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REVISED EDITION



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PREFACE

THIS BOOK has undergone yet another revision in order to keep pace with the coinage of new phrases, which, in an era of rapid communications, gain currency quickly (though their origins are often as difficult to verify as more ancient usages), and with advances in knowledge. "Brewer" takes as its province the familiar and unfamiliar in phrase, fable, romance, archæology, history, religion, the arts, science—in short, nearly all subjects embraced by human culture. It seeks to explain origins of words and phrases if these be known, to suggest them if precise knowledge be lacking, and to record lack of knowledge if that be the case.

Pronunciations are indicated of such words and names as might cause difficulties. The English pronunciation of Latin is used; and with the more difficult foreign names that are widely used by English-speaking peoples the familiar pronunciation is given. For instance, Don Juan appears as Don Joo'an, and Don Quixote as Don Kwik'zot. Where an attempt at foreign pronunciation seems desirable the reader is helped with an approximation as near to the original as any English tongue need try to make it.

The Dictionary owes its origin to the work of that indefatigable compiler, the Rev. Ebenezer Cobham Brewer (1810-97). Educated privately and at Trinity Hall, Cambridge, he was ordained priest in 1836, but turned to literature, mainly to the compilation of educational and reference books. His *Dictionary of Phrase and Fable* appeared in 1870, and within his lifetime had sold over 100,000 copies. His *Reader's Handbook* (1880) and *Dictionary of Miracles* (1884) also proved popular works.

KEY TO PRONUNCIATION

VOWELS

a	as in far (far).
ä	fat (fät).
ā	fate (fāt).
aw	fall (fawl).
â	fair (fâr).
e	bell (bel).
ë	her (hër).
ē	beef (bēf).
i	bit (bit).
ī	bite (bit).

o	as in not (not).
ō	no (nō).
ô	north (nôrth).
oo	food (food).
u	bull (bul).
û	sun (sûn).
ū	muse (mûz).
ou	bout (bout).
oi	join (join).

A dot placed over a, e, o, or u (â, ê, ô, û) signifies that the vowel has an obscure, indeterminate, or slurred sound, as in:—
advice (âd-vîs'), current (kûr'ênt), notion (nô'shôn).

CONSONANTS

s is used only for the sibilant s, as in toast (tôst); the sonant s is rendered as z, as in toes (tôz).

c (except in the combinations ch and ch), q, and x are not used.

b, d, f, h (see the combinations below), k, l, m, n (see n below), p, r, t, v, x, z, and w and y when used as consonants, have their usual values.

ch as in church (chêrch).
ch „ loch (loch).

g „ get (get).
j „ join (join).

hw „ white (hwît).

n as in cabochon (ka-bô-chon').
sh „ shawl (shawl).
zh „ measure (mez'hûr).
th „ thin (thin).
th „ thine (thîn).

The accent (') follows the syllable to be stressed.

ABBREVIATIONS

Austr. Australian
cp. compare
Dan. Danish
E. English
Fr. French
Ger. German
Gr. Greek
Icel. Icr'andic
Ital. Italian
Lat. Latin

M.E. Middle English
Mod. Fr. Modern French
O.E. Old English
O.Fr. Old French
O.H.Ger. Old High German
Port. Portuguese
q.v. quod vide (which see)
R.C. Roman Catholic
Sp. Span. Spanish
s.v. sub voce (under the heading)

A

A. The form of this letter is modified from the Egyptian hieroglyph which represents the eagle. The Phœnician (Hebrew) symbol was **aleph** (an ox), which has been thought, probably erroneously, to represent an ox-head in outline. The Greek **A** (*alpha*) was the symbol of a bad augury in the sacrifices. See also SCARLET LETTER.

A in logic denotes a universal affirmative. **A** asserts, **E** denies. Thus, syllogisms (*q.v.*) in *barbara* contain three universal affirmative propositions.

A1 means first-rate—the very best. In Lloyd's Register of British and Foreign Shipping, the character of the ship's hull is designated by *letters*, and that of the anchors, cables, and stores by *figures*. **A1** means hull first-rate, and also anchors, cables, and stores; **A2**, hull first-rate, but fittings second-rate. Vessels of an inferior character are classified under the letters **Æ**, **E**, and **I**.

Aaron (ā' r' on). The name of the patriarch of the Jewish priesthood, possibly connected with *haaron*, "the ark."

Aaron's Beard. The popular name of many wild plants, including Great St. John's Wort (Rose of Sharon), the Ivy-leaved Toadflax, Meadowsweet, *Saxifrage sarmentosa*, etc.

Aaron's Rod. The name given (with reference to *Num.* xvii, 8) to various flowering plants, including Golden Rod, Great Mullein, and others.

Aaron's serpent. Something so powerful as to eliminate minor powers. The allusion is to *Exod.* vii, 10-12.

A.B. See ABLE-BODIED.

Aback. This was originally a nautical term used when a gust of wind forced the sails back against the mast and suddenly stayed the ship's progress. From this comes the phrase "I was taken aback," meaning "I was astounded, taken by surprise."

Abacus (āb' ā kūs). A primitive calculating machine, consisting of a small frame with wires stretched across it in one direction, each wire having threaded on it ten balls which can be shifted backwards or forwards. It is used to teach children addition and subtraction and was employed by the Greeks and Romans for calculations, as a modification of it was used to a much later date by the Chinese. The word is derived from the Greek, *ἀβάξ*, a cyphering table (a slab covered with sand).

—00—0000000—
—0000—000000—
—0—00000000—
—000000—000—
—0000—0000—
—00000000—0—

The multiplication table invented by Pythagoras is called *Abacus Pythagoricus*.

In architecture the *abacus* is the topmost member of a capital.

Abaddon (ā bād' ōn). The angel of the bottomless pit (*Rev.* ix, 11), from Heb. *abad*, he perished.

Milton uses the name for the bottomless pit itself:—

In all her gates Abaddon rues
Thy bold attempt.

Paradise Regained, IV, 624.

Abaris (āb' ā ris). A mythical Greek sage of the 6th century B.C. (surnamed "the Hyperborean") mentioned by Herodotus, Pindar, etc. Apollo gave him a magic arrow which rendered him invisible, cured diseases, gave oracles, and on which he could ride through the air. Abaris gave it to Pythagoras, who, in return, taught him philosophy. Hence the *dart of Abaris*.

Abatement (O.Fr. *batre*, to beat down). In heraldry, a mark of depreciation annexed to coat armour, whereby the honour of it is abated.

Abaton (āb' ā ton) (Gr. *a*, not; *βαίω*, I go). As inaccessible as Abaton. A name given to various places of antiquity difficult of access.

Abassides (āb' ā sidz). A dynasty of thirty-seven caliphs who reigned over the Mohammedan Empire from 750 to 1258. They were descended from Abbas, uncle of Mohammed. Haroun al-Raschid (b. 765, reigned 786-808), of the *Arabian Nights*, was one of their number.

Abbot of Misrule. See KING OF MISRULE.

Abbotsford. The name given by Sir Walter Scott to Clarty Hole, on the south bank of the Tweed, after it became his residence in 1812. Sir Walter devised it from the fancy that the *abbots* of Melrose Abbey used to pass over the *ford* of the Tweed near by.

A B C. An abbreviation having a number of meanings that can be decided only by the context. Thus, "So-and-so doesn't know his A B C" means that he is intensely ignorant: "he doesn't understand the A B C of engineering" means that he has not mastered its rudiments. So, an *A B C Book*, or *Absey Book*, is a primer which used to be used as a child's first lesson book and contained merely the alphabet and a few rudimentary lessons often set in catechism form, as is evident from Shakespeare's lines:—

That is question now;
And then comes answer like an Absey book.
King John, I, i.

Abd in Arabic=slave or servant, as *Abdiel* (*q.v.*) and *Abd-Allah* (*servant of God*), *Abd-el-Kader* (*servant of the Mighty One*), *Abd-ul-Latif* (*servant of the Gracious One*), etc.

