

英語歧字辨異

ENGLISH SYNONYMS
EXPLAINED

Abridged and Translated

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English Synonyms Explained

BY

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Abridged and Translated for the Use
of
Chinese Students and Readers

BY

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弁 言

是書爲英國葛蘭伯原著。其鉤稽字義。辯析微茫。名學家如耶方斯。修詞學家如藍克護喻茂遜安斯本雪特基等。均盛稱之。謂爲學者所不可不讀。其爲書也。取義似用殊之字。歸類爲一千八百二十六種。爲字約六千。煌煌乎巨作也。方今英文爲學校專科。承學之士。勵志深造。首貴明其字義。然後肆力名著。庶幾字順文從。免於似是而非之病。原書證引繁博。不便初學。爰刪譯之。去繁就簡。每字僅取義足。夫亦曰。取便吾國學者云爾。若夫欲識其詳。則原書具在。是冊也。亦謂之贅疣焉可。

辛亥三月周越然識

凡 例

- 一本書體例。悉遵葛氏原書。
- 一英字意義。往往有差別甚微。無漢字可以分註者。書中遇此等字。則以同樣之字註之。學者觀下列例證。自可明瞭其用法。
- 一本書之末。附字目一篇。依字母順列。每字之下。均標明其字所列之頁數。其一字兩見或三見者。亦并標明。
- 一學者任檢何字。可先檢字目篇內本字下所標之數目。即按此數目覆檢本書之頁數。即得所求之字。

ENGLISH SYNONYMS

EXPLAINED



Abandon, 棄却 Desert, 逃避
Forsake, 捨放 Relinquish. 廢棄.

To *abandon* is to lay aside all care and concern; to *desert* is to separate ourselves from that to which we ought to be attached: to *forsake* is to withdraw our regard: to *relinquish* is to leave that which has once been an object of our pursuit.

Abandon and *desert* are employed for persons or things; *forsake* for persons or places; *relinquish* for things only.

Few animals except man will *abandon* their young until they are enabled to provide for themselves. Interest, which is but too often the only principle that brings men together, will lead them to *desert* each other in the time of difficulty. We are enjoined in the gospel not to *forsake* the poor and needy.

A captain may *abandon* his vessel when he has no means of saving it, except at the risk of his life; but an upright statesman will never *desert* his post when his country is in danger, nor a true soldier *desert* his colours. Birds will mostly *forsake* their nests when they discover them to have been visited. Men often inadvertently *relinquish* the fairest prospects in order to follow some favourite scheme which terminates in their ruin.

Resign, 辭 Renounce, 棄
Abdicate. 讓

We *resign* by giving up to another; we *renounce* by sending away from ourselves: 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.

Charles the Fifth *abdicated* his crown, and his minister *resigned* his office on the very same day, when both *renounced* the world with its allurements and its troubles.

Abase, 下 Humble, 卑
Degrade, 辱 Disgrace, 貶
Debase. 賤

To *Abase* expresses the strongest degree of self-humiliation.

To *Humble* marks a prostration to the ground, and figuratively a lowering the thoughts and feelings.

To *Degrade* signifies to lower in the estimation of others. It supposes already a state of elevation either in outward circumstances or in public opinion.

To *disgrace* properly implies to put out of favour, and reflects contempt on the object.

Debase is to make very base or low.

The modest man *abases* himself by not insisting on the distinctions to which he may be justly entitled; the penitent man *humbles* himself by confessing his errors; the man of rank *degrades* himself by a too familiar deportment with his inferiors; he *disgraces* himself by his meannesses and irregularities, and *debases* his character by his vices.

The great and good man may be *abased* and *humbled*, but never *degraded* or *disgraced*: his glory follows him in his *abatement* or *humiliation*; his greatness protects him from *degradation*, and his virtue shields him from *disgrace*.

It is necessary to *abase* those who will exalt themselves; to *humble* those who have lofty opinions of themselves; to *degrade* those who act inconsistently with their rank and station; to *disgrace* those who are *debased* by vice and profligacy.

