

Crabb's

**English
Synonyms**

arranged alphabetically with complete cross references

CRABB'S
ENGLISH SYNONYMS

**ARRANGED ALPHABETICALLY WITH
COMPLETE CROSS REFERENCES
THROUGHOUT**

BY

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PREFACE TO THE 1916 EDITION

ONE hundred years ago George Crabb, an English philologist, then thirty-eight years old, published the first edition of his "English Synonymes Explained." This edition was arranged on the alphabetical plan. In a later one he adopted the classification plan, as being "more scientific," but in a subsequent one he reverted to the alphabetical as being less perplexing to readers.

It is an exceptional tribute to Crabb's scholarship that during an entire century his masterful work has continued to hold the regard of the English-speaking world, and that to-day it is consulted with probably more appreciation than ever before.

Crabb found the study of words a fascinating diversion, and, familiar as any one may be with the general run of them, but little association is required to discover that they are very illusive creatures in a large family that is divided into four groups of progenies—*viz.*, *synonyms*, or words of similar meaning; *antonyms*, their opposites in meaning; *homonyms*, those alike in spelling but different in meaning; and *homophonous* ones, that differ in spelling and meaning but are alike in sound. Crabb confined himself to an exposition of the first group, and it was his purpose in explaining the most common members to indicate clearly the various meanings of words that bear a family resemblance by familiar comparisons, apposite historical allusions, and homely reflections.

It has been claimed by eminent philologists that every language the world has ever known has contributed to the formation of what is to-day called the English language. Single roots, meaning specific things, through local application, have been changed into idioms meaning other, though somewhat related, things. Then both roots and idioms have been adopted into more widely diffused forms, such as Hebrew, Greek, and Latin, and thence again into the specifically modern languages. Practically each new incorporation has undergone some change either in form or signification until, when a migratory word has found a lodgment in the English language, its appearance and meaning differ more or less from those of the primitive stock. It is this transmigration of words

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from language to language, losing some force here and gaining a new force there, that has given so many of them a variety of meanings, according to local usage and to other words with which they have become associated. Hence the large educational value of Crabb's synonymic explanations.

In the studious treatment of his subject, Crabb's work differs greatly from others, which, in the main, give only the generic, or key, words and some others that have a like significance. It will be observed that in many instances the author indicated the different shades of meaning of a single key word by separate paragraphs following the main application. This was to clarify the import of such words as *Fair* with its synonyms, as applied to the sky or weather, *Fair* with its synonyms, as applied to a person's conduct, reputation, and qualities, and *Fair* with its synonyms, as applied to an exhibition.

In this Centennial Edition of Crabb's most enduring work nothing has been eliminated from the master's explanations of his chosen words, and his style of presentation has been followed as closely as intervening conditions would permit. The entire body of the original words and explanations has been supplemented by a large number of words with their applications that have grown into the language within recent years, besides many that came to have a deeper significance than before because of the great European War.

And probably the most noteworthy feature of this edition is the exceedingly copious cross-references throughout the body of the work, binding closely related words together and so facilitating the location of a particular word that may be wanted without the tedious searching of a cumbersome index.

INTRODUCTION TO THE FIRST EDITION

It may seem surprising that the English, who have employed their talents successfully in every branch of literature, and in none more than in that of philology, should yet have fallen below other nations in the study of their synonymes. It cannot, however, be denied that, while the French and Germans have had several considerable works on the subject, we have not a single writer who has treated it in a scientific manner adequate to its importance: not that I wish by this remark to depreciate the labors of those who have preceded me, but simply to assign it as a reason why I have now been induced to come forward with an attempt to fill up what is considered a chasm in English literature.

In the prosecution of my undertaking, I have profited by everything which has been written in any language upon the subject; and although I always pursued my own train of thought, yet whenever I met with anything deserving of notice I adopted it, and referred it to the author in a note. I had not proceeded far before I found it necessary to restrict myself in the choice of my materials, and accordingly laid it down as a rule not to compare any words together which were sufficiently distinguished from each other by striking features in their signification, such as *abandon* and *quit*, which require a comparison with others, though not necessarily with themselves; for the same reason I was obliged to limit myself, as a rule, to one authority for each word, unless where the case seemed to require further exemplification. But, notwithstanding all my care in this respect, I was compelled to curtail much of what I had written, for fear of increasing the volume to an inconvenient size.

Although a work of this description does not afford much scope for system and arrangement, yet I laid down to myself the plan of arranging the words according to the extent or universality of their acceptance, placing those first which had the most general sense and application, and the rest in order. By this plan I found myself greatly aided in analyzing their differences, and I trust that the reader will thereby be equally benefited. . . .

For the sentiments scattered through this work I offer no

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apology, although I am aware that they will not fall in with the views of many who may be competent to decide on its literary merits. I write not to please or displease any description of persons; but I trust that what I have written according to the dictates of my mind will meet the approbation of those whose good opinion I am most solicitous to obtain. Should any object to the introduction of morality in a work of science, I beg them to consider that a writer whose business it was to mark the nice shades of distinction between words closely allied could not do justice to his subject without entering into all the relations of society, and showing, from the acknowledged sense of many moral and religious terms, what has been the general sense of mankind on many of the most important questions which have agitated the world. My first object certainly has been to assist the philological inquirer in ascertaining the force and comprehension of the English language; yet I should have thought my work but half completed had I made it a mere register of verbal distinctions. While others seize every opportunity unblushingly to avow and zealously to propagate opinions destructive of good order, it would ill become any individual of contrary sentiments to shrink from stating his convictions when called upon, as he seems to be, by an occasion like that which has now offered itself. As to the rest, I throw myself on the indulgence of the public, with the assurance that, having used every endeavor to deserve their approbation, I shall not make an appeal to their candor in vain.