Abdallah (āb dāl' ā). The father of Mohammed. He died shortly before his famous son

was born, and is said to have been so beautiful that when he married Amina, 200 virgins broke their hearts from disappointed love.—See Washington Irving's *Life of Mahomet*.

Abdals (äb' dälz). The name given by Mohammedans to certain mysterious persons whose identity is known only to God, and through whom the world is able to continue in existence. When one of them dies another is secretly appointed by God to fill the vacant place.

Abdera (äb dër' ä). A maritime town of Thrace (said to have been founded by Abdera, sister of Diomedes), so overrun with rats that it was abandoned, and the inhabitants migrated to Macedonia. The *Aberites*, or *Abderitans*, were proverbial for stupidity, yet the city gave birth to some of the wisest men of Greece, among them being Democritus (the laughing philosopher, from whom we get the phrases *Abderitan laughter*, meaning "scoffing laughter," and an *Abderite*, or "scoffer"), Protagoras (the great sophist), Anaxarchos (the philosopher and friend of Alexander), and Hecataeus (the historian).

Abdiel (äb' däl) (Arab. the servant of God; cp. ABD). In Milton's *Paradise Lost* (V, 805, 896, etc.) the faithful seraph who withstood Satan when he urged the angels to revolt.

Abecedarian (ä b é s i där' i än). Usually, one who teaches or is learning his A B C; but also the name of a 16th-century sect of Anabaptists who regarded the teaching of the Holy Spirit (as extracted by them from the Bible) as sufficient for every purpose in life, and hence despised all learning of every kind, except so much of the A B C as was necessary to enable them to read. The sect was founded in 1520 by Nicholas Stork, a weaver of Zwickau; hence they are also spoken of as "the Zwickau prophets."

Abecedarian Hymns. Hymns the lines of which are arranged in alphabetical order. In Hebrew the 119th Psalm is abecedarian. See ACROSTIC POETRY.

Abelites (äb' e litz), **Abelians**, or **Abelonians**. A Christian sect of the 4th century mentioned by St. Augustine as living in North Africa. They married but remained virgin, as they affirmed Abel did—on the assumption that because no children of his are mentioned in Scripture he had none. The sect was maintained by adopting the children of others.

Abhorers. See PETITIONERS.

Abidhamma (äb idä' ma). The third pitaka of the three Pali texts (Tripitaka) which together form the sacred canon of the Buddhists. The Abidhamma contains "the analytical exercises in the psychological system on which the doctrine is based," in seven treatises. See TRIPITAKA.

Abif. See HIRAM ABIF.

Abigail (äb' i gäl). A lady's maid. Abigail, wife of Nabal and afterwards of David, is a well-known Scripture heroine (1 Sam. xxv, 3). Marlowe called the daughter of Barabbas, his *Jew of Malta*, by this name, and it was given by Beaumont and Fletcher to the "waiting

gentlewoman" in *The Scornful Lady*. Swift, Fielding, and other novelists of the period employ it in their novels, and it was further popularized by the notoriety of Abigail Hill, better known as Mrs. Masham, Queen Anne's Lady in Waiting and personal friend.

Abimelech (ä bim' é lek). In the Bible it is the name of two Philistine kings, father and son (*Gen. xx, xxvi*), and of the king of Schechem (*Judges, ix*). It is also the name of a prince of Arvad in the Annals of Assurbanipal, and is found in the Amarna tables as that of an Egyptian governor of Tyre.

Abingdon Law. See CUPAR JUSTICE.

Able-bodied Seaman, An, or, an Able Seaman, is a skilled seaman, a sailor of the first class. A crew is divided into three classes: (1) skilled seamen, termed A.B. (Able-Bodied); (2) ordinary seamen; and (3) boys, which include "green hands," or inexperienced men, without regard to age or size.

Aboard. A ship is said to fall aboard another when it runs against it.

Aboard main tack is an old sea term meaning to draw one of the lower corners of the mainsail down to the chess-tree.

Abolitionists. In U.S.A. the term applied to those who advocated and agitated for the abolition of Negro slavery. In Australia the name was given to those who between 1820 and 1867 sought to obtain by law the abolition of the transportation of convicts to Australia. In Britain it is currently applied to those who wish to abolish capital punishment.

Abolla (ä bol' ä). An ancient military garment worn by the Greeks and Romans, opposed to the *toga* or robe of peace. The abolla, being worn by the lower orders, was affected by philosophers in the vanity of humility.

Abominable Snowman. Popular name for the rare and elusive bear-like animal, the yeti, found in the Himalayas.

Abomination of Desolation, The, mentioned in *Dan.* (chs. ix, xi, and xii), and in *Matt.* xxiv, 15, probably refers to some statue set up in the Temple by either the heathens or the Romans. The subject is very obscure, the best Hebrew and Greek scholarship leaving the actual thing intended unidentified. Dr. Cheyne concluding that "the 'abomination' which thrusts itself into the 'holy place' has for its nature 'desolation'—i.e. finds its pleasure in undoing the divine work of a holy Creator."

Äbonde (ä bond'). Dame Äbonde is the French equivalent of Santa Claus, a good fairy who brings children presents while they are asleep on New Year's Eve.

Abou-Bekr (ä boo bekr) (571-634), called *Father of the Virgin*, i.e. Mohammed's favourite wife. He was the first caliph, or successor of Mohammed, of the Sunni Moslems, and reigned for only two years.

Abou Hassan (ä boo häs' än). A rich merchant (in *The Arabian Nights*), transferred during sleep to the bed and palace of the Caliph

Haroun al-Raschid. Next morning he was treated as the caliph, and every effort was made to make him forget his identity (*The Sleeper Awakened*). The same story, localized to Shakespeare's own Warwickshire, forms the induction to *The Taming of the Shrew*, where a tinker, Christopher Sly, takes the place of Abou Hassan. The incident is said by Burton (*Anatomy of Melancholy*, II, iv) actually to have occurred during the wedding festivities of Philip the Good of Burgundy (about 1440). *The Ballad of the Frolicsome Duke, or the Tinker's Good Fortune in the Percy Reliques*, and another version in Calderon's play, *Life's a Dream* (c. 1633), go to show how popular and widely spread was this Oriental fable.

Abou ibn Sina. See AVICENNA.

Above-board. Honest and open. According to Johnson, this is a figurative expression "borrowed from gamblers, who, when they put their hands under the table, are changing their cards."

Above par. A commercial term meaning that the article referred to is at more than its nominal value. See PAR.

Above your hook. See HOOK.

Ab ovo. From the very beginning. Stasinus, in his *Cypris*, a poem in 11 books belonging to the Homeric cycle and forming an introduction to the *Iliad*, does not rush (as does the *Iliad* itself) in *medias res*, but begins with the eggs of Leda, from one of which Helen was born. If Leda had not laid this egg, Helen would never have been born, therefore Paris could not have eloped with her, therefore there would have been no Trojan War, etc. The English use of the phrase probably derives from the line in Horace's *De Arte Poetica*:—

Nec gemino bellum Troianum orditur ab ovo.

Abacadabra. A cabalistic charm, said to be made up from the initials of the Hebrew words Ab (Father), Ben (Son), and Ruach ACadsh (Holy Spirit), and formerly used as a powerful antidote against ague, flux, toothache, etc. The word was written on parchment, and suspended from the neck by a linen thread, in the following form:—

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

Abacax. See ABRAXAS.

Abraham. Mohammedan mythology adds the following legends to those told us in the Bible concerning the patriarch. His parents were Prince Azar and his wife Adna. As King Nimrod had been told that one shortly to be born would dethrone him, he proclaimed a "massacre of the innocents," and Adna retired to a cave where Abraham was born. He was nourished by sucking two of her fingers, one of which supplied milk and the

other noney. At the age of fifteen months Abraham was equal in size to a lad of fifteen, and was so wise that his father introduced him to the court of King Nimrod.

Other Mohammedan traditions relate that Abraham and his son "Ismail" rebuilt for the fourth time the Kaaba over the sacred stone at Mecca; that Abraham destroyed the idols manufactured and worshipped by his father, Terah; and that the mountain (called in the Bible "Mount Moriah") on which he offered up his son was "Arafday."