Abash, 驚恥 Confound, 顛倒 Confuse. 錯亂

Abash is to abase thoroughly in spirit.

Confound and **Confuse** signify to derange the thoughts in such manner as that they seem melted together.

Abash expresses more than *confound*, and *confound* more than *confuse*.

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. To be *confounded* is not always the consequence of guilt. *Confusion* is an infirmity: a steady mind and a clear head are not easily *confused*.

Abate, 減輕 Lessen, 減小 Diminish, 減少 Decrease. 漸減

Abate respects the vigour of action: a person's fever is *abated* or *abates*; the violence of the storm *abates*; pain and anger *abate*.

Lessen and *diminish* are both applied to size, quantity, and number, but the former mostly in the proper and familiar sense, the latter in the figurative and higher acceptation; the size of a room or garden is *lessened*; the credit and respectability of a person is *diminished*.

To *decrease* is to diminish for a continuance; a retreating army will *decrease* rapidly when 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*.

Abettor, 主動者 Accessary, 助力者 Accomplice. 成事者

Abettor gives aid and encouragement by counsel, promises, or rewards. An **Accessary** takes an active, though subordinate part. An **Accomplice** implies the principal in any plot, who takes a leading part and brings it to perfection.

Abettors propose, *accessaries* assist, *accomplices* execute.

The *abettor* and *accessary*, or the *abettor* and *accomplice*, may be one and the same person; but not so the *accessary* and *accomplice*.

In every grand scheme there must be *abettors* to set it on foot, *accessaries* to co-operate, and *accomplices* to put it into execution.

Abhor, 惡 Detest, 厭

Abominate, 忌 Loath, 憎

Abhor signifies to start from with a strong emotion of horror.

Detest signifies to condemn with indignation.

Abominate signifies to hold in religious abhorrence, to detest in the highest possible degree.

Loath expresses a strong abhorrence and disgust which the sight of offensive objects produces.

Inhumanity and cruelty are objects of *abhorrence*; crimes and injustice of *detestation*; impiety and profaneness of *abomination*; enormous offenders, of *loathing*.

The tender mind will *abhor* what is base and atrocious; the rigid moralist will *detest* every violent infringement on the rights of his fellow creatures: the conscientious man will *abominate* every breach of the Divine law; the agonised mind *loaths* the sight of every object which recalls to its recollection the subject of its distress.

Abide, 小住 Sojourn, 旅居

Dwell, 常住 Reside, 居住

Inhabit. 生居其地

Abide signifies to make a partial stay.

Sojourn signifies to pass the day, that is, a certain portion of one's time, in a place.

Dwell implies a perpetual stay, which is expressed in common discourse by the word *live*.

Reside conveys the full idea of a settlement.

Inhabit signifies to have or occupy for a permanency.

Abide denotes the shortest stay; to *sojourn* is of longer continuance; *dwell* comprehends the idea of perpetuity, but *reside* and *inhabit* are partial and local—we *dwell* only in one spot, but we may *reside* at or *inhabit* many places.

The Easterns *abode* with each other, *sojourned* in a country, and *dwelt* in tents.

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, 能力 Capacity. 才力

Ability comprehends the power of doing in general, without specifying the quality or degree; *capacity* is a particular kind of *ability*.

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. Hence we say an *able* commander;

an *able* statesman; a man of a *capacious* mind; a great *capacity* of thought.

Ability may be small or great: *capacity* always implies a 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 schoolfellows, particularly if he be classed with those of a dull *capacity*.

Many men have the *abilities* for managing the concerns of others, who would not have the *capacity* for conducting a concern of their own.

Abjure, 誓絕 Recant, 變言

Retract, 食言 Revoke, 取消

Recall. 收回

We *abjure* a religion, we *recant* a doctrine, we *retract* a promise, we *revoke* a command, we *recall* an expression.

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; instability is the ordinary cause for *revoking* decrees; a love of precision commonly induces a speaker or writer to *recall* a false expression.