A

ABACK, BACKWARD, BEHIND, REARWARD, RETROGRADE, SURPRISE. *Aback*, in Anglo-Saxon, *on bæc*, at or on the back, is applied both to persons and localities. A person goes *aback*, *backward*, or *rearward*, or he *retrogrades* when in a movement opposite to forward or going ahead, and he goes *behind* when he passes from the front to the rear, and also when he fails to maintain a set gait in a movement or a course in a study. An object is *behind* or to the *rearward* of another object according as it is placed or becomes situated. In navigation, a sail is *aback* when pressed against a mast. A person *surprised*, taken unawares, or suddenly astonished, confused, or perplexed, is said to be *taken aback*.

ABAF, AFT, BEHIND, REARWARD, ASTERN. These words abound in nautical language, and, in relation to a given point forward or ahead of something on shipboard, imply localities. *Aft*, from *a* (on) and Anglo-Saxon *be-aftan* (itself a combination of *be* (by) and *aftan*, an adverb meaning behind or back), is the opposite of *afore*. The original stem of the word appears in the phrase *fore and aft*.

ABANDON, DESERT, FORSAKE, RELINQUISH. The idea of leaving or separating one's self from an object is common to these terms, which vary in the circumstances of the action. *Abandon*, from Old French *à bandon* (proscription, control, ban), meant originally to put under a public ban, to proscribe utterly. *Desert*, from Late Latin *deserto*, is derived from the privative *de* and the verb *sero*, meaning bind or join, the root of which also appears in the noun *series*. It therefore signified the breaking of ties, the severing of one's connection with some-

thing. *Forsake*, compounded of the prefix *for* and the Anglo-Saxon *sacan*, to strive, meant to strive against, to take the opposite side, hence to repudiate. *Abandoning* is a violation of the most sacred ties, and exposes the object to every misery; *desertion* is a breach of honor and fidelity; it deprives a person of the assistance or the countenance which he has a right to expect; by *forsaking*, the kindly feelings are hurt and the social ties are broken. A bad mother *abandons* her offspring; a soldier *deserts* his comrades; a man *forsakes* his companions.

Things as well as persons may be *abandoned*, *deserted*, or *forsaken*; things only are *relinquished*. To *abandon* may be an act of necessity or discretion, as a captain *abandons* a vessel when it is no longer safe to remain in it. *Desertion* is often a dereliction of duty, as to *desert* one's post; and often an indifferent action, particularly in the sense of leaving any place which has had one's care and attention bestowed upon it, as people *desert* a village, or any particular country where they have been established. *Forsaking* is an indifferent action, and implies simply the leaving something to which one has been attached in one form or another; a person *forsakes* a certain house which he has been accustomed to frequent; birds *forsake* their nests when they find them to have been discovered. To *relinquish* is an act of prudence or imprudence; men often inadvertently *relinquish* the fairest prospects in order to follow some favorite scheme which terminates in their ruin.

We may *desert* or *forsake* a place, but the former comprehends more than the latter; a place that is *deserted* is left by all, and left entirely. A place may be

forsaken by individuals or to a partial extent.

Abandon, Resign, Renounce, Abdicate.—The idea of giving up is common to these terms, which signification, though analogous to the former, admits, however, of this distinction, that in the one case we separate ourselves from an object, in the other we send or cast it from us. *Abandon* (see above). *Resign*, from *re* and *signo*, signifies to sign away or back from one's self. *Renounce*, in Latin *renuntio*, from *nuntiare*, to tell or declare, is to declare off from a thing. *Abdicate*, from *ab*, from, and *dicere*, to speak, signifies likewise to call or cry off from a thing.

We *abandon* and *resign* by giving up to another; we *renounce* by sending away from ourselves; we *abandon* a thing by transferring it to another; in this manner a debtor *abandons* his goods to his creditors; we *resign* a thing by transferring our possession of it to another; in this manner we *resign* a place to a friend; we *renounce* a thing by simply ceasing to hold it; in this manner we *renounce* a claim or a profession. As to *renounce*, signified originally to give up by word of mouth, and to *resign* to give up by signature, the former is consequently a less formal action than the latter; we may *renounce* by implication; we *resign* in direct terms; we *renounce* the pleasures of the world when we do not seek to enjoy them; we *resign* a pleasure, a profit, or advantage, of which we expressly give up the enjoyment. To *abdicate* is a species of informal resignation. A monarch *abdicates* his throne who simply declares his will to cease to reign; but a minister *resigns* his office when he gives up the seals by which he held it. We *abandon* nothing but that over which we have had an entire control; we *abdicate* nothing but that which we have held by a certain right, but we may *resign* or *renounce* that which may be in our possession only by an act of violence; a usurper cannot be said properly to *abandon* his people or *abdicate* a throne, but he may *resign* his power or *renounce* his pretensions to a throne.