The Ghebers say that the infant Abraham was thrown into the fire by Nimrod's order, but the flame turned into a bed of roses, on which he went to sleep.

To sham Abraham. See ABRAM-MAN.

Abrahamic covenant. The covenant made by God with Abraham (*Gen. xii, 2, 3, and xvii*), interpreted to mean that the Messiah should spring from his seed. This promise was given to Abraham because he left his father's house to live in a strange land, as God told him.

Abraham Newland, An. A bank-note. So called from the name of the chief cashier at the Bank of England from 1782 to 1807, without whose signature no Bank of England notes were genuine.

Abraham's bosom. The repose of the happy in death—

The sons of Edward sleep in Abraham's bosom.
Richard III, IV, iii.

The allusion is to *Luke xvi, 22*, and refers to the ancient custom of allowing a dear friend to recline on one's bosom, as did John on the bosom of Jesus.

There is no leaping from Delilah's lap into Abraham's bosom—i.e. those who live and die in notorious sin must not expect to go to heaven at death.

Abram-colour. "Abram" here is a corruption of *auburn*. In *Coriolanus*, II, iii, the word is so printed in the first three Folios—

Our heads are some brown, some black, some Abram, some bald.

Abram-man, or Abraham cove. A pretended maniac who, in Tudor and early Stuart times, wandered about the country as a begging impostor; a Tom o' Bedlam (*q.v.*); hence the phrase, *to sham Abraham*, meaning to pretend illness or distress, in order to get off work.

Inmates of Bedlam (*q.v.*) who were not dangerously mad were kept in the "Abraham Ward," and allowed out from time to time in a distinctive dress. They were permitted to supplement their scanty rations by begging. This gave an opportunity to impostors, and large numbers availed themselves of it. Says *The Canting Academy* (Richd. Head, 1674), they "used to array themselves with party-coloured ribbons, tape in their hats, a fox-tail hanging down, a long stick with streamers," and beg alms; but "for all their seeming madness, they had wit enough to steal as they went along."

There is a good picture of them in *King Lear*, II, iii; and see also Beaumont and Fletcher's *Beggars Bush*, II, i.

Abraxas (à braks' às). A cabalistic word used by the Gnostics to denote the Supreme Being, the source of 365 emanations, the sum of the numbers represented by the Greek letters of the word totalling 365. It was frequently engraved on gems (hence known as *abraxas stones*), that were used as amulets or talismans. By some authorities the name is given as that of one of the horses of Aurora.

Absalom and **Achitophel** (à kit' ô fel). A political satire published in 1681, the first part by Dryden, the second by Nahum Tate and revised by Dryden. Of the principal characters, *David* stands for Charles II; *Absalom* for his natural son James, Duke of Monmouth (handsome and rebellious); *Achitophel* for Lord Shaftesbury; *Zimri* for the Duke of Buckingham; and *Abdael* for Monk. The accommodation of the Biblical narrative to contemporary history is so skilfully made that the story of David seems to repeat itself.

Absent. "Out of mind as soon as out of sight." This is the form in which the proverb is given by Fulke Greville, Lord Brooke (d. 1628) in his *56th Sonnet*; but it appears with its more usual wording—"Out of sight, out of mind," as the title of one of Barnabe Googe's *Eglogs* (1563).

The absent are always wrong. The translation of the French proverb, *les absents ont toujours tort*, which implies that it is always easy to lay the blame on someone who is not present to stand up for himself.

Absence makes the heart grow fonder. A tag that comes from a song, *The Isle of Beauty*, by T. Haynes Bayly (1797-1839).

Absent flag. A small blue signal flown by a yacht to indicate that the owner is not aboard.

Absolute. A Captain Absolute, a bold, despotic man, determined to have his own way, so called from the character in Sheridan's *Rivals*.

Absolute weight. The weight of a body in vacuum.

Absolute zero. The temperature at which a theoretically perfect gas, kept at constant volume, would exert no pressure. In practice this is -273.1° C.

Absquatulate (ăb skwot' ū lāt). To run away or abscond. An artificial American word, possibly from Lat. *ab*, from, and *squat*, a squatting being a tenement taken in some unclaimed part, without purchase or permission. It seems to have been first used in 1833, in *The Kentuckian*, a play by W. B. Bernard.

Abstinence is the voluntary total forbearance from taking alcohol, certain foods, etc.; it differs from *temperance*, for this admits of their being taken habitually in moderation. In ecclesiastical parlance *Days of Abstinence* are those when the eating of meat is not permitted; *Fasting Days* are when only one full meal is allowed in the twenty-four hours.

Abstract Numbers are numbers considered without reference to anything else: 1, 2, 3; if we say 1 year, 2 feet, 3 men, etc., the numbers are no longer abstract, but concrete.

Things are said to be taken in the abstract when they are considered absolutely, that is, without reference to other matters or persons. Thus, in the abstract, one man may be as good as another, but is yet not so socially and politically.

An abstract of title is a legal expression, meaning an epitome of the evidences of ownership.

Abstraction. Alexander Bain, in *The Senses and the Intellect* (1855), defines abstraction as "the generalizing of some property, so as to present it to the mind, apart from the other properties that usually go along with it in nature"; or it is, as Locke put it: "Nothing more than leaving out of a number of resembling ideas what is peculiar to each." This process is apt to result in what we call an *empty abstraction*, a mere ideality, of no practical use, and sooner or later we turn away from such unsatisfying ideas, as did Wordsworth:—

Give us, for our abstractions, solid facts;
For our disputes, plain pictures.

Excursion, V, 636.

Gladstone said that "laws are abstractions until they are put into execution."

Absurd meant originally "quite deaf" (Lat. *ab*, intensive, and *surdus*, deaf); but the Lat. compound, *absurdus*, had the meaning, "out of time," "discordant," hence "harsh" or "rough," and hence the figurative (and now common) meaning "irrational," "silly" or "senseless."

Reductio ad absurdum. See REDUCTIO.

Abudah (à bū' da). Thackeray's allusion:—

Like Abudah, he is always looking out for the Fury, and knows that the night will come with the inevitable hag with it.
is to a story in Ridley's *Tales of the Genii* of a merchant of Bagdad who is haunted every night by an old hag.

Abundant Number, An. A number the sum of whose aliquot parts is greater than itself. Thus 12 is an abundant number, because its divisors, 1, 2, 3, 4, 6=16, which is greater than 12. Cp. DEFICIENT NUMBER, PERFECT NUMBER.

Abus (ăb' ūs). An old name of the river Humber. See Spenser's *Faerie Queene*, II, x, 16:—

He [Locrine] then encountered, a confused rout,
Forbye the River that whylome was hight
The ancient Abus . . .

See Geoffrey of Monmouth's *Chronicles*, Bk. II, ii.

Abyla. See CALPE.

Abyssinian Christians. A branch of the Coptic Church. See COPTS.

Academy. Originally the proper name of a garden near Athens (from *Academos*, the reputed founder) where Plato taught; hence, the philosophical school or system of Plato, and, later, a place where the arts and sciences, etc., are taught, and a society or institution for their cultivation.

Plato's Academy was divided into the *Old*, his own philosophic teaching, and that of his immediate followers, Xenocrates, Crates, and

others; the *Middle*, a modified Platonic system, founded by Arcesilaus about 244 B.C.; and the *New*, the half-sceptical school of Carneades, founded about 160 B.C. Plato's followers were known as Academics. In addition to its usage in reference to an academy or university, the adjective *academic* has since been employed to signify "theoretical, scholarly, abstract, unpractical, merely logical." See PLATONISM.

Academy figures. Drawings in black and white chalk, on tinted paper, usually about half life-size and from the nude.

Acadia (à kâ' diâ). The name of a territory which now forms part of the provinces of Nova Scotia and New Brunswick, introduced to Europe by the Florentine explorer, Verazano, who reported in 1524 that it was known by that name to the inhabitants.