Abolish, 廢 Abrogate, 改

Repeal, 革 Revoke, 除 Annul, 刪

Cancel. 消

Abolish is a more gradual proceeding than *abrogate*. The former is employed with regard to customs: the latter with regard

to the authorised transactions of mankind.

Laws are *repealed* or *abrogated*; but the former of these terms is mostly in modern use, the latter is applied to the proceedings of the ancients. Edicts are *revoked*. Official proceedings, contracts, &c., are *annulled*. Deeds, bonds, obligations, debts, &c., are *cancelled*.

The introduction of new customs will cause the *abolition* of the old. The Roman people sometimes *abrogated* from party spirit what the magistrates enacted for the good of the republic; the same restless temper would lead many to wish for the *repeal* of the most salutary acts of our parliament.

Caprice, which has often dictated the proclamation of a decree in arbitrary governments, has occasioned its *revocation* after a short interval.

It is sometimes prudent to *annul* proceedings which have been decided upon hastily.

A generous man may be willing to *cancel* a debt; but a grateful man preserves the debt in his mind, and will never suffer it to be *cancelled*.

Abominable, 可憎 Detestable,

可厭 Execrable. 可惡

The idea of these terms is that of badness in the highest degree.

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

These terms 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. A certain tyrant, having been informed that a very aged woman prayed to the gods every day 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."

**Above, 在上 Over, 在上
Upon, 在上 Beyond. 在外**

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, 減 Curtail, 截
Contract. 縮**

Abridge signifies to make short. **Curtail** signifies to diminish in length by cutting.

Contract signifies to draw close together.

By *abridging*, the quality is diminished; by *curtailing*, the magnitude or number is reduced; by *contracting*, a thing is brought within smaller compass.

Privileges are *abridged*, pleasures *curtailed*, and powers *contracted*.

When the rights of the subject are too much *abridged*, the enjoyments of life become *curtailed*, as the powers of acting and thinking are thereby considerably *contracted*.

Abridgement, 撮要 Compendium, 要略 Epitome, 綱目 Digest, 彙編 Summary, 綱領 Abstract. 提要

The first four terms are applied to a distinct work, the latter two to parts of a work.

An **Abridgement** 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 similarly general and concise view of historical events. 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 part.

**Abrupt, 破裂 Rugged, 不平
Rough. 粗暴**

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*.

In the figurative sense 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 humour; actions are *rough* when performed with violence and incaution.

**Abscond, 逃匿 Steal Away, 避匿
Secrete One's Self. 隱匿**

To *abscond* is to remove one's self for the sake of not being discovered by those with whom we are acquainted.

To **Steal Away** is to get away so as to elude observation.

To **Secrete One's Self** is to get into a place of secrecy without being perceived.

Dishonest men *abscond*, thieves *steal away* when they dread detection, and fugitives *secrete themselves*.

**Absent, 忽略 Abstracted, 無心
Diverted, 分心 Distracted, 貳心**

A want of attention is implied in all these terms, but in different degrees and under different circumstances.

Absent and *abstracted* denote a total exclusion of present objects; *diverted* and *distracted* a misapplied attention to surrounding objects.

We are *absent* or *abstracted* when not thinking on what passes before us; we are *diverted* when we listen to any other discourse than that which is addressed to us; we are *distracted* when we listen to the discourse of two persons at the same time.

A habit of profound study sometimes causes *absence*; it is well for such a mind to be sometimes *diverted*; the ardent contemplation of any one subject occasions frequent *abstractions*; a well-regulated mind is rarely exposed to *distractions*.

The *absent* man neither derives pleasure from society, nor imparts any to it. The man who is easily *diverted* is easily pleased; but he may run the risk of displeasing others by the *distractions* of his mind. The distracted man is a burden to himself and others.

Absolve, 赦惡 Acquit. 釋罪

To *absolve* is the free act of an omnipotent and merciful being towards sinners; to *acquit* is the act of an earthly tribunal towards supposed offenders.

By *absolution* we are released from the bondage of sin; by an *acquittal* we are released from the charge of guilt.

Absolution is the work of God only; by him alone it can be made known to the penitent offender: *acquittal* is the work of man only; by him alone it is pronounced.