To *abandon* and *resign* are likewise used in a reflective sense; the former in the bad sense, to denote the giving

up the understanding to the passion, or the giving up one's self, mind and body, to bad practices; the latter in the good sense, to denote the giving up one's will and desires to one's circumstances or whatever is appointed. The soldiers of Hannibal *abandoned* themselves to pleasure at Capua. A patient man *resigns* himself to his fate, however severe that may be. When *resign* is taken in the bad sense, it is not so complete a giving up of one's self as *abandonment*, which implies a yielding to a passion.

See also WAIVE.

ABANDONED. See PROFLIGATE.

ABASE, HUMBLE, DEGRADE, DISGRACE, HUMILIATE, DEPRESS, LOWER, REDUCE, DEBASE. To *abase* expresses the strongest degree of self-humiliation; like the French *abaisser*, it signifies literally to bring down or make low, *abaisser* being compounded of the intensive syllable *a* or *ad*, and *baisser*, from Low Latin *bassare*, to make low. The root appears in the Latin *basis*, Greek *βάσις*, the lowest part of the column, from the root *βά*, to go, hence, in some cases, to stand, the basis being that on which the rest of the column stands. It implies the laying aside all the high pretensions which distinguish us from our fellow-creatures—the descending to a state comparatively low and mean. To *humble*, in French *humilier*, from the Latin *humilis*, humble, and *humus*, the ground, naturally marks a prostration to the ground, and figuratively a lowering of the thoughts and feelings. According to the principles of Christianity whoever *abaseth* himself shall be exalted, and according to the same principles whoever reflects on his own littleness and unworthiness will daily *humble* himself before his Maker. The *abatement* consists in the greatest possible dejection of spirit which, if marked by an outward act, will lead to the utmost prostration of the body; *humbling*, in comparison with *abatement*, is an ordinary sentiment.

Abase and *humble* have regard to persons considered absolutely, *degrade* and *disgrace* to their relative situation. To *degrade* (see DISPARAGE) signifies to descend from one rank (Latin *gradus*, rank, English *grade*) to another. It

supposes elevation either in outward circumstances or in public opinion. To *disgrace*, compounded of the privative *dis* and *grace*, or favor, properly implies to put out of favor, which is always attended with circumstances of more or less ignominy. To *abase* and *humble* one's self may be meritorious acts as suited to the infirmity and fallibility of human nature, but to *degrade* or *disgrace* one's self is always a culpable act. The penitent man *humbles* himself, the contrite man *abases* himself, the man of rank *degrades* himself by a too familiar deportment with his inferiors, he *disgraces* himself by his vices. The great and good man may also be abased and humbled without being *degraded* or *disgraced*; his glory follows him in his *abasement* or *humiliation*, his greatness protects him from *degradation*, and his virtue shields him from *disgrace*.

To *degrade* has most regard to the external rank and condition, *disgrace* to the moral estimation and character. Whatever is low and mean is *degrading* for those who are not of mean condition; whatever is immoral is *disgraceful* to all, but most so to those who ought to know better. It is *degrading* to a nobleman to associate with prize-fighters and jockeys, it is *disgraceful* for him to countenance a violation of the laws which he is bound to protect. The higher the rank of the individual, the greater is his *degradation*; the higher his previous character, or the more sacred his office, the greater his *disgrace* if his acts be inconsistent with its duties.

Persons may sometimes be *degraded* and *disgraced* at the will of others, but with a similar distinction of the words. He who is not treated with the outward honor and respect he deserves is *degraded*; he who is not regarded with the same kindness as before is *disgraced*.

These terms may be employed with a similar distinction in regard to things, and in that case they are comparable with *debase*. To *debase*, from the intensive syllable *de* and *base*, signifying to make *base*, is applied to whatever may lose its purity or excellence.

To *humiliate* a person implies the doing by another or the occurrence of something that produces mortification, vexation, chagrin, etc. To *depress*, in

relation to a person, is to dispirit, discourage, cast down, debilitate; in relation to material objects, it is to press or thrust down, to flatten, from above or vertically; in relation to commerce, it is to bring about a diminution or dullness in trade. To *lower* is to lessen, bring down, change from a high price (or note in music) to a lesser one, to sink, to rebate. A person *lowers* himself in another's estimation by a wrongful or unfriendly act. To *reduce* is to bring into a lower state, to shorten, to condense, to abbreviate (see ABATE). A person is degraded or disgraced by being *reduced* from one station to a lower one.

ABASH, CONFOUND, CONFUSE.

Abash, Old French *esbahir*, an onomatopœtic word formed from the intersection *bah* of astonishment, meant originally to amaze, astound, but it has been partly confused with the word *abase* and is sometimes used as an intensive of it. *Confound* and *confuse* are derived from different parts of the same Latin verb *confundo* and its participle *confusus*. *Confundo* is compounded of *con* and *fundo*, to pour together. To *confound* and *confuse* then signify properly to melt together or into one mass what ought to be distinct; and figuratively, to derange the thoughts so that they seem melted together.

Abash expresses more than *confound*, and *confound* more than *confuse*. *Abash* has regard to the spirit which is greatly abased and lowered, *confound* has regard to the faculties which are benumbed and crippled; *confuse* has regard to the feelings and ideas which are deranged and perplexed. The haughty man is *abashed* when he is humbled in the eyes of others; the wicked man is *confounded* when his villainy is suddenly detected; a modest person may be *confused* in the presence of his superiors.