Acadine (âk' à din). A Sicilian fountain mentioned by Diodorus Siculus as having magic properties. Writings were thrown into it for the purpose of being tested; if genuine they floated, if spurious they sank to the bottom.

Acanthus (â kân' thûs). The conventionalized representation of the leaf of *Acanthus mollis* used as a decoration in the capitals of Corinthian and composite columns. The story is that an acanthus sprang up around a basket of flowers that Callimachus had placed on his daughter's grave, and that this so struck the fancy of the architect that he introduced the design into his buildings.

Accents. See TYPOGRAPHICAL SIGNS.

Accessory. Accessory before the fact is one who is aware that another intends to commit an offence, but is himself absent when the offence is perpetrated.

Accessory after the fact is one who screens a felon, aids him in eluding justice, or helps him in any way to profit by his crime. Thus, the receiver of stolen goods, knowing or even suspecting them to be stolen, is an accessory *ex post facto*.

Accident. A logical accident is some property or quality which a substance possesses, the removal or change of which would not necessarily affect the substance itself, as the height of our bodies, the redness of a brick, the whiteness of paper, etc. Theologians explain the doctrine of transubstantiation by maintaining that the substance of the bread and wine is changed into that of the body and blood of Christ, but their *accidents* (flavour, appearance, and so on) remain the same as before.

Accidental colours. See COLOURS.

Accidentals in music are signs indicating sharps, flats, naturals, and double sharps and flats, other than those sharps and flats prescribed by the key-signature.

Accius Navius (âk' si' us nê' vi' us). A legendary Roman augur in the reign of Tarquin the Elder. When he forbade the king to increase the number of centuries (*i.e.* divisions of the army) instituted by Romulus, without consulting the augurs, Tarquin asked him if, according to the augurs, the thought then in

his, Tarquin's, mind was feasible of accomplishment. "Undoubtedly," said Accius, after consultation. "Then cut through this whetstone with the razor in your hand." The priest gave a bold cut, and the block fell in two (Livy, I, 36).

Accolade (âk' ô lād'). The touch of a sword on the shoulder in the ceremony of conferring knighthood; originally an embrace or touch by the hand on the neck (*Lat. ad collum*, on the neck). In music the brace (|) that connects two or more staves in the score is called an accolade. See DUB.

Accommodation. In commercial use, a loan of money.

Accommodation ladder. A flight of steps hung over the side of a ship at the gangway.

Accommodation note or bill. A bill of exchange for which value has not been received, used for the purpose of raising money on credit.

Accord means "heart to heart" (*Lat. ad corda*). If two persons like and dislike the same things, they are heart to heart with each other.

Similarly, "concord" means heart with heart; "discord," heart divided from heart; "record"—*i.e. re-cordare*—properly means to bring again to the mind or heart, and secondarily to set this down in writing.

Account, To open an. To enter a customer's name on your ledger for the first time. (*Lat. accomptare*, to calculate.)

To keep open account. Merchants are said to keep open account when they agree to honour each other's bills of exchange.

A current account or "account current," *a/c*. A commercial term, meaning the account of a customer who does not pay for goods received at time of purchase.

On account. A commercial phrase implying "in part payment for."

On the account was an old pirates' phrase for sailing a-pirating.

To cast accounts. To give the results of the debits and credits entered, balancing the two, and carrying over the surplus.

The account on the Stock Exchange means: the credit allowed on dealings for the fortnightly settlement, or the fortnightly settlement itself, which is also called *account-day*, or *settling-day*.

To be sent to one's account. To have final judgment passed on one. The Ghost in Hamlet uses the phrase as a synonym for death:—

Sent to my account
With all my imperfections on my head.
Hamlet, I, v.

Accusative. Calvin was so called by his college companions. An "accusative age" is an obsolete expression denoting an age that is searching, one that eliminates error by accusing it.

This hath been a very accusative age.—Sir E. DERING (16th century).

Ace. The unit of cards or dice, from *as*, which was the Latin unit of weight. In World War I the French term *as*, applied to an airman who had brought down ten enemy aeroplanes, was imported in its English equivalent *ace*. This sense of the word has since been extended to include any more than usually expert flier, bridge-player, golfer, etc.

Within an ace. Within a hair's breadth of; he who wins within an ace wins within a single mark. See **AMBSAS**.

To bate an ace is to make an abatement, or to give a competitor some start or other advantage, in order to render the combatants more equal. See **BOLTON**. Taylor, the water poet (1580-1654), speaking of certain women, says—

Though bad they be, they will not bate an ace
To be call'd Prudence, Temp'rance, Faith, and Grace.

Aceldama (à sel' dà mà). The "field of blood" near Jerusalem, mentioned in *Matt.* xxvii, 8, and *Acts* i, 19. It was appropriated as a cemetery for strangers, and was used as a burial-place by Christians during the Crusades and even as late as the 17th century. The name, which is Aramaic and means "the field of blood," is figuratively used for any place of great slaughter.

Acephalites (à sef' à litz) (Gr. *akephale*, without a head). The name given to various rebellious and discontented groups of early Christians, principally to (1) a faction among the Monophysites who seceded from the authority of Peter; (2) certain bishops of the Eastern Church exempt from the jurisdiction and discipline of their patriarch; (3) a party of English levellers in the reign of Henry I, who acknowledged no leader.

The name is also given to the monsters described in various legends and mediæval books of travel as having no head, the eyes and mouth being placed elsewhere.

Acestes (à ses' tēz). The arrow of Acestes. In a trial of skill Acestes, the Sicilian, discharged his arrow with such force that it took fire. (*Æneid*, V, 525.)

Achæan League (à kē' àn). The first Achæan League was a religious confederation of the twelve towns of Achæa, lasting from very early times till it was broken up by Alexander the Great. The second was a powerful political federation of the Achæan and many other Greek cities, formed to resist Macedonian domination in 280 B.C., and dissolved by the Romans in 147 B.C.

Achates (à kâ' tēz). A *fidus Achates* is a faithful companion, a bosom friend. Achates in Virgil's *Æneid* is the chosen companion of the hero in adventures of all kinds.

Achemon (à ke' mon). According to Greek fable Achemon and his brother Basalas were two Cercopes forever quarrelling. One day they saw Hercules asleep under a tree and insulted him, but Hercules tied them by their feet to his club and walked off with them, heads downwards, like a brace of hare. Everyone laughed at the sight, and it became a proverb among the Greeks, when two men

were seen quarrelling—"Look out for Melampygos!" (*i.e.* Hercules):—
Ne insidas in Melampygom.

Acheron (àk' er on). A Greek word meaning "the River of Sorrows"; the river of the infernal regions into which Phlegethon and Cocytus flow: also the lower world (Hades) itself.

They pass the bitter waves of Acheron
Where many souls sit wailing woefully.

SPENSER: *Færie Queene*, I, v, 33.

Acherontian Books. See **TAGES**.

Acherusia (àk' er ooz' ià). A cavern on the borders of Pontus, through which Hercules dragged Cerberus to earth from the infernal regions.

Acheulian (à sher' li àn). The name given to the paleolithic period identified by the remains found in the cave of St. Acheul, France.

Achillea (àk' il' è' à). A genus of herbaceous plants of the aster family, including the common yarrow (*Achillea millefolium*), so called from Achilles. The tale is, that when the Greeks invaded Troy, Telephus, son-in-law of Priam, attempted to stop their landing; but, Bacchus causing him to stumble, Achilles wounded him with his spear. The young Trojan was told by an oracle that "Achilles (meaning milfoil or yarrow) would cure the wound"; instead of seeking the plant he applied to the Grecian chief, and promised to conduct the host to Troy if he would cure the wound. Achilles consented to do so, scraped some rust from his spear, and from the filings rose the plant milfoil, which being applied to the wound, had the desired effect. It is called by the French the *herbe aux charpentiers*—*i.e.* carpenters' wort, because it was supposed to heal wounds made by carpenters' tools.

