes, are a long and broad range of mountains, formed of a great number of ridges, extending to the north-east and south-west, and nearly parallel to the sea-coast, about 900 miles in length, and 60 to 150 and 250 miles in breadth. The different ridges, which compose this immense range of mountains, bear appropriate names in the several states; viz. the Blue Ridge, the North Mountain or North Ridge, or Devil's Back-bone, Laurel Ridge, Jackson's Mountains, and Kittatinny Mountains. All these ridges, except the Alleghany, are broken through by rivers, which appear to have forced their way through solid rocks; and between the several ridges numerous tracts of fine arable and grazing land intervene. In those districts, however, which lie in the back parts of Pennsylvania, Mr. Evans, who travelled over them, observes, that scarcely one acre in 10 is capable of culture. The principal ridge is more appropriately called Alleghany, and distinguished by the appellation of the Back-bone of the United States. From the several ridges proceed innumerable branches or spurs. The general name of the whole range, taken collectively, seems not yet to have been determined. Mr. Evans calls them "the endles mountains," others have called them "the Appalachian mountains," from a tribe of Indians, who live on a river which proceeds from this mountain, called the Appalachian; but the most common name is the "Alleghany mountains" to call, probably from the principal ridge of the range. These mountains are not confusedly scattered, rising here and there into high peaks, overtopping each other; but they run along in uniform ridges, scarcely half a mile high. They spread towards the south, and some of them terminate in high perpendicular cliffs; others gradually subside into a level country, giving rise to the rivers which run to the southward into the Gulf of Mexico. Morfe.

Alleghany River, an American river of Pennsylvania, rises on the western side of the Allegheny mountains, and after running about 200 miles in a south-west direction, unites with Monongahela at Pittsburg; and both together form the Ohio. The lands on each side of this river, for 150 miles above Pittsburg, consist of white oak and chesnut ridges, and in many places of poor pitch pines, interfened with tracts of good land and low meadows. This river, and the Ohio likewise, from its head waters until it enters Mississippi, are known and called by the name of Alleghany river, by the Seneca and other tribes of the five nations, who once inhabited it. Morfe.

ALLEGATION, in Antiquity, a word formerly subscribed at the bottom of recripts and constitutions of the emperors, as signata, or testata, was under other instruments. In this sense allegata imports as much as verified, verificata. Allegata was a kind of subscription, somewhat less usual than data, proposition, accepta, jubepit, supposita, or subscripsita.

ALLEGATION, is used for the producing of acts, or instruments, to authorize a thing. In the ecclesiastical courts, articles are drawn out in a formal allegation, or by libel, to set forth the complainant's ground of complaint against the injuring party, brought before the court by citation. To this succeeds the defendant's answer upon oath, when, if he denies or extenuates the charge, they proceed to proofs by witnesses examined, and their depositions taken down in writing, by an officer of the court. If the defendant has any circumstances to offer in his defence, he must also propound them in what is called his defensive allegation, to which he is entitled, in his turn, to the plaintiff's answer upon oath, and may from thence proceed to proofs as well as his antagonist.

'Allegation, in a literal sense, denotes the act of citing or quoting an author, or passage of some book.

ALLEGEAS, or Allegas, in Commerce, a stuff manufactured in the East Indies. There are two sorts of them; some are of cotton, and others of several kinds of herbs, which are spun like flax and hemp. Their length and breadth are of eight ells, by five, six, or seven-eighths; and of twelve ells by three fourths, or five-eighths.

ALLEGANCE, in Law, the legal faith and obedience, which every subject owes to his prince: or, it is the tie or ligament, which binds the subject to the king, in return for that protection which the king affords the subject.

This was anciently called ligamentia, or ligament; from the Latin ligare, and allegare, to bind; q. d. ligament. This was anciently called ligamentia, or ligament; from the Latin ligare, and allegare, to bind; q. d. ligament. This thing itself, in the substance of it, is founded in reason and the nature of government; the name and the form are derived to us from our Catholic ancestors. Under the feudal system, every owner of lands held them in subjection to some superior or lord, from whom or from whose ancestors the tenant or vassal had received them; and there was a mutual trust or confidence subsisting between the lord and vassal, that the lord should protect the vassal in the enjoyment of the territory he had granted him; and, on the other hand, that the vassal should be faithful to the lord, and defend him against all his enemies. This obligation on the part of the vassal was called his feudalitas, or fealty; and an oath of fealty was required, by the feudal law, to be taken by all tenants to their lord; which is couched in almost the same terms with our ancient oath of allegiance, except that in the usual oath of fealty there was frequently a faving or exception of the faith due to a superior lord by name, under whom the landlord himself was perhaps only a tenant.
tenant or vassal. But when the acknowledgment was made to the superior lord himself, who was vassal to no man, it was no longer called the oath of fealty, but the oath of allegiance; and therein the tenant swore to bear faith to his sovereign lord, in opposition to all men, without any saving or exception; *contra omnes homines sedehabitatem fecit.* Land held by this exalted species of fealty was called "Feudum lignum," a liege fee, the vassals "homines ligni," liege men, and the sovereign their "dominus ligni," or liege lord. And when foreign princes did homage to each other for lands held under their respective sovereignties, a distinction was always made between *simple* homage, which was only an acknowledgment of tenure, and *liege* homage, which included the fealty before mentioned, and the services consequent upon it. Thus, when our Edward III. in 1329, did homage to Philip VI. of France, for his ducal dominions on that continent, it was warmly disputed of what species the homage was to be, whether *liege* or *simple* homage. But with us in England, it becoming a settled principle of tenure, that all lands in the kingdom are holden of the king as their sovereign or lord paramount, no oath but that of fealty could be taken to inferior lords, and the oath of allegiance was necessarily confined to the persons of the king alone. By an easy analogy the term of allegiance was soon brought to signify all other engagements, which are due from subjects to their prince, as well as those duties which were simply and merely territorial. And the oath of allegiance, as administered for upwards of 600 years, contained a promise "to be true and faithful to the king and his heirs, and truth and faith to bear of life and limb, and to render them *therefor* without end or day." Thus intended him, without defending him therewith. At the revolution, the terms of this oath being thought to favour too much the notion of non-refinunce, the present form was introduced by the convention parliament, which is more general and indeterminate than the former; the subject only promising "that he will be faithful and bear "true allegiance to the king," without mentioning "his "heirs," or specifying in the least wherein that allegiance "conflits. Accordingly, the convention of eflates having offered the crown to the prince and princes of Orange, who accepted it, the old oaths of allegiance imposed by the *flat. 1 Eliz.* and *3 James I.* were abrogated; and a new oath was drawn up to be taken by all the subjects of Eng- land, on penalty of being deprived of all employments, civil, military, and ecclefaical. The form of the oath of allegiance by *I Geo. flat. ii. e. 13.* is "I, A. B. do sincerely "promise and swear, that I will be faithful, and bear "true allegiance to his majesty King George. So help me "God." This oath may be tendered to all persons above the age of 12 years, whether natives, denizens, or aliens, either in the court-leet of the manor, or in the sheriff's tour, which is the court-leet of the county. See PREMIS- NIRE. The quakers are exempted from taking the oath of allegiance; and, in lieu thereof, are only enjoined a declaration of fidelity, 8 Geo. c. vi. The oath of allegiance, taken by the people to the king, is only the counterpart to the coronation oath, taken by the king to the people; and, as fuch, partake of the nature of a covenant; that is, is conditional, and ceases on a violation of the contract by the prince; at least this is the doctrine of some of the chief advocates for the revolution. The anti-revolutionists, on the contrary, hold the oath of allegiance to be absolute and unconditional. Archdeacon Paley, in his illustration of this oath, observes, that it excludes all intention to support the claims or pretentions of any other person or persons to the crown and government, than the reigning sovereign; and also all design, at the time, of attempting to dethrone the reigning prince, for any reason whatever; and that it forbids the taking up of arms against the reigning prince, with views of private advancement, or from motives of personal resentment or dislike. On the other hand, this oath permits refusal to the king, when his conduct or behaviour is such, as to make refusal beneficial to the community; nor does it require obedience to such commands of the king as are unauthorized by the law, or that we should continue our allegiance to the king, after he is actually and absolutely deposed, driven into exile, carried away captive, or otherwise rendered incapable of exercising the regal office, whether by his fault or without it. Besides this exprs engagement, the law also holds, that there is an implied, original and virtual allegiance, owing from every subject to his sovereign, antecedently to any express promise; and although the subject never avere any faith or allegiance in form. For as the king, by the very defeat of the crown, is fully invested with all the rights, and bound to all the duties of sovereignty, before his corona- tion; so the subject is bound to his prince by an intrinsic allegiance, before the superinduction of those outward bonds of oath, homage and fealty, which were only instituted to remind the subject of his previous duty, and for the better securing its performance. The formal profession, therefore, or oath of sujection, is nothing more than a declaration in words of what was before implied in law. Allegiance, both express and implied, is however distin- guished by the law into natural and local; the first being also perpetual, and the latter temporary. Natural allegiance is such as is due from all men born within the king's dominions immediately upon their birth; for immediately upon their birth, they are under the king's protection; at a time too, when (during their infancy) they are incapable of protecting them- selves. Natural allegiance, therefore, is a debt of gratitude, which cannot be forfeited, cancelled or altered, by any change of time, place or circumstance, nor by any thing but the united concurrence of the legislature. An Englishman who removes to France, or to China, owes the same allegiance to the king of England there as at home; and 20 years hence as well as now. For it is a principle of universal law, that the natural born subject of one prince cannot by any act of his own, not by swearing allegiance to another, put off or discharge his natural allegiance to the former: for this natural allegiance was intrinsic and primitive, and antecedent to the other, and cannot be divested without the concurrent act of that prince to whom it was first due. Local allegiance is such as is due from an alien, or stranger born, for so long time as he continues within the king's dominion and protection; and it ceases the instant such foreigner transfers himself from this kingdom to another. Natu- ral allegiance is, therefore, perpetual, and local, temporary only; and that for this reason, evidently founded upon the nature of government, that allegiance is a debt due from the subject, upon an implied contract with the prince, that so long as the one affords protection, so long the other will demean himself faithfully. As therefore the prince is always under a constant tie to protect his natural born subjects at all times, and in all countries, for this reason their allegiance, due to him is equally universal and permanent. But, on the other hand, as the prince affords his protection to an alien, only during his residence in this realm, the allegiance of an alien is confined, in point of time, to the duration of his residence; and, in point of locality, to the dominions of the Britis empire. Blackstone's Com. book i. ch. 10. vol. i. p. 376—371. 8vo. Paley's Principles of Moral and Political Philosophy, book iii. ch. 18. vol. i. p. 263—207. 8vo.
ALLEGORICAL, something containing an allegory.

The divines divide divers fenes in scripture; as a literal, a mystical, and an allegorical sense. See Prophecy, and Type.

ALLEGORY, Allegoria, a figure in Rhetoric, whereby we make use of terms which, in their proper significations, mean something else than what they are brought to denote; or it is a figure whereby we say one thing, expecting it shall be understood of another, to which it alludes; or which, under the literal sense of the words, conceals a foreign or distant meaning.

An allegory is, properly, a continued metaphor, or a series of several metaphors in one or more sentences. Such is that beautiful allegory, in Horace, lib. i. Od. 14.

"O navis, referunt in mare te novi
Fluctus, &c."

Where the ship is usually held to stand for the republic; waves, for civil war; port, for peace and concord; ears, for folders; and mariners for magistrates. Thus also, in Prior's Henry and Emma, Emma describes her.continy to Henry in the following allegorical manner:

"Did I but purpose to embark with thee
On the smooth surface of a summer's sea,
While gentle zephyrs play with prosperous gales,
And fortune's favour fills the swelling sails;
But would forsake the ship, and make the shore,
When the winds whistle, and the tempests roar?"

Cicero likewise speaking of himself (in Pison. c. 9. tom. vi. p. 187.) ues this allegorical language: "Nor was I fo timorous, that after I had ferred the ship of the state through the greatest storms and waves, and brought her safe into port, I should fear the cloud of your forehead, or your colleague's pelilent breath. I faw other winds, I perceived other storms, I did not withdraw from other impending tempests; but I exposed myself singly to them for the common safety." Here the state is compared to a ship, and all the things that are said of it under that image, are expressed in metaphors made use of to denote the dangers with which it had been threatened. We have also a very fine example of an allegory in the 80th Psalm; in which the people of Israel are represented under the image of a vine, and the figure is supported throughout with great correctness and beauty. Whereas, if instead of describing the vine as wailed by the boar from the wood, and devoured by the wild beasts of the field, the Psalmist had said, it was afflicted by heathens or overcome by enemies, which is the real meaning, the figurative and the literal meaning would have been blended, and the allegory ruined. The learned Bishop Lowth (De Sacra Pochi Hebræorum. Pat. 10. ii. p. 129-140.) has specified three forms of allegory that occur in sacred poetry. The 1st is that which rhetoricians call a continued metaphor. When several metaphors succeed one another, says Cicero (Orator. c. 27. tom. i. p. 520.) they alter the form of the composition; and this succession has very properly, in reference to the etymology of the word, been denominated by the Greeks ἀλληγορίας, an allegory; although Aritotle, instead of considering it as a new species of figure, has referred it to the class of metaphors. The principle of allegory in this sense of the term, and of the simple metaphor, is the same;

- nor is it an easy matter to restrict each to its proper limit, and to mark the precise termination of the one, and the commencement of the other. For examples of this kind, we refer to Metaphor. This eminently judicious critic observes, that when the Hebrew poets use the congeneric figures of metaphor, allegory, and comparison, particularly in the prophetic poetry, they adopt a peculiar mode of doing it, and seldom regulate the imagery which they introduce by any fixed principle or standard. Not satisfied with a simple metaphor, they often run it into an allegory, or blend it with a direct comparison. The allegory sometimes follows, and sometimes precedes the simile; and in this case is added a frequent change of imagery, as well as of persons and tenets; and thus are displayed an energy and boldness, both of expression and meaning, which are unconfined by any flated rules, and which mark the discriminating genius of the Hebrew poetry. Thus, in Gen. xlix. 9. "Judah is a lion's whelp," this metaphor is immediately drawn out into an allegory, with a change of person: "From the prey, my son, thou art gone up," that is, to the mountains, which is understood; and in the succeeding sentences the person is again changed, the image is gradually advanced, and the metaphor is joined with a comparison that is repeated.

"He flepeth down, he coucheth as a lion;
And as a lion's; whom shall heoufe him?"

A similar instance occurs in the prophecy, recorded in Psalm cx. 3. which explicitly foretells the abundant increase of the gospel on its first promulgation. This kind of allegory, however, sometimes assumes a more regular and perfect form, and then occupies the whole subject and compass of the discourse. An example of this kind occurs in Solomon's well-known allegory, Eccles. xii. 2-6. in which old age is so admirably depicted. There is also in Isaiah, xxxviii. 24-29, an allegory, which, with no less elegance of imagery, is more simple and regular, as well as more just and complete, both in the form and the method of treating it. Another kind of allegory is that, which in the proper and more restricted sense, may be called a parable; and consists of a continued narration of some fictitious event, accommodated by way of similitude to the illustration of some important truth. The Greeks call these allegories ανασ, or apologies, and the Latinus fabulae, or fables. See Parable. The third species of allegory, which often occurs in the prophetic poetry, is that in which a double meaning is couched under the same words, or when the same discourse, differently interpreted, designates different events, dissemblar in their nature and remote as to time. These different relations are denominated the literal and mystical sense. This kind of allegory, which the learned prelate calls mystical, seems to derive its origin from the principles of the Jewish religion; and it differs from the two former species in a variety of respects. In these allegories the writer may adopt any imagery that is most suitable to his fancy or inclination; but the only proper materials for this allegory must be supplied from the sacred rites of the Hebrews themselves, and it can only be introduced in relation to such things as are immediately connected with the Jewish religion, or their immediate opposites.

The former kinds partake of the common privileges of poetry; but the mystical allegory has its foundation in the nature of the Jewish economy, and is adapted solely to the poetry of the Hebrews. Besides, in the other forms of allegory, the exterior or visible image is mere fiction, and the truth lies altogether in the interior or remote sense; but in this allegory each idea is equally agreeable to truth. The exterior or visible image is itself a reality; and although it sustains another character, it does not wholly lay aside its own. There is also a great variety in the use and conduct of the mystical allegory; in the modes in which the corresponding images are arranged, and in which they are ob-
feared or eclipsed by one another. Sometimes the obvious or literal sense is so prominent and conspicuous, both in the words and sentiments, that the remote or figurative sense is fearfully perverted to it through the mind. On the other hand, the figurative sense is more frequently found to be a shade, or becomes insoluble. Sometimes the principal or figurative idea is exhibited by an evident light, and sometimes it un-expectedly glares upon us, and breaks forth with sudden and astonishing corruptions, like a flash of lightning bursting from the clouds. But the mode or form of this figure, which poises the chief beauty and elegance, is, when the two images, equally conspicuous, run, as it were, parallel through the whole poem, mutually illustrating and correspondent to each other. The learned author has illustrated these observations by instances selected from the 2d and 72d Psalms. He adds, that the mythical allegory is, on account of the obscurity resulting from the nature of the figure, and the fyle of the composition, so agreeable to the nature of the prophecy, that it is the form which it generally, and indeed lawfully affinns, as being adapted to the prediction of future events. It describes events in a manner exactly conformable to the intention of prophecy; that is, in a dark, disguised and intricate manner, sketching out in a general way their form and outline; and seldom defending to a minuteness of description and exactness of detail. On this subject in its immediate connection with the double sense of prophecy, which some eminent critics and commentators have not only disputed, but absolutely rejected as groundless and fanciful, and leading to great uncertainty of interpretation; see Prophecy.

Allegories were a favourite method of delivering instructions in ancient times; for what we call fables or parables, are no other than allegories, where, by words and actions attributed to beasts or inanimate objects, the dispositions of men are figured; and what we call the moral, is the un-figured sense or meaning of the allegory. An enigma or riddle is also a species of allegory; one thing represented or imaged by another; but purposely wrapped up under so many circumstances as to be rendered obscure. Where a riddle is not intended, it is always a fault in allegory to be too dark. The meaning should be easily seen through the figure employed to shadow it. However, the proper mixture of light or shade, in such compositions, the exact adjustment of all the figurative circumstances with the literal sense, so as neither to lay the meaning too bare and open, nor to cover and wrap it up too much, has ever been found an affair of great nicety; and there are few species of composition in which it is more difficult to write, fo as to please and command attention than in allegories. In some of the visions of the Spectator, we have examples of allegories very happily executed. In the right management of allegories, care should be taken that the fame kind of trope be carried through the whole, so as to compose one uniform and consistent set of ideas: otherwise they dres up a chimera, a thing that has no existence, and of which the mind can form no conception. Quinctilian very justly observes (Init. Orat. I. viii. c. 6.) that "to begin with a tempel and end with a fire, would be very ridiculous and unnatural." It is likewise very necessary that the allusions be all plain and evident, especially where the name of the thing alluded to is not expressed. These are called pure allegories. But where the reference is not evident, it becomes a riddle, which is nothing else but an ob- serve allegory. To avoid this the best writers use what are generally called mixed allegories, or such as express the proper name of the thing which the whole similitude respects. Of this kind is that in the speech of Philip, king of Macedon, given by Justin (I. xxix. c. 3.), where he says, "I perceive that cloud of a dreadful and bloody war arising in Italy, and a thunder-storm from the west, which will fill all places with a large shower of blood, wherever the temple of victory shall carry it." The proper words "war," "blood," and "victory," being joined to the tropes "cloud," "snower," and "tempet," in this sentence, render the several parts of the similitude plain and evident. Quinctilian thinks those allegories most beautiful, where the whole similitude is expressed, and those words, which in their proper sense relate to one of the two things, between which the comparison is made, are allegorically applied to the other: as when Cor- nelius Nepos says of Atticus (cap. x.), "If that pilot gains the greatest reputation, who prefers his ship in a boisterous and rocky sea; ought not he to be thought a man of singular prudence, who arrived in safety through so many and so great civil tempests?" These are the allegories which orators are chiefly concerned. See Ward's Oratory, vol. ii. p. 27-31. Blair's Lectures, vol. i. p. 395-399.

The Old Testament is suppos'd, by many, to be a per- petual allegory, or typical representation of the mysteries of the New. Mr. Collins, in his "Grounds and Reaons of the Christian Religion," pretends, that the Old Testament, literally understood, no where serves the purposes of Chris- tianity; but if it be of any use, it must be understood al- legorically. He first recommends allegory, as the only mode of rendering proper for bringing men to the faith of Christ; and then ridicules this allegorical interpretation as ab- surd. p. 87, 90, 94, 160. In effect, allegories have entered into most religions.—The Jews, we know, abound with them. Philo Judaeus has three books, of the allegories in the history of the six days. Nor are the heathens without allegories in their religion: it may be even said, that the use of them is of a much earlier standing in the Gentile than in the Jewish world.—Some of their philosophers, un- derstanding to give a rational of their faith, and to shew the reason and scope of their fables, and the ancient histories of their gods, found it necessary to put another construction on them; and maintain, that they signified something very different from what they seemed to express. And hence came the word allegory, or a discourse that, in its natural sense, aλλoς aλεγομεν signifies something other than what seems in- tended by it. This shift they had recourse to, in order to prevent people from being shocked with those absurdities which the poets had introduced into their religion; and to convince the world, that the gods of Greece had not been those vile persons which their histories represented them to be. By this means the history, as well as religion, of Greece, was at once converted into allegory; and the world left to seek for them both in a heap of fables, few of which have been satisfactorily solved, either by ancient or modern writers. The Jews, finding the advantages of this way of explaining religion, made use of it to interpret the sacred writings, so as to render them more palatable to the Pagans. The same method was adopted by the primitive writers of Christianity. The practice of allegorical interpretation, which the Jews had learned from the Egyptians, and which, before the time of Christ, was common among them, the early converts to Christianity brought out of the Jewish into the Christian church. Some traces of this method we find in the New Testament, particularly in St. Paul's argument against the Jewish advocates for the perpetual and universal obligation of the Mosaic ritual, drawn from the history of Abraham, in the epistle to the Galatians, ch. iv. 22; and in the typical applications
application of the ceremonial appointments of Moses to the Christian institution, in the epistle to the Hebrews. But a
let's sober and judicious use was made of this kind of lan-
guage by the Christian fathers. This was more especially
the case with those Gentile converts who had been educated
in the Alexandrian school, where, by the help of allegory,
the several figures of philosophy were mixed and confounded;
and with those Jewish Christians, who, by the same
means, had been instructed in the Cabalistic doctrines,
which, before this time, had sprung up in Egypt, and passed
thence into Judea. Several of those facts of Christians,
who were called heretics, particularly the Valentinian
Gnostics, made use of allegorical language to disguise the unna-
tural alliance which they had introduced between the fanciful
dogmas of the oriental philosophy and the simple doctrine
of Christ. The orthodox fathers of the church, too, de-
defended themselves with the same armour, both against heretics
and infidels, applying, with more ingenuity than judgment, the
symbolical method of interpretation to the sacred scriptures.
In the same manner in which Philo and other Alexandrian
Jews had corrupted the Jewish church, Clemens Alex-
drinus, Origen, and other disciples of the Alexandrian
school, in the second century, introduced error and corrup-
tion into the church of Christ. Whitby on the interpretation
of Scripture, Lond. 1744. Brucker's Hist. Philos. by

Allegories are distinguished into diverse kinds: as verbal,
real, simple, allusive, physical, moral, political, theological, &c.

Allegory, simple, according to some writers, is that
which is taken from any kind of natural things.

Allegory, allusive, is that which relates to other words,
or things.

Allegory, verbal, is a thread, or series of metaphors;
or a continuation of the same trope, chiefly metaphor,
through many words. Such is that in Virgil:

"Claudie jam rivos pueri, fat prata bibebant."

Where the metaphor of watering the ground is carried on
to the futting of the fishes, &c.

Allegory, perpetual, or continual, is that where the al-
egorical thread is pursu'd through all the parts of a con-
siderable discourse. Such are the books of Jonah, of Can-
ticles, of Job, not to say the whole Old Testament, accord-
ing to the hypothesis of some divine.

Allegories, physical, those wherein some point of na-
tural philosophy is represented: such in Homer, are Juno,
who represents the air; Jupiter, the other, &c.

Allegories, medical, those wherein some secret of physic
is revealed: such is Solomon's description of old age, Eccle-
xii. 1, &c. wherein, according to certain authors, the cir-
culation of the blood is indicated: such also, according to
a modern writer, is the story of the labours of Hercules.
For an illustration of Solomon's allegorical description of
old age, see Meda's Medica Sacra, chap. vi.

Allegories, chemical, those relating to chemistry: such,
according to Suidas, and many moderns, is the story of the
Aragonite expedition, wherein the process of making gold
is exactly described: such also, according to Tolius, is the
name and title of Bafli, Valentine, Beneficent, Monk, under
which are concealed the secrets of the philosophical mercury.

Allegories, moral, those where by some useful moral
inference is held forth: such, in Homer, is the victory
of Diomed against Venus, or fleshly lust: such also are the Py-
thagorean metempsychosis, and the story of the judgment
of Hercules, related by Proclus. To which may be added,
the fables of avarice and luxury; of the grotto of grief, and
and others in the Spectators and Tatlers. Spectat. N° 55.

Allegories, poetical, those wherein some maxim of good
government is artfully wrapped up; such is that celebrated
one of Memmius Agrrippa, whereby he prevailed on the Roman
people, who had withdrawn in discontent at the magistrates,
to return into the city: to which purpose he related to them
the parable of a war raised by the several parts of the human
body against the Romans.

Allegories, theological, those wherein some truth relat-
ing to the nature and attributes of God is couched.

Allegory is also used for the drawing of some words,
plainly and literally intended at first, from their natural and
proper meaning, to a foreign sense; for the better instructing
of our minds in some point of faith or manners. This coin-
cides with what is otherwise called accommodation.

Allegory, in Painting, is used as in poetry, and
sometimes too licently, by painters, who, while they
enrich their pictures by allegories, offend the spectator,
especially in representations of modern history. Rubens,
whose works are full of great and noble ideas, cannot be
justified in the licentious treatment of allegory in his famous
pictures representing the history of Mary of Medicis, and
in several others of that great master's works which could
be mentioned. In the Luxembourg gallery Rubens has so
united the Christian ceremonies with heathen mythology as
greatly to offend the eye of the intelligent spectator, not-
withstanding the grandeur of the composition and richness
of the colouring, which are produced by this very means.
A great general has been represented crossing a river with
his troops by an armed warrior dashing over a stream of wa-
ter flowing from an urn held by a river god; which would,
it is apprehended, have been expressed with greater propriety
by the general holding his truncheon, while the troops, at
a distance, were represented as fording a river. Allegory
seems better employed in poetical subjects than in historical
representations. See more upon this subject under the
article Painting.

ALLEGRI, Gregorio, in Biography, an eminent musi-
cal composer of the 17th century, was a native of Rome,
and by profession an ecclesiastic. He was a disciple of
Nannini, who was contemporary with Palestrina, and his in-
mate friend. His abilities as a singer were inconsiderable,
and yet he was accounted an admirable master of harmony :
and so much was he esteemed by all the musical professeurs
of his time, that the pope, in order to appropriate him to his
service, appointed him to be one of the fingers of his chap-
el in 1629. To his extraordinary merit as a composer of
church music he joined a devout and benevolent disposition,
and an excellent moral character; for he not only affil-
ted the poor, by whom his door was usually crowded, to the
utmost of his power, but daily visited the prisons of Rome,
in order to bellow his alms on the most deserving and dis-
tressed objects he could find in them. He fet many parts of
the church service with such divine simplicity and purity of
harmony, that the los of him was much felt and sincerely
lamented by the whole college of singers in the papal ser-
dice. He died Feb. 18th, 1652, and was buried in the
Chiefa Nuova, before the chapel of S. Filippo Neri, near
the altar of annunciation, where is a vault for the reception
of deceased fingers belonging to the pope's chapel.

Among his works preferred, that are still in use, is the
famous Miserere, which, for upwards of 270 years, has
been annually performed at the pope's chapel in Rome on
Wednesday and Good Friday in Passion week, and which in
appearance is so simple as to make those who have only seen it
on
on paper wonder whence its beauty and effect could arise, and which owes its reputation more to the manner in which it is performed than to the composition: the same music is in many instances repeated to different words, and the fingers have, by tradition, certain munitions, expressions, and graces of convention (certe effigizioni e gruppi), which produce great effects, such as swelling and diminishing the sounds altogether, accelerating or retarding the measure at some particular words, and singling some entire verses quicker than others. This information was communicated to the author by Signor Santarelli, the pope's maestro di capella. And Andrea Adami affirms, in his Osservazioni per la reg. il coro delle Cap. Pont. 1711, p. 36, "That after several vain attempts by preceding composers, for more than a hundred years, to let the fame words to the satisfaction of the heads of the church, Gregorio Allegri succeeded so well as to merit eternal praise; for with few notes, well modulated and well understood, he composed such a Misere, as will continue to be sung on the same days, every year, for ages yet to come; and one that is conceived in such just proportions as will attend future times, and ravish, as at present, the soul of every hearer. However, some of the great effects produced by this piece may, perhaps, be justly attributed to the time, place, and solemnity of the ceremonial us'd during the performance: the pope and conclave are all prostrated on the ground; the candles of the church and the torches of the balustrade are extinguished one by one; and the last verse of this psalm is terminated by two choirs; the maestro di capella beating time flower and flower, and the fingers diminishing or rather extinguishing the harmony, by little and little, to a perfect point:

It is likewise performed by select voices, who frequent rehearsals, particularly on the Monday in Passion week, which is wholly spent in repeating and polishing the performance.

This composition us'd to be held so sacred, that it was imagined excommunication would be the consequence of an attempt to transcribe it.

Padri Martini said that there were never more than three copies of it made by authority, "one of which was for the emperor Leopold, one for the late king of Portugal, and the other for himself." Of this last he favoured the author with a transcript at Bologna, and Signor Santarelli indulged him with another from the archives of the pope's chapel. Upon collating these two copies, they were found to differ very little from each other. - Present state of Music in France and Italy.

Before we quit the subject so interesting to the lovers of church music, we shall add the following anecdote, with which we were likewise favoured by Signor Santarelli.

"The emperor Leopold the first, not only a lover and patron of music, but a good composer himself, ordered his ambassador at Rome to entreat the pope to permit him to have a copy of the celebrated Misere of Allegri, for the use of the imperial chapel at Vienna; which being granted, a copy was made by the Signor maestro of the pope's chapel, and sent to the emperor, who had then in his service some of the first fingers of the age; but, notwithstanding the abilities of the performers, this composition was so far from answering the expectations of the emperor and his court in the execution, that he concluded the pope's maestro di capella, in order to keep it a mystery, had put a trick upon him, and sent him another composition. Upon which, in great wrath, he sent an express to his lieutenants, with a complaint against the maestro di capella, which occasioned his immediate disgrace, and dismissal from the service of the papal chapel; and in so great a degree was the pope offended, at the supposed imposture of his composer, that, for a long time, he would neither see him nor hear his defence. However, at length, the poor man got one of the cardinals to plead his cause, and to acquaint his holiness that the style of singing in his chapel, particularly in performing the Misere, was such as could not be expressed by notes, nor taught nor transmitted to any other place, but by example, for which reason the piece in question, though faithfully transmitted, nullifies in its effect when performed elsewhere. His holiness did not understand music, and could hardly comprehend how the fame notes should sound so differently in different places; however, he ordered his maestro di capella to write down his defence, in order to be sent to Vienna, which was done; and the emperor, seeing no other way of gratifying his wishes with respect to this composition, begged of the pope that some of the musicians in the service of his holiness might be sent to Vienna, to instruct those in the service of his chapel how to perform the Misere of Allegri, in the same expressive manner as in the Sistine chapel at Rome, which was granted. But, before they arrived, a war broke out with the Turks, which called the emperor from Vienna; and the Misere has never y.t. perhaps, been truly performed but in the pope's chapel.

With respect to the intrinsic worth of this renowned Misere, as a musical phenomenon, we know that more sublime compositions have been produced, since Allegri's time, by musicians of superior genius; but the words were thought by the heads of the Roman church to be set to too much propriety, reverence, and effect, than by any former ecclesiastical composer whose productions had been allowed admission into the service of the papal chapel during the holy week, that, besides the manner in which it was performed, its merit was perhaps somewhat exaggerated in imagination by the mystery with which it was sedulously preserved from profane examination.

ALLEGRI, ANTONIO. See CORREGIO.

ALLEGRI, FRANCESCO, an engraver, who lived at Florence, and flourished in 1760. By him we have many portraits, from different masters. The image of St. Francis d'Assisi is held in high estimation at Sienna, in the church of St. Alberino. - Strutt.

ALEGRO. Ital. Miste, denotes gay, cheerful, quick. The force of this term is augmented by the words più, affai, and the superlative degree of comparison, as più allegro, more quick; allegro affai, and allegroissimo, very quick. It has likewise its diminutives, as poco allegro, and allegretto, a little gay, cheerful, or quick. Allegro is the degree of time between Andante and Presto, which fee.

ALLEIN, RICHARD, in Biography, a nonconformist divine, was born at Dichter, in Somersetshire, in 1612, educated by his father, who was rector of the parish, and entered a commoner at St. Alban's Hall, Oxford, in 1627. Having taken the degrees of bachelor and master of arts in the University, he became first, adulator preacher to his father, and afterwards, viz. in 1641, rector of Bathurst, in the county of Bath, where he faithfully discharged his duty. Having received from his father a bias towards the sentiments of the Puritans, he attached himself to that party, and zealously supported the solemn league and covenant, though he disapproved the enthusiastic spirit of some of its adherents; as appears by a paper printed in 1648, and entailed, "The testimony of the ministry of Somersetshire to the truth of Jesus Christ, and to the solemn league and covenant." In 1653, he was employed as adulator to the commissioners appointed by parliament for ejecting scandalous ministers; at the restoration he manifested an inclination to yield submission to the government; but unable conscientiously to comply with.
with the terms of conformity, he preferred the alternative, imposed by the act of uniformity, of quitting his living after having retained it for 20 years, and of running with about 2000 other sufferers, who were distinguished by the denomination of ejected ministers. Under the restraints and penalties of this act, he exercised his ministry in the house of Mr. More, who had been formerly a member of parliament, and who lived in his neighbourhood; and though he was reprimanded by the magistrates and imprisoned, his reputation for piety, learning, and exemplary conduct, procured a mitigation of the rigorous treatment with which he encountered. In consequence of the "Lavenda Act," he was under a necessity of removing from Batcombe to Frome-Selwood, where he continued in the discharge of his professional duties, notwithstanding the dangers to which he was exposed. In this situation he remained, till death terminated his trials and labours in 1681. He was distinguished by his plain, practical and pathetic manner of preaching, and by his fidelity in the duties of his pastoral office, such as catechising, visiting the sick and instructing the ignorant. Although he was as avowed non-conformist, and strictly attached to his principles, the moderation of his temper, as well as his general character, recommended him to the clergy and laity of sentiments different from his own, and he lived amongst them on terms of friendship and intercourse. Mr. Jenkins, vicar of Frome-Selwood, preached his funeral sermon, and bore testimony to his piety, meekness, and moderation. His works, which were all of the devotional kind, were much esteemed, and frequently reprinted. The principal of these was his "Vindiciae Pictatis," or, "A Vindication of Godliness, in the greatest trifling and spirituality of it, from the imputations of folly and fancy," which was published in 1665, without a printer's name, because it was not licensed; but the copies of it were seized and sent to the king's kitchen for waste-paper. They were afterwards bought by the king's bookkeeper, who had caused them to be seized, at a cheap rate, and sold; for which artifice he was brought on his knees to the council table, and the books were again sent to the king's kitchen and burnt, i.e. struck over with ink, so as to be illegible. The other works of Allein were "Heaven opened, or a brief and plain discovery of the riches of God's covenant of grace," printed in 1665; "The World Conquered," 1668, 8vo.; "Godly Fear," 1671, 8vo.; "A Returne to Backfielders, and a Spur for Loiterters," 1677, and 1684, 8vo.; "A Companion for Prayer," 1680, 12mo.; "Instructions about Heart-work, &c." 1681, 8vo. Calamy's Life of Baxter, vol. ii. Wood's Athen. Oxon. vol. ii. Biog. Brit. 

Allein, Joseph, a nonconformist divine, was born at Devizes, in Wiltsire, in 1633. Having manifested at a very early age an eminently pious disposition and an inclination for the ministry, he was educated with this view and sent to Oxford at the age of 16 years. At college he was distinguished by diligence in his studies and gravity in his deportment. In 1653 he became a tutor in the college of Corpus Christi, to which he belonged, and where, for the exercise of his gifts in prayer, he had performed the office of chaplain, which he preferred to a fellowship; and in this situation he was so affable and so successful, that many of his pupils occupied respectable stations both in the established church and among the nonconformists. In 1655 he left college, and was assistant minister at Taunton Magdalen, in Somersetshire, until the year 1662, when he was deprived for nonconformity. During this connection he was indefatigable in his ministerial services, and his conduct was so amiable and exemplary, as to secure the affectionate esteem and attachment of his parishioners. After his exclusion from the church, he persevered in his labours, and preached commonly six or seven, and sometimes 14 or 15 times a week; till in 1663 he was committed to Tivedenker jail, where seven ministers and 50 quakers were closely confined and enduring similar hardships. At the ill-fame Allein was convicted of having preached in the preceding May, and sentenced to pay 100 marks, and to remain in prison till the fine was paid. "I am glad," said he on receiving his sentence, "that it has appeared before my country, whatever I am charged with. I have been guilty of nothing but doing my duty; and that all which appeared from the evidence was, that I sung a psalm, and instructed my family, others being there, and both in my own house." By an imprisonment of 12 months, Allein's constitution was impaired and the duration of his life shortened. After his release he renewed his labours, and his sufferings were also renewed; his health gradually declined; and in 1668 he finished his course, at the age of 35 years. His biographers, Anthony Wood excepted, bear testimony to his learning and charity. Zealous in his own mode of worshipping God, he was not, as ministers of the established church have testified, in the least bitter towards any Christians who worshipped in another manner. He preferred a great respect for the church, notwithstanding all his sufferings, and was eminently loyal to his prince, notwithstanding the severities of the times. His writings breathe a true spirit of piety, for which they have been always and deferred esteemed. His works are, "An Explanation of the Assembly's Shorter Catechism," 1658, 8vo.; "A Call to Archippus," exhorting the ejected ministers to continue in their ministry, 1663, 4to.; "An Alarm to the Unconverted," 1672, 8vo. and 12mo. of which 20,000 were sold, and after it was printed in 1675 under the title of "A Sure Guide to Heaven," 50,000; "Christian Letters, full of Spiritual Instruction," 1672, 8vo.; "Cales of Confidence," 1672, 8vo.; "Remarks, &c." 1672, 2vo. and several other small practical pieces; besides an imperfect body of natural theology in Latin, which has not been printed. An account of his life and death is often annexed to his writings. Calamy's Baxter, vol. ii. p. 577, &c. Neal's Hist. of the Puritans, vol. ii. p. 670, 4to. Biog. Brit. 

Alien, John, in Antiquity, a kind of tax, or tribute, which the rich paid to the poor, when absent in the armies. 

Allegophagi, from αληγόφαγος, one another, and ἄγω, to eat, in Natural History, a term used by Mouffet, and other writers on insects, to express a peculiar genus of flies, which feed on one another. They are thus called in distinction from another class, called the biteropophagi, from their feeding on different substances, not on one another. 

Alleluia. See Salleluia. 

Alemaengel, in Geography, a small Moravian settlement on Swetara river, in Pennsylvania. 

Allemand, a river of America, which falls into the Mississippi from the south-east, about 43 miles south of the Natchez. 

Allemanda, in Map, an ancient movement in common time, moderately quick; supposed, from its title, to be of German invention. In almost every election or onata for the harpichord in Handel's time, there was a prelude, an allemand, a farandab, a courant, and a jig, which see. Rouffeau says, the allemand is a dance very common in Switzerland and Germany, as it became in England a few years ago. But the allemand for dancing is very different from those in the works of Corelli, Handel and Mattheson. 

Alleman, in
ALLEMMANNIC, in a general sense, something relating to the ancient Germans. The word is also written Allmanic, Allemanic, and Almaneic. It is formed from Allmann, Alman, or Almen; the name whereby the German nation was anciently known. See Allemannic.

In this sense we meet with Allemannic history, Allemannic language, Allemannic laws, &c. Goldaftus, and others, have published collections of writers on Allemannic affairs. *Allmannicarum rerum scriptores.*

Allemannic language was spoken throughout the southern parts of Germany. It is divided into several dialects; the principal of which are the Suevic, and Helvetic. The Allemannic differed from the Frisian, which was the language in use through the northern parts of Germany; the chief dialects of this are the Palatine, Franconian, and Saxon.

Allemannic laws, i.e. Allemannisc, is the same with what is otherwise called the Suevic law, being that which obtained in the more southern parts of the country, as the Saxon law did throughout the northern.

Scheffler has published the provincial Allemannic law, and also the code of the feudal Allemannic law.

**Allen, John**, in Biography, archbishop of Dublin, in the reign of Henry VIII., was educated at Oxford, and took his degree of bachelor of laws at Cambridge. Having been sent to the pope by Warham, archbishop of Canterbury, on some ecclesiastical affairs, he continued at Rome nine years; and after his return, was chaplain to cardinal Woffley, and commissary or judge of his court as legate in Ireland in the execution of which office he was suspected of dishonesty and even of perjury. In return for his services, the cardinal procured for him the living of Dalby, in Leicestershire. In 1525 he was incorporated at Oxford, doctor of laws, which degree he had taken either at Rome or some Italian university; and in 1528 he was consecrated archbishop of Dublin, and made chancellor of Ireland. He was cruelly murdered by command of the eldest son of the earl of Kildare, in a time of rebellion, A.D. 1534, in the 58th year of his age. His works are, "Epitola de Pallii significationes activa et passiva," and "De confunditibus ac statutis in tuto risi causis observandis," and several other pieces relating to the church. Biog. Brit.

**Allen, or Allen, Thomas,** an eminent mathematician, was born at Uttoxeter, in Staffordshire, in 1542, and admitted scholar of Trinity college, in Oxford, in 1551, fellow in 1565, and in 1567, master of arts. Averse from taking orders, and inclined to retirement, he withdrew from college and took up his residence in 1570 at Gloucester-hall, where he sedulously purfued his studies and became an eminent antiquary, mathematician and philosopher. His talents and learning attracted the notice of several persons of distinction; he was offered a bishopric by Robert, earl of Leicester, and strongly solicited by Albertus L'Aisle, count or prince of Sisrde, in Poland, to reside with him in his own country; but he declined every proposal of this kind, and preferred the pleasure of retirement and study to secular advantages that were likely to accrue to him from the patronage of the great. He associated, however, with persons most distinguished for literature and science at the period in which he lived, to whom he had access in the house of Henry, earl of Northumberland, the great friend and patron of the mathematicians. By the ignorant and vulgar he was regarded, on account of his great skill in the mathematics, as a magician and conjurer. Mr. Selden informs us, "that he was a person of the most extensive learning and comummate judgment, the brightest ornament of the university of Oxford;" and Camden extols him as "highly accomplished in an extensive acquaintance with the most valuable arts and sciences." He was curious and diligent in collecting MSS. relating to various branches of learning. These collections have been cited by several authors; but they are now dispersed and lost. His works are, "The second and third books of Ptolemy, concerning the judgment of the stars, with a commentary," published in Latin; notes on many of Lilly's books, and on Bale's book "De Scriptoris Mai. Britanniae." It is justly to be regretted, that the world has derived so little advantage from the erudition and literary labours of a person, who in his funeral eulogy by Burton, was denominated "not only the Coryphaeus, but the very soul and fun of all the mathematicians of his time. He died Sept. 3th, 1632. Wood's Athen. Oxon. vol. i. Biog. Brit.

**Allen, Thomas,** a learned divine, was born in 1573, educated in the king's school at Worcescr, and removed to Oxford in 1589, where he made a great progress in philosophy, and became a noted disputant. He took orders, but applied to the abstruse and critical parts of learning more than to preaching. He wrote in Latin "Observations on St. Chryfoftom's book upon I fabulous," published in Sir H. Savile's edition of Chryfoftom's work; and affiliated him in his annotations on this father's homilies on the Evangelists. Savile represents him as "a very learned man, and no less skilled in the Greek learning than in divinity." He died in 1646, and was buried in the chapel of Eton-college, of which he was a fellow. Biog. Brit.

**Allen, Benjamin,** M. D. published in the year 1700, at London, "The natural history of the chalybeat and purging waters in England," 8vo. This was republished in the year 1711. He gives the analysis of the several waters, which he classifies under the heads of chalybeat, saline, fulphurous, or mixed, and attributes their virtues to a subtle gas or spirit with which they suppostes they are imbued. There are no memorials extant of the life of this writer.

**Allen, John,** M. D. F. R. S. published in the year 1719, "Synopsis universi Medicina Practica," 8vo. The work is dedicated to the president and fellows of the Royal College of Physicians, London; and comprises brief descriptions, and accounts of all the diseases incident to the human body, with the most approved modes of treating them; taken, as the author every where acknowledges, from the most eminent writers, ancient and modern. Of this work the author speaks very modestly, and particularly admonishes the reader not to content himself with the abstracts he has given, "fed potius addentes ipso ubicunque consultat: nam in 'transferendis,'" he adds, "eorum lamentationibus, veritate et dilectis," et, "frequentier errasse, ut Allen semper obtusiusse, ut imperitus," "fece tradidisse. Dulcius ex ipso fonte bibitur aqua." The work was, however, received with such avidity, not only in England but in all parts of Europe, that in the space of a very few years, it passed through numerous editions, to which, from time to time, the author made such additions, as increased it to nearly double its original bulk. In the year 1734 he gave an English translation, which was published in two volumes, 8vo.: it had been before translated into French. The author appears to have practiced medicine in London, but no particulars of his life have been published.

**Allen, Flopert Van,** an engraver, who flourished in 1686. He drew the town of Vienna, in 1686, and engraved the town of Prague, a large, flight print, with many figures. Strutt.

**Allen, Francis,** an obscure engraver of Lubeck, who flourished in 1652.
Allen, in Geography, a small river of Flintshire, in North Wales, which sinks under ground near Mold, and is lost for a short interval.

Allenbach, or Ellenbach, in Geography, a prefecture of the principality of Hersfeld, in Germany, lying between the rivers Nahe and Glans.

Allenburg, a small town of Prussia, in the government of Tapien, well situated on the river Albe, eight leagues east-south-east of Konigstberg.

Allendorf, a bailiwick of Lower Hesse, in Germany, situate amidst high and rocky mountains, of which those of Geburg and Holbeberg, on the frontiers of Etchfield, are the most remarkable, and producing some wine. The town of Allendorff is situated on the river Werra, or Witer, about fifteen miles east of Caflid, N. lat. 51° 18'. E. long. 9° 44'. This town was destroyed by fire in 1637. Near it are the great salt-works in the Solod, which are more ancient than the town itself, as they are mentioned in an instrument of the emperor Otho II. bearing date in 973.

Allendorf is also a prefecture of Upper Hesse. The town, surnamed An der Lunde, was erected in 1370. It is six miles north-east of Gießen, and eight south of Marburg.

Allenstown, a town of America, in New Jersey, in Monmouth county, 15 miles north-east of Burlington, and 12 south by east from Princeton.

Allenstown is also a township in Rockingham county, New Hampshire, containing 354 inhabitants, situate on the east side of Merrimack river, 25 miles north-west of Exeter, and 40 from Portsmouth.

Allen-town, in Pennsylvania, Northampton county, on the point of land formed by Jordan's creek, and the little Lehigh, contains about 90 houses and an academy.

Alletrop, a town of Germany, in the circle of the Lower Rhine and duchy of Weilphalia, situate on the river Sorbeck, three leagues south of Avenberg.

Aller, a river of Germany, rises in the duchy of Magdeburg, passes by Luneburg, Gifhorn, Zell, &c. and joins the Wefer, a little below Verden.

Aller good, in our Ancient Writers. The word aller serves to make the expression of superlative signification. So aller good, is the greatest good. Sometimes it is written alder.

Alleria. See Aleria.

Alleron, or Aleron, in Heraldry, a sort of eaglet, represented without either beak or feet.

The name is French; and is said to have been introduced for the word eaglet: it is added, that the practice of calling eaglets, allertons, and of representing them spread, without feet and beaks, is not above a hundred years old, and is of French invention; introduced to represent the Imperialist as subdued. Hence, Menage derives the word from aquilario, a diminutive of aquila. In Latin they are called aquila nutica.

The alleron, represented Tab. Heraldry, fig. 1. appears much the same with the martlet, except that the wings of the latter are close, and it is represented, as it were, pillion; whereas the alleron is spread, and is represented in pale. Add, that among our heralds, the martlet has a beak, which the alleron wants.

Allersheim, in Geography, a town of Germany, in the circle of Swabia, and capital of a bailiwick, in the principality of Ortingen, five miles south of Ortingen.

Allersheim is also the name of a bailiwick, in the principality of Wolfenbuttel, containing four villages, and anciently called Eilleden.

Allersberg, a town of Germany, in the circle of Franconia, six leagues south of Nuremberg.

Allerstein, called in the Polish language Olstein, is a small town with a castle in the province of Posenland, situate on the river Alle, and built in 1367.

Allertsberg, a town of Germany, in the archduchy of Austria, seven miles north of Bavarian Wald-Auven.

Allesani, a town of Corfica, 13 miles east-northeast of Corte.

Allers]+=Richard, in Biography, an English episcopal divine, was born at Uppingham, near the Wreken, in Shropshire, in the year 1619, and after receiving part of his education at Coventry, under Philemon Holland, the translator, was entered a commoner in Christ-church, Oxford, under the tuition of Richard Bubly, afterwards Dr. Bubly, the famous master of Westminster school. From a course of study and improvement, in which after he had taken the degree of bachelor of arts, he was chosen moderator in philosophy, the distraction of the times suddenly called him forth to military service. In this new occupation, he and the other Oxford scholars, manifested their loyalty; but having been protected and supported by Sir John Biron, with a party of horse, Allestry and his associates returned to their studies. It was not long before their safety was again endangered by a republican party, who entered Oxford for the purpose of plundering the colleges. Allestry contrived secretly to remove the booty which they had collected; and as soon as it was known that he was the cause of their disappointment, they seized him, and would probably have treated him with severity, if they had not been suddenly called away by the earl of Essex. On a sublequent occasion he was taken prisoner by a party of horse, but when the parliament garrison at Broughton-houfe, whither he was conveyed, surrendered to the king's forces, he was released. Allestry returning his studies, took his degree of master of arts. As soon, however, as he recovered from a disorder which threatened his life, and which had prevailed in the garrison at Oxford, he entered again into the king's service, and encountered the fatigues and hazards of a military life, in the humble station of a common soldier. In this service, blending the watchings of a soldier with the labours of a scholar, he continued till the end of the war; and when the republican party became triumphant, he retired to his college. Here he was employed in the office of censor, and as private tutor to several students; and though he had no prospect of ecclesiastical preferment, he entered into holy orders. Still zealously attached to the royal party, he signed the decree passed in the university of Oxford, against the solemn league and covenant. In consequence of this act, he and other members of the university, with whom he concurred, were proscribed and banished from Oxford by the parliamentary visitors. To him, however, a short epistle was granted for settling his affairs, "because," as one of their number asserted, "he was an eminent man." During the depredation of the royalists he found an asylum, first in the house of Francis Newport, Esq. in Shropshire, where he officiated as chaplain, and afterwards in that of Sir Anthony Cope, in Oxfordshire. His talents and fidelity rendered him an useful and active instrument in preparing the way for the restoration of Charles II. In one of his expeditions for this purpose he was seized at Dover by a party of soldiers, and committed to the jail of the king's friends at Lambeth house. Upon his release from confinement, he proposed to visit his friend Dr. Hammond, at Weftwood, near Worcester; but when he approached his house, he met
his funeral procession. Of his esteem, however, he received a valuable testimony in the legacy of his library, which was bequeathed to him for this reason; because the teller 4 well knew that the books in his hands would be useful weapons for the defence of the cause which he led during life to vigorously supported.

Soon after the Restoration, Allely returned to Oxford, and took the degree of doctor in divinity. In recompence of his past services he was soon made a canon of Christ church, one of the king's chaplains in ordinary, and regius-professor of divinity. In 1665 the king conferred upon Dr. Allely the provostship of Eton college, which he held till his death. To this college he was a munificent benefactor, by retributing his own dues in order to pay off its debts, and by erecting at his own expense the west side of the outward court of the college; nor was he less liberal in other respects, as he settled penions on indigent persons and families, and distributed his income in occasional charities. At the instance of Dr. Allely, and in compliance with the petition of the provost and fellows of King's college, Cambridge, the king placed a grammar school under the head of St. John's, which was formerly the fellowships of Eton were generally disposed of to pensions of foreign education, for the future five of the seven fellows should be such as had been educated at Eton school, and were fellows of King's college. In 1679, Dr. Allely, finding his health, and particularly his sight, much impaired, resigned his professorship of divinity; and in 1681 a dropy terminated his life, and he was buried in Eton chapel, under a monument of white marble, on which is inscribed a Latin epitaph, distinguish'd by its tercentenary and elegance. A biographer in an account of his life prefixed to his sermons represents Dr. Allely as a man of uncommon talents and singular merit. " Memory, fancy, judgment, eloquence, great modesty, and no less affluence; a comprehension of things, and a fluency of words; an aptness for the pleasant, and sufficiency for the rugged parts of knowledge; a courage to encounter, and an industry to make all matters, make up the character of his happy genius. There was not in the whole a man holier and more humble; no temptation could bribe him to do a base thing, or terror affright him from the doing a good one. This made his friendships as lasting and inviolable as his life, without the dirty considerations of profit, or fly reserves of craft; not the pagentry of ceremonious address, or cold civility, much less the sordid self-seeking of obsequious flattery." Whatever may be thought of his political principles, no doubt can be entertained of his sanctity; and of the benevolence of his disposition, his numerous acts of liberality afford sufficient evidence. Of his literary talents poecility can only judge by a volume of 40 sermons, printed in folio at Oxford, in 1654; and excepting one singular instance of credulity which they furnish, they do no discredit to the memory of the author. His lectures, which gave satisfaction to those who heard them, he would never be prevailed upon to publish. His valuable library be left to his college. Biog. Brit.

Alley, Jacob, a poet of the 17th century, was the son of a bookseller, in London, and entered Chirch church, in Oxford, in 1671, at the age of 18 years. He took the degrees of bachelor of arts and of arts, and was master in 1679, and tenant in 1682, both which offices he executed with great applause, as he was esteemed a good philologist and poet. He died in 1686, in consequence, as it is said, of the vices of his youth, and was buried in the church of St. Thomas, at Oxford. The pieces of poetry, written by him, were printed in a book, entitled, "Examen Poeticum." Biog. Brit.

Alleu, or Alode, in Antiquity. See Allodium.

Alleward, in Geography, a town of France, in the department of Here, and district of Grenoble, six leagues north-west of Grenoble.

Allervare, the smallest copper coin that is struck in Sweden, it is not worth quite two deniers Tournois of France, or about 4d of English money.

Allievare, in Old Records, to levy or pay an ac- culuted fine or composition.

Allievation, denotes the art of making a thing lighter, and easier to bear or endure.

The word is originally Latin, compounded of ad, to; and levare, to lift.

In which sense, alleviation is synonymous with lightening, and hands opposed to aggravation.

Allew, in Geography, a town of France, in the department of the Drome, and district of Crest, on the north side of the Drome, 10 miles south of Valence.

Alley, William, in Biography, bishop of Exeter, in the reign of Queen Elizabeth, was born at Great Wycomb, in Buckinghamshire, educated at Exon School, and removed to King's college, in Cambridge, in 1529. Here he took the degree of bachelor of arts, and afterwards pursued his studies at Oxford. He was a zealous reformer; and upon Queen Mary's accession he quitted his benefice, and travelled in the northern parts of England, where he was not known, gaining a decent subsistence by the practice of physic and the instruction of youth. When Queen Elizabeth ascended the throne, he came to London, and acquired such reputation in preaching the divinity lecture at St. Paul's, that he was consecrated to the see of Exeter in 1560; and in 1561 he was created doctor of divinity at Oxford. He died in 1570, as some say, according to others in 1571, and, as Fuller says, in 1576, and was buried at Exeter, in the middle of the choir. Over his tomb is a Latin inscription, representing him as "A zealous advocate for the truths of the Gospel, eminent for his virtues, and remarkably skilled in all the useful parts of learning." He wrote "The Poor Man's Library," a miscellany, in two volumes, containing lectures upon the Epistle of St. Peter, and "An Hebrew Grammar." When the version of the Bible was undertaken by command of Queen Elizabeth, this bishop translated the Pentateuch. "His Judgment concerning the Doctrine and Discipline of the Church," has been published by Strype in his Annals of Queen Elizabeth. Biog. Brit.

Alley, derived from alle, to go, in Gardening, signifies a narrow or confined path between beds, borders, or other compartments of a garden, and is chiefly formed for the convenience of going between them, in order to perform the necessary business, such as hoeing and weeding the plants, and also to cut, pick, and collect the plants or fruits. Alleys are made of different breadths, according to the sizes of the beds or compartments; but in general a breadth from one to two feet is sufficient. In extensive kitchen-gardens, where borders are carried round next the walks, and immediately adjoining the main quarters of the ground, they should be divided from them by two-feet alleys, for the convenience of carrying in dung, water, &c. and the large compartments should likewise be divided by one or two cross alleys, with the same intention. Alleys between asparagus beds should constantly be two feet wide; those between strawberries, a foot and a half; but between beds of aromatic herbs, fifteen inches may be fully sufficient; and between beds of onions, leeks, carrots, parsnips, lettuce, endive, and all other small crops, the width of ten or twelve inches is as much as is requisite in general; and the same distance between beds of feeding and prick-ed cabbage, savoys, celerly, &c. for the convenience of going in to weed, water, and draw the young plants for transplantation, will be the most convenient. Alleys are frequently intended both for
ufe and ornament in flower-gardens; therefore, between beds of tulips, hyacinths, ramnicales, anemones, and other similar garden-flowers that are bedded, they should in general be eighteen inches or two feet wide; and in order to have them ornamental, the beds should be edged with box, and the alleys filled with the bolt colored fine gravel; or where that cannot be readily procured, with sand, shells, or other porous substanccs. See Gravel Walks.

Alley, in Drill Husbandry, implies the vacant space between the outermost row of corn on one bed, and the nearest row to it on the next parallel bed. In the practice of drilling it was at first suppos'd that narrow alleys would not answer the end for which they were intended; while, on the other hand, the making them very wide would be a loss of ground; about four feet, exclusive of the spaces or partitions, between the rows of corn in the beds, was therefore considered as the most suitable and convenient distance. But as it is obvious, that it is not necessary to make the alleys so wide in good soils as in those of inferior quality, and that some sorts of crops require much larger spaces than others; the intelligent husbandman should always decide what breadth is the most proper in different cafes, and for different purposes; one circumstance must, however, be duly attended to, which is, that wide alleys are more easily and much better thr'd between than those that are narrower; for, when an alley is wide, the large furrow in the middle of it may be cut deep, there being then sufficient room to turn the earth over towards the rows, while, on the contrary, the earth where alleys are narrow cannot be thr'd deep enough, nor can room be found for what is turned over out of the furrows, without danger of burying some part of the rows of corn or other crops that may be cultivated. In hoing these spaces the whole of them is not to be thr'd, either with the plough or cultivator, when the crop appears; neither of these instruments should go too near the rows of corn or other crop, for fear of rooting up the rows of corn or young plants; but a dip of earth, about six inches wide, is directed to be left untouched on the outside of each bed, by which means the part of the alley that is to be thr'd will be reduced to the breadth of three feet; and even that space is lessened in the first ploughing before winter by a deep furrow, which is then cut close to, and all along those fire-inch slips, and the earth taken out of each furrow is thrown into the great furrow in the middle of the alley, which it fills and arches up. These two side-furrows make together a breadth of about eighteen inches, and consequently leave, in the middle of the alley, a space of about eighteen inches more, on which is heaped up the earth thrown out of the two furrows; and thus the alleys are to remain during winter. By the first hoing in the spring, the earth heaped up in the middle of the alleys is to be turned back towards the rows of corn. The two furrows that were opened before winter are then filled up, and a new one is cut in the middle of the alley. This business may be very easily performed with the common plough; two turns of that instrument being frequently sufficient for the purpose, one on each side of the alley, as near as possible to the beds. But when these two turns are not sufficient to form the furrows perfectly, or where too much earth remains between it and the bed, a third turn becomes necessary, and sometimes a fourth, in order to hollow the middle furrow as it ought to be. —

When this work is performed with the cultivator with two mould-boards, the instrument must be placed in the middle of the alley, and the horces in one of the two furrows; the share readily entering a great depth into the earth, which was laid there by the left hoing before winter, the horces advancing, the ridge of the earth is divided into two parts, and fills up the furrows that were made before winter, on each side of the alley, close to the beds. Thus, the high furrow in the middle of the alley may be opened, and the whole operation performed by a single turn of the cultivator; by which so much time and labour is saved, that the farmer may afford one or two firings more in the summer, which will be of great utility in many cafes. See Cultivator, Horse-hoing, and Drill-husbandry.

Alley, in Perspective, is that which is larger at the entrance than at the exit; to give it the greater appearance of length. ALLEYN, Edward, in Biography, a celebrated comedian, was born in London in 1565, and trained at an early period to the stage, for which he was naturally qualified by a lately port and aspect, corporal agility, flexible gait, lively temper, retentive memory, and fluent eloquence. Before the year 1592 he seems to have acquired a very considerable degree of popularity in his profession; he was one of the original actors in the plays of Shakspeare, and a principal performer in some of those of Jonson; but it does not now appear what were the characters which he impersonated. They were probably the most dignified and majestic, for to thefe the portly and graceful figure of his person was well adapted. At length he became master of a company of players, and the proprietor of a play-houfe, called the Fortune, which he erected, at his own expense, near White-cross-street; and he was also joint proprietor and master of the Royal Bear-Garden, on the Bank-side, in Southwark. By the profits accruing from these occupations, added to his paternal inheritance, and to the dowries of his two wives, by whom he had no children, he amass'd a considerable property, which he bestowed in a manner that has rebounded more to his honour than his professional merit. The wealth thus acquired enabled him to lay the foundation of a college, for the maintenance of aged people, and the education of children, at Dulwich, in Surry, which institution, called, "The College of God's Gift," subsisted at this time in an improved and prosperous state. The liberal founder, before he was 48 years of age, began this building after the design, and under the direction, of Inigo Jones: and it is presumed that he expended eight or ten thousand pounds upon the college, chapel, &c. before the buildings and gardens were finished, which was about the year 1617. It is hardly necessary to mention a fabulous tradition concerning the origin of this college, recorded by Mr. Aubrey. The idle tradition, which deferves no credit, and needs no confutation, reports, that Mr. Alleyn, "playing a daemon, with six others, in one of Shakspeare's plays, was in the middle of the play surprized by the apparition of the devil, which so worked on his fancy, that he made a vow, which he performed at this place." After the founder had built this college, he met with difficulties in obtaining a charter for settling his lands in mortmain, that he might endow it, as he proposed, with 80l. per annum, for the support and maintenance of one master, one warden, and four fellows, three of whom were to be ecclesiastics, and the other a skilful organist; also five poor men, as many women, and twelve poor boys, who were to be maintained and educated till the age of 14 or 16 years, and then put out to honest trades and callings. The master and warden were to be unmarried, and always to be of the name of Allen or Alleyn. At length the opposition of the Lord Chancellor Bacon was overcome, and Alleyn's benefaction obtained the royal licence, and he had full power granted him to establish his foundation, by his Majesty's letters patent, under the great seal, bearing date June 21, 1619. When the college was finished, the founder and his wife retired in it, and conformed in every respect to the regulations established for the government of his almshouses. Having, by his will, liberally provided for his widow, and for founding 20 alms-houses, 10 in the parish of St. Botolph, with-
All Good, in Botany. See Chenopodium.

All-Heal. See Heracleum and Stachys.

All, or Semirus, in Ancient Geography, a river of Bruttium, in Italy.

Allia, a small river of Italy, in the territory of the Sabines, to which Virgil (lib. vii. v. 717.) annexes the epithet of "infans nomen," in allusion to the defeat of the Roman army by the Gauls on the banks of this river, when, in the year of Rome 363, 45,000 Romans were either killed or put to flight. Hence, "Alliens dies," is in their almanacks marked as an unlucky day, i.e. the 15th of July, which was the anniversary of this battle. Livy (lib. vi. c. 37. tom. ii. p. 165.) represents this river as running down a very steep channel from the mountains of Cumaeum, at the 11th mile-stone, and mixing with the Tiber. Our ancestors, says Cicero (ad Attic. lib. ix. 5. tom. viii. p. 355.) deemed the day of the battle of Allia, more fatal than that of the capture of the city.

Alliance, in the Civil and Canon Laws, the union or connection of two persons, or two families, by means of marriage; otherwise called affinity.

The word seems formed of the Latin adligatio, q. d. a tying together.

The law of the Twelve Tables forbids all alliance between persons of unequal rank and condition. And in Portugal, we are told, the daughters of the nobility are prohibited to ally with such as have never been in the wars.

Alliances are also extended to the leagues or treaties concluded between sovereign princes and states, for their mutual safety and defence; in which sense they are the same with what we elsewhere call confederacy, league, &c. Alliances make a species of treaties, which are usually divided into treaties of peace, of commerce, and of alliance, properly so called. These are sometimes particularly denominated foreign alliances.

Alliances are variously distinguished, according to their object, the parties in them, &c. Hence we read of equal, unequal, triple, quadruple, grand, offensive, defensive, &c. alliances. Unequal alliances, i.e. an inferior to one of the contracting powers promises patronage or protection, and the other fidelity and observance; by which they stand contradistinguished from alliances, wherein the several powers treat on a par. Offensive alliance is, that whereby the parties oblige themselves jointly to attack some other power. This stands contradistinguished from defensive alliances.

Alliances, offensive and defensive, are those in which the contracting parties agree to regard as a common enemy any power that attacks either of them, as well as mutually to defend each other. Such was that between the Emperor and the States-General against France, concluded at Vienna the 12th of May, 1689, and which was the commencement of that which was called the general or grand alliance. To this treaty Spain was to be invited by the emperor, and

England by the States, and it was stipulated that all the allies of either party were to be admitted, if they thought proper to accede. The triple alliance between England, Holland, and Sweden, in 1668, concluded by the negociation of De Wit and Temple, was an event of importance in the history of Europe. England thus recovered her influence and credit in Europe. Temple was appointed for it. The French monarch and the court of Spain were greatly displeased; but they were obliged to acquiesce, as the whole of Europe seemed to repose with security under the wings of that powerful confederacy, which had been so happily formed for her protection. Another alliance of this kind was formed in 1701 between the kings of Great Britain and Denmark, and the States-General; and another between the Emperor, England, and Holland was concluded in the same year. A triple alliance was formed in 1716 between Great Britain, France, and the States-General. The intrigues of Cardinal Alberoni, prime-minister to Philip V. of Spain, produced various negociations in 1718, from which at length sprung the treaty, called at first the triple alliance between Great Britain, France, and Holland; and, after the accession of the emperor, filled the quadruple alliance. The object of this alliance was to settle all disputed pretensions between Spain, Germany, and some of the Italian princes. The king of Sicily was admitted into this treaty; and at length the king of Spain himself was forced to accede to it; and Alberoni was banished by Philip V. But as some points were still controverted between the emperor and king of Spain, these were referred to be amicably determined in the congress opened at Cambrai in 1721, under the mediation of his Britannic Majesty and the most Christian king. Puffendorf, Grotius, and other writers upon the laws of nature and nations, have distinguished alliances into personal and real. The former are those which are made with a king considered personally, so that they terminate with his life, and real are such as exist between states and nations, and which subsist and retain their obligation after the death of the king or ruling magistrates. It has been argued by others, that the admission of personal alliances is inconsistent with the foundation of political society, and that they tend to separate the sovereign from his subjects.

Through the title of allies, focti, of the Romans, was a sort of favouritism, it was much coveted. Ariarathes, we are told by Polybius, offered a sacrifice to the gods by way of thanksgiving for having obtained this alliance. The reason was, that thenceforth peoples were sure not to receive any injuries except from them. Cesar informs us that a great number of kings had this honour. There were divers forts of allies: some only united to them, by a participation of the privileges of the Romans, as the Latini and Hernici; others by their very foundation, as the colonies; others by the benefactions they received from them as Maffinifi, Eumenes, and Attalus, who owed their kingdoms to Rome; others by free treaties, which lib., by a long alliance, became subjects, as the kings of Bithynia, Cappadocia, Egypt, and most of the cities of Greece; lastly, others by compellative treaties, and the law of infraction, as Philip and Antiochus. For they never granted peace to an enemy, without making an alliance with him; that is, they never subdued any people without using it as a means of subduing others.

The allies of Italy, Socii latini, were distinguished from other foreign allies. Of these there were two kinds: those distinguished by the name of prefectures, who were governed by Roman magistrates and laws, and those who retained the privilege of being governed by their own ancient laws, and were denominated autonomi. The Latin allies, Socii latini, were those who enjoyed the jus Latii, and who held the rank

4 X 2
rank in the order of allies; of these there were three distinctive, viz. those who inhabited Latium, the Latin colonies, and those on whom were conferred the privileges of the Latin colonies, on account of some service which had been rendered by them to the Roman state, or by the peculiar favour of the Roman people and the emperors. There was a great difference between the allies and the auxiliaries, when they were admitted into the armies of the Roman empire. The allied troops were always taken from the allies of Italy, which had never been reduced into Roman provinces. The auxiliaries were furnished by the foreign allies. The allied troops maintained themselves at their own charge, and were supplied only with corn by the Romans; the latter were kept in pay by them. When the allies joined the Roman army, the consuls chose 12 out of their number to command them, under the name of prefects. They were of the same number, and possessed similar powers with the tribunes of legions. The places which they occupied in the army and camp were assigned to them by particular regulations. The allies of the provinces, *foedri provinciales*, held the first rank among the foreign allies. The honour of this appellation was conferred on provinces, which submitted to the dominion of the Romans, and were governed by their own magistrates, according to the customs and laws of Rome, and paid an annual tribute to the senate. The *foedri immunes* were those who had never been enemies to the Romans, and who were exempt from every kind of imposition. Such were Ptolemy, king of Egypt, and the Jews, who were the first of the eastern nations which solicited the friendship of Rome. Others, after having been enemies of the Romans, laid down their arms and contracted alliances with them.

The forms or ceremonies of alliances have been various in different ages and countries. The Romans conferred it on sovereigns by a deputation of senators, who accompanied it with a sceptre of ivory, the toga picta, and the titles of ally and friend of the Roman people. Among us, signing and swearing, sometimes at the altar, are the chief; anciently eating and drinking together, chiefly offering sacrifices together, were the customary rites of ratifying an alliance. Among the Jews and Chaldeans, heifers or calves; among the Greeks, bulls or goats; and among the Romans, hogs were sacrificed on this occasion. Among the ancient Arabs, alliances were confirmed by drawing blood out of the palms of the hands of the two contracting princes with a sharp stone, dipping herein a piece of their garments, and thereon, accompanied by seven flocks, at the same time invoking the gods Wosit and Allat, i.e., according to Herodotus, Baebus and Urania. Among the people of Calchis, the confirmation of alliances is said to be effected by one of the princes offering his wife's breast to the other to suck, which he was obliged to do till blood flowed.

It has been disputed, whether the states of the empire have a right of making alliances without the emperor's participation; and whether the king of England be vested with absolute power of making alliances at discretion, without consent of parliament. Dr. Davenant affects the negative. According to him, the contrary opinion owes its rise to the mere flattery of modern courtiers, having no foundation in the ancient laws and constitution of the kingdom. King John and Richard II. were, according to this author, the first that attempted any thing like it. It is certain there occur numerous instances in history, where the king has asked, or the parliament have offered, their advice, concerning the alliances to be made; but there are many others, at least of later times, wherein no footsteps of any such consultation appear. There are instances likewise where the parliament have declined giving any advice concerning such arduous matters.

Alliance, in a figurative sense, is applied to any kind of union or connexion; and in this sense the late Bishop Warburton has used the term in his treatise, entitled, "The Alliance between Church and State," published in 1736. Some persons, however, who are advocates for a religious establishment, have objected to this use of the term; alleging, that alliance implies a contract formed by two or more independent powers; whereas the established church, being a part of the state, or one of its members, cannot properly be represented as entering into alliance with it. "The notion," says Lord Belingbroke (Works, vol. iv. p. 515.) "of a formal alliance between the church and the state, as between two independent distinct powers, is a very groundless and whimsical notion." He informs us, that Dr. Senior, preaching before King Charles II. at Newmarket from Exod. iv. 14, 15, 16, established on these texts a supposed alliance between the church and the state, or rather between the church and the king. "Warburton," he says, "took his hint possibly from it;" but of this we have no evidence besides his lordship's assertion. Others have objected to the sentiment implied in the expression. "Every other idea" of a church establishment, besides that of a scheme of instruction, and "every other end" that has been blended with that of the preservation and communication of religious knowledge, "as the making of the church an engine, or even an ally of the state; converting it into the means of strengthening or of diffusing influence; or regarding it as a support of regal in opposition to popular forms of government, have never only to degrade the institution, and to introduce into it numerous corruptions and abuses."

Luky's Principles of Moral and Political Philosophy, vol. ii. p. 305; ed. 5th. See RELIGIOUS ESTABLISHMENT.

Alliance Island, in Geography, an island in N. lat. 80° and E. long. 100°, discovered by a ship so called from Philadelphia in 1787.

Alliarria, in Botany, a species of Erysimum.

Allica, in Entomology, a species of Papilioymphalis, with wings dentated and of a dark yellow colour; with numerous black points intermixed with white; found of a small size, in Siam.

Allieni Forum, in Ancient Geography, a city of Italy, now generally thought to be Ferrara.

Allier, in Geography, a river of France, which gives name to one of the departments. It rises near Chateau Neuf de Randon, in the department of Lozere, and joins the Loire three miles west of Nevers.

Allier, Department of, is formed of the ancient province, Bourbonnais. It is bounded on the north, by the departments of Sone and Loire, Nièvre and Cher; on the east, by the Sone and Loire; and the Loire; on the south, by the Loire, Puy de Dome, and Creuse; and on the west, by the Creuse and Cher. Its superficial is about 1454,341 square acres, or 742,272 hectares; its population about 266,105 individuals; it is divided into four communal districts; and its chief town is Moulins.

Alligati, in Antiquity, the bailiwick and worth kinds of slaves, whom they kept locked up, or with fetters on.

The Romans had three degrees, or orders, of slaves or servants; the first employed in the management of their estates, the second in menial or lower functions of the family, the third called alligati, above mentioned.

Alligation, in Arithmetic, a rule or operation by which quantities are resolved, relating to the mixture of diverse commodities or ingredients together, with the value, effect, &c. thereof in composition.

The word is formed of alligare, to tie together, by reason, perhaps, of a sort of vincula, or circular ligatures, ordinarily used to connect the several numbers together.
Alligation is of two kinds, medi@l and alternate; to which some add a third, called partial.

Alligation medialis teaches how to find the mean rate of a mixture, when the particular quantities that are mixed or compounded, and their respective mean rates, are given.

The several cases will come under the following rules.

I. The quantity of the ingredients, and the prices of each being given; to find the price or value of some part of the mixture.

Rule. As the sum of the quantities given,
Is to the sum of the products of each ingredient
by its price,
So is any quantity of the mixture,
To its value.

Example 1. A reiner, or goldsmith, hath $\frac{3}{4}$ of gold at 4\$. per 3d., $\frac{5}{6}$ at 4\$. per 5d., $\frac{7}{9}$ at 4\$. per 5d., and $\frac{3}{2}$ at 4\$. per 5d.; what is the ounce worth of all these melted together?

\[
\frac{3}{2} \text{ of gold} \quad l. \quad s. \quad d. \\
12 \times \quad 4 \quad 0 \quad 0 \quad \text{the product is 48} \\
8 \quad \times \quad 4 \quad 5 \quad 0 \quad \text{44} \\
3 \quad \times \quad 4 \quad 8 \quad \text{13} \\
9 \quad \times \quad 13 \quad 4 \quad \text{114} \\
\frac{32}{32} \text{ total} \quad 137 \quad \text{sum.}
\]

Then as $\frac{32}{32}$ \(=\frac{32}{32}\) is to \(\frac{137}{32}\), or to \(\frac{41}{8}\) \(=\frac{41}{8}\). By the same rule the value of any other quantity of that composition is to be found as supposing \(\frac{32}{32}\).

For as $\frac{32}{32} = \frac{7}{20}$, \(\frac{7}{20}\).

Example 2. Suppose it were required to mix 6 gallons of wine at $\frac{3}{4}$ a gallon, 8 at $\frac{5}{4}$, and 4 at $\frac{7}{4}$; what would be the value of the mixture per gallon?

\[
\begin{align*}
6 \times \frac{3}{4} &= 4.5 \\
8 \times \frac{5}{4} &= 10 \\
4 \times \frac{7}{4} &= 7 \\
\text{Whole compound, 18} &\quad \text{11. sun of products}
\end{align*}
\]

Then \(18\) \(=\frac{18}{18}\) is the value sought.

II. The prices of the several ingredients, and the sum paid or received for the mixture being given; to find what quantity of each was bought or sold.

Divide the sum paid or received, by the sum of the particular prices; the quotient is the answer.

Example. The compound in the foregoing instance is required to be augmented to \(\frac{48}{32}\) \(=\frac{48}{32}\); that is, 16 is to be added to 32, how much of each ingredient must be taken?

\[
\begin{align*}
12 &\quad \{12 \quad : \quad 6 \quad 3 \\
8 &\quad \quad 8 \quad : \quad 4 \\
3 &\quad \quad 3 \quad : \quad 1 \quad \frac{1}{2} \\
9 &\quad \quad 9 \quad : \quad 4 \quad \frac{1}{2} \\
32 &\quad \text{sum.} \quad 16 \quad \text{sum.}
\end{align*}
\]

So that there must be \(\frac{32}{32}\) of gold at \(\frac{4}{0} =\frac{4}{0} \text{ per } \frac{3}{2}\).

\[
\begin{align*}
\frac{12}{32} &\quad 4 \quad 0 \quad 0 \\
\frac{4}{4} &\quad 4 \quad 5 \quad 0 \\
\frac{4}{4} &\quad 4 \quad 6 \quad 8 \\
\frac{3}{3} &\quad 4 \quad 13 \quad 4
\end{align*}
\]

Sum = \(\frac{48}{38}\) for proof of the operation.

IV. The nature, quality, &c. of the several ingredients of a mixture being given, to find the temperament or degree of fineness resulting from the whole. Place the several quantities of the mixture in rows; against which place orderly their several qualities or fineness; and multiply each quantity by its own quality or degree of fineness; then, as the sum of the quantities is to the products, so is unity to the quality or fineness of the mixture.

V. The quantities of a mixture being given; to find the particular quantities of any ingredient in any part of the mixture.

Rule. As the total of the composition,
Is to the quantity of any fimple in that composition,
So is the total quantity proposed, to be proportionally compounded,
To the quantity of each simple to be in that proposed quantity.

Example. How much of each ingredient (or price of gold mentioned in the first case) is in a pound, or \(\frac{32}{32}\) of the \(\frac{32}{32}\), being the compound given?

\[
\begin{align*}
&\quad \frac{12}{32} : 4 \frac{1}{2} \quad \text{at} \quad 4 \quad 0 \quad 0 \quad \text{per } \frac{3}{3}.
\end{align*}
\]

\[
\begin{align*}
&\quad 8 \quad : \quad 6 \quad 0 \quad \text{at} \quad 4 \quad 0 \quad 0
\end{align*}
\]

\[
\begin{align*}
&\quad 3 \quad : \quad 3 \frac{1}{2} \quad \text{at} \quad 4 \quad 13 \quad 4
\end{align*}
\]

\[
\begin{align*}
&\quad 9 \quad : \quad 4 \quad \text{proof.}
\end{align*}
\]

VI. Given the total of a mixture, with the whole value, and the values of the several ingredients; to find the several quantities mixed, though unequally.

This case admits of two varieties: first, where the mixture is of two simples; and, secondly, when it consists of more than two. For the first, the rule is—Multiply the total of the mixture by the least value, subtract the product from the total value, and the remainder is the first dividend; then take the said least value from the greatest valued ingredient, and the remainder is the first divisor. The quotient of this division shows the quantity of the highest-priced ingredient, and the other is the complement to the whole.

Thus, still referring to the first example, and assuming the two first terms of it:

Gold at \(\frac{4}{4}\) per \(\frac{3}{3}\).

Ditto at \(\frac{4}{4}\) per \(\frac{3}{3}\).

Total of the composition \(=\frac{20}{32}\). Total value \(=\frac{32}{32}\).

\[
\begin{align*}
&\quad \times \quad 4 \quad \text{per } \frac{3}{3} \\
\frac{32}{32} &\quad \text{by } \frac{3}{3} \quad 2 \quad \text{(the quantity of the highest-priced ingredient).}
\end{align*}
\]

Secondly, when the quantities are more than two in number.

These kinds of questions, as in those of alligation alternate, admit of various answers, all of them true, and are called indeterminate problems. They are best done by parcel, two at a time, as in the preceding operation.

Alligation alternate is the method of finding the quantities of ingredients or simples necessary to form a compound of a given rate or quality; and it is the converse of alligation medialis.

Alligation alternate shows the due proportion of several ingredients; and counterchanges the place of such excels or differences as arise between the mean price and the extremes; affording that to the greater extreme which proceeds from the leffer; and contrarily.

The rules which obtain in alligation alternate are as follows: every greater extreme is to be linked with one leffer. If either of the extremes be single, and the other extremes plural, the single extreme is to be linked to all the rest.
If both greater and lesser extremes be not plural, they may be linked to differently that several differences may be taken and a variety of answers may be made to the question, yet all true; but if one of the extremes be single, there can be but one answer.

The numbers being linked, take the difference of each from the mean or common price; and place this difference against the number it is linked to, alternately.

Every number, linked with more than one, must have all the differences of the numbers it is linked to, set against it.

These differences resolve the question, when the price of every one of the ingredients is given without their quantities: and the demand is, to mix them so as to sell a certain quantity at a mean rate.

Example 1. A person would mix wheat at 4d. a bushel with rye at 2s. 8d. fo as to sell the mixture at 3s. 6d. a bushel, how much of each must he take?

Thus:

\[
\begin{array}{|c|c|c|}
\hline
\text{Wheat} & 42 & 48 \text{ bushels of wheat} \\
\text{Rye} & 32 & 6 \text{ bushels of rye} \\
\hline
\end{array}
\]

\[\text{Answer.}\]

Example 2. A vintner would mix Malaga, at 7s. 6d. a gallon, with Canary at 6s. 9d. and white wine at 4s. 3d. fo as to sell the compound at 5s. 2d. a gallon: what quantity of each must he take?

\[
\begin{array}{|c|c|c|c|}
\hline
\text{Wheat} & 62 & 81 & 11 \\
\text{Rye} & 51 & 11 & 9 \\
\text{Barley} & 19.28 & 47 & 11 \\
\hline
\end{array}
\]

\[\text{Answer.}\]

N. B. The difference between 62 and 51 is 11, which is set against 81, and also against 90; the difference between 62 and 81 is 19, placed against 51: the difference between 62 and 90 is 28, which is also set against 41. Then 19, added to 28, is 47: and therefore the differences required are 11, 11, 47.

But, in Alligation partial, when the quantity of one, with the price of all the ingredients, is given, and the demand is to know the quantities of the other ingredients; then, the rule of three is to be used.

Say, as the difference standing against the price of the given quantity is to the given quantity, so are the several other differences to the respective quantities required.

Example 1. If it be desired to mix 10 bushels of wheat, at 5s. with rye at 3s. 6d. and barley at 22. 4d. fo as to sell the mixture at 3s. per bushel, how much rye and barley must be taken?

\[
\begin{array}{|c|c|c|c|}
\hline
\text{Wheat} & 60 & 6.20 & 26 \\
\text{Rye} & 42 & 12 & 12 \\
\text{Barley} & 28 & 12 & 12 \\
\hline
\end{array}
\]

Then 26 : 10 : 12 : 4s. 8d. bushels of rye and of barley.

Example 2. How much Malaga at 7s. 6d. a gallon, Sherry at 5s. white wine at 4s. 3d. must be mixed with 24 gallons of Canary at 6s. 9d. fo that the whole may be sold at 6s. per gallon?

\[
\begin{array}{|c|c|}
\hline
\text{Malaga} & 90 \\
\text{Canary} & 81 \\
\text{Sherry} & 60 \\
\hline
\end{array}
\]

Or thus:

\[
\begin{array}{|c|c|}
\hline
\text{Malaga} & 90 \\
\text{Canary} & 81 \\
\text{Sherry} & 60 \\
\hline
\end{array}
\]

Then, the quantity of Canary being given, say, by the first method 21 : 24 : each difference its respective quantity; that is,

\[
\begin{array}{|c|c|}
\hline
\text{Malaga} & 12 \text{ 15} \frac{1}{2} \text{ gall. Malaga.} \\
\text{Sherry} & 18 \text{ 20} \frac{4}{6} \text{ Sherry.} \\
\text{White wine} & 9 \text{ 10} \frac{1}{2} \text{ White wine.} \\
\hline
\end{array}
\]

\[\text{Answer.}\]

Or, by the second method:

\[
\begin{array}{|c|c|}
\hline
\text{Malaga} & 21 \text{ 22} \frac{1}{4} \text{ gall. Malaga.} \\
\text{Sherry} & 9 \text{ 18} \frac{3}{4} \text{ Sherry.} \\
\text{White wine} & 18 \text{ 36} \text{ White wine.} \\
\hline
\end{array}
\]

And, in Alligation total, when the price of every ingredient is given, without any of their quantities, and the demand is to make up a certain quantity to be sold at a mean rate; then all the differences added together will be the first number in the rule of three; the whole quantity to be mixed, the second number; and each difference apart, the several third numbers; and so many farts as are mixed, fo many operations must there be of the rule of three.

Example 1. A goldsmith would mix gold of 24 carats with some of 21, and with another fort of 19 carats fine, and with a due quantity of alloy, so that 190 ounces might be of the fineness of 17 carats; how much of each lost must be taken?

N. B. Alloy is reckoned at 0 carat.

\[
\begin{array}{|c|c|}
\hline
\text{24} & 17 \\
\text{21} & 17 \\
\text{19} & 17 \\
\text{0} & 2.47 \\
\hline
\end{array}
\]

Then 64 : 190 : 17 : 50 \frac{1}{3} \text{ of the three sorts of gold.} \\
\text{13 : 38} \frac{1}{3} \text{ of all alloy.}

Example 1. A mixture of wine is required to be made of 130 quarts from 5 sorts, whose prices are 7d. 8d. 1cd. 14d. and 15d. quart respectively, and the whole is to be sold at 12d. a quart; how much of each is necessary? As there are five quantities, they will admit of several alternations.