Abash is always taken in a bad sense; neither the scorn of fools, nor the taunts of the oppressor, will *abash* him who has a conscience void of offence toward God and man. To be *confounded* is not always the consequence of guilt; superstition and ignorance are liable to be *confounded* by extraordinary phenomena; and Providence sometimes thinks fit to *confound* the wisdom of

the wisest by signs and wonders, far above the reach of human comprehension. *Confusion* is at the best an infirmity more or less excusable according to the nature of the cause: a steady mind and a clear head are not easily *confused*; but persons of quick sensibility cannot always preserve a perfect collection of thought in trying situations; and those who have any consciousness of guilt, and are not very hardened, will be soon thrown into *confusion* by close interrogatories.

To *Shame, Mortify, Disconcert, Discompose, Dishearten, Bewilder*.—These words signify a something done by a person or an occurrence that unpleasantly affects another person. You may *shame* a person by exposing an act of crime, dishonor, impropriety, or breach of modesty or decorum on his part, and the person may bring the painful sensation of *shame* upon himself by his own premeditated or incautious action. The acts that *shame* a person may also *mortify* him, and in addition actions of himself or others that cause in him a sense of humiliation, vexation, chagrin, or guilt, may also do so. Various substances *mortify* when their vital functions are destroyed, the root of the word being derived from the Latin *mors, mortis*, death. Gangrene produces *mortification* of the flesh. Some acts of penance or austerities, imposed as a punishment, are said to *mortify* the body. To *disconcert* and *discompose* are closely allied to *confound* and *confuse*, specifically meaning to disturb one's composure or self-possession. To *dishearten* is to do that toward another that will disappoint, discourage, depress, dispirit him; also an untoward occurrence that produces the same effect. To *bewilder* (Eng. prefix *be*, and Prov. Eng. *wildern*, a wilderness; Ger. *verwildern*, to render wild) implies a stronger action than either to *confound* or to *confuse*, for it involves in addition to those distractions a sense of extreme perplexity, helplessness, stupefaction, such as would possess a person lost in a wilderness and not knowing which way to turn to get out.

ABATE, LESSEN, DIMINISH, DECREASE. *Abate*, from the French *abatre*, signified originally to beat down, in

the active sense; to come down, in the neuter sense. *Diminish*, from the Latin *de* and *minuere*, to lessen, and *minus*, less, expresses, like the verb *lessen*, the sense of either making less or becoming less. *Decrease* is compounded of the privative *de* and Latin *crescere*, to grow, signifying to grow less.

Abate, lessen, and diminish agree in the sense of becoming less and of making less; *decrease* implies only becoming less. *Abate* respects only vigor of action, and applies to that which is strong or violent, as a fever *abates*, pain, anger, etc.; *abate, lessen* and *diminish* are applied to size, quantity, and number, but *lessen* is much seldom used intransitively than *diminish*; things are rarely said to *lessen* of themselves, but to *diminish*. The passion of an angry man ought to be allowed to *abate* before any appeal is made to his understanding. Objects apparently *diminish* as they recede from the view.

Abate, transitively taken, signifies to bring down—i. e., to make less in height or degree by means of force or a particular effort, as to *abate* pride or to *abate* misery; *lessen* and *diminish*, the former in the familiar, the latter in the grave style, signify to make less in quantity or magnitude by an ordinary process, as the size of a room is *lessened*, the credit of a person is *diminished*. We may *lessen* the number of our evils by not dwelling upon them; nothing *diminishes* the lustre of great deeds more than cruelty.

To *decrease* is to fall off; a retreating army will *decrease* rapidly when, exposed to all the privations and hardships attendant on forced marches, it is compelled to fight for its safety; some things *decrease* so gradually that it is some time before they are observed to be *diminished*.

The *decrease* is the process, the *diminution* is the result; as a *decrease* in the taxes causes a *diminution* in the revenue. The term *decrease* is peculiarly applicable to material objects which can grow less, *diminution* is applicable to objects generally which may become or be actually less from any cause.

To *Remit, Rebate, Deduct, Decline, Slacken, Subside, Suppress, Subdue,*

Allow, Mitigate, Alleviate, Quell, Calm.—*Remit, rebate, deduct, and allow* are terms especially common in business transactions. A statement of an account is *remitted*, or sent, by the seller to the purchaser, and a specified discount or reduction in the amount of money called for in the statement is *remitted, rebated, deducted, or allowed* by the seller for a cash payment within a designated period of time. To *decline, slacken, subside* signify a decrease, a slowing-up, a settling. Stocks, bonds, commodities *decline* in prices from time to time for various reasons; a person's health *declines* as it becomes less vigorous than usual; winds, storms, and tides *slacken* as they diminish in severity and flow; and storms, disturbances, excitements, anxieties, alarms, fevers, and various physical conditions *subside* as their causes are brought under control or eliminated. *Suppress, quell, and subdue* are suggestive of riots and their ending; the crushing, overpowering, conquering of discordant or dangerous elements and conditions; all implying the use of force against force. *Subdue* is the rather stronger term of the trio, for while a disturbance may be *suppressed* or *quelled*, the resulting condition is not necessarily a finality, as the disturbance is liable to break out anew, whereas the elements of a disturbance that are *subdued* are presumably forced into submission.

