

**CYCLOPÆDIA:**  
OR, AN  
**UNIVERSAL DICTIONARY**  
OF  
**ARTS and SCIENCES;**

CONTAINING  
The **DEFINITIONS** of the **TERMS**,  
And **ACCOUNTS** of

The **THINGS** signify'd thereby,  
In the several **ARTS**,  
Both **LIBERAL** and **MECHANICAL**,  
And the several **SCIENCES**,  
**HUMAN** and **DIVINE**:

The **Figures**, **Kinds**, **Properties**, **Productions**, **Preparations**, and **Uses**,  
of Things **NATURAL** and **ARTIFICIAL**;

The **Rise**, **Progress**, and **State** of Things **ECCLESIASTICAL**,  
**CIVIL**, **MILITARY**, and **COMMERCIAL**:

With the several **Systems**, **Sects**, **Opinions**, &c. among **Philosophers**, **Divines**,  
**Mathematicians**, **Physicians**, **Antiquaries**, **Criticks**, &c.

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*The Whole intended as a Course of Antient and Modern LEARNING.*

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Compiled from the best **Authors**, **Dictionaries**, **Journals**, **Memoirs**,  
**Transactions**, **Ephemerides**, &c. in several **Languages**.

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In **TWO VOLUMES**.

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By **E. CHAMBERS** Gent.

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*Floriferis ut apes in saltibus omnia libant,*  
*Omnia nos*—————**LUCRET.**

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**VOLUME the SECOND.**

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**L O N D O N :**

Printed for **James** and **John Knapton**, **John Darby**, **Daniel Midwinter**, **Arthur Bettefworth**,  
**John Senex**, **Robert Gosling**, **John Pemberton**, **William** and **John Innys**, **John Osborn** and **Tho.**  
**Longman**, **Charles Rivington**, **John Hooke**, **Ranew Robinson**, **Francis Clay**, **Aaron Ward**,  
**Edward Symon**, **Daniel Browne**, **Andrew Johnston**, and **Thomas Osborn.** M.DCC.XXVIII.

*Brunner* relates, that the *Pancreatic Duct*, in several Dogs having been tied, and cut; they still continued to eat, and drink, and perform all the other Functions of Life as usual. One of them seem'd only to have the better Stomach for it.

**PANDECTS, PANDECTA**, in Juris-prudence, the Digest, or Collection made by *Justinian's Order*, of 534 Decisions or Answers of the antient Lawyers, on so many Questions occurring in Law; to which that Emperor gave the Force and Authority of Laws by the Epistle prefixed to them. See **DIGEST**.

The Word is form'd from the Greek *πανδξλα*, i. e. Compilation, or a Book containing all Things. Others, as *Bartoli*, will have it form'd from *παν* all; as if these Books contained the whole Doctrine of the Law.

The *Pandects* consist of fifty Books, and make the first Part of the Body of the Civil Law. See **CIVIL LAW**.

They were design'd by two *ππ*; but the Copists taking those *ππ* for *ff*, the Custom arose of quoting them by *ff*.

*Papias* extends the Signification of *Pandects*, to the Old and New Testament.

The *Florentine Pandects* are those printed from a famous ancient Manuscript at *Florence*.

**PANDECTA Medicinae**. There are also *Pandects of Medicine*, a Kind of Dictionary of Things relating to Medicine, compiled by *Matt. Sylvaticus* of *Mantua*, who lived about the Year 1297.

*Leunclavius* has also publish'd *Pandects of Turkey*; and *Bishop Beveridge Pandects of the Canons*.

**PANDICULATION**, that Restlessness, Stretching, and Uneasiness, which usually accompany the cold Fit of an Intermitting Fever. See **INTERMITTING FEVER**.

It is supposed to arise from a convulsive Dilatation of the Muscles, whereby Nature endeavours to throw off something that disturbs her.

**PANDORON**, a musical Instrument, used among the Antients; resembling the Lute. See **LUTE**.

It has the same Number of Strings; but they are of Brass, and of Consequence give a more agreeable Sound.