First Method.

\[
\begin{array}{|c|c|c|}
\hline
\text{15} & 5 & 5 \\
\text{14} & 4.2 & 2 \\
\text{13} & 2 & 2 \\
\text{12} & 3 & 3 \\
\text{11} & 3 & 3 \\
\hline
\end{array}
\]

Second Method.

\[
\begin{array}{|c|c|c|}
\hline
\text{15} & 4.2 & 6 \\
\text{14} & 5 & 5 \\
\text{13} & 3 & 3 \\
\text{12} & 3 & 3 \\
\text{11} & 2 & 2 \\
\hline
\end{array}
\]

Third Method.

\[
\begin{array}{|c|c|c|}
\hline
\text{15} & 2.45 & 11 \\
\text{14} & 2.45 & 11 \\
\text{13} & 3.2 & 5 \\
\text{12} & 3.2 & 5 \\
\text{11} & 3.2 & 5 \\
\hline
\end{array}
\]

The operation by the last method is as follows:

\[
\begin{array}{|c|c|}
\hline
\text{11} & 38 \frac{4}{5} \text{ quarts of wine at 15d. and 14d.} \\
\text{10} & 5 \text{ at 1cd. 8d. and 7d.} \\
\hline
\end{array}
\]

\[\text{The}\]
The rule for this kind of alligation may be otherwise expressed and applied to all the cases above enumerated, thus: Having coupled the rates as before, then for any pair of differences, take their equimultiples, or multiply them by any number at pleasure; proceed in the same manner with any other pair; and you will thus have a new set of differences with which to work.

Example 1. A grocer would mix 12 lb. of sugar at 10d., with two other forts at 8d. and 5d., so that the mixture may be sold at 7d.; how much must he take?

**Common Method.**

\[
7 \\
\| 10 \| 2 \| 2 \\
| 5 \| 2 \| 2 \\
\| 1.3 \| 4 \\
\]

The pair of differences against 10 and 5, being 2 and 1, are multiplied by 2, and they become 4 and 2; those against 8 and 5, being 2 and 3, are multiplied by 3, and they become 6 and 9; so that 4, 6, 11, will be the new set of differences.

Then, \[4 \div 12 \times 6 = 8 \text{ lb. at 8d.}\]

**Example 2.** A farmer would mix wheat at 42d. with rye at 3d. and barley at 2s. and oats at 1s. per bushel, in order to obtain a quantity of 120 bushels, to be sold at 2s. 4d. per bushel; how much of each must be taken?

\[
28 \begin{array}{ccc}
\text{Wheat} & 42 & 16 \times 3 \\
\text{Rye} & 30 & 4 \times 5 \\
\text{Barley} & 24 & 8 \times 5 \\
\text{Oats} & 12 & 20 \times 3
\end{array} \]

Then 168 \[120 \div 48 = 34 \frac{2}{3} \text{ bushels of wheat,}\]

\[20 = 14 \frac{1}{2} \text{ bushels of rye,}\]

\[40 = 28 \frac{1}{2} \text{ bushels of barley,}\]

\[60 = 42 \frac{1}{2} \text{ bushels of oats.}\]

But all questions of this kind are most easily and accurately solved by common algebra, which will enable us to determine their limits; as they form a sort of indeterminate problems, and admit of many, or an indefinite number of answers. For a further explanation of this rule and examples, we refer to Ward, Wallis, Malcolm, Emerson, and other writers on arithmetic and algebra.

We shall add an example, wherein both the kinds of alligation have place. Suppose a mixture of wine of 119 quarters, required to be made of wines of the following prices, 7d., 14d., and 15d., per quart; and so as that the whole may be afforded at 12d. per quart.

Having linked 8 to 14, and 7 to 15, and counterchanged their differences from the common price, 12d., the sum of their difference is found to be 14; by which dividing 119, the quotient is 8 \(\frac{2}{3}\) or 8 \(\frac{1}{3}\), or for convenience in operation \(\frac{1}{3}\).

**Quarts.**

\[
8 \begin{array}{l}
\frac{1}{2} \times 2 = 3 \frac{1}{2} = 17 \\
14 \frac{1}{2} \times 3 = 5 \frac{2}{3} = 47 \\
7 \frac{3}{4} \times 4 = 3 \frac{1}{4} = 36 \\
15 \frac{1}{2} \times 5 = 7 \frac{1}{2} = 42 \frac{1}{2}
\end{array} \]

119

**ALLIGATOR.** In **Zoology**, a name given to the American crocodile, a species of **Lacerta**, under which article it is described.

**ALLIGATOR Pear.** In **Botany.** See **Laurus**.

**ALLIONIA.** In **Botany**, so called in honour of Charles Allioni, professor of botany at Turin, a genus of the **te-**

**ALLIOTICUM**, from **alliot**, alias, and **alot**, and literally denotes a horce. The Arabs give this name to each of the three stars in the tail of the Great Bear, on account of their appearing like three horses, ranged for the drawing of the waggon, represented by four stars, called Charles's wain.

**ALLIOTICUM**, from **alot**, to **vary**, a Galenical medicine, which alters and purifies the blood,confuting chiefly the roots of dandelion, fescue, fennel, and raisins; with the herbs endive, common ox-eye, lettuce, fennel, fumitory, &c. See **ALTERATION.**

**ALLITERATION**, in **Rhetoric**, is a figure or decoration of language, chiefly used in poetry, and consisting in the repetition of the same letter or letters at certain intervals, whence its name is derived. This figure has been generally regarded either as trivial in itself, or as an instance of false refinement; but for the use of it we might refer to the poet's authority, and it unquestionably facilitates the recitation of verse, contributes to both its sweetness and energy, serves to enforce the sentiment which it expresses, and aids the memory in retaining it. Pontanus, one of those ingenious Italians who flourished upon the revival of literature in Europe, has particularly described this figure, and furnished instances of it both from poetical and profane writers. It occurs in the repetition of the same letters, syllables, or words; and when it takes place in the first and last syllables, and even in the middle ones, it is, he says, wonderfully pleasing. The instances which he produces from Virgil are such as follow: "*Iams edens super arma.*"—"*Tales catus Caffandra canebat.*"—"*Incontinent infando indicio.*"—"*Longe sole fansa tonsabant.*"—"*Magnae miferi murmurum pontum.*"—"*Quaque lacus laeti liquidos.*"—In the following instance, cited from Lucretius, it is continued from one verse to another:—

"—Adverso flabra feruntur
Flumine."

Cicero (in Brut.) uses this figure:—"Nulla res magis penetrant in animos, coque fingit, format, flecit:" and also (De Orat.): "Quodque me follicitare flamma folet." For the use of this figure we may add to that of Virgil the superior authority of Homer. II. § 201.

---

1. *Προ το ε καπηλειον το Άλιον εστι Άλιον.
2. *Συμφορική, τοις Άλιοντι Άλιονι.
3. *Hermogenes*
Hermogenes quotes these lines as an example of the figure now described, which he calls by a Greek name, παραρθέσις, paro- 
thesis, and declares to be beauty in similar words, which under a different signification found the same. Aristotle called 
this figure παραρθέσις, paronomasia; and the Latin rhetoricians 
called it Annomatoio. Giraldaus Cambrensis informs us, that 
in the time of Henry II. the English and the Welsh 
were so attached to this verbal ornament in every highly 
finished composition, that nothing was by them esteemed 
elegantly delivered, no dictio considered but as rude and 
rudic, if it were not first amply refined with the polishing 
art of this figure. From this national taste may probably 
be derived some of our proverbial similes, which, independ- 
ently of the found, have no other merit.

Spencer and Shakspere adopted this practice. Spencer 
says—

"For not to have been dipp'd in Lethe like 
Could save the Son of These from to die; 
But that blind bard did him immortal make 
With verbs, dipp'd in dews of Callalston."

Thus Shakspere:—

"Had my sweet Harry bad but half their number, 
This day might I, hanging on Holpfin's neck, 
Have talked."—Hen. IV. part 2. act 2.

Milton also followed them:—

"For eloquence, the soul; song charms the sense."—P. L. ii. 556.

Again:—

"Bebemoth, biggest born of earth, upheav'd 
His vaults——"—P. L. vii. 471.

Dryden employed this figure frequently, and, like Virgil, 
with singular simplicity and strength. E. C. G.

"Better to hunt in fields for health unbought, 
Then see the dollar for a saucious draught. 
The wife for cure on exercise depend; 
God never made his work for man to mend."—Fables.

Pope adopted the same figure, as in the following couplet:—

"External beauties grace the shining scene; 
Fields ever first, and groves for ever green."—

Gray, who professed to have learnt his verification from 
Dryden, seems also to have paid particular attention to this 
ornament, as in the following inferences:—

"Rain feize thee, ruthless king!" 
"To highborn Hoel's harp, or loft Llewelyn's ly." 
"Weave the warp, and weave the woof." 
"Stamp we the vengeance deep, and ratify his doom." 
"Regardles of the facegning whirlwind's way." 
"Eyes that glow, and fangs that grin." 
"Thoughts that breathe, and words that burn." 
"Hanbork crafs, and helmet ring!" &c. &c.

apud Ald. 1519. Harris's Philological Inquiries, p. 94—

ALLIUM, probably from αλιομ, to avoid, because some 
persons avoid the plant on account of its very disagreeable 
smell, or from αλιομια, exilire, from the quickness of its 
growth, or from σγωμια, which signifies a head of garlic,

Garlic, in Botany, a genus of the hemianthes monogynia 
clads and order, of the natural order of the families and of the 
families of the order Jov. Mercurialis: its characters are, the 
covela is a common 
flowers or flesh, roundish, shining, and many-flowered; 
the corolla consists of six oblong petals: the flowers have six 
filaments, labellum, generally of the length of the corolla, 
the anthers are oblong and upright: the fruit is a 
garlic, of a gern, 
ior, short, bluntly three-cornered, the corners being 
marked with a grooved line, lyle simple, stigma acute: the 
pericarpium is a capsule, very short, broad, three-lobed, 
three-layered, and three-valved; and the seeds are many and round. 
Prof. Martyn enumerates 43, Glanein and Wilkenson 53 
species, distributed into several divisions. 1. Thoe with 
flute and leaves flat, and umbel capule-bearing. 1. ampe- 
loplafum, great round-headed garlic; has umbel globose, 
flament three-cuped, and petals with a rough keel: its item 
is a foot or more in height, having leaves at the bottom, 
glanaceous and succulent: the spathae is conical, one-leaved, 
and deciduous: it flowers in a close ball on peduncles which 
are about an inch in length: the flaments are somewhat 
longer than plural, which is a part of the corolla: this is eaten 
along with other pot-herbs; it communicates its flavour to the milk and butter of cows that eat it: 
it grows naturally in the East, in Switzerland, on the 
Homs island in the mouth of the Severn, &c. is perennial, 
and flowers with us in July. 2. A. porrum, porrum fatum of 
Ray and Miller, common leek, has umbel globose, 
flament three-cuped, petals with a rough keel, root coated: 
it has a rather high item, leafy at bottom, spathe shortly 
conical, deciduous: flowers in clove large balls on purple 
peduncles in April or May: it is very like the former spee- 
cies, and probably only a variety: it has been generally 
upspot that there are two sorts of leeks; but Martyn has 
made trial of both, and found that they were the same; 
the difference being occasioned by faving the seeds from old 
roots, and not from the feeding leeks, whereby they have 
degenerated, and become smaller and more narrow-leaved: 
this species was cultivated by Gerard in 1597, and probably 
at an earlier period; but its native place is not ascertained: 
it is highly esteemed in some places for culinary uses. 
3. A. linearis, linear-leaved G. with umbel globose, flaments 
three-cuped, twice as long as the corolla; grows naturally 
in Siberia, and is called by Miller, who cultivated it in 1568, 
porrum ampeleopramus. 4. A. faurolebus, with umbel capi- 
tated, and flaments awl-shaped, twice as long as the corolla; 
grows in Austria. 5. A. deflexum, has three-cuped 
flaments, of the length of the corolla, leaves narrow and linear, 
and stalk declined. 6. A. rotundum, great round-headed G. 
with umbel sub-globose, flaments three-cuped, and leaf- 
flowers nodding; has the fruit and seeds of the second spee- 
cies or leek, and is of a native of the southern parts of Europe. 
7. A. villarum, long-rooted G. with umbel rounded, 
flaments lanceolate, longer than the corolla, and leaves elliptic; 
grows on the mountains of Switzerland, Italy, Austria, 
Sicilia, and Savoy; cultivated in 1730 by Miller. 8. A. sub- 
biurus, hairy G. or Dialcoris's Moly, with flaments awl- 
shaped, and lower leaves hirtate, is a native of Italy, Spain, 
Afric, and the Levant; was cultivated by Gerard in 1596; 
flowers in May. 9. A. majus, Flower's G. or Moly, 
with simple flaments and bulb-bearing branches, was culti- 
vated in 1596 by Gerard, and is preferred in gardens for 
the sake of variety; but it has a very strong scent. 10. A. obli- 
quum, oblique-leaved G. with filiform flaments, thrice 
as long as the flower, and oblique leaves, is a native of 
Siberia, and cultivated here before 1768 by Miller. 11. A. ranunculorum, branched G. with globose umbel, flaments 
awl-shaped, longer, leaves linear and sub-convex, grows naturally
to Siberia, whence the seeds of this and the former sort were sent to Peterburgh, and from them the botanic garden, in which they are preferred for the sake of variety, was supplied. 12. A. Taracium, Tartarian G. with umbel flat, flaments simple, and leaves semi-cylindrical, is a native of Siberia, and introduced into Kew gardens in 1787 by Mr. Haneman. 13. A. recusum, rose G. with umbel flat-topped, petals emarginate, and flaments very simple, grows naturally about Montpellier and in Piedmont, in the fields, olive-gardens, and vineyards, and was cultivated in 1752 by Miller. 14. A. cerasturn, has a globose umbel, simple flaments, linear leaves, and prickly flhenes. Grinn. 15. A. with flamen-leaves flat and umbel bulb-bearing. 16. A. fativum, common G. with compound umbel and thrice-cuped flaments, is said to be found wild in Sicily, and cultivated in 1751, or probably at a much earlier period. 16. A. Scordopram, Roscambale, with three-cuped flaments, crenulate leaves, and two-edged flhenes, is found wild in Sweden, Denmark, Germany, and Hungary, and cultivated here by Gerard in 1596; it has compound bulbs, but much smaller than those of garlic: the root is heart-shaped, solid, and generally stands sideways of the falk: the leaves are rather broad and crenated at the edges; the flowers, which are collected in a sort of globular head, are of a pale purple colour: the flmen generally rifes from two to three feet in height, and produces many small bulbs at the top, that may be made use of as well as those of the root. 17. A. amarnum, A. scorodopramum of Flor. Dan. 290, said G. with three-cuped flaments, columnar falks, awnles fpathe, and petals slightly rough in the keel, distinguished from the last species by its round fhenes, and by its growing always in a sandy soil: bulbs, which are numerous, and blossoms, are blue: flaments a little longer than the blossoms; leaves three or four, lower ones quickly withering, broad, edges hairy, or rather finely toothed, teeth not discernible without a glafs; leaf-flhenes strongly keeled; flmen two to five feet high; flowers few, on short flalks, small, purple, marked with a deeper line: it grows wild in Thuringia, Scania, Denmark, Switzerland, Italy, and in the wood and mountainous parts of the north of England, particularly about Lowther in Westmorland, Castle Howard in Yorkfhire, Thorp-arfch, and HeUington-fields near York. It is perennial, and flowers in July. 18. A. carinatum, amplefopramum floriferum of Lob. 1c. 155, Molly montanum fecundam Chufi, mountain G. with awl-shaped flaments, very long (acute, Smith) fpathe: flmen, when cultivated, four feet high; leaves a foot long, not half an inch broad, flhenes-two, awl-shaped, unequal: umbel has few flowers, but many bulbs; blossom of a dull brown yellow colour, often changing to purple: the plant has but little of the garlic smell: it is found wild in Scania, Germany, Carniola, Italy, and Switzerland, and also in the rocky and mountainous parts of the north of England, near Settle in Yorkshire, in HeUington-fields near York, and about Knarrborough, on the rocks about Longfledale in Westmorland, near Ramflgate in the ifle of Thanet, and between Sandwich and Deal: it is perennial, and flowers in July. 19. A. gherisaphallum, Molly montanum with a purple flower of Chufi, small round-headed G. with three-cuped flaments, longer than the corolla, and semi-columnar leaves, is a native of Switzerland, Italy, Germany, and Siberia, was cultivated in 1759 by Miller, and is thought by Haller not to be specifically distinct from A. defcendens. 20. A. parviforum, small-flowered G. with globose umbel, simple flaments, longer than the corolla, and awl-shaped fpathe, is a native of the south of Europe, and introduced into Kew gardens in 1781 by M. Thouin. 21. A. defcendens, purple-headed G. with three-cuped flaments, and outer peduncles shorter, is a native of Italy and Switzerland, and cultivated in the Oxford garden in 1766: this species has two bulbs at the origin of the falk, the leaves being filiform and channelled above, the flalk generally two or more feet in height, the fheath quadrifid. 22. A. moraratum, multi-cuping G. Moly of Baulin and Rudbeck, with umbel flat-topped, mostly small-flowered, acute peduncles, simple flaments, and petalous leaves, grows wild in Provence, Narbonne, and Spain; brought by Saltmaann, according to Cap. Bauhin, from the bulbs about Montpellier in 1598, and cultivated in his garden. 23. A. flavum, sulphur-coloured G. with yellow flowers, pendulous, ovate peduncles, and flaments longer than the corolla; thought by Gerard and Gouan to be a variety of the last species; is a native of the south of France, Italy, and Austria, and cultivated in 1768 by Miller. 24. A. deferta- ram, with awl-shaped flaments, and petals marked by a dark line in the middle. Fork. Fl. Àeg. Arab. p. 72: doubtful whether it is a distinct species. 25. A. pallens, pale-flowered G. with flowers pendulous, truncate; flaments simple, equalling the corolla; is a native of Italy, Spain, Montpellier, and Hungary; and introduced into the Kew garden in 1779 by Abbé Pontre. 26. A. poiculatum, panicled G. with peduncles capillary, spread out, flaments awl-shaped, and very long spathe, joined by Gerard to the preceding, is a native of Italy, Austria, Switzerland, Carniola, Siberia, and the extreme of Russia: and introduced into the Kew garden in 1780 by Sign. Giov. Fabroni. 27. A. (fa-fil, A. fylvfretre of Ray and Gerard, crow G. with three-cuped flaments; bulbs tapering, bowkcked, often running into long hair-like points, compacted into a close head; blossoms small, violet; flaments with two long bristles, projecting beyond the flower; item about two feet high; leaves smooth, hollow, slender, and very long; umbel three-leaved of one leaf, broad at the base, ending in an awl-shaped point about an inch long, coarsely with green lines; bulbs numerous, white; and blossoms few, small; there is a variety with a double head of bulbs: this species is a native of Switzerland, Germany, Italy, &c. and with us is frequent in dry pastures, communicating its rank taste to the milk and butter, and growing in old walls and among corn, chiefly in calcareous soil, near Worcsrider (Stokes): it is perennial, and flowers in July. 28. A. brascum, purple striped, or streaked, field or wild G. with flaments simple, leaves rough, (not rough), Withering; semi-columnar, furrowed underneath; the root a solid bulb, stems two or three feet high, upright or a little bent towards the top, smooth, not scored, solid; leaves hollow, bulbs numerous, egg-shaped, forming a roundish knob, between which arise several thread-shaped fruit-flalks, each supporting a single flower, which is drooping, cylindrical, but somewhat bell-shaped; blossom white, with three dark purple streaks on each petal, or pale with purple lines; german prism-shaped, six-angled; style slender, longer than the blossoms; flaments shorter than the petals; with minute white dots, hardly visible to the naked eye, scattered over the whole plant: it is a native of Sweden, Germany, Switzerland, Italy, and Ingrina; and with us in Westmorland, near York, near Brifol, at Fincham, Norfolk, and Black Notley, Efeus, and Baydale near Darlington, among corn, and about the borders of fields. It is perennial, and flowers in July. 29. A. Pallassis, Pallais's G. with umbel disform, flaments simple, equalling the corolla, and style very short; three-cornered capsule; is a native of Siberia. IV. A. with leaves radical and flmen naked. 30. A. mutans, porrum of Gmelin, flat-linked G. with scape two-edged,
edged, leaves linear, flat, and three-clefted flamen: is a native of Siberia, and introduced into Kew garden in 1785 by Dr. W. Pitcairn. 31. A. acaule, toga: acaule of Morfon, tetris of Banthin, miller, and esculent, with scape columnar, leaves awl-shaped, umbel globose, and three-clefted flamen: this species has a conglabate root consisting of numerous oblong parts bound together by means of a thin delicate membranaceous covering, each of which lends forth two or three long filiform awls, China. It arises from a sheath nearly like those of the common onion; the flower-heads from membraneaceous sheaths, are round, nearly naked, and terminated by globular umbels of flowers, that have erect awl-shaped petals, of the length of the flamina, and of a purpled colour: the roots are very pun- gent, have a strong but rather pleasant smell, on which account they are generally preferred to the onion for various purposes of cookery; was found by Halfefqult, native, in Palestine, and cultivated here in 1673. 32. A. fœnscent, Narcissus-leaved onion or G. with scape two-edged, leaves linear, convex beneath, smooth, umbel roundish, and awl- shaped flamen, joined by Haller and Scopoli to the A. anguïulatum, is a native of Siberia, the Alps, Silecia, and the island of Sicily, and cultivated by Gerard in 1596. 33. A. hyacinthum, with a columnar scape, leaves linear-lanceolate, flat, umbel flat-topped, and awl-shaped flamen, grows naturally in the vine and olive yards of Austria. Oceanow. 34. A. edrum, sweet-smelling G. with scape nearly columnar, leaves lanceolate, convex beneath, umbel flat-topped, is a native of the south of Europe, China, Japan, &c. 35. A. inodorum, Carolina G. with scape naked, subfrustubose, leaves linear, flat, keeled beneath, umbel flat-topped, and simple flamen, is a native of Carolina, introduced in 1776 by the Duke of Devon, and cultivated in March and April. 36. A. anguïulatum, cega of Melin, angular-scaped G. with scape two-edged, leaves linear-channelled, somewhat angular beneath, and flat-topped umbel, is a native of Siberia, Italy, Austria, Switzerland, and Germany, in moist places. 37. A. fœtida. with a three-cornered scape, linear leaves, frituated with furrows beneath, fagiculated umbel, obtuse petals and simple flamen, is a native of the Cape of Good Hope. 38. A. nariens, with a columnar scape, linear awl-shaped leaves, fagiculated umbel, or umbel terminal inclined, pointed petals, or petals lanceolate, and simple flamen, shorter than the corolla, is a native of the mountains in the western parts of France. 39. A. pedemontanum, with a four-cornered scape, linear obtuse leaves, and few-flowered umbel, is a native of the Alps of Piedmont. 40. A. nigrum, A. multibulbiform of Jacquin and Murray, A. montiflourum of Gouan, both of which are in Gmelin's Linnæus characterized as distinct species, black G. with scape columnar, leaves linear, (lanceolate, Willd.) umbel hemispherical, petals erect, (patent, Willd.) spathe pointed and bifid, (flamen simple, Willd.) is a native of Provence, Italy, Austria, and the neighbourhood of Algiers, and cultivated in 1759 by Miller. 41. A. Canadæ, Canada tree onion, with scape columnar, leaves linear, and head bulb-bearing, is a native of North America; this species has a perennial root; smooth, flat, straight leaves, six or seven inches in length; stem cylindrical, smooth, nearly naked, hardly longer than the leaves, spathe ovate, flat, pointed, flowers few and white, petals oval, the flaminces simple, nearly of the length of the corolla, having brownish red anthers. 42. A. frisionum, A. fyléire lathifolium of Ray, broad-leaved G. or Renouf, with scape three-fidged, (semi-cylindrical, Smith,) leaves lanceolate, petiolate, and flat-topped umbel, flowers large, numerous, and white; is a native of Sweden, Denmark, Germany, Switzerland, and Italy, in woods and moist shady places, and with us in England it is frequent in such situations. It is perennial, and flowers in May and June: the smell and taste, according to Haller and Scopoli, are very acid: Dr. Smith says, that the plant has a strong smell of garlic, and that it affords to sheep and cattle a purgative not disagreeable; the milk is of course nauseous and fetid; and other plants near it do not flourish. 43. A. Chiffarum, Moly and the Chiffarum, and the Dutch Moly, six-cornered scape, linear, flat, ciliate leaves; few-flowered umbel, and oblong or ovate petals; a native of the southern parts of Europe. 44. A. triplicatum, three-cornered Moly, Moly of Parkinson and Ray, with scape and leaves three-fidged, and simple flamen, is a native of Italy, and Spain about Narbonne, and cultivated in 1765 by Miller. 45. A. cepa, cefa of Miller and Bium, common onion, with scape swelling out below, and longer than the columnar leaves, is well known by its futilar leaves and swelling flanks: it differs from the garlic only in having a swelling pipy stalk, that is considerably larger in the middle than at the extremities: the Latin name cepa, says Mr. Martin, is derived from cepa, a head, on account of the form of its bulb, and for the fame reason the Greeks called it κραπος. Others derive it from γαρνιον ρυπος γαρνιον, or from γαρνιον γαρνιον ρυπος γαρνιον. The English and French name are deduced from the Latin cepa, because the bulb never throws out any off-sents: the varieties of the common onion are, the Strafo, or common oval; the Spanish, silver flaked and red flaked; the Portuguese great oval onion; and the Tripoli: all these vary from seeds, and there are se- veral intermediate differences not worth enumerating. 46. A. Moly, yellow Moly, with scape sub-cylindrical, leaves lanceolate, fuscis, and umbel level-topped, is a native of Hungary, on Monte Baldo, about Montpellier, and on the Pyrenees, and cultivated in 1623 by Edward Lord Zouch: it was formerly preferred in gardens for the sake of variety, but most persons have rooted it out on account of its very strong garlic taint. 47. A. trilobatum, three-edged G. with scape naked, semi-columnar, leaves lanceolate-oblong, flat, smooth, umbel globular, and seeds solitary, is a native of North America, and introduced in 1770 by Mr. W. Young. 48. A. fæliaum, Welch onion, or ciboule, with scape equaling the columnar swelling leaves, is perennial, and does not form bulbs like the common onion: it was cultivated in 1629: the A. altaicum of Pallas, a native of Sibe- ria, is of a smaller size, and a variety of this species: in Gmelin's Linnæus it is made a distinct species. 49. A. fælofus, cives or chives, or G. with scape equal- ing the columnar awl-shaped leaves, is a native of France, Switzerland, Sweden, and Siberia; where a variety of this plant has been found and figured by Gmelin, in which the leaves are reflected, whereas in the common form they are straight: it has been found with us very rarely in meadows and pastures, near Fast-castle on the borders of Berwickshire, in Argyle-kilh, in Wellowmore, and near Kirby Moor-side, Yorkshire, and Cartmel Fell, in a small rivulet called Chivey Syke: this is a very small plant when compared with the former, the items naked and feldom exceeding five or six inches in length, the roots producing little or no bulbs, and the leaves hollow and awl-shaped: it has a very strong smell. 50. A. Silicarium, Siberian G. A. fælofus, fælofus of B. Linn. spec. 433. Murray, Gotting. Com. 1755, t. 4. Cepa paludosa ineiformis of Bush: and cepa paludosa tenuior of Tournefort: with scape columnar, leaves semi-cylindrical, flamen awl-shaped, petals lanceolate acute, it is found in Siberia and the mountains of Silecia, and was introduced into the Kew garden in 1777 by Cheval- ler Murray. 51. A. Tellurens, with a columnar scape, semi-cylindrical
femt-epidymic leaves, dense umbels, and subulatd flaments longer than the corolla, is a native of Siberia, near the river Jenica. 52. A. capillare, with columnar scape, capillaceous leaves, few-flowered umbel, and petals lanceolate acute. 53. A. tenirfiflum, slender-leaved G. with scape columnar, empty; leaves awl-shaped, flliform; and heads loofe and few-flowered (G. melin), or columnar scape; leaves linear, awl-shaped; umbel few-flowered; and petals roundish-ovate obtuse (Wildenow); is a native of Siberia: it is much eaten by the field-mice, and they lay up the roots for their winter food: the flaments in this and the preceding are shorter than the corolla. 54. A. Chama-Moly, ballard G. with scape fearceely any, naked, capsules drooping, leaves flat ciliate, is a native of Italy and Spain, and flowers in January. 55. A. gracile, Jamaica G. with scape naked, columnar, very long, leaves linear, channelled, flaments awl-shaped, connate at the base, is a native of Jamaica, was introduced in 1757 by Hinton Earl, Eqq. and flowers in February. 56. A. Neapolit.iiim, Naples G. with scape naked ancipital, leaves lanceolate channelled, umbel scattered, is cultivated in the gardens near Naples, begins to grow spontaneously about the city, and flowers in March. 57. A. ornithogalum, with scape columnar, umbel bearing and few-flowered, and leaves awl-shaped and flat. Walt. Flor. Carol. p. 121. Gmelin's Linnanea. Martyn's Miller. Wildenow's Linnanea. Smith's Flor. Brit. vol. i. p. 355. Withering's Bot. Arr. vol. ii. p. 332.

Allium, in Gardening, is applied to garlick, onion, and leek. Of the first or garlick-kind of plants, though there are a great number of species only few are valuable either for use or ornament in the garden. The kinds necessary to be taken notice of in this view are: 1st. The falfium or common garlick; 2d. Scardophyium or recombale, which are official or culinary plants. 3d. Helia or common yellow moly, 4th. Subsiburut or hairy white moly, 5th. Spherscopshalon or spherical headed purple moly, 6th. Roifum or rofe-coloured Montpellier garlick. 7th. Flireum or fraw-coloured pendulous moly, 8th. Moneum or great purple moly. 9th. Victorial or elliptical garlick. 10th. Descendens or oval purple-headed garlick: which are all of the flowering kind.

These different species are of the bulbous-rooted tribe, same having large bulbs, others not bigger than peas; they are perennial in root, but annual in leaf and stalk; they are all hardy plants, proper in almost any exposure and soil in the garden, and in general are very productive, but most of the sorts have a strong scent like the common garlick.

The common garlick has a large round white bulbous root, of an irregular form, with numerous fibres at the bottom, composed of many smaller bulbs denominated clones, which are included in a common membraneous covering; each of which being planted, grows, and in one season attains the size and structure of the parent bulb: the leaves are caulisne, or form a kind of stalk, which seldorn spindles, except when the fame roots remain in the ground two or three years, when they run up and bear a flower and small bulbs at the top. It deserves to be cultivated in the garden for the sake of its root, which is in great estimation for culinary and other domestic purposes. Indeed, the roots, as well as all the other parts of the plant, have a very acid taste, with an highly offensive smell, which has rendered its cultivation in gardens lefs desirable. It is a hardy plant, capable of growing in most sorts of soils and situations, and readily propagated either by roots or seeds.

Recombale has very small compound bulbs, which grow in clusters; the stalk generally spindling two or three feet high, with many bulbs at its summit, which, as well as the root bulbs, are useful for the same purposes as garlick, though much inferior.

The latter or the flowery kinds have the flower-flaments rising immediately from the root, growing erect and attaining different heights, from twelve to thirty inches; in some the leaves are radical, in others cauline, or elevated with the stalk, some are broad like those of a tulip, others long and narrow like a daffodil, and some taper and rush-like; but in all the sorts the flaments are terminated by a fort of sheath, from which is protruded an aggregate of many small flowers forming a kind of umbel. The flowers fingly are composed each of six petals, which, though separately small, from many being collected into large heads, are very confpicuous. The Allium moly, sublurpuntum, spherocarpon, roifum, and florum, generally grow from twelve to fifteen or eighteen inches in height, and their umbels often continue in bloom for the space of a month or fix weeks. But the magricus, victorial or elliptical garlick, rife about a yard in height, producing large highly ornamented umbels. They mostly flower in May, June, and July, ripen plenty of seed, and many small bulbs on the stalk and umbel in several of them.

Method of propagation. In all the sorts it may be effected with the utmost facility by off-sorts from the root, and in many of them by seed and the small bulbs contained on the stalk.

Common garlick is constantly propagated by the small bulbs that constitute the main root, which may be readily divided into a great number of separate cloves; these are to be planted in the spring, in beds four feet wide, a little raifed in rows lengthways, at from six to nine inches distance from each other, and fix inches in advance in each row, and two or three inches deep. The planting may be performed either by means of a blunt dibble or by drawing drills, and placing the cloves in them, afterwards covering them with the earth. When planted in this way they mostly shoot up their leaves in a month or six weeks, only requiring occasional small hoxing afterwards to kill the weeds that might arise.

About the end of July or beginning of August, the lubs are generally full grown, as is evident from the yellow appearance and withering of the leaves; they must be then taken up, cleaned and dried in the sun, and afterwards tied or plaited in bunches to be hung up and preferred for use.

Recombale may be propagated either by the off-sorts of its roots, or by the cloves produced on the top of the stalks, which may be planted in Spring or Autumn; but in the Autumn planting, as about October or November, they generally grow considerably larger than when planted in the Spring season. The seeds are to be planted in the manner directed for garlick, and are commonly fit for use about July or August, according as they have been put in early or late. But it may be observed that the roots never acquire any very large size.

The different flowering kinds propagate very rapidly by off-sorts, which may be separated any time after the decay of the flower, taking only such as are large and fine, and planting them at once in the borders where they flower the following Summer.

The propagation by feed is best accomplished in a shady border in Spring, the plants being fit to transplant in such cafes in the Autumn.

Of the second division, or the onion kind, the characters, &c. of which are the same as those of garlick; the species are, 1st. Cepa, or common onion, the best garden varieties of which are the Surfbrugh or common round onion, the oval long-keeping common onion, the Spanish large flat.
onion, the Spanish silver-skinned onion, the Spanish red-skinned onion, and the Portugal great roundish oval onion. 2d. Equisetum or the Ciboule or Welsh onion. 3d. Schinorrhoon, cives or chives. 4. Aolianum, etchalk or shallot. 5. Canadaeae, or Canada-tree onion. All the first species and varieties have large bulbous roots, and the plants are biennial, or being sown in the Spring arrive at perfection in the root the same year, and next year shoot up into falk, flower, and ripe seed; when the Falks quickly die, and the individuals are annihilated. But the second and third species never form any bulbs at bottom; they are, however, hardy and perennial, and may be continued many years by the roots according to the directions given below for them. And the fourth and fifth species are bulbous-rooted perennials, multiplying greatly by offsets, as is evident from their culture.

The method of propagation and culture in the onion kind. Common onion. Among the several varieties of the common onion, the Stralburgh is probably the best for general culture, having a hand dome bulb, mostly assuming a roundish oval shape. It is of firm growth, and generally keeps well for winter use. The Spanish onions are large and flat; the first fort is, however, of the mildest flavour; but all the varieties for the most part afford profitable crops, and none excel them for culinary purposes; but they seldom keep well after Christmas as the Stralburgh or oval fort of onion. The Portugal onion is a very large hand dome bulb, of a roundish oval shape, though it rarely attains the size here, as in that climate, as is obvious from those annually imported from that kingdom. If, however, seeds sown in Portugal be sown here, the bulbs will arrive at a much larger size than from such as are sown in this country, especially where preferred two or three years succes sively, in which cases they are often for figs degenerated, that the bulbs become flat, and not larger than the common onions. The mode of transplanting them at an early period, which is adopted in that country, may also have much effect in rendering the bulbs so large. From this form of onion being very mild, it is much esteemed for sauces and other culinary uses.

All these kinds are propagated by feed sown annually; which for the general crop should always be performed from about the twentieth of February until the latter end of March, though in cold wet stiff soils it may be proper to defer fowing entirely until towards the middle of the latter of these months. But in cases of omission in fowing at the times above recommended, it may be performed with tolerable success in the beginning or any time before the first of April, but the crops of the February or March sowing always bulb more freely and acquire a much larger growth than those sown at later periods.

The most proper situation for crops of this kind is an open exposure, and where the soil is moderately light and rich in vegetable matter. That sort of the bell mallow ground in the garden should always be chosen, with the addition, if possible, of a good coat of well rotten dung, dug well in, but not too deep, the surface being kept level, and while it is fresh stirred, well raked, and the seed sown, a point which is of importance to be attended to. The fowing when the surface is so wet or moist as to clog to the feet or rake in preparing it, should not however be performed.

The proper quantity of feed is in general about an oonce to every rod or pole of ground; but where it is not required to have them thick for cuttings, two oonces for three rods may be sufficient. Great care should be taken to procure fresh feed, as but very little of that which is kept more than one year will vegetate.

The feed may either be sown over the whole of the piece or plot of ground, or it may first be divided into beds of four or five feet in width, allowing foot-wide alleys between them. In fowing, the feed should be put in with a regular sown bed, and the surface, when very light, immediately trodden over evenly upon the feed; afterwards, where sown in beds, the alleys may be pared an inch or two deep and the earth call over them, proceeding directly to rake in the feed regularly with an even hand, trimming off all the stones, roots, &c. See Sowing Seeds.

The method of fowing them in beds is the most eligible, where it is desirable to draw or cut the young onions from time to time for market or family use; as, in such cases, a person can stand in the alleys without treading on the beds, which not only renders the surface hard, so as to injure the crop, but highly destructive, by trampling upon the plants themselves. It is likewise very convenient to stand in the alleys, in order to weed, thin, or hoe the crop as occasion may require. Although it is a common practice in the general culture of onions to sow them thick, in order to allow for culling or drawing out the superabundant plants, by degrees as they are wanted; it would no doubt be a better mode to sow a piece particularly for general culling, exclusive of the main crop; because by daily thinning out the superfluous plants there is no avoiding treading upon, disturbing and loosening the remaining ones, by which they become littered in their growth, and by no means so fine. There is also another very common but injudicious practice, which is that of mixing other crops such as leek, lettuce, radish, carrot, &c. with these crops. It is productive of confusion, as well as obstruction to the chief crop, without producing any great advantage; nothing should therefore be admitted, except a very thin sprinkling of eofs lettuce in some cases. In about fifteen or twenty days after the feed is sown the plants generally appear, and in a month or six weeks after that, as in May and the beginning of June, they will be three or four inches high; when they should be well cleaned from weeds, and the main crop thinned to three or four inches distance. The weeding and thinning should be begun in due time, before the weeds branch and spread much, which may either be performed by the hand or small hoeing; the latter is the most expeditious method, as by it one man may do as much as three, and it is also the most beneficial to the plants; as by stinting the ground about them with the hoe, it greatly forwards their growth, as is mostly seen in a few days after the operation. This mode, however, is more particularly eligible for the larger principal crops, for which a good sharp one-hand hoe, about two inches, or not more than two and a half broad, is the best, taking the opportunity of dry weather for performing the bulbine and carefully cutting up all weeds. Where the onions stand too close they should be cut out in a regular thinning order to about three inches distance; or in such crops as are not wanted for occasional cutting, they may be hoed out at once to about four or five inches, having regard to leave the strongest plants, as much as possible, for the continuing crops.

In the course of two or three weeks or something more, it will generally be proper to run over them again in the same manner, in order to cut up all advancing weeds, and any superabundant plants that may have escaped in the first hoeing; after this they seldom require any further culture, than that of pulling out such casual stragglng weeds as may arise.

But where the crops are small, or where they are required for thinning or culling by degrees, for use in their young green state and in small bulbs, the weeding and requisite thinning where they are in clusters, may generally be well performed by
by the hand. In the advanced growth of the crop, when the superabundant plants are occasionally thinned out for use, as wanted, they should be drawn somewhat regular, so as to leave a sufficiency of the strongest plants remaining at moderate distances for a full crop to attain their full growth in large bulbs.

It is highly necessary to continue to keep the different crops very clear from harmful weeds in their advancing growth during the months of May, June, and July, which being their principal growing feasts, if they are not kept free from weeds, and sufficiently thinned to proper distances in due time, they draw one another up, weak and slender, which much retards their bulbing. About the middle or latter end of June the continuing crops begin swelling a little at bottom in their bulbing order, but more fully in July; and in August the bulbs arrive to full growth, and are proper for taking wholly up. Towards the middle of August the crops in general should therefore be examined, and when the necks shrink and fall, and the leaves wither, it may be concluded that the bulbs are arrived at maturity, and have done growing.

They should then be pulled up, cleaned, dried, and hove for sale; this being done in dry weather on a piece of the ground bold, raked, and cleaned, in order to spread them on as they are pulled up, to dry and harden. They should lie in this way a week or a fortnight, being turned every day or two, when, if the weather proves dry, they will be duly prepared for keeping; the first opportunity should then be taken to hove them. The bulbs must be first divided of all adhering earth, loose skins, and the gross leaf parts of the leaves and neck, rejecting all infectious and bruised ones, and then they may be carried into any dry upper room, out of the damp, spreading them on the floor as thinly as convenient. The closer the room is kept the better, but care must be taken to turn them over once in three weeks, and to clear out such as have any tendency to infection.

As in the culture of onions it frequently happens, that through badness of feed many are disappointed of a crop, by waiting in expectation of the plants rising till it has been too late to sow again; in such cases recourse may be had to transplantation from other gardens, as a neighbouring one, where there are superfluous crops, or a bed or such part of one as is necessary may be purchased from a market gardener. This husfancs should be done in May or early in June, and if possible in moist weather; having a spot of well-dug and ground prepared, take up the plants with good roots, and plant them in rows six inches distant, and four inches asunder in each row, inferring the roots but moderately into the ground, for if planted too deep, they do not bulb well; giving them a good watering as soon as transplanted. By repeating the waterings occasionally for a week or fortnight, the plants will generally grow freely, and form tolerably handsome bulbs.

Onions for pickling are in great request in many places: such as are proper for this purpose should not be bigger than common round buttons, therefore in order to procure them in due quantity, some feed should be sown late, in a spot of light poor land; about the middle of April is probably the best time. It should be sown moderately thick, the plants requiring little thinning except where they rise in very thick clusters. They bulb in June and July, and are generally fit to take up in August. In the Spring many of the keeping onions will unavoidably grow as they lie in the house; these may be planted out in rows, at six inches distance, and will serve to draw by way of ications.

The Autumn or Michælinus crop, is generally sown in August, and the plants rise before Michælinus; and the Winter, come to be drawn occasionally for use in that season, but principally intended for Spring use, to be drawn up young for fallads, &c. and likewise where the Strauburg or any other variety of the common onion are sown, they, if permitted to stand, bulb to a tolerable size in June, and supply the kitchen or market as headed onions, till those of the Spring crop are bulbed.

But as the common onion is liable to be cut off in severe winters, it is always necessary to sow at the same time some beds of Welsh onions, which bid defiance to the most rigorous Winter frosts. August is the best season for sowing these crops, for if sown sooner they are not only apt to get too far in growth before Winter, but to run up for seed earlier in the Spring; and therefore the proper time to sow the main crop is the first or second week of that month, or in the third week for a late standing one, sowing them in beds four feet wide, with twelve inch alleys between; low and rake in the seed as directed in the Spring crop, only let a much larger quantity be sown in this case. The plants generally appear in a fortnight, and numerous words, to which early attention must be had to clear them out by hand before they begin to spread, so that the plants of this crop are not now to be thinned. But in November and December if they stand very thick, some of the largest may be occasionally thinned out for various uses.

Sowing Seed. February is the proper time to plant onions in this view, though this is often done in October by those that save great quantities for sale. For this purpose, make choice of a due quantity of the largest and handsomest bulbs, rejecting all blemished ones, and such as have already made any effort to grow, and having made choice of a spot of ground well exposed to the sun, which being dug, proceed to plant the onions, in a line, and with a hoe or spade open three drills, twelve inches asunder, and six deep, place the bulbs therein nine inches distant, and rake the earth over them; measure off two feet for an alley, and plant three more rows as above, and in that manner proceed to the end; the wide space of two feet is by way of alley to go between, to hoe and clear off weeds as well as to flake and support the plants as the thinning may be necessary. In June the flower-flanks will be shot to their full height, and the flower heads will be formed at top, to secure which in an erect position, drive some stout flanks in the ground along each row, at two yards distance, and from flake to flake fall double lines of packthread; and if these are tied together in the interval, between the stems of the plants, it will effectually secure them. About the latter end of August the seed will be ripe, which is known by the capsules opening, and the black colour of the seed; the heads should be cut in a dry day and spread upon cloths in the sun, care being taken to remove them under cover in cace of wet and at night; and when perfectly dry, beat or rub out the seed; cleaning it from the rubbish, and putting it up in bags for use.

As it is of the utmost importance to have good fresh seed, some to try its goodness, before they venture their general crop, grow a little in a pot, and place it in a moderate hotbed or near a fire; a more expeditious method however is to tie about a thinmellfull of the seed, loosely in a piece of linen rag, and put it into a vessel of hot water, suspended by a thread; in ten to fifteen or twenty minutes, pull it out, and if the seeds are good, they will, in that time, have germinated or sprouted, perhaps to the extent of a quarter of an inch in length.
As leek-feed is familiar in its nature it may be tried by the name means.

Cibonie or Welsh onion. This is a perennial plant, which never forms any bulb at bottom; therefore deserves to be cultivated only to be drawn as young green onions for falladis, &c. in Spring; but on account of its strong taste it is greatly inferior to those of the common onion. From the plants being so extremely hardy as to survive the severest Winter, in which though their blades be cut off, the roots remain found and shoot forth with great vigour early in Spring, furnishing feomable supplies till May, when they generally run to seed; from this singular hardness they may be cultivated more or less as a winter-standig crop, with advantage, for Spring use. They are perennial in root which increase by off-ssets into great clusters, but not to be propagated thereby for general use, but by seed, the same as the former sorts of onion. The best season for sowing them is August, in the manner of the Autumn onion crops.

The plants mostly appear in twelve or fifteen days after being sown, and towards Michaelmas she should be carefully hand-weeded. It is a peculiarity in this species of onion to lose their tops in November or December, and remain divined thereof till towards Candlemas, when the roots shoot forth again; at that period it is proper to dig the alleys, and spread about an inch depth of the earth evenly over the surface of the beds, by which vigour is given to the roots, and the plants are made to rife strong, and at the same time the part within the earth blanched white and rendered more tender and mild for eating as well as more agreeable. Where the sowing of a Michaelmas crop has been omitted, some have fown seed towards the end of January, when the plants will rife in February or March, and being hardy, continue growing, and be fit for drawing in the early Spring. In order to have plenty of seed of this species of onion, it is necessary to retain some plants for fowls. In the end of March a parcel of strong young plants may be put out nine inches distant, which produce feed in August. If the roots be let remain in the following years they produce treble the quantity; but as they increse into great bunches, the fowls should be removed and separated every second or third year.

Cives or Chives. This is the smallest of all the onion kind, rising but a few inches high; but its roots are perennial, and increse considerably into chuffers, from which large tufts of slender awl-shaped leaves issue, which are the principal part used, the roots never forming any bulb, at least not bigger than small peas. This is a hardy plant which merits a place in every garden; its clusters of leaves rife early in Spring, and are useful both in falladis and for culinary purposes, in default of onions. The method of gathering it is to cut the leaves off near the ground, by which a fresh supply is soon produced from the bottom; or occasionally the plants in clusters may be flapped quite to the root in separate little plants, resembling young onions, and used as subflutes for them. It is easily increased by dividing the roots in Spring, and planting eight or ten of them together in holes at fix inches distance; in this way by Autumn they will multiply into bunches of a large size.

Efscolet, or Shallet. This is a species of onion which is bulbous-rooted, and which increas greatly by off-ssets, the largest of which are the proper parts of the plant for use. The bulbs are oblong, irregular, and seldom grow large; as they generally increse into chuffers they do not swell like roots that grow fingly. From the roots are produced many long, narrow, infirm leaves in the Spring, and which wither in July or August, when the roots are full grown; they are then taken up, made dry and houfed, when they keep in good perfection till the following Spring.

In the propagation of this plant the smaller roots or off-ssets are the best; these may be planted out in Autumn or early in Spring: the end of October, or beginning of November, for the Autumn planting, and February and March for that of the Spring, but not later than the beginning of April. The Spring is the most general season of planting them, but when planted in Autumn, in a dry light soil, they often grow larger, and sooner attain full growth the following Summer; they are to be planted in beds four feet wide, in rows lengthways, the beds six inches asunder; each off-set infested fingly, either by means of a dibble or placed in drills not more than two or three inches deep; and the distance as above in each row. They shoot up in leaves in March or April, and the roots increse in growth till July or August. The only culture which they require is that of keeping them clean from weeds, by occasional hand weeding or hoeing. Towards the end of July or beginning of August the bulbs will have attained their full growth, as is seen by the withering of the leaves. They should then be taken up in a dry day, and spread in the sun to harden; the largest, cleaned and houfed for use, and the smaller off-ssets reserved for propagation.

As shallots are sometimes required early in the Summer time for immediate use, in such cases as will have formed small bulbs towards the latter end of May or in June, a few may occasionally be taken up for present supply; permitting a principal crop to remain in order to attain their full growth.

Canada or Tree Onion. This deserves to be cultivated both as a curiositie in producing the onion at the top of the stalk; and for the use of the onions, especially for pickling, in which they are excellent and superior in flavour to the common onion. It is perennial, and propagated by planting the bulbs in Spring or Autumn; either the root bulbs, or those produced on the top of the stalk, being planted in a bed or beds of any good earth, in rows a foot asunder, fix inches distance in each row, and two or three inches deep; they shoot up leaves and stalks in the Spring and Summer, and produce the bulbs for use in July or August; and the root-bulb remaining, furnish a production of top bulbs, annually in that season; the root-bulb increasing by off-ssets, may be taken up occasionally at the time the stem decays, in Autumn; or once in two or three years, in order to separate the off-ssets and replant them when necessary.

The leek is the third division of the genus, the general characters of which are the same as before described, and the species and varieties are the Porrum or common leek; which may be said to be an annual-biennial plant, for although the roots often survive, after perfecting seeds, yet the plants always attain perfection the same year they are sown, and the year afterwards run up to stalk and become unfit for use. The feed-stalk of this plant does not belly like that of the onion.

The bell of the varieties of this plant for general culture, is the broad-leaved or London leek, which attains a large growth, the neck acquiring a thick substance, in length from fix to nine or ten inches, dividing upwards into many large, long, thick leaves, arranging themselves in somewhat a fang-shape.

The narrow-leaved leek runs up with a long thin neck, and narrow thin fragging leaves, which, as a degenerate variety, does not relieve culture; and the frilled-leaved kind
is retained merely for variety, which may be continued by suckers rising from the old roots.

*Propagation, Culture, &c.* The common leek is raised annually from seed sown in the Spring; the proper time, for the general crop for Autumn and Winter use, is the same as that recommended for the onion, as from the twentieth of February to the end of March; but for later crops to stand for Spring use, any time in April may answer, or for a small crop to stand as late in the following Spring as possible, without running to seed, the beginning of May.

It is a common practice from the notion of making the most of the ground, to see leeks along with the crops of onions; which should not by any means be recommended, as experience has shewn it to be considerably the best culture to keep them separate. It is often practiced by the market gardeners, when intending to call out the onions from time to time for market, to that by a daily thinning, they are mostly all cleared off by the end of July; and those being gone, the same ground remains occupied by a crop of leeks. This method cannot be practiced to equal advantage in the main crops of onions that are to stand to grow to full size for keeping. The best culture, therefore, for the general crops of leeks, is to sow them pretty thick in a spot by themselves to be afterwards transplanted, either wholly or the greater part thinned out regularly and planted; the others being left at good distances for full growth, and the same situation, soil, and method of growing are to be adopted as directed for the onion. In June, July, and August, the plants will be of a proper size for transplanting; in doing which make choice of an open spot of the best ground; if dunged it will be of much advantage, digging in the dung one spade deep; then drawing a parcel of the large leeks, and trimming their tops and the extreme parts of their root fibres, proceed to plant them by line and cliffer in rows, which for the early crop should be twelve inches distant, and eight or nine inches apart in each row; and for better crops nine inches between the rows and six the other way, putting them three or four inches in the ground, or nearly to the length of their necks, and watering them immediately. The only culture they require afterwards is to be kept clear from weeds, which may be done either by hand weeding, or more expeditiously by applying a sharp hoe in a dry season.

The leeks thus cultivated are generally finer than those that remain where sown, their necks, which is the principal excellent part, are much longer, and all the part within the earth is finely whitened and rendered milky and tender, which is a desirable property in this plant. However, when it is intended to raise a crop of leeks in good perfection, to remain where sown till their full growth, the seed should be sown much thinner; and when the plants are somewhat advanced, as in June or July, they should be regularly thinned to about ten or twelve inches distance; those thinned out being planted in another compartment of the garden. The remaining plants will by this means attain a larger and thicker growth below, with large spreading tops of thick fleshy leaves.

This is a valuable family plant from Autumn till Spring, for soups, broth, &c. and for boiling the neck part and top leaves together, to use as greens, in the manner of cololettes, &c. to eat with fish meat. It is in perfection from September till May, when it shoots up to stalk for feeding.

In order to save the seed of this plant, a quantity of the finest plants should be transplanted in February into a sheltered sunny bed or under a south wall, paling hedge, or other fence. This is mostly necessary, as the seeds ripen late in the Autumn, and unless afflicted by such situation and shelter, seldom ripen freely in this climate. In this view it would be of particular advantage to plant some in a row close under a south fence, at ten or twelve inches distance, they will then shoot up their stalks considerably in May; and in June attain two or three feet in height, when they should be supported, and continued in an upright growth. In July the flowers protrude from their sheath at the summit of each stalk, and form a large globular head; and in September the seeds begin to ripen. After this is effected, cut off the heads with a part of the stalk and tie them in small bunches, hanging them across lines in a dry airy apartment, two or three months, when the seed will be hardened, and the capsules readily break by threshing or rubbing, and thus discharge it more readily from the cells in which it is lodged.

**Allium,** dietetic and medical qualities of several species of. The culinary uses of several species of allium are well known; and it is needless particularly to describe them. They are referred by Dr. Cullen to a particular head under the title of *Alienace,* and he considers them more as condiments than as aliments. Of this order the leek and onion are most commonly employed with the last intention, and they afford a large proportion of alimentary matter. In their boiled state, when their acrimony is exhaled, they manifest, with some sweetness, a large proportion of mucilaginous matter; and even in their recent state, and especially when young, their acrimony is not so strong as to prevent their being used among the lower classes as a delicious part of their food. But by those of superior rank, it is the onion only that is taken in its young and recent state; but hardly in larger quantity than may be regarded as a condiment. Deprived, however, of their acrimony by boiling or roasting, they are used by persons of every condition more freely. Nevertheless it is to difficult to deprive them entirely of all peculiar tastes, that many persons, from a particular idiosyncrasy cannot bear them even in a boiled state. The garlic, *runcinante* and *sillole* contain also alimentary matter; and when the garlic in certain warmer climates is produced with less acrimony than it is with us, and of course is much milder both in smell and taste, it is more frequently and more largely employed as a part of diet. As condiments, those of the milder kind, more especially when deprived of their acrimony, are very lafe and proper; and even the more acrid, as garlic, which is almost solely employed as a condiment, serves, if the odour and taste can be admitted, to stimulate the stomah very powerfully, and to promote digestion. As promoting perspiration and urine, all these vegetables are properly joined with our animal food, and may also be jufly reckoned among the antiscorbutics. In the eastern nations, amongst the Jews, ancient and modern, and also in Russia, Hungary, Spain, and France, the several species above enumerated, have been freely used both as aliments and condiments. In Egypt, onions have been from time immemorial a part of their conftant food; they are sweet and soft, and used in their soups, and roasted with their meat, so as to make a dish, called by the Turks *kebab," of which they are very fond. Onion, and particularly garlic, which is more powerful in its effects, by stimulating the stomah favour digestion; and as this stimulus is more readily and quickly diffused through the whole system than that of almost any other known substance, they may be considered as useful condiments, with the food of phlegmatic people, or those whose circulation is languid, and secretions interrupted; but for those who are subject to inflammatory complaints, or where great irritability prevails, their roots, especially in their acid state,
The medical virtues of *A. sativum* or *garlic*, are very various. The whole of the plant possesses similar qualities; but the root, which has a strong pungent odour and a very acrid taste, is the only part employed in medicine. These qualities depend upon a very volatile part, which is readily diffused by digesting, if the roots be bruised and the interior parts be exposed to the air, or by boiling in water. On drying, says Dr. Lewis, the root loses almost nine parts in 15 of its weight, without losing much of its taste or smell; and hence, he says, fix grams dried may be considered as equivalent to 15 grains of the fresh root. Dr. Cullen, however, thinks that the virtue of garlic is not modified by drying, and that it is possible to diffuse it entirely; and he is of opinion, that Dr. Lewis improperly proposes the dried garlic to be used in any proportion as a medicine. The volatile substance of this root is at least in part an effsnial oil, which exudes along with the steam of boiling water; and therefore the garlic should never be boiled either with vinegar or with watery liquors. This oil, which is of a pale yellowish colour, and of a thick, syrupy consistence, may be obtained by distillation; and that of many of the filiqoese plants, it sinks in water. The virtues of the root may more readily and more perfectly be extracted by rarefied spirit of wine, digested upon it when dry, than by either water or vinegar; and with this menstruum the active matter of the garlic does not easily exhale; and nearly the whole of its virtue remains in the infused extract. Both the fresh and dry root give out their virtue to water by warm infusion. A quart of water poured boiling hot upon a pound of the fresh root, cut in slices, and suffered to stand upon it in a close vessel for 12 hours, forms an infusion, which, with a proper quantity of sugar, was the syrup of garlic of the shops; and the oxymel of garlic was prepared by infusing an ounce and a half of the fresh root in half a pint of vinegar, and dissolving in the strained liquor, by the heat of a water-bath, 10 ounces of clarified honey; and in order to cover the ill-smell of the garlic, carraway and fennel seeds bruised, of each two drams, were boiled in the vinegar before the garlic was put into it. But the syrup and oxymel are now expunged from the British Pharmacopoeias. The odour of garlic is extremely penetrating and diffusive; infomuch that when the root is taken into the stomac, the alliaceous scent impregnates the whole sytem, and is diffusible in the various excretions, as in the urine, perspiration and milk. According to Bennett the discharge of stumps and ulcers becomes imbued with this odour very soon after it is taken; and Haller says, that on being applied to the feet, the alliaceous taste has been perceived in the mouth. Garlic has been long in effemination as an expectorant in putrefactive and spasmodic affections, and other pulmonary affections, unattended with inflammation. Dioscorides mentions its use in moderate coughs. Celius employed it mixed with honey in these complaints. Rosenfelsen recommends it to be boiled in milk, and a pint to be taken night and morning. Dr. Cullen allows what has been affented, that even in its external application to the soles of the feet, it has been useful in these diseases. Its utility as a diuretic in dropsies is attested by unquestionable authorities. Dr. Sydenham found some dropsies cured by garlic alone; and as a warm strengthenner it has been serviceable not only in the beginning of dropsies, but for preventing a new accumulation of water after evacuation. Dr. Cullen says, there can be no doubt of the *A. sativum* being a remedy for the scurvy. Dr. Lind also commends it both as a preparative and a cure for this complaint. Its febrifuge power has been experienced in preventing the paroxysms of intermittent;
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Beggins says, that he has seen even quartans cured by it in many instances. He recommends to begin with a single small bulb morning and evening, and one bulb to be added, till the patient takes four or five at a time. If the fever subside, the dose is to be diminished; and it will be sufficient as the preventive of a return, to take one or two bulbs, morning and evening, for several weeks. Some have held it in great esteem as an antidote to the contagion of pestilential and putrid disorders, whence it received the name of "Theriaca rustica;" and with a view of subduing the plague, it is to be administered in such a quantity as to excite a copious diaphoresis. The virtues ascribed to it of obviating and refilling contagion appear to Dr. Cullen very doubtful; though he allows the probability that, in the plague, which is commonly attended with a lower fever, it may have been useful. Another virtue ascribed to garlic is that of an anthelmintic; for this purpose the common people boil it in milk; and Hoffman confesses it as one of the capital medicines of that class. In calculous disorders it is also said to have been found very beneficial, not only as a diuretic, but as poising a lithotriptic power. The penetrating and diffusive acrimony of garlic renders its external application useful in many disorders, as a rubeficient, and more especially as applied to the soles of the feet, to cause a revulsion from the head and breast; and thus it was successfully practised and recommended by Sydenham, especially in the confluent small-pox about the eighth day. When it occasions pain, as it sometimes does, this, he says, may be relieved by a cataplasm of bread and milk. Dr. Cullen remarks, that though when bruised and applied to the skin it produces inflammation, and frequently vellebrates the part, its effects are not so permanent nor so flow in healing as those of mustard and the other filiqueous; and that it is more capable of absorption, and of extending its action to remote parts. It has, therefore, been variously employed externally in evacuations and cutaneous diseases: and in many infirmities of the feet, particularly of the rheumatic kind, a clove or small bulb of this root, wrapped in gauze or muslin, and introduced into the meatus auditorius, has been found an efficacious remedy. Bergius recommends for this purpose the juice of garlic dropped in cotton. Garlic may be administered in various forms; swallowing the clove entire, after being dipped in oil, is recommended as the most efficacious; or, where this cannot be done, it may be cut into pieces without bruising it, and this may be found equally beneficial, without producing any uneasiness in the stomach. On being beaten up, and formed into pills, the active parts of this medicine soon evaporate.

Several other species of allium, as the A. perrum, A. afcalonum, A. filifolium, and A. feroxoporum, are employed in diet, but hardly in medicine, as their qualities are in a less considerable degree than those that have been already mentioned. In Ramphicata the wild garlic is useful both in medicine and food. It is gathered by the Ruffians and natives, for Winter supply, and formed into a rapt with mustard seeds, and ground into a powder, as a remedy for the scurvy. Pennant in his Tour in 1772, p. 175, says, that an infusion of A. urinum in brandy is esteemed a good remedy for the gravel. The young shoots of A. vineae are eaten in falladas, or boiled as pot-herbs. Lewis, Mat. Med. p. 32. 214. Cullen's Mat. Med. vol. i. p. 272.—429. vol. ii. p. 172.—178. Bergius, Mat. Med. vol. i. p. 264.—271. Murray's Appar. Med. vol. v. p. 122.—130. Woodville, Med. Bot. vol. iii. p. 460.

ALLIUM. See Hyacinthus, Hypotis, and Tradescania.

A. L. P. in Biography, a learned divine of the church of England, and an eminent writer, was born in the year 1641, at Alençon in France; and after receiving a liberal education, became minister of the reformed church at Rouen. In this situation he acquired great reputation by his excellent writings on the subject of the Eucharist. From hence he removed to Charenton, which was the resort of the most distinguished protestants in France, and where he had the charge of the principal church belonging to the reformed in that country. Having now an opportunity of essentially serving the protestant cause, he preached several sermons in its defence, which were designed to counteract the attempts of the bishop of Meaux, who was one of its most able opponents. Twelve of these sermons were printed at Rotterdam in 1685, which were highly commended by Bayle, and contributed to increase the reputation of the author. Upon the revocation of the edict of Nantes in 1685, Mr. Allix was obliged to quit France, and to seek an asylum in England. His first object was to acquire a competent knowledge of our language; and in this he succeeded to such a degree, that in 1688, he published a defence of the Christian religion, in a work, entitled, "Reflections upon the Books of the Holy Scripture, to establish the Truth of the Christian Religion," to which he prefixed a dedication to King James II. acknowledging, in very respectful terms, his personal obligations to that prince, and expressing his sympathy and concern for the dispossessed fugitives in general. "I could wish, Sir," says he, towards the close of this dedication, "that this work, which I now present to your Majesty, might be so happy as to pass for a pious protestant character of our acknowledgment; and that it might stand as a faithful record for ever, to perpetuate the memory of that lively measure of your bounty, which is implanted in all our hearts." The author was so well received in this country, that he was soon complimented with the degree of doctor of divinity, to which his character and writings gave him a just claim; and in 1700, he was made treasurer of the church of Salisbury. The learned talents of Dr. Allix were diligently employed in writing several valuable treatises in defence of the reformed religion, which he vindicated both from reason and authority, from the practice of early ages, and also from the precepts of the Gospel; alluding against the church of Rome, which he treated others with the opprobrious name of heretics, she had herself invented new articles of faith. From the defence of religion in general, and of the protestant cause, he proceeded to that of the doctrine of the Trinity against the Unitarians, who maintained that the notion of the divinity of Christ had originated with Julianus Martyr. This work exhibits a great display of Greek and Hebrew literature; and it was intended, not merely to refute the assertions of the Unitarians, but to prove, that the Trinitarian doctrine was held by the ancient Jewish church. At a time when the disingenuous reputation of our author was universally acknowledged, he incurred some raillery and cenfure, particularly on the part of Mr. Bayle, who had before expressed sentiments of the highest respect for his abilities and erudition, by a publication, in which he hazarded a conjecture concerning the second advent of Christ, the period of which, deduced from an erroneous explication of Scripture prophecies, he fixed to the year 1720, or, at the latest, to 1736. His character, however, for eminent talents, indefatigable industry, extensive littera-
...and various services which he had rendered to religion and the reformation, was not depreciated in the estimation of the best judges. Having protracted his useful life, and enjoyed an uncommon share of health and spirits to the 76th year of his age, he died at London, Feb. 21st, 1717; "leaving behind him the reputation of a man equally affiduous in the right discharge of all the offices of public and private life, and every way as amiable for his virtues and social qualities, as venerable for his uprightness and integrity, and famous for his various and profound learning."

Mr. Bayle highly commends the learning, candour, and abilities of Dr. Allix; and in speaking of his sermons he says, "that they contain a thousand beautiful passages, equally strong in sentiment, and delicate in their turn and expression." His works were numerous, and they were written in Latin, French, and English. Those of the first class were "A Dissertation on the first rite of the Trifagium or Doxology," 8vo, Rouen, 1674; "On the Blood of our Lord Jesus Christ," 8vo; "On the Life and Writings of Tertullian," 12mo, Amsterdam, 1701; "On the authority of certain Councils," 8vo. 1680; "Anathasis's twelfth Book of Contemplations on the Six Days Work of the Creation, &c. from the Version and with the Notes of Andrew Dacier, with an expolutorial Preface, &c." 4to, London, 1682; "An historical Preface, as to the Doctrine of Tranubilantiation, to the Determination of Brother John Paris, Jacobin, as to the mode of our Lord's Body existing in the Sacrament of the Altar, &c." 8vo, London, 1686; "Of the two Advents of the Messiah, in as many Difertations against the Jews," 12mo, London 1701; "Nectarius's Confutation of the Pope's Authority in the Church," a translation from the Greek original, printed in 1672 in Moldavia, 8vo, London, 1702; "A Preface to Augustus Herman Francke's Introduction to the Reading of the Holy Scriptures," 8vo, London, 1705; "A Dissertation on the Year and Month of the Nativity of our Lord Jesus Christ," 8vo, London, 1707, and 1710. In French, Dr. Allix published, "An Answer to a Dissertation of Anfelm on Bertram and John Scot," printed at the clofe of Claude's answer to Arnaud, Quevilly, 8vo, 1670; "Ratramn, or Bertrand, the Priest, on the Body and Blood of our Lord," in Latin and French, 12mo, Rouen, 1672; "Twelve Sermons on several Texts," 12mo. Rotterdam, 1685; "The Maxims of a good Christian," Amsterdam, 1687; "St. Paul's Farewell to the Ephesians," 12mo. Amst. 1688; "Preparations for the Lord's Supper," 8vo, often printed at Geneva. In English we have by Dr. Allix, "Reflections upon the Books of the Holy Scripture, to prove the Truth of the Christian Religion," 2 vols. 8vo, London, 1688; "Some Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont," 4to. London, 1690; in answer to the "History of the Variations of the Protestants in Matters of Faith," by the bishop of Meaux, which was penned to facilitate the design of Lewis XIV. to oblige all his subjects to be, or seem to be, of one faith; "Reflections upon the Ecclesiastical History of the Ancient Churches of the Albigenes," 4to. London, 1692; "The Judgment of the Ancient Jewish Church, against the Unitarians in the Controversy upon the Holy Trinity, and the divinity of our Blessed Saviour," 8vo. London, 1689; "Preface and Arguments on the Psalms," in which the author disapproves of the notion of a double completion of the prophecies contained in them; "The Prophecies which Mr. Whilton applies to the times immediately following the appearance of the Messiah, considered and examined," 8vo. London, 1707; "Remarks upon some Places of Mr. Whilton's Books, either printed or in MS." 8vo. London, 1711. Digg. Brit.

ALLOA, or Alloway, in Geography, a sea-port town of Scotland, situated in the Frith of Forth, about 10 miles above Leith, and five miles east of Stirling. The town is populous, has two market days in the week, and is remarkable for its fine castle, the seat of the Earl of Mar, and for its adjacent coal-mines. The harbour is commodious, having a good depth of water for ships of burden, and vessels are expeditiously loaded with coal, conveyed from the pits by a waggon-way in carriages of such caily draught, that one James may draw three waggons, each containing one ton and an half. A dry dock has lately been erected, and there is a glass-house in the town, from which any quantity of bottles may be supplied at the shortest notice.

The Frith at this town first becomes a copious and navigable river. N. lat. 56° 10'. W. long. 3° 45'. The tower and lands of Alloa were exchanged by David king of Scots in 1355, with Thomas Lord Erkline, for the lands and estate of Strathgarnay, in Perthshire, and since that time the castle has been the residence of the family of Mar. The situation is beautiful, and the gardens, containing about 40 acres, were laid out under the direction of Le Nature, and the plantation was begun in 1706. The tower of Alloa is 89 feet high, its walls are 12 feet thick, and it was built towards the close of the 15th century. The laft heir of the Scots monarchy, who was nurtured here, was Henry prince of Wales; of whom some youthful relics are preserved, as is also the private signet of the unfortunate Mary, after she was obliged, by the treaty of Edinburgh, to yield from wearing the arms of England in the first quarter, the chair of James VI. her son, and the selle chair of Thomas Lord Erkline, the second earl of Mar of that name, with an inscription:

"Soli deo honor et gloria."

ALLOBROGES, in Ancient Geography, the inhabitants of that part of Gallia Narbonensis, which was situated between the rivers Ifara to the south, and Rhodanum to the north, and the lacus Lemanus, comprehending a great part of the countries since known by the names of Savoy, Dauphine, and Piedmont. Polybius, Plutarch, Dion, and Appian write their name, Allobreges, and Ptolemy and Stephan. Dyz. Allobroges; but the true orthography, establishe by two inscriptions, is Allobrogia. Their metropolis was Allobroges, in Vien- na. The Allobroges were inferior, neither in strength nor riches, to any of the inhabitants of Gaul. When Hannibal passed the Rhine into their country, he found two brothers contending for the crown, and took part with the elder. This people, whose country bordered on that of the Salyes, and with whom they were in amity, were dispofed to succour them against C. Sextius Calvinus, who had overcome Tectomolius, their king. But after Domitius had, during his consulis, settled the country of the Salyes in peace, a work which had been happily begun by Sextius, three years before, the Allobroges, being uneasy at the settlement of the Romans in their neighbourhood, prepared to make an attack upon the Roman colony at Aquae Sextiae. Domitian, in order to prevent the Arverni, a powerful people, from joining the Allobroges, formed an alliance with the Eedu, one of the most considerable nations in Transalpine Gaul. In confederation of this con-
and the Roman general took occasion, from this circumstance, to force a passage into the country of the Arverni, whose king sent a deputation to the general, attended by a number of large dogs, and a bard or priest, who chanted the praises of his king, the people, and the ambassador. The envoy, after being received with respect by Domitius, assuming an imperious air, commanded him, in the name of his master, to forbear modelling the Allobroges, and immediately to retire from Gaul. Domitius, unmindful of this address, gave orders for his troops to march into the fruitful plains of the Cavari, in the neighbourhood of the present Avignon. Whilst he was encamped near a village, called Vindalia, he was attacked by the Allobroges; but they were easily routed by his regular and well disciplined troops. We are told that 20,000 Gauls were killed on the spot, and 3,000 made prisoners of war. The Allobroges, after this defeat, and another victory gained by Fabius Maximus over the Arverni, submitted; and so important was this event deemed at Rome, that Fabius took from this occasion the surname of Allobroges. At length the Romans made themselves masters of their whole country. Cicero, (Catil. iii.) commends the Allobroges for their fidelity; but Horace (Epod. xvi.) reproaches them, on account of their fondness for novelty:

“Novisque rebus infidelis Allobroges.”

**Allocation, Allocatio,** the admitting or allowing of an article in an account; and palling it as such. Allocation is also an allowance made upon an account; used in the exchequer. Hence,

**ALLOCATIONE facienda,** a writ directed to the lord-treasurer and barons of the exchequer, upon the complaint of some accountant; commanding him to allow him such sums as he hath in execution of his office lawfully expended.


**ALLOCATÓ comitatus,** is a new writ of exigent allowed, before any other county-court holden, when the former has not been fully served, or complied with, &c. Fitz. Exig. 14.

**Allocation.** See Adlocution.

**Alodial, in Ancient Customs.** See Alodium. Alodial tenure of lands, in Agriculture, a sort of free tenure still existing in some parts of Scotland, under which the tenant is not required either to pay any quit-rent, or acknowledge a superior.

**Alodialiarius,** the owner or proprietor of an alodium, or alodial lands; also used to denote a lord paramount of a manor.

This is otherwise written abdarius, abdarius, abarius, aber, abarius, and aladier.

**Alodium, or Aluev,** land held by a man’s own right, without acknowledgment of service, or payment of any new rent to another; and this is property in the highest degree; but feu-doom or feu-doom, is such land as is held of another for which service is done, or rent is paid, as an acknowledgment thereof. When the barbarous nations over-run Europe, and settled in the countries which they had subdued, in the fifth and sixth centuries, the victorious troops divided the conquered lands. The portion which fell to every soldier was seized by him as a recompence due to his valour, as a settlement acquired by his own sword. He took possession of it as a freeman in full property. He enjoyed it during his own life, and could dispose of it at pleasure, or transmit it as an inheritance to his children. Thus property in land became fixed. It was at the same time alodial; i.e. the possessor had the entire right of property and dominion; he held of no sovereign or superior lord, to whom he was bound to do homage, and perform service. How it afterwards was converted into feudal possession, will appear under the articles Beneficium, Feud, and Feudal System.

In several parts of Europe this change had taken place, or alodial property had become almost entirely feudal, before the beginning of the 12th century. The former species of property seems to be so much better and more definable than the latter, that such a change seems surprising, especially when we consider that the alodial property was frequently surrendered, by voluntary deed of the possessor. The motives which led to a choice so repugnant to modern ideas concerning property have been investigated and explained, with his usual discernment and accuracy, by Montesquieu in his Spirit of Laws, lib. xxxi. c. 8. vol. ii. Thoese who were seized of it, says this writer, (p. 431.) enjoyed very great advantages. The composition for the injuries done them was greater than that of freemen. It was a privilege belonging to the king’s vaifer, established by the Salic law, and by that of the Riparians, that whoever killed him should pay a composition of 600 sous; whereas they gave but 200 for the murder of a person freeborn, if he was a Frank or Barbarian living under the Salic law, and only 100 for a Roman. Besides, when a man was summoned in court, and did not make his appearance, nor obey the judge’s orders, he was appealed before the king; and if he perjured in his contumacy, he was excluded from the king’s protection, and no one was allowed to entertain him, or even to give him a morsel of bread. If he was a person of an ordinary condition, his goods were confiscately surveyed and sold, by a voluntary deed of the owner. The first by his contumacy was deemed sufficiently convicted of the crime, the second was not; the former for the smallest crimes was obliged to undergo the trial by hoiling water; the latter was condemned to this trial only in the case of murder. Moreover, the king’s vassals could not be compelled to swear in court against another vassal. These privileges augmented daily, and the capitation of Charlemagne does this honour to the king’s vassals, that they shall not be obliged to swear in person, but only by the mouth of their own vassals. When a person who had these honours did not repair to the army, his punishment was to abstain from flesh-meat and wine, as long as he had been absent from the service; but a Freeman who neglected to follow his count, paid a composition of 60 sous, and was reduced to slavery till he paid it. When these several circumstances are considered, it is natural to think that these Franks who were not the king’s vassals, and much more the Romans, became fond of entering into the state of vassalage; and that they might not be deprived of their domains, they devised the usage of giving their alodium to the king, and of receiving it from him afterwards as a fief, and of nominating to him their heirs. This usage was always continued, and took place especially during the different orders of the second race, when every body flocked in need of a protector, and wanted to incorporate himself with the other lords, and to enter, as it were, into the feudal monarchy, because the political no longer existed. This continued under the third race, as we find by several charters; whether they gave their alodium and refumed it by the same act; or whether it was declared an alodium, and afterwards acknowledged as a fief. These fees were called fiefs of reversion.
In those times of anarchy and disorder, which became
general in Europe after the death of Charlemagne, it
became necessary for every man to have a powerful protector,
under whose banner he might range himself, and obtain
security against enemies whom he could not tingly oppose.
For this reason he relinquished his allodial independence,
and subjected himself to the feudal services, that he might
find safety under the patronage of some respectable superi-
or. In some parts of Europe this change from allodial to
feudal property became so general, that he who possessed
land had no longer any liberty of choice left. He was
obliged to recognize some liege lord, and to hold of him.
Upon this principle was formed the maxim, which, at
length, became general in the law of France, "Nulle terre
sans seigneur." During the 9th, 10th, and great part of
the 11th century, the property in the province of Languedoc
feems to have been entirely allodial; and during these
centuries, the state of property seems to have been alike
in Catalonia and the country of Rouffillon. In the Low
Countries allodial property continued to a later period; for
during the 11th, 12th, and 13th centuries, this species of
property appears to have been of considerable extent. Some
vestiges of it appear there as late as the 14th century.
It appears also by several facts, that allodial property subsisted
in different parts of Europe long after the introduction of
feudal tenures. Whilst some persons were fond of relin-
quishing this kind of property, in order to hold it by feudal
tenure, others were licentious to convert their fiefs into
allodial property; of which instances occur in a charter of
Louis le Debonnaire, again in 1299, and fo late as the year
1337.

In Italy, allodial property continued longer in estimation
than in France. Many of the charters granted by the
emperors in the 9th century, conveyed an allodial right to
land. But in the 11th century, there are found examples of
persons who resigned their allodial property, and received
it back as a feudal tenure. In Germany, the imperial vassals
did not aspire so early to independence as in France, nor
did they so soon obtain the privilege of obtaining their be-
nefices by hereditary right. Conrad II. or the Salic, who
began his reign A. D. 1024, is said to have been the first
emperor who rendered fiefs hereditary. In Germany, as
well as in France and Italy, a considerable part of the lands
continued to be allodial long after the feudal mode of tenure
was introduced. Robertson's Charles V. vol. I. p. 255.

Hume's Hist. vol. II. p. 106. 8vo.

All the lands in England, except the crown-lands in the
king's own hands, in right of his crown, are of the nature of
feudum, or fee; for although many have lands by
defect from their ancestors, and others have bought land,
but cannot come to any either by defect or purchase, but
with the burden that was laid upon him who had novelty
or firet of all received it from his lord; fo that there is no
peron hath directum dominium, i. e. the very property
or demesne in any lands, but the king in right of his
crown.

The origin of the word is controverted. Caffeneve says,
it is almost as obscure as the head of the Nile. There are
few of the European languages, from which one etymo-
logist or other has not derived it; yet some, not im-
probably, take it for a primitive French word without
cymon.

Wachter (Glosar,Germanic voc. Allodium) makes it a com-
 pound of the German particle au and lot, i. e. land obtained
by lot; and it appears from the authorities cited by him, and

by Du Cange (voc. fort) that the northern nations divided
the lands which they conquered in this manner.

Bollandus explains allodium, to be præxium, seu quavis
poffessio libera, jurisprue propriis, & non in feudam clientelari
once accepta.

After the conquest of the Gauls, the lands were divided
in two ways: viz. into benefices, beneficia; and alodium.—
Beneffes confeimed in lands given by the king to his officers
and fidders; either for life, or for a time fixed. See Be-
neficia. Allodium.

Allodium, or alodium, were such lands as were left in prop-
erty to the ancient possessors; fo that land possessed in prop-
erty, which is mentioned in the law of Charlemagne, was,
according to the title of that age, allodial land; alodice
and proprietas, allodium and proprium being terms perfectly
ynonymou. The clearest proof of the distinction between
allodial and benefiary possession is contained in two charters,
published by Murafood, by which it appears that a person
might posfeff one part of his estate as alodial, while he
could dispose of at pleasure, the other as a benefice, of
which he had only the usufruct, the property returning to
the superior lord on his demise. Antiq. Ital. medi. xvi. vol. I.
p. 559. 565. The fame distinction is pointed out in a cap-
p. 491. In the curious testament of Count Everard, who
married a daughter of Louis le Debonnaire, by which he
disposed of his estate among his children, he distinguishes
between what he posfeffed proprietas, and what he held
beneficia, and it appears that the greater part was alodial.
p. 258.

The sixty-second title of the Salic law, is de allodium;
where the word signifies hereditary lands, or those derived
from a man's ancestors. Whence allodium and patrimonium
are frequently used indiscriminately.

In the ancient capitulars of Charlemagne, and his suc-
ceffors, we find allodium constantly opposed to fee; but, to-
ward the period of the second race of kings, it loft the
prerogative; the feudal lords obliged the proprietors of
allodial lands to hold of them for the future. The fame
change also happened in Germany, &c.

In the confummary laws of France, we find mention made
of two kinds of allodium, viz.

Allodium noble, alio noble, to which jusficia or jurifdiiction was annexed; and which was alfo free from all
homage and service.

Allodium villanum, alio raturier, to that which no jurif-
diction was annexed.

ALLOGIA, in Antiquity, denote winter-quarters ap-
pointed for the folidary.

Some will have the word of French origin, from lagement;
others, with more probability, from the Italian allaggio,
formed of loco, plate.

ALLOISI, Bialdare, called Galaino, in Bio-
graphy, an eminent painter, was born at Bologna, in 1758,
and educated in the celebrated school of the Carace, whose
style he retained in all his compositions. Being of a me-
ancholy disposition and fond of retirement, he devoted him-
sfelf to the study of his art; but by his attachment to foot-
tude, he became fo indigent as to be under a neceffity of
procuring a subsittance by painting portraits. In this de-
partment of his profession he excelled to fuch a degree, as
to gain very high efteem, not only for striking refemblance,
and the beauty of his colouring, but for a new and unufual
tolfeis
boldness of manner, by which his portraits seemed absolutely to breathe. He was allowed to be superior to all his contemporaries; and the Italian writers place him in the same rank of merit with Vanderlyn. As an engraver, Mr. Strutt mentions one print done by him, which is a copy of Guido’s beautiful etching from Ammi. Caracci, where, “St. Rock is giving charity to the poor!” but the copy, he says, is far inferior to the original. He died in 1638. Pilkington and Strutt.

**ALLOM.** See **ALUM.**

**ALLONGE.** In **Fencing,** a thrust, or pass at the enemy. The word is French, formed of the verb, allonger, to lengthen out a thing.

**ALLOPHILY,** denoting Strangers, in **Ancient Geography,** a name given by Sulpicius Severus, and also in the Septuagint, to the Philistines.

**ALLOPHYLUS,** in Botany, a genus of the olindria monogynia class and order, and of the natural order of guthieres, Jull.; the characters of which are, that the calyx is a four-leafed perianthium, leaflets orbiculate, exterior, opposite, letter by letter; the corolla has four petals, less than the calyx, orbiculate, equal, claws broad, of the length of the two smaller leaves of the calyx; the filaments consist of filaments of the length of the corolla, anthers roundish; the pistillum has a germ superior, roundish, twin, style filiform, longer than the filaments, stigma bifid, with the divisions rolled back, quadrifid (Linn. Syll.). N. B. The flowers of Rhus Comina and Cobbe agree with the character of this genus; and Aperature of Forlir should be referred to it. Swartz. Martyn enumerates five, and Gmelin in his system of Linnæus three species. 1. A. cylindrica, with leaves oval acuminate quite entire, racemes axillary, very short. This is a tree having the appearance of Persea, and a native of Ceylon; its fruit is yet unknown. 2. A. rigida, with leaves simple, decurrent and spinous, and flowers in racemes. 3. A. racemosa, with leaves ternate, flowers in racemes. These and the last species are natives of Hispaniola. 4. A. comina, Rhus comina of Linnæus, &c. Rhus comina of Brown, and toxicodendron arborescens of Tournefort, has leaves ternate, and flowers in panicles, rises 50 feet in height, with a stem of the thickness of a man’s thigh, and smooth athercoloured bark, with numerous white yellow flowers, to which succed finally orange-coloured, smooth berries, about the size of a pin’s head, with a brittle shell and large kernel, and grows plentifully in Jamaica. It was introduced into Kew Garden in 1778, by Dr. Clark. 5. A. ternatus, with leaves ternate, ferrate, and racemes long terminating, is a shrub five feet high with spreading branches, and small white flowers with hairy petals, and a coryza of four glands, and bifid style. It is a native of Cochinchina, by the banks of rivers; and the inhabitants use the leaves as a catapult in contumaces.

**ALLORI,** Alessandro, called **BRONZINO,** in Biography, a painter of history and portrait, was born at Florence in 1535, and was the disciple of Agnolo Bronzino, who, by his affectionate attention, supplied the place of his father, whom he lost when he was five years old. He was industrious in his application, and imitated the manner not only of his master, but the different manners of other most eminent masters. His first work was a crucifixion, intended for an altar-piece, conflating a variety of figures well-grouped, beautifully coloured, and distingugished by good expression. In painting portraits he was much encouraged, and devoted much of his time to this branch of his profession. His picture of the “Laft Judgment,” after the manner of Michael Angelo Buonarotti, whose works he studied with peculiar attention and pleasure, is still preferred at Rome, and will perpetuate his honour. He died in 1627. Pilkington.

**ALLORI, CHRISTOFARO,** called **BRONZINO,** the fon and disciple of the former, was born at Florence in 1577; and having studied design from the works of Santi di Titi, and colouring from the lively and elegant tints of Cigoli, he acquired a manner very different from that of his father, which he first followed. He executed several designs for altars; but he excelled in small pictures, into which he introduced a number of minute figures, so correctly drawn, so round and relieved by the colouring, and so delicately touched, that it was surprising how the hand or eye could execute them. His portraits, as large as life, were highly valued for the expression and the attitude. Pilkington.

**ALLORIA,** in **Ancient Geography,** a town of Crete. Steph. Byz.

**ALLOS,** in Geography, a town of France, in the department of the Lower Alps, and district of Barcelonette, four miles north of Colmar and nine south of Barcelonette.

**ALLOSYGNE,** in **Ancient Geography,** a sea-port town of India, on this side the Ganges.

**ALLOTRIGAE, or ALITRIGAE,** a people placed by Strabo in the northern part of Spain, and probably the same with the Allograe of Ptolemy, and Antilograe of Pliny.

**ALLOTING,** or **ALLOTMENT** of goods, in matters of Commerce, is when a ship’s cargo is divided into several parts, bought by divers persons, whose names are written on as many pieces of paper, which are applied by an indifferent person to the several lots or parcels; by which means the goods are divided without partiality; every man having the parcel to which the lot with his name upon it is appropriated. See **INCH OF CANDLE.**

**ALLOTMENTS** of lands, in Agriculture, are such portions of ground as are allotted to claimants on the division and inclosure of commons or other waste lands, and which are generally proportionate to the extent of the right which they enjoy upon them, from the possession of lands, tenements, &c. in the same parish in which they are placed.

**ALLOUE,** in Geography, a town of France in the department of the Charente, and district of Confolent, on the Charente, two leagues west of Confolent.

