bey, Lincolnſhire ; burrows in **the** banks near the wa­ter ; is called by the fenmen the *blind-tnouſe.*

**3.** The *minutus,* or minute ſhrew, has a head near as big as the body : very ſlender noſe ; broad ſhort naked ears ; whiſkers reaching to the eyes ; eyes ſmall, and capable of being drawn in ; hair very fine and ſhining ; grey above, white beneath ; no tail ; the leaſt of qua­drupeds, according to Linnæus. Inhabits Siberia; lives in a neſt made of lichens, in ſome moiſt place beneath the roots of trees ; feeds on ſeeds, digs, runs ſwiftly, and has the voice of a bat.

4. The *tucan,* or Mexican ſhrew, has a ſharp noſe ; ſmall round ears ; without sight ; two long fore-teeth above and below ; thick, fat, and fleſhy body ; ſhort legs, ſo that the belly almoſt touches the ground; long crooked claws ; tawny hair ; ſhort tail ; length, from noſe to tail, nine inches. Inhabits Mexico ; burrows, and makes ſuch a number of cavities, that travellers can ſcarce tread with ſafety ; if it gets out of its hole, does not know how to return, but begins to dig another ; grows very fat, and is eatable ; feeds on roots, kidney- beans, and other ſeeds, M. de Buffon thinks it a mole; but it ſeems more properly to belong to the genus of forex.

SORITES, in logic, a ſpecies of reaſoning in which a great number of propositions are ſo linked together, that the predicate of the one becomes continually the ſubject of the next following, till at laſt a conclusion is formed by bringing together the ſubject of the firſt propoſition and the predicate oſ the laſt. Such was that merry argument of Themiſtocles, to prove that his little son under ten years old governed the whole world. Thus : *My ſon governs his mother ; his mother me; I the Athenians ; the Athenians the Greeks ; Greece commands Europe ; Europe the whole world : therefore my ſon com­mands the whole world.* See **Logic,** n⁰ 96, 97.

SORNING, in Scots law. See Law, N⁰ clxxxvi. 30.

SORREL, in botany, a ſpecies of the **rumex,** which grows in paſtures and meadows, and is well known. The natives of Lapland boil large quantities of the leaves in water, and mix the juice when cold with the milk of their reindeers which they eſteem an agreeable and wholeſome food. The Dutch are ſaid to cultivate this plant for its uſefulneſs in the dyeing of woollen cloths black ; and we know that by means of the common broad-leaved ſorrel an excellent black colour is, in many places of Scotland, given to woollen ſtuffs with­out the aid of copperas. As this mode of dyeing does not in the ſmalleſt degree injure the texture of the cloth, which continues to the laſt ſoft and ſilky, without that hardneſs to the touch which it acquires when dyed black by means of copperas, our readers will probably thank us for the following receipt, with which **we** have been favoured by a learned phyſician:

Let the fluff to be dyed be well waſhed with ſoap and water, and afterwards completely dried. Then of the common broad-leaved ſorrel boil as much as ſhall make **an** acid decoction of sufficient quantity to let the ſtuff to be dyed lie in it open and eaſy to be ſtirred. The greater quantity of ſorrel that is uſed, the better will the colour be ; and therefore if the pot or cauldron will not hold enough at once, when part has bean sufficient­**ly boiled, it muſt be taken out and wrung, and a freſh**

quantity be boiled in the ſame juice or decoction. **When** the liquor is made sufficiently acid, ſtrain it from the ſorrel through a sieve, put the cloth or yarn into it, and let it boil for two hours, ſtirring it frequently. If ſtockings be among the ſtuff to be dyed, it will be expe­dient, after they have been an hour in the boiling li­quor, to turn them inside out, and at the end of the ſecond hour let the whole be poured into a tub or any other veſſel. The pot or cauldron muſt then be waſh. ed, and water put into it, with half a pound of log­wood chips for every pound oſ dry yarn or cloth. The logwood and water ſhould boil ſlowly for four hours ; and then the cloth or yarn being wrung from the four liquor, and put into the logwood decoction, the whole muſt be suffered to boil ſlowly for four hours, ſtockings, if there be any, being turned inside out at the end of two hours. Oſ this laſt decoction there muſt as of the former be enough to let the cloth lie open and eaſy to be ſtirred while boiling. At the end of the four hours the cloth muſt be taken out, and among the boil­ing liquor, firſt removed from the fire, muſt be poured a Scotch pint or Engliſh gallon of ſtale urine for every pound of dry cloth or other ſtuff to be dyed. When this compound liquor has been ſtirred and become cold, the cloth muſt be put into it and suffered to remain well covered for 1 2 hours, and then dried in the ſhade ; after which, to diveſt it of ſmell or any other impurity, it may be waſhed in cold water, and dried for uſe.

*Wood-SORREL,* in botany. See **Oxalis.**

*SORREL-Colour,* in the manege, is a reddiſh colour, generally thought to be a ſign of a good horſe.

SORRENTO, a ſea-port town of the kingdom of Naples, with an archbiſhop’s ſee. It is ſeated in a peninſula, on the bay of Naples, at the foot of a moun­tain of the ſame name, 17 miles ſouth-eaſt of Naples. It is the birth-place of Torquato Taffo. E. Long. 14. 24. N. Lat. 40. 36.

SOR ΓILEGE (*Sortilegium)*, a ſpecies of divination performed by means of *ſortes* or lots.

The *ſortes Preneſtinae,* famous in antiquity, conſiſted in putting a number of letters, or even whole words, into an urn ; and then, after ſhaking them together, they were thrown on the ground ; and whatever ſentences could be made out from them, conſtituted the anſwer of the oracle. To this method of divination ſucceeded that which has been called the *fortes Home- rianae and sortes Virgilianae,* a mode of inquiring into fu­turity, which undoubtedly took its riſe from a general cuſtom of the oracular prieſts of delivering their anſwers in verſe ; it ſubſiſted a long time among thc Greeks and Romans ; and being from them adopted by the Chriſtians, it was not till after a long ſucceſſion of centuries that it became exploded. Among the Romans it consiſted in opening ſome celebrated poet at random, and among the CEriſtians the Scriptures, and drawing, from the firſt paſſage which preſented itſelf to the eye, **a** prognoſtic of what would befal one’s ſelf or others, or direction for conduct when under any exigency. There is good evidence that this was none of the vulgar errors ; the greateſt perſons, philoſophers of the beſt repute, admitted this ſuperſtition. Socrates, when in priſon, hearing this line of Homer,

Within three days I Phthia’s ſhore ſhall fee,