Absolve, 赦 Acquit, 釋 Clear. 免

One is *absolved* from an oath, *acquitted* of a charge, and *cleared* from actual guilt.

The Pope has assumed to himself the right of *absolving* subjects from their oath of allegiance to their sovereign; but as an oath is made to God only, it must be his immediate act to cancel the obligation which binds men's consciences.

It is but justice to *acquit* a man of blame, who is enabled to *clear* himself from the appearance of guilt.

Absolute, 專權 Despotie, 專制 Arbitrary, 任意 Tyrannical. 暴虐

Absolute power is superior to all other power. *Despotie* power is something less than *absolute* power.

In the early ages of society, monarchs were *absolute*. In the more civilized stages of society the power of *despots* has been considerably restricted by prescribed laws.

Arbitrary and *tyrannical* do not respect the power itself; the latter is always taken in a bad sense, the former sometimes in an indifferent sense. With *arbitrariness* is associated the idea of caprice and selfishness. With *tyranny* is associated the idea of oppression and injustice.

Absolute power should be granted to no one man or body of men; since there is no security that it will not be exercised *arbitrarily*. In *despotic* governments the *tyrannical* proceedings of the subordinate officers are often more intolerable than those of the Prince.

Absorb, 收吸 Swallow up, 吞入

Ingulf, 淹沒 Engross. 包羅

Absorb, a gradual consumption; **Swallow up**; a sudden envelopment. The excessive heat of the sun *absorbs* all the fluids of animals and vegetables. The gaming table is a vortex in which the estate of every man is *swallowed up*.

Ingulf, signifies to be inclosed in a great gulf.

As it applies to grand and sublime objects, it is used only in the higher style.

Engross, signifies to swallow up the profits of others. In the moral application therefore it is very analogous to *absorb*.

The mind is *absorbed* in the contemplation of any subject, when all its powers are so bent upon it as not to admit distraction. The mind is *engrossed* by any subject when the thoughts of it force themselves upon its contemplation to the exclusion of others which should engage the attention.

Abstain, 禁 Forbear, 戒 Refrain. 止

We *abstain* from any object by not making use of it: we *forbear* to do or *refrain* from doing a thing by not taking any part in it.

Abstaining and *forbearing* are outward actions, but *refraining* is connected with the operations of the mind. We may *abstain* from the thing we desire, or *forbear* to do the thing which we wish to do; but we can never *refrain* from any action without losing our desire to do it.

It is a part of the Mahometan faith to *abstain* from the use of wine; but it is a Christian duty to *forbear* doing an injury even in return for an injury; and to *refrain* from all swearing and evil speaking.

Abstinence, 齋戒 Fast. 戒食

Abstinence is a general term, applicable to any object from which we abstain; **Fast** is a species of abstinence, namely, an abstaining from food: the general term is likewise used in the particular sense, to imply a partial *abstinence* from particular food; but *fast* signifies an abstinence from food altogether.

Abstinent, 飲食有度 Sober, 戒過飲

Abstemious, 戒烈酒 Temperate. 有節制

Abstinent, respects everything that acts on the senses.

Sober, implies an abstinence from excessive drinking.

Abstemious, implies the abstaining from wine or strong liquor in general.

Temperate, implies a well regulated abstinence in all manner of sensual indulgence.

An *abstinent* man does not eat or drink so much as he could enjoy; a *sober* man may drink

much without being affected. An *abstemious* man drinks nothing strong. A *temperate* man enjoys all in a due proportion.

Unlimited *abstinence* is rather a vice than a virtue, for we are taught to enjoy the things which Providence has set before us: *sobriety* ought to be highly esteemed among the lower orders: *abstemiousness* is sometimes the only means of preserving health; but habitual *temperance* is the most efficacious means of keeping both body and mind in the most regular state.

Abstract, 抽 Separate, 分 Distinguish. 別

Abstract is used in the moral sense only: *separate* mostly in a physical sense: *distinguish* either in a moral or physical sense: we *abstract* what we wish to regard particularly; we *separate* what we wish not to be united; we *distinguish* what we wish not to confound.