Achilles (à kil' èz). In Greek legend, the son of Peleus and Thetis and grandson of Eacus, king of the Myrmidons (in Thessaly), and hero of the *Iliad* (*q.v.*). He is represented as being brave and relentless; but, at the opening of the poem, in consequence of a quarrel between him and Agamemnon, commander-in-chief of the allied Greeks, he refused to fight. The Trojans prevailed, and Achilles sent Patroclus to oppose them. Patroclus fell; and Achilles, rushing into the battle, killed Hector (*q.v.*). He himself, according to later poems, was slain at the Scaean gate, before Troy was taken, by an arrow in his heel. See **ACHILLES TENDON**.

Death of Achilles. It was Paris who wounded Achilles in the heel with an arrow (a post-Homeric story).

Achilles's horses. Balios and Xanthos (see **HORSE**).

Achilles's mistress in Troy. Hippodamia, surnamed Briseis (*q.v.*).

Achilles's spear. Shakespeare's lines:—
That gold must round engrift these brows of mine
Whose smile and frown, like to Achilles' spear,
Is able with the change to kill and cure.

Henry VI, Part II, V, i.
is an allusion from the story told above (*s.v.*

ACHILLEA) of the healing of Telephus. It is also referred to by Chaucer:—

... speche of Telephus the king,
And of Achilles with his queynte spere,
For he coude with it both hele and dere (*harm*).
Squire's Tale, 238!

Achilles's tomb. In Sicgum, over which no bird ever flies.—*Pliny*, X, 29.

Achilles's tutors. First, Phoenix, who taught him the elements; then Chiron the centaur, who taught him the uses and virtues of plants.

Achilles's wife. Deidamia (*q.v.*).

The English Achilles. John Talbot, first Earl of Shrewsbury (1387-1453).

Achilles of England. The Duke of Wellington (1769-1852).

Achilles of Germany. Albert Elector of Brandenburg (1414-1486).

Achilles of Lombardy. In Tasso's *Jerusalem Delivered*, the brother of Sforza and Palamedes, brothers in the allied army of Godfrey. Achilles of Lombardy was slain by Corinna.

Achilles of Rome. Lucius Sicinius Dentatus, tribune of the Roman plebs, 454 B.C.; put to death 450 B.C.; also called the *Second Achilles*.

Achilles of the West. Roland the Paladin; also called "The Christian Theseus."

Achilles and the tortoise. The allusion is to the following paradox proposed by Zeno: In a race Achilles, who can run ten times as fast as a tortoise, gives the latter 100 yards start; but it is impossible for him to overtake the tortoise and win the race; for, while he is running the first hundred yards the tortoise runs ten, while Achilles runs that ten the tortoise is running one, while Achilles is running one the tortoise runs one-tenth of a yard, and so on *ad infinitum*.

Achilles tendon. A strong sinew running along the heel to the calf of the leg, frequently strained by athletes. The tale is that Thetis took her son Achilles by the heel, and dipped him in the river Styx to make him invulnerable. The water washed every part, except the heel in his mother's hand. It was on this vulnerable point the hero was slain; and the sinew of the heel is called, in consequence, *tendo Achillis*. A post-Homeric story.

The heel of Achilles. The vulnerable or weak point in a man's character or of a nation.

Aching Void, An. That desolation of heart which arises from the recollection of some cherished endearment no longer possessed.

Achitophel (*à kit' ò fel*). Ahithophel was David's traitorous counsellor, who deserted to Absalom; but his advice being disregarded, he hanged himself (*II Sam.* xvii, 23). The Achitophel of Dryden's satire (*see ABSALOM AND ACHITOPHEL*) was the Earl of Shaftesbury.

Achor (*à' kôr*). Said by Pliny to be the name of the deity prayed to by the Cyrenians for the averting of insect pests. *See FLIES, GOD OF*.

Acid Test. The application of acid is a certain test of gold. Hence the phrase is used of a test or trial which will conclusively decide the value, worth, or reliability of anything.

Acis (*à' sis*). In Greek mythology, the son of Faunus, in love with Galatea. His rival, Polyphemus, the Cyclop, crushed him to death beneath a huge rock.

Ack emma. *See PIP EMMA*.

Acme (*àk' mi*) (Gr. a point). The highest pitch of perfection; the term used by old medical writers for the crisis of a disease. They divided the progress of a disease into four periods: the *arche*, or beginning; the *anabasis*, or increase; the *acme*, or term of its utmost violence; and the *paracme*, or decline. Aconite (*àk' ò nit*). The herb Monkshood or Wolfsbane. Classic fabulists ascribe its poisonous qualities to the foam which dropped from the mouths of the three-headed Cerberus, when Hercules, at the command of Eurystheus, dragged the monster from the infernal regions. (Gr. *ἀκόνιτρον*; Lat. *aconitum*.)

Acrasia (*à krà' zi à*). In Spenser's *Faerie Queene* (Bk. II, ca. xii), an enchantress, mistress of the "Bower of Bliss." She transformed her lovers into monstrous shapes, and kept them captives. Sir Guyon captures her, frees her victims, destroys the bower, and sends her in chains of adamant to the Faerie Queene. She is the personification of Intemperance, the name signifying "lack of self-control."

Acre. O.E. *acer*, is akin to the Lat. *ager* and Ger. *Acker* (a field). God's Acre, a cemetery or churchyard. Longfellow calls this an "ancient Saxon phrase," but as a matter of fact it is a modern borrowing from Germany.

Acre-shot. An obsolete name for a land tax. "Shot" is *scot*. *See SCOT AND LOT*.

Acres, Bob. A coward by character in Sheridan's *The Rivals*, whose courage always "oozed out at his fingers' ends." Hence, a man of this kind is sometimes called "a regular Bob Acres."

Acropolis (*à krop' ò lis*) (Gr. *akros*, point, height; *polis*, city). An elevated citadel, especially of ancient Athens, where was built in the 15th century B.C. the Parthenon, the Erechtheum, and the Propylæa or monumental gate.

Acrostic (Gr. *akros*, extremity; *stichos*, row, line of verse). A piece of verse in which the initial letters of each line read downwards consecutively form a word; if the final letters read in the same way also form a word it is a *double acrostic*; if the middle letters as well it is a *triple acrostic*. The term was first applied to the excessively obscure prophecies of the Erythraean sibyl; they were written on loose leaves, and the initial letters made a word when the leaves were sorted and laid in order. (*Dionys. IV, 62*.)

Acrostic Poetry among the Hebrews consisted of twenty-two lines or stanzas beginning with the letters of the alphabet in succession (*cp. ABECDARIAN HYMNS*).

Act and Opponency. An "Act," in the older English universities, consists of a thesis publicly maintained by a candidate for a degree, with the "disputation" thereon. The person "disputing" with the "keeper of the Act" is called the "opponent," and his function is called an "opponency". In some degrees the student is required to keep his Act, and then to be the opponent of another disputant. This custom has long been given up at Oxford, but at Cambridge the thesis and examination for the doctor's degree in Divinity, Law, and Medicine is still called an "Act."

Act of Faith. See AUTO DA FE.

Act of God. Loss arising from the action of forces uncontrollable by man, such as a hurricane, lightning, etc., is said to be due to an "act of God," and hence has no legal redress. A Devonshire jury once found—"That deceased died by the act of God, brought about by the flooded condition of the river."

Act of Man. The sacrificing of cargo, spars, or furnishings, by the master of a vessel for the preservation of his ship. All persons with an interest in the ship and cargo stand a fair share of the loss.

Act of Parliament. This is the official name for a measure which has become the law of the land. The word Bill is applied to a measure on its introduction, and for it to become an Act it has to be read three times in each House of Parliament (during which time it is debated) and receive the royal assent. The Acts of each session are arranged in chapters and officially quoted according to the year of the reign in which they are passed. See REGNAL YEAR. The Acts of the English Parliament go back to 1235.

Actæon (āk tē'on). In Greek mythology a huntsman who, having surprised Diana bathing, was changed by her into a stag and torn to pieces by his own hounds. A stag being a horned animal, he became a representative of men whose wives are unfaithful. See HORN.