**ALLOVIA,** in Botany, a species of **MARANTA.**

**ALLOW,** a river of England in Northumberland, which runs into the Tyne, between Hexham and Newcastle.

**ALLOWANCE** of Franchise, in Law. See **FRANCHISE.**

**Allowance of Pardon.** See **PARDON.**

**Allowance of Writs of Error.** See **ERROR** and **JUDGMENT.**

**Allowance to Bankruptcy.** See **BANKRUPT.**

**ALLOWAY Creek,** in Geography, a creek of America, in the county of Salem, and State of New Jersey, which empties itself into the Delaware. It is navigable 16 miles, with the interruption of drawbridges.

**ALLOY** of **ALLY,** Alligation, Fr.—**Legieren Metallverleihung,** Germ.—**Legno,** Ital.

The true origin of this word is probably derived through the medium of the French, from the Latin adligatio, signifying the act of tying, or binding, or connecting together; since, however, the term was formerly almost wholly confined, in England, to the goldsmiths and the mint, where it was
was appropriated to the lowering the purity of gold or silver by mixture with copper, previously to its being coined or manufactured, it seems gradually to have assumed the orthography and meaning of the English verb to alloy, i.e. to abate, to lower. All the other known combinations of metals with each other were simply called mixed metals. But as increased attention has been paid to the accuracy of chemical Nomenclature, the term alloy has at length comprised all the binary and more complicated metallic compounds, for which mercury makes a part, being indeed more generally known by the name amalgam.

An alloy, therefore, may be defined, a combination of any two or more metals, into one homogeneous mass; to the express exclusion of mere mechanical mixtures, which, however, in some cases, are not easily distinguished from genuine alloys. The most valuable and useful of these have acquired peculiar names, such as brass, type-metal, tutenag, bronze, speculum-metal, &c. all of which will be described in their proper places hereafter; the object in this article being confined to the statement of such general facts and inferences as are deducible from a comparison with each other of those experiments on the combinations of metals that have been made with sufficient accuracy, the number of which is unfortunately very small.

As no metal, except mercury, is fluid at the common atmospheric temperature, and as without the fluidity of one at least of the ingredients, no metallic combinations can take place, it is necessary to expel the materials in a crucible, or other proper vessel, to a heat somewhat greater than is required for the liquefaction of their most fusible part; but as this diminution of cohesion is equally favourable to intimate mixture as to chemical combination, and since all tendency to separation ceases, the very moment of the congelation of the mass, it is not doubt often happens that these two circumstances are confounded together, and thus cause many of the anomalies and peculiar difficulties with which the subject is encumbered.

The method that is given in most chemical books for ascertaining whether a mass of metal is a real alloy, or only a mechanical mixture, consists in fusing it with as little heat as possible, and keeping it in this state till its component parts separate from each other, like oil from water, according to their respective specific gravities; and perhaps there is upon the whole no other way equally simple and practicable of effecting this; at the same time that it is liable to a number of errors. In the first place, when experimenting at high temperatures, it is very difficult and indeed impossible to preserve an equal degree of heat through the process, and it is highly probable that a metallic combination may take place at a mere melting heat, which is decomposed by a higher one, or vice versa.

If this may happen in alloys that consist of only two materials, it is still more likely to do so when three or a still greater number of metals are united into one mass. Thus, if an alloy made of one part zinc and two parts of mercury be mixed with another of one part bismuth and one mercury, the whole may be fused together by a heat just sufficient to make them flow, may be kept in fusion for a considerable time, and then poured into a melting cone without any separation of the constituent parts; but when the alloy is heated so as to make the mercury boil, the greater part of the zinc immediately rises to the surface and separates, owing to the destruction of the equilibrium between the antagonistic affinities, by the presence of a certain quantity of caloric.

Again, supposing no change in the affinities to take place, if the mixed metals are nearly of the same fusibility and specific gravity, a spontaneous separation by fusion is scarcely to be expected: so also, if they differ in these two particulars, and the metal of least fusibility is of the greatest specific gravity, as in an alloy of copper and lead, where the two parts are in equal proportions, the first effect of the heat will be the separation of part of the lead before the mass enters into fusion, this will occupy the bottom of the crucible, and the fusibility of the alloy decreasing by the gradual separation of the lead, a temperature nearly equal to the melting point of copper will be required to bring the whole mass into a fluid state; when this is effected, the lead receiving the first impulsion of the heat as it enters the crucible from below, being also covered with melted copper, will be made to boil, and in consequence will be continually thrown up into the copper notwithstanding its superior specific gravity.

The only way, therefore, of determining with certainty the difference between an alloy and a mere mixture, is by a comparison of the properties of the compound with those of its elements, if which, if they are not intermediate, nor caused by mere mechanical action on each other, may be received as adequate evidence of a proper chemical union. Here, however, a number of difficulties and doubts, as yet wholly uninvestigated and incapable of being resolved by common cures of analysis, require examination.

If two metals being fused together produce a mass, whose specific gravity is either greater or less than the mean specific gravity of its elements, the result is said to be an alloy, or proper chemical combination. How few however, if any experiments for the purpose of ascertaining this have been made with sufficient care? It is not enough that the specific gravity of each of the simple metals should be taken and compared with that of the alloy; but they ought to have been previously melted by themselves, and cooled in the same circumstances to which the alloy was afterwards to be exposed. For example, if a piece of an alloy to be made of copper and gold, equal parts; the copper to have been cut off from a piece of hard wire, and the gold to have been laminated, the specific gravity of the first will be nearly 8.97 and of the latter 19.35; the two metals being thoroughly mixed by fusion, and either left to cool in the crucible or poured into a melting cone, are then weighed in the hydrostatic balance, and the difference or agreement between the specific gravity of the alloy and the mean gravity of the materials, is considered as a fair ground of inference for the reality of chemical combination, or the contrary. But the specific gravity of copper cooled slowly and not wiredrawn is only 7.78, and that of gold in the same circumstances 19.25; now the alloy is precisely in this state, having been merely melted and cooled gradually; if therefore no chemical combination whatever had taken place, yet the specific gravity of the alloy, instead of being = 14.11, as deduced by calculation from that of the materials, would be = 13.51, merely from the circumstance of slow cooling without compression. By cooling a malleable metal suddenly, as by pouring it into cold water, it becomes hard, and in some degree brittle, resembling in this respect a piece of the same metal that has been laminated without subsequent annealing; the specific gravity of the laminated metal is increased, and probably the same effect is produced by the sudden cooling; thus a great seeming change in specific gravity may exist where there is none in fact. Besides, it is possible that a real alteration of specific gravity may appear in a mixture of two metals, which, instead of being an evidence of chemical combination shall be merely the effect of the hardnefs and tenacity of one of them. It is well known that all metals expand by heat, and alter their dimensions when passing from
the fluid to the solid state. Let $A$ then be a binary mixture of three parts $A$, and one $B$; $A$ is the least fusible of the two and contracts least in cooling; it will necessarily happen therefore, upon the supposition that no chemical affinity subsists between them, that they are well mixed by fusion and then allowed to cool, $A$ will harden first, and by its excess in quantity will entirely envelope all the melted particles of $B$ with a crust impenetrable to the air, and capable of supporting the whole atmospheric pressure; afterwards $B$ will become solid and contract, leaving part of the cell which it occupied while fluid, a perfect vacuum, at the same time that those pores may easily be invisible even to common magnifiers; hence the result will be a mixture of less than the mean specific gravity.

The change that takes place in the ductility of metals when mixed together is generally brought forwards as one of the most striking proofs of chemical combination; even here, however, difficulties occur that have not yet been explained. Macquer lays it down as a constant fact that alloys are less ductile than the metals of which they are composed, and Gellert in his Chémie Metallurgique infers, that the mixture of gold with silver is not a true alloy on account of its perfect ductility; from the want of accurate experiments it is perhaps impossible at present to determine the question; but, so far from the position of Macquer and Gellert being universally true, the general result of the facts which have been heretofore ascertained, if rightly understood, seems to render the direct reverse highly probable; and that the brittleness of alloys from ductile materials is in all cases a proof of supersaturation, or of mere mechanical mixture. When to any quantity of pure copper one third of zinc is added, the alloy called brass is produced; and that this is a chemical combination between the two metals may be inferred from the remarkable change of colour and fusibility of the mafs; the ductility however of brass is fully equal to that of copper. But if the proportion of zinc is increased to an equality with the copper, the colour of the alloy, instead of being yellow like gold, will be nearly a medium between that of brass and of zinc, and its ductility will be destroyed; thus flowing, that the point of mutual saturation of these metals is between one third and a half of zinc to two thirds and a half of copper, and also that brass has little or no affinity with zinc. The ductility of any metal depends on the strong cohesive attraction of its particles, which slide upon each other when impressed by any external force instead of separating; now it may readily be conceived that two ductile metals being intimately mixed to as every particle of the one is in contact with a particle of the other, provided no very powerful affinity subsists between them, may be broken by a blow which would only have slightly altered the relative position of homogeneous cohering particles; and therefore, that a brittle mixture of two ductile metals does not necessarily infer a chemical combination between them.

Change of colour, in the few cases in which it occurs, provided it is not intermediate between those of the elements of any alloy, may be considered as a very probable evidence of chemical union; of this kind is the golden colour of brass, and the silvery white of arsenicated copper. But the general similarity of colour between all the white metals and their alloys, confines the application of this external character to a very few instances.

One of the most striking proofs of actual combination between the parts of an alloy, or at least what is the most difficult of explanation upon the theory of mere mechanical mixture, is a remarkable increase of fusibility; this, in almost all cases, is much greater than could be inferred from the mean fusibility of its component parts; thus equal parts of tin and iron will melt at the same temperature as is required for equal parts of tin and copper, or bronze, notwithstanding the great difference between the fusing heat of copper and iron, when they are each of them pure. So also an alloy of tin, bismuth and lead, will melt in boiling water, which is a less heat than is necessary for the liquefaction even of bismuth, the most fusible of the three.

The oxydableness of an alloy is generally either greater or less than that of the simple metals. Tin and lead for instance being mixed together and exposed to a low red heat take fire and oxidate almost incessantly.

Elective affinity takes place in the combinations of metals, as in those of all other substances; thus an alloy of copper and silver is decomposable by lead. Again certain metals refuse supersaturation, while others may be mixed in almost all proportions, as cobalt may be combined with a certain proportion of lead, but cannot even be mixed with a larger quantity. These enquiries, however, though highly interesting and intimately connected with many of the useful arts, have been almost wholly neglected during the last fifty years; and the experiments of Gellert, Kraft and Lewis, still continue to be our only authorities. Many peculiar difficulties attend the investigation of the general principles, according to which metals act on each other, and the general phenomena necessarily attending such action; it is a subject that may demand the abilities, and will recom pense the attention, of the greatest and most accurate philosophers, and which unfortunately has hitherto received less notice than any other branch of chemical enquiry.

**Alloy of coinage.** See Assay.

**ALL-SAINTS,** in Geography. See All-Saints.

**ALL-SEED,** in Botany. See Linum and Chenopodium.

**ALL-SPICE.** See Myrtus.

**ALLSTADT,** or Allstatt, in Geography, a very ancient town of Germany, in the circle of Upper Saxony, and principality of Eifenach; 26 miles north of Weimar, and five south-south-east of Sangerhausen. The emperor Ortho had a palace in this town, and held a diet here in 974. It belongs to a bailiwick of the same name, lying between that of Sangerhausen in the electorate of Saxony, the principality of Querfurt, and the bailiwick of Bocklode, in the county of Mansfeld.

**ALLUDSJE,** a town of Arabia, 14 miles east-north-east of Beitel Fakili.

**ALLUM.** See Alum.

**ALLUMBADDY,** in Geography, a town of Hindoostan, in the country of the Mylore, 63 miles east of Sringapatam, and 50 south of Bangalore.

**ALLUM BAY,** lies round the Needles point, or north east from the rocks for a mile, at the west end of the Isle of Wight, on the coast of Hampshire. It has good anchorage, and a sufficient depth of water, not far from the bottom of the bay, and out of the strong run of the tide, which is frequently very rapid, and accelerates or retards the motion of a vessel, as a ship fails with or against its direction, to an astonishing degree.

**ALLUMETÆ,** Fr., in Heraldry, a term applied to the eyes of a bear, or other beast, when they are drawn sparkling and red.
AIL.

ADUMETE, in Ancient Geography, the name of an ancient people of Arabia Felix.

ADUMINOR, from the French allunor, to lighten, is used for one who coloureth or pav'tach upon paper or parchment; and the reason is, because he gives light and ornament to his colours to the letters, or other figures. Such ornaments are styled illuminations. The word is used in Pat. Rich. III. cap. 9. But now such a person is called a limner.

ADUMINOUS, any thing that contains allum, or partakes of the nature and qualities of that salt.

Grew describes some extraordinary kinds of alluminous earths in the repository of the Royal Society.


ADUMNOUS waters, are those impregnated with the particles of that salt.

Alluminous waters make a species of those called mineral or medicinal waters.

We have also factitious waters, under the denomination of alluminous; such as called in the shops aqua alluminosa macleris.

Its preparation is thus: take of rock-allum, and white sublimate, ana 5 ii. boil them in robe and plantain water, and half is consumed; filter the remainder, and keep it for use.

This is prescribed against deformities of the skin, and often for the itch; but it is an uncertain remedy, and not to be used without caution.

ADUSSH, or ALLUS, in Scripture Geography, a city of Idumea, which was one of the stations of the Israelites, between Dophkah and Rephidim, in their migration from the wilderens of Sin to that of Sinai. Numbers, xxxiii. 13, 14. Eucl. and St. Jerom fix Allush near Gabala, i. e. Petra, the capital of Arabia Petraea. In the accounts of the empire, it is situated in the third Palestine, and by Pтолемy among the cities of Idumea. It is also called Eluza or Chalnua. The Jerusalem Targum, in Gen. xxv. 18. and in Exod. xvi. 22. translates the defect of Seir by Allush. Calmet.

ADUSSION, or ALLUSIO, formed of ad, and ludere, to play, in Rhetorics, a figure whereby something is applied to, or subtrahio of another, by renunt of some similitude of name, or found.

Camden defines allusion a dalliance, or playing with words alike in found, but unlike in sense; by changing, adding, or subtrahio a letter, or two; whence words resembling one another become applicable to different subjects. Thus the Almighty, if we may use sacred authority, changed Abram, i. e. high father, into Abraham, i. e. father of many. Thus the Romans played on their tipping emperor Tiberius Nero, by calling him Biberius Nero; and thus in Quinphilian the four fellow Placidus is called Acidus.

Allusion is a species of Comparison, not extending to a Simile, and confining chiefly in comparing one fact with another. The most fanciful and poetical is, when two facts, bearing a remote remembrance in a few circumstances, are compared; of which we have a beautiful example in one of Dr. Ogden's femons. "If it be the obscure, the minute, the ceremonial parts of religion for which we are contending, though the triumph be empty, the dispute is dangerous; like the men of Al we pursue, perhaps, some little party that flies before us, and are anxious that not a straggler should escape, but when we look behind us we behold our city in flames." Lowth's Lectures by Gregory, vol. i. p. 251.
have given our sovereign the prerogative he enjoys, that whatever hath no other owner is yielded by law in the king. Blackft. Com. vol. ii. p. 262, 8vo.

Great alterations are made in the face and limits of countries, by alluvions of the sea, rivers, &c. Whole plains are sometimes formed by alluvions. It is controverted whether alluvions should be considered as fruits, and as such accruing to us.

**ALMÁNA. See Almána.**

**ALMAGEST,** the name of a celebrated work, composed by Ptolemy, and consisting of 13 books; being a collection of many of the observations and problems of the ancients, relating both to geometry and astronomy. It contains a catalogue of the fixed stars with their places, besides numerous records of eclipses, the motions of the planets, &c. being the first work of the kind that has been transmitted to us, it is valuable to astronomers.

In the original Greek it was called *organon phonon, q. d. greatfull connotation, or collection*; which last words, *megallé,* joined to the particle *al,* gave occasion to its being called *almagèst* by the Arabians, who found it at Alexandria, in Egypt, on their capture of that kingdom, and transliterated it into their tongue about the year 827, by order of the caliph Almamun.—The Arabic word is *almagèst.* It was first translated into Latin about the year 1230, by favour of the emperor Frederic II. But the Greek text was not known in Europe till about the beginning of the 15th century, when it was brought from Constantinople, then taken by the Turks, by George, a monk of Trebizond, who translated it into Latin; and this translation has been frequently published.

Riccioli also published, in 1651, a body of Astronomy, which he entitles, after Ptolemy, the new *Almagest:* being a collection of ancient and modern observations and discoveries in that science.

We have also a botanical *Almagest,* composed by Plukenet, being a kind of *pinax,* or general index of plants, containing the proper and descriptive names of upwards of 60 thousand. To which, in a supplement, since published by the same author, have been added above one thousand others. Almagestum Botanicum, sive Phytographia Plukenetiana Omnifici, &c. Lond. 1696. fol.

**ALMAGRA,** in *Natural History,* a name given in later ages to an earth of the *ochrs* kind, called *fil atticum* by the ancients. It is an ochre of a fine and deep red, with some admixture of purple, very heavy, and of a dense yet friable structure, and rough dusty surface. It adheres very firmly to the tongue, and melts freely and easily in the mouth, and is of an auftere and strongly aromatic taste; it stains the skin in touching it, and ferments very violently with acid menftreums; by which single quality, it is sufficiently distinguished from the *fil ferricum,* to which it has in many respects a great affinity. It is found in immense quantities, in many parts of Spain; and in Andalusia there are in a manner whole mountains of it. It is used in painting, and in medicine, being a very valuable astringent.

**ALMAGRO, Diego de,** in *Biography and History,* one of the colleagues and rivals of Francisco Pizarro, and Ferdinand de Laufe in the conquest of Peru, was probably a foundling of obscure birth and unknown parentage, and derived his name from the village in which he was born, about the year 1463. Although he was unmanscured in reading and writing, he advanced himself by military service; and having acquired wealth and influence in Panama, he formed an association with the perouns above-mentioned in 1544, for discovery and conquest on the coast of Peru. Each engaged to devote his talents and his whole fortune to the adventure, and their confederacy for this purpose was authorized by Pedrarias, the governor of Panama. The province assigned to Almagro was that of conducting the supplies of provifions and reinforcements of troops, as Pizarro might need them in the prosecution of their enterprise. This office he performed with persevering fidelity, though their first attempts in 1525 and 1526 were attended with difficulties, which would have deterred adventurers of less ardent than themselves from renewing
ing their efforts. At length, however, they discovered the coast of Peru, and landed at Tumbes, a place of some note, about three degrees south of the line, distinguished for its picturesque, and a palace of the Incas, or sovereigns of the country. Having in 1532 settled some preliminaries, and adjusted among themselves that Pizarro should claim the title of governor, Almagro that of lieutenant governor, and Luque the dignity of bishop in the country which they determined to conquer, Pizarro was deputed as their agent to Spain, in order to negotiate and to obtain further powers and supplies. In this negotiation Pizarro, principally concerned about his own interest, neglected his associates; and though he obtained for Luque the ecclesiastical dignity to which he aspired, because it did not interfere with his own pretensions, he claimed for Almagro only the command of the fortresses which should be erected at Tumbes. On his return from Spain and arrival at Panama in 1530, he found Almagro so much exasperated at the manner in which he had conducted the negotiation, that he refused to act with such a pernicious companion, and determined to form a new association. Pizarro, however, temporized for the present; and by offering voluntarily to relinquish the office of Adelantado, and promising to concur in fulfilling that title, with an independent government for Almagro, he gradually mitigated the rage of an open-hearted fellow, which had been violent, but was not implacable. The confederacy was again renewed on its original terms; and it was agreed, that the enterprise should be carried on at the common expense of the associates, and that the profits accruing from it should be equally divided between them. With an armament of three small vessels, and 180 soldiers, Pizarro sailed for Peru in February 1531, leaving Almagro at Panama with instructions to follow him with such reinforcement as he should be able to muster. Having succeeded in the province of Coaque, and obtained from a principal settlement of the natives rich spoil, he instantly dispatched one of his ships to Panama, with a large remittance to Almagro, by which means he was enabled to complete his reinforcement, which almost doubled the number of Pizarro's followers, and to land with them at St. Michael towards the close of the year 1532. The Inca Ahuanalpa was now in the hands of the Spaniards, and when they had received the sum which had been paid for his ransom, Almagro and his followers demanded an equal share of it; and in order to secure this object, they eagerly petitioned the Inca to death. According to custom and expectation, instead of Pizarro was deputed to fail for Spain with an account of the successes of the adventurers, and with remittances of great value; in consequence of which his brother's authority was confirmed and enlarged, and Almagro received the honour which he had so long desired. The title of Adelantado, or governor, was conferred upon him, with jurisdiction over 200 leagues of country, fretting beyond the limits of the province allotted to Pizarro. As soon as Almagro was informed, that he had obtained the royal grant of an independent government, he attempted to make himself master of Cuzco, the imperial residence of the Incas, under a pretense that it lay within the boundaries of his territory. This produced new dissensions between him and Pizarro; but a new reconciliation took place, to which was annexed a condition, that Almagro should attempt the conquest of Chili, and that if this province did not afford an eligible settlement which he thought adequate to his merit and expectation, Pizarro engaged to yield up to him a part of Peru. Almagro in 1535 began his march towards Chili, at the head of 570 men, and here he suffered by purrying a wrong route very great hardships and losses. Whilst he was contending with a more vigorous resistance than the Spaniards had experienced in other countries, and pursuing his conquests, he was recalled to Peru by the intelligence that Cuzco, as well as Lima, were invested by the natives, who had assembled in great numbers to repel themselves from their oppressors. In order to heal his return he purveyed a new route; and in marching through the sandy plains on the coast, he suffered from heat and drought calamities, though of a different kind, little inferior to those in which he had been involved by cold and famine on the summits of the Andes. He arrived at Cuzco in a critical moment, and resolved to occupy the place both against the Indians and his Spanish rivals, who were preparing to supplant him. Having gained a decisive victory over the Peruvians, he proceeded to the gates of Cuzco without further interruption; but the Pizarros attempted to obstruct his entry. Almagro, however, whole open, affable, generous temper, had gained an accession of many adherents of the Pizarros, who were disgusted with their harsh domineering manners, advanced towards the city by night, surprized the sentinels, and surrounded the house where the two brothers resided, and compelled them, after an obdurate defence, to surrender at discretion. Almagro's claim of jurisdiction over Cuzco was universally acknowledged, and a form of administration established in his name. This event was the commencement of a civil war; and it was soon followed by more bloody scenes. In the first attack of a body of soldiery, deputed by Francis Pizarro for the relief of his brothers, and which were commanded by Alfonso de Alvarado, whose fidelity Almagro in vain endeavoured to corrupt, Almagro succeeded, and took the commander and his principal officers prisoners; but neglecting to improve the advantages he had gained, he marched back from this victory to Cuzco, and there waited the approach of Pizarro. Pizarro practised his usual artifice, and Almagro was weak enough to suffer himself to be amased with a prospect of terminating their differences by amicable accommodation. The negotiation between them was protracted, and whilst every day was precious to Almagro, several months elapsed before they came to any final agreement. In the mean while one of the Pizarros and Alvarado found means to bribe the soldiers to whose custody they were committed, and not only secured their own escape, but perjured 60 of the men who had guarded them to accompany them in their flight. The other Pizarro was also released by the governor. Whilst Almagro was thus deluged by a pretended treaty, Pizarro was preparing for open hostilities, and he determined to settle the domination of Peru, not by negotiation, but by arms. In 1538 an army of 500 men was ready to march for Cuzco; and Almagro, instead of obstructing their progress in the difficult passes of the mountains through which they marched, waited their arrival in the plains of Cuzco. When the two armies met, Almagro, worn out with the fatigues of service and declining age, was unable to exert his usual activity; and obliged to commit the conduct of his troops to Orgogozo, who, though an officer of great merit, did not possess the fame attendant either on the spirit or affections of the soldiery, as the chief whom they had been long accustomed to follow and revere. The conflict was fierce, and maintained by each party with equal courage. Orgogozo was wounded, and the route of Almagro's troops became general. This officer and several others were mangled in cold blood, and above 140 soldiers fell in the field. Almagro anxiously observed from an eminence, to which he was conveyed on a litter, the progress of the battle, and when he witnessed the total defeat of his own troops, he felt the
the passionate indignation of a veteran leader, long accustomed to victory. Although he endeavored to save himself by flight, he was taken prisoner; and after remaining for several months in custody under all the anguish of suspense, he was impeached of treason, formally tried and condemned to die. Humble and dispirited in the approach of an ignominious death, he earnestly supplicated life; but all his entreaties, which were abject in a degree unworthy of his former fame, and all the arguments by which they were enforced, proved ineffectual. The Pizarros were inflexible. As soon, however, as Almagro knew his fate to be inevitable, he met it with the dignity and fortitude of a veteran. He was strangled in prison and afterwards beheaded. He suffered in the 7th year, A. D. 1538, and left one son by an Indian woman of Panama, whom, though at that time a prisoner in Lima, he named as successor to his government, in pursuance of a power which the emperor had granted him. Almagro blended with the qualities of intrepid valour, indefatigable activity and infurmountable tenacity, an openness, generosity and candour, that are natural to men whose profession is arms; he was, therefore, beloved by his followers, his misfortunes excited their sympathy and pity, and his death was sincerely regretted not only by them, but by the Indians in general, who regarded him as their protector against the rigours of the odious Pizarro. After his death the attachment of his friends was transferred to his son, who was now advanced to the maturity of manhood, and who possessed all the qualities which captivate the affections of soldiers. Of a graceful appearance, dextrous at all martial exercises, bold, open, and generous, he seemed to be formed for command; and as his father, conficious of his own inferiority from the total want of education, had been very attentive to his instruction; and the accomplishments which he had acquired heightened the respect of his followers, who were illiterate adventurers; urged likewise by the feelings of delight, as well as by sentiments of affection, they ranged under his standard, and fought deliverance by his skill and valour from the oppressions of Pizarro. Their confutations, whilst Pizarro confined in his own security, were directed by Juan de Herrera, an officer of great abilities, who had the charge of Almagro's education, with zeal and authority which contributed to their prosperous issue. A conspiracy was formed against Pizarro, the accomplishment of which, notwithstanding his vigorous resistance, terminated in his death. The affinns, triumphant in their successes and waving their bloody swords, proclaimed the death of the tyrant, and compelled the magistrates and principal citizens of Lima to acknowledge Almagro as lawful successor to his father in the government. His triumph, however, was of no long duration. In 1541 Vaca de Castro arrived at Quito, and produced the royal commission, appointing him governor of Peru, with the privileges and authority of the deceased Pizarro. His talents and influence overpowered the interest of Almagro; who receiving the rapid progress of affection to his cause, and wishing to check it before the arrival of Vaca de Castro, set out at the head of his troops from Cuzco, where the most considerable body of opponents had erected the royal standard, under the command of Pedro Alvarez Holguin. During his march, Herrera, the guide of his counsels, died; and from that time his measures were conspicuous for their violence, but concerted with little sagacity, and executed with no address. At length Almagro and Vaca de Castro met at Chupas, about 220 miles from Cuzco, on Sept. 16, A. D. 1542; and victory, after long remaining doubtful, declared at last to the new governor. Almagro conducted the military operations of the day with a gallant spirit, worthy of a better cause and defending another fate; and his followers distinguished themselves by their valor. The carnage was great in proportion to the number of combatants; of 1,100 men, the total amount of combatants on both sides, 500 lay dead on the field, and the number of the wounded was still greater. Almagro escaped, but being betrayed by some of his own officers, was publicly beheaded in Cuzco; and in him the name of Almagro, and the spirit of the party, were extinct. Med. Un. Hist. vol. xxiv. p. 387—480. Robertson's Hist. of America, vol. iii. p. 4—114, 8vo.

Almagro, in Geography, a town of New Castile, in Spain, and capital of the district of La Mancha, called Campo de Calatrava, and situate three leagues south-east of Ciudad Real. It was built by the archbishop Rodrigo, of Toledo, who garrisoned it in 1124, in order to restrain the incursions of the Moors. Its environs are level and fertile, and near it are medicinal springs.

Almaguer, a town of South America, in the country of Popayan.

Almain, James, in Biography, a scholastic divine, was born at Sens, and became professor of divinity at the college of Navarre, in Paris, in the year 1508. He was a subtle logician and metaphysician, and a strenuous advocate for the principles of Scotus and Oecam. In 1512 he was employed in explaining the book of Sentences, and also in writing on behalf of Lewis XII. against pope Julius II., and in vindicating the authority of councils against a book published by cardinal Cajetan. He died at an early age, in 1515. His philosophical works were, "A Treatise on Physics," printed in 1503; "Four Treatises of Ethics," printed in 1510; several treatises on school divinity, and others concerning the power of the church. Ludgamus collected and published them at Paris in 1516. His skill in the art, he said, was equal to his learning; and his application to indefatigable, that he ever spent to much as one hour of a whole day without reading, writing or teaching. Dupin, 16th cent. vol. vi. p. 254. Cave Hist. Lit. vol. ii. p. 242. Gen. Dict.

Almajorofasgo, in Commerce, a term in the Spanish American calem, denoting a duty paid in America on goods imported and exported, and amounting on an average to 15 per cent.

Almaleci, in Medical History, a celebrated work containing a system of the ancient Arabian phvsic.

The word imports as much as the royal work.

Concerning the history, contents, &c. of the almaleci, see Fried's Hist. of Phys. p. i. p. 36.

Almon, James, or Manon, called also Abdallah, in Biography, caliph of Bagdad, and an eminent philopher and astronomer, was the son of the caliph Harun Al Rashid, and great grandson of Almamun. He was born on the day when his father succeeded to the caliphate, A. D. 786. At the time of his father's death, A. D. 809, he was governor of Kharasan; and he was appointed, by an express declaration of Harun, rendered public and solemn by being hung up in the Caaba, to be the successor of his brother Al Amin, who was now caliph. Al Amin, however, conceiving a prejudice against him, formed a design to exclude him from the succession, and ordered the forces in Khorasan to march immediately to Bagdad. Almamun, notwithstanding this unprompted insult, was faithful to his brother, and obliged the people of Khorasan to take the oath of allegiance to Al Amin upon his accession. The new caliph added himself to drunkenness and gaming, and entrusted the concerns of government to his prime vicer. Milled by
by this minister, Al Amin proceeded to sow his enmity against his brother by acts of open hostility, and at length invaded Khorasan with an army of 60,000 men. As he was advancing to the frontiers of the province, Almamon prepared to receive him, and appointed Thafer ibn Hosein, one of the greatest generals of the age, to the command of his army. The caliph's invading army was soon dispersed. Almamon assumed the title of caliph, and determined to maintain it. Thafer pursued the war with vigour and success; and such was the rapidity of his conquests, that the provinces of Egypt, Syria, Hejaz and Yemen, abandoned the interest of Al Amin, whose character was generally detestable. Almamon was restored to his dominions.

The defection of these provinces was soon followed by a complete revolution. Al Amin was formally deposed at Bagdad, and afterwards assassinated; and his brother succeeded to the caliphate without any further opposition, A. D. 813. The commencement of his reign, however, was attended with commotions; and as he favoured the sect of Al, his enemies multiplied, and it was with difficulty that the dissatisfaction, which began to manifest itself, was prevented from breaking out into a civil war. Whilst the agitation continued, Thafer, the caliph's general, availed himself of the opportunity of Almamon's absence to acquire the sovereignty of Khorasan, where he formed a dynasty, which subsisted for 60 years. As soon as tranquillity was restored, Almamon presented the plans he had formed for introducing literature and science into his dominions, and for thus laying the foundation of that distinguished honour with which his name has been decorated to posterity. Whilst he resided in Khorasan he had assembled a number of learned men from various countries, and formed them into a society or college, over which he appointed, as president, Mefue of Damblis, a famous Christian physician. When his father renounced against this appointment, because Mefue was a Christian, he replied, that he had chosen him, not as a teacher of religion, but for the instruction of his subjects in science and useful arts, and that his father well knew, that the most learned men and skilful artists in his dominions were Jews and Christians. Upon his accession to the caliphate, he made Bagdad the seat of learning, by forming in it an academy, and inviting thither eminent men from all quarters. He likewise caused translations to be made into Arabic from many valuable books in the Greek, Persian, Chaldean and Coptic languages, among which were the works of Aristotle and Galen. He visited the schools which he had established, treated the professors with respect, and thus encouraged by his example and patronage, every species of mental cultivation. In various parts of knowledge, and particularly in mathematics, astronomy and philosophy, he himself was a considerable proficient. He caused Poleny's Almagest to be translated in 827, either by Isaac ben Honain, according to Herbelin or, according to others, by Alhazen ben Joseph, and Sergius. He also employed the most skilful astronomers to compose a body of astronomical science, which filled voluminous amongst oriental manuscripts, entitled, "Astronomia elaborata à compluribus, D. D. juxta regis Maimon." History records two observations of the obliquity of the ecliptic, which were made either by Almamon himself, or under his immediate auspices, one at Bagdad, and the other at Damas. In the former, conducted by Jafia ben Abilmefar, Seneb ben Alis, and Abbas ben Said, the greatest declination of the ecliptic was found to be 23° 33', according to the report of Iba Jouini; but according to Alfragan, 25° 35'. The other observation was made in the year 233 of the Hegira, at Damas, by Chalid ben Abd-Imelie, Abultib, Seneb ben Alis, and Alis ben Ifa, and the result of it was 25° 33' 52".

This caliph also employed able mathematicians to measure a degree of the meridian, upon an extensive plain in Mesopotamia, called Singiar or Sandjar; and they found it to contain 563 miles, each mile being determined by six grains of barley placed sideways; but Thevenot says, that 144 grains of barley placed in this manner, would give a length equal to 1 mile. 25, 441, and therefore four cubits would be equal to one toise and 9 inches, and therefore 4000 cubits, i.e. 563 miles, would give 65,750 toises. But if the ordinary or royal cubit of 25 inches was applied, the calculation is to be referred, the degree in this estimate of it would contain 56,666 toises. But according to Maffoudi's valuation of a cubit, this measure would consist of 53,123 French toises.

In consequence of the encouragement afforded to science by Almamon, the Saracens began to acquire a degree of civilization and refinement, which distinguished them at a period of very general ignorance and barbarity. But the Mahommedan zealots were alarmed; and the scientific Almamon has been reproached by the Sottites, or orthodox Mussulmans, as little better than an infidel. It must be acknowledged that he manifested an undisguised inclination towards the party of the Mosntzalelies, who denied the eternity of the Koran, and maintained the doctrine of the free-will of man. Some have said, that in order to quiet the murmurs which prevailed against him on this account, he once determined to enclose his zeal for religion by establishing a kind of inquisition, which should compel all his subjects to profess Islam fir; but if this were the case, his compellative plan did not comprehend his Christian subjects, and the influence of his experiment was the introduction of universal toleration.

In the progress of his reign he assisted Thomas, a Greek, who, in 822, made war against Michael the Stammerer, emperor of Constantinople, and besieged his capital; but the expedition was on his part unjust, and terminated in the imprisonment and death of Thomas. In his war against the Greeks, in 829 and 830, he was more successful, took several places, and widely ravaged their territories. In 831 he made an expedition into Egypt, and there suppressed a rebellion. Here he discovered a great treasure which had been buried under two columns by Merwan, the last caliph of the house of Ommiiah. He displayed his love of science by erecting a new mosque, or millimeter, for measuring the increase of the Nile, and repairing one that was decayed. In his return from Egypt, in 833, he penetrated into the territories of the Greek emperor, as far as Tarfus in Cilicia; and in his way towards Bagdad, he encamped on the banks of a river Badandun, and quenched his thirst by drinking freely of its cool waters; and he also partook plentifully of some dates, to which he had access. This repast brought on a fever which endangered his life. In the prospect of dissolution, he wrote letters to the provinces, declaring his brother Mufaid his successor, and then waited the event which he apprehended. After a long struggle, he exclaimed, "O thou who never diest, have mercy on me, a dying man!" and then expired at the age of 48 or 49 years, after a reign of twenty years and some months. His body was buried at Tarfus, and this circumstance some zealots interpreted as a token of reproduction.

Sciencehumanized the temper of this Saracen caliph; and in contemplating his character, we cannot do less than admire his liberality and beneficence. As an instance of his clemency and magnanimity, his conduct towards his uncle and rival, Ibrahim, deserves to be recorded. When he was discovered, after having been concealed for some years, and brought
brought to the caliph, under an unanimous sentence of condem-
nation by the council: "Your counsellors (said Ibra-
him), judged according to the customary rules of political
government: if you pardon me, you will not, indeed, judge
according to precedent, but you will have no equal among
sovereigns." The caliph then tenderly embracing him, re-
p lied, with great emotion, "Uncle, be of good cheer; I
will not do you the least injury," and he not only pardoned
him, but granted him a rank and fortune fittable to his birth.
Upon being complimented by his counsellors for this generous
act, he exclaimed, in the fulness of his heart, "Oh! did
men but know the pleasure I feel in pardoning, all who have
offended me would come and confess their faults!" Modern
matiques, tom. i. p. 356—359.
ALMANA, in Ancient Geography, a town of Macedonia,
mentioned by Livy, situate on the river Axios, and probably
not far from Bytazo.
ALMANAC, a calendar or table, in which are set down
the days and feasts of the year, the rising and setting of the
sun, the course and phases of the moon, the eclipses of both
luminaries, &c. for each month of the year.
The original of the word is much controverted among
grammarians.—Some derive it from the Arabic particle al
and manah, to count; whence is naturally enough derived al
manah, the diary. Others, and among them Scaliger, rather
derive it from al, and manah, the course of the months:
which is contradicted by Colinus, who advances another op-
nion. He says, that, throughout the East, it is the custom
for subjects, at the beginning of the year, to make presents
to their princes; and, among the rest, the almanacs present
them with their ephemeredes for the year ensuing; whence
those ephemeredes came to be called almanah, i. e. hand-
fuls, or new-year's gifts.—To say no more, Verlegian writes
the name almanat, and makes it of Saxon original. Our
ancestors, he observes, used to carve the courses of the moon,
of the whole year, upon a square flock, or block of wood,
which they called al-monught, q. d. all-moonbeed.
The use of almanacs or diaries, containing a great variety
of almanacs and additional records, and of other functions
by a prevalent superstition, was very common among the
Arabians; and it is natural to imagine, that from them, by
means of the Saracens, it was introduced into European na-
tions. The present form and method of almanacs have been
attributed to Regiomontanus, who is said to have first publish-
ed, in 1475, an almanac, resembling that of the moderns,
and containing the characters of each year and month, predic-
tions of eclipses and other celestial phases, calculations of
the motions of the planets, &c.
The modern almanacs answer to the Fasti of the ancient
Romans.
For the construction of an almanac: 1st. Compute the
fun's and moon's place for each day of the year; or take
them from ephemeredes. 2d. Find the dominical letter, and,
by means of it, distribute the calendar into weeks. 3d.
Compute the time of Easter, and thence fix the other move-
able feasts. 4th. Add the immovable feasts, with the names
of the martyrs. 5th. To every day add the sun's and moon's
place, with the rising and setting of each luminary; the
length of day and night; the twilight, and the aspects of
the planets. 6th. Add, in the proper places, the chief
phases of the moon, and the fun's entrance into the cardinal
points, i. e. the solstices and equinoxes: together with the rising
and the setting, especially the last of the planets, and chief
fixed stars; means for each of which will be found under
the proper heads. The duration of the twilight, or the end
of the evening and beginning of the morning twilight; to-
gether with the sun's rising and setting, and the length of days,
may be transferred from the almanac of one year into that of
another; the differences in the several years being too small
to be of any consideration in civil life.
Hence it appears, that the construction of an almanac is
neither mysterious nor difficult; if access be had to the tables
of the historically motives and eclipses, some divide almanacs into public and private, perfect and
imperfect, heathen and civil an, book-almanacs and sheet-
almanacs. Public almanacs are those of a larger size, such
as fleet almanacs, usually hung up for common or family use;
private are those of a smaller form, of which there is a great
variety, to be carried about either in the hand, inscribed on a
sheet, or in the pocket; perfect almanacs are those which have
the dominical letters, as well as primes and feasts inscribed
on them; imperfect are those which have only the primes
and immovable feasts. Till about the fourth century, al-
amacs bear the marks of heathenism; from that age to the
seventh, they are generally divided between heathenism
and christianity; and from that time they have been altogether
christian.
Almanacs vary in their contents and the mode of their
composition; some containing more points, others fewer.
The essential part is the calendar of months and days, with
the risings and settings of the sun, age of the moon, &c. To
these are added various paragraphs, almanac, astrological,
meteoro logical, chronological, and even political, rural, medi-
cal, &c.; as calculations and accounts of eclipses, solar in-
greets, aspects and configurations of the heavenly bodies,
seasons, heliocentrical and geocentrical motions of the pla-
nets, prognostics of the weather, and predictions of other
events, tables of the planetary motions, the tides, points, in-
tervals, twilight, equation, kings, &c.
Henry III. of France very prudently decreed, by an or-
dinance of 1579, that no almanac-maker should presume
to give predictions relating to civil affairs, either of flates,
or private persons, in terms either express or covert.
The almanac, annexed to the book of Common Prayer,
is part of the law of England, of which the courts must take
notice in the returns of writs, &c. For ascertaining many
circumstances relative to a particular day past, the court hath
determined by an inspection of the almanac. Upon a writ
of error from an inferior court, the error assigned was,
that the judgment was given on a Sunday, the day being 26
Feb. 1612.; and it appearing, by inspection of the alman-
ac of that year, that the 26th of February actually
fell upon a Sunday, this was held to be a sufficient trial,
and that a trial by Jury was not necessary, although it was
an error in fact; and so the judgment was reversed. But in
all these cases, the judges, if they conceive a doubt, may or-
der it to be tried by Jury. Blackst. Com. vol. iii. p. 333.
For every almanac or calendar for one year or less, the fol-
lowing stall duties shall be paid, viz.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>1d</td>
<td>9 Ann. c. 23. §. 23.</td>
</tr>
<tr>
<td>1</td>
<td>30 Geo. II. c. 19. §. 1.</td>
</tr>
<tr>
<td>2</td>
<td>21 Geo. III. c. 56. §. 1.</td>
</tr>
<tr>
<td>4</td>
<td>37 Geo. III. c. 90. §. 1.</td>
</tr>
</tbody>
</table>

In the whole amount the stall duty is 8d. And for every
almanac serving more than a year, the same duty shall be paid
for each year; but perpetual almanacs pay for three years
only. 9 Ann. c. 23. 30 Geo. II. c. 19. and by 10 Ann.
c. 19. all books and pamphlets serving chiefly to the pur-
pose of almanacs, shall be charged as such. If an almanac
contains more than one facet, one facet only need be flamped;
and every almanac shall be so printed that some part of the
print shall be upon the stall. 9 Ann. c. 23. §. 26. 21 Geo.
III. c. 56. §. 3. Selling almanacs unstalled incurs a pe-
alty,
aly, upon condition before one justice on the oaths of one witness, of commitment to the house of correction for a term not exceeding three months; and the person apprehending such an offender, shall receive a reward of 20 shillings. 16 Geo. II. c. 26, § 5; 50 Geo. II. c. 19, § 26.

In the Philosoph. Collect. we have a perpetual almanac, devised by Mr. R. Wood.

Many forms of a lead-almanac have been proposed in some of our periodical publications; but the following differs will very well answer the purpose:

"At Dover Dwell George Brown Esquire; Good Christopher Finch, And David Frier."

The twelve words answer to the twelve months; the first letter of each word stands in the calendar against the first day of the corresponding month; and if the dominical letter is known, it is easy to find on what day of the week any day of the month will fall throughout the year. In 1802, C being the dominical letter, Dec. 23 is Saturday, because the first day denoted by C is Wednesday.

ALMANAC, among Antiquries. See Runes Staff.

ALMANAC, nautical, and astronunical ephemeris, is a kind of national almanac, published annually, by anticipation, under direction of the commissioners of longitude. Besides every thing essential to general use that is to be found in any almanac hitherto published, it contains many new and interesting particulars; more especially, the distances of the moon from the sun and fixed stars for every three hours of apparent time, adapted to the meridian of Greenwich, by comparing which with the distances carefully observed at sea, the mariner may readily, and with little danger of mistake, infer his longitude to a degree of exactness, that may be thought sufficient for most nautical purposes. And the publication of it is chiefly designed to facilitate the use of Mayer's lunar tables, by superceding the necessity of intricate calculations, in determining the longitude at sea. It began with the year 1757, has been continued ever since, and greatly contributes to the improvement of astronomy, geography and navigation. In this almanac the sun's longitude, and every thing relating to it, have been always inserted, as computed from Mayer's tables, printed under the inspection of Dr. Maskelyne, the almanac royal, and published in 1759; and both the sun's place and the moon's place are inserted in the almanacs from the year 1791, as computed from Mayer's tables, and Mr. Mason's tables of 1780, duly corrected. In the ephemeris of 1803, the latitudes as well as longitudes of the stars are propounded to be thoroughly corrected; and the moon's distances from them computed by the late Mr. Taylor's accurate tables of logarithmic sines and tangents to every second of the quadrant. The calculations of the planets' places have been made for every ephemeris, beginning with that of 1780, from M. De la Lande's tables, contained in the second edition of his astronomy; and those of the eclipses of Jupiter's satellites were made from Mr. Wargentin's tables, annexed to those of de la Lande, those of the second satellite excepted, which are inserted from new tables of Mr. Wargentin annexed to the nautical almanac of 1779. To the nautical almanacs from 1795 to 1804, both inclusive, are added the eclipses of Jupiter's satellites, computed to mean time, from M. De Lambre's new tables, annexed to the third edition of M. De la Lande's almanac. To the almanacs of several years, since the commencement of this useful publication, many valuable papers have been added, which are more directly or indirectly connected with its general contents and principal object. The articles of the ephemerides are enumerated and explained, together with those of the "Requisite Tables," connected with them, but separately published, and examples of their use are added in the appendix annexed to them. See Longitude.

ALMANAR, in the Arabians Aprosogey, denotes the preeminence, or prevalence of one planet over another.

ALMANDIN, or ALMANDIN, a precious stone of the ruby kind, something softer than the oriental ruby; and, as to colour, partaking more of that of the granite than the ruby.

It is ranked among the richest of stones, and takes its name from Allebana, a city of Caria, whence Pliny says it was brought.

ALMANSOR, ALMANSUR, or ALMANZOR, the ibadites, in Biography and History, the surname of Abu Ja'far, second caliph of the house of Al Abbas, or the Abbasides, succeeded his brother Alab Abbas Al Safihi, A.D. 753, in the year of the Hegira 136, and was inaugurated at Al Hafemiyah in the following year. His right of succession, though Al Safihi had declared him presumptive heir of the crown, and he had been proclaimed caliph in the imperial city of Amur, then the capital of the Moslem empire, was, immediately upon his inauguration, disputed by his uncle: Abdallah bcn Ali, who called himself to be recognized as caliph at Damascus. In order to support his pretensions, he collected a numerous army in Arabia, Syria and Mesopotamia, and marched to the banks of the Tigris, near Nimibis, where he encamped. Here he was harried for five months by Abu Molem, who had the command of Almansor's forces, assembled in Peria, Khorasan, and Irak; and at length, A.D. 754, totally defeated. After this victory, and notwithstanding the services which Abu Molem had rendered to the family of Al Abbas, he became an object of jealousy, and was assassinated by order of Almanor in his own presence. See Abu Molem.

The death of Abu Molem was succeeded by the rebellion of Simon, a magian, who having feiz'd on the treasures of the deceased governor of Khorasan, excited the people of that country to a revolt; but this insurrection was soon quelled by Jamhour bcn Morad, the general of Almanor. The spoil obtained by this victory was lavishly feiz'd by the caliph, and the outrage so incensed Jamhour, that he immediately turned his arms against his master; but he was soon defeated by the caliph's forces. About this time Theodorus, patriarch of Antioch, having been detected in an illicit correspondence with the Grecian emperor, was banished into an obscure part of Palaestina, and the Christians in the dominions of the caliph were prohibited from building or repairing any churches, and laid under several other restraints.

In 757 Almanor sent a large army into Cappadocia, fortified the city of Malatia or Meltene, garrisoned it with 4000 men, and deposited in it a great part of his treasures. But in this year he was attacked by the Rawandians, a sect of believers in the Metempsychofs, so called from their head or founder Al Rawand. The followers of this chief assembled at Al Hafemiyah, where the caliph refited, and by the ceremony of going in procession round his palace, as the religious Molems go round the Caaba, intimated their purpose of invoking him as a deity, and paying him divine honours. The caliph provoked, as it is said, by their impertinence, ordered several of these sectaries to be imprisoned; upon which their resentment was roused, and they formed a design of afflaiinating him. Their intention, however, was defeated by the generous interposition of Marn bcn Zaidet, an Ommiyan chief, who had been under a necessity of concealing himself from the caliph's resentment. Notwithstanding his release, the infult he had received in his capital induced him to build a new city on the banks of the Tigris, and there
to fix his residence. This circumstance gave occasion to his building the city of Bagdad, A.D. 762. In the preceding year he received information that a design had been formed to dethrone him; but the plot being discovered, all who were directly or indirectly concerned in it were fiercely punished; and most of them were by cruel treatment put to death. His uncle Abdallah shared the fate of other rebels; for having been allure to his court by assurances of pardon and protection, he placed him in a building, which was set on fire, and found him in its ruins. Soon after Almanzar had fixed his residence at Bagdad, A.D. 768, he was cured of a dangerous disorder by the advice of a famous Christian physician, whose name was George Ebu Balthibua Al Jondisibari. The caliph, as a recompense, presented him with three beautiful Greek girls, and a considerable sum of money; but the girls were sent back, with a declaration on the part of George, who was married to a wife old and infirm, of which Almanzar was previously apprised, that it was not lawful for a Christian to have more than one wife at a time. The physician's conduct on this occasion, whilst it surprised the caliph, raised him in his esteem, and was followed by a profusion of favours. Almanzar in his succeeding military transgressions was generally victorious. Towards his Christian subjects he exercised much severity. In the year 744 he sent out on a pilgrimage to Mecca; and being feized on his journey with a disease which threatened danger, he sent for his son and intended successor, Al Mohiz, and gave him salutary advice. "I command you," said he, "to treat publicly your relations with the greatest marks of distinction, since this conduct will reflect no small degree of honour and glory upon yourself. Increase the number of your freedmen, and treat them all with kindness, as they will be of great service to you in your adversity; but neither this, nor the other injunction will you fulfill. Enlarge not that part of your capital erected on the eastern bank of the Tigris, as you will never be able to finish it; but this work I know you will attempt. Never permit any of your women to intermeddle in affairs of state, or to have too much influence over your counsellors; but this advice I know you will not take. These are my last commands; or, if you please, my dying advice; and to God I now recommend you." They then parted, and were both in tears. He pursued his journey to Bir-Maimun, i.e., the well of Maimun, where he expired, in the 63rd year of his age and 20th of his reign. His remains were interred at Mecca. The character of Almanzar seems to have been formed of very heterogeneous and even contradictory qualities. In private his temper was mild, and conciliatory affection and attachment; but in public, his aspect and demeanour inspired terror. He was prudent and brave, engaging in discourse, confidant in all the acts of government, and addicted to study and literature, and particularly to philosophy and astronomy; but he was extremely covetous, perfidious, cruel and implacable. Mod. Un. Hist. vol. ii. p. 100—135.

ALMANSOR, in Geography, a town of Africa, in the kingdom of Fez, situate on the river Guir.

ALMANSPACH, a small town of the circle of Suabia, between the lake of Zeli and that of Constance.

ALMANZA, a small town of Spain, in New Castile, on the frontiers of Valencia, situate in N. lat. 38° 54'. W. long. 10° 21'. In the plain adjoining to this town marchal Derwick defeated the allies in 1707, under the marquis de los Minas and the earl of Galway.

ALMARAZ, a town of Spain, in the province of Extremadura, situate in a fine plain, on the north side of the Tagus, eight leagues south-east of Coria.

ALMARIA, of Armaria, in our Ancient Records, denote the archives of a church, or library.

ALMARIA, in Geography. See Villa Rica.

ALMAS, or Almasch, a small town of Hungary, in Transylvania, with a district dependent on Claufernburg. The district lies between Burglos and Claufernburg, and consists of mountains, in which are found many caverns. Almas is a small place, giving name to the adjacent country in the canton of Temesvar, and also a river upon which is situated the fortress of Sigeth.

ALMAZAN, a small town or village of Spain, in Old Castile, at the foot of the frontier mountains of the province of Aragon, where is a relic, which is the object of devotion, as the head of the proto-martyr Stephen, and near which was settled the treaty of peace between Henry, king of Castile, and Peter IV., king of Aragon, in 1375. N. lat. 41° 30'. W. long. 2° 16'.

ALME, a river of Germany, which runs into the Lippe, near Ellen, in the bishopric of Paderborn.

ALME, in Modern History, singing or dancing girls in Egypt, who, like the Improvisatori of Italy, can occasionally chant unpremeditated verse. They are thus called, because they have received a better education than other women, and they form a celebrated society in this country. The qualifications for admission are a good voice, a knowledge of the language and of the rules of poetry, and an ability to compose and sing couplets on the spot, adapted to the circumstances. The above know by heart all the new songs, and their memory is furnished with the most beautiful melodies, i.e., elegiac hymns, bewailing the death of a hero or the misfortunes incident to love, and the prettiest tales. They attend every festival, and, placed in a rostrum, sing during the repast; and then descending into the fałoon, dance a kind of pantomime ballets, that represent the ordinary occurrences of life, and the mysteries of love. Their bodies are artfully enveloped, and their features so flexible, that they can exhibit at pleasure the different characters they assume. The indecency of their attitudes and of their discourses is often carried to excess; their legs are regulated by the sound of the flute, of saltarets, of tambour de basque and cymbals, which accelerate or retard the measure; and they are also animated by words adapted to the scenes. They appear in a state of intoxication, and are the bacchantes in a debauch. These nuns are sent for into all the harams, where they teach the women the new airs, amuse them with amorous tales, and recite poems, rendered interlacing by furnishing a lively picture of their manners. By these they are initiated into the mysteries of their art, and taught lascivious dances. As their underprivileges are cultivated, their conversation is agreeable. They also speak the language with purity; and are habituated to poetry, the softest and most generous expressions are familiar to them. They repeat with much grace, follow nature in singing, and excel in the pathetic. Even the Turks pass whole nights in hearing them. When two fag together, it is always with the same voice; and in the orchestra, all the instruments playing in unison execute the same part. These nuns are at the marriage ceremonies, and march before the bride playing on instruments; and they attend funerals, accompanying the procession and singing sorrowful airs. They are paid at a high rate, and feldon wear except among the grandees and rich men. However, the common people have also their almas, who are girls of an inferior class, and strive to imitate the former, without their knowledge, elegance and graces. The public places and walks about Grand Cairo abound with them; nor will decency

ALMEDINA, in Geography, a town of Africa, in the empire of Morocco, between Azamer and Safie, on the north of the city of Fez. It was once rich and populous, but now lies in ruins.

ALMEDESSOS, in Ancient Geography, a city of Thrace. Pline, iv. 18.

ALMEHRAB, among Mahometans, denotes a niche in their mosques, which directs to the keiba, that is, to the temple of Meca, to which they are obliged to bow their faces in praying.

ALMENDAR or ALMBOB, in Geography, a fortified town of Portugal, in the province of Bera, on the river Coa, on the frontiers of the kingdom of Leon. It is seven leagues from Ciudad Rodrigo, and four south-east of Plasdel. N. lat. 40° 5'. W. long. 5° 24'.

ALMESTAR, a celebrated game among the ancient Arabs, performed by a kind of calling of lots, with arrows, strictly forbidden by the law of Mahomet, on account of the frequent quarrels occasioned by it.

The manner of the game was thus: a young camel being brought and killed was divided into a number of parts. The adventurers, to the number of seven, being met, eleven arrows were provided without heads or feathers; seven of which were marked, the first with one notch, the second with two, the third with three, &c. the other four had no marks. These arrows were put promiscuously into a bag, and thus drawn by an indifferent person. Tho' to whom the marked arrows fell, won shares in proportion to their lot, the rest to whom the blanks fell were entitled to no part of the camel, but obliged to pay the whole price of it. Even the winners tailed not of the Bhebi themselves, more than the losers; but the whole was distributed to the poor.

ALMELLETU is used, by Avicenna, for a purgative treatment, and a natural kind of heat, a degree more remiss than that of a fever, and which sometimes remains after a fever is gone.

ALMELOO, in Geography, a town of the United Netherlands, in the county of Overfijl, situate on the Veche, not far from the Regge, eight leagues east-north-east of Dender. N. lat. 52° 25'. E. long. 6° 22'.

ALMELOVEEN, THEODORE JANSEN, in Biography, born in the year 1657 in the province of Utrecht, was originally intended for the church; but disgusted, we are told, at the disputes among the clergy, which at that time ran very high, he applied himself to the study of medicine, in which he was made doctor in the year 1681, and in 1695 professor of the Greek language, of history, and of physics, at Harderwick. He became more known, however, from some excellent works he published, as editor or author, than from his practice of medicine, which does not appear to have been very extensive. The principal of his works are, "De vita Stephani," first printed at Amsterdam in 1687, 12mo. "Exponaticon rerum inventarum," Catalogue of Inventions in 1694, 12mo. "Bibliotheca promilla et latens," The promised and concealed Library, in 1692, 12mo. "Amenitates theologico-philologicae," in 1694, 8vo. "Faëli Confutares," Amst. 1740, 8vo. "Plagiarorum Syllabus," List of Plagiarists. He also published editions of the Epitaphs of Hippocrates, of the works of Celsus, and of Celsus Aurelianus, which are held in very high estimation. He died in the year 1712, and 1742, as stated by mistake in the Biographical Dictionary, and in the General Biography now publishing, as may be seen by referring to a later edition of Celsus, published by Vulpis, at Padua, in the year 1722, founded on that edited by Almeleven. As he had no children, he left his collection of the different editions of Quintillian to the University at Utrecht. His library, which was extensive, was sold the following year at Amsterdam. See Haller's Bib. Med. et Anat. Eluy Dict. Histor.

ALMEN, in Geography, a town of the United Netherlands, in the country of Zutphen, on the Ijssel, two leagues east of Zutphen.

ALMENAR, JOHN, M.D. in Biography, a Spaniard, published in 1512, "Libellum de Morbo Gallico, septem capitis libertatem," which has since passed through several editions, and is included in the collection of treatises on the subject by Luifinus. He is the first Spanish author who wrote on the disease, in which he appears to have had considerable experience. As he depended, for the cure, on warm bathing and mercurial frictions, it is clear that the frictions were not used, or an alternative syrup. The disease might be occasioned, he says, either by the influence of a contaminated and corrupted atmosphere, to which cause we are told to attribute it, when it affected persons dedicated to the church, (Aphrodus. Luifinus, p. 364.) or by contact; in which case, however, the name procels is recommended in the cure. When falivation arises from the use of the mercurial frictions, he directs it to be checked and moderated by the exhibition of glysters and purgatives. "Vide Aphrod. five de Morbo Gallico, Luifinus, p. 360. Ataurc de Morbis Gallicis, p. 614." Haller, Bib. Med. &c.

ALMENARA, in Geography, a small town of Spain, in the province of Valencia, near the river Polencia, and not far from the sea. N. lat. 39° 41'. W. long. 1° 16'.

ALMENDRA, a small place of Portugal, in Bera, containing about 750 inhabitants.

ALMENDRO, a town of Spain, in Seville, six leagues north-north-east of Ayamonte.

ALMENDROLEJO, a town of Spain, in the province of Elbavada, four leagues south of Merida.

ALMENE, a name given, by some of the Arabian writers, to the prickly lots of Africa, called by some of the ancients lots acanbata, and by Virgil acanbata only.

ALMENE, in Commerce, a weight of two pounds, used for weighing sapphire in several parts of the continent of the East Indies.

ALMENHAUSEN, in Geography, a town of Pruffia, in the province of Natangen, five leagues south-east of Konigberg.

ALMÉRIA, a fea-port town of Spain, in the province of Granada, agreeably situated on a spacious bay, sometimes called Helena Bay, at the mouth of the river Almeria, in the Mediterranean, the seat of a bishopric, and of Granada. N. lat. 36° 51'. W. long. 2° 15'. The country about it is fertile, particularly in fruits and oil, and near it the land projects eastward into the sea, forming a cape called by the ancients Charidame, and by the moderns Capo de Gastes. Almeria is supposed to have risen upon the ruins of the ancient Abdara, and was formerly a place of great importance. It was taken from the Moors by the emperor Don Alfonso, in 1147, with the assistance of the French, Genoese, and Pisans. At that time it was the strongest place belonging to the Moors in Spain; and its privateers, which were numerous, not only troubled the coasts inhabited by their Christian neighbours, but gave equal disturbance to the maritime provinces of France, Italy, and the adjacent islands. When the place, which was strongly fortified and garrisoned, was taken by storm, the best part of the plunder was distributed among the allies, and all the inhabitants, who were found in arms, were put to the sword. The Genoese particularly acquired here that emerald veil which still remains in their treasury, and is deemed invaluable. After its reduction by the Christians, Almeria became a bishopric; and though frequent
frequent mention of it occurs in the history of Spain, it gradually sunk in consequence, and retains few traces of its ancient greatness. Its situation and climate, and the various vegetable and mineral productions of its environs, have been highly extolled by ancient and modern travellers. ALMERICANS, in Ecclesiastical History, were the followers of Almeric, or Amauri, in the thirteenth century. They maintained that every Christian was obliged to believe himself a member of Jesus Christ, and attached some extravagant and fanatical ideas to this opinion, and also that the power of the Father continued no longer than the Mosiac dispensation; that the empire of the Son extended only to the thirteenth century; and that then the reign of the Holy Ghost commenced, when all sacraments and external worship were to be abolished, and the salvation of Christians was to be accomplished merely by internal acts of illuminating grace. Their morals were as infamous as their doctrine was absurd; and under the name of charity they comprehended and committed the most criminal acts of impurity and licentiousness. Their tenets were reprobated by a public decree of the council of Paris, in the year 1209, when many persons of this sect were condemned, and afterwards burnt by the order of king Philip. Dupin 15th Cent. vol. v. p. 144. Mofr. Excl. Hist. vol. iii. p. 157.

ALMERY. See AMBRY.

ALMEYDA, Don Francisco, in Biography and History, Count d'Abrantes, having served King Ferdinand of Castile with great reputation, was nominated by king Emanuel of Portugal, first viceroy and governor-general of the newly conquered countries in the East Indies; and had affixed him guards for his person, a number of chaplains, and every other appendage to his office, which was thought necessary to give it dignity and influence. He fell fat with a fleet from Lisbon in March 1505-6, touched at the Cape Verd islands, doubled the Cape at a considerable distance to the south, and arrived safely at Guiloa. From thence he proceeded to Mombaza, a small, well fortified city in an island, which he reduced; he proceeded to the Anguedes islands, not far from Goa, where he built a fort; he also erected and garrisoned another fort at Cannanor; and, arriving at Cochin, secured it in the interest of Portugal. At this time the island of Madagascar was discovered; and, during his government, his son Don Lorenzo Almeida surveyed the Maldives islands, and discovered the great island of Ceylon, the chief monarch of which he compelled to submit to the protection of Portugal. This young warrior, after returning from this expedition, was employed in the fleet destined against Calicut, but lost his life in a naval engagement against the Samorin, on which occasion the victory achieved with great heroism, acquitting him in the defeating event with this reflection: "All men must die, and Lorenzo could not die better than in the service of his country." Almeida, however, manifestly an unbecoming jealousy on the arrival of Alphonso Albuquerque, who was appointed as his successor, and confined him in the citadel of Cannanor, under pretence of misconduct. Before he surrendered his command he engaged the whole power of the Mahometans at sea, and gained a complete victory, by which he contributed in a great measure to break that formidable league, from which the Samorin was in hopes of compelling the Portuguese to abandon their Indian conquests, and to facilitate the enterprises of Albuquerque, his successor. In his return home with the wealth he had acquired, he touched at Saldhana point, on the coast of Africa, in order to procure some fresh provisions; and some of his followers, quarrelling with the natives, occasioned a fray, in which Almeida was induced imprudently to interfere. When his officers urged him to go abroad on this hazardous enterprise, "Whither do you carry my 63 years?" said Almeida, on leaping into his boat. The natives assembled in a very numerous body, and Almeida, with 57 of the 150 men who accompanied him, fell victims to this rash and un-Jut attempt. Mod. Un. Hist. vol. viii. p. 40—43.

ALMEYRIM, or ALMERIN, in Geography, a town of Portugal, in the province of Estremadura, one league south-east of Santarem.

ALMIA, in Ancient Geography, a town placed by Ptolemy in Asia Minor.

ALMIGGIM, or ALMUGGIM wood, a word used in the Scriptures to signify a beautiful and light fort of wood. It has been conjectured to be several forts of wood now in use; others think it has been lost long since. Mebonius infers, from the accounts of Josephus, that it was the wood of the Indian pine-tree, or fir-tree. But it has been alleged, that as this tree was common in Judea, it could not have been searched for as far as Ophir. The Vulgate renders it hymnum thymum; and, according to Theophrastus, the thymon-tree grows in Africa near the temple of Jupiter Ammon, and resembles the cypress. It was much esteemed among the Heathens for doors and images, because it would not rot. Dr. Shaw (Travels, p. 422.) supposes that the albug was the cypress, and he observes, that the wood of this tree is still used in Italy, and in other places, for violins, harp-chords, and other musical instruments. Hiller, in his Hierotheicum, confiders almuggim as a general name for the wood of the gum-bearing trees, and for the trees themselves. But as the cedar and fir-trees are joined with the albug, it is more probable that some particular species, rather than the whole genus, was here intended. This wood was excellent for its whiteness, as well as remarkable light, and therefore was used in musical instruments.

ALMINA, in Ancient Geography, a country of Epirus, according to Ptolemy, between Thesprotia to the west, and Doloplia to the north.

ALMINA, AMISSA, the fame with Pegantium. See Almissa.

ALMIRA, a town of Phoenicia of Libanus.

ALMIRIJE, or ALMIRIJE, a district of Africa, in the Marcotas, according to Ptolemy.

ALMIRANTE islands, in Geography, are a group of small islands in the South Indian ocean, off the coast of Zanguebar in Africa, extending from west-south-west to east-north-east, from S. lat. 5° 45' to 5° 30', and from E. long. 51° 40' to 52° 50'.

ALMIRON, a town of European Turkey, in the isle of Candi, six miles north-west of Retimo.

ALMISSA, ALMISIA, the ancient Pegantium, an episcopal city of Dalmatia, is situated in the duchy of Chlumi, on a rock between two high mountains, at the mouth of the Tetta, and was formerly notorious for its piracy. It has been reduced by the Venetians. It is 20 miles east of Spalatro, and called by the Turks Omnic. E. long. 18° 14'. N. lat. 43° 50'.

ALMO, or ALMOK, in Ancient Geography, a river of Latium, which rising near Sibylla, took a northern direction, and discharged itself into the Tiber, to the south-west of Rome. The Latin poets, personifying this river, gave it a daughter named Lar, who, divulging the amours of Jupiter with the nain Juturna, was condemned to eternal silence, and dismissed to the infernal regions. In her way thither she attached the affection of Mercury, and became the mother of two children, under the appellation of the Dil Lieve, and the mother was called the goddess Muerta, or Muta. This river is now Dachia and Il río d'Appio, as it runs from the Apennine way into the Tiber, or from a corruption...
tion of Aquataccio, or Aqua d’Acio. On the place where
this river crossed the Appian way, the priests of Tybule per-
formed the annual ceremony of washing the statue of the
poddles, and they celebrated with sacrifices. Ovid describes
this ceremony; Fast. iv. 337.

“Et locus, in Tiberin quae lucubres infultus Almus,
Et molens magnum perdit in anuum minor,
Hic purpurae canus eum volpe faciendos
Almonus dominam, fœacula laevi aquam.”

ALMODARIN, a small town of Spain, in New Cat-
tile, north-north-east of Merida, and south-east of Alcan-
tara. N. lat. 37° 10’. W. long. 14° 46’.

ALMODVAR, or Almoduvar, a small town of Spain,
in Aragon, three leagues south-west from Huesca.
The adjacent country abounds with grain, wine, and
fafron.

ALMODA Val de Canyo, a town of Spain, in New Cat-
tile, situated in a pleasant valley at the foot of Mount Mo-
renes, and defended by a cattle, six leagues south of Ciudad
Real.

ALMODAVAR, a town of Portugal, in Alentejo, contain-
ing within its district five parishes.

ALMOENA, in Ancient Geography, a town of Africa,
placed by Ptolemry in Bithiax, ten leagues to the east-
fourth-call of Tichufa. Almoena is now Teleman, and Ti-
chufa, Teghewa. Shaw’s Travels, p. 126.

ALMOGIZA, among Arabic Writers, denotes the
limb or circumference of the astrolobe.

ALMOWARR, in Ancient Chronology, was the first
month of the Arab year. On some occasions the observance
of this month was put off to the following month Safar.

ALMOHEDES, in History, the name of an African dy-
mally which succeeded that of the Almoravides in Bar-
bary, in the commencement of the 12th century. It took
its rise in the 25th year of the reign of Al Ahmads, or
Brahm, who succeeded his father Ali, A.D. 1145; and
dervived its name from an obscure founder, called Al Mo-
hadi, or Al Mohedes. This person was a Berber, of the tribe of
Muzamada, named Abdallah, and was a famous preacher
among those of his tribe, who were bent upon Mount Atlas.
In order to secure success to the design he had conceived, he
assumed the title of Mohadi, or Mohed, and set up for the
head or leader of the Orthodox, or Unitarians, who were
now become so numerous by his preaching, that he pre-
sumed to bid defiance even to his sovereign. Brahms was
so much immersed in pleasure to regard the revolt, and too
confident of his own security to apprehend any danger from
the insurrection of a party composed of perfons whom he
looked upon with contempt. But their unexpected inca-
veral armament, and he prepared for subduing them. His force,
however, was insufficient for the purpose, and in his first
engagement he was totally defeated. Abdallah was wary, and
secured the capital; so that Brahms, purified as a fugitive
by Abdolmomen, one of the party, was obliged to seek re-
riage in the city of Fez. But the colleges of the city were not
only fluent against him, but opened to receive his pursuers.
The next place to which he repaired was Auran, or Orn,
but the city was soon invested by Abdolmomen, and threat-
ened with fire and sword. The magistrates, unable to de-
fend themselves, and dreading the consequences of an hostile
attack, urged him to leave the town. Under the shelter of a
dark night he, with his favourite wife on horseback behind him,
set out from Orn, but they were discovered and pursued; and
fearing to fall into the hands of his enemies, he spurred
his horse in a fit of despair, and leaped down a precipice,
where he and his wife were dashed to pieces. Such was the
fatal end of this prince, whose death put a final period to
the empire of the Almoravides. As soon as Abdolmomen,
vaftly called Abdullaman, was apprized of Brahms’s death,
he traversed the kingdom of Tremcen in his way to Mo-
roco, where, Abdallah being dead, he was declared his suc-
cessor by the chiefs of the party, and proclaimed king of the
Almohedes, under the title of Al Muh Al Mumin Abdallah
Mohammed Abdal Mumen Ebn Abdallah ibn Ali, i.e.,
chief or emperor of the true believers of the house of Mo-
hammed Abdal Mumen, the son of Abdal Mumen, the son
of Abdallah of the lineage of Ali. Abdallah’s reign was
long enough to allow his enacting some prudent regulations
for the establishment of his seat and his new kingdom,
which he left behind in his will. He appointed a council of
42 disciples of his faith, all of whom were preachers; some
of these were commissioned to regulate all public affairs, and
at proper seasons to itinerant preachers in the country,
for the diffusion of their doctrine; and others of them, to
the number of 16, were to act as secretaries. From the
former of these two classes the successors to the regal and
pontiffial throne were to be elected, for both these dignities
and titles were to be united in the same person. The disco-
ils of this sect were denominated Mohammdain, or Al
Mohaaddin; but by the Arabic writers they are styled only
preachers, and by the Spanish, Al Moheches; and the de-
decendants and successors of this tribe continued to retain
the appellation of Emir Al Muminin, or chiefs of the faithful
or true believers, as long as their dynasty lasted; and they
became very powerful both in Africa and Spain. As to
their religious tenets, if we except their specious pretence
unto orthodoxy, and strict adherence to the doctrine of
the unity of God, which they zealously inculcated, they had
little or nothing peculiar to themselves; but they were loud
in their reproaches against the tyranny of the Almoravides,
and their clangers for liberty; and thus they allowed the
greater part of the kingdom to revolt, and to embrace their
feet and doctrine.

The new sovereign, on his accession to power, ex-
nución the Almoravide line by threatening the son of
Brahms, and exterminated all the unhappy remains and adhe-
rents of this race. During the progress of this revolution,
several of the Almoravide governors, availing themselves
of the distraction and tumult that prevailed, created their
governments into independent principalities and petty king-
doms; and those who inhabited the mountainous parts es-
tablished a variety of lordships under their own chieftains.
The Nubians and Libyans took the lead, and others followed
their example; particularly the blacks of Barbary, Tripoli,
Alarwan, Tunis, Algiers, Tremcen and Bugesia, each of
which had its own sovereign. Abdolmomen, however, pur-
vised his conquests with success, and in a few years reduced
the Numidians and Gueltas in the west, and the kingdoms
of Tunis, Tremcen, and the greater part of Mauritania
and Tingitan under his subjection. He likewise made
Sahib, the chief city of Africa, and some others on the same
coast, and made other conquests both in Spain and Portugal.
He died in the seventh year of his reign, and was succeeded,
A.D. 1156, by his son Yufef, or Josep. Yufef was a valiant and
martial prince; and having established the kings of Tunis and Bugesia in their respec-
tive kingdoms as his tributaries and vassals, he prepared to
embark for Spain to aflift the Moorish princes, who solicited
his protection and succour. Yufef was succeeded by Yabub,
or Jacob, during Al Mansur, or the conqueror, who, after
securing himself against both the revolted and the plundering
Arabs, pursued his conquests with such speed and success,
that in a little time he became master of the whole country
lying
lying between Numidia inclusive, and the entire length of the
Barbary coasts from Tripoli to the kingdom of Morocco,
comprehending also those of Fez, Tiemcen, Tunis, and
Tripoli, and extending above 12,000 leagues in length, and
in depth from the Mediterranean to the sandy deserts of Libya,
above 450, excluding his Spanish dominions, where he
was acknowledged as sovereign by most of the Arabian
Moslem princes. The clime of this prince's history is wrap-
ped up in obscurity; for about the year 1200, having
quelled a revolt in Morocco, and violated his faith with the
governor of the capital which he reduced, and his adherents,
in the most perfidious and cruel manner, he disappeared;
and, as it is said, touched with remorse in the recollection of
his conduct, wandered about obscure and unknown, and at
last died a poor debilitated baker at Alexandria. He was suc-
cceeded in the kingdom by his son Mohammed, surnamed Al
Naker, who, on his accession to the crown, passed over into
Spain with a very large army, confounding of more than
150,000 horse, and 300,000 foot, and engaged the whole
force of the Christians on the plains of Tholofa, where he
was totally defeated with the loss of above 150,000 foot,
30,000 horse, and 50,000 prisoners. This famous battle
was fought, according to some Arabic writers, in the
year of the Hegira 609, A.D. 1212; but, according to the
Spanish and other historians, in 617, A.D. 1226. After
this defeat he returned to Africa, where he was received
with coldness and difficulty, and soon died of vexation, having
appointed his grandson Zeyed Arrax to succeed him. Al
Zeyed was soon afflicated by order of Garamanz Ebn
Zeyen, of the tribe of the Zeneti, a descendant of the Ab-
dolavates, ancient monarchs of the kingdom, but at this time
vassals to the Almohedes; and with him terminated the dy-
nasty or government of the Almohedes, after having held it
for about 170 years; which was succeeded by that of the
Benimerini, another branch of the Zeneti. These last, hav-
ing held the government during the space of 117 years, en-
larged their conquests, and enriched themselves by frequent
incursions not only into all the neighbouring kingdoms; but
even Nubia, Libya, and Numidia were at length swal-
lowed up by the general inundation of Mohammedan.

ALMOI, in Geography, a town of Trufia, in the pro-
cince of Natangen, eight leagues south-west of Rilla-
burg.

ALMOIN, in Law. See Franklin Almoin.

ALMON, in Ancient Geography, a town of Judea, in
the tribe of Benjamin, alligned by Josephus to the Levites of
this tribe who were of the family of Aaron.

ALMON, a town of Greece, in Beocia; and also a town
or district of Thessaly.

ALMONACID, in Geography, a town of Spain, in
Old Castile, three leagues south-east of Toledo.

ALMOND, Arabic, in Botany. See Brabeium.

Almond, Unson and Tree. See Amygdalus.

Almond, in the Materia Medica, is a kind of fruit which
is the produce of the almond-tree, or Amygdalus Communis.
There are two principal varieties of this tree, distinguished
by the quality of the fruit; and hence we obtain two kinds of
 almonds, viz. the sweet and the bitter. Neither the kernels
themselves, nor the trees that produce them, allowing for
some difference in the size of the flowers and fruit, are dif-
tinguishable by the eye; and it is said that the same tree
which in a wild state bore bitter almonds, have, when culti-
vated, afforded the sweet kind; and that the sweet, for want
of culture, have degenerated into bitter. The almonds
which we receive from Barbary, where the tree is indigenous,
are bitter; and those of Europe and of other parts, where it
is cultivated, are in general sweet. In the choice of these
kernels, particularly those of the sweet sort, care should be
taken, as they are very apt, on account of the oil with which
they abound, to become rancid in keeping, and to be preyed
upon by an insect, which eats out the internal part, and
leaves the almond apparently entire.

Sweet almonds are, for most purposes of medicine and diet,
blanched, or freed from the outer, thin, acrid skin, by steep-
ing them in hot water till it is sufficiently softened to be
peeled off. Sweet almonds are more used as food than as
medicine, and like others of the nucie olifae, or olive nuts,
they are considerab]y nutritious; but they are said to be of
difficult digestion, unless they are extremely well commo-
nated. Dr. Cullen suggests, that this inconvenience, not-
ticed by Dr. Lewis, may be in a great measure obviated by
a very diligent trituration, uniting very intimately the farinaceus
and the oily part. As medicines, they contribute, by their
soft succulent quality, to blunt acrimonious humours in the
first passages, and thus sometimes give present relief in
heart-burns and similar complaints. Their medicinal qual-
ties depend upon the oil which is blended with the farinaceus
matter, and which they yield, on expression, nearly in the
proportion of half their weight. Murray says, that 57
pounds of unpeeled almonds have yielded, by cold expres-
sion, one pound fix ounces of oil; and afterwards, on heat-
ing the almonds, three quarters of a pound. This oil is more
agreeable to the palate than most other expressed oils, and is
therefore preferred for internal use, in order to obtain
acid juices, and to soften and relax the solids; in tickling
coughs, hoarseness, colic, pyretic pains, &c. and ex-
ternally in tenion and rigidity of particular parts.
The milky solution of almonds in watery liquors, usually called
emulsions, poisons in a degree the emollient qualities of the
oil, and are prescribed with the same intention, particularly
in heat of urine and irritations; and they are also given as
diluents in acute diseases, and for supplying the place of ani-
mal milk, to which they bear a great analogy. These emul-
sions are formed of a due confluence, with the proportion of
an ounce of almonds to a quart of water, which should be
gradually poured in after the almonds have been finely
powdered; and the London College directs the ad-
dition of gum arabic, which renders it a still more useful
demulcent in catarrhal afflictions, irritations, &c. But if te
water is heated for an instant the solution of the gum, it
should stand to cool before it is poured on the emulsion,
otherwise the emulsion will be imperfect. Sugar, or some
other grateful material, is commonly added, in order to
make the liquor more palatable. The oil, after being ex-
posed for a few days in a heat equal to that of the human
body, becomes rancid and acrimonious. Emulsions, on
standing for some hours, throw up a white cream on the
surface, and the whey-like liquor underneath grows not ran-
cid but four. The latter are therefore preferred in inflam-
matory distempers, because they are not subject to become
acid and irritating by the heat of the body, but tend rather
to a flat in which they may serve to abate inflammation.
Acids, mixed with emulsions, separate the oily and ferrous
parts, and produce a thick curd, much after the same man-
ner as they do in milk. A more permanent emulsion may be
formed by triturating the pure oil with a thick mucilage
of gum-arabic, from which the oil will separate on standing
for some days, nor on the addition of water, though it may
be speedily disengaged by alka]ies, both fixed and volatile.
One part of gum, made into a mucilage with an equal
quantity of water, is sufficient for four parts of the oil. The
white
white or yolk of an egg, and a mixture of syrup, with a small quantity of volatile spirits, will render the oil in some degree soluble in water. Several substances, not miscible of themselves with water, may, by triturating with almonds in the proportion of about six times their quantity, be mixed with it, and thus fitted for medicinal use, as camphor, and various resins, and nitrous substanccs. Some reckon two kinds of sweet almonds, 1. Jordan, which are the larger, longer, and dearer kind, chiefly used to be cat with meats. 2. Valencian and Barbary almonds, or those from which the oil is produced. Houghton Collect. No. 474, tom. II. Better almonds yield a large quantity of oil similar to that of sweet almonds, and they are alike miscible with water into an emulsion. The oil has no bitter taste, and that of either fort is used indifferently for medicinal purposes; but the matter remaining, after the expression of the oil, is more powerfully bitter than the almond itself. Great part of this bitter matter diffuses by the assistance of heat, both in water and in rectified spirit, and a part also arises with both menstrua in distillation. These almonds, and emulsions of them, have been recommended as aperients, refolvents, diuretics, and anathemstics; but though they may in these respects be of some use, they are remedies of too dangerous a kind for common practice. When taken freely in subsistance, they occasion hebbness and vomiting; and they have been long known to be poisonous to various brute animals, as wolves, foxes, dogs, cats, and several sorts of birds; and from the sudden effects which this poison produces, and the convulsions and spavins that follow the exhibition of it, there can be no doub of its acting directly on the nervous energy. Some authors have alleged, that they are also deleterious to the human species. However this be, as their noxious quality seems to reside in that matter from which they derive their bitterness and flavour, it is probable that when this is separated from the farinaceous substance by distillation, and taken in a sufficiently concentrated state, it may prove a poison to man, as is the cafe with the common laurel, to which it appears very analogous. One small drop of this essential oil convulsed, and in two minutes killed a sparrow. These almonds were formerly eaten to prevent the intoxicating effects of wine; and Plutarch (Sympol. lib. i. apud op. tom. ii. p. 624) relates, that the physician of the Illyrians, son of Tiberius, took five or six bitter almonds for this purpose. John Baulin, from experiments made on paroephizer, denies their having this power; and from twelve of them, we are told, that Loary (De Venenis, p. 17.) experienced the effects of incineration. They are highly commended by Theophrastus (Nov. Act. Nat. Cur. tom. I. p. 181) for the cure of hydrophobia from the bite of a mad animal, who found them effectual in 12 cases, in which some were eaten every morning for one or two weeks. Bergius says, (Mat. Med. p. 433.) that bitter almonds, in the form of emulsion, cured obfinate intermittents, after the bark had failed. Having distilled two drams of foible tartar, and an ounce and a half of honey in a pound of water, he made an emulsion with this water, and one ounce of bitter almonds. Of this emulsion he gave, during the intermission, a pouf or two every day, and says, that by this remedy, the recurrence of the fits was prevented. In cases where this failed, and in which he had recourse to the bark, he mixed with the decoction of the bark the bitter emulsion: and he adds, that he had seen interminable fevers frequently recurring, and which had entirely relished the bark, at length totally cured by the bitter emulsion alone. This is a remedy, however, which should be used with great caution. Lewis, Cullen, Murray, and Woodville.

The kernels of bitter almonds give much the same relish in distillation as the kernel of the cherry; on which account some have used them in making a counterfeit cherry brandy. They are also frequently used instead of apricot kernels in ratafia.

Almonds give the denomination to a great number of preparations in confectionery, cookery, &c. of which they are the basis; as almond-cakes, almond-cream, crisped-almonds, almond-milk, almond-paste and powder, almond-flour, &c. Almond-milk is an emulsion or mixture made of one and a half ounce of sweet almonds, half an ounce of double refined sugar, and two pints of distilled water. The almonds are beaten with the sugar, then rubbing them well together, add the water by degrees, and strain the liquor. There is a preparation also called almond-butter, made of cream and whites of eggs boiled, to which are afterwards added blanched almonds, and the whole is set over a slow fire till it becomes thick.

Almond, in Geography, a river of Scotland which runs into the Frith of Forth, five miles west from Leith.

Almond, in Commerce, a measure by which oil is sold in Portugal, 26 almonds making a butt or pipe.

Almond is also a fruit which serves instead of small money, in several parts of the East Indies; particularly where the cowries, tho' small shells which come from the Maldives, are not current.

Almonds, amygdales, in Anatomy, denote two mucous glands, in rite, shape, and inequality of surface, not unlike a small almond. They are situatet in the posterior aperture of the fauces, or the opening by which the cavity of the mouth communicates with the bag of the pharynx. They are more commonly called tonsils, to which title we refer for further information.

Almond, or Alman-furnace, fontaine d'Allamagne, the common metal melting furnace of the German refiners. See Furnace.

Almonds, ammendis. Thus the French lapidaries and looking-glass makers call those pieces of rock crystal, or call crystal, which they cut with a wheel, giving them a figure something like that fruit. They are used to adorn branch-candlesticks, and other furniture made of glasses or crystal.

ALMONDBURY, in Geography, a village of the West Riding of Yorkshire, 10 miles from Halifax, and 185 from London.

ALMONDSBURY, a village in Gloucestershire, where Almound, father of Egbert, the first folk monarch of England, is said to have been buried. It has a Saxo fortification, with a double ditch, which commands an extensive view of the Severn. It is eight miles from Bristol.

ALMONER, anciently also written Amner, an officer in a king's, prince's, or prelate's household, whose business is to distribute alms to the poor.

The lord almoner, or lord high almoner, of England, is an ecclesiastical officer, usually a bishop; who is to visit and relieve the sick, poor widows, prisoners, and others in necessity, for which purpose he has the forfeiture of all dodeans, and the goods of felis de fis, which he is to dispose of to the poor.

He has likewise, by an ancient custom, a privilege to give the first dish, from the royal table, to whoever poor person he pleases; or, instead thereof, an alms in money.

He also distributes to twenty-four poor men, nominated by the parishioners of the parish adjacent to the king's palace of residence, to each four pence a day in money, and an alms of bread and small beer; each person first repeating the Creed, and the Lord's prayer, in presence of one of the king's
King's chaplains, deputed by the lord almoner to be his full-almoner, who is also to scatter new-coined two-pences in the towns and places through which the king passes in his progress. See Maundy Thursday.

He has also the charge of several poor pensioners to the crown below stairs; consisting of such as have spent their youth, and become superannuated, in the king's service; or the widows of such household servants as died poor, and were not able to provide for their wives and children, whom he duly pays. Chamberlayne's State of Great Britain, p. 98.

Under the lord almoner, besides the full-almoner, there is a yeoman, and two grooms of the almonry, chosen by his lordship.

The French kings used to have their great almoners, first almoners, ordinary or quarterly almoners, &c.

