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DÖDERLEIN'S HAND-BOOK
OF
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TRANSLATED BY
REV. H. H. ARNOLD, B.A.
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INTRODUCTION

to

THE AMERICAN EDITION.

Dr. Ludwig Döderlein, the author of this work, was born in 1791, and became Professor in the University of Erlangen. He is an eminent philologist, and the author of several valuable philological works. The most important of these are: "The Formation of Latin Words;" "A Homeric Glossary;" "Handbook of Latin Etymology;" "Latin Synonymes and Etymologies," in six volumes; on this he labored more than twelve years, the first volume appearing in 1826, the last in 1828. From this latter work, the volume here presented was prepared.
by the author, and first published in 1840. After a familiarity of several years with most of the best manuals on Latin Synonymes, we find this superior to any of them, and better adapted to the wants of the student. It shows an intimate and comprehensive acquaintance with the language, and a nice discrimination between the significations of words having a greater or less similarity of meaning. The distinctions are generally well founded, and clearly stated. While at times the distinction may seem to be too refined and subtle, careful observation and more extended study will usually correct such an impression. The difference between related words may proceed from a variety of sources. It may be that of genus and species; or it may be historical, one being used at one time and the other at a different one; or one is abstract, the other concrete; one is literal, the other figurative; one is the more common expression, the other
the more elegant; one is a prose word, the other poetical; one belongs to one kind of poetry, and the other to another. The difference also consists in the point of view which the writer takes. *Quies* is rest; *requies* also is rest; but the latter word shows that the writer has in mind a previous state of *unrest*. There are other differences also growing out of the essential nature of the words.

The advantages of the study of synonyms in a classical course, are too great to be neglected. A knowledge of them gives to the student a fulness and precision of his author's meaning otherwise unattainable. The point of a sentence often turns upon a delicate shade of thought conveyed by a particular word, which another of similar signification would not give; if this delicate shade is not appreciated, the writer's thought is either misapprehended, or but imperfectly understood.

Again, the habit of observing the proper use
of words related to each other in meaning, as whether one is generic, and the other specific, one abstract, the other concrete, one literal, the other figurative, or whatever be the ground and nature of the difference, is one of the essential benefits of classical study. The whole process of such study, when rightly conducted, is that of "arbitrating between conflicting probabilities;" and the closest power of arbitration is often requisite in determining the particular idea conveyed by related words. Or, if the distinctions are drawn out, as they are in a treatise on synonyms, the mind of the student is trained to close and discriminating observation, in being required to note and fix these distinctions, and to give a definite form to them in his own mind, and to express them in his own language.

Besides the more direct advantages resulting from the study of synonyms, an increased interest will thereby be given to classical studies
INTRODUCTION.

There is a natural fondness in the youthful mind for the process of comparison, for tracing resemblances and differences. This element should not be neglected when it can be turned to so good account. It will help to relieve the tedium and barrenness of classical study, as too often conducted, and to give some living features to languages which are too generally looked upon as "dead."

The meaning of a particular word is often given more distinctly by stating its opposite. The relation, or shade of thought, which cannot be conveyed fully by a direct definition, nor perhaps, indeed, by words at all, is made clear and distinct by showing to what it is opposed. This valuable means of elucidation, the author has used with great success in this work.

While the author has "omitted all detail in the treatment of Greek synonyms" in this compend, he has very wisely sought out the
INTRODUCTION.

nearest corresponding Greek expression, and placed it with the Latin word to be explained. Thus the Greek word, to the more advanced scholar, will often throw light upon the Latin, and the Latin in turn upon the Greek. In this way the work is indirectly valuable in elucidating Greek synonymes.

The present edition of this work is reprinted from the second London edition, which is essentially the same as the first, with a few corrections and improvements.

Andover, January, 1858.

S. H. T.
THE AUTHOR'S PREFACE.

The wish has been expressed to me from different quarters, and particularly by several respectable school-masters, to see the essential results of my larger work on Latin Synonymes and Etymologies compressed into a Hand-book. Although within the twelve years since I began to work at the long-neglected study of Latin Synonymes, the market has been almost glutted with works of the same sort, in the form of hand-books, by Habicht, Ramshorn, Jentzen, and Schmalfeld, I have not, on that account, the least hesitation in complying with the wish expressed to me, by publishing the present Abridgment; for, in asserting that my method and the arrangement of my materials are totally distinct from what have been adopted by those deserving authors, I trust that I am neither extolling myself, nor underrating them. The Abridgment which I here submit to the Public contains, I hope, all that is essential in my larger work;—to effect which object I have omitted certain things of less direct importance; namely,
First,—All etymological deductions. Not wishing, however, entirely to renounce my principle of associating the etymology with the synonyme, I have inserted it between parentheses, whenever it was not either so obvious as to make the insertion unnecessary, or so far-fetched as to make the etymology doubtful. Many instances of this sort will and must, especially to him who is not conversant with etymological researches, appear singularly uncouth; but it would have led me too far to refer, in every instance, to the principles established in the Treatise on the Formation of Latin Words, which I have subjoined to my larger work as a Supplement. I must, therefore, entreat those readers and critics into whose hands my treatise has not fallen, to ignore (if I may use a law term) the words included between parentheses, or to suspend their verdict concerning them.