A harsh legal sentence is *mitigated* when its severity is reduced in consideration of extenuating circumstances; sickness and untoward conditions are *alleviated* when made less painful or threatening. *Calm* stands for the most benevolent and inspiring condition in human life and nature, being indicative of peace, quiet, tranquillity, serenity, safety. A person, the ocean, the weather, the stock-markets, and countless activities are *calm* when undisturbed.

ABATEMENT. See DEDUCTION.

ABBREVIATE. See ABRIDGE.

ABDICATE. See ABANDON.

ABERRATION. See HALLUCINATION.

ABETTOR, ACCESSORY, ACCOMPLICE, CONFEDERATE. *Abettor*, or one that abets, gives aid and encourage-

ment by counsel, promises, or rewards. An *accessory*, or one added and annexed, takes an active, though subordinate, part. An *accomplice*, not related to *accomplish*, implies the principal in any plot, who takes a leading part and brings it to perfection. *Abettors* propose, *accessories* assist, *accomplices* execute. The *abettor* and *accessory*, or the *abettor* and *accomplice*, may be one and the same person; but not so the *accessory* and *accomplice*. In every deep-laid scheme there must be *abettors* to set it on foot, *accessories* to co-operate, and *accomplices* to put it into execution; in the Gunpowder Plot there were many secret *abettors*, some noblemen who were *accessories*, and Guy Fawkes the principal *accomplice*. *Accomplice*, like the other terms, may be applied to other objects besides criminal offences. A *confederate* assists in an undertaking, and may do so openly or secretly, actively or passively. In criminal matters a *confederate* is equally guilty with a principal.

ABHOR, DETEST, ABOMINATE, LOATHE. These terms equally denote a sentiment of aversion. *Abhor*, in Latin *abhorreo*, compounded of *ab*, from, and *horre*, to stiffen with horror, signifies to start from with a strong emotion of horror. *Detest*, in Latin *detestor*, compounded of *de*, from or against, and *testor*, I bear witness, signifies to condemn with indignation. *Abominate*, in Latin *abominatus*, participle of *abominor*, compounded of *ab*, from or against, and *ominor*, to fear something as being of ill omen, signifies to hold in religious abhorrence, to detest in the highest possible degree. *Loathe*, Anglo-Saxon *lathian*, is associated with the very common Anglo-Saxon adjective *lath*, hateful, and is allied with the German verb *leiden*, to suffer. It suggests a feeling of intense and even painful physical repulsion.

What we *abhor* is repugnant to our moral feelings; what we *detest* is opposed to our moral principles; what we *abominate* does violence to our religious and moral sentiments; what we *loathe* offends our physical taste. We *abhor* what is base and ungenerous, we *detest* hypocrisy; we *abominate* profanation and open impiety; we *loathe* food when we are sick.

In the moral acceptance *loathe* is a strong figure of speech to mark the abhorrence and disgust which the sight or thought of offensive objects produces.

ABIDE, SOJOURN, DWELL, LIVE, RESIDE, INHABIT. *Abide*, in Anglo-Saxon *abidan*, signifies to await, to expect. *Sojourn*, in French *séjourner*, from *sub* and *diurnus*, in the daytime, signifies to pass the day—that is, a certain portion of one's time—in a place. *Dwell* is from a Teutonic root meaning to wander, to lead astray, to tarry. This was the meaning of the Anglo-Saxon *dwellan*; the present meaning of the word is a peculiar development in English paralleled only by some uses of the word in the Scandinavian tongues. At the present it implies a stay in a place by way of residence, which is expressed in common discourse by the word *live*, for passing one's life. *Reside*, from the Latin *re* and *sedere*, to sit down, conveys the full idea of a settlement. *Inhabit*, from the Latin *habito*, a frequentative of *habeo*, signifies to have or occupy for a permanency.

The length of stay implied in these terms is marked by a certain gradation. *Abide* denotes the shortest stay; to *sojourn* is of longer continuance; *dwell* comprehends the idea of perpetuity in a given place, but *reside* and *inhabit* are partial and local—we *dwell* only in one spot, but we may *reside* at or *inhabit* many places. These words have likewise a reference to the state of society. *Abide* and *sojourn* relate more properly to the wandering habits of men in a primitive state of society. *Dwell*, as implying a stay under a cover, is universal in its application; for we may *dwell* either in a palace, a house, a cottage, or any shelter. *Live*, *reside*, and *inhabit* are confined to a civilized state of society; the former applying to the abodes of the inferior orders, the latter to those of the higher classes. The word *inhabit* is never used but in connection with the place *inhabited*.

The Easterners *abode* with one another, *sojourned* in a country, and *dwelt* in tents. The angels *abode* with Lot that night; Abram *sojourned* in the land of Canaan; the Israelites *dwelt* in the land of Goshen. Savages either *dwell* in the cavities which nature has

formed for them, or in some rude structure erected for a temporary purpose; but as men increase in cultivation they build places for themselves which they can *inhabit*; the poor have their cottages in which they can *live*; the wealthy provide themselves with superb buildings in which they *reside*.

ABILITY, CAPACITY. *Ability*, in French *habilité*, Latin *habilitas*, comes from *able*, *habile*, *habilis*, and *habeo*, to have, because possession and power are inseparable. *Capacity*, in French *capacité*, Latin *capacitas*, from *capax* and *capio*, to receive, marks the abstract quality of being able to receive or hold.