Great almoner, grand almoner, was the highest ecclesiastical dignity in that kingdom. To him belonged the superintendence of all hospitals, and houses of lepers. The king received the sacrament from his hand. He laid mails before the king, in all grand ceremonies and solemnities.

Almoner is also applied, in Ecclesiastical Writers, to the deacons of churches.

Almoner is also used, in Historians of the Middle Age, for him appointed by a person to distribute his alms to the poor. In this sense, almoner amounts to much the same with what has since denominated executor.

Almoner is also sometimes used for a person who left alms to the poor, by his last will.

Almoner is also sometimes used for a legatee.

In this sense, it is the rule, that the same person could not both be almoner and heir.

Almoner is also a more fashionable title given, by some writers, to chaplains. In this sense, we meet with almoner of a house, almoner of a regiment.

Almonry, or Aumery, the office or lodgings of the almoner; also the place where the alms are given. See Aumery.

Almonte, a neat town of Spain, in the country of Seville, environed with a forest of olives; 13 miles south-east of Moguer.

Almonte, a river of Spain, which runs into the Tagus, not far from Truxillo.

Almopia, in Ancient Geography, a country of Macedonia, inhabited by the Almopians, in which stood the cities of Europus, Albanopolis, and Apialus. Thucydides mentions Almopia, and Pliny the Almopii; and it is said to have derived its name from Almops, son of Neptune and Helle, the daughter of Athamas.

Almora, in Geography, a country of Asia, between the mountains of Thibet and Hindoostan, north of the province of Rohilkund. The principal towns are Rampoir and Coffsopour.

Almoravides, in History, a name given by the Spanish historians to an Arab tribe, which took possession of a district of Africa in order to live at their ease, and in a state of retirement, as they pretended to follow the dictates of the Koran more closely than others of their sect, from whence they took the name of Morabites, which the Spaniards changed into that of Almoravides. The first prince or chief of this nation was Abubeker Ben Omar, who is commonly called by Spanish authors Abu Texfien or Tezfin. This prince founded the dynasty of the Almoravides in Barbary, A. D. 1051, by the aid of a powerful army of malecontents in the provinces of Numidia and Libya, assembled by the influence of the Marabouts or Morabites, whence the appellation was derived. Texefian, as we have shown in the history of Algiers, was succeeded by his son Yufet, or Joseph, who, after having extended his conquests in Africa, and reduced the kingdoms of Tlemcen, Fez, and Tunis, to a state of tributary vassalage, took advantage of the intestine wars in Spain, and passed over, with a view of enlarging his conquests, into that country. Here he repulsed the Christians with great vigour; and though the Moorish princes did not afford him the assistance which he expected, he reduced the greatest parts of the kingdoms of Murcia, Granada, Cordova, Juen, and some few places in Valencia; and then returned into Africa, leaving his conquered dominions under the government of his nephew Mohammed, with a considerable part of his army. As soon as he arrived in Africa, he published a general gazzie, or religious war, and with a fresh and numerous army embarked at Ceuta for his Spanish conquests, and soon rejoined his nephew in Andalusia, which they ravaged with fire and sword. In 1107, five years after their assault, he made another descent, penetrated into Portugal, and reduced the city of Lisbon, with a great part of the kingdom, but left the cities of Algazir and Gibraltar, which he had taken before. Having been defeated at sea in his way to Barbary, he proposed a truce, which was agreed to on condition that he should submit to become the tributary of the Spanish monarch. Yufet, the Almoravide prince, was so exasperated that he vowed never to desist until he had utterly extirpated Christianity in Spain. Accordingly he prepared for a fresh descent; and landing at Malaga, led his army into the enemy's country with great fury and little prudence. The consequence of this hasty measure was a battle, famous in history, called the Battle of the Seven Courts, in which, though after great slaughter he gained a victory, he lost to great number of his own men, that he was obliged to return to Africa, where he died soon after, at his capital of Morocco, leaving the sovereignty to his son Ali, A. D. 1110. This prince, left warlike than his father, employed his thoughts in erecting spurious buildings, and in particular the great mosque of Morocco, whilst he neglected his Spanish conquests. Alphonso, king of Aragon, was daily recovering some considerable cities from him; and he was at last reduced to the necessity of passing over to Spain, for the succour of the Moorish princes. But he was unsuccessful in several expeditions; and in his last enterprise, though he had the vigorous concurrence of the Moorish chiefs, he was defeated and slain by king Alphonso, with the loss of 30,000 men, in the sixth year of his reign. He was succeeded by his son Al Abraham, or Brahem, who perforzed his pleasures, and oppressed his subjects with taxes, which occasioned dissatisfaction and complaint, and soon terminated in a revolution, by which the government was transferred from the tribe of the Almoravides to the Almohades, in the 27th year of his reign. Mod. Un. Hist. vol. xiv. p. 296-301.

Almout, in Geography, a town of Perfa, in the province of Taberistan, 32 leagues south-west of Ferbad.

Alms, eleemosyna, something given out of charity or pity to the poor.

The ecclesiastics anciently sufficed wholly on alms. — The alms of the primitive Christians were divided into three parts; one whereof belonged to the bishop, another to the priests, and a third to the deacons and sub-deacons. — Sometimes they divided them into four; the last of which went to the poor, and to the repairing of churches.

The Romans extend the term alms to that which is given to the church, or to other pious uses. — Hence, what the church holds on this footing is called tenure in alms.
Alms are of divers kinds.

Alms, pafchah, eleemosyna pafchah, were those distributed at the solemnity of Easter, attended, in some places, with other acts of humility, as washing of feet, &c.

Alms, sufficient, eleemosyna sufficientia, a certain portion of the effects of persons dying intestate, set apart for the use of the church and the poor.

Alms of plough-land, eleemosyna curvatum, or eleemosyna pro arboris, was a tax, anciently paid for the benefit of the poor, at the rate of a penny for each plough-land.

Alms of the king, denote what was otherwise called Peter's pence.

These were sometimes also called alms of St. Peter.

Alms are divided by Mahometans into voluntary and legal.

Alms, voluntary, are those left to every man's discretion, to give more or less, as he sees fit.

The voluntary alms are properly denominated by the Arabs fadakat, because they are a proof of a man's justice in the worship of God.

No religious system is more frequent or warner in its exhortations to alms-giving than the Mahometan. The Koran represents alms as a necessary means to make prayer be heard; for which reason the Caliph Omar Ebn Abd'alaziz used to say, "That prayer carries us half way to God, failing the rest is left to the door of his palace, and alms procure for us admission." The Mahometans esteem alms-deeds to be highly meritorious, and many of them have been illustrious examples of it. Hafan, the son of Ali, and grandson of Mahomet, in particular, is related to have lived in his life divided his sustenance equally between himself and the poor, and twice to have given away all he had; and the generality are so addicted to the doing of good, that they extend their charity even to brutes. Alms, according to the prescription of the Mahometan law, are to be given of five things, viz. cattle, i.e. camels, kine, and sheep; money, corn; fruits, i.e. dates and raisins; and wares fold. Of each of these a certain portion is to be given in alms; and that portion was usually one part in 40, or 2½ per cent. of the value. But no alms are due for them, unless they amount to a certain quantity or number, nor till they have been in possession 11 months; nor are alms due for cattle employed in tilling the ground, or in carrying of burdens. However, at the end of the feast of Ramadan, every Moslem is obliged to give in alms for himself, and every one of his family, a measure of wheat, barley, dates, raisins, rice, or other provisions commonly eaten.

Alms, legal, are those of indissoluble obligation, as being commanded by the law, which directs and determines both the portion to be given, and the kind of things of which it is to be given.

The legal alms are properly called by the Mahometans saccan, either on account of their increasing a man's store, or of their purifying the remaining part of his sustenance.

Some writers have given the denomination of tithes, but improperly; since, in some cases, they fall short, and in others exceed the proportion of a tenth. These legal alms were first collected by Mahomet himself, and employed, as he thought fit, in relieving his poor relations and followers, but chiefly in maintaining those who served in his wars, and fought, as he termed it, in the way of God. His successors continued to do the same, till, in process of time, other taxes and tributes being imposed for the support of the government, they seem to have been weary of acting as almoners to their subjects, and to have left the payment of them to their own confidences. In the Mahometan rules and practice with regard to alms, we may discover obvious traces of the resemblance of their system to that of the Jews. Sâk's Koran, p. 110.

Alms, charter of, charta eleemosynaria, that whereby a thing is given to the church.

Alms, alms-boxes, or tithes, and alms-men, among the French, is also used for a compulsory payment, imposed by way of punishment, to be converted to public charitable uses.

In all adjudications to the king's right, there is an alms reserved. This amounts to what among us is usually called forfeiture to the poor.

Alms-box, or chest, a small chest, or coffer, wherein anciently the alms were collected, both at church and at private houses. This is also in common use in several places.

The alms-chest, in churches, is a strong box, with a hole in the upper part, having three keys, one to be kept by the parson, or curate, the other two by the church-warden.

The erection of such alms-chest in every church was introduced by an act in 27 Hen. VIII.; and it is enjoined by the Book of Canons, as also the manner of distributing what is thus collected among the poor of the parish.

Almstend, or Almstond, among our Saxons ancestors, alm-money; that is, Peter's-pence, anciently paid in England on the first of August; called also romesfeo, romesfore, and houses-penny.

Almstäd, in Geography, a town of Arabia, 80 miles north-east of Haggan.

Alms-house, a poor hospital; or an edifice built by a patron in a private capacity, and endowed with a revenue, for the maintenance of a certain number of poor, aged, or disabled people.

Almstad, in Geography, a town of Sweden, in the province of Småland, three miles from the Baltic, and four east from Christianstadt.

Almucantars, or Almucantars, formed of the Arabic al ArgumentNullException, in Astronomy, are circles parallel to the horizon, imagined to pass through all the degrees of the meridian.

As the meridians pass through the several degrees of the equator, the almucantars pass through those of the meridian of any place, and they are the same with regard to the azimuths and horizon, that the parallels are with regard to the meridians and horizon.

They serve to shew the height of the sun and stars; and are described on many quadrants, &c. being also called parallels of altitude.

Almucantars, pafl, an instrument usually made of pear-tree or box, having an arch of fifteen degrees; formerly used to take observations of the sun, about the time of its rising and setting, in order to find the amplitude, and consequently the variation of the compass.

Almucium, or Almucium, in Middle-Age Writers, denotes a kind of cover of the head, part of it pendant over the neck and shoulders, worn chiefly by the ancient canons and monks.

The word is also written almucia, aumucia, almucella, armucia, and ameia.

The almucium appears to have been much the fame with what is otherwise denominated caputium. The almucium, though proper only to religious, was sometimes also afforded by laymen, princes, and even women of quality.

The part which covered the head was of a square form, making, as it were, four horns, as may be seen from the ancient pictures of canons. Hence appears the origin of the square caps, bonnets, &c. still retained in cathedrals and universities, which are no other than the upper part of the almucium, without the lower.

Almucia is also used, in some Ancient Writers, for the
furs or skins worn by the canons, on their left arms, in the manner of muffes.

ALMUDHERIS, in the Arabian *Astronomy*, a kind of dignity, or pre-emnience, according to a planet in some place, either from its disposition or benign aspect.

ALMUG-tree, a kind of wood mentioned in Scripture, imported by Solomon from Ophir, and used in the making of rails, or pillars of the temple. 1 Kings, ch. x. ver. 11, 12. 2 Chron. ch. ii. ver. 8. See *Almugnis*.

ALMUGEA, in *Astronomy*, denotes a certain configuration of the planets, in respect to the sun and moon, correspondent to that which is between the hours of those planets, and the sun's and moon's hours.

Thus Saturn would be in the *almanac* of the sun, when distant from him the space of five signs in faccession, or in the *almanac* of the moon, when he is at the same distance, only contrary to the faccession of the signs.

ALMUGNA, in *Geography*, a large handsome village of Aragon, in Spain, situate at the junction of the Grio with the Salon.

ALMUGNECAR, a sea-port town of Spain, in the province of Granada, situate on the Mediterranean, with a good harbour and strong citadel, eight leagues south of Alhama, and 18 east of Malaga. N. lat. 51° 50'. W. long. 3° 45'.

ALMUM, in *Ancient Geography*, a district of Mafia, upon the Danube.

ALMUS. See A. M.

ALMUTAZAPHUS, a magistrate of Aragon, whose office is to search houses for stolen goods, weigh the bread, measure the wine, &c.

ALMUTHEN, in the Arabian *Astronomy*, the planet which has the disposal of a place, that is, furnishes it with a good harbour and strong citadel, in number and efficacy of dignities, regard being had to the efiectual points, viz. exaltation, term, trigon, and phase.

This is otherwise called *almanente*.

ALNABATI, in *Materia Medica*, a name given, by Avicenna and Serapion, to the *Silwa dukis*, or carob-tree. They called both this and the *acacia* by the common name *charoph*, or *charab*; but they sufficiently distinguish this, not only by this appellation, but by telling us it was a gentle purge, whereas the other was astringent.

ALNAGE, or *Aulnage*, French, formed of *aune*, or *aune, an elle, q. d. ell-measure;* the measuring of woollen manufactures with an elle, and the other functions of the *alnager*.

All the attempts which our forefathers made for regulating manufactures, when left to the execution of any particular officer, in a short time resolved into a tax on the commodity without respect to the goodnss thereof.—As is most notorious in the case of alnaghe, which was intended for a proof of the goodness of the commodity; and to that purpose a test was invented, as a signal that the commodity was made according to their statute; which test is, it is said, may now be bought by the hundred, and put on what the buyers please. Sir Jos. Child's Diff. on Trade.

It is probable that the abuses here mentioned by Sir Josiah Child did, among other reasons, give occasion to the clause 11 and 12 Will. III. cap. 20. by which alnaghe duties are wholly taken away.

ALNAGER, Aulnager, or Aulneger, q. d. measure by the elle, signifies a sworn public officer, who, by himself or deputy, is to look to the affise of woollen cloth made through the land, &c. the length, width, and work thereof; and to the elle for that purpose ordained. The office of king's alnager seems to have been derived from the statute of Richard I. A. D. 1197, which ordained, that there should be only one weight, and one measure, in the whole kingdom; and that the custom of the alnager, or standard of weights and measures, should be committed to certain persons in every city and borough. This office is first mentioned in the statute-book, A. D. 1328; but it appears to have existed under this appellation, and to have been ordained by letters patent as far back as the 15th year of King Edw. II. A.D. 1322. His bounds were, for a certain fee, to measure all cloths made for sale, till the office was abolished by the statute 11 and 12 Will. III. cap. 20. In more modern times, instead of the alnager, they have in every clothing town and parish proper persons called *searbers*, appointed by the clothiers themselves, who examine the quantities and dimensions of the several kinds of cloth, agreeably to the statute of the 5th and 6th year of King Edward V. cap. 6. Anderson's *Com. vol. i. p. 191. ed.*

ALNAPES, in *Geography*, a mountain of Ireland, in the county of Donegal, 19 miles north-north-east of Ballyshannon.

ALNASI, in *Mahometan Law*, the transferring the observance of a sacred month to a profane month.

ALNE, in *Geography*, a river of England, which runs into the Stour in Warwickshire, on the borders of Worcester-shire, four miles north-east of Ewellham.

ALNE is also a river which runs into the north sea at Alnemouth.

ALNEMOUTH, or Alemouth, a sea-port town of England, for small vessels, in the county of Northumberland, which carries on a considerable trade with Holland, four miles south-east of Alnwick, and 15 north of Morpeth. N. lat. 55° 57'. W. long. 1° 35'.

ALNEY, an English island, in the river Severn and county of Gloucester, near the city of Gloucester, remarkable for an interview between Canute the Dane and Edmund Ironside.

ALNIDENA, in *Ancient Geography*, a town of Caria, mentioned in the council of Chalcedon.

ALNI EFFIGIE, in *Botany*. See CRATBERUS and MESPELUS.

ALNIFOLIA. See CLETHRA.

ALNI FRUCTI. See CONOCARPUS and THEOBROMA.

ALNUS, the elder. See BETULA and CONOCARPUS.

*Alnus nigra et betula.* See RHAMUS.

Alnus also denotes a part in the ancient theatres, at the greatest distance from the stage.

ALNWICK, in *Geography*, a market-town of England and county town of Northumberland, situate on the side of a hill near the river Alne. The town is populous, and in general well built: it has a large town-houfe, where the quarter-seions and county-courts are held, and members of parliament are elected. Its principal ornament is an old Gothic castle, belonging to the Percy family. It stands on the brow of a hill above the river Alne, fronting the north, and having a town immediately behind it. The late Duke of Northumberland, after his marriage with the heiress of this noble family, reduced this castle from its decay, and restored it to more than its former splendour. He repaired the surrounding towers, and supplied those that were wanting in all the several courts that encircle the mansion. He rebuilt the citadel in its original form, and converted it into a very superb palace, observing the Gothic exterior in every compartment, and uniting it with all the magnificence of the modern. The approach is extremely grand, through three gateways and two spacious courts, environed by the outworks, into a third court, which appears immured within the
the citadel. A light and elegant staircase, spreading in the form of a fan, introduces to the grand range of apartments, which are admirably contrived. The dining-room, drawing-room, salon, and library, are very noble rooms; and they are fitted up in a style which admirably corresponds with the structure. The richly ornamented chapel forms a splendid appendage to the castle. The ground in front of this building is well disposed, on each side of the Aine, which is crossed in flight by two handsome bridges, and the neighbouring hills are clothed with woods of the Duke's creation. On one of the highest summits he has erected a lofty tower, commanding an extensive prospect over a bleak country towards the Cheviot hills on one side, and the coast on the other. Hulme Abbey hangs beautifully over the river, and several neat apartments are intermixed, with judgment and taste, among the ruins. This town has been noted for a singular custom, which those who take up their freedom are said to be under a necessity of observing, which is that of jumping into a muddy well, called Freeman's Well; and this ceremony is conducted in a manner as singular. The freemen, on their return from this whilimical excursion, are received into the town by a procession of women dressed in ribbons, with bells and garlands, singing and dancing. This ceremony is said to be established by King John, who was mired in this well, as a punishment for their not keeping the roads in good order, and made a part of their charter. In this town Malcolm, king of Scotland, in his incursion into Northumberland, was killed, together with Edward his son, when his army was defeated by Robert Mowbray, earl of this county, A.D. 1094; and William, king of Scotland, when he invaded England in 1174, with an army of 50,000 men, was routed in this place, and made prisoner. The weekly market is on Saturday. The distance of Alnwick from London is 308 miles, from Morpeth 19, and from Berwick 30 miles. N. lat. 55° 24'. E. long. 1° 10'.
Alo

sembling the colour of soft soap; the flowers are of a beautiful red colour, and appear in August and September. A. aloifolia, common soap A., with leaves, broader, spotted, thorny at the edge, and flowers in spikes. This has broader leaves of a lighter green, with the edges and spines copper-coloured, &c. A. ferrulata, hollow-leaved perfoliate A., with leaves spotted, finely serrated at the edge and the tip of the keel. A. perferticata, upright perfoliate A., with leaves flat almost upright, thorny at the edge, and on the lower surface. A. depressa, short-leaved perfoliate A., with leaves embracing, thorny on both sides, and flowers in spikes. This faldom rises more than a foot high, and the leaves grow near the ground; they are of a fuscous colour, with some white spots; their edges are beft with sharp spines and the flowers grow in bole spikes, the tubular part being red, and the brim of a light green colour. A. humilis, dwarf hedge-hog A., with leaves upright, subulate, radicate, with weak spines all round. This plant is low, and never rises into stem; the leaves terminate triangularly, and are beft on their edges and surfaces with soft spines, whence the name of hedge-hog aloe. The flowers are feldom a foot high, below of a fine red colour, and of a pale green above. Wildenow makes a distinct species of this; ftemlefs, with leaves trigonous, subulate, and acutangular, and flowers racemose, reflex and cylindric; and he makes two varieties. A. miraformis, great mira A. grows to the height of five or fix feet; the leaves converge towards the top in the form of a mira, are fucculent, of a dark green colour, and have spines on their edges, with a few on the upper surface; the flower stem rises about three feet high, and the flowers form a globular spike at the top, which becomes cylindric; they have long pedicules, and the flowers hang downwards; they are cut to the bottom into fine unqual segments; three of the ftemotes are as long as the tube of the corolla, the other three are shorter: the tube is of a fine red colour, and the brim of a pale green. A. breviflora, small mira A.

3. A. arachnoides, cobweb A. Stemlefs, leaves three-cornered, culped, ciliolate, flowers in a fort of spike, upright, cylindric. The varieties are: A. arachnoides, common cobweb A. with leaves short, plane, fufculent, triangular at the end, and borders feri with soft spines. This never rief from the ground, but the leaves spread flat on the surface; the flower stem rises about a foot high, and has three or four fmall dilatent herbaceous flowers. A. arachnoides, ciliolate of Miller. A. arachnida, t. of Linn. 450, with leaves ovate-lanceolate, fufculent, triangular at the end, with numerous soft spines. This plant grows near the ground, the leaves are almost cylindric at their base, and angular near their ends, of a darker green colour than thoé of the former; and produces many fuckers on every side. From the feed of this Mr. Martyn has raised a variety, which has shorter, whiter, and fmoother leaves.

A. margaritiferum, A. pearl, A. puifita, t. t. of Linn. 450, stemlefs, with leaves three-cornered culped papillosome, and flowers in racemes drooping and cylindric. The varieties are: A. margaritiferum, great pearl A. B. marg. miniata, and B. marg. miniata, leafed pearl A. The pearl aloe is of humble growth; the leaves come out near the ground, and they are closely fludded with white protuberances, whence the name. These plants flower in several feasons of the year. A. verrucosum, A. dischicha, B. of Linn. 459, worted or pearl-tongue A. stemlefs, with leaves sword-shaped, acute, papillosome and dilatant, and flowers in racemes reflex or club-shaped. This species has long narrow tongue-shaped leaves, hollowed above, and keel-shaped below, closely fludded with white protuberances: the flowers form loose spikes, and are of a beautiful red colour, tipped with green. It flowers at different seasons, and produces plenty of off-lets. A. cornutum, A. dischicha, of Linn. 459, stemlefs, with leaves acinnicoform, papillosome, and flowers in racemes drooping, curved. The leaves are broader and thicker, not so concave, and with less protuberances than the last; the flowers are of a paler colour, and the leaves shorter. A. cornutum, A. dischicha, of Linn. 459, stemlefs, with leaves acinnicoform, smooth, painted, and flowers in racemes drooping, curved. There are two varieties. A. mac. pulchra, narrow-leaved, spotted A., with leaves fharp, and B. mac. oblonga, broad-leaved spotted A. with leaves blunt with a point. This species varies, with large, oblong, white confluent spots, and with small spots. It is a native of the Cape of Good Hope, and flowers in August. A. cylindrica, A. dischicha, of Linn. 459, stemlefs, with leaves tongue-shaped, ovate, dillant, and flowers in racemes, upright and cylindric. There are two varieties: A. liona angustifolia, A. dischicha, t. Linn. 459, common tongue A. with leaves narrower longer; and B. lingua aphylla, thick-leaved tongue A. This grows with its leaves, which are about fix inches in length, near the ground. The flowers are red below, and green above. It is a native of the Cape of Good Hope. There is a variety, with leaves much more spotted. A. pulchra, A. dischicha, t. Linn. 459, pulchra Medic. Thoé. Ian A. almost stemlefs, with leaves tongue-shaped, ovate, dillant, and flowers in racemes, pendulous and cylindric. It grows to the height of fix or seven feet, with a strong stem, on the upper part of which are produced, two, three, or four heads composed of long, compressed, phahle leaves of a fce green colour, which are placed in a double row: the flowers are red, and appear at different times of the year. A. tenuis, stamridge-bread A. almost stemlefs, with leaves in three ranks, painted, channelled, angular, cartilaginous, and flowers in racemes, cylindric. This is a low plant, seldom rising above eight inches in height: the leaves are triangular and reflex at their extremity, fufculent, with their edges slightly serrated, curiously veined and fpatched, like the breast of the partridge, whence the name. The flowers which grow on stalks about one foot high, are of a fine red colour, tipped with green. A variety of this was raised by Martyn, from seeds received from the Cape of Good Hope, with broader leaves, and not so beautifully spotted, with the flower stalks much taller. It is found in the clayey grounds of Ethiopia. A. eugenia, upright triangular A. sub-caulescent, with leaves imbricate, in three ranks, ovate, and flowers in racemes, drooping, and cylindric. It grows near a foot high, with triangular leaves from the ground upward, of a dark green colour, and the flowers are of an herbaceous colour, with their upper part reflex. It is a native of the fields of the Cape of Good Hope. A. febralis, spiral A. sub-caulescent, with leaves imbricate, in eight ranks, ovate, and flowers in racemes curved back. There are two varieties: A. febralis, imbricate, imbricated spiral A. and B. febralis, pentagona, five-folded spiral A. This grows like the 11th, with rounder leaves, ending in sharp points, and the flowers grow upon taller stems; a variety of this has been raised from seeds, much larger, with thicker leaves and taller stem. It is a native of the fields of Africa. A. retusa, cushion A. stemlefs, with leaves in five ranks deltoïd. These are short, thick and succulent, and compressed above like a cushion, whence the name. It grows close to the ground, and puts out suckers on every side: the flowers are of an herbaceous colour, and much resembhe theo of

Vol. I.
the fourth species. It grows in the clayey soil of Africa. 
14. A. spicata, spiked A. with flowers in spikes horizontal, bell-shaped, and 5-lobed, flat, embracing, and toothed. This much resembles the second species, but is very different in the spike and figure of the flowers. The flower is full of a purple honey juice. The bell and purplish hepatica aloes is obtained from this species. It is found in the interior regions of the Cape of Good Hope. 15. A. pila, painted A. caulecent, with leaves sword-shaped, toothed, painted and patent, and flowers in racemes, reflex, and cylindrical. There are two varieties: a. major, A. perfoliata, and 3. A. minor, A. perfoliata subsp. Linn. 458. A. perfoliata, f. japonica Aiton, Kew. 1. p. 467. It is native of the Cape of Good Hope. 16. A. ferox, caulecent, with leaves sword-shaped, minute-serrate and reflex, and flowers in racemes, erect and cylindrical. This is the A. perfoliata f. of Linn. 458, and it is suggested by Willdenow that it is the A. perfoliata var. barbae-mensis Aiton, Kew. 1. p. 466, and the narrow-leaved A. ferox, A. succulenta of Comm. Hort. i. p. 91, and the A. Americana, with the reddish flowers of manna, of Plukenet. It is a native of Barbados and the Cape of Good Hope. Martyn’s Miller, Gmelin’s Linnaeus, Willdenow.

La Maree enumerates 31 species, viz., A. purpurascens, or A. of Bourbon, originally brought from that island: when the leaves are cut, they yield a juice of a fetid smell. 2. A. succulenta. 3. A. vulgaris, Kandaku or Carvela of Reecd, growing in the sandy loamy soil of Madras, and many parts of India, and also in several provinces of America, as Mexico, New Spain, Brazil and Barbadoes; and yielding, by its purified juice, hepatic aloes, and from its dregs a less pure extract, called Calabash aloe. 4. A. vera, growing in India, of which the A. volubilis of Forks. Egypt. 74, 1. is a variety. 5. A. Aethiopica, that is called from Africa by Bruce, and larger and more reddish than the preceding species. 6. A. fruticosa, or arborecula of Miller. 7. A. ferox. 8. A. mitreformis, of which there is a variety, A. mitreformis angustifolia. 9. A. maculata, or the A. pila above mentioned. 10. A. tetradaphne. 11. A. perfoliata, of which there are reckoned two varieties, one commonly called A. with red spines, and the other artichoke A. 12. A. humilis, or A. with soft spines. 13. A. arachnoidea, with a variety commonly called the leaf aloe, growing in the fields and uncultivated parts of Ethiopia. 14. A. marginata. 15. A. retusa. 16. A. veen. 17. A. marginata. These are the A. africana, humilis, &c. of Comm. Fréel. The former yields an aqueous inodourous juice. They are natives of Africa. 18. A. triangulata, or A. vifcosa of Linn. native of Ethiopia. 20. A. variegata of Linn; the most beautiful of the genus, a native of Ethiopia. 21. A. acuminata, or A. aureoca of above-mentioned. 22. A. carinata. 23. A. longifolia, or A. lingua. 24. A. pleiocarpa. 25. A. longiseta. 26. A. liliifolia. 27. A. equilatera of Linn. from which La Maree thinks is erroneously referred to that genus, of which it has no character. 28. A. racemosa, which is a shrub five or six feet high, observed at the Cape of Good Hope, by Thunberg, and which, as La Maree fugitives, may be the same with the 24th species. 28. A. dichotoma. 29. A. Arabica, or A. variegata, called in Arabia Befal or Befil. 30. A. dependens, found by Forlk in Arabia. Gmelin queries whether this be a distinct species. 31. A. incarnata, found by Forlk. in Arabia, but akin to the 17th species. Encycl. Method. Bot. tom. i. 

All the aloes are natives of hot climates; and the place of growth of most of them is the Cape of Good Hope. The Hottentots hollow out the trunk of the fift species, or A. dichotoma, to make quivers for their arrows; and several of them are used for hedges. Among the Mahometans, and particularly in Egypt, the aloe is a kind of symbolic plant, and dedicated to the offices of religion, for pilgrims, on their return from Mecca, supped it over their doors as an evidence of their having performed that holy journey. The superstitions Egyptians imagine, that it has the virtue of keeping off apparitions and evil spirits from their houses, and it is hung over the doors of Christians and Jews in Cairo for this purpose. They also distill it from a water, which is fold in the flops, and recommended in coughs, althanas, and hysterics. Hallequin mentions a person who brought it to the Tuins in four days by taking two cupsful of it. The Arabians call it saflura. The negroes, as we are informed by Adanaka, in his voyage to Senegal, make very good ropes of the leaves of the Guinea aloes, which are not apt to rot in water. M. Fabroni, as we learn from the Annales de Chimie (vol. xxv.) procured from the leaves of the aloe succotrina angustifolia a violet dye, which refills the action of oxygen, acids, and alkalies. This juice, he says, produces a superb transparent colour, which is highly proper for works in miniature, and which, when diffused in water, may serve either cold or warm, for drying silk from the lightest to the darkest shade; and he reckons it one of the most durable colours known in nature. Aloe was used among the ancients, in embalming, to preserve bodies from putrefaction. Of this aloe, interpreters understand that to have been which Nicodemus brought to embalm the body of Christ. John, xix. 5.

Aloes, whose reinos part is not soluble in water, has been used as a preservative to ships’ bottoms against the worms, to which those that trade to the East and West Indies are particularly subject. One ounce of aloe is sufficient for two superficial feet of plank; about 12 lb. for a vessel of 50 tons burthen, and 300 lb. for a first-rate man of war. It may be incorporated with six pounds of pitch, one of Spanish brown, or whiting, and a quart of oil; or with the fame proportion of turpentine, Spanich brown, and tallow. Such a coat, it has been said, will preserve a ship’s bottom eight months, and the expense for a first-rate ship, will be about 181. The fame compotent may be used in hot countries for preserving rafters, &c. from the wood-ant. The efficacy of aloes, as a defence against worms, has been controverted. See ALOES, infra.

Propagation and Culture.—The soil in which these plants thrive best, is one half free, light earth, from a common; and if the turf is taken with it, and rotted, it is much better; the rest should be white sea-fand, and fitted line-rubbling, each of these two, a fourth part; mix these together or eight months at least before it is used, observing to turn it over often in this time. The middle of July is a very proper season to shift the plants; at which time you may take them out of the pots, and with your fingers open the roots, and shake out as much of the earth as possible, taking off all dead or mouldy roots, without wounding the young fresh ones; then fill the pot about three parts full of the above mentioned earth, putting a few stones at the bottom of the pot to drain off the moisture; and after dividing the roots in such a manner as to prevent their interfering too much with each other, put in as much of the same earth, as to fill the pot almost to the brim, shaking the plant so as to let the earth in between the roots, and settling it close to the roots with your hand to place it steady in the pot; then water them gently, and let them stand in a shady place, where they may remain for three weeks, giving them gentle waterings, if the weather be hot and dry.
Aloe Toward the latter end of September, in a dry day, remove them into the house again, observing to give them as much free open air as possible, while the weather continues warm; but if the nights are cool, you must shut up the glasses, and give them air only in the day; and as the cold increases, you must discontinue opening the glasses, only giving them gentle waterings till the middle of October, when you must abate them according to the heat of the house in which they are kept. For those plants which are placed in a place will require to be watered at least once a week, most part of the Winter, whereas those which are kept in a greenhouse, without artificial heat, should not be watered in the winter oftener than once in a month, and in summer they should not receive too much moisture.

The tender parts, as the viscosa, ferox, and cobweb aloes, should constantly remain in the floor, or be removed in the Summer to an airy glass-case, where they may have free air in warm weather, but be protected from the rain and cold. With this management the plants will thrive and increase; and such of them as usually bear flowers, may be expected to produce them in beauty at their season.

Most of these aloes are increased by off-sets, taken from the parent plant when they are shifted, and planted in small pots filled with the earth prepared for the old plants; and these suckers should be quite dry when they are planted, otherwise they will rot. After remaining in the shade for a fortnight, the tender kinds should be removed to a very moderate hot-bed, shading the glasses in the day, and giving them much air. Towards the middle of August, the young plants may be hardened by taking off the glasses in good weather, and admitting the air; and they should be removed into the house towards the end of September, and managed like the old plants. The African aloes generally afford plenty of suckers for increase; most of the others may be propagated by taking off some of the under leaves, laying them to dry for ten days or a fortnight, and then planting them in the foil already mentioned, by putting that part of the leaf which adhered to the old plant, about an inch or an inch and a half, into the earth, and settling the earth about them with a little water: the pot should then be plunged into a moderate hot-bed, preferred from the sun, and refilled with water once a week. The best season for this operation is June. The method of cultivating the aloe in the island of Barbadoes, described in the Medical Journal, (vol. viii. art. 8. p. 422.) is as follows. The flaky and shallow foil, which is in the vicinity of the sea, and subject to drought, and in which the fugar canes will not thrive, beli suits the aloe plant. When the flones have been picked up, and laid around the field as a fence, or piled in heaps upon the moist barren spots, the land is lightly ploughed and cleared from weeds; then lined in rows at the distance of a foot from one another, and the young plants are set like cabbages, about five or six inches apart from each other. By being thus set, they are easily kept free from weeds, which would obstruct the produce. They may be planted even in the driest season; as they need little or no rain; but the usual time is from April to June.

Aloe, African. See Crassula.
Aloe, American. See Agave.
Aloe, Baylardi. See Alectris.
Aloe, Purpurea. See Dracena.
Aloe, Uvaria. See Alectris.
Aloe, Water. See Stratiotes.
Aloe, Truncifolia. See Yucca.

Aloes, in Medicine and Pharmacy, the insipid juice of various species of the Aloe above described. Of this there have been usually reckoned three kinds, viz. the fess-terine, hepatic, and caballine. 1. Socotrine aloes, so called from the island Socotra, from which it was first brought, though it was probably imported from the Cape by the Dutch East India Company, is obtained from a variety of the A. perfusuta of Linneus. This kind is the purest and most transparent: it comes to us wrapt in fkins, and is of a bright surface, and in some degree pullicid; in the lump of a yellowish red colour, with a purplish cast; when reduced into powder a golden colour. It is hard and friable in the Winter, somewhat pliable in the Summer, and softens between the fingers. Its bitter taste is accompanied with an aromatic flavour, but not sufficient to prevent its being disagreeable; the smell is not very unpleasant, and somewhat resembles that of myrrh.

2. Hepatic, Barbadoes, or common aloe, is obtained from another variety of the same species, viz. A. vera, vulgaris, folis spinafo confertis dentatus vaginatus plantis maculatis, called by Rheed kadumbo or cateuus, and reckoned by La Marec a distinct species, and it is usually brought to us from Barbadoes; that of the beef fort in large, gourd shells, an inferior kind in pots, and a still worse in casks. It is of a darker colour than the former, and not so clear or bright; generally drier and more compact; of a stronger and more disagreeable smell, and of an intensely bitter taste, with little or nothing of the aromatic flavour of the other. A tract of mountains about 50 miles from the Cape of Good Hope, is wholly covered with the aloes plants, which renders it unnecessary to plant them there; but they are now cultivated in Jamaica and Barbadoes, having been first brought to the former of these islands from Bermuda. They require two or three years standing before they yield their juice in perfection: and it is procured, says Dr. Browne, (Jamaic. p. 198.) in the following manner. The labourers go into the field with tubs and knives, and cut off the largest and most succulent leaves close to the stalk; these they put into the tubs in an upright position, that the loofe liquor may be drained from the wound. When this is almost wholly discharged, the leaves are taken out singly, and cleared of any juice that may adhere to them; and the liquor is put into shallow flat-bottomed vessels, and dried gradually in the sun, till it acquires a proper consistence. What is obtained in this manner is called socotrine aloe, and is the clearest and most transparent, as well as the highest in esteem and value. In the island of Barbadoes, according to the account of Mr. Millington (Med. Journ. vol. viii. p. 422.) after a sufficient quantity is drained from the leaves to make it an object for the boiling-house, and the juice with this view may be preserved for some weeks, without injury, three boilers of iron or copper are placed by one fire, though some have two and others only one; these are filled with juice, and as it is gradually insipidified by a regular fire, it is ladled from boiler to boiler, and fresh juice is added to that which is farthest from the fire, till the juice in that which is nearest to the fire, the smallest of the three, and called tatch, becomes of a proper consistence to be shipped or ladled out into gourds, or other small vessels, placed for receiving it. The proper time for ladling it out of the tatch is when it is arrived at a rein height, as it is termed, or when it cuts freely, or in thin flakes from the edges of a small wooden slice, that is dipped from time to time into the tatch for that purpose. A little lime-water is used by some aloe-boilers during the process, when the effusion is too great. This author adds, as to the fun-
dried aloes, which is most approved for medicinal purposes, very little is made in Barbadoes. The process, however, is very simple, though very tedious. The raw juice is either put into bladders, left quite open at top, and suspended in the sun, or in broad shallow trays of wood, pewter, or tin, exposed alo to the sun every dry day, until all the fluid parts are exhausted, and a perfect resin formed, which is then packed up for use, or for exportation.

Dr. Wright (Med. Journ. vol. viii. p. 219.) gives the following account, somewhat different from the former, of the method of preparing hepatic aloes in Jamaica. The plant, in its entirety, is carefully cleaned from earth or other impurities. It is then sliced and cut into pieces into small hand-baskets or nets. These nets or baskets are put into large iron boilers with water, and boiled for ten minutes, when they are taken out, and fresh parcels supplied till the liquor is strong and black. At this period the liquor is thrown through a strainer into a deep vat, narrow at the bottom, to cool, and to deposit its feculent parts. Next day the clear liquor is drawn off by a cock, and again committed to the large iron vats. At first it is boiled briskly, but towards the end the evaporation is slow, and requires constant stirring to prevent its burning. When it becomes of the consistency of honey, it is poured into gourds or caballine for sale. The focotone aloes, he says, may be prepared in the same manner.

3. Caballine, or horse aloes, obtained as some say, from the faces of the hepatic aloes, and according to others from a distinct variety of the aloe perfoliata, demarcated A. guineensis, caballina vulgaris fimbriata, festa tota maculata, is easily distinguishable from the two former by its strong rank smell. In other respects it agrees pretty much with the hepatic, and is not unfrequently sold for it. Sometimes it is prepared so pure and bright as scarcely to be distinguishable by the eye, even from the focotone, but its offensive smell soon betrays it; and if even this should be diluted by art, its wanton the aromatic flavour of the finer aloes will be a sufficient criterion. Some say, that its colour is also much darker, indicating a mixture of fordes and sand, and that it is of course much more compact and heavy. This aloes is not admitted into the Materia Medica, and is employed chiefly by Parrius. From the observations of Professor Murray it appears probable, that different species as well as varieties of aloe would furnish the various kinds of this drug, and that Linnaeus by referring these sorts to thse plants, the recent juice of which seemed to correspond respectively the nearest to them in taste, might easily be mislaid; for Murray, upon tasting the fresh juice of many different species of aloe, sometimes found it bitter, and at other times totally devoid of bitterness. This author found the bittercuff species to be the following, viz. 1. Aloe longifolia, floribons spiritatis tubuloso-triangularis, tubingentibus oblique dependentibus, folis aggregatis dentato-pinnatis; and he queries whether this is not the variety v. of the A. perfoliata of Linn. Spec. p. 53[8], and the aloe mentioned by Hughes and Brown. 2. A. Spatha, which is said to afford the health hepatic aloes.

3. A. linguaformis, which in the interior parts of the Cape is selected by some as producing the best and purgative aloes. M. Jussieu, who saw the three varieties of aloes prepared at Merriedro, in Spain, affirms us (fays Chapital, Elem. Chera. vol. iii. p. 86), that they are all obtained from the aloe vulgaris. The first variety, or focotone aloes, is obtained by making incisions in the leaves. Time is allowed for its impurities to sublime perfectly. The fluid is then decanted from the dregs, and left to become thick; after which it is put into leathern sacks for sale, under the name of focotone aloes. A juice of the same nature is obtained by expression from the same leaves, which, when clarified in the same manner, forms the hepatic aloes; and the caballine aloes is obtained by a stronger pressure.

Aloes is mentioned neither by Hippocrates nor Theophrastus; Dioscorides mentions two kinds, and Avicenna tells us, that of the different kinds, without naming them, the focotone is the best. Celcus, who frequently mentions aloes, and recommends it to be mixed with all cathartics, does not any longer recommend it. If, indeed, the account of J. Bauhin (Hist. Plant. tom. iii. p. 467.) be true, that the juice of the leaves forms itself spontaneously into three strata, the upper being the focotone, the middle the hepatic, and the lowest or faces the caballine; there may be some reason for the designation of the three names, that they have been uniformly appropriated to them.

All the kinds of aloes agree in this, that they consist of a refined matter, and a large proportion of a sub stance called gum; and that they diffuse in pure spirit, proof spirit, and proof spirit diluted with half its weight of water, the impurities only being left; and in boiling water they also diffuse, but when the liquor becomes cold, the reinos parts subside. The quantity of reinos in hepatic aloes appeared in experiments of Dr. Lewis to be 3d, in focotone aloes 4th, and in the caballine 6th. According to Boulduc, the focotone aloes contains no more than 4th of reinos, and the hepatic aloes contains half its weight; and therefore the hepatic aloes contains more reinos and less gum than the focotone, and this than the caballine. The reinos of all the forts, purified by solution in spirit of wine, have little smell; that of the focotone has scarcely any perceptible taste; that of the hepatic a slight bitterish relish; and that of the caballine a little more of the alocetic flavour. The gummy extracts are less disagreeable than the crude aloes; that of the focotone aloes has very little smell, and its taste is scarcely unpleasant; the smell of the extract of the hepatic is somewhat stronger, but its taste more agreeable than that of the focotone; the gum of the caballine retains a considerable share of the rank smell of this fort of aloes, but its taste is not more unpleasant than that of the extracts of the other forts.

Aloes is a well known purgative; and it acts not only when taken internally, but when externally applied; and its cathartic quality refines chiefly in the gummy part, for the pure reinos has little or no purgative virtue. Boerhaave declares it to be an effectual and safe cathartic: nevertheless in large doses it produces much heat and irritation, particularly about the rectum, from which it sometimes occasions a bloody discharge. To those, therefore, who are subject to piles, or of an hemorrhois diathesis, the plethoric and bilious, or even in a state of pregnancy, the exhibition of it has done much harm; but it is particularly adapted, by its stimulating quality, to perons of a phlegmatic temperament and sedentary life, to cachetic indisposition, and oppressions of the stomach by acid crudities contracted from irregularity. Although in purging doses, of half a dram or two scruples, it produces irritation about the anus and sometimes a discharge of blood; but in smaller doses of 10 or 12 grains, repeated once or twice a day, it not only unloads the first passages, but attenuates and diffuses viscid humours in the remotest parts, warms the habit, quickens the circulation, and promotes the menstrual and hepatic fluxes; and its continued use renders the blood sensibly more fluid. This, says Dr. Cullen, (ubi infra), appears to me improbable. We have frequently seen the blood drawn from persons using a good deal of aloes, and never could discover any change of its
its confidence: and if the experiments of Schenck may be trusted, aloes added to the blood, drawn out of the veins seems to coagulate rather than to dissolve it; besides the quantity of aloes taken in can hardly have any sensible effect upon the whole mass of blood. It has been urged, however, that by its dissolving power it proves an emmenagogue, and is hurtful in all morbid hemorrhages. Dr. Cullen observes, that he has seldom found the emmenagogue powers of this substance. If there ever be any appearance of such a power, it is probably to be ascribed, in his opinion, rather to its operation on the rectum, communicating a stimulus to the veins of the uterus, than to its action on the mass of blood. When aloes is not designed to act as a purgative, it has an action upon the stomach; and it has frequently been found an antispasmodic, in relieving pains of this organ. It is also useful in habitual colicenes, when taken in small doses. With respect to its ordinary operation, Dr. Lewis alludes, that its effects are more permanent than those of any other purgative; this Dr. Cullen (Mat. Med. vol. ii. p. 525.) does not admit; for we commonly find, he says, that notwithstanding the use of aloes, the state of colicenes will return at its usual period, and that it is often necessary to anticipate this by the use of the aloeetic. This bitter juice has been accounted destructive to worms, or to the matter which favours their production, either taken internally or applied in plasters to the umbilical region; and from its imagined efficacy in this respect, it has been used to preserve ships against the attacks of worms. But its antiseptic virtue has been disputed by Murray, who says that worms have lived for 20 hours in the bittered solution of focotorine aloes, and for many days afterwards in earth mixed with powder of aloes. In another experiment four worms were not destroyed on the fourth day. It is powerfully antiseptic; and commonly makes an ingredient in tinctures and balsams for cleaning and healing wounds or putrid sores. As to the choice of the different kinds of aloes, it may be observed, that the focotorine, which contains more gummy matter than the hepatic, purges with more certainty and greater irritation, and is therefore most proper where a stimulus is required, or for promoting the uterine discharge; but the hepatic is better calculated for the purpose of a common purgative; and as it contains more resin, answers better as a vulnerary, for external application. Aloes is seldom given alone. Aloes, says Dr. Cullen, acts as readily in substance as in any solution; and therefore this is never to be practiced but for the sake of more convenient exhibition; and it has been found to operate in substance in a smaller dose than in the vinum aloeeticum. Aloes hardly receives improvement by any addition; and the vulgar find as much effect from the aloes alone as from the pilula aloeeticum. Some benefit, however, is obtained by some division of the aloes before it is taken into the body, and the extract of gentin is properly enough employed; but Dr. Cullen is persuaded, that the Edinburgh college have not done right in withdrawing the whole of the saw poxycheaum from the aloeetic pill. In the pilula rubra the myrrh may be useful in dividing the aloes; but the addition of the sawpoxy is insignificant. Rhusbardi added to aloes can answer no good purpose. In the pilula flomachiae Ph. Ed. and in the elixir lacrum, the rhubarb, says Dr. Cullen, is an useless addition. The aloes, continues this author, is never properly joined with the dracca purgatives, as in the pilula colocyntidis sum aloes, and in the transcriptum colocyntidis compositum; for if such a medicine is intended to produce a liquid evacuation the aloes is superfluous; and if it is intended only to open the belly, the dracca are unnecessary. In the elixir proprietas, the sawpoxy is an insignificant ingredient: and on account of the medicament employed by the Edinburgh college, Dr. Cullen says, he has never employed it as an evacuant, but he often used it with success in affections of the stomach, and for putting it better to this purpose, the Edinburgh college have improved it much, by the medicament they have employed in their elixir aloes vitricum. Several preparations of it are directed in the pharmacopoeia, for which see Elixir, Extract, Hieratica, Pills, Powder, Tincture, and Wine. Lewis Murray. Woodville.

Aloe plica, is a preparation of the focotorine aloes, made by dissolving it in juice of damask roses, and evaporating it to the consistence of a paste. Then more juice is added, and the evaporation repeated, again and again. This has been held a gentler and safer cathartic than the aloes alone. If this be dissolved in a good quantity of the fresh juices of roses, violets, bugloss, and bugloss, mixed in equal proportions, and afterwards reduced by evaporation to its former consistence, the extract, thus prepared, is called aloe ficoticara, and with the addition of one third its weight of cream of tartar, aloe ficoticara tartaro.

Aloe violata, is prepared by means of the expressed juice of violet flowers; and mixed with half its weight of cream of tartar, it is called aloe violata tartarea. But preparations of this kind are obfolute.

Aloe is applied by some writers, to a kind of mineral juice produced in Judea. This is called gottle, mineral, or metallic aloe. Some dispute the existence of any such aloe. Others suppose it to be no other than the asphaltus.

Aloes, lignum. This wood, by the Indians and Portugese, is called calumba, or calumba, being the same with what is otherwise called by medical writers xylochar, and agallochum.

This wood is referred by Loureiro, as we have observed under the article Agallochum to a distinct genus called Alonum, belonging to the order of decandria; but it approaches to nearly to that of the Excoecaria agallocha of Linneus, that the latter has been field for it. The tree grows in Cochinchina, the Molucca islands, and several other parts of the East Indies; and was formerly held in very high estimation, on account of its fragrant odour, as a perfume, for which purpose it was applied to cloaths and apartments, and as a cordial medicine in fainting fits, and in cafes of paralytic affection. It is said also to be effectual in destroying the tineac and ascariades in children. By the Chinefe and Heathen Moors it was used as incense in their sacrifices; and employed for setting the most precious jewels that are wrought in the East Indies. It was formerly deemed in that part of the world of greater value than gold itself; and various fables have been invented as to the origin of the tree that yields it. Some have feigned, that it grew in Paradise, and that it was conveyed from thence by the rivers, which overflowed their banks and swept off the trees in their way. Others pretend, that it grows on inaccessible mountains, where it is guarded by wild bears, &c. The Siamese ambassadors brought a present of this wood from their emperor to the court of France in 1696; and thus it became known. Bauhin and many others reckon three sorts of it; viz. two kinds of Calambac and the aloes-wood, the agallochum of the hops, the tehiniheag of the Chinefe, themiiho of Canneli, pao de agua of the Portugese, and frequently called eagle-wood. This is oily, reconditious, compact, heavy, of a brown reddish colour, marked with grey veins, and often pierced with small holes, as if it were worm eaten.
A L O

Ecclesiastical History, a fest who denied that Jesus Christ was the Logos, or eternal Word; and on this ground also rejected the Gospel of St. John as iporous, and also the Re-valuation.

Some ascribe the origin of the name, as well as of the fest of Alogians, to Theodore of Byzantium, by trade a currier; who, having apostatized under the perfecution of the emperor Severus, to defend himself against those who reproached him therewith, said, that it was not God he denied, but only man. Whence his followers were called in Greek alogy, because they rejected the Word. But others, with more probability, suppose the name to have been first given them by Epiphanius in the way of reproaches. They made their appearance towards the close of the second century.

Philafer has also mentioned a hereby that rejected John's gospel and revelation, and ascribed both to Cerinthus. Dr. Lardner is of opinion that this is a fictitious hence; and that there never were any Christians who rejected John's gospel and ifit epitile, and yet received the other gospels, and the other books of the New Testament. Notice is taken of such by Ireneus, Eusebius, or any other ancient writer, before Philafer and Epiphanius; nor has Theoret given any account of this hereby. This hereby, says this indefatigable inquirer and impartial reporter, was, as he conceives, invented upon the occasion of the controversy of Caius and Dionyatus, and others, with the Millenarians in the third century; some of whom disputed or denied the genuineness of the book of Revelation, and ascribed it to Cerinthus. Hence some said that those enemies of the Millennium might as well reject also St. John's Gospel, and others said, that they actually did so, though they did not. In Philafer's catalogue this hereby follows next after the Millenarians, or Chiliomettes, as he calls them, and the order in Epiphanius leads us to the same time. Lardner's Works, vol. ix. p. 515.

A L O G O N I A, in Ancient Geography, a town of Messenia, south-east of Geronia; north-east of which were a temple of Bacchus and another of Minerva.

A LOGOTROPHIA, among Physicians, an irregular nutrition of some part, attended with a vicious figure or conformation thereof, as in the rickets.

If the bones of the vertebrae of the back receive too much nutriment on one side, as sometimes happens in children, an incurvation necessarily ensues, which, as Charleston expresses it, is produced by an alogotrophia.

ALOIDES, in Botany, a name used by fome for the elae polystis, or fresh-water aloes, called in some parts of England, water-soldier; and by Linnæus, frutesces.

ALOIJUM, in Ancient Geography, a town of Thessaly, near the valley of Temp, and founded, says Steph. Byz. by the Alodes.

ALOMAYO, in Geography, a town of South America, in the country of Peru, and jurisdiction of Guanacate.

ALON, in Biography, a celebrated personage whose memory is preserved in the Triads of the Welch Bards; and who flourished among the first colonies of this island, if not among the Cymry before their arrival here. This Alon, with Pennlynd and Goron, are recorded as the three who combined the institutes and privileges of the bards, Druids, and ovates, into a regular system, under the sanction of a national law. This event is said to have taken place in the time of Prydau, who is mentioned in the same Triads, as the first who digested a national constitution for the Cymry or Britons. Be this as it may, there is great reason to con-
chide, that Alon is the same person who is called Olen, Olenus, Ailinus, or Linus, among the different people of Greece and the adjoining countries, and even in Egypt; for it is remarkable that similar attributes are ascribed to him by those ancient nations, as in our Triads: according to Pausanias, Olen the hyperborean is said to have been the first prophet of Delphi; Beo the female hierophant is made to sing of Olen, as the inventor of verse, and the most ancient priest of Phoebus; and, indeed, all Greece chanted the fable of Olen; and this more particularly occurred in celebrating the completion of the vintage; for thus it is said by Homer, (II. lib. xviii. v. 570, &c.) in the description of the shield of Achilles:

"In the procession of the vintagers were groups of young damsels and youths, carrying baskets curiously twined, filled with presents of the most delicious fruits. In the midst of these was seen a young man striking from his lyre harmonious sounds; he sang the songs of Linus, with a voice most sweet; and the company joined in chants and thongs of joy, beating the earth in cadence with lively leaps."

Alos, in Ancient Geography, a river of Cilicia, near Scabyle or Lycus, a small island.

Aloa, or Aloa, a town on the eastern side of Spain, south of the mouth of the Tudor.

Aloa, or Halone, one of the Æolian islands.

Alone, a small island of the Propontis, south of the island of Proconesus, and north-west of Cyzicus. The name was given to it, says Steph. Byz, because its inhabitants had found out the art of making salt. This author says, that it was also called Nebris and Procon; but Pliny distinguishes the last of these two islands.

Alo, a town placed by some writers in Paphlagonia.

Along-side, in Sea-language, expresses side-by-side, or joined to a thin, wharf, &c.

Along-shore, a nautical phrase expressing along the coast, or a course which is in sight of the shore, and nearly parallel to it.

Along, Lying, denotes the state of a ship that is pressed down sideways by the weight of fail.

Alo, in Ancient Geography, a town of Asia, situated on the eastern banks of the river Zabas, near its entrance into the Tigris.

Alo, a people joined by Pliny to the Gordians, and placed near the Tigris.

Alonis, a town and island of Gaul, which Martin imagines to have been the town and island of Magdolena, formed by the retreatment of the first Celtic syllable Mag.

Alonion, a place of the island Cretse, in the territory of Gortyna.

Alonzo, in Biography and History. See Alphonso.

Alonta, a river placed by Ptolemy in Athisa Sarra.

Alonticicelli, a people of Bocica, near the river Menabas.

Alontium, Aluntium, or Haluntium, a town of Sicily.

Alof, in Sea-Language, denotes at a distance. See Luff.

Alope, in Entomology, a species of the Sphint, with destitute brown wings, the posterior being yellow and black at the apex, black abdomen, and interrupted pale-coloured bands, found in India.

Alo, or Aloa, in Ancient Geography, a name given to several towns. Aloa was a town of Thessaly. Homer mentions a town of this name, Supposed to be the same place, as he names it after Alos, a town of Phthiotis: it is supposed to have been so called after Aloa, the daughter of Cercyon, or of Acton. Aloa was also a town of Attica, and also of Pontus, between Myfia, Caria, and Lycia; another in Phoeis, and another among the Locrians.

Alopec, an island near the coast of Asea Minor, not far from Smyrna.

Alopec, or Alopec, was also a district of Attica, near Cynosarges, and distant about 11 or 12 stadia from Athens. The Lacedemonian general Anachimolus, who, by the suggelation of the oracle of Delphi, had been sent to drive the Phifiartides from Athens, died and was buried in this place; and Herodotus (lib. v. § 3.) says, that his tomb was near the temple of Hercules. This was also the birthplace of Aristides and of Socrates. Alopecia was also an island placed by Strabo in the Palus-Mozoi, and by M. d'Anville, near the mouth of the Tanais.

Alopecia, in Surgery, baldness in any part of the body, arising from disease, or from a natural defect of growth in the hair. This deficiency is sometimes produced by excessive venery, and has been known to be remedied by a person becoming chaste in his habits; but more frequently it is not connected with any evident external cause, and only indicates a faulty state of the fluids at the roots of the hair, or a want of due nourishment and moisture. Alopecia was formerly a common symptom of the laes venerea, but is now very rarely observed to occur in such cases.

Oily and gently stimulating applications to the head, with repeated shaving, are proper against the defect in question.

Alopecia is also used by Galen for the change of the hair to another colour.

Alopecias, in Ichthyology, a name of the culpes marina, or sea-fox.

Alopecosnesus, in Ancient Geography, a town of the Thracian Cheroneus, north of and near the gulf of Menanos. It was peopled by the Æolians, and taken by Philip, king of Macedon.

Alopecopithecus, in Zoology, a name derived from the Greek, and given by Aldrovand others to the Opossum.

Alopecos, in Ancient Geography, a hill of Barotia, in Greece, called also Orchalis.

Alopecuro-veronica, in Botany. See Mentha. Alopecuro, See Betonica.

Alopecurus, Alopecurus odoratus, fox-tail, a genus of the triandria digyna clas and order, and of the natural order of graminis, or grasses: its characters are, that the calyx is a glume one-flowered, two-valved; the valves ovate-lanceolate, concave, compressed, equal, connate at the base; the corolla one-valved, valve ovate, lanceolate, concave, with the edges united at the base, a little shorter than the calyx, about twice as long, with a bent joint, inserted into the base of the valve near the base, no nectary; the stamina have three filaments, capillary, flattened at the base, longer than the calyx, anthers forked at each end; the pistillum is a roundish germ, the styles are two, capillary, united at the base, longer than the calyx, and stigmatic villous; no pericarpium, the corolla incising the seed; the seed ovate and covered. Martyn and Willdow enumerate eight, and Gumil 12 species. 1. A. indusius, panicum indicum of Miller, panicum alopecuroideum of Linnaeus, Spec. pl. 8. 2. Indian fox-tail grass, with cylindrical spines, involucres flat, fimbriate, two-flowered, and villous pendentes, a native of the East Indies. 2. A. bulbosus, A. geniculatus. B, Hudson, gramine myosuroides nodosum of Dillenius, bulbous fox-tail, with culm erect, spike cylindric, (very simple, attenuated, smooth, glumes of the calyx dilininct and villous, Smith) and root bulbous. The bulbous epipiptike root emits fibres from its lower part, and has a brown, fimbriated, tunic membrane. The culm is botanically...
literate, scarcely a foot long, very simple, erect, a little decumbent at the base, foliose, bimodal, frilled, and smooth; the leaves smooth; the radical few and short; the cauline almost linear, plicate, and all the lengths of the leafblade: the glumes short and frilled: the spike feipenduncular, somewhat erect, very simple, slender, acute, and many-flowered; the glumes of the calyx a little unequal, acute, awnless, altogether separate at the base, villous in the nerves, and rudimentary carina; the glume of the corolla emarginated and awned at the base. This species is very different from the *A. geniculatus*, and has florets, says Dr. Stokes, longer, narrower, and much less hairy; and Dr. Smith observes, that in its spike, and the structure of the flowers, it is more nearly allied to the *A. agrestis*. It is found rarely in fell marshes; in those near Yarmouth, in the marshes of Cardifh in Glamorganshire, and near the Ault paffage, and in the vicinity of Northflext, in Kent. It is perennial, and flowers in July. 3. *A. pratensis*, meadow foxtail, g, with the culm erect and smooth, spike frilled, and the glumes of the calyx villous and connate at the base. The root is fibrous; the culm two feet high, cleft, foliose, smooth; the leaves somewhat smooth and glaucous, with a short, pubescent glume; the spike somewhat flat, feecally paniculate, dense, erect, about two inches long, soft, and many-flowered; all the glumes are green, lanceolate, prolonged, white, marked on both sides with two green longitudinal lines; those of the calyx, especially near the keel, silky-villous and awnless; the glume of the corolla smooth, except toward the apex of the keel, awned at the base, the awn geniculated, twice longer than the flower, and naked. This is a native of most parts of Europe, from Italy through France, Germany, Holland, Great Britain, to Denmark, Norway, Sweden, and Russia; and also in Siberia. It is found with us very common in pastures and meadows. It is perennial, and flowers in May. This is the best grafs to be fown in low meadow grounds, or in boggy places which have been drained. Sheep, hores, and goats eat it. Cows and swine are not fond of it; but Dr. Pulcefays says, this is the moft grateful of all the graffes to cattle. It polleffes, says Profefhor Martyn, the three great requifites of quantity, quality, and earlinares, in a degree superior to any other, and is therefore highly deferving of cultivation in lands that are proper for it. The feed may be eafily collected, as it does not root to the ground, and the wild fox-tail, *A. bulbosa*, is a veritable exclamation of a species of muscar, which are themefelves the prey of the cimex campestris, devour the feed fo much, that in many spikes you will fearefly find one perfect. Lewis Majendie, Esq., at Hedingham, has cultivatet it on a confiderable fcale, and found it to be an excellent grafs. 4. *A. agrestis*, field or flider fox-tail g, with culm erect, rough, spike very fimple and attenuated, glumes naked, connate at the base, and dilated at the keel. The root is fibrous and small; the culm half a foot long, erect, foliose, naked at the apex, and rough; the leaves rough above, the glume lanceolate and pubefcent; the spike almoft three inches long, erect, slender, acute, many-flowered, and of a purplifh colour; the glumes subequal, larger than the preceding, and lefs pubefcent, varied with white and green, and nerves prominent; those of the calyx villous at the base, connate, with a dilated pubescent keel, and awnless, the glume of the corolla smooth, awned at the base; the awn geniculated, twice longer than the flower; rough and recurved in drying. This grafs is a troublefome weed in cultivated ground, and among wheat it is exerated by the farmers, under the name of black bent; it is also common by way-fides as well as in cornfields, and in pastures in the fide of Wight. It has acquised the name of mouse-tail grafs in Englifh, and Myofuroides in Latin, from the great length and flendernefs of the spike, which resembles the tail of a mouse. It is annual, flowers in July, continues flowering till Autumn, and comes into bloom very foon after being fown. There is a variety, with a shorter spike, and recurved awns. It is small and brown, on account of its barren and fimmy fitation. 5. *A. geniculatus*, gramen fluviatilis plicatum of Gerard, *g*. aquaticum plicatum of Parkinson, and *g*. alepae. *Ae*. geniculatus. proeminent of Morfon, floating fox-tail g, with culm ascending and geniculated or knee-jointed, spike frilled and cylindric, and glumes blunted and hairy. The root confines of very long and fimple fibres; the culms natant, very long, geniculated, radiating in the inferior geniculi, affurgent in the apex, foliose, ramous, and smooth, the leaves smooth, the glume white, and very slender, the spike cylindric, short, feem what obtufe, divifible in lobes, many-flowered, purplifh, and in the variety *f*. white, the glumes twice lefs than the preceding, fubequal, and very obtufe, those of the calyx longer, hairy; three of the corolla crenated, smooth, awned toward the base, the awn geniculated, and of various length; the root in dry places is bulbous, with a culm feem what erect; and this variety Hudfon has confounded with the *A. bulbosa*. Dr. Smith mentions two varieties, *viz*. *g*. fluviatilis album of Dilleniis, and *g*. with a bulbous root of Hudfon. *g*. *A. pratensis*. A. Bulbofus. This is easily known in its common flatfe, by pools and in wet meadows, by the frequent joints of the culm or stem changing their direction, and appearing broken. It often puts out roots under water from the joints, and thus spreads itself; the leaves floating on the surface. From the deep colour of the spikes, it is called in some places black-grafs. It sometimes occurs in dry pastures, and then, according to Mr. Curtis, grows more upright; the spike is much more fieder, and the base of the ifkall swells out into a kind of bulb. It is perennial, and flowers in July. Cattle eat it, but it is not esteemed a profitable grafs. The variety *g*. is found in wells and a dry fcrill soil. Dr. Withering mentions four varieties; one of which, with awns, very fince and foft, not longer than the calyx, ftruit, little, ifacks branched, a fibrous root, and found in a marshy place near the Stews, in Edgbafton park, he fuppofes to be a di- ftrinct species. 6. *A. Harlotifum*, barley-like fox-tail g, with fimple raceme, and flowers intrenched with awns. This is an Indian grafs, and fometimes occurs in fields of barley. 7. *A. Mesafogynus*. This is very frequent in Holland, and the wild crab-graft, *A. villosus*; *A*. fleniferus, *A*. Hufdonicus. A. fleniferus. A fpecies of *A. pratensis*, very feveral and allied to *A. pratensis*. A. villosus. A small fpecies, usually known by its common flatfe, *A*. Hufdonicus. A. fleniferus. A very feveral and allied to *A. pratensis*. A. villosus. A small fpecies, usually known by its common flatfe.
spiked and erect, and ciliated glumes. A. carolinianus, with radiating culm, subspiked panicle, smooth glumes, and awned corolla. A. typicae, with simple raceme, and awnless broaden. A. concinnum, with spiked caudate panicle, and floresculent tinted with awns. A. ursinus, with panicle ovated, contracted, resembling a spike, and exterior petal awned before the apex. Willdenow, besides the A. indicus, A. bulboetus, A. pratensis, A. griseus, and A. geniculatus, describes the following species, viz., A. capensis, with cylindrical spike, and smooth awnless glumes, a native of the Cape of Good Hope. A. antarcticus, with erect culm, ovated spike, hairy glumes and awned corolla, the awns being longer than the calyx; brought from the Straits of Magellan. A. echinatum, with spikes, ovated panicle, punctuated, ciliated glumes, and geniculated culm, a native of the Cape of Good Hope. For the propagation and cultivation of this genus, see Grass. Martyn’s Miller, Gmelin’s Linnean, Withering, Arrang., vol. ii. p. 419. Smith’s Flor. Brit. vol. i. p. 72. Willdenow’s Linn. tom. i. p. 356.

Alopes, in Ancient Geography, one of the ancient names of Ephesus.

Alopec, in Entomology, a species of the Scarabæus Molonlonta, with yellow hair, the elytra reflex and emarginated, and the elytra smooth and black; found at the Cape of Good Hope.

Alopec, in Zoology, a species of the Canis, with a tail plain and black at the tip. This is less than the common fox, and has a thicker and daintler fur, though it is sometimes brighter and redder than that of the fox. A Pennsylvania bradt-fox, delivered by Mr. Pennant, was scarcely half the size of the common fox; with the nose black and thinner, the space round the eyes ferruginous, the forehead and upper parts of the body black, mixed with red, ash-colour, and black, and by the predominance of the ash-colour, appearing hoary, the belly yellowish, the tail black above, red beneath, and on the sides ash-coloured. The British variety of the fox with a black tip on the tail, says Mr. Pennant, is unknown in America; and therefore his bradt-fox must be either a variety of the other, or a distinct species. This species is found in Europe, Asia, and America. The alopec eurpeus, or coal-fox, the charbonnier of Buffon, is reckoned another variety. It inhabits Burgundy, is of a silver-grey colour, and the tail tipped with white like the common fox; but from the remarkable blackness of its feet and legs, seeming to have been produced by charcoal-dust, it is called charbonnier, or coal-fox.

Alor, in Ancient Geography, a river of Macedonia.

Aloritae, a people of Macedonia.

Alorus, a town of Macedonia, north-west of the Thermaic gulf, placed by Ptolemies in Pannonia, and by M. d’Anville in Pheria.

Alos, or Alos, a town of the Phitioi in Thessaly, east of the Peloponnesian, at the foot of Mount Othrys, upon the little river Amphipolis. It was built by Athamas, and so called in honour of one of his female domestics.

Alos was also a town of Peloponnesus, in the Argolid.

Alosa, in Ichthyology, a species of the Clupea, having the sides spotted with black, and the upper jaw bony. It is the thrus of Aulobe, Rondelius, and Ackward, the alonos of Gfener, the elophe of Willughby and Ray, and our Smelt.

Alosanga, in Ancient Geography, a town of India, beyond the Ganges, according to Ptolemy.

Alost, in Geography, a town of Flanders, situate on the river Dender, ten leagues south of Antwerp. This town contains a collegiate church, and several convents, in one of which, vis. that of Guillemins, is the tomb of Theodore Martin, who brought the art of printing out of Germany into the Low Countries. He was a friend of Erasimus, who wrote his epitaph.

This town, which is the capital of a county, was taken and dismantled by M. Turenne, in 1667; and abandoned to the allies in 1706, after the battle of Ramillies. N. lat. 59° 54'; Long. 5° 56'.

Alouste, in Zoology, a name given by Buffon to the Simia Semiluator, or long-tailed, bearded, red monkey, with prehensile tail, of the Linnaean System; the creator of Gomilla, Oronoko, tom. ii. p. 8. and the royal monkey of Pennant.

Some have considered this as a variety of the Simia Beelzebub, from which it differs by its very bright bay colour; but Dr. Shaw (Zool. vol. i. p. 71.) is of opinion, that it is a distinct species. From young animals in the Leverian Museum, he describes it as being about the size of a squirrel, and entirely of a very bright, ferruginous, or reddish chefum colour, with the face naked and black, surrounded on the lower parts by a fragilizing board of black hairs, and the tail strongly prehensible. This species is said to be rare in Brazil, but very common in Ceylon. Its voice and manners are the same with those of the Simia Beelzebub, which is common in Brazil, but not found in Guiana. By an account of a person who kept these animals in Ceylon, it appears that the allocates, or bowlers, as they are called, inhabit the moist forests in the neighborhood of waters or marshes. They are commonly found in the woody islands of large flooded savannas, and never on the mountains of the interior of Guiana. They go in small numbers, often in pairs, and sometimes singly. Their cry, or horrible scream, may well inspire terror, for it seems as if the foresters contained the united howlings of all its savage inhabitants together. This clamour is usually made in the morning and evening; but it is repeated in the course of the day, and sometimes in the night. The found is strong and varied, that one would imagine it to be produced by several animals at once, though it is emitted by only two or three, and sometimes one. In a state of captivity the animal loses its voice, or does not exert it in the same manner as it does when wild, and in this state he seldom lives long. The male is larger than the female, and the latter always carries her young on her back. In order to kill these animals it is necessary to fire several times; while any life remains, and after they are dead, they will remain clinging to the branches by the hands and tail. Their flesh, after all the trouble of purfling them, is not good; it is always tough, and never admitted to any tables but to those of indigent inhabitants and travellers, to supply the want of other food. This animal is said to be as large as a calf, and to live on the fruit of the banana-tree.

Alouchi, a kind of sweet-scented gum which runs from the tree that produces white cinnamon.

Alouette de Mer, in Ornithology, a name given by Buffon to the Tringa Hylophaga, or common Sandpiper.

Alouette, is also the name of the Alauda Arvensis.

Alos, in Ancient Geography, a town mentioned by Steph. Byz. and which belonged to Ilyria.

Alp, in Ornithology, an English name used by some for the Bull-finch.

Alpage, alpagium, in Ancient Writers, denotes the privilege of feeding cattle on the Alps or high mountains, or a sum paid for the perusal of such a right.

Alpaga, in Zoology, the Camelus Parus of the Linnaean System, and the Facos of Pennant.

Alpam, in Botany. See Alpam.

Alp Arslan, in Biography and Hisory, second Sultan.
fattan in the dynasty of Seljuk, in 1019 or 1020, the son of David or Jafar Beg, and great-grandson of Seljuk, who founded this dynasty, was born in the year of the Hegira 347, A.D. 1058. He succeeded his uncle Toghril Beg, A.D. 1063, and vested in him the two kingdoms of Khorasan and Iraq, with their dependencies; so that, at the commencement of his reign, he was sole monarch of all the countries lying between the rivers Jihan, or Amu, and the Dijlat or Tigris: that is, of all Iran, or Persia, in the conquest of which he bore a considerable part. Before he embraced Mahometanism he was called Turk, and afterwards he assumed the name of Mohammed, or Abu Shoja Mohammed; and his surname was Alp Arfkan, which signifies in Turkish, "the valiant lion." He was also distinguished, on account of his power and merit, by the appellation of Azzadin, or Ahadoddin, denoting, "the protector of the religion." He began his reign by putting down several rebellions among his subjects; and he derived great affluence from his vassals Nadham al Molk, or Nezam el Male, who was reputed to be the greatest man of his time, and who administered the affaires of the kingdom, in the reign of this prince and his successor, with the greatest integrity. Having succeeded in his enterprises for the security of his own dominions, and in an assembly of the states declared his son Malek Shah his heir and successor, causing him to sit on a throne of gold prepared for the purpose, and exacting from all the officers of the empire an oath of fidelity to him, Alp Arfkan crossed the Euphrates at the head of the Turkish cavalry, and entered Cardous, the metropolis of Cappadocia, to which he had been attracted by the wealth and fame of the temple of St. Basil. After plundering this city, he proceeded to the final conquest of Armenia and Georgia, A.D. 1065. In Armenia the title of a kingdom and the spirit of a nation were annihilated; and the artificial fortifications were yielded by the mercenary of Conflantinople; by strangers without faith, veterans without pay or arms, and recruits without experience or discipline. But the woods and valleys of Mount Caucasus were more inhumanly defended by the native Georgians, or Iberians, who were at length compelled to submit by the indefatigable exertions of the sultan and his son Malek; and who were punished for their obstinate resistance, by being obliged to wear at their ears iron horse-shoes as a badge of their slavery; many of whom, in order to avoid this ignominy, assumed the external profefion of Mahometanism.

In 1068 Alp Arfkan directed his arms against the Constantinopolitan empire, which was then governed by Endoeh. His progress alarmed the emperors, and induced them to give her hand and her sceptre to Romanus Diogenes, a brave folder, who was accordingly invested with the imperial purple. Although in the palace Diogenes was no more than the husband of Endoeh, yet in the camp he was the emperor of the Romans, and he adorned that character with feeble resources and invincible courage. By his fierce and furious the soldiers were taught to act, the subjects to hope, and the enemies to fear. In three laborious campaigns the Turks were driven beyond the Euphrates; and in the fourth and last Romanus undertook the delivery of Armenia. With an army of 100,000 men he marched to the siege of Malakzer, an important fortress in the middle way between the modern cities of Arranzum and Van. Alp Arfkan flew to the scene of action at the head of 40,000 horse, according to the statement of Elmacin, but reduced by Abulfaragius to 15,000, and by d'Herbelot to 12,000. The Greeks, though much inferior in number, were defeated and dismayed by his rapid and skilful evolutions; nevertheless, their principal general Dalilacus was defeated, Malakzer was reduced, and their forces were separated; in this moment of advantage he proposed peace to the emperor. The answer of Romanus was dictated in the tone of insult and defiance—"If the barbarian wishes for peace, let him evacuate the ground which he occupies for the encampment of the Romans, and surrender his city and palace of Riz as a pledge of his fidelity." Alp Arfkan insulted the vanity of the demand, but he kept in anticipating the death of so many faithful Medders; and, after a devout prayer, proclaimed a free permission to all who were desirous of retiring from the field. With his own hands he tied up his horse's tail, exchanged his bow and arrow for a mace and scimitar, clothed himself in a white garment, perfumed his body with musk, and declared that if he was vanquished, that spot should be the place of his burial. In the decisive and bloody battle that ensued, the Greeks were totally routed, great numbers of them were killed; and Romanus, after valiantly maintaining his station, when he had been defeated by the body of his army, was at length recognized by a slave, taken prisoner, and presented to Alp Arfkan. The successor of Conflantin, in a plebian habit, was led into the Turkish diwan, and commanded to kill the ground before the lord of Asia. He reluctantly obeyed; Alp Arfkan, flaying from his throne, is said to have planted his foot on the neck of the Roman emperor. This fact, however, is doubtful. He instantly raised the royal captive from the ground; and then clapping his hand with tender sympathy, afforded him that his life and dignity should be inviolate in the hands of a prince who had learned to respect the majesty of his equals, and the vicissitudes of fortune. Romanus was treated with attention and respect; and in the familiar intercourse of eight days, not a word nor a look of insult escaped from the conqueror. During the negotiation he was asked by Alp Arfkan what treatment he expected to receive? To which question Romanus, with calm indifference, replied—"If you are cruel, you will take my life; if you intend to spare me, you will drag me at your chariot wheels; if you confound your interest, you will accept a ransom, and relieve me to my country." But what continued the sultan, "would have been your own behaviour had fortune smiled upon your arms?" Had I vanquished, he fiercely said, "I would have inflicted on thy body many a stripe." The Turkish conqueror failed, at the influence of his captive; observed that the Christian law inculcated the love of enemies and forgiveness of injuries; and nobly declared that he would not imitate an example which he condemned. After mature deliberation, Alp Arfkan dictated the terms of liberty and peace, a ransom of a million, an annual tribute of three thousand pieces of gold, the marriage of the royal children, and the delivery of all the Melleans who were in the power of the Greeks. The treaty was authenticated by Romanus, and the sultan, after a courteous embrace, dismissed him with rich presents and a military guard; but his subjects having revolted, he was unable to collect and remit the stipulated price of his ransom. The generality, or perhaps the ambition of the sultan, disposed him to espouse the cause of his ally; but the accomplishment of his design was prevented by the defeat, imprisonment, and death of Romanus Diogenes. After this treaty, A.D. 1071, Alp Arfkan held the fairest part of Asia subject to his laws. 1200 princes, or sons of princes, flourished in his throne; and 200,000 soldiers marched under his banners. He determined to pursue the fugitive Greeks; but he meditated the more glorious conquest of Turkestan, the original seat of the house of Seljuk. His progress on this expedition, A.D. 1072, was impeded by Joseph Cuthal, a Karafinian, or Carnizian, the governor of Bursa, or Barza, who, after vigorously defending his fortress, was taken prisoner;
prisoner; and being reproached by the sultan for his obstinacy, in reply, by his incoherent replies provoked a cruel sentence, that he should be flogged by his hands and feet to four stakes, and left to expire in that painful situation. The desperado Joseph, drawing a dagger, rushed towards the throne; but Alp Arslan, the most skilful archer of his age, checked his zeal, and drew his bow; however his foot slipped, and the arrow miffed Joseph, who planted his dagger in the breast of the sultan, and was himself instantly cut in pieces. The wound was mortal, and the sultan expired, A.D. 1072, pronouncing an awful admonition to the pride of kings. "In my youth," said Alp Arslan, "I was advised by a facee to humble myself before God; to distrust my own strength; and never to despise the most contemptible foes. I have neglected these lessons, and my neglect has been severely punished. Yesterday, as from an enmity, I beheld the numbers, the discipline, and the spirit of my armies; the earth seemed to tremble under my feet; and I felt in my heart, 'Surely thou art the king of the world, the greatest and most invincible of warriors.' Thyse armies are no longer mine; and in the confidence of my personal strength, I now fall by the hand of an assassin." This prince reigned nine years and six months, and lived 44 years and three months; and his remains were deposited in the tomb of the Seljukian dynasty, at Maru, one of the four cities of Khorasan, with this inscription: "O ye who have seen the glory of Alp Arslan exalted to the heavens, repair to Maru, and you will behold it buried in the dust." The annihilation of the inscription, and of the tomb itself, says a popular historian, more forcibly proclaims the unfitness of human greatness. Alp Arslan commanded the respect of all who approached him by his stature, aspect and voice; his long whiskers fladed his face, and he wore a large turban in the form of a crown. His valor and liberality were equally renowned; and he was extolled for his piety and his attachment to the Mahometan faith and practice. He was succeeded by his son Malek Shah, who had been acknowledged during his life as the future sultan of the Turks; and who, by a triple victory over his uncle, cousins, and brother, each of whom disputed the inheritance, established his own reputation, and the right of primogeniture. Mod. Un. Hist. vol. iii. p. 394—401. Gibbon's Hist. vol. vi. p. 352—362.

ALPEDRINHA, in Geography, a small place of Beira, in Portugal, containing about 950 inhabitants, and one church.

ALPEDRIZ, a small place of Efremadura, in Portugal, containing about 600 inhabitants.

ALPEN, a town of Germany, in the circle of the Lower Rhine, and electorate of Cologne; eight miles south-west of Wefel, and fifty north-west of Cologne.

ALPENE, or ALPENUS, in Ancient Geography, the capital of the Locrians, on the south coast of Phœnix, east of Trachia, and above Thermopylae and Anthela.

ALPESA, a town of Eetica, according to Pline.

ALPHA, a river in the vicinity of Aquileia, near which Constantine was killed, and into which his body was thrown.

ALPHA BUCELIS, a town ascribed by Ptolemy to the Maris; probably the same with Alba Fucens.

ALPHA, the name of the first letter in the Greek alphabet; corresponding to our A.

The word is originally Hebrew, formed from alaph, the name of the first letter of the Hebrew alphabet.

Alpha, according to Plutarch, was placed at the head of all the letters, because, in the Phœnician language, it denotes an ox; which, with regard to use and service, is the first among beasts.

Alpha, in Composition, denotes, sometimes, privation, in the same sense with α, without; sometimes augmentation, as α, much; and sometimes union, as α, together. See A.

Alpha is also used as a letter of order, to denote the first; and of a number, to signify one; but when it was a numerical letter, a little stroke, or an acute accent, was drawn above it thus, Ά', to distinguish it from the mere Α, which was a letter of order.

Alpha and Omega, in the Divine Writings, signify the beginning and the end, or the first and the last, (πρ, before and after all things;) and therefore the hieroglyphic of God is formed of these two letters A and Ω.

These two letters were made the symbol of Christianity, and were accordingly engraved on the tombs of the ancient Christians, to distinguish them from those of idolaters.

Alpha is particularly used among Ancient Writers, to denote the chief, or first man of his clafs or rank.

In this sense, the word being contradistinguished from βeta, which denotes the second person.

Plato was called the alpha of the wise; Eratosthenes, keeper of the Alexandrian library, whom some called a second Plato, is frequently named beta.

Thus Martial, in imitation of the Greeks, who distinguished the rank of person by letters, says:—

"Quod alpha dixi, Codre, penulatorum,
Te supr, alqna, cum jocer in charta:
Si forte hilem movit hic tibi veritas,
Dicas labot beta me togatorum."

Epig. l. 5. ep. 26.

Alpha is also a title given by some ancient writers to the Jewish legislator Moses. The reason of the application is much controverted.

ALPHABET, the several letters of a language disposed in their natural or accustomed order.

The word is formed from the names of the two first letters of the Greek alphabet, alpha, beta; which were borrowed from those of the Hebrew, aleph, bethe.

In the English alphabet we reckon 26 letters, viz. a b c d e f g h i j k l m n o p q r s t u v w x y z. See each under its proper article, A, B, C, &c.

But as there is a much greater number of different sounds in our language, it is not without reason that some grammarians maintain, that there ought to be a greater number of letters: as also, that the double letters, x, y, and es, and the superfluous ones, k, and g, should be re-trenched.

The French alphabet contains only 23 letters. Paquier indeed maintains it to consist of 25, because he adds the two double letters é and ë for e and i for u; but those are only abbreviations. The Abbe d'Angelo, on better grounds, reckons 34 different sounds in the French tongue; and urges that the alphabet ought of consequence to consist of 34 different characters, setting aside the double letters x and y, and the superfluous one q.

The difference between languages with respect to the number of letters in their alphabet is very considerable: the Hebrew, Chaldee, Syriac, and Samaritan alphabets, have each 22; the Arabic 28; the Perisan 31; the Turkish 33; the Georgian 36; the Coptic 32; the Mino-Crete, or Ruffian, 41, of which some are only notes of accent in pronunciation; the Greek 24; the Latin 22; the Slavonic 27;
the Dutch 26; the Spanish 27; the Italian 20; the Indians of Bengal 21; the Brahmas 19.

The Ethiopic has no less than 202 letters in its alphabet, there being seven vowels, which they combine with each of their 26 consonants; to which they add 20 other aspibled syllables. The like is said of the Tartarian; each of their letters is a syllable, having one of their vowels joined to its consonant; as b, b, b. &.

The Chinese have no alphabet, properly speaking; except we call their whole language their alphabet; their letters are words, or rather hieroglyphics, and are in number about 80000. See Phil. Trans. vol. ix. an. 1769, N. 66.

In effect, alphabets were not contrived with design, according to the just rules of reason and analogy; but have been successively framed, altered, &c. as occasion offered. And hence have arisen many grievous complaints as to their deficiencies; and diveri attempts to establish new and more adequate ones in their places. Bishop Wilkins charges all the alphabets extant with great irregularities, with respect to the order, number, power, figure, &c. As to the order, it appears methodical, precarious, and confused; because the vowels and consonants are not reduced into clusses, with such order of precedence and subsequence as their natures will bear. Even the Hebrew order is not free from this imperfection. As to number, they are both redundant and deficient; redundant, either by allotting several letters to the fame power and sound; as in the Hebrew D and G; and the ordinary Latin e and a and f and b; or by reckoning double letters among the simple elements of speech; as in the Hebrew Y, the Greek S and Ψ, the Latin q, e, r, c, and the j consonant, or jod—Deficient in divers respects, especially in regard of vowels, of which there are seven or eight kinds commonly used, though the Latin alphabet only takes notice of five; whereof two, viz. i and a, according to our English pronunciation, are not properly vowels, but diphthongs.

Add, that the difference among vowels, in respect of long and short, is not sufficiently provided for: the ancients, we know, used to express a long vowel by doubling its character; as amasbam, naata, ree, feedes, samstifinim, though the vowel i, instead of being doubled, was frequently prolonged, as πάλιν, ριάνο, οίλα υνιος. The ways used in English for lengthening and abbreviating vowels, viz. by adding e quadient to the end of a word, for prolonging a syllable; and doubling the following consonants, for the shortening of a vowel, as amea amea, amea aure, &c. or else by inferring some other vowel, for the lengthening of it, as meet met, read red, &c. are all improper, because the sign ought ever to be where the found is.

As to their powers, again, those are not always fixed to the same signification: the vowels, for instance, are generally acknowledged to have each of them several founds: vocales ownes pluriones, says Lipsius; and Volatus affirms us, the ancients used their vowels in very different ways, aliquando tenuissimum efinus, cunon cunon, cunon intermedio fon. Thus the power of the vowel i is expressed in writing no less than in six several ways, viz. by e as in be, be, be, ye, ye by ee in threees, freer, wee; by ee in field, field, field; by e, in near, dear, bear; by e in people; by i in privilige. So is the power of the vowel a, as in all, aut, aut, sain, caign; which are only various ways of writing the same long vowel; besides the other distinct ways of expressing the same vowel which we used short; again, the power of the vowel o is written five ways: o, as in to, sain, move; o, as in doe; o, in floor, move, thumb; as in could, would; as in two; and so of the rest.—Nor are the consonants of more determine powers; witness the different pronunciation of the same letter e in the same word eiree, and g in negligence.