Secondly,—I have omitted all parallel passages, and such as have an affinity with each other, without possessing any stringent force as proofs. On the other hand, I have given at length those passages in the classics in which the ancients, in the course of speech, and not by means of grammatical reflections, have introduced synonyms in contrast with each other, and thus taught their differences; and where such passages were wanting, I have frequently brought into juxta-position several passages from one and the same author, in which he seems to have indicated some peculiar force in a particular expression.

Thirdly,—I have omitted all critical and exegetical discussions. The more scientific form of my larger
work not only afforded me the opportunity, but imposed
the obligation of entering upon such discussions; but
in the present Abridgment I have thought it best,
except in a very few cases, to omit them altogether.

Fourthly,—I have omitted all detail in the treatment
of the Greek synonymes. Nevertheless, I have thought
it of essential importance to search for the nearest cor-
responding expression, both in the Greek and German
languages, and place them by the side of the Latin
synonyme; and at the same time to ascertain, and
make intuitive, as it were, the precise meaning and
extent of the Latin expression, by the introduction of
such words as are strictly in opposition to it.

Fifthly,—I have omitted the views of other writers
on synonymes. In my larger work I introduced, often
only as literary curiosities, distinctions derived from the
Latin grammarians, Varro, Cicero, Agrætius, Pseudo-
fronto, and Pseudo-palæmon; and I also quoted, whether
agreeing with or differing from me, the modern writers
on synonymes, Popma, Hill, Dumesnil, Smitson, Ha-
bicht, Ramshorn, Jentzen, and others. Instead of
which I must here content myself with merely referring
to such quotations as are contained in my larger work;
and have therefore added, at the end of each article,
the volume and page of that work in which these quota-
tions are to be found.

Sixthly,—I have omitted such synonymes as are of
very rare occurrence, and distinguished from each other
by a very slight difference. In my larger work I have
treated as synonymes many expressions, ἀπαξ εἰρημένα,
that occur but once, and whose differences, on that very
account, cannot be deduced from the general usage of the language, but can merely be guessed at from etymology and other sources. Such expressions are of no importance with reference to the object of this Handbook. The same may be said of many synonyms which can be distinguished, as it were, only by a microscope. Such synonyms are found throughout my larger work in great numbers, and have drawn upon me the reproach of "hair-splitting." The fact I must acknowledge, but cannot admit it to be a reproach; for surely it is the proper vocation of a scientific writer on synonyms, not so much to distinguish words that merely resemble each other in meaning, as those that are apparently equivalent. The greater their apparent equivalence, the more difficult it is to grasp their essential difference, and the more indispensable the aid of a guide to synonyms. If, therefore, it be admitted, that words identical in meaning do not exist, and that it is morally impossible, if I may use the expression, that they should exist, the only questions are, whether, in such cases, it is worth while to search out their differences, and whether it is possible to find them out. Science will answer the first question, without hesitation, in the affirmative; and with respect to the second, there can at least be no presumption in making the attempt. A distinction is soon obtained when several words are contrasted with the word under consideration; and if these contrasted words are also synonymous with each other, it must follow, that the affinity of the several words in meaning is so close, as to permit their interchange, as synonyms, under all circumstances. Their differences
are altogether unimportant with reference to speaking and writing, but highly important as far as the intimate and more refined knowledge of the language itself is concerned. It is on this account that hair-splitting is allowable. Can there be a doubt that a distinction will be slight in proportion as it has its origin in the individual feelings of those by whom a language is used? Such distinctions in synonyms are, consequently, most felt in one's native language; it is only necessary that the feelings in which they have their origin should not be vague and unformed. In the introduction to the fourth part of my work I have evinced, I hope, sufficient liberality and tolerance with regard to the obligation of conforming to these hair-breadth distinctions, and selecting one's expressions accordingly. So much in justification of those reprobated hair-splittings; those discoveries of atoms, or, as my deceased friend Bremi expressed it, keen discernment of atoms, which in my larger work, more devoted to science than to instruction, found their proper place; but in the present Hand-book, intended for the use of schools, especially in the art of writing Latin, my predilection for such nice distinctions would be sadly out of place. Distinctions of that sort I have, therefore, for the most part, omitted, but not with the intention of silently retracting them.