Its Frets are of Copper, like those of the Cistron; its Back flat, like that of the Guitare; and the Rims of its Table, as well as its Ribs, cut in Semi-circles.

*Du Cange* observes, that *Varro*, *Isidore*, and others of the Antients, mention it as having only three Strings.

The Word, according to some, is form'd from the Greek *παν* and *δωρον*, i. e. all Gift, or all Sorts of Gifts. *Isidore* derives the Name from its Inventor *Pandorus*; others from *Pan*, to whom they attribute its Invention, as well as that of the Flute.

**PANEGYRIC**, an Oration in Praise of some extraordinary Person, or Virtue. See **ORATION**.

The *Panegyric* is rank'd among the demonstrative Kinds of Orations. See **DEMONSTRATIVE**.

It has its Name from *παν* all, and *ἀγείρω* I assemble, because it was anciently held in public, and solemn Assemblies of the Greeks, either at their Games, their Feasts, Fairs, or religious Meetings.

To make them the more solemn, they used to begin with the Praises of the Deity, in whose Honour the Games, &c. were celebrated; then they descended to the Praise of the People or Country where they were celebrated; then to the Princes or Magistrates who presid'd at them; and at length, to the Champions, especially the Conquerors who had gain'd the Prize.

*E. de Colonia* lays down two Methods, or Series's observ'd in *Panegyrics*.

The *Artificial*, where, without any Regard to the Order of Time, every Thing is reduc'd to certain Heads. Thus, *Tully* refers the whole Praise of *Pompey* to his Skill in War, his Virtue, Authority, and Felicity.

The other *Natural*, wherein the Order and Time of History are observ'd. This Series he divides into three Periods, the Space before the Person's Birth, that wherein he lived, and if he be dead, that which follow'd his Death. This Natural Series requires much less Art, Genius, &c. than the other.

The Places or Sources of *Panegyric* are chiefly the Family, Country, *Auguries* at his Birth, his Virtues, the Talents of his Body and Mind, Honours, Riches, Manner of his Death, and the Consequences thereof.

**PANEGYRIC**, is also the Name of a Church-Book, in use among the Greeks; so call'd, as consisting of *Panegyrics* or Discourses in Praise of *Jesus Christ* and the Saints. See **GREEK**.

'Tis found in MS. in most Churches; but is not the same in all; each Church having its particular Saints; and the Compilers of this Kind of Books, usually suiting their Collections to the Taste of their own Devotion.

They are dispos'd according to the Order of Months, and frequently consist of 12 Volumes, answering to the 12 Months of the Year.

**PANEL** or **PANNEL**, in Law, is deriv'd by *Spelman*, from *Pagella* a Schedule, or Page; in which Sense we say a *Panel* of Parchment, a Counter-*Pane* of an Indenture, &c.

But it is more commonly used for a Schedule or Roll, containing the Names of such Jurors, as the Sheriff returns to pass upon the Trial.

Hence the *Empanelling* of a Jury is the Entering of their Names, by the Sheriff, into a *Panel*, or little Schedule of Parchment. See **JURY**. In *Panello Assize*, &c.

*Coke on Littleton* will have *Panel* to be an *English* Word, signifying a little Part; as being a Diminutive of the Word *Pane*, Part. But *Spelman* takes this for an Over-sight.

**PANEL**, in Joinery, &c. See **PANNEL**.

**PANES**, in the antient Theology. See **SATYR**.

**PANIC**, or *Panic-Fear*, a Term used for a needless, or ill-grounded Fright.

*Polyenus* fetches the Origin of the Phrase from *Pan*, one of the Captains of *Bacchus*, who, with a few Men, put a numerous Enemy to rout, by a Noise which his Soldiers raised in a rocky Valley, favour'd with a great Number of *Eccho's*. This Stratagem making their Number appear much greater than it really was, the Enemy quitted a very commodious Encampment, and fled.

Hence all ill-grounded Fears have been call'd *Panicks* or *Panic Fears*; and 'twas this gave Occasion to the Fable of the Nymph *Eccho's* being belov'd by that God.