—To say no more, the letters f, t, z, are used alike, to denote the same power, and the letter f is commonly used for a, and, which is yet worse, some letters of the same name and shape are used at one time for vowels, and at another for consonants; as f, z, a, f, y; which yet differ from one another, says Bishop Wilkins, fuit corpus & anima.

From this confusion in the power of letters, there arise divers irregularities; as, that some words are distinguished in writing, which are the same in pronunciation, e.g. coffee and coffee, &c. and others are distinguished in pronunciation, which are the same in writing; as get, acquire, and get, acquire, &c. Hence also the Latin male is a difficult, and the English male is a monosyllable.

The names also, in most alphabets, are very improperly expressed by words of divers syllables; alpha, beta, &c. in respect, the Roman and our English alphabets, which only name the letters by their powers, have a great advantage over the rest.

Lately, their figures are not well concerted; there being nothing in the characters of the vowels answerable to the different degrees of aperation; nor in the consonants, analogous to the agreements or disagreements thereof. Wilkins's Eff. towards a real character, &c. b. i. c. 4.

All these imperfections are obviated in the universal alphabets, or characters, of M. Lodwick, Bishop Wilkins, &c. See Universal Characters.

In the French king's library is an Arabic worke, entitled Sephar Alcham, containing divers sorts of imaginary alphabets, which the author divides into prophetical, mythical, philosophical, magical, taslifanical, &c.


It is no wonder that the number of letters in most languages should be so small, and that of the words so great, since, from a calculation made by Mr. Prefet, it appears, that, allowing only twenty-four letters to an alphabet, the different words or combinations that may be made out of these twenty-four letters, taking them first one by one, then two by two, three by three, &c. would amount to the following number, 1391,724,888,807,552,699,425,51,484,934,027,000. See Combination.

It may be here observed, that every combination may make a word, even though that combination have not any vowel in it; because the e mute, or quiescent, infinuates itself imperceptibly between the consonants, or after the consonants, where they are but two, the latter of which would not be heard without it.—The use of this silent e is very remarkable in the Armenian, Welsh, and Dutch languages; wherein the generality of words have several consonants together.

Nor must it be omitted, that every single letter may make a word; which is very apparent, where the letter is a vowel; words of that kind being found in most languages. Thus, a and a make words in the Greek; a, o, in the Latin; a, o, in English; a, o, in Italian; a, o, in Spanish; a, o, in the Portugueze; o, in most languages, and even in the Dutch and Swedish. Any consonant also becomes a word, by adding an e mute to it in pronunciation.

In fine, though a considerable number of the possible combinations of twenty-four letters were retrenched, yet the number remaining would fill be immense, and vastly superior to that of the words in any language known.

Of all known languages, the Greek is looked upon as one
one of the most copious, the radices only of which are estimated about 32,44, but then it abounds exceedingly in compounds and derivatives. Bishop Wilkins thinks these may be moderately computed at about ten thousand. Hermanus Hugo, indeed, asserts, that no language has so few as 100,000 words; and Varro is frequently quoted by learned men, as if he affirmed that there are in the Latin no less than 5,000,000; but upon inquiring into the scope of the passage, Bishop Wilkins observes, that this number is not intended by him to express the just number of words in the Latin, but the great variety made thereof by the inflection and composition of verbs.—To this purpose he lays it down, that there are above one thousand radical verbs in the Latin, and that each verb admits of five hundred several varieties. He farther supposes, that each of these may be compounded with nine prepositions; as, cessit, rececssit, accedens, decedens, praecedens, procecessit, successit, &c. which amounts to five millions. See Word.

Concerning the origin and progress and various kinds of alphabetical writing, see Letters and Writing.

Alphabetical matters of Polygraphy, is a duplicate of the key or cypher, which each of the parties corresponding are to keep by them.

It is properly an alphabet of the usual letters disposed in their order; opposite, or underneath which, are the secret characters corresponding thereto, with the blank or unclefs letters, and the other signs or symbols serving to obscure and render it difficult to decipher. See Deciphering.

Alphabet, among Merchants and Traders, is a kind of index, with the twenty-four letters in their natural order, in which are set down the names and surnames of those with whom open accounts are kept; and which refers to the folios of the ledger, where those accounts are written, in the form of debtor and creditor; serving to find easily, and without any trouble, such accounts as are necessary to be turned to.

Alphabetic, among the French, signifies also those punchs or iron tools, which engravers upon metal use to engrave the several letters, or characters, which belong to their works, either for legends, or for other inscriptions. The book-binders have also small brass tools, which they call alphabets, and with which they cut the titles, and the number of the volume, on the back of books.

Alphabetical verbs. See Alphabetic.

Alphæa, in Entomology, a species of the Phalena Bombyx, with ferruginous wings, a white point in the middle, and a punctuated brown streak, found in New Holland.

Alphænix, white barley-sugar, to which is given an extraordinary name, to render it more valuable. This sugar, which is thought good for colds, is made of common sugar, which is boiled until it becomes easy to crack, when they pour it upon a marble table, grained with oil of sweet almonds, and mould it into various figures with a brass crotchet. It is easily falsified with flour.

Alpharabi. See Alphabetic.

Alphard. See Cor Hydrae.

Alpheratz, in Astronomy, a fixed star of the third magnitude in Aquarius. This is otherwise called alpharatz. Some also give the denomination cast alpheratz, and morabaz alpheratz, to two other stars in the right shoulder of Pegæus.

Alphery, Mikeper, in Biography, an English divine of the 17th century, was born in Ruffia, of the imperial line, and on account of the connexions of Ruffia, which happened towards the close of the 15th century, was sent to England with his two brothers. They were consigned to the care of Mr. Joseph Bidell, a Ruffia merchant, and by him entered at Oxford, where two of them died of the small-pox. The furious took orders in the English church, and was presented in 1618 to the rectory of Wodeley, in Huntingdonshire. During his residence in this situation, he was invited to return to his native country by some zealous friends, who promised to exert their utmost efforts in restoring him to the throne of his ancestors; but he declined the proposal, and preferred continuing in the humble, but perhaps no less honourable and useful, station of a parish priest. At the time of the civil wars, he endured great hardships from the republican party, and was ejected from his living. After suffering much insult and oppression from the misguided zealots of that distracted period, he made a small purchase in the vicinity of his living, built a house, and resided in it for some years. The presbyterian minister by whom he was succeeded encouraged and protected him; paid him the fifth part of the annual income of his living, the allowance made by parliament to ejected ministers; treated him with kindness, and did him all the services in his power. After the Restoration, he was replaced in his rectory; but his advanced age of 80 years, and attendant infirmities, obliged him to transfer the duty to a curate, and to retire to the house of his eldest son at Hammer smith, where he died, much respected, and affording a singular example of the virtuosity of the world. Biog. Brit.

Alphèsera, in Batavia, a name by which the Arabians, and some other authors, express the white Dryony.

Alphesi, Isaac, in Biography, a learned rabbi, who flourished in Spain in the 11th century, and who came over from the kingdom of Fez, in Africa, with the Morabites, or Almoravides. His epitaph, written in hexameters, was to this purpose:—"Let it be engraved on the stone, that the light of this world is gone out, and that the foundation of wisdom is deposited within this tomb. Daughters of Sion, come and weep! the world is buried, and riven with blindness. Weep and sigh, for the ark and tables of the law are broken in pieces with this doctor."

Alphèstis, in Ichthyology, the name of a fish called by others Cinæus, the Labrus cyanus of Cimilia's Linneus.

Alpheta, in Astronomy, a fixed star in the northern crown; otherwise called lucida coronæ.

Alphæus, in Ancient Geography, one of the names of Pías in Etruria, supposed to have been founded by the Eleans, who arrived thither from the banks of the Alpheus, in the territory of Elis.

Alpheus, a river of Elis, no less celebrated in mythology than recognized by geographers. The source of Alpheus was in the interior part of Peloponnesus, in the south-east of Arcadia. Its course was first to the north-west; and then turning to the east, it entered Elis, and ran by Pía and Olympia, discharged itself into the sea. The mythologists, who are fond of animating all fountain and rivers, pretend that Alpheus, falling in love with Arcia, pursued her to the sea, into which the plunged herself, and following the same course under the water, rejoined her at Syracuse, in the small island of Ortygias. Virgil, Æd. iii. v. 654. Accordingly it is reported that this river feeds under the sea, without mixing with the salt water, so as to pass quite into Sicily, where it mixes itself with the fountain Arche, near the city of Syracuse, so much that any thing which is thrown into the river on the side of Elis is said to come out at this fountain. The geographical relation and the poetic fiction are so blended, that it is not easy to decide which of them gave occasion to the
the other; but they are both founded on a notion which prevailed among the ancients, that rivers passed under ground for a considerable distance from one place to another. The Olympic games were celebrated on the banks of this river; and Orpheus was worshipped as a god at Olympia. Thus Pindar:

"Alpheus, thy immortal flood,
On his lord's triumphant brow
The Olympic wreath bellow'd."

Od. i. West's Pindar, vol. i. p. 7.

Panoptias (in Ebd. c. 6) informs us, that the Elekans had a law, which condemned to death any woman that should either appear at the Olympic games, or even cross this river, during that solemnity; and the Elekans add, that the only woman who transgressed it had disguised herself in the habit of a master or keeper of those games, and conducted her son thither; but when she saw him return victorious, her joy made her forget her disguise, so that her sex was discovered. She was, however, spared, on account of her father, husband, and son, who had gained the Olympic prize; but from that time an order was made that the keepers should appear there naked.

ALPHION lake was laid to be at the source of the river Alpheus, and that it derived its name from the property which the waters had of curing the leprosy, αλποιος denoting a leper.

ALPHITIDON, in Surgery, a species of fracture, wherein the bone is broken into a great number of small parts, αλποιος denoting a leper.

The word is formed of αλποιος, ιατρικος, bone; q. d. a bone ground to flour or powder.

ALPHITOMANTIA, in Antiquity. See Alphimos.

ALPHIUS, AVITUS, in Biography, a Roman biographer, who probably lived about the time of Alexander Severus, in the beginning of the third century. He wrote the History of the Carthaginian war. Vol. ii. Lat. c. iii.

ALPHIUS mons, in Ancient Geography, a mountain of Alpes, mentioned by Plutarch in his treatise of rivers, where he is speaking of Leucones, a river of Ετολία.

ALPHIGNIS is the name of a surgical instrument which was formerly used for the purpose of extracting foreign bodies, especially bullets, from wounds. The alpignis derived its appellation from its inventor, Alphius Ferrus, a Neapolitan physician of the 15th century, and consisted of three branches, which, by their elasticity, are separated from each other, but may be closely held together by means of a ring pushed forwards upon the branches. It is to be introduced to the bottom of the wound in its closed state; the ring is then drawn back, that the instrument may open and lay hold of the bullet; after which the operator replaces the ring, and withdraws the forceps, holding fast upon the extraneous body. See Wounds.

ALPHIGNIS Tablets. See Alphonsine and Tafers.

ALPHONSO I., or DON ALONZO ENRIQUEZ, in Biography and Heraldry, the first king of Portugal, was the son of Henry of Burgundy, Count of Portugal, and grandson of Don Alfonso, king of Leon and Castile, who granted to Henry part of Portugal, as the dowry of his wife Theresia. He was enticed by his father to the care of Egas Mnnit, who gave him an excellent education. But as his father died when he was entering into the third year of his age, A.D. 1112, his dominions were governed by his mother Theresia. As reports prevailed of his mother's familiarity with Don Ferdinand Perez, Count of Travesmar, and her intention to marry him, some of the Portuguese nobility, jealous of his growing honour and power, advised Don Alonzo, at the age of 18, to assume the sovereign authority. The queen and her party refuted; but though they had recourse to arms, they were speedily defeated, and Theresia was lodged in prison, where she was confined during the remainder of her life. After several conflicts with the Moorish princes, who possessed part of Spain and Portugal, in which he was generally successful, his conquests were restrained by Don Alonzo, King of Leon and Castile, who assumed the title of the Emperor of the Moors, by whose numerous army his country was laid waste. Having however, given him a temporary check, he proposed a treaty of peace, to which the emperor acceded, A.D. 1117; and as the Pope's legate interfered by his interest and influence to effect this accommodation, the Count Don Alonzo, under the impulse of gratitude and piety, declared himself tributary for all his dominions to the holy see, and promised to pay an annual sum of four ounces of gold. In 1139 the Moorish princes were reinforced by a powerful army from Barbary. The Count, though he had an opportunity of retiring, and was advised by his generals to adopt this measure of safety, determined to meet them in the plains of Ourique; and after an obstinate and bloody dispute, the Moors were totally routed. This glorious victory was gained on the 25th of July, and the anniversary of it has ever since been celebrated for preserving the memory of so signal a favour vouchsafed by Providence to the Christian arms. Immediately after this victory Don Alonzo was proclaimed king in the plains of Ourique; but the form and constitution of the monarchy were not settled till the state, consisting of prelates, nobility, and commons, were assembled at Lamagro, in the year 1145. This event was preceded by the conquest of Santaren; and it was sanctioned by the unanimous and cordial concurrence of the states. The king was crowned by the Archbishop of Braga, and it was declared that the regal dignity should descend to his heirs male. Eighteen statutes were framed with the advice of the prelates and nobility for the government of the kingdom, and they were assented to by the people. When the question was propounded, whether it was their pleasure that the king should go to Leon, do homage, and pay tribute to that prince, or to any other, every man, drawing his sword, loudly exclaimed, "We are free, and our king is free, and we owe our liberty to our courage; and if he shall at any time submit to such an act, he shall be accursed, and shall not reign either by himself, or by his sons." The king's coronation was next year followed by his marriage with Matilda, daughter of Audouard, count of Mauvienne and Savoy, and in 1147 by the recovery of Lisbon out of the hands of the Moors. In this conquest he was assisted by a number of adventurers, who were assembled from different countries at the mouth of the Tagus, in their progress to the Holy Land. The capture of Lisbon was followed by the accession of several other places to his dominions. By means of these acquisitions, Don Alonzo became master of four of the six provinces that compose the kingdom of Portugal, and the reputation of his arms was raised to a very high degree. He was no less provident in peopling and improving than enterprising in the acquisition of territories; and in all his great and good designs he was seconded by Matilda, a princess equally celebrated for her exquisite beauty, distinguished capacity and singular piety. By her he had a numerous offspring, which enabled him to strengthen his interests by great alliances. The marriage of his second daughter did not prevent his having disputes with his son-in-law, Don Ferdinand, king of Leon; who once made him prisoner, but restored him to liberty on the humiliating condition of coming in person to Leon to do homage.
homage for his dominions. His son, Don Sancho, inherited his father’s military disposition, took the lead on several occasions during the latter part of his reign, and in 1180 gained a glorious victory over Joseph, king of Morocco and emperor of the Almohades, who had advanced with a very large army as far as Sunturan. The conversion of the infidels, in consequence of this defeat, was so great, that they left the Portuguese at liberty to improve the interior part of the country, and to fortify their frontiers during the whole of next year. Alphonso needed repose and had retired to Coimbra, where, worn out with cares and fatigue, he departed this life on the eighth of December, 1185, after a reign of 57 years, in the 75th year of his age. His remains were deposited with great funeral solemnity in the church of the holy crosses at Coimbra. His gigantic size and strength, as he was no less than seven feet high, and his martial audour, have given occasion to many absurd and incredible stories concerning his military exploits, so that in the annals of chivalry, as well as in the record of martial achievements, he sustains a very conspicuous rank. He initiated two orders of knighthood, that of the Wings and that of Avis, which still flourish in that kingdom with honour. He was succeeded by his son, Don Sancho, in the 31st year of his age. Mod. Un. Hist. vol. xviii. p. 177-190.

Alphonso, or Alonso II, Don, surmounted the Fat, the third king of Portugal, succeeded his father Don Sancho I., at the age of 27, A.D. 1212. He began his reign with two very popular acts; he sent a body of infantry to the affittance of the king of Calife, who behaved with great reputation in the famous battle of Navas de Tolosa, and he gave the castle of Avis to the knights of that order; nevertheless the lustre of his reign was eclipsed in its dawn. His quarrels with his own family entailed upon him a variety of troubles, and subjected him to the interference, as well as the displeasure, of pope Innocent III. The pope, however, prevailed in producing a reconciliation with his fitters; but this calm was disturbed by the incursions of the Moors. However, an army of Germans and Flemings, defined for the holy land, feaconally arrived in the harbour of Lisbon, and enabled the king to take Alescaur-do-Sul, where the Moors had a fortres on a rock that was deemed impregnable, A.D. 1217, and also to defeat the Moorish army. Towards the close of his reign he quarrelled with his clergy, who refused a contribution of troops and money for defending the kingdom against the infidels; upon which, in 1221, the pope excommunicated him, and put his dominions under an interdict. Whilst he was negotiating with his subjects on occasion of the confusion produced by the pope’s sentence, he died on the 12th of March 1223, in the 12th year of his reign, and was buried with little ceremony, under a plain tomb, in the conventual church of Alcobaca. He was very brave and uncommonly strong; and is said to have been a great promoter of justice. Mod. Un. Hist. vol. xviii. p. 193.

Alphonso, or Alonso III, Don, king of Portugal, succeeded his brother Don Sancho II., A.D. 1248, in the 48th year of his age. Soon after his accession to the throne, he entered into a war with the Moors, and took Faro in the province of Algarve, which was deemed the capital of the Moorish territories, and also Loula, which was carried by storm; and he thus added a considerable district to the dominions of Portugal. His domestic administration was conducted with great prudence, so that his power and popularity were much increased, and he maintained a friendly intercourse with pope Innocent IV. In consequence of his marriage with Donna Beatriz, the natural daughter of Don Alfonso the Wise, king of Castile and Leon, whilst his first wife was living, he incurred the displeasure of pope Alexander IV., who put his kingdom under an interdict. But upon the death of his first queen, A.D. 1252, pope Urban granted a dispensation, legitimated the children of Donna Beatriz, and removed the interdict. In order to prevent all future disputes with the crown of Castile, the two kings defined the boundaries between their respective dominions by means of commissaries, and recognized this settlement by a solemn act. The king, encouraged by the prosperous state of the country and by the happy issue of his enterprises, extended the authority of the crown, and obliged the clergy to contribute to the welfare of the state; but this measure revived old disputes, and the kingdom was again, A.D. 1268, put under an interdict. Such was his policy, that he contrived to obtain from Castile an exemption of all claims upon the crown of Portugal, and to procure a declaration that its monarchs were free from every kind of homage. Before his death, he made a full submission to the church, and was reconciled to the pope and clergy; and having received abolition, he died February 16th, 1279, in the 52th year of his reign, and 60th of his life, leaving the kingdom of Portugal complete to his successor. This prince was of tall stature and engaging aspect and manners: magnificent in times of peace, and frugal when his affairs required economy; the friend of the poor, for he pawned his crown to provide them with bread in a time of scarcity, respected by the nobles, and obeyed by the clergy. Mod. Un. Hist. vol. xviii. p. 204.

Alphonso, or Alonso IV, king of Portugal, surmounted the Brave, was the son of king Denis, and succeeded his father in 1324. When he ascended the throne, hunting was his favourite diversion; and whilst he was giving a detail to his council of a month’s sports, one of his courtiers had the resolution to remonstrate, and to threaten, that if the grievances of his subjects were not redressed, they would look out for another and a better king. Alphonsus was at first highly displeased; but upon reflection, “I perceive,” said he, “the truth of what you say; he cannot long have subjects who will not be a king.” Remember, that from this day you have nothing more to do with Alphonso the sportsman, but with Alphonso, king of Portugal.” To this resolution he adhered; and he exercised the authority of a sovereign in a manner that awed his subjects, without conciliating their esteem. To his father’s memory he showed respect, and promoted those who had opposed himself with the greatest vehemence, regarding them, though enemies to him, as the true friends of the crown. He leaned much duty to his mother, and great affection for his consoled queen Beatriz; and commenced his reign with forming designs for the establishment of his family and the security of his dominions. He proceeded, however, against his brother, Alonso Sanchez, as a professed traitor, and thus drove him into rebellion; but he was afterwards reconciled, and received him into favour. He engaged in a war with Alphonso XI., king of Castile, which terminated in an alliance and in equal favours against the Moors. But no part of his conduct was more artful and cruel, and reflected greater disgrace on his character, than that which concerned Donna Agnes de Calatrav, the mistress and concealed wife of his son, Don Pedro. Inflituated by his courtiers, who were jealous of the influence of this favourite, he issued orders for the murder of this princess, and afterwards avowed and approved this horrid deed. The son by this act was driven into a civil war, but it was soon concluded by his submission, and by tokens of peculiar favour on the part of the father.

A L P
the termination of Alphonso’s reign and life approached, he
devoutly endeavored to compensate his past errors and misconduct by
acts of piety and charity, by redressing grievances, establishing
laws for the suppression and restraint of vice and immorality, dictating
justiciary maxims for ruling the state, and
affording from the memory of his son the infallible and
infallible, which he had received; at the same time he took measures
for removing those out of the way, who were likely to be
to become the objects of resentment after his death. Having
concerted measures of this kind he died in May 1357, in
the 32d year of his reign and the 67th year of his age, with
the character of an upright son, unnatural brother, and
coward monarch; but in many respects, of a great man and
a great king, brave and fortunate in war, but artful and
indirect in his political measures, attached to his subje&ts, first
in the administration of justice, attentive to the public welfare
and affinities in encouraging industry and enriching his
people. After all, he was rather revered for a right use
of power, than relied on as a public parent; and though
feared and even efteemed, he was not much honoured nor
beloved. His device was an eagle on the wings, with this
motto, “Alfonsa peto,” i.e., my hopes fly high.

Alphonso, or Alonso V., Don, king of Portugal,
appointed the African, on account of his heroic exploits,
born in 1325, and succeeded his father, king Edward,
at the age of six years. During his minority his uncle, Don
Pedro was regent, and though he conducted the administration
with reputation, and married his daughter to the young
king, he was treated as a traitor to the expiration of his
regency; and both he and several of his adherents were put
to death. The king, who on this occasion was overpowered
by the enemies of the regent, afterwards did justice to his
memory. And he manifestly attached to his queen,
who died in 1355, but without strong suspicions of poison
administered by her father’s enemies, by renouncing all
connections with the fel. Military glory was the chosen object
of his pursuit. With this view he turned his arms against
the Moors in Barbary, and in 1458 he passed over to Africa
with a fleet of 200 sail, and an army of 20,000 men. He
began his career with the capture of Alasser, which
he strongly garrisoned; and proceeded it, with various success,
till the year 1470, when, after reducing Arzila and Tangier,
he returned with great honour to his own country, and
acquired the distinguishing appellation of African. His heke
wife added to those titles which had descended to him from
his ancestors, that of lord of the coasts on both seas, and for
perpetuating the memory of his exploits caused them to be
elegantly wrought in tapestry. The war of Africa gave
occasion to the establishment of the order called Knights
of the Sword. Alphonso was engaged in another contest of
its fortunate issue against Ferdinand and Isabel, of Calife,
and in support of the claim of his niece Donna Joanna to
that crown. His failure of success induced him to take a journey
into France, in order to obtain the assistance of Lewis XI.;
but duped by this faithless monarch, he was so mortified
that he formed a purpose of reneging his crown and making
a pilgrimage to Jerusalem. During his absence, Portugal
was governed, with great ability, by the prince Don Juan;
and upon the king’s return, he was received by his son with
resplect and joy, and reinstated on the throne. Alphonso,
evertheless, opressed with melancholy, determined to withdraw
into a monastery; but in his way thither, he was feized at
Citna with the plague, and died there on the 13th of
August 1431, in the 49th year of his age, and the 43d
of his reign. Alphonso was much honoured and beloved by
his subje&ts, on account of his private character and public
conduct; his temper was condescending and affable, and he
was so much distinguished by his benignity, bounty, and
charity, which he particularly displayed in the ransom of
prisoners, that he acquired the popular title of the Redeemer
of Captives. He was eminently chaste and temperate, fond
of letters, and a patron of learning, and the first Portuguese
king who formed a library in his palace. Guinea was dis-
covered in his reign, under the auspices of his uncle, the
celebrated Don Henry; and a very lucrative trade was esta-
blished by the Portugal to that country, which Alphonso
vindicated against the claims and hostile attempts of the Spa-

Alphonso, or Alonso V., II. king of Portugal,
succeeded his father John IV. in 1656; and having been struck
with the palsy whilst an infant, and neglected in his education,
because of a fierce and untractable temper, so that he was
deposited and succeeded by Don Pedro. He died suddenly in
1683, in the castle of Citn, after having borne the title of
king almost 27 years, living 40, and being a prisoner

Alphonso, or Alonso III., surnamed the Great,
king of Asturias, Leon, and Oviedo, was born in 849, and suc-
cceeded his father Don Ordoño in 869. The rebellion of
Don Froha compelled him to retire from the kingdom, but
upon the death of this usurer he returned with universal
applause. He was an able and warlike prince, and in suc-
eellous combats with the Moors he reduced several places.
His attention to the lower classes of his subje&ts disgraced
some of the naughtiness, and occasioned disturbances
which he repressed. In an interval of tranquillity A.D. 900,
he held a general council of the clergy and state, which
enacted some useful regulations, and he directed his attention
to other objects, that contributed to the honour of his
kingdom and the happiness of his subje&ts. Whilst he was
employed in building and fortifying some of the towns,
which had been taken from the Moors, he was interrupted by
them, and reduced to the necessity of defending himself with
a considerable army; which he did with such effect, that
they were defeated with great loss. About the same time
he was disfavored by the rebellion of his son Don Garcia,
who had formed the design of deposing his father and
seizing himself upon the throne; but this rebellion was soon
suppressed. It was followed, however, by increasing dif-
contents, occasioned by the confinement of Guzman and the
oppression of taxes; in consequence of which Alphonso,
A.D. 916, assembled the states and all the grandees of
the country, and abdicating the crown, resigned it to Don
Garcia, who was declared king; and to his other son Don
Ordoño he assigned the province of Galicia. Soon after
his resignation of the kingdom, his son assembled a numerous
army in order to march against the Moors; and having
secured considerable advantage in 911, he was preparing for
another campaign. Alphonso aided him by his counsel, and
took pains to convince him, that incurring and conquests
were of little avail, if they were not conducted with no other
view beside that of enriching the soldiers and of gaining ap-
plause. His advice was regarded, and Alphonso himself offered
to take the command of the army that was raised for new
operations; and having made a glorious campaign in 912,
he returned with his army laden with spoil to Zamora.
Here he was soon feized with a disorder, which terminated
in his death, December 20th, in 912, two years after his
abdication, 49 years from the time of his being associated
with his father in the government, and when he was about
63, or as some say 65 years of age. He was deemed a

Prince
prince of great learning, and the patron of literature; and
much respected for piety and virtue, and all princely qual-
ities. It is said, that he composed a Chronicle of the
Spanish affairs from the death of king Reccesvihio to that
of his own father Don Ordoñez. This chronicle has been
incorrectly published by Simoviel, and the later editions
have been imperfect. This work was published to the world
under the name of Schalian, bishop of Orensa, at whose
request it was composed. Mod. Un. Hist. vol. xvi. p. 135,
141.

Alphonso, or Alonso X., surnamed the Hijo, king of
Leon and Castile, succeeded his father, May 30th, in the
year 1452, with the general approbation of the people, who
regarded him as a prince of great qualities and remarkable
merit; though the appellation with which he was
honoured was more the result of his learning and encour-
agement of science than of his royal talents and exploits. The
propriety of his reign was interrupted by the ill-concerted
projects of his ambition. His first attempt was directed
against Galcony, to which he pretended a better right than
Henry III. of England; but instead of succeeding in en-
forcing his claims, he confounded them, on con-
dition that Henry's son, afterwards king Edward I., should
marry his sister Eleonora. He also prepared for an expe-
dition against the Moors, in Barbary, at an expense which
drowned his treasuries and obliged him to deface his coin; but
he was diverted from attacking the Moorish princes, by
presenting claims, derived to him from his mother, to the diocese of Swabi.

He was thus led into communication with the German princes,
and became a competitor with Richard, earl of Cornwall,
for the imperial crown, a titular honour which coDl both
these rivals immense sums of money. The conspiracies of
several princes of the blood, as they were supported by the
Moors, demanded his serious attention; and he was success-
ful in retraining and defeating them. In 1268 he formed
a romantic design of visiting Italy, against which the states
repudiated, and which, in deference to their opposition, he
was under a necessity of relinquishing. This produced a
formidable conspiracy among his subjects, and the number of
male-content was so considerable as to overpower them, that a
compromise and reconciliation were not effected without
great reluctance on their part and contedction on that of
the king. After the death of Richard, earl of Cornwall,
and even when Rodolph of Hapbourg was actually elected
emperor of Germany, Alphonso adhered to his honour;
and, for the purpose of preventing the pope from confirming
his election, he took a journey to Bauxaire, in order to have
an interview with him; although in the mean while the
Moors, availing themselves of his absence, were ravaging
his dominions. This journey, whilst it was attended with
great expense, and productive of much confusion in his king-
dom, proved ineffectual; the pope was not to be convinced
of the justice of his claims; and he returned disappointed
and mortified. In this interval his eldest son died; and the
second, Don Sancho, claimed the crown against the children
of his elder brother. An assembly of the states was con-
vened at Segovias, and Sancho's claim was allowed; but the
cause of the children was maintained by their uncle, Philip
the Hardy, king of France; Alphonso was thus engaged in
a war; and his own queen, Donna Violante, refuted the
indignity offered to her grandchildren, and retired to the
court of her father, the king of Aragon. In addition to
these domestic disaffections, Alphonso, engaged in a war with
France, was compelled by the pope to renew the war with
the Moors, which proved disastrous; and having concluded
a truce with them, he was engaged in a conduit with the
king of Grenada. By these various measures his finances
were ruined, taxes were multiplied, and the affairs of the
kingdom were reduced to such disorder, that an assembly of
the states was held at Seville in 1251, in which the king
proposed, and the states acquiesced, to give a currency to
copper money. Another assembly of the states was held
at Valladolid, in consequence of the intrigues of Don San-
cho, A.D. 1282, which deprived Alphonso of the regal digni-
ty, and appointed Sancho regent. The king, reduced to
almost insupportable difficulties, sought the alliance of the
king of Morocco; solemnly curbed and dishonoured the Moors;
and by his last will in 1285 confirmed the act of exclusion,
and appointed, for the succession, the infants de la Cerda,
and upon the failure of their heirs, the kings of France.
At the commencement of the next year, when Alphonso
received information from Salamanca, that Sancho was dan-
gerously ill, and professed the most sincere sorrow for his
undutiful conduct to his father, he relented, pardoned his
son, revoked his curfes, and then died on the 3d of April
1284, in the 81st year of his age. He was buried in the
cathedral of Seville, and left behind him the character of a
learned man and a weak king. As a proficient in science
and a patron of literature, he fulfilled a high and honourable
rank. As a politician and legislator, he completed the code
of laws which his father, Don Ferdinand, had begun, known
by the title of Las Partedes; and he reformed the con-
structed in both proceedings, occasioned by intermixing Latin
with the vulgar tongue, by obliging his subjects to use their
own language. He also corrected many errors in the statutes
of the university of Salamanca; and compiled a general history
of Spain to be composed in the Castilian language, which
he took pains in polishing. But his favourite object was
astronomy; and to the improvement of this science his at-
tention and labour were particularly directed. With this
view he assembled at Toledo, during his father's life, a
number of the most celebrated astronomers of his time,
Christians, Jews, and Arabsians, from all parts of Europe,
for the purpose of examining the astronomic tables of
Ptolemy and correcting their errors. They were employed
in this business for four years, and in 1251, the first year of
Alphonso's reign, they compiled those tables which have
been denominated Alphonsine tables, from the name of this
prince, who encouraged the construction of them by his
libertiy. The sum, expended upon them, is immense; if
we may believe the report of those who state it at 400,000
ducats, or even that of others who reduce it to 40,000.
Some have ascribed the principal conduct of this work to
the Jewish Rabbi Isaac Aben-Said, whilst others, professing
to derive information from the MSS. of Alphonso, refer it
to Alcababius and Aben-Ragel. The other astronomers who
were employed on this occasion were Aben-Mufr, Moish-
med, Josep Ben-Ali, and Jacob Abuna, Arabians; Sa-
nuel and Jehuda El-Consco, Jews; but the names of the
Christians, if any such were actually engaged, are not known.
The epoch of these tables was fixed to the 30th of May,
1252, which was the day of his accession to the throne.
They were first printed at Venice in 1483; and there are
other editions in 1492, 1521, 1545, &c. He is also said
to have written a book, entitled, "The Treaufe," containing
treatises of rational philosophy, physics, and ethics; and
to have been well acquainted with astrology and chem-
istry, in which last science, as report says, there are two
volumes, compiled by him, still remaining in his Catholit
Majesty's library, in cipher. But considering the state of
this science at that period, they must be more curious than
useful. Alphonso has been charged with irreligion and im-
piety,
piety, chiefly on account of a laying of his, that is very well known, and that has been often repeated to his dishonour; vice that "if he had been of God's privy-council, when he created the world, he could have advised him better." If we admit the fact, that he used this expression, of which there is some reason for doubt, as it has been variously cited by different writers, it unquestionably indicates a degree of presumption and arrogance not very suitable to the character of a true philosopher. Candidly interpreted, it is to be considered as a kind of jesu d'esperit, or pleasant sarcasm that perplexing variety of eccentric cycles and epicycles, with which the later ages have been burdened; but the reflection might have been dictated in terms more decorous, and more consistent with that reverence of the Creator, which an enlarged contemplation of his works has a tendency to produce. "An indecent astronomer is mad." Young. Modern Un. Hist. vol. xvi. p. 343—365.

Alphonso, or Alonzo V., deservedly called the Magnanimous, king of Aragon and Naples, succeeded his father, Ferdinand the st, as sovereign of Aragon, in the year 1416. The tranquility of his reign was disturbed, soon after his accession, by the infortune of pope Benedict XIII., and by a conspiracy of several nobles among his own subjects against his life. The discovery of this treason was made just before its execution, and the king had an opportunity of exhibiting a signal display of magnanimity by tearing a paper in which the names of the conspirators were inscribed without reading it; declaring at the same time, "that he would at least force them to acknowledge that he had a greater regard for their lives than they had for his."

Having restrained all disturbance in Sardinia, he was preparing to advance to Sicily, when Joan of Naples, founder, was death of his son and heir, if he would assist against the pope, the duke of Anjou, and the confable Sforza, who had formed a confederacy to depose her. The king accepted the proposal, raised the siege of Naples by his army, and was immediately installed, by proxy, heir apparent of her kingdom and duchy of Calabria. The queen afterwards proving false to her engagement, he was expelled from Naples, which was taken possession of by Alphonso; but when the duke of Anjou made himself master of the greatest part of the kingdom, the queen renewed her application to the king of Aragon, and he prepared for a new expedition. In 1434 he again renewed his attempt for the conquest of Naples, and befegg ing Gata, he involved himself in a quarrel with the duke of Milan and republic of Genoa. In an engagement with the Genoese fleet, which was sent to relieve the place, Alphonso bolt all his ships, and was himself taken prisoner. At Milan, whether he was conducted, he was far ingratiated himself with the duke, that he became his friend and ally; and whilst his own hereditary states were liberal in their supplies, his power was greater than ever. In 1413 he made himself complete master of Naples, and in person assembled the states held first at Beguentorium and transferred to Naples, his sovereignty was acknowledged, his son Don Ferdinand, whom he had created duke of Calabria, was recognized as successor to the crown, and he was esteemed the great arbiter of peace and war through all Italy. Alphonso continued in Naples till the close of his life and reign; but his declining years were disputed by political intrigues and dissensions. Reckless and unwise, he was removed from one castle in Naples to another, and at length expired on the 22d of June, 1468; leaving to his natural son Ferdinand the kingdom of Naples, which he had acquired by arms, and to his brother Don Juan, king of Navarre, the crowns of Aragon, Valencia, Majorca, Sardinia, and Sicily, and the principality of Catalonia, with all their dependencies. Alphonso was, without doubt, the greatest prince that ever sat on the throne of Aragon, and he was accounted the ablest statesman and the most renowned military commander of the age in which he lived. He was in an eminent degree the patron of learning, and afforded an asylum to the Greek litterati when they were expelled from Constantinople; his device was a book opened, and it was his common saying, "that an unlettered prince was but a crowned ass." The perusal of Quintus Curtius cured him of a dissembler with which he was attacked at Cappa; he was brave and liberal, and in all his negotiations he displayed the mean arts of intrigue and dissimulation. He had in familiar intercourse with his subjects, whom he loved. "A father," he said, when walking unarmed and unaccompanied about his capital, "has nothing to fear in the midst of his children." When he was besieging Gaeta, he relieved and dismissed without injury the women and children that were turned out of the town, alluding, "that he had rather lose any city in his dominions than the reputation of humanity."

When one of his galleys, with its whole crew and a number of soldiers, was ready to perish, he leaped into a shallop for its relief, saying, "I had rather share than witness their calamities." Upon hearing an officer, who saw his treasurer bringing him 10,000 ducats, exclaiming, "I should only with that sum to make me happy?" "You shall be so," said Alphonso, and caused the money to be given to him. He expressed an extraordinary dislike of dancing, which he considered as a kind of infamy. His greatest failing was an attachment to women; and it was productive of several improprieties of conduct and pernicious consequences. Luceria Alana was one of his mistresses, and his fondness for her in an advanced period of life very much fulfilled his reputation; and connections of this kind led him to neglect his wife, who was faithful and affectionate, and very zealous and active in his interests. Mod. Un. Hist. vol. xvii. p. 240—254.

Alphonso's Island, in Geography, an island of the Indian Ocean, nearly south of the Almirante Islands, lying in a tract of sea, little traversed by European vessels. S. lat. 7° 30'. E. long. 52° 40'.

St. Alphonso's Island, is an island on the coast of Terra del Fuego, in the South Pacific Ocean. S. lat. 55° 51'. W. long. 60° 33'.

ALPONSIUS, Petrus, in Biography, a Spanish Jew, was converted to Christianity, A.D. 1165, baptized at Huesca, and had Alphonius, king of Portugal, for his godfather. He composed a treatise by way of "Dialogue between a Jew and a Christian," concerning the truth of the Christian religion, in which the arguments of the author against the Jews are arranged methodically and urged with clearness and fidelity of reasoning. This work was published at Cologne in 1531. Dupin, 12th century, vol. iv. p. 170.

Alphonsius Tortatius, a learned Spaniard and voluminous writer, flourished in the middle of the 15th century. He finished his studies in the university of Salamanca at the age of 22 years, and made great proficiency in those branches of knowledge that were in principal estimation at that period. He attended the council of Basile, became bishop of Avila, and was advanced to the chief offices in the kingdom of Spain. He died at the age of 40 years, A.D. 1454, and was interred in the church of Avila, with this epitaph:

"Hic diupor lo mundi qui feibile dictatu onem."

His works, written during his comparatively short life, amount
ALPHOS, in Medicina, a ditterem described by Celsus, under the name of withiga; wherein the skin is rough, and becomes sprinkled as it were with drops of white; and thence denominated luce. Where the spots are black, it is also called nigra; and melanc. It bears the same relation to the luce, as the sabbies to the lepra; the first is superficial and cutaneous, the second sinks deeper into the fleth. The alphas, melas, and luce, are but one and the same disorder, only differing in its degree of inveteracy.

ALPIFIJ. See BASSET.

ALPIGNAN, in Geography, a town of Italy, in the principality of Piedmont, on the Dora, five miles west of Turin.

ALPIN. See CISAIPINE.

ALPINI, in Ancient Geography, a people of Spain, mentioned by Aulus Gellius and Varro, in whose country were excellent mines of iron and silver. They were situated near the Ebro.

ALPINIA, in Botany, so called after PROSPER ALPINUS, a genus of the monandra monogyne chased and order, of the natural order of ficiaenex and canae of Jussieu; the characters of which are, that the calyx is a perianthium one-leaved, tubulofe, three-toothed, the leaflets equal, erect and acute; the corolla monopetalous, tubulofe, tube cylindraceus and short, border three-parted, and parts nearly equal and oblong; the nectary connate with the tube of the corolla, two-parted, the lower part forming the lower lip is larger and longer than the parts of the corolla, broad, spreading and often divided; the stamina have no proper filament, but along the upper division of the nectary, forming the upper lip, which is flatish and of the length of the corolla, grows a large anther, either deeply bided or entire; the fyllium has an inferior, oblong germ, style filiform, often inserted into the suffure of the anther, stigma incassate and obtuse; the pericarpium is an oval capsule, three-celled, crowned with the permanent calyx; the seeds are ovate, angular, and covered with a fort of berried aril. This genus differs from the fomium and collus only in the habit and the influenzae, which is racemed. Martyn reckons two, Willderow four, and Gmelin five species. They are as follow: 1. A. racemos, with raceme terminatig, spikod, flowers alternate, lip of the nectary trilid, and leaves oblong and acuminate. This is the A. jamaicensis of Gartner, the amomum pyramidal of La Marck, the amomum alpinia of Rothchel, and the zigiber sylvetrex minus, &c. of Skane. It is a native of the Weal Indies. With us it must be preserved in a flow, and the pot plunged into a tub of water; the leaves decay every Winter, and are pulled out from the roots every Spring. It may be increased by parting the roots, when the leaves decay. Gmelin mentions two varieties, A. ffolis of Koenig, and A. multicaulis of Aublet. 2. A. occidentalis, with raceme radical, compound, erect, nectary emarginate at the apex, three-capped capsules, and leaves lanceolate-ovate and very smooth. This is the amomum minus, with clothed stalk and spikod flowers of Brown, Jamaica. It is a native of the woods of Jamaica and St. Domingo. 3. A. spicata of Gmelin, who queries whether it be of this genus. See COSTUS. 4. A. langus of Gmelin, with palaunculated terminal flowers. He mentions two varieties, &c. Langus chinenis and L. aquatricum of Koenig.

5. A. jamaicensis, made by Gmelin a distinct species. 6. A. galhada of Wildenow, having a terminal lax raceme, with alternate flowers, the lip of the nectary emarginate and lanceolate leaves. This is the maranta galana, with a simple culm of other writers, the amomum galdana, &c. of Loureiro, the galhada of Rumphius, and the galhada of the 1hops. It is a native of the East Indies. 7. A. caryophyl of W. with a terminal tufted spike, bracts longer than the flower and coloured, and oblong-ovate pubescent leaves. The calyx is red; the corolla yellow; and the nectary yellow, truncated and quinque-lobed. It is found in Curaccas, in South America.

ALPINUS, PROSPER, or PROSPERO ALPINI, in Biography, born at Massereffa, in the states of Venice, in the year 1533, became celebrated for his skill in medicine and botany, which he cultivated with singular success. Having quitted the army, to which he was at first attached, he went to Padua, where he studied physic, and in 1578 was received doctor in medicine, and through the interest of his father, who was also a physician, was appointed in 1580 to attend the Venetian consul to Egypt. He remained there three years, during which time he applied himself with great industry to acquire a knowledge of the most remarkable plants, indigenous to that country, and of the practice of physic, or the methods used by the natives in curing diseases. These became the subjects of several learned and ingenious works, which he published on his return from Egypt. In 1586, he was appointed physician to Andrew Doria, at Genoa, whence, the reputation of his abilities increasing, he was called home by the states of Venice, and appointed professor of botany and curator of the phytic garden at Padua, which office he retained to the time of his death, which happened in November 1616. He was succeeded in the professor's chair, by one of his foars, who had probably been his assistant, as he is said to have been very inmum, and to have laboured under a difficulty of hearing, during some of the latter years of his life. The principal of his works, which have passed through numerous editions, and are in many hands, are, "De Medicina Asiae Egyptorium," lib. iv. first published at Venice, in 1511, full of ingenious information as to the diseases, medicine, surgery, and modes of life of the modern Egyptians; "De plantis Asiae, liber;" "De Balkomo, dialogus," a treatise on the famous bulb of Gilead. "De prefigianda vita et morte Egyptiainium," published in 1601, and consisting chiefly of a collection and arrangement of the prelages of Hippocrates; "De medicina methodica," being an attempt to elucidate and restore the ancient doctrine of the Methodid sick in medicine, published in 1611; "De Raphontico dipintasio inauguralis;" "De plantis exotici," all in quarto. He is also said to have left other works in manuscript, that have not been published. Ample accounts of these several works, and of the editions they have passed through, may be found in Haller's Bib. Med. Prat. and his Bib. Botanica.

ALPISTE, or ALPI, a sort of seed used to feed birds with, especially when they are to be nourished for breeding. The alpine seed is of an oval figure, of a pale yellow, inclining to an ifabel colour, bright and glossy. It is an article of the corn chandlers and farmers' trade. See PHALARIS.

ALPS, ALPE, in Geography, was a name given to a chain of mountains, which extended from the sea of Liguria to Itria, and forming a kind of crescent, separated the northern part of Italy from Gaul and Germany. The name is Celtic, and denotes highly elevated; or, as the author of a German book, entitled, "Rheinischer Antiquarius," lugglei,
suggests, it signifies mountains abounding in pellmary. Plutus is of opinion that the appellation was borrowed from *albus*, pronounced by the Sabines *alpna*, and signifying sablīs, because these mountains were always covered with snow. Others, recurring to a fabulous relation, derive it from a person of the name of *Albus*, the son of Neptune, who is said to have been killed by Hercules, in disputing his passage over these mountains. But the first etymology, adopted by Tilius, (Orig. lib. iii.) and Servius, (in Virgil, Æn. lib. iii.) is the most probable. The word *alp* signifies, among the ancient Scythians and Scandinavians, both a mountain and a mountain spirit; it being a perfunctio among them, that mountains and rocks were inhabited by Demons. Accordingly the Edda of Iceland, (Myth. 15.) mentions good and evil Alps.

This chain of mountains, commencing in the Vada Sabatia or Savona, and terminating near the Sinus Flanaticus or Flanonicus, now the Golfo di Canaro or Carnaro, in the bay of Venice, and the springs of the river Colapis or Kulpe, or reaching from the river Varus to the river Arva, in Illyria, has many irregular windings, so that its extent has not been accurately and uniformly ascertained; some of the ancient writers making it 800, and others no more than 250 miles. Its whole range may be more fairly computed at about 550 British miles; and may be considered as extending in a kind of semicircle from the gulf of Genoa, through Switzerland, which contains its central and most lofty parts, and terminating in the Carnic Alps, on the north of the Adriatic sea. It has been divided, both by ancient and modern geographers, into different portions, and these have been distinguished by different appellations.

The *Maritime Alp*, *Alpes Maritimes* or *Littoreae* of Ptolemy, arise from the gulf of Genoa, and reach from Vada or Vado, in Nice, to the springs of the Var, or to those of the Po. Some reckon their commencement at Monaco, on the Mediterranean, and trace them in their progress from south to north, between ancient Gaul to the west, and Genoa to the east, through the eastern part of the country of Nice, and between that and the marquisate of Saluzzo to their termination at Mont Vifo between Dauphine and Piedmont. Upon the summit of this ridge trophies were erected in honour of Augustus, at a place called Tropaeum, since called Turbia. The ancient capital of the *Maritime Alp* was Embrun, and the inhabitants of this district obtained from Nero, A.D. 63, the rights of Latium, that is, the rights and privileges which the Latins enjoyed when they were only allies and not citizens of Rome. The highest chain of these Alps, through which is the remarkable passage, called the Col de Tende, forms the exterior boundary of the country of Nice.

The next high ridge, called *Alpes Cottiae* or *Cottanne*, now Mont Genevre, in which is the spring of the river Durance, extends from the springs of the Var to the city of Susa, or from Mont Vifo to Mont Cenis, and separates Dauphine from Piedmont; having the *Alpes Maritimes* to the south, and the *Alpes Graiae* to the north or north-west. In the time of the Romans a petty prince called Cultura possessed an independent territory in this part of the Alps; and in order to maintain his independence paid court to Augustus, and engaged his protection. With this view he traversed these mountains, and formed commodious paves for the Roman troops. The territory of Cottias, a prince who reigned at Susa, and whose name was given to this ridge, continued, according to Pliny, of two independent cantons. Hence the passage of the Alps, which led from Briançon to Susa, was particularly denominated in the Theodorian table *Cottiae*. M. d'Anville, Holkham, and others, are of opinion, that it was by this part of the Alps Hannibal entered Italy. Some have thought that one part of his army crossed over the Cottian, and another over the Graian Alps. It has been said that he cut a passage through the folded rock; and if Livy may be credited, he located the rock by a fierce fire, and poured a great quantity of vinegar upon it, which penetrating into the fissures, produced by the intense heat of the fire, calcined and softened it. But this relation, although Pliny (lib. xxxii. c. 1.) takes notice of this quantity of vinegar, is rejected by many authors as fictitious. Polybius does not mention it. The capital of the Cottian Alps was Susa; and this territory was added by Nero, about the year Cirill 63, to the dominions of the Roman empire.

To the north of the *Alpes Cottiae* were the *Alpes Graiae* of the ancients, so called by Pliny and Nepos, as it has been said, from the passage of Hercules in his return from Spain; which is rejected by Livy (lib. v. c. 33.) as fabulous; these are now denominated the Little St. Bernard, and commencing at Mount Cenis, where the Cottian end, and running between Savoy and the Tarenteze to the west, and Piedmont and the duchy of Aosta to the east, terminate in Great St. Bernard.

The *Alpes Pennine* lay to the north-east of the Graiae, between the Velagi to the north, and the Sahali to the south. Some have sought the etymology of the name Pennes, Carthaginian, pretending that Hannibal passed into Italy by this mountain. But both the etymology and the fact are equally erroneous. The appellation *Pennine* formed from *pen*., head or high, signifies the height of these mountains; and the passage of Hannibal was probably over that part of the Alps, denominated Cottian. The *Alpes Pennine* consisted of the present Great St. Bernard, Mont Blanc, and the grand chain that extends on the south of the Rhone to the north of the modern Piedmont, and reached from west to east from St. Bernard to Adula or St. Gothard, separating between the Veltè, to the south, and the Malaente to the north; and the eastern part of this ridge was denominated the Lepontine Alps, from the appellation of a people who inhabit the country where the rivers Rhone and Téfino originate. From the *Alpes Pennine* proceed the *Alpes Helveticae*, which extend through the Grisons and the Tyrol, to the springs of the river Piave, of which a part called *Alpes Trigantinae* are situated to the north of Trent. With the Rhetic are connected the *Alpes Nervia*, to the east of the former, situated about the source of the river Tajaento; and joining to it the *Alpes Carnitana*, extending to the springs of the Save; and moreover, those four are the *Alpes Julia*, which reach to the source of the Kulpe. These last derive their name from Julius Cæsar, who formed a design, executed after his death by Augustus, of opening a road over this mountain into Illyria, which is separated from it by Venice. This part of the Alps is also called *Alpes Ventalis*, and *Alpes Pennonarii*. Some authors have extended the *Alpes* to the north of Dalmatia, and even through Macedonia into Romania, and as far as the coast of the Black Sea.

The principal passages of the Alps, of which the Romans availed themselves, when they were in the matters of Italy, as they are recounted by Martiniere, are the following. The first was through the maritime Alps along the sea coast; the second by the Grecian Alps, by which, according to Pliny, Hercules entered into Italy, and which, as Cælius Antipater, cited by Livy, says, was the track of Hannibal; the third by the Cottian Alps, by Embrun, Briançon and Susa, which, some say, was Hannibal's course; the fourth, more generally purfued by modern travellers, through the valley of Maurenne, by Susa and Turin: the fifth by the *Pen-
nine Alps, which, according to Polybius and Pliny, was
that of the Carthaginians, though Livy is of a different
opinion; this route is divided into that of the valley of Pe-
tina, which is the broadest, and that of the valleys of Aosta
and Bardo, which is the longest: the sixth, through the
Pennine Alps by Adula, or Mount St. Gothard, and Bel-
fon: the seventh, over the Rhetian Alps, by the Lake
Verbano or Cofino, which was the route of Druinus and
Tiberius, when they carried on the war in Rhetia, and also
of Silicho: the eighth, by which the Cumbrici entered into
Italy: the ninth, by the Carine Alps; and the tenth, by the
Julian Alps, which was the usual track of the Roman troops
into Pannonia and Illyria.

The central part of this chain of mountains, the most
extensive and lofty land in any in Europe, may be con-
ceived as composed of two ridges, which run almost parallel
from the south-west to the north-east. The first ridge is
that of the Helvetic Alps; and its most conspicuous summi-
ta are the Guinea, or Twins, the Schelenhorn, the Blumis,
the Geihorn, the Jungfrau or Virginhorn, the Eiger, the
Schreckhorn, the Grimsel, the Furca, the Badur, the Gla-
ciers to the north of the Rhine, and St. Gothard.

The highest mountain of the northern chain of the Alps
seems to be Jungfra; and the next in height are the
Eiger, and the Schreckhorn, and the Finlertarr Horn. According to Mr. Kirwan (Geo. Eff. 213, 217)"the height
of these mountains does not exceed 10,000 feet; and he
observes, that they consist of granular, or primitive lime-
stone. Saufure (vol. vii. p. 193) says, that the Schreck-
horn, and Finlertarr are about 15,215 feet high. Bournon
informs us (vol. iii. p. 104,) that the Schreckhorn is the
highest of the Swiss Alps. The summits consist of gra-
in
te; and on the sides appear red flate and calcareous maf-
fes. To the south are large deferts and glaciers, and on the north
is the romantic lake of Kander Steig, "whence (as we learn from a modern geographer) there is said to have been
a passage to Lautebrun amid singular glaciers, sometimes
refembling magical towns of ice, with palisads, pyramids,
columns, and obelisks, reflecting to the sun the most bril-
liant hues of the finest gems." The southern chain of
the central Alps extends from Mont Blanc, and other emi-
nences to the west, and bearing to the north-east compre-
hends the Great St. Bernard, Mount Maudit, Combin,
Cervin, and Mount Rosa. It traverses northward the
vicinity of the lakes Locarno and Como, under the various
denominations of Vogelberg, St. Bernardine, Splugger,
Albula, Bernini, &c. and stretching into the Tyrol, terminates
in the Brenner, or Rhetian Alps, on the south of the Inn,
extending even to Salzburg; and the first chain to the
north of that river separates Bavaria from Tyrol. This
chain of the Italian Alps, proceeding from Mount Rota,
through the country of the Grisons to the Glaciers of Ty-
rol, and terminating at the Salican Alps, should form the
boundary between Germany and Italy, as they pass through
the centre of Tyrol, and as the Italian Alps to the north of
the former Milancce and Venetian territories, are of com-
paratively small elevation. The highest of the Italian Alps
belong to the country of Piedmont.

"It was reserved," says the modern geographer already
cited (p. 583), "for this age of enterprise to disclose the
secret wonders of the Alps. The enormous ridges clothed
with a depth of perpetual snow, often crowned with sharp
obelisks of granite, filled by the Swiss horns or needles;
the dreadful chasms of fome thousand feet in perpendicular
height, over which the dauntless traumler sometimes stands
on a shelf of frozen snow; the glaciers, or seas of ice, some-
times extending 30 or 40 miles in length; the sacred
silence of the scenes before unvisited, except by the chan-
ons and goats of the rocks; the clouds, and sometimes the
thunder storm, passing, at a great distance below; the ex-
tensive prospects, which reduce kingdoms, as it were, to a
map; the pure clarity of the air, exciting a kind of in-
corporeal satisfaction; are all novelties in the history of hu-
man adventure."

From Saufure we learn, that the highest summits of
these mountains consist of "a large grained granite; the
mixture being white opaque felspar, greyish, or white fe-
rent glassy quartz, and micacin small brilliant scales, forming
what is called the white granite. The colours vary; and
sometimes hornblende, felspar, garnets, or pyrites are inter-
spersed. The construction seems to consist of flat pyramids
of granite, flincling vertically, difpofed like the fruit of the
artichoke; those of the centre being most upright, while
the others bend towards them. These flat pyramids com-
monly stand, like the grand chains of the Alps, in a north-
and south-west direction. Beneath, and incumbent on
the granite, especially towards the north, appear large maf-
ofs of flate, which are followed by exterior chains of high cal-
carcous mountains." For a further account of the Alps,
see Cooke's Switzerland, Saufure, Bournon, and the articles
Blanc, Gothard, Rosa, &c. in this Dictionary.

Alps, in Geography, beside its proper signification, by
which it denotes a certain chain of mountains, which sep-
ate Italy from France and Germany, is sometimes used as
an appellation to denote any mountains of extraordinary
height. In this sense, Antonius and others called the
Pyrenean mountains, Alps; and Gallus, the Spanish Alps,
Alpini Hispani. Sidonius gives the same appellation of Alps
to Mount Athos. Other authors speak of Norman Alps,
Alpes Arvernas, Alpes Alborrocetas, Alpes Dauphina, Alpes Ro-
manitas, Alpes Dauphinatus. The Apennines are also called by
Johannes Villeneuve, Alpi D'Aprea. Thus also the British
Alps denote the highest mountains in Britain; such are the
Granian hills, Ben Nevis, and other mountains of the High-
lands in Scotland; such are Snowden, &c. in Wales,
Snowdon, Sliddeow, and Crotfell, in England. To the
Atlantic Alps we may refer the Alsatian and Wetterian
mountains; and to the American the Alleghany and
Appalachian of North America, and the Andes of the
South.

Alps is also used to denote pavements on the mountains,
whereon cattle are fed in the Summer time; or rather in the
vallies, and spaces between the mountain tops. Some will
have this to be the primary signification of the word Alps,
which is supposed by these authors literally to denote the
frighten or apertures between hills.

Alps, Lower, Department of, is one of the four com-
poited out of the C-hevant Provence, in France. It is
bounded on the north by the department of the Upper
Alps, on the east by Piedmont and the department of the
Maritime Alps, on the south by the department of the Var,
and the north-east extremity of that of the mouths of the
Rhone, and on the west by the departments of Vaucluse and
the Drome. Its chief town is Digne. Its superficies is
about 1,459,699 square acres, or 7,45,207 hectares; its pop-
ulation comprehends 144,336 individuals; and it is divided
into five communal districts.

Alps, Upper, Department of, makes a part of Dauphine,
which contains three. It is bounded on the north by the
departments of Mont Blanc and Ifer; on the east by Pied-
mont, on the south by the department of the Lower Alps,
on the west by that of the Drome and part of that of Ifer.

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Its chief town is Gap. Its superficies is about 1,084,614 square acres, or 553,626 hectares; its population comprehends 116,754 persons; and it is divided into three communal districts.

ALPS, Maritime department of, is formed of the country of Nice. It is bounded on the north by the Apenines and the departments of the Lower Alps, on the east by the Republic of Genoa, on the south by the Mediterranean, and on the west by the department of the Var and Lower Alps. Its chief town is Nice. Its superficies is about 623,619 square acres, or 322,574 hectares; its population amounts to 93,666 persons; and it is divided into three communal districts.

ALPSEE, a lake of Switzerland, being a continuation of the lake of Lucern.

ALP-STEIN, the denomination of a chain of mountains in Switzerland, which separate the canton of Appenzell from Toggenburg, the barony of Sax and the Rhenish. It was formerly the limit between the country of the Romans or Grisons, and the landgraviage of Turgovia.

ALPUERTE, a town and castle of Spain, in the kingdom of Valencia, to the west of Segorbia and the north-east of the river Guadalquivir. It is agreeably situated, and the territory is fertile. N. lat. 39° 55'. W. long. 1° 6'.

ALPUSARRAS, Las, are high mountains of Spain, in the kingdom of Granada, on the coast of the Mediterranean; their summits are visible not only from Gibraltar, but from the coast of Africa, between Ceuta and Tangier, and they extend from Velez to Almeria, and are about 17 leagues in length from east to west, and 11 leagues in breadth from north to south. This canton is one of the most populous and best cultivated in Spain; it is interspersed with villages, and covered with vines and other trees. It produces corn, wine, fruits, and good pasture, and also silk. The air and weather in this district are temperate and healthy. The inhabitants were originally Moors, and they are distinguished from the other Spaniards by the frugality of their manners, the rudeness of their language, and their diligence in labour.

ALQUIER, which is also called coton, a liquid measure for oil, used in Portugal. It contains six covasadas, or canadoras. Two Alquieres make an alcotes, or almarle.

Alquier is also a measure for grain, at Lisbon, containing a peck, three quarts, and a pint English.

ALQUIOU, or Aquifou, as the merchants spell it, is a sort of mineral lead, very heavy, easily reduced into powder, and hard to melt. When it is broken it parts into shining scales, much like the colour of needles of antimony. The potters use it to give their works a green varnish. In England it is commonly called potter's ore. It is found in Cornwall; the potters mix manganese with it, and then the varnish, or glazing, on their wares becomes of a blackish colour.

ALQUIVITE, or Queveto Coafl, in Geography, a part of the coast of South America, which is washed by the Pacific Ocean, extends from the Morro del Bonifico, at the entrance of Baldivia on the south distant 15 leagues to the river Imperial, on the north distant ten leagues. That on the south is the lowest and flattest land on the coast of Chili; but that to the north is higher, and in most places bold, with the exception of the shoals that run well south-west from the island Mocha, north-west by west from the river Imperial. Alquirite is in S. lat. 38° 40'. W. long. 76°.

ALRAMECH, or Aramek, in Astronomy, the Arabic name of a star of the first magnitude, otherwise called Arcturus.

ALRAUPE, in Ichthyology, a name given by the Germans, to the mytilus ferrugineus, or celpout, a species of the GADUS.

ALRED, Alfred, or Alured, in Biography, an ancient English historian, was born at Beverley, in Yorkshire, and educated in the university of Cambridge. Having acquired a considerable knowledge of divinity, philosophy, and history, he returned to his native country; became a secular prelate, and was appointed a canon and treasurer of the church dedicated to St. John of Beverley. His "Annals," containing the history of the Britons, Saxons, and Normans, were continued to the 26th year of Henry I. and he probably died in the year 1128 or 1129. From the preface to his work it appears that he was rather poor than rich, and much devoted to his studies. His abridgment of our history, from Brutus to Henry I. is one of the most valuable pieces that has escaped the rage of time, and the indiscretion of our first reformers. It is written in a concise, elegant, Latin style, with great perspicuity, and an uncommon attention to dates and authorities; so that he may be justly regarded as our English Horus. Leland has omitted Alfred, in his collection of British writers, because he considered his work as merely an abridgment of Jeffrey of Monmouth's British History; whereas, it is not only doubtful whether Alured ever left Jeffrey's history, but probable, from a variety of circumstances, that this history was published after Alured's Annals. The work was published by Mr. Hearne, at Oxford, in 1716, from a MS. which belonged to the famous Thomas Rawlinson, Esq., under the title of "The Annals of Alured of Beverley;" and in a preface to it, Mr. Hearne has vindicated the author from the charge of plagiarism, which has injured the reputation of this valuable compendium of British history. Although Huntington, Hoveden, Malmebury, and other writers have prefixed summaries of ancient history to the accounts they have left us of their own times, yet none of them, fays a very competent judge, are to be compared, in point of accuracy or elegance, with this history, which deserves to be translated and to be continued, with the same spirit, to later times. Besides this work, which has been mentioned under different titles, Alured wrote no other, except "The History of St. John of Beverley," a collection of records, which has never been printed, but is preserved in the Cotton Library, under the title of "Libertates Ecclesiae, S. Johannis de Beverlik, &c."

ALRESFORD, in Geography, a town of Hampshire, situate in the road from London to Winchester on a small stream, which, by means of a large pond as a revoir, with locks and aqueducts, was formerly navigable by barges and lighters to Southampton; but the navigation has for several centuries reached no farther than Winchester. It consists of about 200 houses, one church, and two principal streets; and has a small manufacture of linens. Its market is on Thursday. It is distant from London somewhat more than 57 miles.

ALROE, a small island of Denmark, in the bay of Horfens and prefecture of Aakir, belonging to the diocese or general government of Aarhus.

ALRUKAK, in the Materia Medica, a word used by Avicenna, and others of his nation, for what was called by the Greeks leptos libanotis, and manna lauris. This was the fragments of frankincense, which were broken off from the larger pieces in the collecting or packing up, and were most esteemed in medicine, as being the drier and purer kind.

ALRUM,
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ALRUM, in the Botanical Writings of the Ancients, a name given to the tree which produces the E儒m. This gum was originally known to be the exudation of a tree growing in Arabia and the East Indies, and well known to Avicenna, and others, and by all of them called by that name.

ALRUNES, a name given by the ancient Germans to small figures of wood, of which they made their LASES.

ALSA, now Asea, in Ancient Geography, a small river of Italy, which passing by Aquileia discharged itself into the Adriatic. This river Confluent, the son of Confluentine the Great, fighting against his brother Conflantin, lost his life.

ALSACE, was before the revolution a province of France; bounded on the east by the Rhine which separated it from Swabia, on the south by Switzerland, and part of Franche Comté, on the west by Lorraine, from which it is separated by the chain of mountains called Walgrau or Les Voges, and on the north by the Palatinate of the Rhine; and comprehended between 47° 32', and 49° 8'. N. lat. and 6° 44' and 7° 24' E. long. This has been reckoned one of the most fertile and populous provinces in Europe, abounding in corn, wine, oil, flax, tobacco, fruits, and pulp, of various sorts, wood and excellent pasture. The part of this province that lies betwixt the rivers Ill, Haardt, and the Rhine, is of narrow extent, and less fertile than the other parts; but the district that borders upon Switzerland and Mount Saverne, and the levels about Straubing to the Rhine, are very fruitful and agreeable, and produce abundance of grain, tobacco, culinary vegetables, flax and hemp. The mountains towards Lorraine are high and covered with fir, beech, oak, and horn-beam. The forests of this province are numerous, and furnish great quantities of wood both for fuel and building; as well as plenty of deer and game of all kinds, and it is in general diversified with hills and vales, which render it fertile and productive. Alsace has mines of silver, copper, iron, and lead; and it has also various mineral waters and baths. Its rivers are numerous, of which the principal is the Rhine, and it has also several lakes. The number of inhabitants, who are mostly Lutherans and Roman Catholics, was formerly computed at about half a million; their common language is the German, though the French is generally understood and principally spoken by people of superior rank, and in the towns. This province was divided into Upper and Lower Alsace; the former contained 32 large and small towns, and the latter 39; and in both there are upwards of 1000 market towns and villages. By the late division of France, this province forms two departments, viz. those of the Upper and Lower Rhine, the capital of the former being Colmar, and that of the latter Straubing.

This province was anciently inhabited by the Rauraci, Segnami and Mediomatrici. Its name first occurs in the history of France under the Merovian kings; and it is most probably derived from the river Ill or Il, the inhabitants on the borders of which were called Elsafon, from whom the country itself was afterwards denominated Illas, in Latin Elfatiæ, Alisatia, and Alisatia. From the Celte it fell under the dominion of the Romans; from them it passed to the Germans, and after the battle of Tolbiac, or Zulpich, gained by Clovis in 496, it was possessed by the Franks. It was afterwards incorporated with the kingdom of Austria, and in 752 it was subject, like the rest of the monarchy, to the laws of Pepin and his successors. At the decease of Lewis Debonnaire in 840, his eldest son Lotharius obtained it, and he joined it to that part of the empire of the Franks which fell to him, and which was called the kingdom of Lotharingia or Lorraine. Lotharius II., his youngest son, inherited it; and after him in 869, it became a province of Germany, and was governed by dukes. About a century before the extinction of dukes, the provincial counts, who governed under them in Alsace, assumed the title of Landgraves, and the countries over which they presided were called Landgravates, one superior and the other inferior. In 1357 the half part of the inferior Landgrave was conveyed to the bishop of Strasburg, who filled himself Landgrave of Alsace. The government of Alsace was afterwards conferred by the emperors on several houses, till Ferdinand I. gave it to the German line of the Hohenzollern house; and accordingly it continued in the house of Austria. At the peace of Munster, in 1648, the emperor ceded for ever to the crown of France all right to the town of Brisé, Landgrave of Upper and Lower Alsace, Sundgau, and the district of the ten united imperial cities in Alsace, with the whole sovereignty belonging to them. By the peace of Ryswick, in 1697, the emperor and the empire ceded to France the perpetual sovereignty of the city of Strasburg, and of all its dependencies, on the left side of the Rhine.

ALSADAF, in the Materia Medica, a name given by Avicenna and Scrapiol, to a herbus odoratus, and also to the mures, or purple fish, of the shell of which it was supposed to be a part.

ALSAHARATICA, a name used in Botany, by some, to signify the partihernium de fervwvare.

ALSCHARCUR, in the Materia Medica, a name given by Rhazes, and some others of the old writers, to the Skor, a small animal of the lizard kind, formerly used in medicine as a cordial, and as a provocative to venery.

ALSCHAUSEN, in Geography, a free imperial village of Germany in the circle of Swabsia, in a commandary of the same name belonging to the Teutonic order, within the bailiwick of Alte and Burgundy. It has a caile which is the residence of the country commandary of this bailiwick, and it lies between the district of Altorf and the countries of Konigfleck and Scheer. The title of this place to jurisdiction in ecclesiastical and civil matters has been frequently contested by the Teutonic order.

ALSCHWANGEN, a town with a castle of Poland, in the duchy of Courland, and parish of Alsfahng.

ALSCHENFU, in Botany, a name used by some authors, for Wormwood.

AL SEGNO, in Mysia. These Italian words are used when a return is made to a former part of a movement, where this mark or character appears: " as who should say, return to this sign " S. This is an expedient to save the trouble of writing, or expense of printing certain portions of a movement that are to be repeated. Thus de copio implies that a whole strain is to be repeated from the beginning.

ALSCHWENEN, in Geography, an island of Denmark, situate in the lefser Belt, or entrance into the Baltic Sea, near the coast of Slefwick, to which it belongs; and separated from the main land by a narrow channel called Alten-fund. Its extent is about six leagues in length, and two in breadth; the soil is fertile, and produces plenty of fruit, and, wheat excepted, all kinds of grain, together with large crops of aniceps, used by the Danes as a carminative for soothing their food, and mixing with their bread. The island is sheltered by fine woods, which abound with game; and several of its lakes are well stocked with fish. It is divided into
into south and north Harle, called Sonderburg and Norbarg prelatures. It is about 100 miles west of Copenhagen.

ALS, a river of Germany, which runs into the Ill near Phleinstey.

Als, a town of Germany, in the circle of the Upper Rhine, and duchy of Deux-Ponts; 28 miles west of Worms.

ALSEND, a town of Germany, in the circle of the Upper Rhine, and principality of Naasau-Weiburg, seven miles south of Creutzach, and 40 north-west of Munich.

ALSFIELD, a very ancient town of Germany in the circle of the Upper Rhine, in Upper Hesse, in a prefecture of the same name. It lies near the river Schwalm, an old cattle and two churches; and it is the first town in Hesse which received the confederation of Hesse, being formerly more wealthy and populous than it is at present. N. lat. 50° 40'. E. long. 9° 9'.

ALSHASH, a beautiful city in Buckharia, supposed to be that which is now called Tashkunt, or Tashkand.

ALSHEDA, a parish of Smaland in Sweden, where a gold mine was discovered in 1738.

ALSHEIM, a town of Germany, in the circle of the Lower Rhine, 13 miles north of Worms.

ALSIMBEL, in the Materia Media, a name given, by Avicennan others, to the Spikenard of India. It is thus called from its having the appearance of a spike, or ear, and also simpalath, a word which signifies its being a compound of many spikes, or ears; and much is much of the name India, or Indian Joshua, that we receive at this day.

ALSINA, in Botany. See Theligionum.

ALSINANTHEMUM. See Arenaria.

ALSINASTRUM. See Costus and Elatine.

ALSINE, formed of A. nova, a groove, chickweed, Eng. marguerite, Fr. in Botany, a genus of the pentandria trigynia class and order, and of the natural order of Caryophyllaceae; its characters are, that the calyx is a five-leaved perianthium, leaflets concave, oblong and acuminate; the corolla has five equal petals, longer than the calyx; the stamina consist of capillary filaments, the anthers roundish; the pistillum has a subovate germ, styles filiform, and stigmas obtuse; the pericarpium is an ovate, one-celled, three-valved capsule, covered with the calyx; the seeds are very many and roundish. Martyn reckons three, and Gmelin five species. 1. A. media, holoceme Aline of Swarts, common chickweed, with petals bipartite, and leaves ovate-cordate. The number of stamens in the flower of the common chickweed is uncertain, from three to ten. This species in different soils and situations assumes different appearances; but it is distinguished from the cerasiferas, which it most resembles, by the number of petals, and by having the petals shorter than the leaves of the calyx, and from all the plants related to it, and particularly the stellaria nemorum, by having the calyx alternately hairy on one side only. Dr. Withering refers it to the stellaria, with which genus it agrees in various respects, and especially in the capsules opening with six valves. He observes, that it grows almost in all situations from damp and almost boggy woods, to the driest gravel walks in gardens; but in these various states its appearance are very different, so that those who have only taken notice of it as garden chicken-weed would hardly know it in woods, where it sometimes exceeds half a yard in height, and has leaves near two inches long, and more than an inch broad. In its truly wild state, he says, in damp woods, and hedge bottoms with a northern aspect, it has almost always ten filaments; but in drier soils and more shady situations, the filaments are usually five or three. Dr. Smith (Thor. Brit. vol. ii. p. 473.) also refers it to the genus stellaria, and characterizes it under the species of stellaria media, with ovate leaves and prominent flanks, having the lateral line slightly hairy. When the flowers first open, the peduncles are upright; as the flowers grow, they hang down; and when the seeds ripen, they again become upright. Dr. Withering observes, that the flowers are upright, and open from nine in the morning till noon; but if it rains, they do not open. After rain they become prand; but, in the course of a few days, rise again. In gardens or dunghills chickweed sheds abundance of seeds, which are round, compressed, yellow and rough, with little tubercles; and thus becomes a troublesome weed; but if it be not suffered to feed, it may be delayed, as it is annual, without much trouble. This species is a remarkable instance of the fleec of plants; for every night the leaves approach in pairs, including within their upper surfaces the tender rudiments of the new shoots; and the uppermost pair but one, at the end of the stalk, is furnished with larger leaf-stalks than the others, so that they can close upon the terminating point, and protect the end of the branch. The young shoots and leaves, when boiled, can severely be distinguished from Spring spinach, as equally wholesome. Some are very fond of it; cows and horses eat it; sheep are indifferent to it; and goats refuse it. It is a grateful food for small birds and young chickens. For medical purposes this herb was formerly employed in cataplats against inflammations; and its expressed juice, or decoction, given also internally, as an aperient, antiscorbutic, antiphlogistic; and as a reformativ, probably for abating hectic heats, in atrophies and consumptions. The virtues ascribed to it, says Dr. Lewis, do not appear to be wholly without foundation; though its active matter is so far divided and diluted in the herb, as scarcely to manifest itself after separated from the groffer parts. This plant is found wild in most parts of the world. It is annual, and flowers almost through the whole year. 2. A. gogitale, with entire petals, and awl-shaped leaves. This, according to La Chenal in Hall. Helv. is the same with the Arenaria tenelus. It is annual, and grows about Paris and in Piedmont. 3. A. nocturnata, with entire, short petals, letaceous leaves and awned calyxes. This is a native of France and Switzerland, and introduced into Kew Garden, in 1777, by Dr. Gounn. 4. A. profusa, with oblong leaves, and staminodes prostrate flake. Forth. Fl. Ae., ar. p. 207. 5. A. gymnophila, with lanceolate, rigid, hairy leaves, and erect three-flowered flake. Ardoin il. tomo. x. See Arenaria, Callitriche, Campanula, Centunculus, Cerastium, Corrigiola, Cu- cubalus, Draba, Frankenia, Glauk, Glinus, Gypsophila, Holosteum, Isandra, Linum, Linoidea, Linus, Lychmis, Moehringia, Molliace, Nama, Oldenlandia, Peplis, Pharnaceae, Samule, Sibthorpi, Silene, Spargula, Stellaria, Trientalis and Vero- nica.

Alsine, Afrân. See Androsace.

ALSINES Facie. See Theligionum.

ALSEREF. See Montia.

ALSERELL. See Sagina.

ALSINOIDES. See Buronia and Montia.

ALSIRAT, in the Mahometan Theology, a bridge laid over the middle of hell, finer than a hair, and sharper than the
the edge of a sword, over which the people are to pass, after their trial on the day of judgment.

To add to the difficulty of the passage, Mahomet affirms, that the almirat, narrow as it is, is beset with briars and thorns; none of which, however, will be any impediment to the good, who shall fly over it like the wind; Mahomet and his Mussulmans lead the way; whereas the wicked, by the narrowness of the path, the entangling of the thorns, and extinction of the light, which directed the former to paradise, will soon mislai their footing, and tumble headlong into hell, which is gaping beneath to receive them. See Sale's Prelim. Difc. to Koran, fec. iv. p. 92. See MAHO-

METANS.

ALSiTz, in Geography, a river of the Netherland{s}, which passes by the city of Luxemburg, and runs into the Soar near Dietrich.

ALSIUM, in Ancient Geography, a city of Italy in Etruria, occupying, according to Cluverius, the spot where Palus now stands. If it was built by the Aborigines long before the Tyrian invaders Italy, as we are informed by Dionysius Halicarnassus, it must have been founded not long after the dispersion in the days of Peleg. Silius Italicus (lib. viii. v. 475.) refers its origin to the Trojan times, and says, that it was built by Alcides, the friend of Agamemnon; but some have conjectured, that Aleedes or Alfa, its founder, was Eliha, the son of Iava, mentioned in Scripture. Vellesius Paterculus (lib. i. c. 14.) relates, that it became a Roman colony, towards the end of the first Punic war. It was situated 18 miles from Portus Augufti, and south-east of Cere.

ALSELEBEN, in Geography, a town of Germany, in the circle of Upper Saxony and the principality of Anhalt-Dessau, and in the bailiwick of Great Alseeben, which has a princely palace built in 1666; nine miles south-west of Bernburg. N. lat. 51° 36'. W. long. 11° 29'.

Alser Druck is also a small town of Germany, in the circle of Lower Saxony and principality of Magdeburg, and in the bailiwick of Alseeben, situate on the Saale, and containing 108 houses. The revenues of the collegiate church have been transferred to the cathedral of Magdeburg. The old village of Alseeben lies so near the town walls as to seem to be a suburb of it. It is 22 miles south of Magdeburg.

ALSO-SAJO, a town of Hungary, in the Gespanschaft of Gomor, situate on the banks of the Sajo. A quantity of cinnabar is dug in its neighbourhood.

ALSO-DANY, a small town of Hungary, in the district of Ofzdin and Rewiichtye jurisdiction, to which belongs a mineral water.

ALSO, Anthony, in Biography, an English poet and divine, was educated at Westminster school, and from thence elected to Christ-church college, Oxford. He was soon after his admission to the university distinguished by Dean Aldrich, and published “Fabularum Aesopicarum delictus,” Oxon. 1668, Svo. with a preface, in which he took part with Mr. Boyle in the dispute between him and Dr. Bentley. He pafted through the gradation of offices to that of canter at the college with reputation, and had the care of several of the principal noblemen and gentlemen of the society; and in this situation he continued, till Sir Jonathan Trelawny, bishop of Winchester, appointed him his chaplain; and soon after gave him a prebend in his own cathedral, together with the rectory of Brightwell in Berks, from which no solicitations to a higher station could induce him to remove. In 1717 he was call’d in an action for the breach of a contract of marriage, with 2000l. damages; and on this occasion he left the kingdom. The duration of his exile is not ascertained; but his death, which happened, June 10, 1726, was occasioned by his falling into a ditch near his garden door. A 4to. volume of his was published in 1752 by Sir Francis Bernard, under the title of “Antonio Al sop, aedis Christi elimi alumni, Oedarum libri duo.” Four English poems, by Allop, are in Doddley’s collection, one in Lear’s, several in the early volumes of the Gentleman’s Magazine, and some in the Student. He was a pleasant and facetious companion, and not rigidly restrained by the forms of his profession. Mr. Allop is respectfully mentioned by the facetious Dr. King of the Commons, (vol. i. p. 257.) as having enriched the commonwealth of learning by “Translations of Fables from Greek, Hebrew, and Arabic,” and no less contemptuously by Dr. Bentley, under the name of “Tony Allop, a late editor of the Allopian Palladi,” Bib. Ditt.

ALSO, Vincent, an English Nonconformist divine, was born in Northamptonshire, and educated at St. John’s college, Cambridge, where he took the degree of master of arts. Having taken deacon’s orders, he settled at Oakham in Rutlandshire, as assistant in the free-school. Having imbibed the principles of nonconformity, he was ordained among the prebyterians, and exercised his ministry at Willes, in Northamptonshire, whence he was ejected in 1662. After this event he preached occasionally, and was imprisoned six months for praying with a sick person. Being known to the word by a book which he wrote in an honourable style against Dr. Sherlock, he was invited to settle with a congregation of prebyterian ministers in Westminster; and in this situation he fortunately escaped fines and imprisonment, because his christian name, which he rudely concealed, was not known to the informers. At the commencement of the reign of James II. Mr. Allop’s son engaged in treatable practices, and obtained the king’s pardon; and this act of clemency seems to have attached the father to the royal interest, to the address which was presented to the king for his general indulgence, and which is supposed to have been written by Mr. Allop, he entreats his Majesty to believe, “that loyalty is not entailed to a party,” and he professes for himself and his brethren, their gratitude and good wishes; to which address the king replied, that he was happy in observing two good effects of his declaration, the eating and pleasing of his subjects, and reforming God the empire over conscience; adding, “it has been my judgment a long time, that none has, or ought to have any power over the conscience but God,” and exquishing his hope, “to live to see the day, when you shall as well have Magna Charta for the liberty of conscience, as you have had for your properties;” closing with this admonition: “and now, gentlemen, do you so preach to your hearers, as they may be good Christians, and then I do not question but they will be good subjects.” After the revolution, Mr. Allop, though he retained a grateful respect for the memory of king James, became zealously attached to the government and interest of king William. He lived to an advanced age, and died May 17th, 1688. It is said, that though on grave subjects he wrote with a becoming seriousness, yet when wit might be properly flown, he displayed it to great advantage. To this purpose we are referred to his “Antifozzo,” in vindication of some great truths opposed by Dr. William Sherlock,” Svo. 1675. He also wrote, “Medius Inquirendum; in answer to Dr. “Goodman’s Compasionate Inquiry,” Svo. 1679; “The Miſchief of Impostures,” in answer to Dr. Stillingsfleet’s Miſchief of Separation, 1680, with several single sermons. Biog. Brit.
ALSTADT, in Geography, a town of Prussia, in the Oberland, near Preussischmark.

ALSTEDIUS, John Henry, in Biography, a German protestant divine, and one of the most voluminous writers of the 17th century. He was born about the year 1688, and was for so many years professor of theology and philosophy at Herborn, in the county of Nassau, and afterwards at Alba Julia, in Transylvania, where he died in 1638. He was one of the divines that attended at the Synod of Dort. He was an industrious compiler of systems of sciences. His principal work is his "Encyclopedia," printed in Lyons in two volumes, 1609; "Vollius speaks with commendation of this part, which comprehends arithmetic. This "Theolatria Chronologicus," has passed through several editions. His "Thesaurus Biblius," was written with a view of shewing, that all arts and sciences may be deduced from the Bible. His "Theologia Polonica," was answered by Himmelius, divinity professor at Iena. His other works are "Philosophia refutata," "Elementa Mathematica," "Methodus formandorum Studiorum," printed at Strasburg in 400, in 1610; "Templum Muficum, or Mufical Synophs," which is so formal as to resemble a logical rather than a musical treatise; and a treatise, "De Mille Annis," published in 1627, in which he maintains the Millenarian doctrine, or that of Chrift's reign on earth for 1000 years, and fixes the commencement of this reign in 1693. The character of this writer has been well comprized in a single grammatical word, "Sedulitas." Gen. Dio. 8.

ALSTER, in Geography, a river of Germany, which runs into the Elbe near Hamburg. It passes through the city, and forms a lake nearly half an English mile in circumference, which in summer evenings is covered with all sorts of pleasure-boats, affording to the spectators a very amusing spectacle.

ALSTON, Charles, (M. D.) in Biography, a botanical and medical writer, was born in the western parts of Scotland in the year 1683. He early applied himself to the study of botany, and opposed, with considerable ingenuity, the sexual fyllem of Linnaeus. When 33 years of age, he went to Leyden, and resided three years under Boerhaave. Returning thence with his friend Alexander Monro, he was materially instrumental in establishing a school of medicine in the College at Edinburgh, of which he was appointed professor of botany and the materia medica. In this poit he continued to the time of his death, Nov. 1760.

In the fifth volume of the Edin. Med. Essays, we have a short paper by Allston on the efficacy of the powder of tin in destroying or expelling worms from the bowels. He obtained the prescription, he says, of an empiric, who was famed for his skill in curing persons afflicted with those noxious infects. One ounce of tin, reduced to powder, and mixed with treacle, was given the first morning, and half an ounce each of the two following mornings; the patients were then relieved with the infusion of iena and manna. He speaks highly of the efficacy of this medicine, which has certainly considerable powers in these cases, and may be given to the most delicate subjects with perfect safety. His dissertation on the excellence of plants, in which he combines the doctrine of Linnaeus, was published in the year 1753, in the first volume of the Edinburgh Physical and Literary Essays. But the work principally calculated to secure his fame with posterity, is his Lectures on the Materia Medica, which was published in the year 1770, in two volumes, 40s. by his friend and successor in the professor's chair, Dr. John Hope. Although considerable additions and improvements have been made in this branch of science, yet this work will be always held in esteem for the number of curious and useful facts it contains. Haller Bibliotheca Botan. Alston-Moor, or Alstone, in Geography, a town of Cumberland, situate on a hill near the river Tyme, on the borders of Northumberland. The parish is small; but on account of the lead-mines in its neighbourhood very populous. The lands are part of the forfeited estates of the earl of Derwentwater, and are held on lease, granted for a thousand years, under the governors of Greenwich Hospital. The market is plentiful, and held on Saturday. The distance from London by Bernard castle is 277, and by Penrith 302 miles. N. lat. 54° 45'. W. long. 2° 40'.