Ability is to *capacity* as the genus to the species. *Ability* comprehends the power of doing in general, without specifying the quality or degree; *capacity* is a particular kind of *ability*. *Ability* may be either physical or mental; *capacity*, when said of persons, is mental only. *Ability* respects action, *capacity* respects thought. *Ability* always supposes something able to be done; *capacity* is a mental endowment, and always supposes something ready to receive or hold.

Ability is no wise limited in its extent; it may be small or great; *capacity* of itself always implies a positive and superior degree of power, although it may be modified by epithets to denote different degrees; a boy of *capacity* will have the advantage over his school-fellows, particularly if he be classed with those of a dull *capacity*.

Abilities, when used in the plural only, is confined to the signification of mental endowments, and comprehends the operations of thought in general; *capacity*, on the other hand, is that peculiar endowment, that enlargement of understanding, that exalts the possessor above the rest of mankind. Many men have the *abilities* for managing the concerns of others who would not have the *capacity* for conducting a concern of their own. We should not judge highly of that man's *abilities* who could only mar the plans of others, but had no *capacity* for conceiving and proposing anything better in their stead.

Ability, Faculty, Talent.—These terms all agree in denoting a power. *Ability* is, as in the preceding case, the

general term. *Faculty*, in Latin *facultas*, changed from *facilitas* and *facere*, to do, signifying an ability to do; and *talent*, in Latin *talentum*, a Greek coin exceeding one hundred pounds sterling, and employed figuratively, as in *Matthew* 25, 15, for a gift, possession, or power—denote definite kinds of power.

Ability relates to human power generally, by which a man is enabled to act; it may vary in degree and quality with times, persons, and circumstances; health, strength, and fortune are *abilities*; *faculty* is a gift of nature directed to a certain end and following a certain rule. An *ability* may be acquired, and consequently is properly applied to individuals, an *ability* to speak extempore or an *ability* to write; but a *faculty* belongs to the species, as a *faculty* of speech or of hearing, etc.

Ability being in general the power of doing, may be applied in its unqualified sense to the whole species, without any distinction. *Faculty* is always taken in a restricted sense, although applied to the species. *Faculty* and *talent* are both gifts of nature, but a *faculty* is supposed to be given in an equal degree to all, a *talent* in an unequal degree; as the *faculty* of seeing, the *talent* of mimicry, the *talent* for music; a *faculty* may be impaired by age, disease, or other circumstances; a *talent* is improved by exercise.

As all these terms may be applied to different objects, they are aptly enough used in the plural to denote so many distinct powers: *abilities* denote all our powers generally, corporeal and mental, but more especially the latter; *faculties* relate to the ordinary powers of body and mind, as when we speak of a person's retaining or losing his *faculties*; *talents* relate to the particular gifts or powers which may serve a beneficial purpose, as to employ one's *talents* usefully.

Ability, Dexterity, Address.—*Ability* is, as before observed, a general term, without any qualification. *Dexterity*, from *dexter*, the right hand, signifying mechanical or manual facility, and *address*, signifying a mode of address, are particular terms. *Ability* may be used to denote any degree, as to do according to the best of one's *ability*; and it

may be qualified to denote a small degree of *ability*. *Dexterity* and *address* are positive degrees of *ability*.

Ability is, however, frequently taken in a restricted sense for a positive degree of *ability*, which brings it still nearer to the two other terms, from which it differs only in the application; *ability* in this case refers to intellectual endowment generally, *dexterity* relates to a particular power or facility of executing, and *address* to a particular mode or manner of addressing one's self on particular occasions. *Ability* shows itself in the most important transactions and the general conduct in the highest stations, as a minister of state displays his *ability*; *dexterity* and *address* are employed occasionally, the former in removing difficulties and escaping dangers, the latter in improving advantages and accommodating tempers; the former in directing the course of things, the latter in managing of men.

Able, Capable, Capacious.—These epithets, from which the preceding abstract nouns are derived, have distinctions peculiar to themselves. *Able* and *capable* are applied to ordinary actions, but not always indifferently, the one for the other: *able* is said of the abilities generally, as a child is *able* or not *able* to walk; *capable* is said of one's ability to do particular things, as to be *capable* of performing a great journey. *Able* is said of that which one can do, as to be *able* to write or read; *capable* is said of that which either a person or a thing can take, receive, or hold; a person is *capable* of an office, or *capable* of great things; a thing is *capable* of improvement. *Able* may be added to a noun by way of epithet when it denotes a positive degree of ability, as an *able* commander, an *able* financier. *Capable* may be used absolutely to express a mental power.

Capable and *capacious*, though derived from the same verb *capio*, to take or receive, are distinguished from each other in respect to the powers or properties of the objects to which they are applied, *capable* being said of powers generally, *capacious* only of the property of having amplitude of space or a power to take in or compre-

hend; and men are *capable* of thought or reason, of life or death, etc.; a hall may be said to be *capacious*, or, figuratively, a man has a *capacious* mind.

ABIOGENIC, LIFELESS, SOURCELESS. *Abiogenic* is a recently coined word that has no real synonyms; *abiogenic*, the adjective of *abiogenesis*, a compound of the Greek *a*, without, *βίος*, life, and *γένεσις*, origin, invented by Huxley, signifies, literally, spontaneous generation, the opposite of sexual generation and *biogenesis* (which see). *Abiogenic* pertains to the production of life or living beings under certain physical conditions without the intervention of antecedent living forms, Huxley having propounded the theory that living matter can be produced from that which in itself is not living matter. Hence, it is claimed, as the basis of *abiogenesis*, that certain material objects may be developed from other objects that in themselves are *lifeless* and, as far as known, *sourceless*.