Actian Games (āk' ti' an). The games celebrated at Actium in honour of Apollo. They were reinstituted by Augustus to celebrate his naval victory over Antony, 31 B.C., and were held every five years.

Action Sermon. A sermon (in the Scots Presbyterian Church) preached before the celebration of Communion.

Acton. A taffeta, or leather-quilted dress, worn under the habergeon to keep the body from being chafed or bruised. (Fr. *hoqueton*, cotton-wool, padding.)

Actresses. Coryat, in his *Crudities* (1611), says "When I went to a theatre (in Venice) I observed certain things that I never saw before; for I saw women acte. . . . I have heard that it hath sometimes been used in London," but the first public appearance of a woman on the stage in England was on 8 Dec., 1660, when Margaret Hughes, Prince Rupert's mistress, played Desdemona in

Othello at a new theatre in Clare Market, London. Previous to that female parts had always been taken by boys; Edward Kynaston (d. 1706) seems to have been the last male actor to play a woman on the English stage, in serious drama.

Whereas, women's parts in plays have hitherto been acted by men in the habits of women . . . we do permit and give leave for the time to come that all women's parts be acted by women.

Charles II's licence of 1662.

Acu tetigisti. See REM ACU.

Ad inquirendum (ād in kwī ren' dum) (Lat.). A judicial writ commanding an inquiry to be made into some complaint.

Ad Kalendas Græcas (ād ka len' dās grē' kās) (Lat.). (Deferred) to the Greek Calends—i.e. for ever. (It shall be done) on the Greek Calends—i.e. never—for the Greeks had no Calends (q.v.). Suetonius tells us that this used to be the reply of Augustus to the question when he was going to pay his creditors.

Ad libitum (ād lib' i tum) (Lat.). To choice, at pleasure, without restraint.

Ad rem (ād rem') (Lat.). To the point in hand; to the purpose.

Ad valorem (ād vāl' ōr' em) (Lat.). According to the price charged. A commercial term used in imposing customs duties according to the value of the goods imported. Thus, if teas pay duty *ad valorem*, the high-priced tea will pay more duty per pound than the lower-priced tea.

Ad vitam aut culpam (ād vī' tam awt kŭl' pām) (Lat.). A phrase, meaning literally "to life-time or fault," used in Scottish law of the permanency of an appointment, unless forfeited by misconduct.

Adam. The Talmudists say that Adam lived in Paradise only twelve hours, and account for the time thus:—

- I. God collected the dust and animated it.
- II. Adam stood on his feet.
- IV. He named the animals.
- VI. He slept and Eve was created.
- VII. He married the woman.
- X. He fell.
- XII. He was thrust out of Paradise.

Mohammedan legends add to the Bible story the tradition that—

God sent Gabriel, Michael, and Israel one after the other to fetch seven handfuls of earth from different depths and of different colours for the creation of Adam (thereby accounting for the varying colours of mankind), but that they returned empty-handed because Earth foresaw that the creature to be made from her would rebel against God and draw down His curse on her, whereupon Azrael was sent. He executed the commission, and for that reason was appointed to separate the souls from the bodies and hence became the Angel of Death. The earth he had taken was carried into Arabia to a place between Mecca and Tayef, where it was kneaded by the angels, fashioned into human form by God, and left to dry for either forty days or forty years. It is also said that while the clay was being endowed with life and a soul, when the breath breathed by God into the nostrils had reached as far as the navel, the only half-living Adam tried to rise up and got an ugly fall for his pains. Mohammedan tradition holds that he was buried on Aboucais, a mountain of Arabia.

In Greek the word *Adam* is made up of the four initial letters of the cardinal quarters:—*Arktos*, north; *Dusis*, west; *Anatole*, east; *Mesembria*, south.

The Hebrew word (without vowels) forms an anagram with the initials: A[dam], D[avid], M[essiah].

According to Moslem writers: After the Fall Adam and Eve were separated, Adam being placed on Mt. Vasseim, in the east, Eve at Jeddah, on the Red Sea coast of Arabia. The Serpent was exiled to the coast of Ebleh. After a hundred years had been thus spent, Adam and Eve were reunited at Arafat, in the vicinity of Mecca. Adam died on Friday, April 7, at the age of 930 years. His body was wrapped in cerements by the Archangel Michael; Gabriel performed the last rites. The body was buried in the grotto of Ghar' ul Kenz, near Mecca. When Noah went into the Ark he took Adam's coffin with him, after the Flood restoring it to its original burial place.

The old Adam. The offending Adam, etc.

Consideration, like an angel, came
And whipped the offending Adam out of him.
SHAKESPEARE: *Henry V*, I, i.

Adam, as the head of unredeemed man, stands for "original sin," or "man without regenerating grace."

The second Adam. The new Adam, etc.
Jesus Christ is so called.

The Tempter set
Our second Adam, in the wilderness,
To show him all earth's kingdoms and their glory.
Paradise Lost, XI, 383.

Milton probably derived the idea from *Rom.* vi, 6, or *I Cor.* xv, 22:—

For as in Adam all die, even so in Christ shall all be made alive.

In the same way Milton calls Mary our "second Eve" (*Paradise Lost*, V, 387, and X, 183).

When Adam delved:—

When Adam delved and Eve span,
Who was then the gentleman?

This, according to the *Historia Anglicana* of Thos. Walsingham (d. 1422), was the text of John Ball's speech at Blackheath to the rebels in Wat Tyler's insurrection (1381). It seems to be an adaptation of some lines by Richard Rolle of Hampole (d. c. 1349):—

When Adam dalfte and Eve spanne
To spire of thou may spede,
Where was then the pride of man,
That now marres his meed?

Cp. Jack's as good as his master, under JACK (phrases).

Adam Bell. See CLYM OF THE CLOUGH.

Adam Cupid—i.e. Archer Cupid, probably alluding to Adam Bell. In all the early editions the line in *Romeo and Juliet* (II, i, 13): "Young Adam Cupid, he that shot so trim," reads "Young Abraham Cupid," etc. The emendation was suggested by Stevens.

Adam's ale. Water; because the first man had nothing else to drink. In Scotland sometimes called *Adam's Wine*.

Adam's apple. The protuberance in the forepart of the throat, the anterior extremity

of the thyroid cartilage of the larynx; so called from the superstition that a piece of the forbidden fruit stuck in Adam's throat.

Adam's needle. *Gen.* iii, 7 tells us that Adam and Eve "sewed fig leaves together;" needles were (presumably) not then obtainable, but certain plants furnish needle-like spines, and to some of these the name has been given. The chief is the Yucca, a native of Mexico and Central America.

Adams, Parson. The type of a benevolent, simple-minded, eccentric country clergyman; ignorant of the world, bold as a lion for the truth, and modest as a girl. Henry Fielding's *Joseph Andrews* (1742).

Adam's Peak. A mountain in Ceylon where, according to Mohammedan legend, Adam bewailed his expulsion from Paradise, standing on one foot for 200 years to expiate his crime; then Gabriel took him to Mount Arafat, where he found Eve.

In the granite is a curious impression resembling a human foot, above 5 feet long by 2½ broad; the Hindus, however, assert that it was made by Buddha when he ascended into heaven.

Adam's profession. Gardening or agriculture is sometimes so called—for obvious reasons.

There is no ancient gentlemen but gardeners, ditchers, and grave-makers; they hold up Adam's profession.

SHAKESPEARE: *Hamlet*, V, i.

Adamites (ád' á mīts). The name given to various heretical sects who supposed themselves to attain to primitive innocence by rejecting marriage and clothing. There was such a sect in North Africa in the 2nd century; the *Abelites* (q.v.) were similar; the heresy reappeared in Savoy in the 14th century, and spread over Bohemia and Moravia in the 15th and 16th. One Picard, of Bohemia, was the leader in 1400, and styled himself "Adam, son of God." There are references to the sect in James Shirley's comedy *Hyde Park* (II, iv) (1632), and in *The Guardian*, No. 134 (1713).