ALSTONIA, so named from Dr. Allston, in Botany, a genus of the polyandra monotychgia class and order: its characters are, that the calyx is an inferior, imbricate perianthium, scales ovate, very obtuse and concave, the inner ones gradually larger, forming, as it were, a quadripartite or quinque-partite calyx; the corolla is one-petalled, shorter than the calyx, tube short, border spreading, divided into eight or ten parts, divisions equal, in a double row, alternately interior and exterior, obovate, obtuse, quite entire; the flamina have very many filaments, inserted into the tube, very short, imbricate, very smooth, the outer ones longer, linear, attenuated at the tip, anthers orbiculate and furrowed; the pistillum has a superior germ, ovate and small, style imple, of the length of the corolla, filiform and erect, the stigma capitata-obovate. The fruit is unknown, and the genus is imperfectly determined; it is nearly allied to Symphiloderis, and perhaps only a species of it. Swartz. There is one species, viz. A. theophoris, joined by M. P'Heritier with Hopsea and Cipsonia, under the same genus Symphiloderis. This shrub was found by Motis in South America. It is very smooth, and resembles the hohe tea in the leaves, the imbricate calyces, the situation of the flowers, &c. The dried leaves chewed gave a green colour to the saliva, and have the taste of Chinoe tea. The leaves Are alternate on short pedioles, elliptical in their form, and from the middle to the tip outfully ferrate, fliff and veined. The flowers are axillary, three or four together, and sessile; the calyx is very smooth, the scales rounded and green, with a membraneous edge; the corollas are white and spreading. Martyn's Miller. Trans. Linn. Soc. vol. i. p. 170.
beautifully stained and veined with purple and red; it flowers from June to October; and was introduced into Kew garden, in 1753, by Messrs. Kennedy and Lee. 2. *A. pulchella*, with erect stem, reflex-spreading and acute corollas, sessile leaves, and pedicles shorter than the involucre. This plant resembles the former in its structure and habit, but the leaves are narrower, and the stem terminated by an irregular involucre of larger petaloid leaves; the peduncles naked and one-flowered, flowers four or five rather nodding; the petals alternately lfts., whitish, red at the tip, streaked, or dotted with red at the base, filaments yellow, pistil red, and stigma trifid. This species is a native of South America. 3. *A. Ligust*, striped-flowered *A. with erect stem, flatulate-oblong leaves, peduncles of the umbel longer than the involucre, and two-lipped corolla. The barren items are clothed with awl-shaped leaves, and terminated with flatulate-oblong leaves, placed in a kind of roset.; the floriferous stem clothed with awl-shaped leaves, the peduncles few and naked; the three upper petals of the corolla larger, white, dotted at the base, and spotted at the tip with red, the three lower ones shorter and red; the filaments longer than the lower petals, ragged, the anthers twin and yellow; the pistil red. This plant, which is a native of Lima, is remarkable for the largeness of its flowers, and for their fragrancy, scarcely inferior to mignonette; it flowers in February and March, and was introduced here about 1776 by John Brown, Esq. 4. *A. Saltiff*, with twining stem, petiolate, lanceolate, acuminate leaves, branching umbel, peduncles longer than the involucre, bracted and hooved. The leaves are nerves, petioles naked, the involucre many-leaved, awl-shaped and reflex, the peduncles few, elongated, faltaining one or two flowers, the outer petal red, and the inner greenish. This is a native of Lima. 5. *A. multiflora*, with twining stem, petiolate, lanceolate, and acuminate leaves, simple umbel, peduncles shorter than the branches, and petals alternate and truncate. This species resembles the last in habit and structure; but the petioles are wrinkled at the edge, and the umbel is not peduncled, the many-flowered involucre consists of broader leaves, and the peduncles are simple and naked; the three outer petals are shorter, narrower, and entire, the inner truncate or emarginate, with a point; the colour is unknown. It is a native of South America. 6. *A. ovata*, with twining stem, lanceolate leaves, lamigno- nifer on the upper surface, lucid on the lower, and corollas tubular; or, according to Willdenow, with twining stem, petiolate, elliptic, acuminate leaves, above villose, ramose umbel, bracteate hooved peduncles, longer than the involucre, and bell-shaped corolla. The stem, twining contrary to the fun, is slender, and three feet high, the leaves are alternate and sessile; the flowers terminate in umbels, the petal proportionate to a tube, ovate-oblong, the three outer scarlet, green at the tip, the three inner green, flatted towards the top, and variegated with black dots; the flowers are fixed to the stem near the base of the petals, anthers ovate and brown; germ green without, marked with six longitudinal grooves, and terminated with six small notches, stile subulate, stigma capitate globular, an inch in diameter, six-grooved, six-notched at the edge. This species differs from the former in its woolly leaves, and tubulose flowers. It is a native of Peru. All these are flax-plants, and may be propagated by parting the roots in Autumn. The flax is more hardy than the third, and may be treated as a green-house plant, but it will flower and ripen its seeds better under the glafs of a hotbed frame, freely admitting air: it is more usually raised from seeds sown in the Spring in a pot of light earth, on a gentle hot-bed, either of dung or tan. Curtis Mag. Martyn's Miller.

**ALSUNGEN**, in Geography, a lake of Sweden, in the province of Halland, from which the river Falkenbergs flows, and by which river it communicates with the sea. **ALSANGEN**, a town of Poland, in the duchy of Courland, four leagues west of Gdalingen. **ALSWEDEN**, a district of the prefecture of Reineberg, in the principality of Minden, in Westphalia, consisting of five parishes, the inhabitants of which are employed in agriculture and the breeding of cattle. **ALSHA**, a small place of Turkey in Europe, belonging to a tribe of Tartars, betwixt the Nieper and Black Sea. **ALT**, a river of England, which runs into the Irish sea, 7 miles west of Omhirk, in the county of Lancastor. **ALT**, formed of al/us, high, in *Mafiz*, a term applied to the high notes in the scale. See also *Diagram*. **ALT-BUNZLAU**, Boleslawia vetus, in Geography, a town of Bohemia, in the circle of Bunzlaub, or Boleslawko, founded by Wratislau in 915, and improved by his son Boleslaw the Cruel in 937, but reduced by the troubadours in the 15th and 16th centuries to an inconsiderable place. The collegiate church of St. Cosmus and Damian is very ancient. **ALT-CLOSTER**, a town of Germany, in the circle of Lower Saxony and duchy of Brunswick, 12 miles south-west of Stade. **ALT-RANSTADT**, or Old-Raspladus, a town or parochial village of Germany, in the circle of Leipsic, two leagues from Leipsic, famous for a treaty concluded in 1706 between Charles XII. of Sweden, and Augustus II. king of Poland; and for the regulation with the Imperial plenipotentiary, Count Wratislaw, in 1707, on account of the religious freedom of the Protestant inhabitants of the duchy of Silesia. **ALTA**, a town of Sweden, in Helsingland, on the frontier of Gotland. **ALTEBA**, in Ancient Geography, a place of Africa, in Numadia. **ALTALI**, or Altay mountains, in Geography, are a chain of mountains in the northern part of Asia, ranking among the most extensive on the globe, and rising in length even with the Andes of South America, which extends from about the 70th to the 140th degree of longitude east from London, or about 5000 miles. The several ridges and branches of this immense chain of mountains are distinguished by different appellations, under which they will be noticed in the course of this work. The Altay mountains are called by the Chinese Altai-alin, and Ghin-allah, which signifies the Gold Mount. They are divided into the Great and the Lesser Altay. The former separates the Mongolian Tartary from the empire of the Soongorian Kalmuns, and a small part of Bukharia toward the west. This range proceeds in various windings toward the north-north-east, throwing out several considerable ridges, between which are the main sources of the Yenisei, Oby, and Irity, through Soongoria to the north-north-west, where they enter in conjunction with the Lesser Altay. The Lesser Altay separates Soongoria from the government of Karhiyan, through which the abovementioned streams pursue their course over a great extent of country. The great chain of the Altay mountains commences with Logdo, one of its highest points, passes over the sources of the Irity, north-westward between that and the lake Teletzkoi-Ozero, unites beyond the Yenisei with the Sayan mountains and those of Baikal, and in Daouria with the Argunian or Nertshinskoi mountains, fixing the limits between Siberia and
beria and the Chinese empire from the Irilfth to the Amur, and runs on, with divergent branches, to the mountains of Okhotsk, and to those of Kamtschatka, and of the Kuril and Aleutian islands, terminating in the promontories and rocky shores of Cape Tschutsins, the boundary of Asia; unless we suppose the mountainous and rocky island of Kurile and Japan connected with the mountains which reach from Tibet to China. The portion of the Altay mountains that properly belongs to Russia, may be divided into two parts; one of which comprehends the entire space between the Irilfth and the Oby, and the other the space between the Oby and the Yenfici. The former may be denominated the Kurilfian, and the latter the Kunzetzkii mountains. Both include the greater part of the government of Kolfiyaan; and the former half, might, on account of its mineral wealth, be called, by way of eminence, the Altay Ore-mountains.

That part of the Altayian chain, which separates the government of Kolfiyaan from the Chinese Soongoria, is divided into two great branches; one from the Irilfth to the lake Teletzksi and the head of the river Abakan, is properly the lesser Altay, or Khrebet Khalta, and the other, from the Abakan to the Yenfici, is called Sabinfki Khrebet. In the former are the greatest elevations of the Kolfiyaan, and in the latter those of the Kunzetzkian mountains; and these form the basis of all the ribs or ridges that extend out to the north-west and to the north, which at last lofe themselves towards the Icy or Frozen Ocean in extensive plains; while towards the south they continue to rise to an uncommon height over a long and broad extent of territory. In the middle of these lofty mountains, says Dr. Pallus, and on the frontier line between the Soongoria and Mongolian deferts, Bogo-Dola, or Bogo-Alim, g. d. the Almighty Mount, so eminenty famous among all these nations, lifts its pointed heads; which, if not one of the highest, is yet, by its craggy, steep, and irregular form, with the appearance of having been thrown up by some violent agitation of the earth, the most striking of the elevated mountains of this region. North-west from it the principal mountain as far as Altay-Kul, or Teletkoi-Ozero, is called the Golden Mountain. Eastward towards Mongole, more to the south, runs a large mountain Changan, and southwards a snow mountain Muffat, which connects either with the Tibetan, or with the northerly mountains in India. To the west the chief mountain throws out an arm, wholly bare of forests, and fiowed, as it were, with rocks, called Allakool, i.e. the chequered mountain, by the Tartars Ala-Tau, which joins with the Kirghizian Alginfki-Sirt. The Great Altay mountains are properly connected, as we have already observed, with the mountains of Tibet by the Muffat, or by other chains; for all the deferts between Siberia and India, and the eastern Bukharia, are merely alternate hills and plains, and very rocky. Besides, it is evident that the Altay mountains must make an uninterrupted partition between the Western Steppes and the eastern regions, because the Steppe animals, particularly the antelopes or Steppenouns, from the mountains, and even in Asia go no farther than to the western range of the Altai, and are come from it northwards to the woody regions of the Oby. The snow-mountain, which appears northwards on the Siberian frontiers from the Irilfthau between the Buktarma and the Katunia, and quite into the angle formed by the rivers Ina and Belna, which flow into the Tjirfh, is, as it were, a branch or nook of the Great Altai, and is by some usually called the Little Altay, and darts its stupendous pinnacles above the clouds. This mountain is bold and steep, and appears, especially in the vale where the Ina unites with the Tegerek, like a towering wall, behind which the mountains rise higher by irregular gradations, and at last strike up in separate points. The same steep vale parts the Schilhofo mountain from the Chalkifone mountain, which passes from hence northwards between the Ina and the Loteftka quite to the Tjhafari. Over the Schilhofo mountain the snowy summits rise conically out of a granite mixed with schorl and mica. The same granite flows itself again in chalky promontories, with the schilus lying upon it, and forms the Reunovaio Sopka, as it is called, at the same time, in the holm of the chaly mountains, the fill more elevated Saina Sopka. Granite appears likewise throughout in low, rocky, craggy mounts and single cliffs, between the rivers Ubo and Alay, where the mountain has already fallen deep towards the plain, and likewise about the lake Kolfiyaan. The rich ore-mountain of Kolfiyaan places itself immediately between and about this granite-lock, and thence arises an apparent confusion in the strata through the whole of the ore-mountain.

The principal part of the Altay mountains that belongs to Russia is the range of Kolfiyaan, or the proper ore-mountains of Altay; and these may be arranged into the Kolhyva-voiterse,i.e. the Kolhyva, the Auris-Khrebet, the Alaiskiav, the Oubinskoi, the Burtarminskoj, the Telethkoj, and the Tjharsikhkoj mountains. The second range of the Altayian mountains belonging to Russia, or the Kunzetzkii mountain, is still almost unknown and inaccessible. Its two subdivisions are the Kunzetzkii proper and the Krafnoyarkoi mountains, which together fill the whole large space between the Oby and the Yenfici. The summits of these mountains, between the sources of the Tom and the Yus, and on the Mafs, are covered with perpetual snow. Their inward constitution is not accurately ascertained; but various sorts of granite, porphyry, jaiper, breccia, fale, chalk, marble, with a granite, horn-flints, flint, scarlet, mountain-crystal, mica, and cornelians are brought from hence. On the Kondoma are productive iron-mines; about the source of the Tjhumsf the Salahirkii silver-mines continue to be worked with fanciane expectations; and at Krafnoryarki several copper-mines were formerly wrought, but are now abandoned. In the last-mentioned council is also an establishment for smelting iron ore. The highest mountains to the south are about the source of the Abakan, where the famous mountain Sabin, or Shabina Danbahn raises its snowy head to a stupendous height, and theItem on the borders of the brook Shantigry.

The greater part of the Altay mountains is more bald than woody. The largest forests are in the low country about the Altay, the Oby, and the Yenfici. The species of wood are the pinus fylvefris, the birch, the alpin, the pinus picea, the pinus abies, the alder, the willow, noble larch-trees, (pinus lirix) and cedars. The principal rivers of these mountains are the Irilfth, and its collateral streams the Buktarma, the Uba, and the Uba; the Oby, with its main rivers, the Alay, the Tjhafari, the Tjhulsyn, the Tom, the Katunia, the Yus, and the Abakan, which falls into the Yenfici. The upper regions of these mountains are uncommonly exuberant in waters.

The Altayian mountains contain rich gold and silver shafts, and also veins of lead, copper, and iron, impregnated with gold and silver. The most important silver mines in these mountains are those of Kolhyvaan. The copper-mine is also considerable; besides which the cupriferous silver ore yields a quantity of copper, the whole amounting to about 15,000 poold a year. In 1782 there were 100,000
ALT

18,793 pound of copper. We have before mentioned the iron fistalising-house of this mountain. In the Altay there are neither markets for provisions, nor any tradesmen and mechanics; and therefore the miner must provide himself with all necessaries, which he is enabled to do by means of the numerous court and church holidays, on which he is released from public labour. With this view the first object of his attention is to have a small house, with a garden and a cow-yard. When new shafts are opened, he makes a shift at first with a hovel constructed with a few stakes, and covered with fods; or he digs an habitation and a baking oven in the earth; when he has the prospect of being stationary, he erects a regular house to which he brings his cattle and his little property. Hence it often happens, that within forests apparently the most inaccessible, or in wild and dreary steppes, whole streets and villages spring up in a few years. The miners of the Altay are generally very ingenious and industrious; and they are excellent hunters, expert foresters, and in case of necessity, the best forgers. Tooke's View of Russia, vol. i. p. 118, &c. Vol. iii. § 10.

ALTALAT, a small district in the south-west part of Coréica.

ALTAMIRA, a village of Spain in Galicia, on the river Tames, which gives title to an earl and granee of Spain, five leagues west of St. Jago de Compostella.

ALTAMONT, or ALTOMONT, a town of Italy, in the kingdom of Naples, and province of Calabria Citra, near which are gold and silver mines, 10 miles south-west from Caffano.

ALTAMURA, a town of Naples, in the province of Barletta, at the foot of the Apennines, six miles north-east from Grativa.

ALTANUM, in Ancient Geography, a town of Italy, in the part of Magna Græcia, called Bruttium, situate on the eastern side, south of the gulf of Scylacentum, and north of Locri.

ALTAD, a town of Africa in Mauritania Cæfaricus, according to Ptolemy.

ALTAR, ALTARE, ARA, a place or pile whereon to offer sacrifice to some deity.

Altars are, without doubt, as ancient as sacrifices; and consequently their origin is not much later than that of the world. Gen. c. iv. Some attribute their origin to the Egyptians; others to the Jews; others to the patriarchs before the flood. Some remove them as far back as Adam, whose altar is much spoken of by Jewish and even Christian writers. Others are contented to make the patriarch Enoch the first who confebrated a public altar. Be it as this will, the earliest altars, of which we find any express testimony, are those of Noah, (Gen. viii. 20.) and of Abraham, (Gen. xii. 7.) In the patriarchal times altars were formed of rude materials, and they were of the inflammable construction, and temporary, appropriated to the purpose for which they were designed. The altar which Jacob set up at Bethel was merely the slime on which he rested, Gen. xxv. 8. Such was also the altar of Gideon, Judges vi.; and the first altar which Moses erected by the command of God was made of earth. Exod. xx. 24.

The principal altars of the Jews were the altar of incense, the altar of burnt-offerings, and the altar or table of shew-bread.

The altar of incense described, Exod. xxx. 1—10, was made of shittim wood, and overlaid with gold. It was one cubit square, and two cubits high, with an ornament of gold like a carved moulding round the top of it. It was carried about by two bars of the same wood, covered with gold, and palling through four golden rings. Its use was for burning incense every morning and evening; and it was also to be sprinkled with the blood of the sacrifices that were offered for the sins of ignorance, committed either by particular persons, or by the people in general. See Miscellany, Plate 1.

The altar of burnt-offering, described Exodus xxvii. and xlviii. was placed towards the east end of the court, fronting the entrance of the tabernacle, and at such a convenient distance from it, that the smoke of the fire which was constantly burning on the altar might not fully the furniture within the tabernacle. Its dimensions were five cubits, or about 10 feet square, and three cubits, or about five and a half feet high. It was made of hewn wood placed over with bres, and it had four brass rings, through which were put two bars, by which it was carried on the shoulders of the priests. It had four horns at the four corners; but critics have been divided as to the form and use of these appendages to this altar as well as to the former. Some have supposed that they were mere ornaments resembling the rays of the sun; the term translated borne signifying also a ray of light. Others imagine that the corners of the altar were in shape like the horns of an ox or ram, &c. that they served for the altar of incense to move and carry it about with the greater care and steadiness; and with respect to this larger altar, for tying the victims on them, according to the allusion of the Psalms, Psalms xxxviii. 27. Michaelis understood by the horns merely the corners, but this interpretation is incompatible with the context. They were evidently projections from the corners; the text, however, does not inform us whether they were upright, oblique or curved. Spencer, Le Clerc, Witius, and others, think that they were really horn-shaped, like those of the ara pacis of the Romans.

Josephus says expressly of the altar in his time: της ἤπειρος τοῦ ἱεροῦ, κωπίασεν περισσοτέρας ἡμέρας. De Bel. Jud. i. c. 5. n. 6. p. 324. ed. Beng. The fire of this altar was kept constantly burning, and never to go out. Lev. vi. 13. From hence probably the Chaldeans and Persians borrowed their notion of their sacred fire, which they preferred with religious care and attention; a custom which afterwards passed from them to the Greeks and Romans. This altar was beaten down and destroyed by the Babylonians at the burning of the temple, but it was replaced on the return of the Jews from captivity. Ezra iii. 5. It was now a large pile built of unhewn stones, 32 cubits (i.e. 48 feet) square at the bottom, and gradually decreasing to the top or hearth, which was a square of 24 cubits, and one cubit high, made of solid brazen, and hence called the brazen altar; for it is not to be imagined that it was all made of solid brass. The ascents to the altar was by a gentle rising on the fourth side, called the Kibbeh, 32 cubits in length, and 16 in breadth, and landed upon the upper benching-in next the hearth or the top of the altar. Prideaux's Conn. vol. i. p. 199. See Miscellany, Plate 1.

The altar or table of shew-bread, described, Exod. xxv. 23—30, was made of the same sort of wood with the altar of incense, and, like that, overlaid and ornamented with gold. Its dimensions were two cubits long, one broad, and one and a half high. It had a golden border, crown, or rim round it;
it; and upon it were placed two rows or piles of leavened or cakes of bread, six in a row or pile, which were changed for new ones every Sabbath. This table was also furnished with golden dishes, spoons, and bowls.

The Jews also gave the name "altar," to a kind of tables occasionally raised in the sanctuary of a field, on which sacrifices were offered to God. Thus we often read, that in such a place an altar was built to the Lord.

The altars of the Heathens were at first made of turf; they were afterwards made of stone, marble, wood, and even of horn, as that of Apollo in Delos. Before temples were in use, altars were erected in groves, in the highways, and on the tops of mountains; and it was customary to engrave upon them the name or attribute of the deity to whom they were consecrated. Altars were also of different kinds with regard to their qualities, the uses to which they were applied, and the objects to which they were appropriated. Accordingly we read of altars sacred to gods, heroes, virtues, vices, deities, &c. and of inner and outer, stationary and portable, public and private altars. They differed also in their figure, which was round, square, or triangular. All of them were turned towards the east, and generally adorned with sculpture, bas-reliefs, and inscriptions, expressing the gods to whom they were appropriated, or representing their distinguishing symbols. For a further delineation of Pagan altars, see Miscellany. Plate I. N° 1, represents an altar dedicated to Neptune, a trident, and two dolphins, the attributes of this deity being exhibited on its sides. N° 2, is a four-square altar, dedicated to the nymphs, as the inscription informs us. N° 3, exhibits a Basse-norm with a thyrus in his hand, which shows that the altar was erected to Bacchus; with two other sides it appeared triangular. Each side of N° 4, which was triangular, exhibited a genius, one of whom is seen carrying an onion upon his neck, which seems to indicate that it belonged to Neptune. N° 5, with the inscription "Artemesia," is of a round figure; the god is represented wholly naked, preferring the pallium on his shoulder, and holding in his left hand a trident, and in his right a dolphin.

Altars differed also in their height as well as in their figure and the materials of which they were formed.

According to Servius, (in Virg. Eccl. v. 66. Æn. ii. 515.) those altars set apart for the honour of the celestial gods, and gods of the higher class, were placed on some pretty tall pile of wood, as the altar of Olympian Jupiter, which was nearly 22 feet high; and for that reason were called alteria, from the word alter and arma, a short blade of iron. Those appointed for the terrestrial gods were laid on the surface of the earth, and called are—and, on the contrary, they dug into the earth, and opened a pit for those of the infernal gods, which they called séôpa andKA, k^TY,¿ÌÜ. But this distinction is not everywhere observed: the best authors frequently use are as a general word, under which are included the altars of the celestial and infernal, as well as those of the terrestrial gods. Vitn. Virgil. Eccl. v.

"——En quartor aras.

Where are plainly includes alteria; for whatever we make of Deipham, Phæbus was certainly a celestial god. So Cicero, pro Quint. "Aras dehbraquae Hecates in Graecia vidimus." In the great temples of ancient Rome there were commonly three altars. The first was placed in the sanctuary at the foot of the statue of the divinity, upon which incense was burned, and libations offered; the second was before the gate of the temple, and upon it they sacrificed the victims; and the third was a portable altar, upon which were placed the offering and the sacred vessels.

The Greeks also distinguished two sorts of altars; that

wherein they sacrificed to the gods, was called sêôpa, and was a real altar, different from the other, wherein they sacrificed to the heroes, which was smaller, and called séôpa. Pollux makes this distinction of altar in his Onomasticum: he adds, however, that some poets used the word séôpa, for which he allotted sacrifice was offered to the gods. The Septuagint version does sometimes use the word sekoupet, for a sort of little low altar, which may be expressed in Latin by rudimentum; being a hearth rather than an altar. The nympha, instead of altars, had aseôpa, caves, in which adoration was paid to them.

Altars and temples afforded an asylum or place of refuge for malefactors, and criminals of all descriptions among the Jews, Greeks, and Romans; chiefly to thieves, from the cruelty of their masters, to insolvent debtors and criminals, which where it was reckoned impious to touch them, and whence it was unlawful to drag them; but they sometimes kindled fire round the place, or shut up the temple and unroofed it. Hence "ara" is put for "refugium." Ovid, Trist. iv. 5. 2.

The altars of the ancient Heathens, as well as those of the Jews, were adorned with horns, to which the victims were fastened, and criminals who fled for refuge to the altar had hold of the horns. The ancients also, on solemn occasions, as in making alliances, and confirming treaties of peace, were accustomed to lay their altars before them. For classical authorities to these several facts, see Adam. Rom. Ant. p. 327. Harwood's Latin Ant. p. 116, &c.

The altar, bearing an inscription, "To the unknown God," found by the Apostle Paul, at Athens, and mentioned, Acts xvii. 23, has occasioned some difficulty to biblical critics. Jerom supposes, that the inscription on this altar was not, as St. Paul quotes it, "To the unknown God," but, "To the gods of Asia, and Europe, and Africa, unknown and strange gods;" and that the apostle has not quoted the inscription exactly, but dexterously applied it to his own purpose. Theophrastus and Oecumenius are also of opinion that the inscription was "to gods," &c. in the plural number. On the other hand, Chrysostom and Hieron of Pelium affirm, that the inscription was in the singular number, as St. Paul quotes it. Learned moderns, as well as ancient Christian writers, have entertained different opinions on this subject. Le Clerc says, that though the inscription was in the plural number, St. Paul was in the right to allude it in the singular number. The occasion on which this altar was erected, is thus related by Dioneus Laertius (in Epinom. i. 17. 60; ii. 70, 71.) About 600 years before Christ, "the fame of Ephesus, which was very great among all the Greeks, and he was appoised to be in great favour with the gods. The Athenians being afflicted with a pestilence, they were directed by the Pythian oracle to get their city purified by expiation. They therefore sent Nicias, son of Niceratus, in a ship to Crete, inviting Epididimus to come to them. He came accordingly in the 45th Olympiad, purified their city, and delivered them from the pestilence in this manner. Taking several sheep, some black, others white, he had them up to the aecopagus, and then let them go where they would; and gave orders to those who followed them, wherever any one of them should lie down, to sacrifice it to the god to whom it belonged, and to the plague ceased. Hence it comes to pass, that to this present time may be found in the heroules of the Athenians anonymous altars, a memorial of the expiation then made. By the God to whom it belonged some have understood, "the god next the place;" others have translated the passage, "to the proper god to whom that office belonged;" to him, whoever he was, who should remove the inflicted pestilence." Dr. Doddridge,
ALT

in loc.) understands the direction to be, "when the sheep lay down, to sacrifice them to the god near whose temple or altar they then were." Dr. Lardner has given a more satisfactory interpretation of this passage. "Epimenides," says this judicious writer, "took with him up to the Acherusian the sheep, the black and fome white; and when he let them go, he directed that they when they lay down, "should be sacrificed to the god to which it appertained or belonged." Black sacrifices were offered to some gods, white to others. Epimenides knew not by what god the piety had been inflicted upon the Athenians. When he was desired to purify the city, in order to its deliverance, he chose out sacrifices of different kinds, black sheep, and white sheep, and led them up to the Acherusian: and from that place, the cithadis or the seat of the senate, and of the court of judicature, he sent out the sheep, as in the name of the whole city or commonwealth to be sacrificed, in order to appease the offended deity, whoever he was. A sheep, with a black fleece, when it lay down, was to be offered to a deity who delighted in such sacrifices; a sheep with a white fleece was to be offered to a deity, to whom white sacrifices were acceptable. By this means he hoped to ingratiate the offended deity, whoever he was." From Laertius's relation Dr. Lardner infers, that there were several anonymous altars at Athens, and in the adjoining country, and that all these altars were in the singular number; for each sheep, when it lay down, was to be sacrificed to the god to whom it appertained. It appears from the testimonies of heathen authors, who lived whilst these altars had their inscriptions fulfilled, such as Diogenes Laertius, Pausanias, Philostratus, and the author of Philopatris, which Dr. Lardner has cited, that the inscription upon the altar at Athens was in the singular number: nor does it appear that there were any in the plural, "to unknown gods:" and this inscription seems to have been peculiar to the Athenians. To the same purpose it is observed, by the ingenious Mr. Hallett, that the Athenian altars were erected, not to the honour of Jupiter, Mars, Apollo, by name, but to that particular god, whoever he was, who had wrought out their deliverance. Nevertheless they thought, that this god, though unknown, was one of the idols of the heathen world. The truth, however, was, though they did not know it, that he, who delivered them by his providence from that disaster, was the one infinite supreme God. And therefore St. Paul mildly says, that the Athenians worshipped him; for they worshipped him who removed the plague, whoever he was; but the true God removed the plague; therefore they worshipped the true God. And yet, as the apostle observes, they worshipped him ignorantly, that is, they were ignorant of his majesty and power, and regarded him as no greater than one of their own idols.


ALT

of Adam, in Antiquity, is pretended by some rabbin's and others to have been erected by the first man soon after the fall; when, being overwhelmed with sorrow, a promise was made him by the ministry of the angel Haziel, that a Redeemer should be sent. In gratitude for this news, and for a perpetual remembrance thereof, Adam is said to have built an altar, and sacrificed on it a heifer.

The reliques of this altar have been mentioned by several writers of later ages.

Altars are sometimes also used among Christians for a sacrificial table, placed on the eastern side of the church, placed a little above the floor, and set apart for the celebration of the eucharist.

Its form is not borrowed either from that of the Heathen altars, or even from that of the Jews in the temple; but as the eucharist was instituted by Jesus Christ, at supper, and upon this table, the modern altars are made in form of a table: wherein it is more usual, and even more significantly denominated Communion Table.

In effect the denomination altar is founded on this supposition, that the eucharist is a proper sacrifice; which, though the standing doctrine of the church of Rome, is utterly denied by most of the reformed. Accordingly, Bishop Ridley, in the reign of Edw. VI. A.D. 1550, inserted injunctions for taking down all altars, and requiring the church-wardens of every parish to provide a table decently covered, and to place it in such a part of the church as should be most meet, so that the ministers and communicants should be separated from the rest of the people. The reasons alluded for this alteration were these: because our Saviour instituted the Sacrament at a table, and not at an altar: because Christ is not to be sacrificed over again, but his body and blood to be spiritually eaten and drunk at the holy supper, for which a table is more proper than an altar: because the Holy Ghost, speaking of the Lord's Supper, calls it the Lord's Table," 1 Cor. x. 21. The canons of the council of Nice, as well as the fathers St. Chrysostom and St. Augustine, call it the Lord's Table; and though they sometimes call it an altar, it is to be understood figuratively. An altar has relation to a sacrifice, so that if we retain the one we must admit the other, which would give great countenance to male-priests: there are many passages in ancient writers that shew that communion tables were not of wood, that they were made like tables, and that those who fled into churches for sanctuary did hide themselves under them; and the most learned foreign divines have declared against them, as Bucer, Oecolampadius, Zuinglius, Bullinger, Calvin, P. Martyr, Joannes Alacoque, Hedio, Capito, &c. and have removed them out of their several churches, and the Lutheran churches only retain them. Ridley, Cranmer, Latimer, and the rest of the English reformers were unanimously of opinion, that the retaining of altars would serve only to nourish in the minds of people the superstitious opinions of a propitiatory mals, and would minifier an occasion of offence and divulge the work of the godly. Some of the bishops, however, refuted to comply with the order of council, and suffered themselves to be deprived of their bisipricies for contumacy, October 1551. The practice of consecrating altars with their furniture was introduced and vindicated by Archbishop Laud in the reign of Charles I., but objected to by Pryme, as having no higher original than the Roman missal and pontifical, in both which there are particular chapters and set forms of prayer for this purpose; and it was alluded that the practice, as well as the arguments on which it was founded, have no foundation in reason or Scripture, and are contrary to the usage of the church of England, and the opinion of our first reformers. To the antiquity of altars it was replied, that though the name is often mentioned in Scripture, yet it is never applied to the Lord's table, but altars and prieaux are put in opposition to the Lord's table, and ministers of the New Testament, 1 Cor. x. 13, 14. It was added, that it cannot be pretended by any law or canon of the church of England, that it is called an altar more than once, Stat. 1 Edw. VI. c. i. which statute was repealed within three years, and another made, in which the word altar is changed into table. It was said, that from the unanimous suffrage of most of the fathers that lived within 300 years after Christ, and of our most learned reformers, it appears, that for above
above 250 years after Christ there were no altars in churches, but only tables; and that they were first introduced by Pope Sixtus II. and that the canons of the popish council of Aix, in 1583, are the only ones that can be produced for railing them in. The practice of bowing to the altar, charged on the archbishop as another innovation, was objected to as popish, superstitious, and idolatrous, being prescribed only by popish canons, and introduced to support the doctrine of transubstantiation, and having no foundation in antiquity, nor approved by any Protestant writers. Burnet’s Hist. Reform. vol. ii. p. 152—159. Strype’s Annals, vol. i. p. 160—162. Neal’s Hist. Puritans; vol. i. p. 44 &c. vol. ii. p. 135—145, 420.

In the primitive church the altars were only of wood, as being frequently to be removed from place to place. But the council of Paris, in 509, decreed, that no altar should be built but of stone.

At first there was but one altar in each church; but the number soon increased; and from the writings of Gregory the Great, who lived in the sixth century, we learn, that there were sometimes in the same church twelve or thirteen. In the cathedral of Magdeburg there are no less than 49 altars.

The altar is sometimes sustained on a single column, as in the subterraneous chapels of St. Cecilia, at Rome, &c. and sometimes by four columns, as the altar of St. Sebastian of Crypta Arenaria; but the customary form is, to be a masonry of stone-work sustains the altar-table.

These altars bear a resemblance to tombs: to this purpose, we read in church-history, that the primitive Christians chiefly held their meetings at the tombs of the martyrs, and celebrated the mysteries of religion upon them. For which reason it is a flanding rule to this day in the church of Rome, never to build an altar without inclosing the relics of some saint in it.

In lieu of proper altars the Greeks in process of time made use of antimensia.

Altar of Prothesis, is a name given by the modern Greeks to a smaller, preparatory kind of altar, wherein they blest the bread, before it be carried to the large altar where the solemn liturgy is performed.

F. Goar maintains, that the table of prothesis was anciently in the facelfy or vestry; which he makes appear from some Greek copies, where facely is made use of in lieu of prothesis.

Altar is also used, in Church History, for the oblations or contingent incomes of the church.

In ancient days they distinguished between the church and the altar. The tithes, and other settled revenues, were called the church, ecclesia; and the other incidental incomes, the altar.

Altar, in Astronomy. See Ara.

Altar-thane, in our Ancient Law Books, denotes a priest, or parson of a parish. In this sense the word is synonymous with church-thane.

Altarage, includes not only the offerings made upon the altar, but also the profit that arises to the priest on account of the altar.

Altarist, altarista, properly denotes the vicar of a church who serves the altar, and to whom the altarage or produce of the altar is assigned for his maintenance. Du Cange.

The altarista is sometimes also called altarius, sometimes altar priest.

Altarist is also used for chaplain.

Altasrif, in Literary History, the title of a medival book written in Arabic, describing the method of practice in use among the Arabs.

It was written by Allaharavius, an author in the fifteenth century, and translated into Latin by P. Riccius in 1519. Concerning the history and contents of the Altasrif, see Freind, Hist. Phys. p. ii. p. 124, 160.

Altavella, in Ebbayology, the name of a flat cartilaginous fish, which, in the Linnaean system, by Gmelin, is a variety of the Raja Papiluna; with its wings, as they are called, that is, its thin and flat sides, broad and obsolete towards their lower part. The fishermen, from the resemblance these flat sides have to wings, have an opinion that this fish can fly. The tail is very short, scarce being half the length of the body. Its flesh is solid and well tasted, and it always sells well in the markets. It is caught in the Mediterranean, and is frequently brought to market at Rome. Fab. Columna.

Altavella, in Geography, a town of Italy, in the kingdom of Naples, and province of Principato Ultra, seven miles south of Benevento.

Altavilla, a town of Naples, in the province of Principato Citra, eighteen miles south-east of Salerno.

Alta-her, a town of Hejaz, a district of Arabia Felix, situate above 60 miles east of Mecca, behind Mount Gazwan, where the air is very wholesome, but the cold more intense than in any other part of the district. Its territory abounds in fountains, and produces excellent raiins. The town is small, but surrounded with a wall.

Altchirck, or Altckirk, a town of France, in the department of the Upper Rhine, situate on an eminence near the river Ill, five leagues west of Bale, and nine south of Colmar. N. lat. 47° 8'. E. long. 7° 8'.

Altdorf, or Altorff, a large and handsome town of Swisserland, and capital of the canton of Uri, situate in the valley of the Reuss, and almost surrounded by steep mountains covered with trees, which throw a gloomy shade over the town. It has two convents, four churches, and several chapels, one of which was erected on the spot where was born William Tell, who is said to have shot the apple from his son's head in this town. Geller, a tyrannical governor, placed over the free inhabitants of Uri by Albert I., among other oppressive and irritating measures, set a hat on a pole at Altdorf, and required the same respect to be paid to it as to his own peron: but William Tell refusing to submit to this ignominiuous requisition, provoked the indignation of the governor, and was obliged to secure himself by flight. This circumstance, as some have reported, laid the foundation of the liberties of Switzerland, and occasioned an union of Uri, Schwitz, and Underwald, in 1384 for throwing off the Aufrian yoke; and in 1315 these three cantons formed a perpetual alliance. This town is 20 miles south-east of Luzern, and 33 south of Zurich. N. lat. 46° 55'. E. long. 7° 24'.

Alte, &c., in Middle Age Writers, denotes foreignty, or a thing done with the supreme power. Du Cange.

Altea, in Geography, a sea-port town of Spain, in the Mediterranean, on the south-east coast of Valencia, eight leagues north-east of Alicante, and 17 south of Valencia. It trades in wine, silk, flax, and honey. It was taken in 1705, in favour of the Archduke Charles, but lost after the battle of Almanza. N. lat. 38° 40'. W. long. 0° 16'.

Alten, or Altenbotten, a gulf of Norway, on the coast of Finnmark, in the government of Wardhus.

Altena, or Altona, a sea-port town of Germany, in Holstein, on the Elbe, in a situation favourable for commerce. It was burned by the Swedes in 1712, and afterwards
wards rebuilt and surrounded with walls. It is the port of the Danish East-India Company; half a league west of Hamburg. North lat. 54°. Wett long. 9° 39'.

Altenau, a small mine-town of Germany, in the principality of Grubenhagen, situated in the Hatz forest, near the source of the Oker, and surrounded by rugged mountains and rocks, eight miles south of Gollar. In this town there is a house for smelting silver.

Altenbecken, or Altenbeken, a town of Germany, in the circle of Wolfphalia, and bishopric of Pale- born, three miles east of Lippspring.

Altenberg, a town of Germany, in the duchy of Saxony, eight miles south of Wettburg.

Altenberg, a town of Germany, in the circle of Erzgebirg, and prefecture of Altenberg. It is a mine-town, and the tin supplied by it is reckoned the belt next to that of the English and Bohemian. The tin mine was discovered in 1458. Great quantities of lace are woven there. It has repeatedly suffered much from fire.

Altenburg, O-Var, a small well-built town of Hungary, with a castle flaring on a small branch of the Danube and Leitha, and secured by deep and wide moats. It has an annual fair, which lasts a week. It is 17 miles south of Pressburg, and 49 miles south of Vienna. North lat. 47° 35'. East long. 23° 15'.

Altenburg, a town of Germany, in the duchy of Slesia, on the Sann, eight miles south-west of Windisch Graatz.

Altenburg, or Oldenburg, a town of Germany, in the duchy of Holstein, on a river which runs into the Baltic, about three leagues to the east, 15 leagues north-east of Hamburg. North lat. 54° 18'. East long. 11° 4'.

Altenburg, a town of Germany, in the circle of Upper Saxony, anciently called Pilsen, the capital of a principality of the same name. It is large and populous, and has a castle seated on a rock, which was the residence of the former electors and dukes. It was anciently an imperial city, and the capital of the country of Pfeiflen. In this town are a place of education for young ladies of decayed families, a house belonging to the Teutonie order, a gymnasion illuslre founded in 1703, with a good museum and library, an orphan house, and a house of correction. It is 20 miles south of Leipzig, and 52 miles west of Dresden. North lat. 50° 59'. East long. 12° 52'. The principality of Altenburg is a part of the ancient Osterlands; and the soil is very fertile in corn, and affords good pasture. It has large breeds of horses, and plenty of wood; and its mines yield copper and cobalt, and other minerals. The flats of this principality are divided into those of the Altenburg, Saalfeld and Eisenburg circles, and consist of the nobility and towns of these three districts. Their provincial meetings are held at Altenburg. The religion of the country is Lutheran.

Altenburg, a town in the circle of the Upper Rhine, and bishopric of Spire, two miles north-west of Bruchsal, and nine south-west of Spire.

Altenburg, a town in the circle of the Upper Rhine, two miles north-west of Wetzlar, and two north-east of Brunswick.

Altenburg, a town in the county of Tyrol, nine miles north-east of Glurns.

Altenburg, a small village of Swiderland above Bruck, in the canton of Bern, situated on the river Aar, and known by its Roman antiquities, and the ruins of the ancient Benedictine monastery.

Altenburg, a town in the archduchy of Austria, two miles south-west of Horn.

Vol. I.
can only be changed by first changing the action of the fo-
lds, and this opinion is at present gaining ground.

In the third class may be placed such as act on the nervous
system, often called *Anodynes, Emollients, &c.*

If we employ the term *alteration* in a more extended sense,
to denote any means by which an alteration for the better can
be produced, we should be obliged to refer all diet and medi-
cines to this head, and even with the limitation, of "without
a sensible operation," we find it very easy to decide in all
cases what remedies should be included under alteratives.

We think a warm or cold climate may act as an alternat;
so may illnesses or fevers; others go so far as to say that ev-
cacants are the belt alteratives; others, on the contrary, af-
scribe even the salutary effects of evacuants to their alterative
nature; or this has long been alleged of mercury in the cure of
the venereal disease; and of it and ipecacuahia in the cure
of dysenteries; but it must be observed that these articles
succeeded bell when administered in *alternat dosis.*

The arrangement of the *Materia Medica,* as well as
the modus operandi of remedies, will furnish much diversity of
opinion for several centuries: it is, fortunately, a ground
of dispute that never has, nor ever will materially injure the
*propriety* of either medicine or surgery.

*ALTERATA,* in *Muffs,* a term used by the French as
well as the Italians, for temperation, in speaking of inter-
vals, and likewise of extreme confluence and diffusion:
as an extreme sharp 6th, a redundant 5th, an extreme flat
7th, &c.

**ALTERATE.** See *Sesquialterate.*

**ALTERATION.** *Alteratio,* in *Physic,* the art of
changing the circumstances and manner of a thing; its ge-
neral nature and appearance remaining the same.—Or it is
an accidental, and partial change in a body: without pro-
ceeding so far as to make the subject quite unknown, or to
take new qualities. This has been termed *alteration* there:
or, it may be defined, the acquisition or loss of such qualities as are
not essential to the form of the body. Thus a piece of iron, which before
was cold, is said to be *alterated,* when it is made hot; since it
may still be perceived to be iron, is called by that name, and
has all the properties thereof. By this, *alteration* is dislin-
guished from *generation* and *corruption,* those terms expres-
sing an acquisition or loss of the essential qualities of a thing.

The modern philosophers, after the ancient chemists and
physicallarians, hold all alteration to be effected by means
of local motion. According to them, it always confits
either of the emission, accesion, union, separation, or trans-
position of the component particles.

*Arithote* makes a peculiar kind of motion, which he calls
the *motion of alteration.*

*Alteration* is used, in *Medicine,* to denote a change in
the state and qualities of an animal body, in respect of tem-
perature or constitution, health or sickness.

In this sense, alteration includes both *emolvent* and *alteration.*

*Alteration* is more strictly taken for a change in the
quality of the body, contradistinguished from *excusation* and
*opposition.*

In which sense, alteration is the effect of medicines called
*alterants.*

Alteration is chiefly applied in respect of the fluids or hu-
mours of the body. When applied to the solids, it is chiefly
to affect the humours, or the motions of them.

*Alteration* is sometimes also applied in respect of the
vital motions of the body,

Thus specific are applied to alter and rectify convulsive and
other disordered motions. The alteration of the hu-
mours is either extrinsic, or intrinsic. The former is a change
produced in the sensible appearances, as colour, thickness,
and the like: and the latter is a change in the primitive
crude, or constitution of a fluid.

*Alteration* in a sense still more strict, denotes that
concession which the body undergoes, to render it nourish-
ment. In this sense alteration both includes the digestion
performed in the stomach, and the assimilation in the habit
of the body.

It is disputed among physiologists what the alteration is
which the body undergoes.—Some reduce it to a mere com-
mination or trituratian.—Others affect a total transubstantiat-
ation. See *Digestion.*

*Alteration of quantities,* among *Algebras,* denotes
what we otherwise call variation, or permutation.

*ALTERATIVE,* in *Medicine,* the name with *alterant.*

*ALTERATION,* a debate or contest between two
friends, or acquaintance. The word comes from *alterarii*
which anciently signified to converse, or hold discourse to-
gether. Thus we say, they never came to an open quar-
d; but there is continually some little alteration or other.

*ALTEr DO CHAO,* in *Geography,* a small town of
Portugal, in the province of Alentejo, 12 miles west of Pon-
telegrc, and 84 cwt. north-east of Lisbon. North lat. 39° 8'.
West long. 6° 58'.

*ALTERE,* a town of Flanders four leagues west of
Ghent.

*ALTERIO,* a town of Naples, in the province of Cala-
bria Cutra, 7 miles north-east of Cofenza.

*ALTER,* a town and castle of Germany, in the circle
of Upper Saxony, in the county of Mansfeld.

*ALTERTS,* a term used in *Trigonometry,* contradistin-
guished from *true altitude,* thus:—In an oblique triangle, the true
base is either the sum of the sides; in which case, the dif-
fERENCE of the sides is called the *relative base*; or the true base
is the difference of the sides; in which case, the sum of the
sides is called the *relative base*.

*ALTERANTHERA,* in *Botany,* a genus of the *tri-
andria monogyna* class and order; the characters of which are,
that the *calyx* has five leaves; *no corolla*; six filaments,
alternately barbary; the *fruits* bird, and the *seeds* solitary.
There is one species, viz. *A. repens.* Fork. Fl. Æg. Arab.
p. 28.

*ALTERATE,* or *Alternative,* is underfoot of
several things which succeed, or are disposed after each other
by turns.

We say, an *alterate,* or *alternative* office, or truth, which is
that discharged by turns; so, two general officers, who com-
mand each his day, are said to have the command *alterate.*

In *Botany,* the term *alterate* is applied to branches, leaves,
and flowers, when, instead of being opposite, they spring out
regularly one above another: such are the leaves of *burage,*
or chequered *dauboli.* See *Leaf.*

*ALTERATE,* in *Arithmetics.* See *Alligation.*

*Alternate angles,* in *Geometry,* are the internal angles
made by a line cutting two parallels, and lying on the op-
posite sides of the cutting line; the one below the first parallel,
and the other above the second.

Thus *x* and *y* are *alternate angles,* and these angles are equal
to another.

There are also two external angles, *alternately opposit* to
the internal ones. See *Parallel.*

*Alternate ratio or proportion,* is that which the ante-
cedents and consequents bear respectively to each other in
any proportion, which has the quantities of the same kind.

Thus, if *A* : *B* :: *C* : *D*; then, *alternately,* *A* :: *C* : *B* : *D.*

*Alternate,* in *Heraldry,* is used in respect of the situa-
tions of the *quarters.*

Thus in quarterly *cartae,* the first and fourth quarters
are
are alternate; and are usually of the same nature. And the like holds of the second and third.

ALTERNATION, in its primary sense, denotes a succession by turns.

ALTERNATION is more particularly used among the Cirellians, for disjunction, as in aying this or that.

ALTERNATIONS, in Arithmetic, a term sometimes used to express the divers changes, or alternations of order, in any number of things proposed. This is also called permutation, &c. and is easily found by a continual multiplication of all the numbers, beginning at unity.

If there be two quantities a and b, they admit only of \( 1 \times 2 \) or 2 changes, as ab, ba. If a third quantity c be added, this will admit of 3 changes with each of the two former; that is, it may be first, second or third in each of them; and therefore in this case the number of changes will be \( 1 \times 2 \times 3 = 6 \). A fourth quantity will admit of 4 changes with each of the preceding quantities; that is, it may be first, second, third or fourth, or the whole number will be \( 1 \times 2 \times 3 \times 4 = 24 \). If the number be n, multiply the feries of natural numbers \( 1, 2, 3, 4, 5, \ldots \), continually to n, and the last product will be the number of alternations required.

Thus, if it be required to know how many changes or alternations can be rung on six bells, multiply the numbers 1, 2, 3, 4, 5, 6, continually one into another; and the last product gives the number of changes. See CHANGES AND COMBINATION.

ALTERNATIVE, is particularly used for the choice of two things proposed.—In this sense we say, to take the alternative of two propositions.

ALTERNIA, in Ancient Geography, a town of Spain, belonging to the Carpathians.

ALTERS, or ALTARS, in Nautical Geography, are a flony shelf, westward of Langland Fort, about a cable's length and a half, on which there are no more than five or six feet of water at low water, so that ships should keep near the fort till they have passed it, and then edge off a point or two to the west, till they come athwart of the north point of Harwich. Malham's naval Gazetteer.

ALTES, in Ancient Geography, a town of Peloponnesus, situate on the Cylus, which fell into the river Alpheus.

ALTENANN, in Geography, a town of Italy, in the principality of Piedmont, three miles north of Turin.

ALTEREY, or ALTHEIM, a town and castle of Germany, in the Lower Palatinate, capital of a territory of the same name, situate on a small brook which runs into the Salzg, 15 miles south-west of Mentz, and 14 north-west of Worms. North lat. 49° 39'. East long. 8° 12'.

ALTHA, in Ancient Geography, a town of Babylon, upon the Tigris, and in dependence upon Apamea, according to Ptolemy.

ALTHEA, Alt. in Dioscorides, from αλθεα a remedy, or αλθηα to heal, or as Dioscorides fays σαν τον πωλολης; from its many excellent qualities, in Botany, a genus of the monadelphus polyandra class and order, or the natural order of Columnarias, and mankind of Jaffa: its characters are, that the calyx is a double perianthium, outer smaller, one-leafed, unequally novem-fid or nine-cleft, (6—12) divisions very narrow, inner feximquefus, divisions broader and sharper; the corolla is five-petalled, united at the base, obcordate, pernose and flat; the stamens have many filaments inserted into the corolla, anthers subreniform; the fief tillum has an orbicular germ, fole cylindrical and short, stigmas many (20), fectaceous, of the length of the style; the periemenium consists of arils not jointed, forming a flat ring about a columnar receptacle; they are deciduous and open on the inside; the seed is one, flat-kidney-shaped in each aril.

There are seven species, viz. 1. A. afficinata, common marsh-mallow, with leaves simple and downy, (subpulque-johd, Smith,) or with leaves undivided, angular and bottry (Verth.) the root fustiform, a gourd-shaped; the arils erect, almost three feet high, simple, cylindrical, slender like a twig, fuffle; the leaves alternate, petiolate, cordate, acute, subquincuncial, plicated and serrated; the panicles axillary, dense, many-flowered, shorter than the petals; the external calyx often ten-cleft, also twelve-cleft, the inner five-cleft; the corolla and flamina are purple fufi-coloured; the stigmas are numerous; the capsules compressed; the whole herb very softly pubescent or clothed with a very soft wool or velvet, with felled interwoven hairs. It is perennial and flowers from July to September. It grows plentifully in falt marshes, and on the banks of rivers and ditches in Cambricshire, Norfolk, and Suffolk, or the tea-flowers of Cornwall, in Holland, France, Italy, Siberia, &c. There is a variety of this, with the leaves rounder and not ending in a point, called by Ray A. vulgari fimiles, folio retus frond, and found in the isle of Ely; it varies also with lacinated leaves. 2. A. communis, hemp-leaved marsh-mallow, with the lower leaves palmate, dentated, (Gmelin,) upper digitate, (bifate, the middle lacinia of the leaf, Gmelin.) This has a woody stem, four or five feet high, which bears out many side branches; the leaves are alternate; the flowers axillary, less than those of the former species, but of a deeper red colour, and the calyx much larger. This feldom flowers the first year, except in a warm summer. It grows naturally in Hungary, Ifria, Aufrlia, Carniola, Italy, the south of France, &c. by the fides of wood; and was cultivated here by Gerard, in 1597. 3. A. hirfute, hairy marsh-mallow, with leaves trifid, hairy-hiñipid, smooth above; peduncles foltary and one-flowered. This is a low plant, its branches trailing on the ground, the flowers axillary, smaller than those of the common fort, and have purplish bottoms, the arils are woody, and seldom last more than two years; the outer calyx is eight-leaved, the inner as long as the corolla, and acuminate; the corolla crenulate. This species grows wild in Spain and Portugal, Italy, Aufrlia, Carniola, Germany, Switzerland, and France; and was cultivated in New garden M. 1685, by J. Sutherland. 4. A. ludoviciana, Ludwig's marshmallow, alike of Ray's herb, (Gmelin,) leaves lobed, naked on both sides, and peduncles collected and one-flowered. This resembles malva alea; the peduncles are axillary from two to five, the outer calyx eight-leaved, and leaflets lanceolate, the inner shorter, quincuncial, very rough, with white villous hairs. 5. A. Narbonensis, Narbonne marsh-mallow, with leaves tomentofe on both fides; the lower five-lobed, the upper three-lobed, peduncles folitary, one-flowered. The root is perennial, ftems are annual, from four to fix feet in height, round, and of the thickness of a finger, hoary with whitith fellite hairs; fipules fufihte, acute and ciliate; leaves alternate, petioloid, ferrate, bracts fubulate and fmall; the segments of the outer perianthium are fix or feven, deeply cut, lanceolate, and acaule; corolla purple-rofe-coloured, twice as long as the calyx; anthers dark-purple; fligmas white, and arils smooth; first discovered by Able Pouret near Narbonne, found also in Spain, flowers in August and September, and introduced into New garden in 1780, by M. Thouin. 6. A. carymbosa, with leaves fimple, cordate or angular, and smooth, peduncles and calyces hairy, and fowers in coryphys; a native of Jamaica. 7. A. racemosa, Pavonia fpicata of Cavan, and Gmelin, with leaves fimple, cordate, ovate, ferrate, fcarious on the upper furface, and raceme terminating and Erect. The ftems are thick, iff, five feet high, with many branches.
Leaves alternate on long petioles; stipules lanceolate and acuminate; outer calyx deeply eight-lobed, inner somewhat tabulate, with five notches; corolla yellow, double the length of the calyx; the petals oblong, almost entire, marked with deeper-coloured streaks; the fruit composed of five bivalve capsules, as a native of Jamaica. Instead of this species Gmelin inflict A. grandiflora, with cordate, angulated, tomentose, patulous leaves, and substriphloous peduncles. Martyn. Withering. Smith. Gmelin's Lin. Culture. The first species may be propagated either by seeds, sown in the Spring, or by parting the roots in Autumn, which is the best season for the purpose. It will thrive in any soil or situation, but grows larger in moist places than on dry land; the plants, whose roots spread wide, should not be nearer than two feet. The second species is propagated by seeds sown in the Spring, in a dry soil and sheltered situation; this root seldom continues longer than two years in England, but as the seeds ripen here, the plants may be had in plenty. If the seeds of the third species be sown in April, the plants will flower in July, and seeds ripen in September; and they should be sown where they are to remain.

Althaea, in the Materia Medica. The Althea officinalis seems to have been known to the ancients, called by Dioscorides A. Scirpus. by Galen, Erythera, and by Pliny Hibiscum. It is probably the Hibiscus of Virgil, Ecl. x. v. 30, and v. 71.

"Hedorumque gregem viridi compellere libifco."

It has been much used by medical practitioners in every country where medicine has been regularly cultivated. All its parts abound with a glutinous juice, with scarcely any smell or peculiar taste. The dry roots, boiled in water, give out half their weight of gummy matter, which is thought to be nearly allied to gum arabic, tragacanth, starch, &c. and dissolves murrh, and some other resinous substances more readily than gum; and, on evaporating the aqueous fluid, forms a yellowish mucilage. The leaves afford scarcely one-fourth of their weight, and the flowers and seeds still less. The mucilaginous matter is the medicinal part of the plant, and it is commonly employed for its emolient and demulcent qualities. It is recommended for obtunding and incrustating scrofulous thin fluids, in tickling coughs from delusions on the fauces and lungs, in hoarseness, crostions of the stomach and intestines, difficulty and heat of urine, the dyfenteries, colicines, and gonorrhea; and for lubricating and relaxing the passages in nephritic and calculus complaints. It has been given in powder, from a scruple to a dram or two, either by itself, or in conjunction with other substances of a similar nature; it is seldom administered in this form, but it is taken to better advantage in that of an infusion or decoction. Dr. Cullen observs, (Mat. Med. vol. ii. p. 411.) that demulents of this kind can have no effect as fuch in the mafs of blood, or in passing by various evasions. The Althea has been often applied in various external affections. The root boiled in honey and chewed by infants has mitigated difficult digestion; and milk, in which this root,igs, and a small quantity of saffron have been boiled, has relieved the gums. The decoction is said to be useful in ophthalmia; and a gargary made of the decoction of this root and figs has been serviceable in sore throats. The root, cut and boiled in water or milk, has formed a convenient and useful cataplasm for softening and ripening tumors; and it has been often added to glysters. The root was formerly used as an ingredient in several compounds of the pharmacopoeias, but it is now directed only in the form of a syrup. This is prepared by boiling a pound of the fresh roots bruised in a gallon of distilled water to one half, and precipitating the liquor when cold; and when it has settled for 24 hours, so that the fecundities may separate, the liquor is poured off, and four pounds of double-refined sugar being added to it, the liquor is boiled down to six pounds weight. This syrup is employed externally in some disorders of the breast, and for sweetening emollient decoctions in nephritic cases. Lewis. Murray. Woodville.

Althaea, See Hemsamia, Hibiscus, Lavatera, Malva, Melochia, Napea, Sida, and Waltheria.

Althaea Fruitus. See Hibiscus.

Althaea, Althea Olearium, Organ, in Ancient Geography, a town of Spain, belonging to the Occades; mentioned by Polybius under this name, but called Cartheia by Livy, in speaking of the exploits of Hannibal.

Althamerus, Andrew, in Biography, a Lutheran minister at Nuremberg, lived in the 16th century, and attended the conferences at Berne, in 1528, which prepared the way for the reformation in that country. He was so zealous an advocate for justification by grace, in opposition to the merit of good works, that he inveighed in a very indecent and outrageous manner against the apostle James, and gave him, almost, the lie direct. Grotius cites a passage from his "Annotations on James," printed at Straffburg, in 1527, in which he charges the apostle with running counter to Scripture, and opposing his authority against that of the Holy Ghost, the law, the prophets, Christ, and his apostles. Besides some works in divinity, he compiled a dictionary of the proper names in the Bible, "Sylvae Bibliorum nominum, &c," printed at Basl in 1535; "Conciliorum locorunm Scripturum," published at Nuremberg in 1535, and at Wittemberg in 1532; and notes upon Tacitus, "De Situ, moribus et pepulis Germaniae," printed at Nuremberg in 1529 and 1536, and at Amberg in 1609, 8vo. Gen. Dict.

AlTanUS, in Ancient Geography, a stream of Daunia, in Italy, the waters of which were said to cure all kinds of wounds.

AlTHEE, in Geography, a town of France, in the department of the Mayenne, and chief place of a canton, in the district of Crion, four leagues south-west of Laval.

AlTHEA, in Entomology, a species of Papilio, in the class of Nymphalidae, with dentated brown wings, and also a fafica and Nysa angular-dentated and white, found in Guinea.

AlTHEIM, in Geography, a market town of Upper Bavaria, in the district of Mauerkirchen, eight miles east of Braunau.

AlTHEPIA, in Ancient Geography, a small country, placed by Pausanias, in the Argolid, near Trezena, which had borne the appellation of Orca.

ALTHUSIUS, John, in Biography, a German civilian, towards the latter end of the 16th century, advanced free principles on political subjects, which gave great offence to some of his contemporaries. He was a Protestant; and from being a professor of law, at Herborn, he was raised to the dignity of fynic, at Bremen. The fundamental principles of his "Politics methodically digested," printed at Herborn, in 1605, are these, "that kings are mere magistrates; that the chief power of every commonwealth is in the people only; that it is lawful to depose a tyrant, to turn him out of the administration, and even to put him to death, if no other remedy can be found, and to choose another in his room. He also composed a treatise "De juridic平安tia Romana."
ALT

Romana; another "De Civilis Conuatione;" and other tracts. Gen. Dict.

ALTICA, in Entomology, a species of the Cantharides, with a red thorax, and violet unspotted elytra, found at the Cape of Good Hope.

ALTICAE, a class of the genus Chrysomela, distinguished as faltatory, and having their posterior tibiae incrusted.

ALTDIUM, in Ancient Geography, a place of Italy, in Umbria, north-east of Nocera.

ALTIKEN, in Geography, a prefecture of Zurich, in Switzerland, in which is a parochial village of the same name, not far from the Thur.

ALTILIA, a town of the kingdom of Naples, and province of Calabria Citra; six miles south of Cosenza.

ALTII.0, Gabriel, in Biography, was born in the kingdom of Naples, and flourishing about the end of the 15th century. He died about the age of 60, in 1501. He was preceptor to prince Ferdinand; and afterwards employed in state affairs, as he accompanied Jovianus Pontanus to Rome, in order to negotiate a peace between king Ferdinand and pope Innocent VIII. His reputation as a Latin poet attracted notice, and contributed to his promotion to the bishopric of Palermo. The distinguished excellence of his Latin verses led his contemporaries to regard him as a person who was intimately conversant with polite literature, and who had studied the ancients with great improvement. In the delicacy of his elegies and the sublimity of his heroics, he is said to have so much excelled, that in the opinion of Pontanus and Actius, he was equal to the ancient poets. Most of his poetical performances are lost; but some of them are preserved in the "Deliciae Poetarum Ital." Gen. Dict.

ALTIMETRY, Altimetria, compound of altus, high, and metra, to measure, the art of taking or measuring altitudes or heights, whether accessible or inaccessible.

Altimetry makes the first part of geometry; including the doctrine and practice of measuring both perpendicular and oblique lines; whether in respect of height or depth.

ALTIN, in Commerce, a money of account in Mudecay; worth three octa, one hundred of which make a ruble, worth four shillings and sixpence in English.

They have had occasionally altin coins, both of copper and silver. Those of the silver altins under Peter I. had on one side the eagle, and on the other, with the date of the year, the word Altinik. But for a long time no more altins have been struck; and those of silver are now seldom to be seen.

ALTIN, or ALTYN-NOOR, LAKE, in Geography, a lake of Siberia, in the government of Kolomna, is situated on a very considerable elevation of the Altaiian mountains, by which it is also entirely surrounded. N. lat. 49°. E. long. 102°. It is also called by the Ruffians Teltezk-ozer and Altain-kul. Its length is computed at 126, and its greatest breadth at 84 feet. It flows northward to the river Byar, which at its confluence with the Katun affirms the name of Ohy. The bottom of this lake is rocky, and at its northern part it is sometimes frozen so hard as to be passable on foot; but it is said, that the southern part is never covered with ice. The water on this lake and the adjacent rivers rises only in the middle of Summer; when the snow on the mountains is dissolved by the heat of the sun.

ALTIN, a town of Naples, in the province of Abruzzo Citra; nine miles south of Langiano.

ALTINCAR, among Minerals, a species of fatics used in the fation and purification of metals.

The altinar is a sort of flux powder. Divers ways of preparing it are given by Libavius.

ALTING, HENRY, in Biography, was born at Embden, in 1583, and, having devoted himself to the profusion of a divine, he was sent in 1612 to the university of Herborn, where he became a professor. In 1625 he was appointed preceptor to the electoral prince palatine, and in 1612 accompanied him to England, where he was introduced to the acquaintance, among others, of archbishop Abbot. In 1613 he returned to Heidelberg, where he took his degree of doctor of divinity, and was appointed director of the college of Wilmont. At the synod of Dort, to which he was invited in 1618, he distinguished himself by his prudence and eloquence. After his return to Heidelberg, he very narrowly escaped falling a sacrifice, when the city was taken in 1622, by count Tilly; for, as he was entering the house of the chancellor, one of the guards met him, and ignorant of his person, threatened his life; "with this battle-axe I have this day killed 10 men!" Altling, if I knew where to find him, should be the 11th." Altling replied, with a resolution and confidence of mind, and at the same time with an allowable mixture of terror, which said his life: "I am a teacher in the college of Wilmont." When the Jesuits took possession of the house, he concealed himself in a garret, and the air was secretly supplied with food, till he had an opportunity of making his escape, and of following his family to Heilbron. After the defoliation of the palatinate by count Tilly's forces, he retired to Schorndorf; but here, although situated among Protestants, he encountered new trials. The Lutheran ministers of Schorndorf, who were at variance with the professors of Heidelberg, were dissatisfied with the permission which the duke of Wirtemberg had given to one of these professors to reside among them; and by reason of their jealousy and intolerance, Altling was obliged to remove to Embden in 1623, from whence he followed his late pupil, who was king of Bohemia, to the Hague. Under the patronage of this prince, and in the office of tutor to his eldest son, he remained till the year 1627, when he obtained his permission to remove to Groningen, where he was appointed to the professorship of divinity, which he retained the rest of his life. Such were his talents and character and public services, that he lived in very great estimation; but the confusion and troubles of that period prevented his taking possession of the office of divinity; and for alt, to Heidelberg, to which he was appointed by prince Lewis Philip, administrator of the palatinate. Domestically, he was occupied by the loss of his eldest daughter and his wife, brought upon him a settled melancholy, which, after a few months, put a period to his life, in the year 1644. Altling, though he was no friend to the innovations introduced at this period by the Socinians, was of a moderate and peaceable temper, and indispersed to dispute and quarrel about trifles. "Adhering," as he judged, to the plain doctrine of scripture, he was equally deft to avoid sophistical subtlety and fanatical frapulosity." His works were, "Nota in Decem Problenatum; Johannis Behn," Heidelb. 1618; "Loco Commines;" "Probemata;" "Explicatio Catalogae Palatinae," Amstelod. 1601; "Exegetis Augustienni Confliti, &c. Amst. 1617; "Methodus Theologicie Didactice et Catechetice;" Medulla Historic Prophana," published under the name of Parvus. Gen. Dict.

ALTING, JAMES, son of Henry Altling, was born at Heidelberg, in 1618, and after finishing his studies at Groningen, became professor in that university. Attached to
the study of the oriental languages, he put himself, in 1638, under the tuition of a Jewish Rabbi, at Embden. Upon his visit to England, in 1642, he was admitted to clerical orders by Dr. Prideaux, bishop of Worcester; but he altered his purpose of continued residence in this country, as soon as he received an invitation to the Hebrew professorship, at Groningen. He returned to Germany in 1643, and obtained considerable distinctions of honour in the university.

In this situation a rivalry commenced between him and his colleague, in the professorship of divinity, Des Marets. The latter was addicted to the scholastic philosophy and plan of instruction; whereas the former devoted himself to the study of the Scriptures and Rabbincal learning; and acquired a degree of popularity, as a lecturer, which excited the jealousy and opposition of Des Marets and his adherents. A dispute between these colleagues, who were now become competitors and rivals, had for some time prevailed; and at length the decision of it was referred to the divines of Leyden. Thence supposes pronounced Alting innocent of hereby, but fond of innovation, and Des Marets deficient in modesty and candour. The civil power was at last obliged to interfere, and the penalty of deprivation was decreed against those divines, who should in any ecclesiastical assembly revive the Marefo-Altingian controversy. The magistrates proceeded by an usurpation of authority which did not belong to them, to prohibit even writing for or against the judgment of the divines of Leyden. This breach between the two professors was never thoroughly compromised; though, by the interpolation of friends, a kind of formal reconciliation was effected, while Des Marets lay on his death-bed. Alting did not long survive him, but was taken off by a fever, in 1679. He was reprobated, in consequence of his attachment to Rabbincal learning, with an inclination to become a Jew. His works were collected some years after his death, and published in five volumes folio, under the care of Bekker, minister at Amsterdam, by his cousin Menfo Alting, burgomaster of Groningen, who wrote a good description of the Low Countries, entitled, "Notitia Germaniae Inferioris." It is said that he preached well in three languages, German, Dutch, and English. Gen. Dict.

**Altitude**, in Geometry, the third dimension of body, considered with regard to its elevation above the ground—called also **height** or **depth**.

**Altitude of a figure**, is the distance of its vertex from its base, or the length of a perpendicular let fall from the vertex to the base.

Thus, K L (Plate 1. Geometry, fig. 2) being taken for the base of the right angled-triangle, KLM; the perpendicular KM will be the altitude of the triangle.

Triangles of equal bases and altitudes are equal; and parallelograms, whose bases and altitudes are equal to those of triangles, are just the double thereof.

**Altitude**, in Optics, is usually considered as the angle subtended between a line drawn through the eye, parallel to the horizon, and a visual ray emitted from an object to the eye.

For the laws of the vision of altitudes. See Vision.

If through the two extremes of an object, S and T (Plate 1. Optics, fig. 13) two parallels, TV and SQ be drawn; the angle TVS, intercepted between a ray passing through the vertex S, and terminating the shadow thereof in V, makes, with the right line TV, what is called, by some writers, the **Altitude of the Luminaries**.

**Altitude**, in Cosmography, is the perpendicular height of an object, above the plane of the horizon.

**Altitudes** are divided into **accessible** and **inaccessible**.

**Altitude, accessible**, of an object, is that whose base you can have access to, so as to measure the nearest distance between your station, and the foot of the object on the ground.

**Altitude, inaccessible**, of an object, is that whose base cannot be approached, by reason of some impediment; such as water, or the like.

There are three ways of measuring altitudes, viz. geometrically, trigonometrically, and optically. The first is somewhat indirect and unartful; the second is performed by means of instruments for the purpose; and the third by shadows.

The instruments chiefly used in measuring of altitudes, are the quadrant, theodolite, geometric quadrant, or line of shadows, &c. the descriptive, applications, &c. whereof, see under their respective articles Quadrant, Theodolite, and Quadrat.

**Altitudes, to take accessible.** To measure an accessible altitude geometrically. Suppose it required to find the altitude AB (Plate 1. Geometry, fig. 3) plant a staff, DE, perpendicularly in the ground, of such height as may be equal to the height of the eye. Then, laying a plumb on the ground, with your feet to the staff; if E and B prove in the same right line with the eye C, the length CA is equal to the altitude AB. If some other point, as F, prove in the line with E, and the eye, you must remove the staff, &c. nearer to the object; on the contrary, if the line continued from the eye over E, mark out some point above the altitude required; the staff, &c. are to be removed farther off, till the line EF raise the very point required.

Thus, measure the distance of the eye C from the foot of the object A, the altitude is had; since CA = AB.

Or thus: at the distance of thirty, forty, or more feet, plant a staff, DE (fig. 4) and at a distance from this, in C, plant another shorter one, so that the eye being in F, and E and B may be in the same right line therewith. Measure the distance between the two staves, GF; and between the shorter staff and the object, HF; as also, the difference of the heights of the staves, GE. To GF, GE, and HF, find a fourth proportional BH. To this add the altitude of the shorter staff, FC. The sum is the altitude required, A B.

To measure an accessible altitude, trigonometrically. Suppose it required to find the altitude AB (fig. 5) choose a station in E; and with a quadrant, theodolite, or other graduated instrument duly placed, find the quantity of the angle of altitude ADC. Measure the shortest distance of the station from the object, \( \text{tan} \), DC, and this of consequence is perpendicular to AC.

Now, C being a right angle, it is easy to find the side AC; since, in the triangle ACD, we have two angles, \( \text{tan} \), D and A its complement, and a side opposite to one of them, CD, the side opposite to the other may be easily found by this case. As the line of the angle A is to the given side opposite to it DC, so is the line of the other angle D to the side required CA. To this side, thus found, adding BC, the sum is the perpendicular altitude required.

Or say, as radius is to the distance DC, so is the tangent of the angle ADC to AC, the height of the object; and adding the altitude of the instrument above the ground, the whole height of the object is found. The operation is bell performed by logarithms. E. G. Suppose the angle ADC = \( 31^\circ 52' \), and the distance DC = 64 feet. Then it will be,

\[ \text{Radius} = \]
Radius \( 10 \text{,}000 \text{,}000 \)

Log. of \( DC \), or 64 feet \( 3.06180 \)

Tangs. of \( 51^\circ \) 52' \( 1.01519 \)

\( AC \) or 81 \( \frac{1}{2} \) feet \( 1.01519 \)

To which add four feet, the height of the eye, and the altitude required, or \( AB \), is 83 \( \frac{1}{2} \) feet.

This may also be resolved by projection, thus: draw \( DC \), on which let 64 feet from any scale from \( D \) to \( C \); erect the perpendicular \( CA \); and draw \( DA \), intersecting the perpendicular in \( A \), the top of the object. Then \( CA \) measured on the same scale, will give 81 feet.

If there happen an error in taking the quantity of the angle \( 2 \) (fig. 6) the true altitude \( DB \) will be to the false one \( BC \), as the tangent of the true angle \( DAB \), to the tangent of the erroneous angle \( CAB \).

Hence, such error will be greater in a greater altitude than in a lesser; and hence also, the error is greater, if the angle be lesser, than if it be greater. To avoid the inconveniences of both which, the station is to be pitched on at a moderate distance; so that the angle of altitude \( DAB \), may be nearly half right.

Again, if the instrument was not horizontally placed, but inclined, e. g. to the horizon in any angle, the true altitude will be to the erroneous one, as the tangent of the true angle to that of the erroneous one.

If the plane intercepted between the observer, and the object be inclined, as in fig. 7; two stations \( C \) and \( D \) must be selected, and their distances from the base of the object, reckoned. \( CA \) and \( DA \) must be measured. Then as the angular tangent \( ACB \) is equal to \( CDB + DBC \); the angle \( DBC \) = \( ACB - CBD \); and \( DB \) is equal to the supplement of \( ACB \); in either way the angles of the triangle \( BCD \) are known, and one side \( DC \) is given; then, the angle of \( BDC \); \( AC \); \( CDB \); \( BCA \); \( ADC \); and in the triangle \( ABC \), the two sides \( CA \) and \( CB \) being given together with the included angle, we shall have \( CB + AC : CA : \text{tangent of} \frac{A + B}{2} \)

\[ \frac{A - B}{2} \]

whence the angles will be determined.

And it will be easy to find \( AB \) the altitude of the object as before. Otherwise, measure the difference \( AC \) and the angles \( A \) and \( C \); and in the triangle \( ABC \), all the angles and one side \( AC \) are given, the other side \( AB \) will be easily found.

To measure an accessible altitude optically, by the shadow of the body, see shadow.

To measure the altitude of any object by optical reflection, place a plane mirror, or a vessel of clear water, horizontally at \( C \), (fig. 8), and retreat from it to such a distance as \( D \), that the eye \( E \) may just perceive the image of the top of the object, in the reflecting surface at \( C \); then, as these triangles, having two equal right angles, and the angle \( ACB = ECD \), because the angle of incidence is equal to the angle of reflection, are similar, we shall have \( CD : DE : CA : AB \), the altitude required.

To measure an accessible altitude by the geometrical quadrant or square, Suppose it required to find the altitude \( AB \) (fig. 6), choosing a station at pleasure in \( D \), and measuring the distance thereof from the object \( DB \); then the quadrant this and that way, till the top of the tower \( A \) appear through the sights.

If then, the thread cut the right shadows, say, as the part of the right shadow cut off, is to the side of the quadrant, so is the distance of the station \( DB \), to the part of the altitude \( AE \). If the thread cut the vertical shadow, say, as the side of the quadrant is to the part of the vertical shadow cut off, so is the distance of the station \( DE \), to the part of the altitude \( AL \).

\( AB \), therefore, being found in either case, by the rule of three, and the part of the altitude \( BE \) added to it, the sum is the altitude required. See quadrant.

To measure an inaccessible altitude, trigonometrically,—Choose two stations \( G \) and \( E \) (fig. 10), in the same right line with the required altitude \( AB \), and at such di stance from each other, \( DF \), as that neither the angle \( FAD \) be too small, nor the other station \( G \) too near the object \( AB \). With a proper instrument take the quantities of the angles \( ADC \), \( AFC \), and \( CFB \); and also measure the interval \( FD \).

Then, in the triangle \( AFD \), we have the angle \( D \), given by observation; and the angle \( AFD \), by subtracting the observed angle \( A FC \), from two right angles; and consequently the third angle \( DAF \), by subtracting the other two from two right angles; and also the side \( FD \); from whence the side \( AF \) is found by the canon above laid down, in the problem of accessible altitudes. And again, in the triangle \( ACF \), having a right angle \( C \), and observed angle \( CFB \), and a side \( CF \), the side \( AC \), is found by the same canon.

Lastly, in the triangle \( FCB \), having a right angle \( C \), observed angle \( CFB \), and a side \( CF \); the other side \( CB \), is found by the same canon.

Adding, therefore, \( AC \) and \( CB \), the sum is the altitude required, \( AB \).

E. G. Suppose \( AFC \) to be 88° and \( ADC \) 58°, and the distance of the stations \( FD \) to be 26 yards. Subtract \( ADC \) or 58° from \( AFC \) or 88°, and there remains \( FAD \) or 30°. Then, in the triangle \( DAF \), the angles and one side being known, we shall have sine of \( DAF \) = sine of \( ADF \) = \( \frac{FD}{FA} \) i. e. \( \frac{CD}{CA} \) = \( \frac{6}{8} \), a fourth, or by logarithms, 0.93107 0.67934 0.45067.

Again, in the triangle \( APC \), we shall have sine of \( ACP \) = sine of \( AFC \) = \( \frac{AP}{AC} \) = \( \frac{6}{8} \), a fourth, and by logarithms 0.93107 0.67934 0.45067.

Adding, therefore, \( AC \) and \( CB \), the sum is the altitude required, \( AB \).

To measure \( AB \) with the quadrant, choose a station at \( F \) and \( D \), so that the angle \( AFC \) may be 45°, and the angle \( ADC \) = 25° 34', the altitude \( AC \) will be equal to \( DF \) the distance of the two stations. For when \( AFC = 45° \), \( AC = CF = FD \), and \( DC = 2 AC \), as radius = natural tangent of \( 25° 34' \) = 1.50861.

We
ALT

We may hence deduce a method of finding the height of one object, as AC, supposing another HC. Find, first, the whole altitude AC, and then the altitude HC, as above, and their difference will be the altitude of AH, as e.g., of a fire above the tower of a palace. If the height of the tower HC be known, any distance DF in the horizontal line DC may be measured from H. This is the reverse of the preceding problem.

To measure the altitude of a balloon, cloud, or other moveable object, C; (fig. 11.) let two observers at A and B, in the same horizontal plane, take, at the same time, the angles CAD and CBD, and measure the distance AB between the stations; and then the altitude may be calculated as before. The height of a cloud may be found by its shadow in the following manner. Observe the cloud C, (fig. 12.) in its direct access to or recedes from you; and marking the instant in which the middle of the shadow is at some remarkable point upon the ground as at A, at that moment take the altitude ABC of the middle of the cloud. Then, take the fun's altitude at your station B, and that will be equal to the angle BAC, and measure the distance between your station and the place of the shadow. In the triangle ABC, as all the angles and one side are known, it may be easily projected, and the height of C above BA may be determined: or it may be resolved trigonometrically as follows:

fine of C : AB :: fine of B : AC = \frac{S \cdot B}{S \cdot C} \times AB; and

rad. : AC (\frac{S \cdot B}{S \cdot C} \times AB) :: S \cdot A : the perpendicular;
or rad. \times S \cdot C : AB :: S \cdot A \times S \cdot B : the height.

If the cloud be directly over your head at the time of observation, CBA will be a right angle; and rad. : AB :: tangent of the fun's altitude CBA : the height CB.

N. B. The cloud should be small, because the observation must be at a point. If the cloud be large, its edge as well as the edge of the shadow must be observed; and the stations must be upon a large plain or open ground.

To find an inaccesible altitude by the shadow, or the geometrical quadrat.—Choose two stations in D and H (fig. 9.) and find the distance DH, or CG; observe what part of either the right or verfed shadow is cut by the thread.

If the right shadow be cut in both stations, say, as the difference of the right shadow in the two stations, is to the side of the square; so is the distance of the stations GC to the altitude EA.—If the thread cut the verfed shadow at both stations, say, as the difference of the verfed shadow marked at the two stations, is to the lesser verfed shadow; so is the distance of the stations GC to the interval AE.—Which being had, the altitude EB is also found by means of the verfed shadow in G; as in the problem for accesible altitudes. Lastly, if the thread in the first station G, cut the right shadow, and in the latter, the verfed shadow; say, as the difference of the product of the right shadow into the verfed, subtracted from the square of the side of the quadrant, is to the square of the side of the quadrant into the verfed shadow; so is the distance of the stations GC, to the altitude required AE.

The utmost distance at which an object may be seen in the horizon, being given, to find its altitude.

Suppose the top H of a tower FH (fig. 13.) just visible at E, the distance EF being 25 miles; and suppose the circumference of the earth to be 25,000 miles, or the radius 3979 miles, or 21009120 feet. Then 25000 : 25 :: 360° : 21° 30' = the angle EGH; and radius : secant of the angle G :: EG : GH = 21009536 feet; and 21009536 - 21009120 = 416 feet or FH the height of the tower.

Otherwise.—In the right-angled triangle GEH, GHI or GH + 2GF \times FH + FH = GE + EH. But GE being EF, 2GF \times FH + FH = EH; or, FH being comparatively very small, 2GF \times FH = EH = EF, and FH = \frac{2GF}{2GF} but 2GF, or the earth's diameter, is 7958 miles, therefore \frac{EF}{7958} = FH in miles, and \frac{EF}{7958} \times 1760 = FH in yards.

Or, the altitude FH may more easily be found thus. The horizon dips nearly eight inches or \frac{1}{2} of a foot, at the distance of one mile, and according to the square of the distance for other intervals; therefore, as 1 : 1.25 = \frac{1}{2} :: \frac{1}{2} of 625 or 416 feet.

The method of taking considerable terrestrial altitudes, of which those of mountains are the greatest, by means of the barometer, is very easy and expeditious. This is done by observing on the top of the mountain how many inches, &c., the mercury is fallen below what it was at the foot of the mountain. When this is done, you will have its altitude by the help of a table calculated for that purpose. A very accurate table of this kind may be found in the Hist. de l'Acad. Roy. des Scienc. 1703, and 1705, calculated by M. Cassini; and also in the Phil. Trans. Eames's and Martyn's Abr. vol. vi. p. 34. See Barometer.

ALTITUDE of the eye, in Perspective, is a right line let fall from the eye, perpendicular to the geometrical plane. See Perspective.

ALTITUDE, in Astronomy, is an arc of a vertical circle, intercepted between the fun, moon, star, or other celestial object, and the horizon.

This altitude may be either true or apparent. If it be taken from the rational, or real horizon, the altitude is said to be true, or real; if from the apparent or sensible horizon, the altitude is apparent. Or rather, the apparent altitude is such as results from observations made at any place on the surface of the earth, and the true is that which has been corrected, on account of the refraction and parallax.

The true altitudes of the sun and fixed stars differ but very little from their apparent altitudes; because of their great distance from the centre of the earth, and the smallness of the earth's semidiameter, when compared with it. The quantity of refraction is different at different altitudes, and the parallax is different according to the distance of celestial objects; in the fixed stars it is too small to be observed; that of the sun is about 8\textdegree; seconds, and that of the moon about 52 minutes. The altitudes of the heavenly bodies are observed by a quadrant or sextant, or by the shadow of a gnomon, and by various other ways may be found without a quadrant, or any the like instrument, by erecting a pin or wire perpendicularly as in the point C (Astronomy, Plate 1. fig. 5.) from which point you have described the quadrant are AF. Make CE equal to the height of the pin or wire, and through E draw ED parallel to CA, and make it equal to CG; the length of the famous triangle, laid from C to D, intercept the quadrant in B; and B A is the arc of the sun's altitude, when measured on the line of chords.

The fun's altitude may be computed by the following rule, proposed by Mr. Lyons for nautical purposes. By the rules in the Nautical Almanac, for 1751, find the logarithm ratio; subtract it from the rising found answering to the given distance of time from noon, in the tables of the same Almanac; the remainder is the logarithm of a number, which
which subtracted from the natural sine of the sun's meridian altitude, leaves the natural sine of the altitude at the required time. For, finding the altitude of the moon or a star, he gives the following rule. From the tables above mentioned, take out the rising, corresponding to the hourly angle in the distance of time from the star's passing the meridian; add to it the logarithmic cosine of the star's declination, and the logarithmic cosine of the latitude of the place; the sum, abating twenty from the index, is the logarithm of a number, which subtracted from the natural sine of the star's meridian altitude, leaves the natural sine of the altitude at the given time. These rules are of great importance in determining the longitude at sea. See Naut. Alm. for 1778.

In taking altitudes from the visible horizon, where great exactness is required, an allowance is to be made for refraction, and the height of the observer's eye above the surface of the sea. To find the altitude of the stars, &c. by the globe, see GLASS.

An inequality has been observed in the apparent altitudes of the stars near the Meridian. On some occasions, when they are mounting towards the meridian, they appear to fall, and after passing the meridian, to rise. Hill, Acad. Science.

1719. p. 75.

M. Parent suggests a new method of taking altitudes at sea, by a common watch. It is obvious, that in an oblique sphere, the difference between the rising and setting of two stars, is greater, as they are farther distant from one another.

Now the astronomical table furnishing us with tables of the right ascensions and declinations for the fixed stars, it is easy, after observing the difference of time between the rising of two stars, to distinguish that part of the difference which accrues from their different position from that which arises from the obliquity of the sphere.—But such difference is the precise height of the pole of the place of observation.

Indeed, the ship not being immovable, but changing place between the two observations, seems to lay the method under some difficulty; but to this M. Parent answered, that a small alteration either of the ship's longitude or latitude, will make no sensible error; and that if she have gone a large distance between the two observations, it is easy reckoning how much it is, and accordingly allowing for it.

See SAILING.

Altitude, meridian. The meridian being a vertical circle, a meridian altitude, that is, the altitude of a point in the meridian, is an arch of the meridian intercepted between it and the horizon.

If HO (Astronomy, Plate 1. fig. 6.) be the horizon, and HZO the meridian, then the arc HE, or the angle HCE will be the meridian altitude of an object in the meridian at the point E.

To observe the meridian altitude of the sun, of a star, or other phenomenon, by means of the quadrant, see Meridian Altitude.

To observe a meridian altitude by means of a gnomon, see Gnomon.

Altitude, or elevation of the pole, is an arc of the meridian OP (fig. 6.) intercepted between the pole P and the horizon; or the angle OCP.

The altitude of the pole coincides with the latitude of the place; and may be found by observing the meridian altitude of the pole star, when it is both above and below the pole, and taking half the sum, after it has been corrected on account of refraction. O or the same may be found by means of the declination and meridian altitude of the sun.

Altitude, or elevation of the equator, is the complement of the altitude of the pole to a quadrant of a circle. Or, it is the angle HCE (fig. 6.) or arc HE of the meridian between the horizon and the equator at E, and equal to ZP, the co-latitude of the place.

Altitude of the tropics amounts to the same with what is otherwise called the solstitial altitude of the sun, or his meridian altitude when in the solstitial points.

Altitude of the horizon, or of stars seen in it, is variable by the refraction, according to the quantity of which the horizon is, more or less, either elevated or depressed.

Altitude of the nonagesimal, is the altitude of the 90th degree of the ecliptic, counted upon it from the point where it intersects the horizon, or of the middle or highest point of it which is above the horizon, at any time; and it is equal to the angle made by the ecliptic and horizon where they intersect at that time. See NONAGESIMAL.

Altitude, refraction of, is an arc of the vertical circle, as CE (Astronomy, Plate 1. fig. 7.) whereby the altitude SE, of a star or other celestial body, is increased by means of the refraction. This is different at different altitudes, being nothing at the zenith, and greatest at the horizon, where it is about 33°. See Refraction.

Altitude, parallax of, is the difference CB (fig. 8.) between the true and apparent place of a star; or the difference BC, between the true distance of a star AB, and the observed distance AC, from the zenith A. The parallax diminishes the altitude of a star, or increases its distance from the zenith. This arc, or the angle measured by it, is evidently less, as the celestial body is farther distant from the earth, and also less, for the same body, as it is higher above the horizon, being greatest there and nothing at the zenith. To find the parallax of altitude, &c. see PARALLAX.