Biologists at one time held the view that some of the lower animals or plants, or the primordial of one or the other, or both, of the animal and vegetable kingdoms may have sprung from *lifeless* matter without the intervention of any previously existing parent. On the demonstration that alleged instances of such spontaneous generation were unfounded, the early view was discarded till Haeckel and other evolutionists revived it and Huxley gave it a name.

ABJURE, RECONT, RETRACT, RECALL, REVOKE. *Abjure*, in Latin *abjuro*, is compounded of the privative *ab* and *juro*, swear, signifying to swear to the contrary, or give up with an oath. *Recant*, in Latin *recanto*, is compounded of the privative *re* and *canto*, to sing or declare, signifying to unsay, to contradict by a counter declaration. *Retract*, in Latin *retractus*, participle of *retraho*, is compounded of *re*, back, and *traho*, to draw, signifying to draw back what has been let go. *Revoke* and *recall* have the same original sense as *recant*, with this difference only, that the word *call*, which is expressed also by *voke*, or in Latin *voco*, implies an action more suited to a multitude than the word *canto*, to sing,

which may pass in solitude. We *abjure* a religion, we *recant* a doctrine, we *retract* a promise, we *revoke* a command, we *recall* an expression, and, where the initiative, referendum, and recall prevail, an incompetent or unfaithful official.

What has been solemnly professed is renounced by *abjuration*; what has been publicly maintained as a settled point of belief is as publicly given up by *recanting*; what has been pledged so as to gain credit is contradicted by *retracting*; what has been pronounced by an act of authority is rendered null by *revocation*; what has been misspoken through inadvertence or mistake is rectified by *recalling* the words.

Although Archbishop Cranmer *recanted* the principles of the Reformation, yet he soon after *recalled* his words, and died boldly for his faith. Henry IV. of France *abjured* Calvinism, but he did not *retract* the promise which he had made to the Calvinists of his protection. Louis XIV. drove many of his best subjects from France by *revoking* the Edict of Nantes. Interest but too often leads men to *abjure* their faith; the fear of shame or punishment leads them to *recant* their opinions; the want of principle dictates the *retracting* of one's promise; reasons of state occasion the *revoking* of decrees; a love of precision commonly induces a speaker or writer to *recall* a false expression.

ABOLISH, ABROGATE, REPEAL, REVOKE, ANNUL, CANCEL. *Abolish*, in French *abolir*, Latin *abolere*, to grow less, is compounded of *ab*, away, and *olere*, to grow. *Abrogate*, in French *abroger*, Latin *abrogatus*, participle of *abrogo*, compounded of *ab*, away, and *rogare*, to ask, signifies to ask away, or to ask that a thing may be done away; in allusion to the custom of the Romans, among whom no law was valid unless the consent of the people was obtained by asking, and in like manner no law was unmade without asking their consent. *Repeal*, in French *rappeller*, from the Latin words *re* and *appello*, signifies literally to call back or unsay what has been said, which is in like manner the original meaning of *re-*

vole. *Annul*, in French *annuller*, comes from Latin *nullus, ne-ullus*, not any, signifying to reduce to nothing. *Cancel*, in French *canceller*, comes from the Latin *cancello*, cut crosswise, signifying to strike out crosswise—that is, to cross out.

The word *abolish* conveys the idea of putting a total end to a thing, and is applied properly to those things which have been long in existence and firmly established: an *abolition* may be effected either by an act of power, as to *abolish* an institution or an order of men, and the like. Or it may be a gradual act, or effected by indirect means, as to *abolish* a custom, practice, etc.

All the other terms have respect to the partial acts of men, in undoing that which they have done. Laws are either *repealed* or *abrogated*, but *repealing* is a term of modern use, applied to the acts of public councils or assemblies, where laws are made or unmade by the consent or open declaration of numbers. *Abrogate* is a term of less definite import; to *abrogate* a law is to render it null by any act of the legislature; thus, the making of a new law may *abrogate* the old one.

Revoking is an act of individual authority—edicts are *revoked*; *annulling* is an act of discretion, as official proceedings or private contracts are *annulled*; *cancelling* is a species of annulling, as in the case of *cancelling* deeds, bonds, obligations, etc. None can *abrogate* but those who have the power to make. Any one who has the power to give his word may also *revoke* it, if he see reason so to do. Any one who can bind himself or others, by any deed or instrument, may *annul* or render this null and void, provided it be done for a reasonable cause, and in the proper manner. As *cancelling* serves to blot out or obliterate what has been written, it may be applied to what is blotted out of the memory. It is a voluntary resignation of right or demand which one person has upon another.

ABOMINABLE, DETESTABLE, EXECRABLE. The primitive idea of these terms, agreeable to their derivation (for which see **ABOMINATE**, **MALEDICTION**, and **DETEST**), is that of badness in the highest degree; conveying by themselves the strongest signification, and excluding

the necessity for every other modifying epithet.

The *abominable* thing excites aversion; the *detestable* thing, hatred and revulsion; the *execrable* thing, indignation and horror.