By *abstraction*, the mind creates for itself a multitude of new ideas: by *separation*, bodies are removed from each other: by *distinguishing*, objects are discovered to be similar or dissimilar. Qualities are *abstracted* from the subjects in which they are inherent: countries are *separated* by mountains or seas: their inhabitants are *distinguished* by their dress, language, or manners. Volatile persons easily *abstract* their minds from the most solemn scenes that pass before them: an unsocial temper leads some men to *separate* themselves from all

their companions: an absurd ambition leads others to *distinguish* themselves by their eccentricities.

Abuse, 妄用 Misuse. 誤用

Every thing is *abused* which receives any sort of injury; it is *misused*, if turned to a wrong use. Young people are too prone to *abuse* books for want of setting a proper value on their contents; they do not always avoid *misusing* them in their riper years, when they read for amusement only instead of improvement. Money is *abused* when it is clipped, or its value any way lessened; it is *misused* when it is spent in excess.

Abuse, 罵 Invective. 譏

Harsh and unseemly censure is the idea common to these terms: but the former is employed more properly against the person, the latter against the thing.

Abuse is addressed to the individual, and mostly by word: *invective* is communicated mostly by writing. *Abuse* is always resorted to by the vulgar in their private quarrels: *invective* is the ebullition of zeal and ill-nature in public concerns.

We must expect to meet with *abuse* from the vulgar whom we offend; and if in high stations, our conduct will draw forth *invective* from busybodies whom spleen has converted into oppositionists.

Accede, 贊成 Consent, 許可 Comply, 應允 Acquiesce, 聽從 Agree. 洽意

We *accede* to what others propose to us, by falling in with

their ideas: we *consent* to what others wish, by authorising it: we *comply* with what is asked of us, by allowing it: we *acquiesce* in what is insisted by accepting it: we *agree* to what is proposed by admitting it.

To *accede* is a matter of discretion: *consent* and *comply* suppose a degree of superiority: *acquiesce* implies a degree of submission, or necessity: *agree* respects the harmony of social intercourse.

Members of any community ought to be willing to *accede* to what is the general will of their associates: parents should never be induced to *consent* to any thing which may prove injurious to their children: people ought not to *comply* indiscriminately with what is requested of them: in all matters of difference it is a happy circumstance when the parties will *acquiesce* in the judgment of an umpire, which is the greatest proof of their willingness to *agree*.

Acceptable, 合意的 Grateful, 感

激的 Welcome. 歡迎的

Acceptable and *welcome* both apply to external circumstances; but the former is confined to such things as are offered for our choice, the latter refers to whatever happens according to our wishes: we may not always accept that which is *acceptable*, but we shall never reject that which is *welcome*: it is an insult to offer any thing by way of a gift to another which is not *acceptable*; it is a *grateful* task to be the bearer of *welcome* intelligence to our friends.

Acceptance, 適意 Acceptation. 確實

The former is employed to express the abstract action generally; the latter only in regard to the single object of words. A book, or whatever else is offered to us, may be worthy of our *acceptance* or not. A word acquires its *acceptation* from the manner in which it is generally accepted by the learned.

Accident, 意外之事 Chance. 偶然之事

Accident is said of things that have been; *chance* of things that are to be. That is an *accident* which is done without intention; that is a *chance* which cannot be brought about by the use of means.

Accidents may sometimes be remedied; *chances* can never be controlled; *accidents* give rise to sorrow, *chances* give rise to hope; it is wise to dwell upon neither.

Accident, 意外之事 Contingency, 不料之事 Casualty. 偶然之事

All these words imply whatever takes place independently of our intentions. *Accidents* are frequently occasioned by carelessness, and *contingencies* by trivial mistakes; but *casualties* are altogether independent of ourselves.

The overturning a carriage is an *accident*; our situation in a carriage, at the time, is a *contingency*, which may occasion us to be more or less hurt; the passing of any one at the time is a *casualty*. We are all exposed to the most calamitous *accidents*;

and our happiness or misery depends upon a thousand *contingencies*: the best concerted scheme may be thwarted by *casualties*, which no human foresight can prevent.