Altitude of the cone of the earth's or moon's shadow denotes the height of the shadow of one or the other in an eclipse, and is measured from the centre of the body. It is found by this proposition: as the tangent of the angle of the fun's apparent semidiameter is to radius, so is one to a fourth proportion, which will be the height of the shadow in semidiameters of the body. The greatest height of the earth's shadow is 217.8 semidiameters of the earth, when the fun is at its greatest distance, or its semidiameter subtends an angle of about 11° 47'; and the height of the same is 210.7 semidiameters of the earth, when the fun is nearest the earth, or when its semidiameter is about 10° 11'; and between those limits it is proportional to the intermediate distances or apparent semidiameters of the sun. The altitude of the shadow of the earth and moon are nearly as 11 to 3, the proportion of their diameters.

Altitude, or exaltation, in Astrology, denotes the exceed of the five essential dignities, which the planets acquire by virtue of the signs in which they are found.

Altitude of motion, in Mechanics, is a term used by Dr. Wallis, for the measure of any motion, estimated according to the line or direction of the moving force.

Altitude, determinative, is sometimes used for the height, whence a falling body acquires, by acceleration, a certain velocity. Herman. Phoron. lib. i.

Altitude, in speaking of fluids, is more frequently expressed by the term depth.

The ingenious Dr. Hales, in his vegetable Statics, proposd a method of measuring unfathomable depths of the sea; on the principles by which Dr. Defagulieris contrived a instrument called a sounding, which was tried before the
the Royal Society; and is described in the Phil. Trans. N. 405. A more particular description of this instrument by Dr. Hales himself is as follows.

Suppose A B (fig. 1.) to be an iron tube, or mulek-barred, of any length, as fifty inches, having its upper end A well closed; if this tube be let down in this position about thirty-three feet into the sea, a column of water of that height is nearly equal to the mean weight of our atmosphere, and, conseqently, from a known property of the air's elasticity, it will be compressed into half the space it took up before, so that the water will ascend half way up the tube; and if the tube be let down thirty-three feet deeper, the air will be compressed into 4 of its first dimensions, and so on 1, 1/3, &c., the air being constantly compressible in proportion to the incumbent weight; whence by knowing to what height the water has ascended in the tube, we may readily know to what depth the tube has descended into the sea.

Now to measure the depth of one of these columns of sea-water: first, by a line let the iron tube, with a weight at its bottom, sink about thirty-three feet, which depth in salt water will nearly answer to the weight of the air at a mean height of the barometer; then draw up the tube, and observe how far the water rose. If thirty-three feet of water be equal to one atmosphere, then will the water rise so high as to fill exactly one half of the tube. But if the water rise higher or lower than half-way, then, by the rule of three, say, as the number to which the water rises is to one, so is thirty-three to the number of feet, measuring the depth of the column required. For example, suppose the water rises, when the tube is let down thirty-three feet, only 3/4 of half-way, then say, 4: 10 :: 33 : 5/4 feet, the depth of each column, which being once known, the number of columns of water is to be multiplied by this number of feet, whereby the depth of the sea in feet will be known.

But since, when the instrument has descended to the depth of 99 columns, or 99 times 33 feet, the air will be compressed into the 99/3 part of 50 inches, that is, into half an inch, the divisons both for some space below and also above that will be so very small, that the difference in depth of several columns of water will not be sensible. So that an instrument of no greater length than this would scarcely give an accurate estimate of half a mile's depth, that is, 2640 feet, or 80 columns depth of water. The lengthening of this instrument to 4, 5, or 10 times this length would obviate this defect, and make the difference of the degrees of depth much more sensible. But since it is impracticable to make a metal tube of so great a length, and if it were made, it would be so unwieldy as to be easily broken, the difficulty may be obviated in the following manner.

Let there be a globos metallic body of iron or copper, nearly of this form (fig. 2.) K, L, M, N, Q, whose capacity within may be equal to nine times the capacity of the metal tube, Z, K, L; let this globos body be firmly screwed to the metallic tube, at K, L, with a leathern collar, well corked in some aetherific matter at the shoulder, or joining, thereby to secure that joint in the most effectual manner. Let there be a small hole at X for the sea-water to enter freely in, and let some coloured oil be poured into the globos body, to fill it up to the hole X. Let there be also provided a fender rod d, screwed, or fastened into the metal tube s, which will also be made to screw in and out, thereby to take out the rod at pleasure; the rod must also have a small button d fastened to its upper end, which will prevent its being daubed by falling against the sides of the tube.

The capacity of the tube must be estimated by pouring water in, when the rod and metal line tube are fixed in their places.

Now since the lower vessel is supposed to contain nine times as much air as the tube Z L, which is the same thing as if the tube were nine times as long, therefore the air in the globos vessel will not all be forced within the capacity of the tube, till the vessel has descended to the depth of nine columns, or nine times 33 feet; for then the air will be compressed within one tenth of the space it first took up.

Supposing, therefore, the instrument to have descended to the depth of 99 columns of water, or 99 times 33 feet = 3287: then the air will be compressed within a 3/10 part of 500 inches (the capacity of the whole vessel being supposed equal to the tube of that length), that is, within six inches of the top of the tube; and, consequently, the rod d will be found tinging with the oil, within six inches of its top.

Suppose again the instrument to have descended to the depth of 359 columns, then the air will be compressed within a 7/10 part of the whole, that is, nearly within 21 inches of the top of the tube. In this case, the instrument will have descended 6567 feet; that is, one mile and a quarter, and 132 feet.

Suppose again the instrument to have descended to the depth of 399 columns, then the air will be compressed into a 7/9 part of the whole, that is, nearly within one inch and a quarter of the top of the tube. In this case the instrument will have descended two miles and a half, wanting 53 feet, which may probably be the greatest depth of the sea.

The larger the capacity of the vessel K, L, M, N, Q, the deeper will the gage be enabled to sink, the instrument being made stronger, and its joints being secured in proportion.

The instrument being thus prepared, a large buoy, i, must be fixed to it, which ought to be a solid piece of light wood, well tarred to prevent the water's being pressed into the fap-vessels; and as it may rise at a considerable distance from the ship, it may be advisable to fix on the top of the buoy broad fans of tin, properly painted, so as to be easily seen.

In order to sink the instrument, a weight must be fixed to it in the following manner. See the diagram. W is a weight of ballast, hanging by its fixed shank I, in the socket j j, which socket is screwed fast to N Q. The shank is retained in its place by the ketch k of the spring O, while the machine is descending; but as soon as W touches the ground at the bottom of the sea, the ketch O j sinking by the descending force, a little below the upper part of the hole k, is therefore at liberty to fly back, and so lets go the weight; then the buoy rises up to the surface of the water with the machine. Springs might also be fixed on the inside of the shank j j as to fly back in the same manner, when the weight touches the ground. It might be advisable to keep an exact account of the play of the machine under water, which might be done by a watch, or by a pendulum vibrating seconds. Dr. Hook found upon trial, that a leaden ball which weighed two pounds, fixed to a wooden ball of the same weight, and both let down in fourteen fathom water, reached the bottom in seventeen seconds, and the detached wooden ball ascended to the surface in nineteen more. See Phil. Trans. Lowthorp's Abr. vol. i. p. 278. Consequently if this machine descended and ascended greater depths with
with the same velocity, it would reach to the depth of a mile in seventeen minutes, and reappear in the like time. This, however, might be a vague estimate, until experience has furnished a rule.

This machine was tried in various depths in the Thames, and answered very well, always returning, and leaving the bailit behind. It was afterwards tried near the Bermudas, where several ships were in company; but though a good look-out was kept for three or four hours, it was not seen to return. Hali's Statics, vol. ii. p. 729.

Altitude of the sea's surface is not very near by the

which, as appears from the drift of currents setting against out of one sea into another.

Altitude of the mercuries, in the barometer, is marked by degrees placed on the face of that instrument, the variations of which are the chief object of barométrical observations.

The mean altitude of the mercury at London for every day in several years is about 29.87 inches, and its variations are computed between 31 and 28 inches. Some suggestions have been made, as if the altitude of the mercury were regularly greater in the morning than in the evening; at least something of this kind was observed to hold for a considerable time at Berlina. Hilt. Crit. Rep. Lett. tom. xiv. p. 239.

Altitude of the pyramids in Egypt, was measured so long ago as the time of Thales, by means of their shadow; which makes one of the first geometrical observations we have an exact account of. Phurach has given an account of the manner of this operation, which, according to this author, was done by erecting a staff perpendicular upon the end of the shadow of the pyramid; and by two triangles made by the beams of the sun, he demonstrated that there was the same proportion between the shadows as between the pyramid and the staff. Stuhl. Hilt. Phil. p. i. p. 9. See Pyramid.

Altitude, circles, parallels, and quadrant of. See the respective articles.

Altitude instrument, equal, is that used to observe a celestial object, when it has the same altitude on the east and west sides of the meridian, or in the morning and afternoon. This instrument consists of a telescope about 30 inches long (with two vertical, and three or five horizontal wires in its focus), supported at the end of an iron bar or axis, 30 inches long, and about an inch in diameter; the axis being sustained in a vertical position by passing through a hole in one end of a brass box, whose other or lower end sustains the lower joint of the axis. The box, which is about 21 inches long, with ends about four inches square, has only two sides, which are fixed at right angles. From one of these sides project four flat arms, with a hole in each, whereby the box is, by screws, fixed in a vertical position to an upright poll. On the lower end of the box lies a brass plate, which slides in grooves, and can, by means of a screw, be gently moved forwards or backwards; in this plate is a fine punched hole, to receive the smooth conical point, into which the lower end of the axis is formed. On the upper end of the box are two plates, which slide into grooves; and, by the means of screws, can be gently moved sideways, till their angular notches embrace the axis, which, in this part, is made perfectly cylindrical and very smooth. To the upper part of the axis is fixed, by its radius, a brass fastent (or arch of 63°, to a radius of seven or eight inches) with the arch downwards, so that the centre is just above the top of the axis: also a spirit-level is fixed at right angles across the axis, just under the arch, so as to be clear of the upper end of the box. To the under part of the telescope is fixed a brass fe-

micircle, of the same radius with the fastent, both arches having a common centre-pin. In the semicircle is a groove cut through the plate, parallel to its limb, to receive two screw-pins, which go into the fastential arch, near its ends; by these screw-pins the two arches may be preserved closed, and the telescope fixed in any desired elevation, which might be nearly ascertained by graduating the semicircle, and putting a maker's scale on the fastent.

When this instrument is used, the box is fixed to the poll, and the axis put into the box, letting the conical point drop into the punched hole; the level is screwed on, and the telescope is annexed, observing to infer the centre and arch-pins; then, by the help of the screw-plates at the bottom and top ends of the box, the vertical position of the axis is corrected, so that the same end of the air-bubble in the level may stand at the same point through the whole revolution of the axis, which will thereby be known to be then truly vertical, so that the telescope will describe a parallel of altitude. The tube, thus adjusted, is to be directed to the sun or star, and fixed at the desired elevation, by pressing the two arches together with the two screw-pins. This instrument is very useful in adjusting clocks, &c. and comparing equal and apparent time.

Altmanstein, in Geography, a market town of Upper Bavaria, belonging to the family of Abenberg, 12 miles north-east of Ingolstadt.

Altmore, a town of Ireland, in the county of Tyrone and province of Ulster. N. lat. 54° 34'. W. long. 7° 2'.

Altmuhl, a river of Upper Bavaria, which joins the Danube near Kelheim.

Altmuhlmünster, a commandery of the order of St. John, in Upper Bavaria, in the district of Rüdenburg.

Altobasco, in Geography, the name given to the ancient city of Colophon, in Ionia.

Altomünster, a market town of Upper Bavaria, which has an abbey of nuns of the order of St. Bridget.

Alto & Basso, or in Alto & in Basso, in Law signifies the absolute reference of all differences, small and great, high and low, to some arbitrator, or indifferent person.

Alto & Basso, or in Alto & in Basso, in Law, signifies the absolute reference of all differences, small and great, high and low, to some arbitrator, or indifferent person.

Altos, viols, or alto viola, the tenor violin, in opposition to the bas viol, to which instrument or violoncello, the tenor strings are tuned octaves; as C', G', D', A'. The following is the complete scale on the tenor:

This instrument has been rendered much more important of late years by quartets, and pieces made expressly for it than it used to be in the old overtures and concertos, in which it seldom had any melody assigned it. To fill up the harmony, by the refusé of other parts, was its only employment. But in the quartets of Stamitz, Boccherini, Giardini, and, above all, those of Haydn, it has been brought fully into action, and enjoyed equality.

Alto Relievo, in Sculpture, a representation of figures and other objects against a flat surface or back-ground; differs 5 H 2 from
from Bradford, we only in the work being much more relieved and brought forward.

To any representation half-relieved or more, if it be not entirely detached from the ground behind, sculptors apply the appellation of Alto Relleno.

ALTON, in Geography, a town of England, in Hampshire, on the rivers Wey. Its market-place consists of plain and figured herons, ribbed dragoons and fanges; and round the town is a plantation of hops. Its market is on Saturday, and it is distant from London 37 miles.

Alton is a village near Uttoxeter, in Staffordshire, in which are the ruins of a castle, supposed by Dr. Plot to have been erected by Theobald de Verdun in the beginning of the reign of Edward II. but by others apprehended to be prior to the Norman conquest.

Alton, a tract of land in Stafford county, New Hampshire, in America, north-east from Barnstable.

ALTONA. See ALTENA.

Altona, in Ancient Geography, a river of Britain, mentioned by Tacitus, and supposed to be the same with the Avona or Avon; but as there are many rivers of this name, it is conjectured that the Altona of Tacitus flowed by Northampton and Peterborough callwards.

ALTÖRF in Geography. See ALTOFF.

ALTÖRF, or ALTÖFF, a town of Germany, in the circle of Franconia, now small, but of great antiquity. It has an university with a valuable library, an anatomical theatre, chemical laboratory, and botanical-garden. It has undergone many revolutions from the year 912, when it is mentioned in some ancient records. It is subject to the house of Brandenburg, and is situated 12 miles east-south-east of Nuremberg. N. lat. 49° 25'. E. long. 11° 7'.

ALTRIMINGHAM, a town of England, in Cheffers, near the canal that passes to Warrington from Manchester, and about 8 miles from the latter town. The market is on Tuesday, and it is 179 1/4 miles from London. N. lat 53° 25'. W. long. 1° 30'.

ALTSOHL, a district and town of Hungary, five miles east-south-west of Neufohl.

ALTSTADT. See ALTSTADT.

ALTSTATT, a town of Germany, in the circle of Upper Saxony, and margrave of Mecklen, near Stolpen. ALTSTADT, a town of the circle of Westphalia and bishopric of Munster, five miles north-west of Ahns.

ALTSTETTEN, or ALSTETTEN, a town of Switzerland, in the Upper Rhine, seven miles east of Appenzell.

ALTUN-SOU, a river of Asia, which runs into the Tigris, 10 miles above T契, in the province of Kurdistan.

ALTUN-TASH, a town of Asia Minor, in the province of Notlia, 20 miles north-west of Kutaja.

ALTUR, or ALTUR, a sea-port town of Asia, in Arabia Petraea, frequent to the west of Mount Sinai, and towards the extreme of the western part of the Red Sea. The Greeks called it Raitho; the houses are built of white coral, which is found in great abundance on the coasts of the Arabian gulf. The inhabitants are partly Arabs and partly Christian Greeks. The monks of Mount Sinai have a convent in this place. Its port, like that of Suez, can admit no large vessels. N. lat. 25° 20'. E. long. 34° 19'.

ALTZENAU, a town of Germany, in the circle of the Lower Rhine, five miles east-south-east of Hanau.

ALTZER, ALZER, or ALTZHEIM, anciently ALEXI, a town of the Lower Rhine, in the Lower Palatinate, with a citadel, on the river Selz, and the capital of a prefecture of the name, three miles north-west of Oedernheim, and 14 north-west of Worms. N. lat. 49° 44'. E. long. 7° 55'.

ALVA DE ALISTA, a town of Spain, in Old Castile, not far from Zamora.

ALVA DE TORNES, a town of Spain, with a castle, in the county of Leon, and province of Salamanca, on the frontier of Estremadura, on the banks of the Tornes, eight leagues south-east of Salamanca.

ALVA DE TOLEDO, Duke of, in Biography and History, was born of an illustrious family in Spain in 1504; and having received military instruction under his grandfather, Frederic of Toledo, he was appointed a general, in 1538, by Charles V.; and, in 1542, defeated Perpigian against the besieging army of the Dauphine of France. When Charles V. determined to commence hostilities against the German Protestants, in 1546, the duke of Alva was appointed general-in-chief of the Imperial army; and in the following year, when the Elector of Saxony was defeated in the battle of Mühlbach, and taken prisoner, he was chosen to preside at the court-martial, which sentenced this unfortunate prince to suffer death by being beheaded. At the siege of Metz, in 1552, the chief command, under the emperor, was entrusted to the Duke of Alva; but neither the obstinate perseverance of Charles, nor the conquering affidance of Albert of Brandenburg, could avail against the vigorous defence of the Duke of Guise. The emperor, after varying the mode of his operation, and repeatedly renewing the attack, was at length constrained to yield to the solicitations of his generals, who conjured him to save the remains of his army by a timely retreat. "Fortune," says he, "I now perceive, refutes other females, and chuses to confer her favours on young men, while the forlorn those who are advanced in years." In this siege, which lasted 56 days, he lost upwards of 50,000 men, who either died of disease, or were killed by the enemy. In 1555, the emperor found it necessary to check the progress of the French forces in Piedmont by some vigorous measures; and with this view to employ a general of such reputation and abilities, as might counterbalance the great military talents of the Marechal Brissac, who was at the head of the French army. The Duke of Alva was pitched upon for that purpose, and he was invested with the dignity of the emperor's vice-general in Italy, as well as with the supreme command in all the Imperial and Spanish territories in that country. But though his authority was unlimited, the success of his operations was inconsiderable; and after having boasted, with his usual arrogance, that he would drive the French out of Piedmont in a few weeks, he was obliged to retire into winter quarters, with the ignominy of being unable to preserve entire that part of the country of which the emperor had hitherto kept possession. At the commencement of the ensuing year, Charles resigned to his son Philip the crowns of Spain, with all the territories depending upon them, both in the Old and New World; and though the Duke of Alva had advanced in the course of this year into the pope's territories, and reduced the whole of Campagna Romana, yet it was with reluctance that he pursued hostilities against the head of the church, which were no less repugnant to his own principles than to those of his new master. Having therefore made a truce, he afterwards negociated a peace with the pope; and, notwithstanding his haughty spirit, submitted to the humiliating condition of asking forgiveness of the pontiff whom he had conquered. After a general peace was established in Europe in 1559, the Duke of Alva was sent to Paris, at the head of a splendid embassy, to espouse, in the name of his master, Elizabeth, the daughter of Henry, king of France. The tyrannical conduct of Philip, and the perfecution measures which he had adopted with a view of restraining the progress
progress of the Reformation, had excited a very general dissatisfaction. Among his subjects in the Low Countries, and therefore, in 1567, he determined to send the Duke of Alva with an army to compel the discontented to submit to his will, and to punish them for their disobedience. No person could be a fitter instrument for the execution of his purpose. The duke not only approved, but advised and recommended, horrible measures. Notwithstanding the remonstrances of the regent, the Dukes of Parma, Philip persevered in his purpose; and the Duke of Alva, with a considerable army, directed his march to the Netherlands, and, after foraging the frontier towns, proceeded to Brussels, where he arrived in the month of August, A. D. 1567. His arrival spread great consternation and alarm throughout all the provinces. Many thousand persons had before this time left the country, among whom was the Prince of Orange, who would gladly have prevailed upon Count Egmont to accompany him. But he did not perceive the danger that awaited him. The prince took a sorrowful leave of him with these memorable words, which a disaffected event must soon have brought to his recollection: "You are the bridge, Count Egmont, by which the Duke of Alva will pass into the Netherlands, and he will no sooner pass it than he will break it down. You will repent of despising the warning which I have given you, but I dread that your repentance will be too late." One of the duke's first acts, after his arrival, was to call both Count Egmont and Count Horn into prison; and their imprisonment was soon followed by their trial, condemnation, and death. The Dukes of Parma, after repeated solicitations, obtained permission to quit the country, and the left Brussels in the beginning of the year 1568, much regretted by all, and particularly by the Protestants, to whom her administration appeared mild and gentle, compared with that which they had reason to expect under the present government. As soon as she was removed, the Duke of Alva fully disclosed his commission, and his powers appeared to be much greater than those of any former governor, and such as were inferiour of all the rights and privileges which Philip, as sovereign of the Low Countries, had at his inauguration solemnly sworn to maintain. But the pope had previously granted him a dispensation from his oath, so that his mind was quieted in every measure of detopism and cruelty, which he dictated or sanctioned. Alva's commission, besides the absolute command of the army, comprehended the presidency of the three councils of state, of justice, and of the finances, with ample powers to punish or to pardon crimes of every sort at his own pleasure. Allowing to the Reformers a month for leaving the country, he issued secret orders to the Inquisition to proceed immediately in the most rigorous execution of their edicts. For their affluence and encouragement he instituted a council of 12 persons, most of whom were Spaniards, and of which the duke was the president, called the Council of Tourists; but by the Flemings, justly denominated "the Council of Blood." Thus fortified and aided, the duke proceeded to build citadels at Antwerp, and in several other cities, and to spread his troops over the country in such formidable bodies, that the people, who could not endure their oppression and rapacity, either forsook their habitations, or abandoned themselves to despair. Above 20,000 persons escaped at this time into France, England, and the Protestant provinces of Germany. Some were seized in their flight, and innocent persons were overwhelmed with horror at the sight of the dreadful punishments inflicted on those who were charged with guilt; and all concurred in lamenting that a country, once eminently flourishing and distinguished by the mildness of its government and the happiness of the people, should now prefer to view no other object besides confiscations, imprisonments, and blood. In the space of a few months more than 18,000 persons suffered by the hand of the executioner; and yet Alva's thirst of blood was not satiated.

Like a beam of prey, this savage tyrant feared every secret recess; and his soldiers, accompanied by the inquisitors, were let loose among the Protestants, who were feated in the middle of the night in their beds, and from thence dragged to prisons and dungeons. Those who had been only once present in Protestant assemblies, although they declared their faith in the Catholic religion to be firm and unshaken, were hanged or drowned; and those who professed themselves Protestants, or who refused to abjure their religion, were put to the rack, in order to make them discover their associates; they were then dragged by horses to the place of execution, and their bodies being committed to the flames, their sufferings were prolonged with inguens cruelty. To prevent them from bearing testimony in the midst of their torments to the truth of their profession, their tongues were first scorched with a glowing iron, and then forced into a machine, contrived on purpose to produce the most excruciating pain. It is, indeed, shocking to recount the numberless instances of inhuman cruelty perpetrated by Alva and his associates; especially when we consider that the unhappy victims were generally persons of the most inoffensive character, who, having imbibed the principles of the Reformation, were too honest to disguise their sentiments; or, to say the word of them, who had been betrayed into indiscretions by their zeal for propagating truths, which they believed to be the highest importance to the glory of God, and the happiness of mankind. The hearts of even some members of the "bloody council" revolted against the repeated acts of cruelty to which their function was required; some of them fought a disimission, others abdented themselves, and of the 12 that composd the council, there were seldom more than three or four prefect. At this time the magistrates of Antwerp, whose behaviour had been uniformly obsequious during the whole of Alva's administration, presented an humble petition on behalf of some citizens whom the inquisitors had imprisoned. To this petition Alva returned a haughty reply, reproaching them for folly and presumption in applying on behalf of heretics; threatening them with tokens of his displeasure; and even affurting them, that if they persisted in such measures, he would hang them all, for an example, to deter others from similar presumption. Some of the Catholic nobility also remonstrated to the king against the governor's barbarity, and the pope exhorted him to greater moderation. But the inquisitors enforced the council of Vargas, who recommended perseverance, and Philip turned a deaf ear to the remonstrance which had been made to him; and the persecutions were continued with the same relentless fury. The people were reduced to circumstances of extreme distress, and they had no resource left but in the wisdom, public spirit, and extensive influence of the prince of Orange. Alva, soon after his arrival in the Netherlands, cited prince William to appear before him, but he was too sagacious to be deluded by promises of lenity, and refused to obey the citation, signing, at the same time, a variety of resols for his conduct. Several other nobles were cited to answer for their conduct; and, upon their refusal, Alva pronounced sentence against them, and confiscated their effects. The Prince of Orange at length had recourse to arms; but whilst he was employed in making levies, his brother Count Lewis arrived with an army in the Netherlands, and resolved to make his first attempt on Groningen. The Spanish army under Count Ambergen was sent to oppose him, but Lewis was victorious. However, Alva soon marched against him with a superior army, and totally defeated him. The Prince of Orange prepared for
for action by publishing a manifesto, in which he declared that
his religious sentiments were changed, and that he was now
convinced that the opinions of the Protessants were more con-
formable to the Scriptures, the rule and standard of Chrisean
faith, than those of the Romish church. William was a for-
midable enemy; and it required all the caution and valour of
Alva, and of his son Frederic of Toledo, to prevent him from
breaking in upon the Netherlands. Alva succeeded; and the
prince, disappointed in his expectation of supplies, was
under a necessity of disbanding his army. After this event
Alva marched in triumph to Brussels, and commanded a fo-
lemn thanksgiving for his successes to be observed through all
the provinces. He ordered a statue of himself to be formed
of brass, and medals to be struck. On one of these medals
he was represented riding in a triumphal chariot, with a Vic-
tory behind him, putting a crown upon his head. In his
right hand he held a sword, to signify that he had con-
quered Lewis by open force; and in the left an Aegis, to ex-
pres that wisdom of which he had availed himself against
the prince of Orange; and as a further emblem of his wisdom,
the chariot was drawn by owls, which, in the ancient Hen-
then superstition, were sacred to Minerva. His statue, which
was placed in the citadel of Antwerp, was the workmanship
of Jockela, a German artist, the most celebrated sculptor
of the age, and afforded a still more striking display of his
vanity and arrogance. He was represented trampling under
his feet the figure of a monster, having certain emblematical
figurs in different parts, which denoted the petition which
had been presented to the Dukes of Parma, the compro-
mise, and the insurrection and tumults which ensued. The
cube of the figure was a square pillar of marble, with the
name of the artist on one side, and with encomiums on the
Duke of Alva on the other sides, who is said to have had
extinguished heresy and rebellion, to have saved the church
from destruction, and restored justice and tranquility to the
Netherlands.

We learn from Grotius, that about this time the duke
enacted several useful regulations with regard to trade, the
coin, and the liberty of the press: but they failed in pro-
moting the purposes for which they were intended, and the
memory of them was soon effaced by the violence of the meas
ures which he afterwards pursued. He devoted the
interval of leasure which he now enjoyed to various acts of
tyranny; and to the accomplishment of his schemes for
reducing all the provinces to total slavery, and extinguishing
the reformed religion; and the executioner was fully em-
ployed in removing all those friends of freedom whom the
sword had spared. The emigrations from the Low Coun-
tries were, in consequence of Alva's violent and cruel meas-
ures, very numerous; and of those persons who were
exiles many came over to England, where they were all re-
ceived by queen Elizabeth. In this country they enjoyed
the free exercise of their religion; and amply recompened
the English for the protection that was afforded them by
introducing various branches of manufacture, with which
they had been before unacquainted. Alva's vanity was
flattered about this time by an embassy which was deput-
ted by the pope, to present him with a confrerated hat
and sword; and he was thus confirmed and encouraged in
the prosecution of those flagrant measres, which had pro-
curred him this distinguished honour. But such were the
abundance and folly, as well as the oppression and ty-
anny, into which his arrogance betrayed him, that he
adopted a measure which may be regarded as the chief
caule of all the difficulties which he afterwards encountered,
and of all those astonishing exertions which the people made
to emancipate themselves from the Spanish yoke. Head-
offs of the rights and privileges of the people, who had been
accustomed to be taxed by their own princes, he re-
olved, by his own authority, to establish numerous and
burdenome taxes, sufficient not only for supplying his pre-
ent exigencies, but to serve as a perpetual fund for defray-
ing all the expenses of his government. These taxes, by
their number, and by the mode of their imposition and en-
forcement, excited universal discontent. The states de-
clared and renonmated; but Alva was not only deaf to re-
monifance, but determined, after some temponing meas-
ures, to employ force for rendering effectual his arbitrary
requisitions. The states of Utrecht were refolute and firm
in their opifition, and though they incurred a confiscation
of their territory and revenues, their conduct was attended
with the most important confequences, and produced a
more general adherence to the taxes which the govern
imposed. In the mean while the prince of Orange was not
an unconfcrmed fpectator of these transactions. Having
returned from France, in 1569, to his country of Naflau in
Germany, he commenced preparations for trying his for-
tune once more against the Spaniards. The exiles also,
who had left the country on account of the perfecution of
Alva, united, and fitted out a great number of armed ves-
fels with which they feized all the Spanish ships which they
could meet with on the Flemifh or English coasts. Alva
perforved in fufing edicts for the payment of exorbitant
taxes; and, in order to intimidate the people into compli-
ance, he formed the barbarous resolution of putting to
death, before their own houses, 17 of the principal inhabi-
tants of Bruslfs. But before the time fixed for their exe-
cution, a messenger arrived with information that the exiles
had made a deffen on the island of Vorn, and got poffef-
sion of the Brille. This intelligence alarmed Alva, and
induced him to revoke his bloody orders, and to suspend,
for a time, the levying of taxes. An order had been iffued
by queen Elizabeth, in compliance with the requelt of
Alva, that all ships, belonging to fuch of the inhabitants of
the Low Countries, as had withdrawn their allegiance from
the king of Spain, should leave her harbours. This order
was an occasion of triumph to Alva, but, in the ifue it con-
tributed to the vigorous exertions of the exiles, to the cap-
ture of the Brille, and to that union under the prince of
Orange, which had the foundation of the independence of the
United Provinces. The spirit of reliance and revolt which was
spreading through the country was much encouraged by the
defeat of the Spanish fleet under Medina-Celi, in 1572, and
by the supply of money and military forces which the exiles
found on board the fhips that were taken. The revolt in
North Holland became general; Mons, the capitol of
Hainault, and one of the most populous and flourishing
cities in the Low Countries, was taken by Count Lewis;
the Spanish army was employed in endeavouring to recover it;
the people of Holland and Zealand were induftriously fecuring
themselves, by every precaution and preparation in their
power, from being again reduced under the Spanish yoke.
In contempt of the order iffued by Alva, for an assembly of
the States at the Hague, a meeting was held at Dort, and
it was determined to acknowledge the prince of Orange as
the only lawful governor or Stadholder of the provinces,
and commander in chief of all their forces both by sea and
land; and every possible exertion was made to furnish him
with necessary fupplies. Whilift the prince and the States
were employed in providing for the fecurity of Holland,
Frederic de' Toledo was making rapid progress in reduc-
ing the towns which had revolted in the other provinces;
but his progress was marked by various acts of oppression and cruelty, of fo horrible a nature as to be fiarrely credible, if they were not well authenticated by the most unquestionable testimony. But the pernicious cruelty of Alva and his son, after the siege and capture of Haarlem, exceeded, if possible, in atrocity every other measure of this savage administration. By the lowest computation, 900 brave men were executed, with every circumstance of igno-

miny and barbarity, like the vilest malefactors, who, truffing to Toledo's promise, had surrendered their arms to throw themselves upon his mercy. The confefion, however, of the length of this siege and of the lobs of men fhallaine by it, was a mutiny among the Spanish troops; and it was with difficulty, and after much negotiation, that they were induced to march against Alkmaar. Here they met with a repulfe, attended with great loss, and Frederic was obliged reluctantly to refiire. Alva's fleet was, about the fame time, defeated by the Zealhundrs, and the town of Gertruydenburg fafomipated by the prince of Orange. Alva, difpirited by these events, and declining in his health, by the anxiety and fatigue he had undergone, solicited a recall, and obtained Philip's leave to quit the Netherlands, and to return home. Philip, diffydent of the succefs of the cruel meafures that had hitherto been pursued, and detem-

ined to try the effect of a milder administration, configned the more readily with Alva's requelt. Accordingly, in December 1573, the duke and his fon fet out, by the way of Germany and Italy, for Spain; after having resigned the regency to his cucefor Requefien, who commenced his administration with demolifhing Alva's ftabe at Antwerp, and with reproving the infolence of certain garrifons, at whose enormities his predeceflors had condined.

In the review of Alva's administration we may obferve, that both the catholics and protestants regarded him as the chief fource of all the calamities in which the Netherlands had been involved. He had received his government from the duchefs of Parma, in a state of perfect tranquillity. By his tyranny he had thrown it into the moft terrible confufion, and kindled the flames of a deftructive war, which he was conscious of being unable to extinguifh, and he had, therefore, applied for liberty to retire. He is faid to have boated to Count Knowing, uncle to the Prince of Orange, at whose house he lodged on his way to Italy, that, during his government of five years and an half, he had confligned more than 18,000 heretics to the public executor; besides a much greater number whom he had put to the sword, in the towns which he took, and in the field of battle. During Alva's administration, the fitation of the Low Countries was truly deplorable. His oppreffion was not confined to protfeftants, but many catholics were put to death, and their effects forfeited, under a pretenfe of their having entertained heretics, or having held a corre-

fpondence with them in their exile. Wives were punifh-

ed with the utmost fervor for affenting thither to their husbands, whom the council of tumults had condemned; children for performing the like offices to their parents; and in Utrecht, a father was executed for allowing his fon, who had returned from banifhment, to lodge under his roof for one night. By forcing fo many thousands of the moft industrious inhabitants to leave the country, and by neglecting to pro vide a naval force to oppofe the exiles at sea, commerce was almost entirely ruined; notwithstanding which, he impofed upon the people more oppressive taxes, than they could have borne, if they had been in the most flourishing condition. In levying these taxes, the utmost rigour was employed. The people were often wantonly provoked, and tumults purposely excited, from which occa-

sion was taken to punish them with confifcation of their goods, and sometimes with both death and confifcation. From the confifcations and taxes large sums were raised; yet, by maintaining fo numerous an army, and by building citadels to keep the principal towns in awe, as he received little aflifiance from the king, who was engaged in other expensive enterprizes, he fell behind in the payment of his troops; and in order to keep them in good humour, he permitted them to live at free quarters upon the inhabitants, against whom they exercised, on many occasions, the most cruel and oppreffive capacity.

Alva, after his return to Spain, enjoyed for some time the favour and confidence of his master; but his fon Don Garcia de Toledo, having debauched one of the maidens of honour, under a promise of marriage, was put under arreft, and affifted by his father in making his escape. Alva, in order effectually to prevent the fulfilment of his obligations, enforced by the king's order, concluded a marriage between him and his confin, a daughter of the Marquis of Villena. Upon this Alva was banifhed from court, and confined to the castle of Uzeda. Here, notwithstanding many intercelfions in his favour by the pope, and some foreign princes, he remained for two years. But when Don Antonio affirmed the crown of Portugal, Philip made preparations for oppo-

fing him; and devoted on Alva the supreme command in Portugal, without forgiving his offence or admitting him into his prefence. Alva, notwithstanding his age and infirmities, accepted the command; repaired to the army in 1580, defeated Antonio, and reduced the whole kingdom of Portugal to Philip's authority. When Lisbon was taken, the suburbs, which were at that time no less confiderable than the town itfelf, were delivered up to be rafaced and plundered by the foldiers, without any difference between the friends and the enemies of the king. When Alva was required to give an account of the treafure which he had acquired on this occasion, he is faid to have replied; "If the king asks me for an account, I will flate to him kings-

doms preferved or conquered, signal victories, successful fieges, and 60 years' service." Philip made no further in-

quiries; but Alva did not live to enjoy the honours and emoluments resulting from this laft exploit. He died in 1582, at the age of 74 years. Robertson's Hist. of Charles V. vol. iii. and iv. Watfon's History of Philip II. of Spain, vol. i. and ii.

ALVACA, in Ancient Geography, a town of Media, according to Ptolemy.

ALVAH, the wood wherewith Moses sweetened the waters of Marah. Exod. ch. xv. ver. 25.

The name of this wood is not found in Scripture, but the Mahometans give it that of awab, and pretend to trace its history from the patriarchs before the flood. Jud. 14. 7, on the contrary, says, that Moses used the wood which he found next lying before him.

ALVALADE, in Geography, a small town of Portu-
gal, in Alentejo, fituate between two rivers, and containing about 1200 inhabitants.

ALVANIS, in Ancient Geography, a town of Mefopo-
tamia, according to Ptolemy.

ALVANNA, in Geography, a town of Spain, in the province of Guiuscoa, three leagues east of Tre-
vigno.

ALVAR, a town of Hinduftan, in the country of Mewat, 60 miles south south-west of Delhi.

ALVARA MARITIMA BAY, is situated on the coast of Loango, in Africa, in S. lat. 5°. and E. long. 11°. This bay
bays has a fine sandy strand, and good anchorage ground. On the south side of it are two villages.

ALVARADO, a town of America, in the province of Guazaca, situated at the mouth of a river of the same name, 30 miles south-south-west of Vera Cruz. N. lat. 18° 40'. W. long. 96° 37'.

ALVARADO, a river of New Spain, rises in the mountains of the Zapotecas, and making a circuit through the province of Mazatlan, and receiving several smaller rivers and streams, runs into the Gulf of Mexico, about the distance of 30 miles from Vera Cruz. The mouth of the river is about a mile wide; but for more than two miles from the shore it is almost choked up with sand.

ALVAREZ, a town of Arabia Felix, according to Ptolemy.

ALVARES, a town of Portugal, in Estremadura, containing about 1200 inhabitants.

ALVAREZ, Francis, in Biography, a Portuguese priest, was chaplain to Emanuel, king of Portugal, and sent by him as ambassador to David, king of Ethiopia and Abyssinia. Having continued six years in this country, he returned with letters to king John, the successor of Emanuel, and to pope Clement VII., and gave an account of his embassy at Bologna in 1533, in the presence of Charles V. He died in 1543, and the account of his embassy, with a description of the customs and manners of the Ethiopians, was printed at Lisbon, in 1545, in the same year, and translated into Latin by Goez, under the title "De foco, regione et moribus Ethiopum," and at Antwerp in 1558; in French, 1559. He was the first writer who gave any certain information concerning Ethiopia; but his account, though represented by some as true and accurate, is not entitled to implicit credit. Gen. Dict.

ALVAREZ, Emanuel, a learned Jesuit, was born in the island of Madeira in 1546. He became successively rector of the colleges of Coimbra, Lisbon, and Evora, at which place he died in 1582. His Latin Grammar, "De Institutione Grammatica," is much esteemed, and is still used by the Portuguese Jesuits in their colleges. It was published in 1602, in 1599, and has passed through several editions. Gen. Dict.

ALVAREZ DE PAZ, James, an eminent Jesuit of the 17th century, and author of several devotional treatises, was born at Toledo in Spain, and educated in the schools of the Jesuits, among whom he entered himself at 17 years of age. Having finished his course of theological studies at Alcalá de Henares, he removed to the kingdom of Peru, in South America, and read lectures in divinity and philosophy at Lima, which were much applauded. He was likewise rector of the colleges of Quito, Cuzco, and Lima, and governed the whole province for six years, connecting his public offices with the regular discharge of his private duties. At Potosí, where he was much revered, he was feized with a disease, which proved fatal, A. D. 1629, in the 66th year of his age. Gen. Dict.

ALVARID, among the Spanish Moors, denoted a judge. The word is also written alvarid, in this sense alvaridus amounts to much the same with what is otherwise called alcald.

ALVARIST, in Church History, a sect or branch of modern Thomists, denominate from Alvaris, whose method and principles they follow.

ALVARIS, as a name of one of the ancient Thomists, in that the former are alliterative of sufficient grace, the latter of efficacious grace. The former come near to the Jesuits, the latter to the Jansenists.

ALVARTO, James, in Biography, an eminent civilian, was born at Padua, and became professor of law in that city, in the 15th century. Besides other treatises, he wrote "Commentaria in libros Feudorum," printed at Frankfurt in folio in 1507, a work much esteemed, and often cited by the Italian lawyers.

ALVAYAZERA, in Geography, a small town of Portugal in the province of Beira, containing one parish, and near 1000 inhabitants.

ALUCITE, in Entomology, a subdivision of insects, with digitated wings, belonging to the genus of phalena, and of the lepidoptera order in the Linnean system; comprehending 12 species.

ALUCO, sacred owl, in Ornithology, a species of the owl, or striæ, with nutty head, black irides, and the primary wing-quills serrated at the edges. This species, the La Halloette of Buffon, the Ulula of Brill. Gen. and Aldr. the black owl of Albin, and the brown owl of Pennant and Lewin, is 15 inches long; its head is large and round, without tuft, and face fawn, as it were, within the plumage; the beak of a yellow or greenish white; the upper part of the body of a deep iron grey, mottled with black and whitish spots, the under part white, with longitudinal and transverse black spots or bars; and the legs white, sprinkled with black points. It flies lightly, and not rolling with its wings. The outmost feather of the wing is two or three inches shorter than the second, and this shorter than the third; and the longest of all are the fourth and fifth. Its cry is a kind of howl, resembling that of wolves, whence its name ulula, and the German bubo, or hoo-boo. It inhabits Europe and Tartary, and is said to be considered as sacred by the Cyprians, for having contributed to preserve the life of their great monarch, Jenghis Khan, though Mr. Pennant attributes this to another species. In summer it lodges in the hollows of decayed trees in the woods, and in winter approaches human habitations. Its most usual prey is field-mice, which it swallow whole. It generally lays four eggs, of a dirty grey colour, in the nests of other birds, such as buzzards, bullocks, crows, and magpies. Gmelin's Linna. Buffon's Birds, vol. 1. p. 291.

ALUCO, in Entomology, a species of Phalena Bombyx, with brown wings, cincereous at the apex, found at the Cape of Good Hope.

ALUCO is also the name of a species of the Phalena Notata, with dentated wings, brownish, indulated with black and three marginal spots, found in China.

ALUCO is also the name of a species of Murex, in the class of Vermae, with tuberculated spiral windings, the middle drawn spinose, the columnella uniplicate, and the tail ascending. There are several varieties of this shell. It is found in the Southern Indian Ocean, Red Sea, and Atlantic, about four miles long, white, sprinkled with caruncle or brownish dots, the windings transversely frigate, the lip roundish, and the aperture oval.

ALUDDA, or Aulcca, in Ancient Geography, a town of Asia Minor, in Phrygia Major, upon the confines of Lydia.

ALUDEL, Alucel, Fr.—Sublimirtappa, Germ.—Aludello, Ital.—Capella SUBLIMINARIA, Lat. The aludel of the chemists is a kind of pot or crucible, generally made of earthen ware, but sometimes of glass, open at both ends for the purpose of collecting the products of dry sublimations. The matras or cucubit, containing the sublimation to be sublimed being fixed in a sand bath, is covered with an aludel, so disposed that the neck of the cucubit may be received into the body of the aludel; this again is covered in like manner with another aludel, so on increasing the fire according to the volatilities of the substances operated
on, the neck of the upper alveol being either flopped with a cork or covered with an imperforated capulse. See Chemistry, Plate iii. fig. 14. A, the cucurbit, B, a series of alveols, C, the capital. It was in an apparatus of this kind, that those crystalline sublimates formerly called "flowers," as flowers of sulphur, of arsenic, of Benzoic, &c. used to be prepared, and having each telemitt and droogift manufactured three articles for his own use: but since the floops have been supplied for the most part from large wholesale laboratories, the alveol, together with various other vessels, has been discarded, and its place supplied by apparatus of more simplicity and greater expedition.

ALVEARÈ, in Conchology, a species of Trochus, with a plicated nudoloide shell, flattened transversely, and adorned with bands of concentenated points, funnel-shaped umbilicus, and eulated columnella. It is found in India; the shell is coloured with a mixture of green and white, within pearly, and finely annulated.

ALVEARIUM, in Anatomy, the bottom of the cowl, or hollow of the auricle, or outer ear. The alvearium auris is a cavity, terminating at the meatus auditory, wherein that bitter yellowish excroment is collected called cerumen, or ear-wax.

ALVEARIUM, also signifies a bee-hive. The word is formed of alveus, a channel, or cavity; in allusion to the alveoli, or cells, in bee-hives.

Some of the ancients use also the word alvearium for a bee-house, more usually called among us apiary.

ALVEARIUM is sometimes also used figuratively, to denote a collection.

In which sense, alvearium amounts to much the same with what we otherwise call thebirus, cornucopia, or the like. Vinc. Boeris has published an alvearium of law.

ALVEHZIT, among Arabian Writers, denotes what we ordinarily call falling-flares, or star-shot.

ALVENSELEN, in Geography, a bailiwick of Magdeburg, in Germany.

ALVEOLATE, in Botany, a term used in the same sense with favourum, or honey-comb, to express a part that is furrowed by oblong depressions.

ALVEOLI, in Anatomy, those little sockets in the jaws wherein the teeth are set. The alveoli are lined with a membrane of exquisite fineness, which seems to be nervous, and is wrapped about the roots of each tooth; from whence, and from the nerve, proceeds that pain called odontalgia, or tooth-ach. Of these alveoli there are usually 16 in each jaw.

ALVEOLI is more especially used, among Naturalists, for those waxen combs in the combs of bees, wherein their honey is deposited.

ALVEOLUS, Nautilus Orthocera of the Linnaean system, in Natural History, the name of a marine body, found frequently foillie, sometimes lodged in the cavity at the end of the belenmites, and sometimes loofe; and in this last case, often so large, that we cannot suppoae any belenmites ever to have existed so large as to have been able to contain it. We do not meet with theae at this day in their recent state, but what we find of them foillie are ever large at one end, and tapering to a point at the other, and are composed of several hemispherical cells, like to many bee-hives joined into one another, and having a flabellum, or pipe of communication, like that in the thick nautilus. These are sometimes found perfect and whole, but much more frequently truncated, or wanting a part of their smaller end.

Klein.

ALVERD, in Geography, a town of Perthus, in the province of Taberillan, 20 leagues south-south-west of Perbad. Vol. I.

ALVERNO, a mountain of Italy, in the duchy of Tuscany, 10 miles north of Borgo San Sepulchro.

ALVEROA, a small town of Portugal, in Estremadura, containing, within a district of one parish, about 400 houses, two leagues from Lisbon.

ALUESEN, in Botany, a name used by some for the faithful, or hug's-tunnel.

ALVEUS properly denotes a channel.

ALYVES is applied, by some Anatomists, to the timid lactic branches arising from the receptaculum chyli under the diaaphragm.

ALVES, when used in Antiquity, to denote a small vell, or boat, made out of the trunk of a single tree, by borying or cutting it hollow.

Such was that wherein Romulus and Remus are said to have been exposed.

ALVIDONA, in Geography, a small place of Naples, in Calabria Citra, nine miles north-east of Caffano.

ALVIDUCA, compounded of albus and ducis, I draw, openers of the belly, in the Materia Medica, a term used by some writers for laxative or purgative medicines.

ALVIGNANO, in Geography, a town of Naples, in the country of Lavora, 10 miles east of Capua.

ALVITO, a town of Naples, in the country of Lavora, six miles east of Sorrento.

ALVITO is also a small town of Portugal, in the province of Alentejo, containing about 2000 inhabitants, and a barony.

ALULA notia festiva, baiard or spurious wing, in Ornithology, is a kind of appendage to the true and principal wing, placed near its outer extremity, at the base of the primary quill-feathers, and consists of three to five small feathers of the quill kind.

ALUM, ores of, in Mineralogy. Under this head we include all those minerals which either contain alum ready formed, or are capable of yielding this salt by the process of manufacture. They may be conveniently divided into three families: 1. The salines, all the species of which are almost wholly soluble in water; 2. The airy-saline, in which the soluble particles are diffused into a large proportion of earth; 3. The earthy, which containing no alum but only the materials of it, are insoluble and deliquescent of that sweetish astringent taste, which is characteristic of the two former.

I. Family—SALINE. Taste aluminous, almost wholly soluble in water.

Species 1. Capillary alum.—Vitriolum halotrichum, Werner.—Haarzfels, Germ.—Terrae tinca, Hung.

The colour of capillary alum is either pure or yellowish white, palling into tabella yellow and grey, upon exposure to the air. It occurs in long very tender capillary crystals accumulated on an earthy base, or amorphous or tooth-shaped. Its external lustre is glasby and generally gimmering, advancing sometimes to the little-shining, in the pure white varieties approaching more or less to the mother of pearl lustre; internally it is shining or little-shining with a glasby lustre. The amorphous has a fine, t nut, or curved fibrous fracture. It flies, when broken, into indeterminate not particularly sharp fragments. It appears sometimes to contain slender columnar distinct concrections: is transparent, soft, and very brittle; though each separate crystal has a slight elasticity: fire, gravel, according to Scopoli 1835; has a sweetish astringent taste.

By the analysis of Scopoli, it is soluble in three times its weight of water, and coaguat of alum and sulphuric iron. It is met with at Creminitz and Chemnitz in Hungary, also in the quick-silver mines of Ydria, where it has generally been mistaken for white vitriol.

The Colour of this variety is yellowish or greyish white. Its external luster is dull, but sometimes glistening, or even little shining. It consists of slender irregular hair-shaped fibers, either single or accumulated, and slightly adherent to each other; it is seldom flaky or amorphous. It is usually opaque, but sometimes also transparent or semi-transparent. It excites the same taste on the tongue as the preceding species.

It is found efflorescing on bituminous schilus at Göttwig in Austria, on grey argillite in Carnithia, in clots and cavities on Stromboli, the Solfatara, the grotto of St. Germain, Mileno, and other places in Italy.

In Klaproth's Essay is a description of the native alun of Mileno, from which it appears, that 100 parts yield by simple solution and crystallization 47 of perfect alun, and 29 more by the addition of the necessary quantity of potash, the remainder being found with a little felspar, and a small trace of oxidized iron.

Species 3. Mountain butter.—*Vitrilum alunum butyratum*, Werner.—*Bergmutter, Germ.*

Its colour is that of a more or less dun isabella yellow, or yellowish brown. It occurs amorphous commonly overlaying the surface of aluminous schilus in lumps or clots. Internally it is shining, with a waxy luster. At first it is very soft, but by exposure to the air it becomes of a middle-consistency, between crumbly and compacted, and is then of a fibrous fibrous texture. Its fragments are indeterminate, bluish. Its distinct concretions are small and fine granular. It is transparent on the edges, and lightly elastic or fleshy. It leaves on the tongue an acridly sweetish alluring taste.

It occurs in many places where the aluminous schilus is plentiful, and exposed to the air, as at Muskh in the Oberlaufer: it is also found in Siberia.

It has not yet been analyzed, but probably differs from the preceding, in containing a larger proportion of clay and iron ochre.

11. Family. Earthy-saline. Talc alunum, very little soluble in water. All the ores that belong to the third family are occasionally found to have undergone a natural change, similar to what is produced in them by art at the alum manufactories; in consequence of which they often yield, by lixiviation, a variable proportion of alum, and exhibit the sweetish alluring taste peculiar to this kind.

Upon the purely sulphureous ores or alun-flake with its varieties, this alteration seems to take place by the action of sulphuric fire: alum is also probably formed in mere earthy compounds of flake and alum, which contain no sulphur when they overlie heated sulphureous strata, by which they are first cracked and then penetrated with sulphurous acid vapours.

Examples of both these occur in Italy at La Tolfa, not far from Civita Vecchia, and the Solfatara in the Neapolitan dominions; from 100 parts of which Bergman obtained by mere lixiviation eight parts of perfect alum. 2. The well known property of pyritic and pyritous-bituminous matters to heat, and afford vitriolic fells by the combined action of air and moisture, may also be traced, though in a slighter degree, in the aluminous ores of this description; hence it is that the upper strata of the foister aluminous schilus of the alum earth, and the sulphureous peats are occasionally impregnated with alum. The marly black soil of Arragon, that yields pure alum by lixiviation (Bowles's Spain, p. 383.), appears to be of this kind; also the aluminous turf of Helmborg in Scania (Bergen, Efl. ii. vol. i. 353.) and a vein of black earth in the Skeltland islands, containing alum and sulphated iron. Alum is also extracted from fossil wood in Helle; (Vogel. p. 322.) Springs in the neighbourhood of these strata sometimes hold a little alum in solution, as those near Halle (Chym. Ann. 1788, p. 374.)

Family 111. Earthy—no aluminous taste—not soluble in water.


Alum-flake is greyish or yellowish white, isabella yellow, or light smoky grey; amorphous. Its internal luster is dull, and sometimes glistening. Its fracture uneven, splintery. Fragments indeterminate or sharp-cornered. It has distinct conchoideal concretions, which might be mistaken for a fine fibrous texture. It is nearly transparent at the edges. It is half-hard palling into hard. Brittle, inpdip, feels meagre; and adheres flitely to the tongue.

Its fp. grav. according to Kirwan, is 2.424. It has an earthy smell, and when projected on a red hot iron it billes and gives out a black smock, a light sulphurous smock, and the residue acquires a reddish colour. According to Monnet's analysis, it consists of sulphur and clay. In nearly equal proportions, together with a little iron and potash. Bergman found it to contain about 43 sulphur and inflammable matter, 35 alumine, and 22 flake.

It is found in maizes and veins running through argillaceous rocks at La Tolfa, in the flates of the church, and in the ore from which the Roman alum is prepared. A volcanic origin has been generally attributed to it, but apparently without reason, as the veins of La Tolfa have been traced into the Apennines. It was formerly supposed to be mostly calcareous, as is evident from the Lyonins quoted above. La Metherie (Theorie de la Terre, vol. ii. p. 215.) has hazarded an opinion that it is principally alum superstitrated with alumine, and therefore earthy and inodorous. This is a notion which derives high probability from the recent analysis of this ore, by Vanquelin (An. de Chem. vol. xxii. p. 275.) who obtained from it

<table>
<thead>
<tr>
<th>Substance</th>
<th>Specific Gravity</th>
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<tr>
<td>Alumine</td>
<td>4.3432</td>
</tr>
<tr>
<td>Sulphuric Acid</td>
<td>25</td>
</tr>
<tr>
<td>Potash</td>
<td>3.08</td>
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<tr>
<td>Water</td>
<td>4</td>
</tr>
<tr>
<td>Silex</td>
<td>24</td>
</tr>
</tbody>
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100.00

A similar kind of ore has been discovered in rocks near Polinire in Brittany.


Of this there are two varieties.


Its colour is bluish black, sometimes greyish black. Amorphous, or in concentric balls embedded in the strata. Its internal luster is glistening, or dull. Fracture flat or curved flat. It flies when broken into broad flakes, or trapezoidal fragments. Gives a grey smack; feels rather smooth but meagre. It is soft, brittle, and but little elastic.

Var. 2. Shining alum-flake. *Glansender alumoflakier, Germ.* *Argilla aluminaria sibelia nitida, Werner.*
It is of a bluish black colour, generally passing into the iron black—occurs amorphous, in large flints. The brittle of its parallel fracture is shining, or even brightly shining, with a fracture between common and semi-metallic; that of its cross fracture is dull, or at most glimmering. Fracture thick and curved flatly, seldom thin flatly. Its fragments therefore are sometimes thick and sometimes thin fibrous. It feels smooth; is half hard; brittle; and but little chafing.

Both varieties are found in Norway, at Whitby in England, in Sweden, in Saxony, and various other provinces in Germany. The alum of Great Britain and the north of Europe is almost entirely made of it, for which use the second variety is said to be the best adapted. It commonly occurs in the neighbourhood of coal, and seems to differ in no respect from the bituminous slate impregnated with pyrites.


It has a light or dark blackish brown, brownish black, or blackish grey colour. Occurs in large flints of earthy or irregularly matted mica. It is generally dull, but when containing scattered particles of mica, becomes occasionally glimmering. Its fracture is between compact earthy and imperfectly flat. Its fragments are partly flaky and partly irregularly blunted corners. Its streak has a feeble luster. It is very soft, and may be rubbed to powder between the fingers; is brittle, and of very little lability.

When placed among burning coals, it generally blaze a little; and when moistened and exposed to the air in large quantities, it heats and not unfrequently inflames. From 100 parts of it, after tereftication, Klaproth obtained 10 alum, 7.25 sulphated iron, 2.25 sulphated lime, and 1/6 sulphated magnesia.

It is found in alluvial and secondary flints, and is intimately connected with bituminous wood, alum flate, and coal flate. Is used in the manufacture of alum in Germany.

Lenz, Verfuch der Mineralien.—Widemon, handbuch der Mineralogie.—Lamterie, Theorie de la terre.—Bergman's Essays.—Klaproth's analytical Essays.—Kirwan's Mineralogy.

ALUM, Manufacture of.

In order to appreciate rightly the peculiar advantages or disadvantages of the several methods of manufacturing this salt, it will be necessary to enter into a previous enquiry concerning the nature and proportions of its elements, and the different chemical varieties of alum, which have hitherto been confounded under the same name.

S. Analysis and Composition of Alum.

The identity of the earthy bafe of alum with pure clay, was first ascertained by Geoffroy and Hellot, and the successive experiments of Pott, Margraf, and Macquer, upon the same subject, put an end to the controversy concerning the nature of aluminous earth, which has ever since been universally received as the same with pure clay or alumine, according to the reformed nomenclature. The acid in alum has always been considered as the sulphuric, and the only question among chemists on this head is whether the acid is necessarily in excess. A solution of alum reddens litmus paper, and exhibits other properties of an uncombined acid; but on the other hand it is contended by Morveau, that crystallization and edulcoration would effectually separate any such excess, and therefore that the change of vegetable colours is not an unequivocal proof of superabundant acid. Referring the consideration of this and similar cases till we come to treat of the nature of alums, it is sufficient to observe here, as indeed Bergman has clearly shown, that the acid exists in alum with two very different degrees of affinity. By the action of iron filings on a solution of alum, all the signs of uncombined or loosely adhering acid are destroyed, sulphated iron is produced, and a white earthy precipitate takes place, consisting of the alum deprived of a small portion of its acid, but still retaining the greater part, as may be proved by the further decomposition of it by a caustic alkali; and to this superabundant or slightly combined acid, is entirely owing the taste, the solubility, and most of the other external characters of the salt.

The component parts of alum, according to Bergman, are 38 sulphuric acid, 18 alumine, and 44 water of crystallization. Observing, however, that those solutions, which contained a great excess of sulphuric acid could not be brought to crystallization by the addition of a solution of potash or barytes; but only by means of potash or ammonia; finding also sulphat of potash in many species of alum, he appears often induced to believe that the alum of commerce is a triple salt consisting of sulphuric acid, alumine and potash. The subject remained in this state of uncertainty till it came under the notice of the most eminent analysts of modern times, the accurate and indefatigable Vaquelin, to whose admirable Memoir on the combinations of alumine with sulphuric acid, we are indebted for the final illustration of a question of equal importance to the chemist and manufacturer.

In order to ascertain the component parts of alum, and to determine the necessity and peculiar agency of alkalies in its preparation, he dissolved in pure sulphuric acid alone alumine equally pure; the solution was evaporated several times to dryness to drive off the excess of acid, and the dry and pulverulent residue being then re-dissolved in water, was brought by evaporation to various states of specific gravity for the purpose of crystallization; but, notwithstanding every precaution, a soft magma, consisting of crystalline flakes, was all that could be procured. The solution, which had thus constantly refused of itself to afford crystallized alum, began to deposit some immediately on the addition of a few drops of potash, and by gradually adding the alkali, drop by drop as the deposition of alum ceased, the whole was converted into pure alum, without the smallest mixture of sulphated potash.

Another portion of the same pure aluminous sulphat was mixed with carbonated soda, but without obtaining any crystals. Nor were lime or barytes more efficacious. Hence it appears plainly that the use of potash is not merely to engage the excess of acid, but also to have produced the same effect. Again, if potash and alumine unite only to the superabundant acid, the sulphat of potash and alumine should occasion no change in the pure aluminous sulphat; but, on the contrary, if they form an essential confluence part of alum, then they should produce the same effect when combined with sulphuric acid, as when pure. To ascertain this, a solution of sulphated alumine was mixed with a few drops of sulphat of potash, the immediate effect of which was the precipitation of octahedral crystals of alum. Sulphat of ammonia produced the same result.

It might still, perhaps, be objected that the action of these salts, as they are remarkably greedy of sulphuric acid, determined the crystallization of the alum, by the simple absorp-
tion of superfluous acid. In order to determine this, some uncrystallizable aluminous sulphat was mixed with acidulous sulphat of potash, and afforded as great an abundance of alum as when the neutral sulphat of potash was made use of. Hence, no doubt can remain concerning the influence and particular mode of action exercised by potash and ammonia in the manufacture of alum.

The experiments of Bergman and of several other chemists aforesaid, that when a solution of common alum is boiled with a quantity of pure alumine, this body combines with it, and forms a peculiar salt insoluble in water, known by the name of neutral aluminous sulphat, or alum saturated with its own earth. To this fact was added another of equal importance, by Vanquelin, namely, that the earthy part thus precipitated retains its potash or ammonia, for by digestion in dilute sulphuric acid, it is diffolved, and affords octahedral crystals of alum; it even appears from the memoir of this philosopher quoted above, that the presence of one of the two alkalies is necessary to the formation of this neutralized alum. To an uncrystallizable solution of sulphated alumine perfectly free from alum, he added some pure alumine, and found that a part of it was dissolved to the complete satura-
tion of the acid, but that no precipitation took place; hav-
ing then added a few drops of sulphat of potash, a precipitate was deposited shortly after, posssessing all the properties of the foregoing saturated alum. Hence is established the ne-
cessity of sulphated potash or ammonia, to enable alum, by combining with a larger proportion of its base, to pass to the earthy flate.

The alum of commerce always contains sulphat of potash either alone or mixed with sulphated ammonia, and as it is often of consequence to the manufacturer to know the abso-
lute and relative proportions of these salts, the following me-
thod of analysis may be had recourse to. First, let a small piece of the alum be reduced to powder, and mingled with a solution of caustic potash in sufficient quantity to decom-
pose it entirely: if then, upon gently heating, it gives out an ammoniacal odour, as is generally the case, this indicates the presence of sulphated ammonia. Having obtained this indication, let two or three hundred grains of the alum be dissolved in distilled water and put into a tubulated retort, and then add quick-lime, equal in weight to the salt: by making this mixture boil for about twenty minutes, the whole of the ammonia will be expelled, and may be con-
densed by cold water in the receiver, or a Woulfe's apparat-
s: this ammoniacal liquor, being then carefully saturated with sulphuric acid and crystallized, will shew the quantity of sulphated ammonia. The residue in the retort being mixed with warm water and filtered, a clear liquor will be obtained, containing the sulphat of potash, with some sele-
nite; this latter will be precipitated by boiling and evapora-
tion, and the remaining fluid will then deposit the sulphat of potash in a crystalline form. When the previous alloy does not indicate the presence of ammonia, the alum is to be decomposed by caustic ammonia, the precipitate is to be well washed, and the liquors being added together, are to be gently evaporated to dryness; the salt thus obtained is to be heated in a crucible tili it ceases to exhale white vapours of ammoniacal sulphat, and the residue is sulphat of potash.

§ 2. Manufacture of Alum from the saline-earthly ores.

The only place where this kind of ore is found in sufficient abundance to be worth working, is at the Solfatara, a few miles from Naples. The Solfatara, called by the ancients Forum Vulcani, Campi Leucosii, is a small plain, at the top of a hill, covered with a white foil, and exhaling sulphurous vapours which, during the night, emit a pale blue lambent light: the ground, even at the surface, is considerably warm, proceeding, no doubt, from subterranean fire. It has con-
tinued in nearly the same state from the age of Phiny to the present time, and is celebrated by this author in his Natural History (lib. xxxv. ch. 50) for its sulphur, but not for its alum, as the Abbé Mazeeus affirms. On the contrary, by his omission of the Campi Leucosii, when mentioning the various places from which alum was then procured, it is plain that the establishment of the alum works of the Solfatara is of more recent origin. The white clayey soil of this plain, being constantly penetrated by sulphurous vapours, and the exhalations during the night being for the most part mixed with the dew, and thus returned upon the surface, cause it to be covered with a light saline efflorescence. This, to-
gether with the earth to which it adheres, is daily collected and distributed into leaden cauldrons, so as to fill about two-thirds of their capacity; water is then added, till it stands about three or four inches above the surface of the clay, and this in a few hours, by the abstinence of the natural heat of the ground in which the cauldrons are set almost up to the brim, extracts the alum diffused through the clay, and de-
posits it in rough crystals on its surface. These crystals being taken out and washed in the mother liquor, are put with fresh water into other boilers, and again dissolved as before, by the natural heat of the ground; the solution is then run through a filter into large wooden coolers, and in a day or two affords a large quantity of pure colourless cry-
stals. Hence it appears that the alum exists ready formed in the earth of the Solfatara, and the whole of the manu-
ufacturing part is reduced merely to lixiviation and purifica-
tion. The proportion of salt must necessarily be very vari-
able, those parts that are exposed to the rain, and that lie above the general level, will contain the least. A specimen that was analyzed by Bergman yielded eight per cent. of alum. The Abbé Mazeeus, from six pounds of the earth, procured, by lixiviation, two pounds and a half of crystals, or about 41 per cent. The alum itself has not yet been analyzed; it seems probable, however, that its alkaline part is entirely potash.

§ 3. Manufacture of Alum from alum-flone.

It is at La Tolfa, not far from Civita Vecchin, in the Roman flate, that the manufacture of alum from this species of ore is principally carried on. All the alum known in commerce by the name of Roman alum is thus prepared, as well as the Levant or Smyrna alum.

The ore of La Tolfa forms veins of considereable hardness, which are separated by means of blasting from the rest of the rock; the pieces thus obtained are brought to the calcining oven, which is merely a hole dug in a rising ground, four or five feet in diameter, and from five to six in depth, with a lateral gallery, communicating with the open air, and the bottom of the furnace. The bottom being covered with faggots of brush-wood, the pieces of ore are skillfully laid over them, so as to form a kind of hollow vault, between the interlaces of which is an ample passage for the smoke. As soon as the fire is kindled and the flame begins to appear between the flines, a workman is at hand to regulate the combustion, that it may be neither too great nor too feeble; in the course of from three to five hours the smoke begins to decrease, and the fire burns brightly; this is allowed to go on till the finall of burning sulphur begins to be prevalent, which is a sign that the ore is sufficiently roasted. The fire is now raked out, and the flines are left to cool. The sign of this fire proceeds being well conducted, is, that the
the ore has now acquired the sweetish astringent taste of alum.

The second process begins by piling the calcined stones in long beds, on a sloping floor, the lower side of which is terminated by a ditch of water, extending along its whole length; from this ditch the beds are frequently sprinkled, and the water draining from them returns again into the reser voir. In about a fortnight the stones begin to crack and break down, and are at length, in forty days, more or less, overspread with a reddish efflorescence, and reduced into a kind of paste. A leaden boiler is now half filled with water, and when hot, fresh portions of the prepared ore are continually stirred in till a solution of sufficient strength is procured; the liquor as yet turbid is drawn off into another boiler, where it is subjected to a very gentle evaporation, at the same time that it becomes clear by the deposition of its earth. Having arrived at the point of crystallization, it is transferred by means of a pipe into a square wooden vessel, eight feet high by five wide, so constructed as to be readily taken to pieces; after remaining here for a few days, the mother water is poured out, to be boiled again with fresh alum ore in the birl cauldron, and the crystals, when dried, are ready for sale.

From this account of the process, by an eye-witness (the Abbé Mazaca), it would appear that no potash or alumina is added to the lixivium; it follows, therefore, that one or both these alkalies must be found in the ore, and this is actually the case, according to the analysis, by Vaquelin, already quoted in the preceding article.

The nature of this ore has been long misinterpreted, as well as the rationale of its manufacture, and the analyses of it undertaken by Bergman and Monnet have only served to perpetuate the error. Both these chemists found a large proportion of sulphur in it, while Vaquelin finds only sulphuric acid; this apparent contradiction, however, may easily be reconciled, by considering that the ore contains carbonaceous matter enough to blacken it, and to give out a light flame when powdered and spread on a hot iron; hence, if the analysis of Bergman and Monnet was begun by distillation in a close retort, as it probably was, the decomposition of the acid and production of sulphur is readily accounted for. Admitting then the proportions of this ore, as ascertained by Vaquelin, to be sufficiently correct, viz. alumine 43.92; sulphuric acid 25.4; potash 5.08; water 41; flex 24; it ought to be considered as a native faturated alum, with excess of earth and deficiency of alkali, intimately mixed with flex and inflammable matter. The action of the fire in the roasting is to drive off the inflammable matter, and from the sweet aluminous taste which is thus communicated to the ore, notwithstanding the loss by volatilization of part of its sulphuric acid, it seems also to effect a separation between the alum and the excess of earth. The subfrequent cracking and breaking down upon exposure to the air and moisture, is probably caused by the absorption of water of crystallization.

But though a considerable proportion of alum is thus obtained, without the addition of potash, it may be worth while to endeavor whether a larger quantity might not be procured by a trifling additional expense. The alum of La Tolla contains by Vaquelin's analysis

| 49 | sulphate of alumine |
| 7  | sulphate of potash |
| 44 | water |

And according to Kirwan, (on the proportion of real acid,

&c. 1792) 100 parts sulphate of potash are composed of 54.8 potash and 45.2 sulphuric acid; and 100 parts alum of 63.75 alumine and 36.25 sulphuric acid. Therefore, the 25 parts sulphuric acid in the ore require 37.1 alumine and 44.5 potash. But the ore only contains at most 3.68 potash, so that no more than 16 parts of sulphuric acid will be converted into alum; the remaining 9 will be left in combination with alum in the mother water; and this agrees with the observation of Mazaca, who speaks of an anhydrous acid, efflorescent falt bing left in the residue of the lixiviated ore. The 9 parts of acid that are thus lost, may, however, be converted into alum, by the addition of 1.42 potash, or about 3. sulphate of potash.

From these data the ore of La Tolla ought to yield by the present method of working it 78.5 per cent. of crystallized alum; or by the addition of 3 per cent. sulphate of potash, 12 per cent. of crystallized alum. In this calculation, however, no allowance has been made for the sulphuric acid volatilized in the roasting, and that portion of the salt which cannot be extracted by lixiviation in the large way from the prepared ore; both these circumstances will, no doubt, diminish considerably the produce of alum, but the proportions must vary much according to the skill and attention of the manufacturer.

§ 4. Manufacture of Alum from the Pyritic ores.

All the European alum, except what is manufactured at Solitata and La Tolla, as described in the preceding sections, is prepared from the alum slate or alum earth, and these containing only the remote principles of this falt, a much more complicated process is required than where the alum exists ready formed in the ore.

The only necessary ingredients in the pyritic-aluminous ores are clay, and pyrites, or sulphur of iron. Besides these, however, there is generally a variable proportion of bitumen, lime, and magnesia. The bulk of it is procured from the black micaceous species in which the pyrites is thoroughly diffused through the mass in such small particles as to be indistinguishable from the rest. Such, however, as contains even large nodules of pyrites, is very capable of being manufactured, much of the Swedish ore being of this kind.

The first thing to be done is to dip the pyrites to decompose into sulphate of iron, (green vitriol), and this at the manufacture of Fgone, in the department of Ource, in France, is brought about by simple exposure of the ore to the action of air and moisture; this ore, however, is of the very best kind, moderately soft, free from bitumen, and with the ingredients well mixed, and even with these advantages, the process requires three years. The more flinty and bituminous kinds, such as those of England and Sweden, are subjected to a previous roasting. For this purpose a layer of billet wood or coals is placed on a floor of rammed clay, and let fire to; upon this are thrown by degrees moderately small pieces of unburnt ore, till a stratum is formed, about half a foot in thickness; these presently take fire, by their own bitumen, and are then covered with a stratum of nearly the same thickness of ore that has been already roasted and lixiviated; to this succeeds a layer of unburnt ore, and thus alternate layers, eight or nine in number, are gradually added, till the pile is completed. Care is taken by protecting it from heavy rains, and covering those parts exposed to the wind, to keep up the heat of a moderate equable degree till the bitumen being consumed, the fire goes out of itself. If the ore is now examined it will be found to be of a reddish colour, containing a small quantity of sulphated iron and alumine,
alum, and in some of the Swedish manufactories is accordingly lixiviated without any further preparation. In the English and German alum-works, however, the roasted ore is watered lightly, and exposed for a greater or lesser time to the action of the air, by which the sulphur of the pyrites is more completely oxygenated, and in consequence a larger proportion of alum is obtained. In the manufactories of France, already mentioned, the singularly judicious practice is observed, of lightly roasting the ore after spontaneous efflorescence.

The acid being thus developed, and in part united to the alumine, the proces of lixiviation takes place. For this purpose the ore is thrown into large refractory vessels of stone or wood, furnished with a false bottom, to serve the purpose of a filter; water is then poured on, and remains for twenty-four or more hours, in which time it diffuses the greater part of the salts; this being let out by means of a cock fixed nearly level with the bottom of the resevoir, a fresh quantity of water is added, in order to exhaust the ore of all soluble matter. The second lixivium is weaker than the first, but is afterwards concentrated by being used instead of water for the first lixiviation of the next parcel of ore. The water with which the lixiviation is performed is cold, and it may seem at first to be an obvious improvement to make use of boiling water; the experiment has, however, been tried without the desired result, the increased strength of the lixivium not being adequate to the time and expence of fuel. Where the lixivium is kept in large resevoirs, exposed to the weather, much depends on the dryness of the feason, a few heavy rains weakening the liquor to such a degree, as to add considerably to the cost of boiling down. In Sweden and the northern countries, various attempts have been made to concentrate the liquor by freezing, but the success has not answered expectation; for a saturated solution of alum congeals at nearly the same temperature with common water.

The proces of boiling down succeeds to that of lixiviation, and is always performed in leaden boilers, copper being for the most part too dear a material, and iron being attended with the inconvenience of decomposing alum. The lixivium is mixed in the boiler with the mother-water of a preceding boiling, and this is done either by filling the boiler with a mixture of mother-water and liquor, and supplying the loss by evaporation with fresh liquor, or by filling the boiler at first with liquor, and supplying the waffle by the above mixture. The evaporation falls from twenty-four to forty-eight hours, according to the proportion of mother-water. In Saxony, where the proportion of mother-water is large, and the lixivium is brought to a high degree of concentration, the boiling continues without interruption for eight days. At the end of these respective periods the specific gravity of the liquor is asayed by a leaden hydrometer, or, with greater exactness, by filling a bottle of known size with the liquor, and then, by weighing it, to ascertain the comparative specific gravity between it and water. This being done, an alkaline solution is added, and the first crystallization is brought about. In the Saxon manufactories, where the liquor is uncommonly concentrated, as soon as the evaporation is finished the contents of the boiler are let out into a resevoir, where they are strongly agitated for half an hour, during which time a certain proportion of soap-makers lees and putrefied urine is added; and the liquor being then let into another vat, the crysflals of alum begin immediately to be deposited; at the end of a few days the mother-water is laded out, and the crysflals are collected and washed. The method followed in the English works differs somewhat from the Saxon practice; in thefe, when the liquor appears by the hydrometer to be sufficiently evaporated, the fire is withdrawn from the boiler, and a stream of impure alkaline lixivium, from kelp and soap-maker's ashes, is let into the liquor already in the boiler; at the same time the cock at the bottom of the boiler is turned, so as to allow the contents of it to flow into a resevoir, by which management the two liquors are speedily and effectually mixed. It remains in this resevoir for three hours, during which it deposits an earthy and ferruginous sediment by the action of the alkali, and becomes of a clearer fluid; it is then transferred into another large vat, and has its specific gravity again taken, according to which a greater or less quantity of putrid urine is added to lower it to the proper standard; being then agitated briskly for a quarter of an hour it is left at rest, and in the course of five days the crysflals are deposited. In some French and Swedish manufactories the liquor, after being boiled down, is merely agitated for some time without adding any alkali, and then passed into the crysflalizing vat. The rough alum being washed in order to separate it from the green vitriol which is deposited along with it, is put into a small pan with a little water, and when dissolved and boiling hot, some bullocks blood, or other similar substance, is usually added for the purpose of clarification: when this is effected, the liquor is run into casks, where the crysflals are deposited in large masses; after ten or twelve days the mother-water is poured out, and the salt, being then dried, is ready for sale. By keeping in mind the analysis and experiments in § 1. of this article, it is easy to understand the rationale of the manufacturies, as well as the advantages and faults of each process. As soon as the pyrites are converted into sulflphat of iron, whether by roasting or by spontaneous efflorescence, it begins to be gradually decomposed by the lime and magnesia which may happen to be in the ore, therefore the fels there is of these two earths, the greater celeris paribus will be the produce of alum. Clay is incapable of decomposing sulflphat of iron; but by exposure to the air, especially when affected by the action of heat, the metal becomes highly oxygenated, and is no longer combinable with the acid which then unites with the clay, as being the substance in the ore of next affinity. Hence arises the advantage of the practice at France of roasting the ore after the formation of the sulphat of iron. We have already seen in § 1. that sulphat of alumine, even with excess of earth, is soluble in water, but that it becomes insoluble on the addition of potash; on this account, therefore, coal, which contains little or no potash, is a far preferable fuel for roasting the ore than wood which yields a great deal, as all the alum, thus rendered incapable of extraction by lixiviation, is lost. The bitumen in the ores, however, diminishes the consumption of wood, and the lixivium confits of the sulphats of iron, of alumine, of lime, and magnesia. By long boiling and evaporation the iron becomes so far oxygenated, that the addition of an alkali will decompose the sulphat of iron, rather than the sulphat of alumine. If the alkali is ever too little in excess, the aluminous sulphat will be the next decomposed; this is therefore to be carefully avoided. Nor is the kind of alkali a matter of indifference, for since only amonia and potash are capable of forming crysflalizable alun, it would appear that the use of foda in the English manufacturies might be advantageously superceded by potash; indeed the chief use of the kelp leem to confit in the potash which this impure foda contains. The principal thing to be attended to in the boiling down is to bring the liquor to such a degree of concentration, that the alum shall be deposited with as little as possible of the other farts.

The mother-water, when thrown away, holds in solution sulphates of potash or foda, and sulflphat of magnesia, the extraction of which was made the subject of one of Lord Dun-
donald’s patents, but we believe the profits have not yet answered the expense.

The nature of alum, and consequently the true theory of its manufacture, has only been known since the publication of Vanquelin’s excellent memoir on the subject in the Annales de Chimie; it is not surprising, therefore, that all the long-established processes should be more or less defective. Perhaps the following method would be found to combine more advantages, and be subject to fewer inconveniences than any which has been hitherto put into practice. The ore should be first lightly roasted with coal to drive off the bitumen, and forward the decomposition of the pyrites, which may be further accelerated by moderate waterings, and exposure of fresh surfaces to the action of the air. When these efflorescences appear at the top of the heaps of ore, and their interior, upon being dug into, also forms penetrated with white faine particles, let the ore be disposed in alternate strata with coal, and again roasted, so as to decompose as much as possible of the sulphated iron, and combine the acid with the clay; the flower and more gently this process can be carried on, the more completely will its object be answered. The liquor obtained from this roasted ore will consist chiefly of sulphated alumine, nearly satu rated with earth, but, on account of the absence of potash, perfectly soluble. By the subsequent boiling and agitation, part of the sulphur of iron would be decomposed, and this oxidation of the iron might perhaps be still further effected, by pouring the liquor through heaps of faggots, exposed to the wind, as is done in the houses of graduation for brine in France and Germany. The ferruginous and selenic sediments being now allowed to settle, the clear liquor ought to be transferred into another revervoir, and there mixed with a hot solution of acridulous sulphate of potash, such as remains after the diffilution of aquafortis from nitre and sulpharic acid; crystals will be immediately deposited of an alum much purer than common; and thence, by a further clarification, may be made equal to that of La Tolfa.

§ 5. Manufacture of Alum by Chaptal’s process.

An attempt had been made, but with little success, at the manufactory of Javelle near Paris, to prepare alum by the direct combination of its constituent principles; but it was not till the admirable and decisive experiments, in the large way, by Chaptal, published by him in the genuine spirit of philosophic liberty, that the practicability of this method could be said to be established. According to the modern way of preparing sulphuric acid, the requisite proportions of sulphur and nitre being mixed together, are brought to combustion in a closed chamber lined with lead; the sulphur is thus acidified and converted into vapour, which by degrees unites with the water that overspreads the floor of the chamber, and forms a liquid, diluted sulphuric acid. A similar process was instituted by Chaptal, only substituting dried clay or brick for the water; the result of which was so favourable, that a large manufactory on the same plan was set on foot; which, having continued in full activity for several years, and producing alum only inferior to that of La Tolfa, merits a particular description.

The chamber in which the combustion is performed is 91 feet long, 48 feet wide, and 31 feet in height to the pitch of the roof. The walls are of common masonry, lined with a moderately thick coating of white plaster; the floor is a pavement of bricks, set in a mortar, composed of baked and unbaked clay; and this first pavement is covered by a second, in which the bricks are made to overlap the joints of the lower ones, and are themselves firmly connected to each other by a cement, composed of equal parts of pitch, turf, peat, and was, made boiling hot, and poured between the joints instead of mortar. The roof is of wood, and the beams are flat much less distances than common; they are also channelled with deep longitudinal grooves, for the purpose of receiving the planks that fill up the space between the beams; so that the whole of this great area of carpentry does not present a single nail. The chamber thus constructed was covered on the sides and top with a layer of the cement just mentioned, applied as hot as possible to as to penetrate into all the pores of the wood and plaster; three more successive layers were then laid on, and the hill was polished so as to present an uniform, even, solid face. In order to prevent the wood-work of the clading from warping, it was covered on the outside with a thick coating of cement, and a light roof of tiles was laid over the whole. By substituting this cement for a lining of lead, a vast saving was effected in the first expense; and it has been found, by long experience, to require much fewer repairs than even lead itself.

The clay ought to be of the purest kind, such as pipe-clays; that it may contain neither lime nor magnesia, and as little as possible of iron. It is to be tempered with water, and made into balls five or six inches in diameter; these being dried in the sun, are afterwards calcined in a furnace; the first effect of the heat is to blacken them, but soon after they become red hot, the carbonaceous matter which causes the blackness is burnt out. Being thus withdrawn from the fire and cooled, they are broken down into small fragments, and spread on the floor of the chamber. In this state they are exposed to the vapour of sulphuric acid from the combustion of sulphur and nitre; and in a few days the pieces are observed to crack and open, and to be penetrated with fonder faine crystals. The earth being at length covered with efflorescences, it is removed from the chamber, and exposed to the air under shelter of a shed, that the acid may obtain its biggest degree of oxygenation, and become thoroughly united with the earth. It is now liquefied, and the liquor contains, in solution, little else than acridulous sulphate of alumine; this being boiled down to the proper consistence, a solution of sulphated potash (being the residue in the pots of combustion from which the sulphuric acid was produced in the chamber, and of silting of the alkaline base of the nitre combined with some of the sulpharic acid) is poured in, and the liquor being then transferred into a large vat, perfect crystals of alum are shortly deposited, which are afterwards refined in the usual manner.

The advantages of this process are numerous. It may be carried on whenever a supply of proper clay can be had. The space taken up by the works is much less extensive than what is required according to the common methods. The whole manufactory is performed in a month one-third of the time usually necessary. A large quantity of fuel is saved. The extraneous farts in the mother-water are fewer; an important use is made of the residual sulphur of potash; and lastly, the alum itself is much purer, and almost equally well adapted to fix the delicate dyes as that of La Tolfa, the commercial price of which is generally about double that of the English alum.

§ 6. Brunswick Alum.

The dilute red colour of the rock alum, and the flesh-coloured efflorescences with which its crystals are covered, being its distinguishing character among the merchants, occasioned two brothers of the name of Gravenholt to manufacture, some years ago, a spurious imitation of it at Brunswick. We know not whether the manufacture is still carried on or not; but if it is, the public will be benefited by the communication of an easy method of detecting the counterfeit, more especially...
especially as the roch alum is the kind used in medicine, and the Brunswick imitation of it contains argillic. The external appearance of the two sorts differs but little. The taste of the Brunswick alum is less sappy than that of the roch alum, it is less soluble in water, and when heated to redness, it loses only 37.5 per cent. of its original weight, while the other loses 59 per cent. The roch alum, when exposed to the blow-pipe, becomes opaque, swells, foams, and is converted into a rufhing white mass. The Brunswick alum, on the contrary, swells, scarcely foams at all, but melts, and becomes of a green colour, exhaling at the same time an arzenical vapour. Again, the precipitate from a solution of roch alum by potash or soda, being mixed with borax, fuses before the blow-pipe into a white or yellowish white; whereas the Brunswick, by the same treatment, affords a violet-coloured globule: and in fact it is nothing more than common alum, containing a little cobalt and arsine.


The Roman alum, manufactured at La Tolfa, is the purest and dearest of all; it is in pieces about the size of a walnut, shining more or less of its crystalline form, and is opaque, on account of a farinaceous efflorescence with which it is covered. The Levant or roch alum appears in fragments of nearly the same size as the former, but in which the crystalline form is more obscure; it is externally of a dirty rose-colour, and internally exhibits the same tinge, but clearer. Smyrna is the place whence it is usually shipped for Europe; but it was anciently made at Rocca, or Edeffa, in Syria, whence its commercial name roch-alum. The French alum, that is, Chaptal's, described in § 5, is in small, clear, colourless crystals. The English is large, irregular masses, considerabler harder than the others. Equal portions of all these kinds, being exposed in a muffle to a red heat, were weighed after the intumescence was over, and the lofs by calcination in the Roman alum was 50 per cent.; in the Levant alum 40 per cent.; in the French alum 57 per cent.; and in the English 47 per cent. Of pure water, at 144° Fahr. Roman alum required 14 times its weight for solution; Levant alum required 12 parts; French alum 13 parts; and English 15 parts.

Equal parts of these four kinds of alum being dissolved separately in water, the same quantity of precipitated lime was added to each solution. That of the English alum became lightly blue at the end of a few minutes, as was also that of the French alum, though the tint was rather lighter; after some time the Roman alum became faintly blue; but the solution of Levant alum was only lightiy yellow, the natural colour of the precipitated lime. After two days an inappreciable quantity of blue precipitate was deposited from the English alum, rather less from the Roman and French, and only a few atoms from the Levantine; the three first solutions were of a bluish green tint, but the last was a very dilute yellow.

Equal parts of the four sorts were dissolved separately in pure water, and their earthy bate was precipitated by an excess of ammonia. The precipitate from the Roman alum was of a pure dead white; that of the Levantine and French was nearly equal to the Roman; but that of the English was of a jiff perceptible bluish tint. By calcination in a red heat, they all at first became blackish, and ended with being perfectly white.

Hence is apparent the superiority of the Roman alum, and the inferiority of the English, when used as standards for the most delicate colours: for other colours, and for the various ulcers besides to which alum is applied, each kind may be used indifferently. The English possesses less water of crystallization than the Roman or French; and a given weight of it will go farther than the same quantity of any of the rest, as 12 per cent. is to be deducted from the Levantine, on account of the reddish insoluble sediment with which it is contaminated.

§ 8. Historical notice of the introduction of alum-making into Europe.