Others derive the Origin of the Expression hence, that in the Wars of the *Titans* against the Gods, *Pan* was the first who struck Terror into the Hearts of the Giants. *Theon* on *Aratus* says, he did it by means of a Sea-Shell which serv'd him for a Trumpet, whereof he was the Inventor.

**PANICULA, PANICLE**, in Botany, called also *Juba* a soft woolly Beard, or String, whereon the Seeds of some Plants hang, pendulous, as in Reeds, Millet, &c.

Such are hence called *Paniculated Plants*. See **PLANT**.

**PANNAGE, PANAGE, or PAWNAGE**, are used in our Law-Books, &c. for the Mast of Woods; as of Beech, Acorns, &c.

As also for the running and feeding of Swine or other Cattel in Forests, and the Monies taken by Agistors for the same.

*Pannagium liberum*, or free *Pannage*, was a Liberty of free running of Swine in certain Forests and Woods; which was a Privilege, granted to certain private Persons, and several religious Houses. *Linwood* defines *Pannagium Pastus Pecorum in Nemoribus*, & in *Silvis*, ut pote de *Glandibus* & aliis fructus arborum sylvestrium, quarum fructus aliter nec solent colligi.

It is also mentioned 20 *Car. II. Quisque villanus habens decem Porcos, dat unum Porcum de Pannagio*; by which it appears, that one Hog in 10 was given to *Pannage*.

**PANNEL**, in Law. See **PANEL**.

**PANNEL**, or **PANEL**, in Joinery, &c. a Tympanum or square Piece of thin Wood, sometimes carv'd, fram'd, or groov'd in a larger Piece between two Montants or upright Pieces, and two Traverses or Cross-Pieces.

Hence *Pannels* or *Panes* of Glass, are Compartiments or Pieces of Glass of various Forms, Square, Hexagonal, &c.

**PANNEL**, in Masonry, one of the Faces of a hewn Stone. See **STONE**.

*Pannel of a Saddle*, two Cushions full of Hair or Flocks, placed on each Side the Saddle to prevent the Bow from hurting the Horse. See **SADDLE**.

The Word is form'd from the *French*, *Panneau* of *Pan*, flat-side.

**PANNICULUS**, in Anatomy, a Term frequently used for a Membrane. See **MEMBRANE**.

Hence, *Panniculus adiposus*, &c. is the same with *Membrana adiposa*, &c. See **ADIPOSA**, &c.

The Word is *Latin*, form'd by Diminution, from *Pannus*, Cloth, q. d. a little Cloth or fine Web.

**PANNICULUS Carnosus**, is a fleshy Membrane, which the antient Anatomists supposed to be common to the whole Body; and to be the fourth Integument or Covering thereof, after the *Epidermis*, *Cutis*, and the *Adiposus*. See **SKIN**.

This fleshy *Pannicle*, according to them, is a thick Membrane, which covers the whole Body; and even becomes muscular in some Parts: But the latest Anatomists deny any such Membrane in the human Body; maintaining, that what the Antients call'd the fleshy *Pannicle*, is only the fat or adipose one. *Dr. Drake* makes it a double Membrane, one Half of which forms the *Membrana adiposa*, the other Half the *Membrana communis* of the Muscles. The Use the Antients ascrib'd to the fleshy *Pannicle* was to wrinkle and contract the Skin; but the Truth is, where-ever the Skin wrinkles, there are particular Muscles for the Purpose, call'd *Cutaneous Muscles*. See **CUTANEOUS**.

These Muscles the Antients own'd; but said their Office was confined to particular Motions; adding, that there are Places where no Fat is found between the *Cutis* and the fleshy *Pannicle*; which is false.

Further, even in Animals which do move the Skin; this *Pannicle* is no more than a cutaneous Muscle, as well as the *Dartos*.

Some of the modern Anatomists, however, admit the fleshy *Pannicle*, and deny the adipose one; supposing the latter, in reality, only a Part of the former. See **FAT** and **FLESH**.

**PANNIER**, in Architecture. See **CORBEL**.

**PANNUS**,