Adamant (from Gr. *a*, not; *damao*, I tame). A word used for any stone or mineral of excessive hardness (especially the diamond, which is really the same word); also for the magnet or loadstone; and, by poets, for hardness or firmness in the abstract.

In *Midsummer Night's Dream*, II, i:—

You draw me, you hard-hearted adamant;
But yet you draw not iron, for my heart
Is true as steel,

we have an instance of the use of the word in both senses. *Adamant* as a name for the loadstone, or magnet, seems to have arisen through an erroneous derivation of the word by early mediæval Latin writers from Late Lat. *adamare*, to take a liking for, to have an attraction for.

Adamastor (ád á mäs' tór). The spirit of the stormy Cape (Good Hope), described by Camoëns in the *Lusiad* as a hideous phantom that appears to Vasco da Gama and prophesies disaster to all seeking to make the voyage to India.

Addison of the North. A sobriquet of Henry Mackenzie (1745-1831), author of the *Man of Feeling*.

Addison's disease. A state of anæmia, languor, irritable stomach, etc., associated with disease of the suprarenal glands: so named from Dr. Thos. Addison, of Guy's Hospital (1793-1860), who first described it.

Addisonian termination. The name given by Bishop Hurd to the construction which closes a sentence with a preposition, such as—"which the prophet took a distinct view of." Named from Joseph Addison, who frequently employed it.

Addle is the Old English *adela*, mire, or liquid filth; hence rotten, putrid, worthless.

Addle egg. An egg which has no germ; also one in which the chick has died. Hence, fig., *addle-headed*, *addle-pate*, empty-headed. As an addle-egg produces no living bird so an addle-pate lacks brains.

The Addled Parliament. The second Parliament of James I, 5th April to 7th June, 1614. It refused to grant supplies until grievances had been redressed, and is so called because it did not pass a single measure.

Adelantado (à de lán ta'dó). Spanish for "his excellency" (from *adelantar*, to promote), and given to the governor of a province. Hence, a figure of importance.

Open no door. If the adelantado of Spain were here he should not enter.—BEN JONSON: *Every Man out of his Humour*, V, vi.

Middleton, in *Blurt, Master Constable* (IV, iii), uses *lantedo* as an Elizabethan abbreviation of this word.

Adelphi, The. A small district of residential buildings, off the Strand in London, designed by Robert Adam in 1768—now largely demolished. Adam himself, Garrick, and in later times Hardy, Barrie, and the Savage Club had accommodation in the main building. The name is taken from Greek *adelphoi*, meaning brothers, for Adam's brothers had some part in the original scheme.

Adept means one who has attained (Lat. *adeptus*, participle of *adipisci*). The alchemists applied the term *vere adeptus* to those persons who professed to have "attained to the knowledge of" the elixir of life or of the philosopher's stone.

Alchemists tell us there are always 11 adepts, neither more nor less, like the sacred chickens of Compostela, of which there are only 2 and always 2—a cock and a hen.

Adeste Fideles (à des'ti fi dē' lēz) ("O come, all ye faithful"). A Christmas hymn, the familiar tune of which was composed by John Reading (1677-1764), organist at Winchester and author of "Dulce Domum."

Adiaphorists (ād i āf' or ists) (Gr. indifferent). Followers of Melancthon; moderate Lutherans, who held that some of the dogmas of Luther are matters of indifference. They accepted the Interim of Augsburg (q.v.).

Adieu (Fr. to God). An elliptical form for *I commend you to God* (cp. GOOD-BYE).

Adjective Colours are those which require a mordant before they can be used as dyes.

Admirable, The. Abraham ben Meir ibn Ezra, a celebrated Spanish Jew (1092-1167), was so called. He was noted as a mathematician, philologist, poet, astronomer, and commentator on the Bible.

The Admirable Crichton. James Crichton (1560-1585?), Scottish traveller, scholar, and swordsman. So called by Sir Thomas Urquhart.

Admirable Doctor (*Doctor mirabilis*). Roger Bacon (1214?-1294), the English mediæval philosopher.

Admiral, corruption of Arabic *Amir* (lord or commander), with the article *al*, as in *Amiral-ma* (commander of the water), *Amir-al-Omra* (commander of the forces), *Amir-al-Muminin* (commander of the faithful).

Milton uses the old form for the ship itself; speaking of Satan, he says:—

His spear—to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand—
He walked with.

Paradise Lost, I, 292.

In the Royal Navy there are now four grades of Admiral, viz. *Admiral of the Fleet*, *Admiral*, *Vice-Admiral*, and *Rear-Admiral*. There used to be three classes, named from the colour of their flag—*Admiral of the Red*, *Admiral of the White*, and *Admiral of the Blue*, who, in engagements, held the centre, van, and rear respectively. The distinction was abolished in 1864.

Admiral of the Blue (see above), used facetiously for a butcher who dresses in blue, or a tapster, from his blue apron.

As soon as customers begin to stir

The Admiral of the Blue cries, "Coming, Sir!"
Poor Robin (1731).

Admiral of the Red (see above), facetiously applied to a winebibber whose face and nose are red.

Admittance. This word is not synonymous with *admission*. From permission to enter, and thence the right or power to enter, it extends to the physical act of entrance, as "he gained admittance to the church." You may have *admission* to the director's room, but there is no *admittance* except through his secretary's office. An old meaning of the word indicates the privilege of being admitted into good society:—

Sir John . . . you are a gentleman of excellent breeding . . . of great admittance.

Merry Wives of Windsor, II, ii.

Admonitionists, or Admonitioners. Certain Protestants who in 1571 sent an *admonition* to the Parliament condemning everything in the Church of England which was not in accordance with the doctrines and practices of Geneva.

Adonai (à dō' nī) (Heb. pl. of *adon*, lord). A name given to the Deity by the Hebrews, and used by them in place of Yahweh (Jehovah), the "ineffable name," wherever this occurs. In the Vulgate, and hence in the Wyclif, Coverdale, and Douai versions, it is given for

Jehovah in *Exod.* vi, 3, where the A.V. reads:—

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

Adonists. Those Jews who maintain that the vowels of the word Adonai (*q.v.*) are not the vowels necessary to make the tetragrammaton (*q.v.*), JHWH, into the name of the Deity. See also JEHOVAH.

Adonais (ád ð ná' is). The poetical name given by Shelley to Keats in his elegy on the death of the latter (1821), probably in allusion to the mourning for Adonis.

Adonia (á dō' ni á). The feast of Adonis, celebrated in Assyria, Alexandria, Egypt, Judæa, Persia, Cyprus, and Greece, for eight days. Lucian gives a long description of these feasts, which were generally held at midsummer and at which the women first lamented the death and afterwards rejoiced at the resurrection of Adonis—a custom referred to in the Bible (*Ezek.* viii, 14), where Adonis appears under his Phœnician name, Tammuz (*q.v.*).

Adonis (á dō' nis). In classical mythology, a beautiful youth who was beloved by Venus, and was killed by a boar while hunting. Hence, usually ironically, any beautiful young man. Leigh Hunt was sent to prison for libelling George, the Prince Regent, by calling him "a corpulent Adonis of fifty" (*Examiner*, 1813).

Adonis Flower, according to Bion, the rose; Pliny (I, 23) says it is the anemone; others, the field poppy; but now generally used for the pheasant's eye, called in French *goutte-de-sang*, because in fable it sprang from the blood of the gored hunter.

Adonis garden. A worthless toy; very perishable goods.

Thy promises are like Adonis' gardens

That one day bloom'd and fruitful were the next.

SHAKESPEARE: *Henry VI Pt. I, I, vi.*

The allusion is to the baskets or pots of earth used at the Adonia (*q.v.*), in which quick-growing plants were sown, tended for eight days, allowed to wither, and then thrown into the sea or river with images of the dead Adonis.

Adonis River. A stream which flows from Lebanon to the sea near Byblos which runs red at the season of the year when the feast of Adonis was held.

Tammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day,
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Tammuz yearly wounded.

MILTON: *Paradise Lost*, I, 446.

Adoption. Adoption by arms. An ancient custom of giving arms to a person of merit, which laid him under the obligation of being your champion and defender.

Adoption by baptism. Being godfather or godmother to a child. The child by baptism is your godchild.

Adoption by hair. Boson, King of Provence (879-889), is said to have cut off his hair and

to have given it to Pope John VIII as a sign that the latter had adopted him.

Adoption Controversy. Elipand, Archbishop of Toledo, and Felix, Bishop of Urgel (in the 8th century), maintained that Christ in his human nature was the son of God by adoption only (*Rom.* viii, 29), though in his pre-existing state he was the "begotten Son of God" in the ordinary Catholic acceptation. Duns Scotus, Durandus, and Calixtus were among the Adoptionists who supported this view, which was condemned by the Council of Frankfort in 794.

Adoptive Emperors. In Roman history, the five Emperors—Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius—each of whom (except Nerva, who was elected by the Senate) was the adopted son of his predecessor. Their period (96-180) is said to have been the happiest in the whole history of Rome.

Adoration of the Cross. See ANDREW, ST.

Adrammelech (á drám' e lek). A Babylonian deity to whom, apparently, infants were burnt in sacrifice (*II Kings* xvii, 31). Possibly the sun god worshipped at Sippar (*i.e.* Sepharvaim).

Adrastus (á drás' tus). (i) A mythical Greek king of Argos, leader of the expedition of the "Seven Against Thebes" (see under SEVEN). (ii) In Tasso's *Jerusalem Delivered* (Bk. XX), an Indian prince who aided the King of Egypt against the crusaders. He was slain by Rinaldo.

Adriatic. See BRIDE OF THE SEA.

Adullamites (á dūl' á mits). The adherents of R. Lowe and E. Horsman, seceders in 1866 from the Reform Party. John Bright said of these members that they retired to the cave of Adullam, and tried to gather round them all the discontented. The allusion is to David, who, in his flight from Saul—

Escaped to the cave Adullam; and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him.

I Sam. xxii, 1, 2.

Adulterous Bible. See BIBLE, SPECIALLY NAMED.

Advancer. In venery this is the name given to the second branch of a buck's horns.

Advent (Lat. *adventus*, the coming to). The four weeks immediately preceding Christmas, commemorating the first and second coming of Christ; the first to redeem, and the second to judge the world. The season begins on St. Andrew's Day (30th Nov.), or the Sunday nearest to it.

Adversary. The. A name frequently given in English literature to the Devil (from I Pet. v, 8).

Advocate (Lat. *ad*, to; *vocare*, to call). One called to assist pleaders in a court of law.

The Devil's Advocate. A carping or adverse critic. From the *Advocatus Diaboli*, the person appointed to contest the claims of a candidate for canonization before a papal court. He

advances all he can against the candidate, and is opposed by the *Advocatus Dei* (God's Advocate), who says all he can in support of the proposal.

Advocates' Library, in Edinburgh, was founded in 1682, by Sir George Mackenzie of Rosehaugh, Dean of the Faculty of Advocates, i.e. the body of members of the Scottish bar. It is one of the libraries to which books must be sent for purposes of copyright (*q.v.*).

Advowson (Lat. *advocatio*, a calling to, a summons; *cp.* ADVOCATE). Originally the obligation to be the *advocate* of a benefice or living and to defend its rights, the word now means the right of appointing the incumbent of a church or ecclesiastical benefice.

The different advowsons are:—

Advowson appendant. A right of presentation which belongs to and passes with the manor. This usually had its origin in the ownership of the advowson by the person who built or endowed the church.

Advowson collative. In which the bishop himself is patron and, as he cannot "present" to himself, does by the act of "collation" or conferring the benefice all that is done in other cases by presentation and institution.

Advowson donative. In which a secular patron (usually the Crown) has the right of disposing of the benefice to any legally qualified person without institution or induction or examination by the bishop or ordinary.

Advowson in gross. An advowson which has become legally separated from the manor to which it was appendant. See GROSS.

Advowson presentative. In which the patron (who may be a layman) presents to the bishop who, unless he is satisfied that there is sufficient legal or ecclesiastical disability, must "institute" the clerk.

Aedym (Gr. *aduton*, not to be entered; *duo*, to go). The Holy of Holies in the Greek and Roman temples, into which the general public were not admitted; hence, a sanctum.

Ædiles. Those who, in ancient Rome, had charge of the public buildings (*ædes*), such as the temples, theatres, baths, aqueducts, sewers, including roads and streets also.

Ægeus. A fabulous king of Athens who gave the name to the Ægean Sea. His son, Theseus, went to Crete to deliver Athens from the tribute exacted by Minos. Theseus said, if he succeeded he would hoist a white sail on his home-voyage, as a signal of his safety. This he neglected to do; and Ægeus, who watched the ship from a rock, thinking his son had perished, threw himself into the sea.

This incident is repeated in the tale of Tristram and Isolde. See TRISTRAM.

Æginetan Sculptures. Sculptures discovered in 1811 at the temple of Pallas Athene, in the little island of Ægina. They consist of two groups of five and ten figures representing exploits of Greek heroes at Troy, and probably date from about 500 B.C., i.e. a little before Phidias. They were restored by Thorwaldsen, and were long the most remarkable ornaments of the Glyptothek, at Munich.

Ægir (ē' jir, ē' gir). In Norse mythology the god of the ocean, husband of Ran. They had nine daughters (the billows), who wore white robes and veils.

Ægis (ē' jis) (Gr. goat skin). The shield of Zeus, made by Vulcan and covered with the skin of the goat Amalthea, who had suckled the infant Zeus. It was sometimes lent to Athena, daughter of Zeus and when in her possession carried the head of the Gorgon. By the shaking of his ægis, Zeus produced storms and thunder; in art it is usually represented as a kind of cloak fringed with serpents; and it is symbolical of divine protection—hence the modern use of the word in such phrases as *I throw my ægis over you*, I give you my protection.

Ægrotat (ē grō' tāt) (Lat. he is ill). In university parlance, a medical certificate of indisposition to exempt the bearer from sitting examinations.

'A E I', a common motto on jewellery, is Greek, and stands for "for ever and for aye."

A. E. I. O. U. The device adopted by Frederick V, Archduke of Austria, on becoming the Emperor Frederick III in 1440. The letters had been used by his predecessor, Albert II, and then stood for—

Albertus Electus Imperator Optimus Vivat.

The meaning that Frederick gave them was—
Archidux Electus Imperator Optime Vivat.

Many other versions are known, including—
Austria Est Imperare Orbi Universo.
Alles Erdreich Ist Oesterreich Unterthan.
Austria's Empire Is Overall Universal.

To which wags added after the war of 1866—
Austria's Empire Is Ousted Utterly.

Frederick the Great is said to have translated the motto thus:—

Austria Erit In Orbe Ultima (*Austria will be lowest in the world*).

Aemilian Law (ē mil' i ān). A law made by the prætor Aemilius Mamercus empowering the eldest prætor to drive a nail in the Capitol on the ides of September. This was a ceremony by which the Romans supposed that a pestilence could be stopped or a calamity averted.

Æneas (ē nē' ās). In Greek Mythology the son of Anchises, king of Dardanus, and Aphrodite. According to Homer he fought against the Greeks in the Trojan War and after the sack of Troy reigned in the Troad. Later legends tell how he carried his father Anchises on his shoulders from the flames of Troy, and after roaming about for many years, came to Italy, where he founded a colony which the Romans claim as their origin. The epithet to him in Virgil's epic, of which he is the hero, is *pius*, meaning "dutiful."

Æneid. The epic poem of Virgil (in twelve books). So called from *Æneas* and the suffix *-is*, plur. *-ides* (belonging to).

The story of Sinon (says Macrobius) and the taking of Troy is borrowed from Pisanter.

The loves of Dido and Æneas are taken from those of Medea and Jason, in Apollonius of Rhodes.