These sentiments are expressed against what is *abominable* by strong ejaculations, against what is *detestable* by animadversion and reprobation, and against what is *execrable* by imprecations and anathemas.

In the ordinary acceptance of these terms, they serve to mark a degree of excess in a very bad thing; *abominable* expressing less than *detestable*, and that less than *execrable*. This gradation is sufficiently illustrated in the following example. Dionysius, the tyrant, having been informed that a very aged woman prayed to the gods every day for his preservation, and wondering that any of his subjects should be so interested for his safety, inquired of this woman respecting the motives of her conduct, to which she replied, "In my infancy I lived under an *abominable* prince, whose death I desired; but when he perished, he was succeeded by a *detestable* tyrant worse than himself. I offered up my vows for his death also, which were in like manner answered; but we have since had a worse tyrant than he. This *execrable* monster is yourself, whose life I have prayed for, lest, if it be possible, you should be succeeded by one even more wicked."

The exaggeration conveyed by these expressions has given rise to their abuse in vulgar discourse, where they are often employed indifferently to serve the humor of the speaker.

ABOMINATE. See **ABHOR**.

ABORIGINAL. See **FIRST**.

ABORTION. See **FAILURE**.

ABOVE, OVER, UPON, BEYOND. When an object is *above* another, it exceeds it in height; when it is *over* another, it extends along its superior surface; when it is *upon* another, it comes in contact with its superior surface; when it is *beyond* another, it lies at a greater distance. Trees frequently grow *above* a wall, and sometimes the branches hang *over* the wall, or rest *upon* it, but they seldom stretch much *beyond* it.

In the figurative sense, the first is mostly employed to convey the idea of superiority; the second, of authority; the third, of immediate influence; and the fourth, of extent. Every one should be above falsehood, but particularly those who are set *over* others, who may have an influence *on* their minds *beyond* all calculation.

ABRIDGE, ABBREVIATE, CURTAIL, CONTRACT. *Abridge*, in French *abréger*, Latin *abbreviare*, is compounded of the intensive syllable *ab* and *breviare*, from *brevis*, short, signifying to make short. *Abridge* and *abbreviate*, by derivation, have therefore exactly the same meaning, though they are used in different connections. We *abbreviate* a word; we *abridge* a book. *Curtail*, in French *court*, short, and *tailler*, to cut, signifies to diminish in length by cutting. *Contract*, in Latin *contractus*, participle of *contraho*, is compounded of *con* and *traho*, signifying to draw close together.

By *abridging*, in the figurative as well as the literal sense, the quantity is diminished; by *curtailing*, the measure or number is reduced; by *contracting*, the compass is reduced. Privileges are *abridged*, pleasures *curtailed*, and powers *contracted*. It is ungenerous to *abridge* the liberty of any one, or *curtail* him of his advantages, while he makes no improper use of them; otherwise it is advisable, in order to *contract* his means of doing mischief.

See also DEPRIVE.

Abridgment, Compendium, Epitome, Digest, Summary, Abstract.—The first four terms are applied to a distinct work, the two latter to parts of a work.

An *abridgment* is the reduction of a work into a smaller compass. A *compendium* is a general and concise view of any science, as geography or astronomy. An *epitome* is a compressed view of all the substantial parts of a thing, or, in other words, the whole of any matter brought into a small compass. A *digest* is any materials digested in order. A *summary* comprehends the heads and subdivisions of a work. An *abstract* includes a brief but comprehensive view of any particular proceeding. *Abridgments* often surpass the originals in values when they are made with judgment. *Compendiums* are fit-

ted for young persons to commit to memory on commencing the study of any science. There is perhaps not a better *epitome* than that of the Universal History by Bossuet, nor a better *digest* than that of the laws made by order of Justinian. Systematic writers give occasional *summaries* of what they have been treating upon. It is necessary to make *abstracts* of deeds or judicial proceedings. *Epitome* and *abstract* are taken for other objects, which contain within a small compass the essence of a thing.

ABROAD. See OUT.

ABROGATE. See ABOLISH.

ABRUPT, RUGGED, ROUGH. *Abrupt*, in Latin *abruptus*, participle of *abruptere*, to break off, signifies the state of being broken off. *Rugged* is a Scandinavian word signifying hairy, hence unshaven, rough. *Rough*, from Anglo-Saxon *ruh*, hairy, rough, had the same meaning and development.

These words mark different degrees of unevenness. What is *abrupt* has greater cavities and protuberances than what is *rugged*; what is *rugged* has greater irregularities than what is *rough*. In the natural sense *abrupt* is *opposed* to what is unbroken, *rugged* to what is even, and *rough* to what is smooth. A precipice is *abrupt*, a path is *rugged*, a plank is *rough*. The *abruptness* of a body is generally occasioned by a violent concussion and separation of its parts; *ruggedness* arises from natural, but less violent, causes; *roughness* is mostly a natural property, although sometimes produced by friction.

In the figurative or extended application, the distinction is equally clear. Words and manners are *abrupt* when they are sudden and unconnected; the temper is *rugged* which is exposed to frequent ebullitions of angry humor; actions are *rough* when performed with violence and incaution. An *abrupt* behavior is the consequence of an agitated mind; a *rugged* disposition is inherent in the character; a *rough* deportment arises from an undisciplined state of feeling. An habitual steadiness and coolness of reflection is best fitted to prevent or correct any *abruptness* of manner; a cultivation of the