Accidental, 偶然的(反乎所規定)

Incidental, 偶然的(反乎所預料)

Casual, 偶然的(反常)

Contingent. 偶然的(變易)

Accidental is opposed to what is designed or planned, *incidental* to what is premeditated, *casual*, to what is constant and regular, *contingent* to what is definite and fixed. A meeting may be *accidental*, an expression *incidental*, a look, expression, &c., *casual*, an expense or circumstance *contingent*. Many of the most fortunate and important occurrences in our lives are *accidental*; many remarks, seemingly *incidental*, do in reality conceal a settled intent; a *casual* remark in the course of conversation will sometimes make a stronger impression on the minds of children than the most eloquent and impressive discourse or repeated counsel; in the prosecution of any plan we ought to be prepared for the numerous *contingencies* which we may meet with to interfere with our arrangements.

Accompaniment, 陪和 Companion, 陪伴 Concomitant. 陪附

Accompaniment is properly a collective term to express what goes in company, and is applied only to things; *Companion*, which also signifies what is in the company, is applied either to persons or to things,

Concomitant, implies what is attached to an object, or goes in its train, and is applied only to things.

When said in relation to things, *accompaniment* implies a necessary connection; *companion* an incidental connection: singing is an *accompaniment* in instrumental music; subordinate ceremonies are the *accompaniments* in any solemn service; but a picture may be the *companion* of another picture from their fitness to stand together.

The *concomitant* is as much of an appendage as the *accompaniment*, but it is applied only to moral objects: thus morality is a *concomitant* to religion.

Accompany, 陪伴 Attend, 隨從 Escort. 護衛

Accompany, signifies to join one's self to a company.

Attend, signifies to direct one's notice or care towards any object.

Escort, signifies to accompany by way of safeguard.

We *accompany* our equals, we *attend* our superiors, and *escort* superiors or inferiors.

Friends *accompany* each other in their excursion; princes are *attended* with a considerable retinue whenever they appear in public, and with a strong *escort* when they travel through unfrequented and dangerous roads.

Accompany and *attend* may likewise be said of persons as well as things. Pride is often *accompanied* with meanness, and *attended* with much inconvenience to the possessor.

Accomplish, 完成 Effect, 應响 Execute, 實行 Achieve. 成就

Accomplish, signifies to complete to the end.

Effect, signifies to make up until nothing remains to be done.

Execute, signifies to follow up or carry through to the end.

Achieve, signifies to perform as a chief.

We accomplish an object, *effect* a purpose, *execute* a project, *achieve* an enterprise. Some persons are always striving to attain an end without ever *accomplishing* what they propose. It is the part of wisdom to suit the means to the end when we have any scheme to *effect*. Those who are readiest in forming projects are not always the fittest for carrying them into *execution*. That ardour of character which impels to the *achievement* of arduous undertakings belongs but to very few.

Accomplished, 完備 Perfect. 純全

These epithets express an assemblage of all the qualities suitable to the subject; and mark the qualification in the highest degree. **Accomplished** refers only to the artificial refinements of the mind; **Perfect** is said of things in general, whether natural or artificial, mental or corporeal.

An acquaintance with modern languages and the ornamental branches of the arts and sciences constitutes a person *accomplished*: the highest possible degree of skill in any art constitutes a man a *perfect* artist. *Accomplished* is applied only to persons; *perfect* is applicable not only to persons

but to works, and everything else as occasion requires; it may likewise be employed in a bad sense to magnify any *unfavourable* quality.

Accost, 突然開談 Salute, 招呼
Address. 陳說

We *accost* a stranger whom we casually meet by the way; we *salute* our friends on re-meeting; we *address* indifferent persons in company. Curiosity or convenience prompt men to *accost*; good-will or intimacy to *salute*; business or social communication to *address*. Rude people *accost* every one whom they meet; familiar people *salute* those with whom they are barely acquainted; impertinent people *address* those with whom they have no business.