The ancients appear to have been acquainted only with the native plume alum, which they procured from Lapari, and the neighbouring volcanic islands. In the 12th, 13th, and 14th centuries it was manufactured at Edeffa (Roccha) in Syria, in the vicinity of Conflantinopole, and at Phocea (Foya nova), not far from Smyrna. Bartholomew Perdis, a Genoese merchant, who had often visited Roccha, discovered, about the year 1459, a vein of alum ore in the island Ichia, and there established the first European manufacture of alum; soon after John de Casto discovered the body of ore at La Tolfa. Establishments were then made at Viterbo, Volaterna, and other places in Italy with such success, as induced Pope Pius II. to prohibit the importation of Oriental alum. In the 16th century this art was introduced into Germany and Spain; and a little before its conclusion the English alum-works at Whithby were instituted by Sir Thomas Chaloner, who had the honour of being personally communicated with the reigning pope on this very account. The earliest of the Swedish works dates no higher than 1657. Macquer's Chymisches wörterbuch von Leonharti, art. Alum. Amara de Chimie, vol. viii. xiv. xxii. xxix. Plini. Hift. Nat. lib. xxxv. c. 5. Bergman's Efftjs, vol. i. Memoires de l'Acad. Royale, vol. v. Encyclopedie Method. art. Alum.

ALUM, in Chymistry, Materia Medica, &c. See Sulphat of Alumine.

ALUMINE.—Pure earth of alum.—Pure clayey or argillaceous earth. Alumine.—Terre d'alum. Terre argileuse. Fr.—Thon-erde, Germ.

The word alumine has been adopted, without alteration, from the modern French nomenclature, by the majority of English chemists, as the technical name of pure argillaceous earth, on account of its being generally procured by the decomposition of alum, when required to be in a state of extreme purity.

Next to felds and lime, alumine appears to be the most commonly occurring earth in those fomy or earthy masses, of which the globe, as far as we are acquainted with it, is principally compos'd. It forms the effential, though seldom the greatest part of all kinds of clays, giving to them the property of ductility or plasticity when mixed with water. When in a state of more intimate combination with felds it loses its quality of plasticity, and gives to the minerals in which it enters, the characters of opacity, of hardnes inferior to that required for striking fire with steel, of that odour known by mineralogists under the name of earthly, and of that abence of crystalline form which is called amorphous; such are the innumerable masses of flate and argillaceous schistus that abound in almost all mountainous tracts, the holes, the colorific earths, the toad-bones and clay porphyries. Alumine, however, occasionally, though very rarely, enters in large proportion into crystallized minerals, and then in its external characters of hardnes, transparency and birefringence approaches very nearly to feld: such is the adamantine fpar, inferior only in hardnes to the diamond, and which contains from 80 to 90 per cent. of alumine: such also is the sapphire, which by the analysis of Klepruth appears to contain no less than 98 per cent. of pure
pure alumine. These, however, which are more properly the mineralogical than chemical characters of alumine, will be treated of more at large in the subsequent mineralogical articles.

Pure alumine, in a latter proper for chemical experiment, has hitherto never been found and proceeded in it is only of late that chemists have discovered the method of obtaining this earth sufficiently free from foreign admixture. The method of Bergman and his contemporaries was to decompose a solution of purified crysals of alum by an excess of carbonated potash, or soda, and to wash the earthy precipitate in repeated quantities of distilled water, till it came off perfectly taelles and pure; a white uniform soft matter was thus obtained, which was supposed to be carbonated alumine, and this by drying in a heat below that of redheat, was deprived of its acid and water, and was then extracted pure alumine. The insufficiency of this method had begun to be suspected for some time, however, particularly from the appearance of sulphated hydrogen, when alumine thus purified was heated with charcoal, and afterwards moistened with a diluted acid, and the admirable memoir of Vaquelin on alum, (which has already been referred to under that article) not only established the validity of these suspicions, but pointed out the method of avoiding the errors of his predecessors, and thus introduced a very important improvement in the difficult art of chemical analysis.

Alum has already been shewn to be a triple compound of alumine, potash and sulphuric acid in excess, and when this excess of acid is taken away, either by the addition of alumine or of an alkali; an insoluble salt is produced differing from alum only in the proportion of its earthy base; now the cafe with which a salt is decomposed depends very materially upon its solubility, when, therefore, we add gradually to a solution of alum a solution of carbonated alkali, the first effect is to neutralize the excess of acid, and the precipitate consists principally of the insoluble salt just mentioned; a further quantity of alkali, especially if assisted by heat, will effect the decomposition of part of the salt, but in proportion as this takes place the residue becomes mixed with the alumine, and thus is covered from the further action of the alkali. This being the case, it is obvious that no subsequent washings can do more than separate the sulphated potash; and therefore the residue, instead of being pure alumine, contains besides a variable proportion of earthy base, from which it may be removed by evaporation of the liquor obtained on heating it in a clove vessel with charcoal.

The only way by which alum can be made to yield its earth in a state of sufficient purity for delicate chemical experiments, is the following. Take any quantity of Roman alum, and diffuse it in lukewarm distilled water, filter the solution, and set it to crystallize. When by cooling and spontaneous evaporation, a sufficient portion of this purified alum is deposited, take it out and rediffuse in cold distilled water; to this solution add liquid caustic ammonia, a white precipitate will be thrown down, and continue the gradual addition of ammonia till no further precipitation takes place; heat the liquor then nearly to boiling for a few minutes, add more water, and throw the whole on a paper filter; in proportion as the fluid drains off add water, till it passes through quite talleles. The precipitate, while yet in a pulpy state, is to be removed into a flask, and digested with muriatic acid till it is dissolved. The muriatic solution being then concentrated by very gentle evaporation, till it has a length deposit crysals of alum, which are to be removed, and new liquor is to be continued till the liquor ceases to yield any more. Nothing now but pure alumine remains in the solution, the potash and sulphuric acid being got rid of, at the expense of a little of the alumine in the crysals, the liquor is therefore to be diluted with water; and ammonia fully sufficient for the decomposition of the muriated alumine being then added, the process of filtration and edulcoration is to be gone through as before, and the result will be pure alumine. On account of the length of this method and the possibility that even after all a very minute proportion of sulphated potash may still remain, it has been the practice of late with Vaquelin and Berthollet to procure their pure alumine from both of the natural clays as contain only flex and alumine, by digestion in muriatic acid and decomposition of the solution by ammonia.

Pure alumine, obtained by the above methods, is opaque, of a white yellow colour, a smooth somewhat unctuous feel, has no smell, even when breathed upon, or moistened with warm water, nor any proper taste; when placed upon the tongue, however, it abors all the moisture with which it finds itself in contact, and thus occasions a peculiar sensation of altrigency. It is readily diffusible, and remains for a long time suspended in water, but appears to be totally insoluble in this fluid. Its specific gravity is variously estimated, according to the degree of deleration, by Bergman it is reckoned 1:305, while Kirwan allows it as much as 2:10. After being thoroughly dried in a heat juft not sufficient to destroy its platicity, it is capable of absorbing 42 times its weight of water, with which it is allowed to be drop out, and the water thus mixed is retained more or less obliquely at the usual atmospheric temperature by alumine than by any other earth; a freezing cold however causes this earth to contract remarkably, and thus squeeze out a large proportion of its water.

Alumine is the only earth that poififes the property of platicity, or of being kneaded up with water into a soft coquet pate, capable of being formed by the hand or the potter's wheel into any shape that may be required; the platicity therefore of all the natural clays is owing to their alumminous part; nor is this property destroyed even by a very large admixture of other earths; the finer kinds of pottery in a fourth of the whole mass is pure alumine, and yet its platicity is unimpaired. If a piece of tempered clay is dried gently in the air, it retains its form, but becomes quite brittle; its former ductility may, however, be restored by again kneading it with water. If exposed to a red heat it hardens, contracts in all its dimensions, becomes more compact, and of greater specific gravity; and is no longer plastic, nor can its property of platicity be obtained by any other means than by solution and precipitation; hence bricks or pottery ware, after having been baked, if pounded ever so fine, are no more capable of forming a pate with water.

The action of caloric on alumine is accompanied by some interfering phenomena which deserve mentioning. If the purest plastic alumine is exposed to a low red heat, it becomes of a bluish black colour, especially on the inside, as is manifest by breaking a piece across that has been thus heated; as soon as this colour is perceived the platicity is destroyed, a fact that renders it probable that this property of alumine depends on something else than mere water. By a further increase of the heat with access of air, the carbonaceous colouring matter is burnt out, and the alumine acquires a splendid white colour, becoming at the same time harder, denser, and of less bulk; all these changes advance in gradual progression in proportion to the heat; and after it has thus experienced the full effect of our most powerful furnace, and reduced to nearly one half of its original bulk. Upon this last property is founded the use of Wedgwood's pyrometer, for measuring the higher degrees of heat. The
decrease of bulk is in part occasioned by the expulsion of the fluid particles of water; but from the augmented specific gravity of the alumine, it is plain that an actual condensation or approximation of molecule takes place, as is observable in various other porous substanances previous to fusion. Whether any artificial heat is able to bring this earth into real fusion is as yet dubious; for though Lavoisier, by means of a blow-pipe charged with oxygen gas, reduced a piece of alumine to a pasty semi-fluid state, yet it is possible, as the earth was obtained from alum, that a minute portion of potash might still be contained in it, and thus act as a flux.

Alumine has a strong affinity for metallic oxyds, especially the oxyd of iron; hence arises the difficulty, and indeed almost impossibility, of obtaining alum free from iron in the great way, because all natural clays and alumine ores contain more or less of this metal. The only way of accurately separating these two substanances is by digestion in caustic potash or soda, which will diffuse the earth, but not the oxyd.

These two substanances are also capable of acting on each other in the dry way at high temperatures; and some important experiments on this subject are recorded by Achard and Kirwan, from which it appears, that when the proportion of alumine exceeds that of the oxyd of iron, the mixture is in all cases very difficultly fusible; but that when the proportions of the ingredients are equal, and especially when the iron predominates, the result, after exposure to a heat of about 160° Wedgewood, is a dark-coloured vitreous flag.

The attraction too that subsists between alumine and vegetable or animal colouring matter, is singularly powerful. Thus, if, to a watery infusion of cochinal or madder, a few drops of a solution of alum are added, a decomposition shortly takes place, and the whole of the tinging particles unite, and are precipitated together with the alumineous base of the earthy salt, leaving the supernatant liquor wholly colourless. Fugitive colours also, by this combination, become of sufficient permanence to refit for a long time the changes to which they are subject: hence is explained the preparation of the Lake pigmenta, and the theory of Morgants in the art of Dying.

In the direct way sulphur appears to contract no union with alumine; and the hepatic gas that is separated by an acid from alum, after having been heated with charcoal, is no longer a decisive evidence of sulphur of alumine, since the discovery of the necessity of potash to the very constitution of common alum.

Upon the gaseous substanances alumine has not been observed to produce any change, although Humboldt has published (Annales de Chimie, vol. xxix.) a long and plausible memoir, to show that alumine absorbs the oxygen of the atmosphere, and hence produces an important effect in the economy of vegetation. It is true, indeed, that many natural clays will deoxide atmospheric air; but this is solely owing to the carbonaceous matter and oxyd of iron that they contain, it having been proved by accurate experiments, instituted for this purpose by Theod. Sauvire and others, that pure alumine has no effect whatever on oxygen gas or atmospheric air.

All the acids are capable, in particular circumstances, of combining with alumine; but these combinations are not accomplished with the same ease as those between the acids and alkaline earths. The stronger mineral acids will take up alumine from clay by digestion at a boiling heat, but the vegetable and other weaker acids will not readily effect a solution, except the alumine is precipitated to them recently precipitated by an alkali from sulphuric, nitric, or muriatic acid. All the aluminous salts are decomposed with precipitation of the earth by the caustic or carbonated alkalies, or alkaline earths. For further particulars see the facts under their respective acids.

Ammonia has not yet been observed to exert any action on pure aluminous earth; but both potash and soda, when caustic, will diffuse it without any difficulty. This may be done by evaporating to dryness, and igniting in a silver crucible, a mixture of caustic alkali and alumine, and then lixiviating the mass, or merely by boiling some freshly precipitated alumine in a watery solution of the alkali. This alkalyzed alumine has of late been recommended as a preferable mordant to common alum in the fixing of those colours that are injured by the presence of sulphuric acid. To separate alumine from its solution in caustic alkali, it is necessary to add nitric or muriatic acid in sufficient quantity to neutralize the alkali and diffuse the alumine, and then to precipitate the earth by caustic ammonia.

The action of barytes on alumine is analogous to that of the alkalies, yet presents some peculiar characters. When a solution of caustic barytes in water is added to a liquid muriat of alumine, the first effect is the appearance of a precipitate, owing to the decomposition of the salt by the barytes; if this last, however, is added in excess, the alumine is redissolved by it, and the liquor becomes clear.

Again, if equal parts of newly precipitated alumine and caustic barytes are boiled together in a quantity of distilled water sufficient to take up the barytes, about half the mixture will be diffolved, and upon analysis the insoluble residue will be found to consist of alumine, with a small proportion of barytes, while the solution will consist of much barytes and a little alumine. By adding to the liquor some muriatic acid, to engage the excess of barytes, a flocculent precipitate will be deposited, consisting of the two earths, nearly in the proportion of the original insoluble residue. Hence it appears that alumine combines with barytes into a salt which is insoluble in mere water, but is capable of being rendered soluble therein by the affinity of barytes. In the dry way, at about 150° Wedgewood, any mixtures of the two earths in which the alumine preponderates remain unaltered; but when the barytes is three or four times as much as the alumine, the powder concretes into a hard mass, without, however, flowing any signs of fusion. In order to decompose barytic alumine, diffuse the whole in muriatic acid, and add caustic ammonia; the alumine alone will be precipitated.

Strontian produces the same effect on alumine as barytes, but more feebly; the action of these two substanances in the dry way, on each other, has not yet been the subject of experiment.

It appears highly probable that lime has a similar affinity for alumine, as the rest of the alkaline earths possess; the only experiment, however, upon the subject, is one of Moreau’s; he mixed equal parts of muriat of alumine and muriat of lime in solution, and immediately a precipitate took place, which was insoluble by an excess of acid; this has been since repeated by Darraaq, a pupil of Vanquelin, without effect, the liquor remaining perfectly limpid; hence it is probable that the alumine of Moreau was not quite free from sulphuric acid, and that the insoluble precipitate was merely feldite. In the dry way lime and alumine in any proportions are insoluble, except by means of a blow-pipe, charged with oxygen gas.

The action of magnesia on alumine is not yet fully ascertained; it appears, however, from Mr. Chenevix’s experiments, that the ammoniac-magnesia triple faults, are formed with difficulty, when alumine is present, and that magnesia prevents, in any great measure, the solubility of alumine in the caustic fixed alkalies. This combination of the two earths
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ALU, if green in other material clays pefted, the earthenware component upon matter, Wood Scheele, pure at it will acid, copious phuric and v.hcn remains may number the mix of fineft and liquor ftate of Alumine with then vitiated muriatic solution with the latter off, which is, therefore, indebted to Klaproth for flowing, that when to a solution of pure fílex in caustic potash is added a solution of alumine equally pure in the fame menstrum, the liquor immediately assumes a reddish brown colour, and after standing an hour or more, coagulates in a thick opaque whitish jelly. This jelly, by the addition of a little warm water, is resolved into a fluid, and being then mixed with muriatic acid, to the exact saturation of the alkali, a copious precipitate is deposited, confiding of the two earths, in a flate of combination; if now a slight excess of acid is dropt in, it will not separate as well as the alum will be perfectly dissolved. Carbamated potash will again cause the precipitate to appear, and this even when separated by filtration and dried, will be still entirely soluble in dilute sulphuric acid, without the smallest deposition of fílex. If the sulphuric solution is now gently evaporated, crystals of alum will be deposited, and the remainder will assume the form of a clear jelly, the surface of which, after a few days, will be covered with crystalline pyramids; and in order to show that it is really fílex mixed with alumine, which has thus repeatedly been dissolved in acids, nothing more is necessary than to mix this jelly with a large quantity of water, and digest it for some while in a moderate heat, stirring it repeatedly at the fame time, when the liquor will become turbid and pure fílex will be deposited. In the dry way, according to Kirwan, equal parts of alumine and fílex at 160° Wedge wood concrete together, but fíw no signs of fusion.

Alumine is as yet a pure chemical element, never having been composed or analysed. From its affinity with colouring matter, and its blackening in a low heat, Baron was of opinion that it was of a metallic nature. It was, however, entertained the idea that it might be a metallic oxyd, whose component elements were united together by a very powerful affinity. Beaumé considers the earth of alum as essentially the same with fílex, being led into this mistake by fusing rock crysâl repeatedly with potash, and always obtaining alumine; this experiment of Beaumé's was repeated by Scheele, who found indeed that it was true whenever an earthenware crucible was made ufe of, but perceiving the crucibles corroded internally after every procées, he conjectured that the alumine was furnished by the action of the alkali upon them; in proof of which he repeated the fution of fílex with potash in an iron crucible, and as might be expected, did not procure a particle of alumine.

The uses of pure alumine are wholly confined to the laboratory; it gives, however, their peculiar character to all clays, every thing; therefore, that depends on the cohesive-ness and placticity of these substances when fresh, and their hardnests after being baken, may be fairly attributed to the alumine which they contain; hence, it is the basis and material of all the arts of pottery, from the common brick to the finest porcelain, and these include more of the comforts and elegancies of life than are perhaps dependent on any other substance in nature.


ALUNT[, in Botany, a name given by some of the old Latin writers to the plant, otherwise called potan and cornella, and by the Greeks cynane. It was the same with our gentifolia tinntia, or dyers weed, and was used by the dyers, and by the ladies to tinge their hair yellow, the colour that was esteemed most beautiful in those times.

ALUNG, in Natural History, is a word of the Mala bar language, and the name given by the Malabarans to an animal resembling a large lizard, except as to head and tail, which are both pointed. It is a German eil and 4 long, and its breadth is half an eil. It is a species of the manis of Limneas, and belongs to the family of ant-eaters, which have no teeth, but a long round tongue, with which they catch the ants. Phil. Trans. vol. lxi. N° 9. an. 1700.

ALUNKAN, or ARRUKAGGE, in Geography, a town of Peru, in the province of Zaballitan, 100 miles south of Candahar.

ALUINT, ALOINT, or HALUNTUM, in Ancient Geography, a town of Sicely, on the deep eminence, near the head of the river Chebram. It is now in ruins; but from these arose the hamlet St. Philadelpio, in the Val di Demona. The inhabitants were called Haluntini.

ALVOR, in Geography, a small place with an earldom in the province of Algarve, between Villa Nova de Portimao and Lagos.

ALVOREDO, an island of South America, on the coasts of Paraguay, three leagues south of St. Catharine’s island. S. lat. 25° 23’. W. long. 49° 16’.

ALVORNINHA, or ALBURNINHA, a small town of Portugal, in Estremadura, containing about 1500 inhabitants.

ALURNUS, in Entomology, a genus of insects of the order of Coleoptera, with hiform antennae, fix very short palpi or feelers, and horny arched maxilla or jaw. There are three species, viz. 1. A. grandis, black, with crimson thorax and yellow elytra, found in South America and India. 2. A. feneratus, of a green reddish colour, with the hinder thighs and legs dentated, the tenebrio fermoatus of Drury, and the tenebrio viridis of Sulzer, found in India, with the antenne half the length of the body, and the hind legs black. 3. A. thoracicus, black, with the hinder thighs and legs dentated, found at the Cape of Good Hope.

ALUS, in Ancient Geography, a village of Palefline, in the vicinity of Nicopolis. Also an ancient town of Arabia Petrae, where was the 10th encampment of the Ifrâdites.

ALUSMA Caracannian, in Botany, a term used sometimes to express a plant growing in Carmania, and sometimes a preparation of that plant, or pigment made from it. The word frequently occurs in the writings of Avicenna and Scarpion.

ALUTA, in Ancient Geography, a river of Dacia, now called Alt, or Olth, which rises at the foot of the Carpathian mountains, and passes through the eait and south regions of Transylvania into Walachia, dividing it into the eastern and western parts. It discharges itself into the Iher.

ALUTA, a small village of Palefline, placed by Jerome near the river Chebron.

ALUTIE, a people of Ilyria.

ALUTRAENCES, a people of the Alps, according to Pliny.

ALVIS, among Anatomists, is sometimes used to express the lower belly, or venter.

ALVIS is more usually taken among Physicists for the
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date and condition of the faces, or excrements, contained within that cavity.

Thus, when a person is laxative, it is called albus liquida; and when colicky, albus adjurata.

They who are of a loose belly in their youth are generally colicky in their old age; and they who are bound in youth are often loose when old. A laxer state in youth, and rather loose than lax in old age, is most desirable.

Besides, the phenomenon of the belly are labour, fitting in a chair, fullers' clay laid over the body, diminution of food, eating once a day instead of twice, little drinking, and that only after a full meal, relf after meals. On the contrary, things which loosen the belly are, walking and eating more than usual, surising after meat, intermixing draughts with eating, and it ought to be observed, that a vomit binds a loose belly, and loosens a bound one; and that a vomit taken immediately after meat binds the belly, but, delayed until a considerable time after, loosens the same. Celsus.

ALWAIDII, a sect of Mahometans, who hold that all great crimes are unpardonable, and the criminals reproved to eternity. The alwaidi stand in opposition to the monci. They attribute less efficacy to the true belief in the salvation of men than the rest of the Muthlimen.

ALWELL, in Geography, a lake of Switzerland, in the canton of Bern, seven miles long, and one a half wide, seven miles south-east of Arau.

ALWEN, a river of North Wales, which runs into the Dee, seven miles north-east of Bala, in Merionethshire.

ALWOS, a large and populous village of Hungary, on the site of the Danube, in the district of Camaro, and famous for an aqueduct made there in 1747.

ALYATTUS, in Archaeology, the tomb, or rather burial-place of Alyattus, the father of Cretus, near Sardis, which was six fadisti in circumference.

ALYBA, in Ancient Geography, a town on the eastern part of Poutus, belonging to the Alyians, who inhabited this coast; suppos'd to be the Lyans with the Chalybes, whose country furnished metals.—Alfo, a mountain of Africa, the name with Alyba.

ALYCUS, a town of Peloponnesus which was either ofine Megaris, or near it.

ALYMNEN, a town of Afin Moro, situate towards the confines of Phrygia, Caria, Lycia and Phildia.

ALYMONHAN, in Geography, a town of Hindoostan, in the country of Guzerat, and circuit of Champaneer, 100 miles north-east of Surat, and 32 mile south-east of Champaneer.

ALYPIAS, in the Materia Medica of the ancients, a species of turbuch, prescribed for the purging of bile. Some write the word alipum, and define it by whiteurbath. Calen used alipum, alætum, for a minorative, or a medicine that gently purges.

ALYPUS is of Alexandria, in Biography, a Platonian philosopher, was much celebrated for the acuteness of his genius, and the subtlety with which he lectured upon the abstruse speculations of the Platonick school. Jamblichus, who was his contemporary, and who wrote his life, commends him highly on account of his exemplary virtue, as well as his distinguished talents. His stature was very diminutive, so that he was denominated a dwarf, but his mind was proportionably capacious and superior. He died at Alexandria in an advanced age. Gen. Dict.

ALYPIUS of Athens, a geographer of the fourth century, lived under the reign of Julian the apostate, and was sent into Britain as deputy-governor, where, says Mr. Gibbon, his humanity was tempered by severe justice and manly fortitude, and while he exercised his abilities in the civil administration of the country, heimitated, in his political composition, the harmony and softness of the odes of Sappho. To Alypius, Julian entrusted the execution of his plan for rebuilding the temple of Jerusalem. Ammianus Marcellinus informs us, that whilst Alypius, afflicted by the governor of Palæris, urged, with vigour and diligence, the accomplishment of the work, horrible balls of fire breaking out near the foundation, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the searched and bladed workmen; and the victorious soldiers, encamping in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.

On this relation Mr. Gibbon, in his usual manner, observes, that "Such authority should satisfy a believing, and must astound an incredulous mind. Yet a philosopher may still require the original evidence of impartial and intelligent spectators. At this important crisis, any singular accident of nature would assume the appearance, and produce the effects of a real prodigy. This glorious deliverance would be speedily improved and magnified by the pious art of the clergy of Jerusalem, and the active credulity of the Christian world; and, at the distance of 20 years, a Roman historian, careless of theological disputes, might adorn his work with the specious and splendid miracle." The impartial enquirer into the credulity of this event will derive greater satisfaction from the testimonies for and against it, cited by Dr. Lardner, than from the facile reflections of this popular historian, whose scepticism on the subject of religion has, in fact, perverted his judgment with regard to historical facts. Julian's attempt for rebuilding the temple, and the defeat of it by divine interposition, are mentioned by three contemporary writers, viz. Gregory Nazianzen, Chrysoforis and Umbrofis, bishop of Milan, all Christians; and also by Ammianus Marcellinus, a learned heathen; and afterwards by Rufinos, Socrates, Sozomen, Thedoret, and Philostratius, as well as by later writers. Some Jewish writers, as R. David Gaunius, and R. Geddelius, have also been alleged as bearing testimony to this event. The truth of the history, thus confirmed, has been maintained by Fabricius, Wiltius, bishop Warburton, and others of high reputation in the republic of letters. Bafnage has made some objections to this history, and Dr. Lardner, with his usual modestly, has suggested several reasons for doubting its authenticity. He hitherto argues, that Julian's own writings lead us to think that he never attempted to rebuild the temple at Jerusalem; it is also unlikely that he should give orders for this purpose, and allot money for it out of the public treasury, when he was setting out in his expedi- tion against the Persians; and though great terrors are laid upon the testimony of Ammianus Marcellinus, a heathen, and an impartial historian, yet he had his account from the Christians, which he seems to have taken up without examination, and it sufficiently appears from other circumstances, that he was credulous: besides, the history of this event, as it is related by Christian writers, is loaded with miracles, or pretended miracles, which appear to be incredible: nor was there at that time any occasion for such miraculous interpositions. And, lastly, there are several Christian writers, who have said nothing about this affair, but who were likely to have mentioned it if any thing of this kind had been done; such are Jerome, Prudentius and Orasius.

Whether Alypius was ever employed in rebuilding the temple or not, it appears that towards the latter part of his life, he was accused, with others, of practising magic. Hierocles, his son, was condemned to death, and he himself suffered confutation and banishment. They were charged with administering poison; but Ammianus represents their suffering as unjust. Alypius was the author of a treatise
in geography, of which Julian speaks favourably; but it is probably loll. Another treatise, published by Godfrey, in Greek and Latin, under the title of "A Description of the Old World," in 1620. He was probably not the work of Alypius, though some have ascribed it to him, because the author speaks of Britain from report, and not from his own observation. This work is thought to have been written in the reigns of the emperors Constantius and Constanus. Ammian, Marc. l. xxiii. c. 1; xxix. c. 1. Lardner's Works, vol. viii. p. 377-391. Gibbon's Hist. vol. iv. p. 105-109. 8vo.

Alypius of Tagafla, a town of Africa, was the intimate friend of Augustine, and baptized with him at Milan, in 388. On his return from Palestine, in 394, he was made bishop of his native place. Whilst Augustine was engaged with the Manichees, Alypius was induced to join them; but he afterwards avowed himself a zealous advocate for the catholic faith. He made successive attempts to convince the titles of their errors, and to recover them to an union with the church; particularly at the council of Carthage, in 403, and again in 411: but neither his arguments, nor the penal decrees of the emperor Honorius were sufficient to reclaim them. Alypius was also deputed by the churches of Africa about the year 419, to Honorius, in order to obtain severe decrees against the Pelagians, and in this office of perfecting zeal he so far succeeded as to break up their af
cen- tions and banish their ministers. He died about the year 435. He is honoured in remembrance for his Christian charity than his orthodoxy and zeal. Gen. Diet.

Alypius, in Biography, one of the seven Greek writers on music, that have been collected and published with a commentary and notes, in 1652, by Meibomius. It is difficult to ascertain the time of his existence. Caffendorus (de musica) placed him before Enclid and Ptolemy, and has ranged his tract, "Expoxy's musae," or Introduction to Music, between that of Nichomachus and Claudianus. The contents of this work furnish the most ample nomenclature of all the sounds of the several scales and modes of the ancient Greek music, that have come down to us. The characters for found used by the Greeks for their several modes in the three genera, amounted to 1620. These notes were formed of the twenty-four letters of the Greek alphabet, entire, mutilated, single, double, or lengthened; sometimes turned to the right, sometimes to the left, or lying horizontally, so that their corners or sides were turned upwards; and lastly, some were barred, and others distinguished by the grave and acute accents, which had likewise a place among these numerous discriminations.

This tract was first published by Murcurius, 1616, from the MS. of Joseph Scaliger, but not very correctly, according to Fabricius. Kircher has given extracts from Alypius in his Mafuripia, 1650; pretending that he had translated the whole into Latin; but the table which he has inserted from him of ancient musical notation, is so inaccurate, that Meibomius, who confuted not only the Greek MS. of Scaliger, but that of Bolesanus, Baroxius, Barberti, and Sellin, affirms, that he found in it more than 200 errors.

It is from the indefatigable labour of the learned Meibomius, in his commentaries upon the ancient Greek musicans, particularly Alypius, that we are able to decipher those characters; which, before his time, had been so much altered, corrupted, disfigured, and confounded, by the ignorance or inattention of the transcribers of ancient MSS., that they were rendered wholly unintelligible. See Greek Music, and Notation.

Alypon Musici Celi, or white turbin, in Botany and the Materia Medica. See Convolulus.
two feet, with woody stalks, dividing into several branches; the flowers are produced at the extremity of every shoot in round bunches, small and white; the spike is oval, and full of brown feathery spikelets; it grows naturally in the south of France, Spain and Italy, Germany, Austria, Sweden, &c. chiefly on rocky or gravelly soils, is perennial, and was cultivated here by Parkinson in 1652. 7 A. Minum, lead M. with spikes diffusely, leaves linear, downy, and spikelets compressed. This is annual, and grows wild in Spain: the petals are yellow and submarginate. 8 A. Calycium, calycine M. with filaments all toothed, and permanent calyxes. It is annual, and found wild in Austria, Carniola, France, Germany and Swiferland. The petals are small and yellow, becoming white with age: the spike has two seeds in each cell, one of which is commonly abortive: it was cultivated by Miller in 1768. 9. A. Montanum, mountain M. with spikes diffusely, leaves sub lanceolate, dotted and echinate. The branches trail, the leaves hoary, rough and alternate, the flowers produced in small clusters at the ends of the branches, and of a dark yellow colour; it grows naturally upon rocks in Burgundy, and some other parts of France, about Baill, in Germany, Austria, Carniola, &c. is perennial, and cultivated by Miller in 1759. 10. A. Campfera, field M. (omitted by Gmelin) with filaments guarded by a pair of bristles, and calyxes deciduous; resembles the 8th in leaves, leaflets, and petals, is annual, and a native of France, Germany and Sweden, and cultivated by Miller in 1768. 11. A. Cliffadium, buckler-podded M. with petal, spikes filiform, oval, compressed-flat, petals pointed and linear. This is a biennial (annual, Linn.) plant, and grows naturally in Spain and Portugal, and it was found by Tournefort, on Mount Libanus; it was cultivated by Gerard in 1596. To the division with spikes inflated, or calyxes oblong and closed, belong the following species. 12. A. Sinuaturn, finate-leaved M. with spikes herbageous, leaves lanceolate deltoid, and spikelets inflated. This is a low spreading plant, which divides into small branches, garnished with hoary leaves through the year; the flowers produced at the ends of the branches are of a bright yellow colour. It is annual, or biennial, and grows wild in Spain by the way-side, and in the sands of the Archipelago, and sufficiently hardy to bear the open air in England, in a dry soil and warm situation; it was cultivated in the Kew garden in 1680. 13. A. Creticum, cretan M. with petal, spikes pubescent, leaves lanceolate deltoid, and spikelets inflated and globular. This species fidelius continues longer than two years in England, and in a warm, dry situation, will live in the open air. It is a native of Spain and Crete, and was cultivated by Miller in 1759. 14. A. Ge- monamo, gemonan M. with spikes herbageous, branches divaricated, root-leaves obovate, rather downy, and spikelets inflated. This differs from the last in having divaricated branches, and smaller flowers of a deep yellow colour. The root is perennial; the spikes spread on the ground; the leaves are rough, and ash-coloured, about five inches long, and scarcely an inch broad; the perianthium is spreading, yellow and his- tate; the petals are twice the length of the calyx, obovate and emarginate. This species was discovered by Arudini in 1759, on the mountain Della Fontana, near Gemonan, in the district of Forli in Italy, in the crests of rocks: it flowers in May and June. 15. A. Uriculatum, bottle M. with spikes herbageous, erect, leaves smooth, lanceolate, quite entire, and spikelets inflated. This has the flower of buxaria, and resembles it, except in its inflated spikelets; it was found by Tournefort in the Levant, and grows in the vineyards of Savoy: it is a hardy and beautiful perennial, flowering from April to June, when it begins to form its curiously inflated pods; it is well adapted to the decoration of walls or rock-
AMA

river in Africa, according to Leo; and the roots probably had this name from their being found in great plenty on the banks of that river, the trees always growing in wet places.

ALZNA, in Geography, a province of Asia, in Great Armenia, towards the river Tigris, comprising nine very considerable districts, which extend along the river to Karannut or Diarbekir.

ALZON, a town of France, in the department of the Gard, and chief place of a canton, in the district of Vigan, 15 miles north-north-east of Lodève.

ALZON, a river of France, which runs into the Gard, about a league below Uzes.

ALZONNE, a town of France, in the department of the Aude, 2 1/2 leagues west of Carcassonne.

ALZUM, in Botany, a name given, to the ancients, to the tree which produces the gum BELLUM. It is also written alvum and aldum, which last denotes the proper way. The gum of this tree was called, by the Arabians, modi, and the same word modi is used as the name of a fruit of a palm-tree.

AM, in Geography, a famous city of Armenia, where they formerly reckoned 100,000 horses, and about 1000 mosques. It was taken by the Tartars in 1219, and is now considerably reduced. It is thought to be the present Ami.

AMA, in Ecclesiastical Writers, denotes a vessel wherein wine, water, or the like, were held, for the service of the eucharist: in which sense, the word is also written annula; sometimes also banua and bounula.

Anna is sometimes also used for a wine-measure, as a cask, pipe, or the like.

AMA, Amé, or rather Amés, anna, a sort of cake. Arceus used this word to express the quantity of helbore which is sufficient for a dose in strong constitutions, when given in the winter.

AMA, or Aman, in Geography, a town of Syria, once the celebrated city of Amana, now reduced to ruins.

AMA, or Hama, a town of Germany, in the circle of Westphalia, and bishopric of Liege, 8 miles south-west of Liege.

AMAAD, in Scripture Geography, a town of Palestine, on the borders of the tribe of Azer.

AMABYR, or Amabry, q.d., in ancient British, “the price of virginity,” in some Ancient Cymri, a sum of money to be paid the lord upon marrying a maid of his manor.—This custom is said to have anciently obtained in Wales, where amabry was paid to the prince: also in the honour of Chyn belonging to the earl of Arundel, till earl Henry, in the times of queen Mary, in consideration of sixty pounds, released it to all his tenants by the name of the custom of amabry and cheering.

AMACACHES, in Geography, a people of South America, in Brazil, inhabiting the vicinity of the territory that extends from St. Sebastian to Rio Janeiro.

AMACASTIS, in Ancient Geography, a town of India, on this side the Ganges, according to Ptolemy.

AMACCUR, a town of Africa.

AMACI, a people of Spain, whose capital, according to Ptolemy, was Aitoria Angula.

AMACK, in Geography, an island of Denmark, joined to Copenhagen, and consequently to Seeland, by two bridges over the channel that separates them. It is about one and one-half geographical mile in length, and above half a mile in breadth. It is level and without woods; the soil is uncommonly fertile, so that it is considered as the kitchen-garden and flour-house of the city; and the inhabitants supply it twice every week with all sorts of eculent vegetables, and also with milk, butter and cheese. The present inhabitants occupied it in 1516, being invited hither by Chrithian II. from the province of Water-land, in North Holland. The whole island contains about 800 families, and is divided into two parishes. The dialect of the people is a medley of the low Dutch, German, and Danish languages; their mode of dres, and of living is peculiar to themselves. In the Summer they drive their cattle for pasture to a small neighbouring island, called Saltholm. There are excellent quarries of flone for lime and building on this island.

AMACORE, or AMACURE, a river of south America, which waters the Carrhana, and runs into the Northern sea, near the mouth of the Oroonoko.

AMACOQUE, in Ornithology, a name given by Fernandes to a Mexican bird, supposed by Buffon to be a species of Cucullarius or Pluvialis. It is a noisy bird, the plumage is mixed with white and black, and it has a double collar. It is seen the whole year on the lake of Mexico, where it lives on aquatic worms.

AMACUSA, in Geography, an island and province of Japan, with a town of the same name, that borders upon that of Oyanan, and is south-west of the island of Karabu. It is between 31° 30' and 32° N. lat. and E. long. 129° 20'.

AMADABAD. See Ahmedabad.

AMADAN or Hamadan, a town of Persia, in the province of Irac-Agemi, between Bagdad and Isphahan, about 80 leagues from one and the other. It is seated at the foot of a mountain, whence issue streams that water the country; its extent is large, as it encloses waste and cultivated land, though it has but one tolerable street formed of houses, that are built of brick, hardened in the sun. The adjacent country is fertile, and productive of corn and rice; the air is fabulous, but in Winter the cold is intense. The Armenians have a church in this town, and the Jews have a synagogue, near which is a tomb, where, according to report, Esther and Mordecai were interred. The place is reforted to by several pilgrims from all parts of the Levant; and in its vicinity is a mountain called Nohana, abounding with various herbs, and the sick repair hither to recover their health by imbibing its salutary effluvia. Amadan is an ancient city; and it is said that it was destroyed by Nebuchadnezzer, and rebuilt by Darius. The kings of Persia retired to it in the times of its delightful situation, and hence it obtained the name of the “Royal City.” It was reduced by the Caliph Othman, and was nearly destroyed by Jenghis Khan in 1220. Its castle and walls are now in ruins; and it is merely distinguished by its gardens and springs. N. lat. 35° 15'. E. long. 47° 30'.

AMADANAGEN, a town in the Hither Peninsula of India, in the province of Decan. It was taken by the Moguls in 1598. N. lat. 18° 10'. E. long. 74° 15'. See Ahmednagar.

AMADEUS V., count of Savoy, in Biography and History, succeeded to the sovereignty in 1285, and obtained the surname of “The Great,” by his wisdom and successe. His possessions were much enlarged by marriage, purchase, and donation. In defending Rhodes, against the Turks, in 1311, he gained distinguished honour; and in memory of this service, he and his successors took for their device, F. E. R. T. the initials of the Latin words “Fortitudo ejus Rhodium tenus,” i.e. his valour preferred Rhodes. The grand master of the knights of St. John, to whom Rhodes belonged, granted him a palace at Lyons, as a reward of his effectual succour. He died after a reign of 38 years, in 1323, at Avignon, where he was soliciting pope John XXII. to publish a crusade in favour of Andronicus, emperor of the East, who had married his daughter. He was much loved and honoured by all the sovereigns of Europe, and was generally the mediator in all their differences. Mod. Un. Hist. vol. xxxiv. p. 16.

AMADEUS
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Amadeus VIII., count of Savoy, succeeded his father Amadeus VII., in 1391, and acquired the titles of the "Pacific," and "the Solomon of the Age." Savoy was erected by the emperor in 1416, into a dukedom; but after this elevation, Amadeus formed the resolution of retiring from his throne and family into a religious house at a place called Ripaille. In this retreat, which he had fought according to the opinion of the world from religious motives, he devoted himself to every kind of pleasure and luxury, so that faire repaillère became proverbial to signify a life of exquisitely gratification and indulgence. Here he instituted the order of St. Maurice, or the Annunciata, consisting of a number of hermits, who excluded women from their community, but in other respects maintained the character of Epicureans and votaries of pleasure. In this retreat Amadeus aspired to the papacy, and employed large sums of money at the council of Basill, to secure the object of his ambition. Accordingly, in 1439, this council, having deposed pope Eugenius IV., conferred the triple crown on Amadeus, under the name of Felix V., though he had never taken holy orders. A schism was the consequence of this extraordinary election; and Eugenius at length excommunicated his rival. On his death Amadeus was persuaded to abdicate, and a new pope was chosen in his room. But his resignation was only recomposed by the dignitaries of that day, bishop and apostolical legates, and by his being allowed to retain most of the pontifical insignia. He died at the age of 69, in 1451, at Laufanne, which, during the latter part of his life, he had chosen for his residence, and was succeeded by his son Lewis, to whom, in his life-time, A.D. 1433, he had resigned the title, but few or none of the revenues of the dukedom. Mod. Un. Hist. vol. xxxiv. p. 78.

Amadeus IX., count of Savoy, was famnname the "Happy," on account of his virtue and piety, his readines to forgive those who offended, his love of justice, and his study to promote the welfare of his subjects. He succeeded Lewis in 1464, and though his bodily infirmities prevented his engaging in any great exploits, he acquired and maintained a very exemplary character. He was eminently distinguished by the benevolence of his disposition. Being once asked by a courtier, whether he kept hounds; he pointed to a great number of poor people, who were fed at tables, eating and drinking, and replied: "those are my hounds, with whom I go in chase of heaven." When he was told that his alms would exhaust his revenues, "take the charge of my order," he said, "sell it, and relieve my people." He married Isabeau of France, who concurred with him in all his good deeds. His death, in 1472, at the age of 37 years, and after a reign of seven years, was universally regretted. Mod. Un. Hist. vol. xxxiv, p. 82.

Amadia, in Geography, a fortified and trading town of Asia, in the province of Kurdiran, situate upon a high mountain. Its environs produce tobacco and gall-nuts, which furnish means of commerce. It is the residence of a bey, who governs the whole country. N. lat. 36° 25'. E. long. 43° 1'.

Amadoar, in Ancient Geography, a town of European Sarmatia, inhabited by the Amadoar, and whose habitations sometimes were also on mountains of the same name, between the Roxanae and Baffareas.

almādīs, in Natural History, a species of the Conus, in the Vermes Testacea, with a shell dilutely brown, broad fuscia, and articulated bands above and below; and an acute, crowded spire, finely and transversely fluted.

Amadow, a kind of black-mash, tender, or touch wood, which comes from Germany. It is made of a sort of large mushroom, or fungous excrescences, which commonly grow on old trees, especially oaks, as, and firs. This mushroom being boiled in common water, and afterwards dried and well beaten, is then put into a strong ley prepared with salt-petre, after which it is again put to dry in an oven. The druggists sell this match wholesale in France, and several hawkers retail it. See Agaric.

Some give to the amadow the name of pyrotechnical spurge, because of its aptness to take fire.

Amadowry, a kind of cotton which comes from Alexandria, by way of Marseilles.

Amēa, or Ammēa, in Ancient Geography, a town of Lydia, inhabited by the Ammienes, between the Elbas and Tagus.

AMAGETORIA, now Bréis, an ancient town of Gaul, mentioned by Caesar, placed by M. d'Anville on the Arar, to the south of Segobodum, and to the west of Vefontio.

Amagor, in Geography, a town of Africa, in the empire of Morocco, and province of Haoua.

Amaguana, the name of one of the Lucayan or Bahama islands, called also Mayaguana.

Amal, or Amaggia, formerly Varegia and Nativicia, a town of Spain, belonging to the Cantabric, on the confines of Albyritus, about three leagues from Villa-Diego, at the foot of a high mountain.

Amallillo, a town of France, in the department of the Two Severs, and chief place of a canton, in the district of Partenay, three leagues south-east of Bressefor.

Almain, or Amaye, a sea term, used by a man of war, to his enemy; and signifying yield.

Hence, to strike amain, is, to lower, or let fall, the top-fails. The word is also written amayn. — Waving amain, is to make a sign to another vessel, by waving a bright sword, or other thing, as a demand for striking its top-fails. — This is commonly done either in the foremost, or on the poop. Amain is also a term used in letting down a thing, by a tackle, into the hold, or elsewhere, in the lowering a yard, or the like, to denote, that the sailors are to let go that part of the rope which they held before, and let down the thing easily, and by degrees. Amain is also used to denote at once and instantly; as let go amain.

Amak, called also Abulnasir Al-Balkari, in Biography, a celebrated Persian poet, was a native of Bokhara, and flourished towards the close of the 11th century, under the sovereigns of the Seljuk race. He was at the head of an academy, consisting of about 100 men of letters, with whom he held constant conversation. He was invited by Khedar Khandall, who reigned in the Tranoxian provinces, and who was a very munificent patron of letters, and particularly of poetry. This prince profited in the academy, seated on a throne, at the foot of which were four large basons of gold and silver coin, which were intended for the recompense of those poets who obtained his approbation. Amak was a distinguished favourite, lived by the bounty of his patron in great affluence, and kept a number of slaves, and thirty richly caparisoned and trained horses. Thus favoured, he became the object of envy, and Raflchidi, whom he had recommended, endeavoured to supplant him. Amak and Raflchidi were appointed to contend for poetical victory in the sultan's presence; and the fatalical veres of the latter gained the prize, very much to the mortification of the former. Amak lived nearly a century. His principal work is the "History of the Loves of Joseph and Zoleifla," a romance, founded on the account of the patriarch Joseph, in the Koran. He was most distinguished for his elegies. When sultan Sangiar was incomparable for the death of his letter, and disregarded all the elegiac veres of other poets, Amak was sent for to fothe him; and an elegy transmitted by him, when he was too aged
aged and infirm for travelling, obtained a decided preference.  

AMAL, Amalia, in Geography, a town of Sweden, in the province of Thulland or Dalland, seated on the Wenerlake, which divides the town and the market place into two parts. The town was founded in 1640; it has a good harbour, and carries on a considerable trade, particularly in timber, deals and tar. It is the 80th town of those that vote in the dist. N. lat. 58° 50’. E. long. 12° 30’.

AMALAEVA, a river of Siberia, which runs into the Frozen Ocean. N. lat. 71° 10’. E. long. 128° 14’.

AMALAGO, in Botany. See PIPER.

AMALANCHIER. See Mesophilus.

AMALARIC, or AMALRY, in Biography and History, king of the Visigoths, was the son of Alaric II.; but being an infant of five years, at his father’s death, in 506, the throne was usurped by Genilac, the natural son of Alaric. Amalaric in the mean while retired into Spain; and the Visigoths were governed by his grandfather, Theodoric, king of the Ostrogoths, who expelled Genilac from the throne, till his death in 526, when Amalaric assumed the government. This prince was zealously attached to the Arian doctrine and cause, and as he had married Clotilda, the daughter of Chlovis, who inherited the piety and orthodoxy of her mother, he used various means, and as the Catholic historians say, those of violence, to prostrate her to his own opinion and party. In process of time, after patiently enduring the wrongs she suffered, he communicated an account of them to her brothers, and testified the truth of her relation by accompanying it with a handkerchief stained with blood. In consequence of this complaint, his brother Childeric, king of France, marched with a numerous army into the territories of Amalaric, defeated him in an engagement, and forced him to take refuge on board his fleet. But recollecting that his treaures were left in the city of Narbonne, he went on shore again, in order to recover them; but had no sooner entered the city than he was surprized by the enemy; and feeking safety in a church belonging to the Catholics, a common soldier run through with a spear, A.D. 531. Some say, that he retired to Barcelona, and was assassinated by his own subjects; but it is more probable, that the assassin was either a Frank or some person employed for this purpose by Theudis, who succeeded him. Mod. Un. Hist. vol. xvi. p. 10.

AMALASONTHA, regent and queen of Italy, was the daughter of Theodoric the Great, king of the Ostrogoths, by Audeleda, the sister of Chlovis, and united in her person the two most illustrious families of the Barbarians. She was born about the year 483, and in 515 married to Eucharis, the tall heir of the royal race of the Amali, whom her father had sent from Spain, and designated for his successor; and as the son of his daughter excluded her from the Gothic throne. Eucharis soon died and left an infant son, Atalaric, and Amalasontha assumed the guardianship of her son and of the kingdom of Italy. Her beauty was admired by many men, activity, and resolution. Education and experience had cultivated her talents; her philosophical studies were exempt from vanity; and though she expressed herself with great elegance and ease in the Greek, the Latin, and the Gothic tongues, she maintained in her counsels an impenetrable silence. By a faithful imitation of the virtues of Theodoric, she revived the prosperity of his reign; and she alio troved, with pious care, to expiate the faults, and to obliterate the least favourable remembrance of his declining age. The children of Boethius and Symmachus were restored to their paternal inheritance; she inflicted neither corporal nor pecuniary penalties on her Roman subjects; and she despised the clamours of the Goths, who, at the end of 40 years, considered the people of Italy as their slaves or their enemies. The measures of her administration were directed by the wisdom, and also celebrated by the eloquence, of Cassiodorus; the solicited and deferred the friendship of the emperor, and the kingdoms of Europe respected, both in peace and war, the majesty of the Gothic throne. The education of her son engaged her particular attention; and the employed three venerable Goths to infill into his mind the principles of honour and virtue, whilst he was diligently instructed in all those arts and sciences, which might be either useful or ornamental to a Roman prince. But the queen’s solicitude for her son’s improvement and good conduct, produced a degree of vigilance and discipline, against which his untractable disposition recoiled, and which his subjects disapproved. At length when the Goths were assembled on a public occasion, in the palace of Ravenna, the youth escaped from his mother’s apartment, and complained with tears of pride and anger of the chaffiment, which his stubborn temper had induced her to inflict. The indignation of the Barbarians was roused, and they accused the queen regent of conspiring against the life and crown of her son; and proceeded to demand, that he should be rescued from his present tuition, and educated, like a valiant Goth, in the society of his equals. Amalfontha was compelled to submit; and the young prince became dissolute and licentious, despised his mother, and counteracted the salutary measures which she had been pursuing. In these circumstances she entered into a negociation with the emperor Julian, and prepared for retiring from a scene of discontent and faction. In the mean while she yielded to the impulse of ambition and revenge; three of the most dangerous malecontents, who had been separately removed to the frontiers of Italy, were affianced by her private emissaries; and this act increased the popular dissatisfaction and complaint. At this time the death of her son, at the age of 16, in consequence of premature intemperance, left her destitute of any firm support or legal authority. Instead of submitting to the laws of her country, and retiring to a private station, she conceived the design of sharing, with one of her cousins, the regal title, and of resorting in her own hands the substance of supreme power. The eloquent Cassiodorus announced to the senate and to the emperor, that Amalfontha and Theodatus had ascended the throne of Italy. The issue of this scheme of ambition soon proved disastrous and fatal. Infligated by the principal Goths, Theodatus caused the queen to be imprisoned in a small island, in the lake of Bolsena, where, after a short confinement, she was strangled in the bath (A.D. 555) by the order, or with the connivance, of the new king. Gibbon’s Hist. vol. vii. p. 206-210.

AMALEK, in Scripture History, was the son of Eliaphaz, Efun’s eldest son, by his concubine Timna. Gen. xxxvi. 12-16. 1 Chron. i. 36. He succeeded Gatam, who was one of the dukes in the land of Edom; and was the father of the Amalekites, who inhabited that part of Arabia Petraea, which lay east of the Edomites, with Median on the north, Arabia Petraea on the south, Arabia Deserta on the east, and extended almost as far north as the Dead Sea, and southward to the Red Sea, or between Havilah and Shur, 1 Sam. xv. 7. These people had no constant dwelling, nor do they seem to have had any cities; but they changed their abode, like the Arabs, and lived in tents or booths, as they migrated from one part of the country to another, and sometimes in subterraneous caverns. It is not, therefore, easy to ascertain the limits of their country. Mr. Reclus 5 L places
places them between the defeats of Kadesh and those of Engedi, though somewhat nearer to the Mediterranean. Josephus, in one place, affirms, that they extended from Pelusium to the Red Sea, and in another place he fixes them between Capholitis and Petra. Antiq. lib. vi. c. 8. Ibid. lib. iii. c. 2.

As soon as the Israelites had crossed the Red Sea, the Amalekites determined to cut them off; and with this view they fell on their rear, as they were marching from Rephidim to Mount Horch, and flew those who, through weaknesses or fatigue, were left behind. But this unprovoked assault was very justly and severely avenged upon themselves by Joshua, who defeated them with great slaughter, A. M. 2517, B. C. 1487. Between the Amalekites and the Israelites, there seems to have subsisted an irremediable enmity; and it has not been improbable traced to their progenitor's having been deprived of his birth-right and blessing by Jacob. Under the Judges, they joined with the Midianites and Moabites against Israel, who were delivered from the former by Ehud, and from the latter by Gideon. Judges, vi. 3. 11. 13. Saul, soon after he was advanced to the throne of Israel, marched against the Amalekites with a large army; advanced to their capital; flew a great number of them, and laid waste their country; but by retreating to himself the best of the cattle and moveables, in violation of the divine command, he laid the foundation of the calamities that afterwards befell him, B. C. 1093. Some fugitives escaped; and we find that some years after this event a troop of Amalekites pillaged Ziklag, which then belonged to David; but he pursued and dispersed them, and recovered the captives and treasures which they had taken. 1 Sam. xxx. The Amalekites were thus gradually reduced; and at last, in the days of Hezekiah, king of Judah, who began his reign, B. C. 726, they were utterly destroyed and scattered by the sons of Simeon, who took possession of their country. 1 Chron. iv. 40-43. Thus the declaration of Balaam, recorded Num. xxiv. 20, was literally fulfilled: "Amalek was the first of nations; but his latter end shall be, that he perish for ever." According to the account of the Aranians, Amalek was the son of Ham, and grandson of Noah; he was the father of Ad, and grandfather of Schedad. Calmet inclines to this opinion; for he says, it is not easy to conceive how the Amalekites, if they were merely the pothouse of the son of Eliphaz and grandson of Esau, could be so numerous and powerful as these people are represented to be when the Israelites departed out of Egypt. Besides, when we call to mind the previous wars of the Amalekites with Chedorlaomer (Gen. xiv. 7); when we consider that Balaam calls them the first, or beginning, of nations; when we reflect, that Moses never flays them the brethren of Israel or Edom; that the latter never held any confederacy or friendly correspondence with them in all their wars, but suffered them to be invaded and butchered by Saul, without assisting them any assistance; and, lastly, when we find them always mentioned with the Amorites, Philistines, and other Canaanitish nations, and with them involved in the same curfe, we can scarcely forbear looking upon them rather as a tribe of those nations, than as the descendants of Esau, who probably formed but a small tribe, and not permanently conspicuous. Of the Amalek, destroyed by Saul, the Aranians give the following account. He was the father of an ancient tribe in Arabia, which contained only the Aranians called pure; the remains of whom were mingled with the pothouse of Joektan and Adman, and to become Moanames or Moctasarabes, i.e. Arabians blended with foreigners. They believe, that

Goliath, who was overcome by David, was king of the Amalekites, and that the giants who inhabited Palestine in Joshua's time, were of the same race; and that part of them retired into Africa, while Joshua was living, and settled on the coasts of Barbary. The son of Amalek was Ad, a celebrated prince among the Arabians, whom some make the son of Uz, and grandson of Aram, the son of Sham. Calmet. See ADITES.

AMALEK, in Geography, a mountain in the land of Ephraim, on which the town of Pirathon was situated, where Abdon, son of Hiffel, judge of Israel, was buried, A. M. 2548, B. C. 1156. Judges xii. 14, 15.

AMALFI, or AMPHLI, an ancient sea-port town and archiepiscopal city of Italy in the kingdom of Naples, and Principato eitra, situate on the west coast of the gulf of Salerno. N. lat. 40° 35'. L. long. 15° 20'. The most generally received opinion of the origin of this city is, that about the middle of the 4th century a considerable number of Roman families, either with views of emolument or by compulsory orders of the emperor, left Rome, and embarked for Constantinople, but meeting with adverse forms, they were cast away on the shore of Salerno, and determined to form a settlement on the present site of Amalfi. This seafea and rising colony was guarded by impious mountains and inaccessible coasts, from the first fury of the Lombards, who seldom attempted the conquest of a maritime people. In the year 825 this small republic, under the patronage of the eastern emperor, attained a degree of wealth and reputation which invited the attack of Sicily, prince of Salerno, who marched a body of troops by night, surprized Amalfi, and carried off the greatest number of its inhabitants to supply the place of those, of whom Salerno had been deprived by an epidemic disorder. The Amalians taking advantage of the absence of the chiefs of Salerno, in an expedition against the Beneventans, armed themselves, and, after burning and plundering Salerno, marched back in triumph to their native abodes. Being thus restored to their country, they formed a better constitution and code of laws, and adopted various measures likely to prevent internal discord, and the assault of foreign enemies. Under these new regulations Amalii rose to the summit of its military and commercial glory. Pope Leo IV. found the Amalians an useful ally in his war with the infidels, and conferred upon the commonwealth the distinguishing title of defender of the faith. The Neapolitans fought their friendship, and the muslimen courted alliance with them. Their situation was favourable for commerce; and their attention to naval affairs induced the emperor of Constantinople to establish a court at Amali for the decision of all maritime disputes, and the code and reports of this court obtained authority through this part of Europe. The merchants of this town engaged the trade of the Levant, and transcended the commercial business of the world in a lucrative and exclusive manner. The importance of Amalfi, in its various maritime and commercial connections, led to the establishment of the order of knighthood, under the patronage of St. John of Jerusalem, the members of which were afterwards called knights of Rhodes, and since of Malta. The charitable traders of this port obtained leave of the muslimen chief at the caliph's court, in 1020, to erect two small hospitals and a chapel for the use of votaries coming from the western parts of Europe. From Pafitano, says Mr. Swinburne, in the neighborhood of Amalfi, was derived the first knowledge of the mariner's compass.

The flourishing state of the Amalians exposed them to various assaults; but they derived from the holy war temporary
porary refuge from the hostile attacks of their enemies, and thus were in some degree compensated for their charitable zeal on behalf of the pilgrims and sojourners in Pal-

stine. From the year 1100, when duke Roger took pos-
session of this state, and abolished even the shadow of its republic constitution, it has been exposed to the attacks of every power at variance with its new masters. The pil-
illage of it by the Pisans forms an intersecting epoch in its his-
tory; for they carried away the Pandects, a copy of the
Code which was formed by Justinian the first; a mer-
chant had brought it as a curiosi from Greece, but it had
obtained no authority at Amalfi, where the Theodorian
code was in force. Amalfi, after the destruction of its li-
iberty, found that its commerce declined. Trade was en-
tirely left to this confi in the reign of Jean the first. The
alienation of its lordship to feudal proprietors was without
doubt a circumstance that hastened its dissolution. The
brother of pope Martin V. (Colonna) had the first grant of
Amalfi; the Sanferventini the next; then the Orini acquired
possession; and lastly, Piccolomini enjoyed it in the

title of duke.

Amalfi is now merely a shadow of what it was in mag-
nitude, connections, and real importance, when it was in its
flourishing state; when, from a narrow, though fertile, ex-
tent of land, by means of an accessible and open sea, it
supplied the western world with the manufactures and pro-
ductions of the east; when 50,000 citizens were numbered
within its walls; when it was more abundantly than any
other city provided with gold, silver, and the objects of
precious luxury; and when its settlements in Constantinople,
Antioch, Jerusalem, and Alexandria, acquired the privileges
of independent colonies. Its buildings are not remarkable
for elegance and size, and contain at most 4000 inhabitants,
who seem to be in a poor condition. It presents few objects
that can recall any idea of its ancient prosperity. The ca-
tedral is not an agreeable building; under the choir is
the chapel and tomb of the apostle St. Andrew, in whose ho-

our the edifice was dedicated, when cardinal Capuano, in
1208, brought his body from Constantinople. Swinburne's

ALMAGAM, Almagame, Fr.—Alamagama or Quickbres,
Germ.—Almagama, Ital.

The word amalgam, from σωμα and γαμμα, coniunctum, is a
metaphorical term invented by the ancient chemists, and re-
tained by the moderns to signify any metallic alloy, of
which mercury forms an essential constituent part. Hence,
as mercury remains fluid at the usual atmospheric tempe-
rate, the theory and general phenomena of amalgamation
may be said to be those of the solution of metals in mercury.
All that is peculiar to the several amalgams, such as the
method of preparing them, their characteristic physical and
chemical properties, and the uses to which they are appli-
cable will be detailed hereafter in the article MERCURY; but
besides these there remain to be described a number of ge-

deral facts and appearances common to all amalgams, which
may be treated of with more propriety here than else-
where.

The knowledge of the solvent power which mercury exer-
cises over various metals, especially gold, was not only
known by the ancients, but, as we learn from Pliny, was ac-
tually employed by them in the separation of gold from
the bafer metals and in the gilding of silver. Velaeso and
Alonzo Barba, in the 16th century, applied the process of
amalgamation in the great way to the extraction of silver
from the ores of Peru and Mexico; but of the early che-
nists, Borrichius, Ofander, Beecher, and Stahl, are the
only ones who have treated of various amalgams with the
view of comparing their resemblances, of noting their pecu-

liarities, and thence deducing a few general axioms for the
benefit of science. Rouillé and Fuchs, following the
steps of their predecessors, discovered the crystallizability of
metals from their solutions in mercury, and Sage has
since enriched this department of chemical philosophy with
a vast number of curious, correct, and important observa-

ions.

§ 1. Methods of preparing Almagnams.
The precautions required in the preparation of an amal-
gam depend considerably on the degree of affinity ful-
filling between the mercury and the metal made u of. Where
the affinity is very powerful, as in the case of gold and
silver, the fluidity of the mercury without any further con-
dition will effect a combination even at the usual atmos-
pheric temperature. Thus leaf-gold, by simple trituration
with mercury will form an amalgam in a few minutes; and
pieces of gold, silver, or tin, even of considerable thickens-

ess, by being immersed in pure mercury will, in a few days
without trituration, be wholly dissolved. Other metals of
stronger cohesion or weaker affinity require the affinities
of heat to make them amalgamate, such as zinc and antimony;
for this purpose the zinc is melted in a crucible, and being
then withdrawn from the fire is allowed to cool till it is
upon the point of becoming solid, at this instant the mer-
cury, previously heated to boiling, is stirred in, and the mix-
ture is kept fluid by a gentle heat till the combination ap-
pears to be perfect: it is of consequence to the safety of
the operator, and the success of the experiment, that the
mercury should be previously heated, otherwise the dif-
ference of temperature between the two metals at the time
of mixture will be very apt to produce an explosion. The
actual fusion of the zinc or antimony is, however, by no
means absolutely necessary: the metal in small pieces being
put into a crucible, the proper quantity of mercury is then
to be added; the interfaces will thus be filled up, and the
mats being then exposed to a heat a little less than that
required for the volatilization of mercury, the amalgamation
will in a short time be completely effected. Those metals,
however, that require a full red heat for their fusion, will
volatilize with explosion any mercury that is attempted to
be mixed with them while in this state, such, for example,
is copper. This is, therefore, best amalgamated in the
most way; for which purpose take a boiling hot faturated
solution of sulphat of copper, pour it into a glass or Wedge-
wooden mortar, and add mercury and iron filings; the
iron will decompose the sulphat of copper, and precipitate
this latter metal in a finely divided state, which by the heat
and moderate trituration will unite with the mercury, and
the combination may afterwards be perfected by fusion at a
gentle heat in a crucible. Almagnams may be made either
solid or fluid, according to the proportion of mercury that
enters into their composition; the quantity of this last,
however, that is required to give the amalgam a fluid state,
is different for each metal, for the more powerful the affinities
the less is the quantity of mercury required.

§ 2. Phenomena observable during Almagnamation.
All the appearances that happen during the combination
of metals with mercury indicate a real solution of one in the
other, owing to the chemical attraction between the bodies
so uniting. In proportion to the readiness with which any
metal tends to amalgamation is the force with which it ad-


dores
heres to mercury when applied to its surface; and, when a
plate of this, suspended to the arm of a balance, is brought
in contact with mercury, a greater or less counterpoise will
be required to break the adhesion, as the chemical affinity
between the two is stronger or weaker. (See Adhesion.)
Nor is this adhesion an effect taking place merely at the
place of contact, but an actual penetration or absorption of
the mercury is produced by the other metal; thus, when a
plate of gold is placed in contact with mercury, not only the
surface of adhesion is whitened by the mercury, but, after
remaining in this state a few hours, the gold will become
brittle, and particles of mercury may be observed through
its minute pores by the force of chemical attraction.
During amalgamation, as is the case in all other instances
of simple solution, a considerable quantity of caloric is ab-
soved, producing the sensation of cold, and lowering the
thermometer. This is rendered very sensible to the touch,
by rubbing together in the palm of the hand equal parts of
an amalgam of bismuth and an amalgam of lead; the two
solids will almost immediately become fluid, and a very
considerable cold will be produced. This may be shown
by the thermometer; if a quantity of mercury is heated to
about 80° Fahr., and the bulb of a thermometer wrapped
round with tinfoil is then immersed in it, a speedy solution
will take place, and at the same time the mercury in the
thermometer will descend a few degrees.
Another remarkable phenomenon of amalgamation is the
diffusion to oxide which both metals exhibit while the so-
lution is going on, and even after it is completed; it is im-
possible to combine bismuth, tin, or lead, with mercury,
without observing as the process advances the formation of
a quantity of black powder, which rises to the surface of the
metals, and is a compound oxide of mercury and the other
metals. Upon this also depends Dr. Priestley's simple and
ingenious method of separating from mercury a large pro-
portion of the lead, &c., with which it is usually contami-
nated; for this purpose nothing more is necessary than agi-
tation of the mercury in a bottle, with a little water, till it
ceases to be discoloured, or, in other words, till the amal-
gam is almost wholly decomposed. Hence too is explained
the observation of Isaac Hollandus, that gold and silver may
be calcined in a reverberatory furnace, if they have been
previously mixed with mercury.
§ 3. General Properties of Amalgams.

The specific gravity of amalgams, as of all other alloys,
is different from the mean specific gravity of their com-
ponent parts: sometimes it is greater, at other times less;
and, according to Gellert, the amalgam of silver is of supe-
rior specific gravity even to mercury, the weight of the
two ingredients. This takes place, however, only at a low
temperature; for it was found by Sage that the amalgam of
silver, when heated, floats on the surface of mercury.
The more decidedly crystalline form of amalgams, owing
to their soft or semi-fluid state, at a moderately warm tem-
perature, is a circumstance that remarkably distinguishes them
from the pure metals. Any metal, when melted and cooled
very slowly, will exhibit in its fracture a crystalline structure,
and the crystals of which it is composed may, by particular
management, be exhibited in a state of separation from each
other; but similar appearances may be produced with much
greater ease in amalgams. All amalgams are brittle, and
any of them, being broken, will exhibit a granular or lam-
nated texture, which, by the microscope, will be found to
be owing to a multitude of minute crystals, applied by their
surfaces to each other, but not adhering with any consider-
able force. Induced by these appearances, M. Sage, after
many trials, succeeded in obtaining regular crystals of most
of the amalgams by the following method. Having pre-
pared a very fluid amalgam, by adding four, five, or six
times a greater quantity of mercury than of the other met-
al, he put it into a retort, and proceeded to distillation in
a sand-bath, till a fourth, or even a third, of the mercury
had been driven off; the residue, being then allowed to cool
very gradually, was found regularly crystallized at the bot-
tom of the vessel. He thus obtained silver amalgam in the
form of articulated tetrahedrons and aluminiform octah-
drons, resembling the native dendritic silver. In the same
manner the amalgams of gold, bismuth, tin, and zinc, af-
formed the form of regular crystals, but those of copper,
arsenic, and antimony, refused to crystallize.

Amalgams may be decomposed by heat, but the last por-
tions of mercury are not driven off without a much greater
heat than is required for the volatilization of pure mercury.
Hence a large proportion of the volatile metals, such as
zinc and arsenic, unites with the mercury, and is carried
over with it, and even the more fixed ones, as gold and sil-
ver, are thus rendered in part volatile.

As each metal has its peculiar affinity for mercury, it is
obvious that an amalgam may be decomposed by the addi-
tion of a metal that has a stronger attraction to mercury
than that of which the amalgam is composed; upon this
subject, however, no accurate experiments have as yet been
made, which is the more to be regretted, as it would much
afold the investigation of the difficult but important subject
of metallic alloys. One amalgam may even decompose an-
other in a great measure, as is the case with the amalgams
of lead and bismuth; these being made separately, with a
quantity of mercury equal to the other ingredient, will be
solid and friable, but, upon mixture, will combine into a
fluid scarcely to be distinguished by its appearance from pure
mercury: by floating some days, however, in a temperature
not exceeding 40° Fahr., cubic crystals will be deposited of
almost pure bismuth. For other particulars see the several
amalgams under the word Mercury. Encycloped. me-
thod. art. Almagame.

AMALGAMATION, in Metallurgy. See Silver.

AMALI, in Ancient Geography, a people comprehended
under the appellation of Getæ.

AMALIA, in Entomology, a species of Papilio in the
Nymphalidae section, with indented wings: upper side brown,
under side yellow with two fæte and spots of blue, the lower
ones marked with black dots. Fabr. Ent. Syst. tom. iii.
p. 1. p. 129, fp. 398. Obs. In addition to this specific
character Fabricius says, above the brown colour of the
wings inclines to fulvous, and the posterior pair is marked
with an obsolete row of fulvous spots. Beneath, the apex
of the anterior wings has a black mark, and two blue spots
with a black character in the middle of each; the exterior
margin, two fæte, and seven spots on the posterior wings
are blue, the latter with black dots in the middle. Inhab-
bits Sierra Leon.

AMALLOBRIGA, in Ancient Geography, a town of
Spain, upon the Darius, to the south-east of Pallentia.

AMALRIC, Auger, in Biography, an ecclesiastical
historian of the 14th century, dedicated to pope Urban V.
a history of the popes, under the title of "Chronicon Pen-
tificale," brought down to pope John XXII, and said to be
collected from more than 200 writers.

AMALTHEA, in Mythology, the Cumean Sibyl, who

is
is said to have come from a far country to Tarquinius Superbus, and to have offered for sale nine books of Sibylline, or prophetic oracles. Upon Tarquin's refusal to give her the price she asked, she went away and burned three of them. Returning soon after, she demanded the same price for the remaining five. The king ridiculed her for her folly, upon which she went and burnt other three; and returning asked the same price for the three which remained. A. Gellius (i. 19.) says, that the books were burnt in the presence of the king. Tarquin, surprised by this strange conduct, consulted the augurs, who, regretting the loss of the books which had been destroyed, advised the king to give the price, which the woman required. Amalthea, having surrendered the books, with a desire that they might be carefully kept, disappeared, and was never afterwards seen. Dionys. iv. 62. Lactantius, i. 6. Gell. i. 19. Pliny (xiii. 13. f. 27.) says, that she burnt two books, and only preserved one. See SIBYLS.

AMALTHEA, the daughter of Melissus, king of Crete, and nurse of Jupiter, whom she is said to have fed with goat's milk and honey. According to others, Amalthea was a goat which nourished Jupiter, and whom, in recompence for her attention, he translated into the heavens, and thus she became the constellation which bears this name. It is added, that one of the horns of this goat was given to the daughter of Melissus, as a reward for their kindness, and that it had the peculiar property of furnishing them with whatever they wished for; and hence the Greeks formed of it their cornucopia, or horn of abundance.

AMALTHEA, in Biography, the name of a family of the 16th century, celebrated for literature, originally from Porleone in Friuli, and branched out into several places in that province. In this family there were poets, physicians, and professors of belles lettres. The most distinguished were the sons of Francisco Amalthea, professor of belles lettres in Sacile; viz. Girolamo, or Jerom, born in 1507, at Oderzo in the Trevisan, who was solicited by the queen of Poland to be her physician, but declined it. He taught medicine at Padua, and practised as a physician in several towns of Friuli, till 1574, when he died at Oderzo highly honoured by his townsmen. He so much excelled in Latin poetry, that he is placed by Muretus at the head of all the Italians who excelled their talents in this way. The famous epitaph of "Aeon and Leonilla," is by this author. Simondia, or John Bagdy, was born at Oderzo in 1525, educated at Padua, and at the age of 20, called to Venice to instruct the youth of the Lippomana family in polite literature. His own studies comprehended, besides the Greek, Latin, and Italian languages, philosophy, jurisprudence, and theology. In 1554 he accompanied the Venetian ambassador, Michele, to England; he was afterwards secretary to the republic of Ragusa, and accompanied the cardinals deputed to the council of Trent, as first secretary to pope Pius IV. He died at Rome in 1573, much lamented by the learned men of his time, by whom he was highly esteemed for his genius and erudition. His Latin poems, first printed in 1550, gave him a reputation equal to that of his brother; and he likewise wrote poems in his own language that are much valued. The Latin poems of these two writers, and of another brother named Cornetta, who was a physician, are contained in the first volume of the "Delizie Poet. Italor," and were published in a separate volume, at Venice in 1627, and at Amsterdam, in 1689. Gen. Biog.

AMAMA, SIXTIMUS, an eminent biblical critic of the 17th century, was born in Weft Friefland, educated under Drusius in the university of Francker, and obtained a very considerable acquaintance with the oriental languages. Wood (Athen. Oxon. n. 612.) says, that about the year 1613, he visited Oxford, resided in Exeter college, and taught Hebrew in the university. Upon his return to his native country, he was appointed professor of the Hebrew language in the university of Francker, where he continued, notwithstanding earnest solicitations for his removal to Leyden, in order to succeed Erasmus, till his death, which happened in December 1629. His first work was a criticism on the Vulgate translation of the Pentateuch, printed in 1606, in Francker, and entitled, "Concilia Vulgata Latina Editionibus Pentateuchis." This was part of a plan which he had formed with a view to a "General Concilium of the Vulgate Version of the Scriptures," which the council of Trent had declared authentic. But his attention was diverted from the completion of his design, by a collation of the Dutch version of the Scriptures, with the originals, and the most approved translations. The result of this collation was published in 1603, in the Dutch language, under the title of "Bybelsche Conferentie." Whilil he was thus engaged, he received information that father Merfennius, in vindication of the Vulgate, had written a refutation of his criticism on the first four chapters of Genesis, and he, therefore, returned his original design; and, in 1627, published a letter to Merfennius; and in 1628 a work, entitled, "Anti-Barbarus Biblium!" or containing a farther reply, together with a catalogue of the Vulgate on the historical books of the Old Testament, on Job, the Psalms, and the books of Solomon, to which are added, dissertations on particular subjects. This book was reprinted at Francker, in 1636, with a criticism of the Vulgate upon Isaias and Jeremiah. Amama also wrote a learned dissertation, "De Nomine Tetragrammaton," which was published in 1615, at Francker in 1620. So successfully did he expose the defects and errors of the Vulgate, and so earnestly did he recommend the study of the original languages of the Bible, that it was decried by some synods, that those only should be admitted to the ministry, who understood, at least in some degree, the Hebrew and Greek texts of the Scripture. Amama also evinced his solicitude for the honour of the university at Francker, by his attempts to reform some irregularities of conduct that prevailed in it. He was so much respected by his countrymen, that, after his death, they testified their regard for his memory by their liberality to his children. Gen. Diet.

AMAMASSIUS, in Ancient Geography, a town of the island of Cyprus, in which they worshipped Apollo Hyentes.

AMAM-SAMA, a town of Judea, in the tribe of Judah.

AMAN, in Commerce, a sort of blue cotton cloth, which comes from the Levant by the way of Aleppo.

AMAN, in Ancient Geography, a town of Paleline, in the southern part of the tribe of Judah.

AMAN, in Geography, a sea-port town of Africa, on the Atlantic, between Cape Ger and Cape Cantin, in the kingdom of Morocco.

AMAN, a district of Sumatra, about the centre of the island.

AMANA, in Ancient Geography, a mountain of Paleline, on the other side of Jordan, in the tribe of Manasseh.

AMANA, a town of Aifa, in Media, according to Plo- lemmy.

AMANCE, in Geography, a town of France, in the department of the Meurte, and chief place of a canton in the district of Nancy, three leagues south-west of Chateau-Salins, and 13 north-east of Nancy.

AMANCE is also a town of France, in the department of
of the Upper Saone, and chief place of a canton in the
district of Jufsey, two leagues east of Jufsey.

AMAND, MARK ANTHONY GERARD, SIEUR DE
SAINT, in Biography, a French poet of the 17th century,
was born at Rouen in Normandy in 1595. His father com-
manded a squadron of ships in the service of Queen Elizabeth
for 22 years, and his two brothers were killed in a battle
against the Turks. As for himself, his whole life was spent
in a succession of travels in Europe, Africa, and America,
which, whatever might be the annihilation of his fortune
he derived from them, were injurious to his fortune. His
works were chiefly miscellaneous poems, most of which are
of the comic or burlesque, and of the gallant or amorous
kind. Three volumes of his poems were published in 1610,
at Paris; the first in 1627, the second in 1643, and the third
in 1649, under the title of "Les Œuvres de St. Amand;" and
they have passed through several editions. His "Stan-
zas upon the Pregnancy of the Queen of Poland and Swe-
den" were printed in 1560; his "Moles faced, an heroic
Idyllium," Paris, 1653, 4to, and 1666, 12mo; his "Stan-
zas to Monf. Cornecille, upon his Limation of Jefus Chrift,"
Paris, 1656, 4to; and his "Rome ridiculis;" printed several
fames in 1610 and 12mo; and when it was printed clandestinely
at Paris in 1643, the printer was thrown into prifon.
The earlier part of Amand's life was licentious and debauched;
but towards the close of it he was reformed, in confequence
of the penury and diftrefs of his circumstances. M. Brifot,
in his notes upon Beliace, fays, that he wrote a poem upon
"the Moon," in which he complimented Lewis XIV.
upon his flill in swimming, in which he was accustomed to
exercise himfelf in the Seine; but the king could not bear
to hear this poem read to him; and this circumstance is faid
to have mortifed the author to fuch a degree that he did not
long survive. He died in 1661, at the age of 67 years.
He was admitted a member of the French Academy from
its first foundation in 1663; and he was excufed from mak-
ing a speech upon his introduction, on condition of his
compiling the comic part of the Dictionary which the Aca-
demy had undertaken, and collecting the grotesque and bur-
leque terms. Boileau reprefents the genius of St. Amad
as adapted to works of low humour and fatigue; but he adds,
that he fpots all by the mean and trivial circumstances which
he introduces. Geo. Dift.

AMAND, PIERRE, born at Riez in Provence, about the
middle of the 17th century, practifed midiftry with credit
at Paris. In the year 1697, he published "Nou-
velles Observations fur la Pratique des Accoucheurs,"
in 8vo, of which a second edition appeared in the year
1715. He relates the cafes of feveral women who had extra-
uterine ftreptes, and gives an account, accompanied with en-
gravings, of a kind of net he had invented for extracting
the heads of foetuses, when left in the uterus, separated from
the body. The invention is ingenious, but has long been laid
aside for the crotchet, by which the extraction is performed
with much greater care and certainty. Vide Effais Histo-
rigues fur l'Art des Accoucheurs, par M. Suc.

AMAND, St. in Geography, a town of France, in the de-
partment of Cher, feated on the river Cher, 20 miles south
of Bourges. N. lat. 46° 45'. E. long. 2° 30'.

AMAND, St. is also a town of France, in the depart-
ment of the North, in which was lately a celebrated abbey.
When the combined forces of Prufia and Austria invaded
France in 1792, it was taken by them, but evacuated afterwards in
their memorable retreat. It was given to France by the
bargain of Utrecht. It is feated on the river Scarpe, seven
miles north of Valenciennes. N. lat. 50° 27'. E. long.
2° 35'.

AMAND, St., a small town of France, in the diocese of
Auxerre.—Alfo a small town in the diocese of Clermont.

AMANDA, in Ancient Geography, a country of Indo-
alia, which, according to Pliny, contained various people, under
the denominations of Samarantb, Sanbrucus, Bilambrif, Olii,
Antiken, and Taxille.

AMANDAVA, in Ornithology, a species of Fringilla
that inhabits Asia, and is cynically defcribed by Linnaeus, as
being of a brown and redifh colour, spotted with white.
It is about the size of a wren, or four inches in length; the
upper part of the plumage brown, with a mixture of
dull red, the under part of the fame colours, but paler,
except the middle of the belly, which is darkf. Every
feather in the upper wing-coverts, breifs, and fides, has
a white spot at the tip. The bill is dull red, tail black,
and legs pale yellow. The female has a mixture of white
on the throat and fore-part of the neck, and the belly is
pale yellow.

This species is frequent in Bengal, and has been called
the Bengal finch (or Amaduva). In allusion to this, Brif-
fon names it Bengalus punctatus, and Buffon Bengale
piqueté.

There is a variety of this fpecies, the Amandava E.
of Linnaeus, hitherto found only in Bengal, which is
faid to be entirely brown, and without spots. This is
the Bengalus fulicus of Brifon, and Bengale Brun of Buf-
fon, pl. enl. 115, f. 2. but it feems this variety is not al-
ways immaculate. Some have a small white spot at the tip
of each of the wing covert feathers, and there is in general
a little white on the breast also. The female is brown, with-
out white spots: the legs, as in the preceding, yellow.

AMANDRA, in Ancient Geography, a town of Ethi-
opia, placed by Suidas in the territories of king Cepheus.
AMANGO Cape, in Geography, lies on the south-east part
of the island of Corica, and forms the limit of Bonifacio
Bay. It is easily known by a large castle, and two rocks,
which are situated just below the haven.

AMANGUCHI, a town of Japan, the capital of the
kingdom of Nagaro, and one of the richest towns of
Japan.

AMANIA, in Ancient Geography, a name given to Ara-
bria Felix, or to that part of it called Yemen.

AMANIBO, a town of South America, on the coast of
Guiana, between Paramaribo and Cayenne.

AMANICOLE, or AMANDIBULUM, port. or pule, in Ancient
Geography, denote defcifts in the mountain Amamus.

AMANITA, in Botany. See AGARICUS.

AMANNA. See ASMANNIA and PEPLUS.

AMANOA, in Botany, a genus of the pentandria monogy-
ous clafs and order. Its characters are, that the calypsis
is quinquem-partite; no corolla; the genus is triangular, the stig-
ma trigonous, concave, and fimbricated. There is one fpecies,
A. guianensis. Auebl. pl. gui.

AMANOBII, in Ancient Geography, a people placed by
Ptolemy in Sarmacia, in the vicinity of the Roxolane.

AMANOIDES, a promontory of Cilicia, between the
rivers Pyramus and Cidnus.

AMANTEA, a sea-port town and bishop's see of
the kingdom of Naples, on the west coast of Calabria
Citra, near the bay of Euphemia. N. lat. 39° 15'. E. long.
16° 21'.

AMANTHONTE, in Entomology, a species of Papil-
io in the fection Danae Candidi, with rotund wings, white
and black at the tips. The margin of the posterior wings
on the under side is brown. Inhabits South America.

AMANTIA, in Ancient Geography, a town in that part
of Epirus called by Ptolomy Oedipides, and since denomi-

A M A
AMA

Ama
ted New Epirus. It is placed by M. d'Anville in the in-
terior of the country, on the river Celidaus. The inhab-
tants were denominated Amantes, or Amantini.

AMANUS, the name of a mountain, situated at the eas-
tern extremity of the Mediterranean, near the gulf of Ifis,
and separating Cilicia from Syria. The defile or pass of this
mountain, which forms a communication between these
countries, is called Portus Amanusi, or Pyli Cilicia, the
Gates of Cilicia. The Persian army, under Darius, marched
through this strait, while that of Alexander was encamped
at Ifis, after having passed the Strait of Mount Taurus,
called also one of the Gates of Cilicia. This defile is also
famous for the victory gained by Septimius Severus over
Pescennius Niger. This mountain extends between the 37th
and 35th degree of latitude, and its direction is from the
north-east to the south-west. Some geographers have made
it a branch of Mount Taurus. Stephanus Byz. says, that it
took its name from the Greek word μανας, mania, because
Oroetes was delivered here from the furies which agitated
him after the assassination of his mother.

AMANUS, or OMANUS, in Mythology, the deity of the
ancient Persians, which they believed to be the sun, or the
perpetual fire, which they adored as an image or emblem
of the sun.

AMANZIRFIDIN, in Geography, a town of Arabia,
460 miles east of Mecca, and 384 north-east of Mocha.
N. lat. 20° 25'. E. long. 67° 30'.

AMAPALLA, a sea-port town in the province of Guat-
imala, in North America, situated on a gulf of the same
name, 220 miles south-east of the town of Guatimala. The
inhabitants of this town and its vicinity carry on a considera-
tble trade in cochineal, cocoa, hides, and indigo, and the other
commodities of the province. N. lat. 12° 30'. W. long.
86° 40'.

AMAPALLA Bay, or Gulf, lies on the western coast of
Mexico, in North America, south-east from Guatimala,
and north-west from Realejo, in the direction of the coast.
The entrance into the bay is between two peninsulas, which
approach near each other, and defend the bay from the
ocean; but within it is very spacious, extending from north-
west to south-east. It forms the harbour of the town of
Amapalla, sometimes called Fonfece or Penfece. The coast,
within the limits of the gulf, and without the bay, is free
from rocks and shoals, and affords good anchorage; on the
west side of the bay there is a hill, called the Hill of Ama-
palla, with a port at the foot of it called Martin Lopes.
In the Gulf of Amapalla are two islands: one, called Man-
gera, is a high round land, encompassed by rocks, with
a small sandy creek on the north-east side; and the other,
called Amapalla, and the largell, is about the distance of
two miles. The gulf, though it runs a great way beyond
this island, is not deep enough to receive ships of burden.
Malham's Gaz.

AMARA, in Ancient Geography, a town of Arabia
Felix.

AMARA INDICA, in Botany. See MOMORDICA.

AMARACUS. See ORIGANUM.

AMARANTE, in Geography, a considerable and pleasant
town of Portugal, in the province of Entre Mino, on
the river Tamega, 23 miles south-east of Braga, and 30 east-
north-west of Oporto. N. lat. 41° 15'. W. long. 6° 52'.
It contains about 4000 inhabitants, and is situated in a very
delightful country.

AMARANTH, an order of knighthood, instituted in
Sweden by Queen Christina in 1655, at the close of an an-
nual feast, celebrated in that country, and called期货
chaff.

This feast was solemnized with entertainments, balls,
masquerades, and the like diversions, and held from evening
the next morning. That prince, thinking the name too
vulgar, changed it into that of the "flour of the gods", because
each person here repented some duty according as it fell
to his lot. The queen assumed the name of Amaranthe, that
is, unfading, or immortal. The young nobility, drested
in the habit of nymphs and shepherds, served the gods at the
table. At the end of the feast, the queen threw off her
habit, which was covered with diamonds, leaving it to be
pulled in pieces by the maids, and in memory of so gallant
a feast, founded a military order, called in Swedish gejill-
chaff, into which all that had been present at the feast were
admitted, including sixteen lords, and as many ladies, be-
fides the queen. Their device was the cypher of amaranthe,
composed of two A's, the one direct, the other inverted, and
interwoven together on a jewel of gold adorned with dia-
monds; the whole inclosed by a laurel crown, with this
motto, dolor nulla memoria. The jewel was worn by the
knights either in a gold chain, or a crimson or blue ribbon.
Bulstrode Whitlock, the English ambassador from Cromwell
to the court of Sweden, was made a knight of the order of
amarante. On which account it seems to be, that we some-
times find him fand Sir Bulstrode Whitlock.

AMARANTHUS denotes a colour inclining to purple, derived
from the flower of this name.

AMARANTHUS, Gels, in Botany. See GOMPHRENA.

AMARANTHUS, Gels. See PHYMA.

AMARANTHUS AFFINI. See GOMPHRENA and ILLI-
CEBRUM.

AMARANTHIDES. See CELOSIA, GOMPHRENA
and ILLICEBRUM.

END OF THE FIRST VOLUME.