We must *accost* by speaking; but we may *salute* by signs as well as words; and *address* by writing as well as by speaking.

Account, 帳目 Reckoning, 計算
Bill. 票子

Account is the generic, the others the specific terms: *account* expresses the details, with the sum of them counted up; *reckoning* implies the register and notation of the things to be reckoned up; *bill* denotes the details, with their particular charges. An *account* should be correct, containing neither more nor less than is proper; a *reckoning* should be explicit, leaving nothing unnoticed as to dates and names; a *bill* should be fair.

We speak of keeping an *account*, of coming to a *reckoning*,

of sending in a *bill*. Customers have an *account* with their tradespeople; masters have a *reckoning* with their work-people; tradesmen send in their *bills* at stated periods.

Account, 記載 Narrative, 敘事
Description. 寫景

Account is the most general of these terms; whatever is worthy of remark is an *account*; *narrative* is an account narrated; *description*, an account described. An *account* may be the statement of a single fact only; a *narrative* must always consist of several connected incidents; a *description*, of several unconnected particulars respecting some common object. An *account* and a *description* may be communicated either verbally or in writing; a *narrative* is mostly written. An *account* may be given of political events, natural phenomena, and domestic occurrences: a *narrative* is mostly personal, respecting the adventures, the travels, the dangers, and the escapes of some particular person: a *description* does not so much embrace occurrences, as characters, appearances, beauties, defects, and attributes in general. An *account* may be false or true; a *narrative* clear or confused; a *description* lively or dull.

Accurate, 切實 Exact, 明晰
Precise. 精當

These epithets bear a comparative relation to each other; *exact* expresses more than *accurate*, and *precise* more than *exact*. An account is *accurate* in

which there is no misrepresentation; it is *exact* when nothing essential is omitted; it is *precise* when it contains particular details of time, place, and circumstance.

Young people should strive to do everything *accurately*, which they think worth doing at all, and thus they will learn to be *exact*, or *precise*, as occasion may require.

We write, we see, we think, we judge *accurately*; we are *exact* in our payments; we are *precise* in our modes of dress.

**Accuse, 控告 Charge, 攻訐
Impeach, 彈劾 Arraign. 申飭**

The idea of asserting the guilt of another is common to these terms. *Accuse* is applied to crimes, but it is also applied to every species of offence; *charge* may be applied to crimes, but is used more commonly for breaches of moral conduct.

Accuse is a formal action; *charge* is an informal action: criminals are *accused*, and their *accusation* is proved in a court of judicature to be true or false; any person may be *charged*, and the *charge* may be either substantiated or refuted in the judgment of a third person.

Impeach and *arraign* are both species of *accusing*, the former in application to statesmen and state concerns, the latter in regard to the general conduct or principles; with this difference, that he who *impeaches* only asserts the guilt, but does not determine it; but those who *arraign* also take upon themselves to decide: statesmen

are *impeached* for misdemeanours: kings *arraign* governors of provinces and subordinate princes.

Accuse, 控告 Censure. 誹責

To *accuse* is only to assert the guilt of another; to *censure* is to take that guilt for granted.

We *accuse* only to make known the offence; we *censure* in order to inflict a punishment.

An *accusation* may be false or true; a *censure* mild or severe.

It is extremely wrong to *accuse* another without sufficient grounds; but still worse to *censure* him without the most substantial grounds.

**Acknowledge, 承認 Own, 自認
Confess, 自白 Avow. 直言**

Acknowledging is a simple declaration; *confessing* or *owning* is a private communication; *avowal* is a public declaration. We *acknowledge* facts; *confess* or *own* faults; *avow* motives, opinions, &c.

Candour leads to an *acknowledgment*; repentance produces a *confession*; the desire of forgiveness leads to *owning*; generosity or pride occasions an *avowal*.

**Acquaintance, 粗知 Familiarity,
熟識 Intimacy. 知己**

These terms mark different degrees of closeness in the social intercourse; *acquaintance* expressing less than *familiarity*; and that less than *intimacy*.

An *acquaintance* with a person affords but little opportunity for knowing his character; *familiarity*