I here submit a few observations to the notice of schoolmasters. For the purposes of instruction, synonyms may be divided into three classes; the first embraces those which the scholar cannot too quickly learn to distinguish, because their affinity is merely
apparent, arising from their being translated by the same word in the mother-tongue; for instance, *liberi* and *infantes*; *animal* and *bestia*; *haerere* and *pendere*; *sumere* and *adimere*; *hostis* and *inimicus*. The interchange of such synonyms may be counted a blunder of the same sort as that which is called a solecism. To the second class belong those synonyms which may be distinguished from each other with ease and certainty, but which are, at the same time, so nearly related in meaning, that the ancients themselves use them, without hesitation, as interchangeable; for instance, *lascivus* and *petulans*; *parere* and *obedire*; *ater* and *niger*; *incipere* and *inchoare*; *mederi* and *sanare*; *vacuus* and *inanis*; *spernere* and *contemnere*; *tranquillus* and *quietus*. As long as the scholar has to contend with the elements of grammar, the teacher may leave him in the erroneous opinion, that these expressions have exactly the same meaning; but, when further advanced, he must be taught to distinguish them, partly in order to accustom him to that propriety of expression which is necessary in writing Latin; partly, without reference to composition, as a very useful mental exercise. In the third class I rank those words whose differences are not to be ascertained without trouble, and cannot be deduced with full evidence from the old authors, and which, probably, were but dimly discerned even by the ancients themselves; for instance, *lira* and *sulcus*; *remus* and *tonsa*; *peene* and *prope*; *etiam* and *quoque*, *recordari* and *reminisci*; *laevus* and *sinister*; *velox* and *pernix*; *vesanus* and *vecors*; *fatigatus* and *fessus*, *collis* and *clivus*. Such distinctions are of little or no
THE AUTHOR'S PREFACE.

consequence in composition, except when it is necessary to use synonymous terms in express opposition to each other; for instance, *mare* and *lacus*, in opp. to *amnis* and *fluvius*; *metus* and *spes*, in opp. to *timor* and *fiducia*: when such occasions occur, the richness of a language in synonyms is available. A more scrupulous exactness in this respect would appear to me arrant pedantry, and necessarily obstruct the free movement of the mind in writing. As a teacher, I should wish that the synonyms of the first sort should be distinguished by boys in the elementary classes; those of the second, I would introduce into the higher classes, and teach the scholar, when about fourteen, to observe their differences in the choice of expressions in composition; I would also explain them in the interpretation of an author, but with moderation, as a spur to thinking, not as a clog in reading. Those of the third class I would never introduce, except in explaining such passages as render their introduction unavoidable; for instance, when an author combines *flumina et amnes*, I would explain their difference to defend him from the suspicion of tautology.

I have consulted convenience of reference in interweaving the alphabetical index with the context. By this means any one can find at once the word of which he is in search, which a separate index would render impossible.

These arrangements, combined with an almost studied precision of expression, have enabled me to reduce the six volumes of my larger work on Synonymes (which fills, including the Supplement, more than one hundred
and forty-three sheets) to this Abridgment, of about fifteen. The etymological part of my researches I reserve for a separate volume, of about the same size as the present, which will make its appearance as an Etymological Hand-book of the Latin language.

May the present publication, and that which I announce, meet with the same favorable and indulgent reception that has fallen to the share of my larger work with all its defects.

_Erlangen, December, 1839._
HANDBOOK

OF

LATIN SYNONYMES.

A.

ABDERE, see Celare.

ABESSE; DEESSE; DEFICERE. 1. Abesse denotes absence as a local relation, 'to be away' from a place; but deesse denotes an absence by which a thing is rendered incomplete, and means 'to fail,' 'to be wanting,' in opp. to esse and superesse. Cic. Brut. 80. Calidio hoc unum, si nihil utilitatis habebat, abfuit, si opus erat, defuit. 2. Deesse denotes a completed (i.e. already existing), deficere a commencing state. Cic. Verr. i. 11. Vererer ne oratio deesset, ne vox viresque deficerent. (v. 339.)

ABNUERE, see Negare.

ABOLERE (ἀπολέσαι) means 'to annul,' to 'annihilate,' and, as far as possible, to remove from the universe and cast into oblivion; but delere (δυσλέσαι, or διηλεῖν) 'to destroy,' to bring a thing to nought, and make it useless.

ABOMINARI; EXSECRARI; DETESTARI. Abominari means to recoil from, as of evil omen; and to avert a threatening evil by a ceremony, in opp. to omen accipere; exsecrari means to curse, when one
would exclude a guilty person from human society as devoted to the infernal gods, in opp. to blessing; lastly, *detestari* (De***oαναι*) means to curse, when one wishes to deprecate evil by an appeal to the gods against a dreaded person or thing, in opp. to praying in behalf of.

*Abscondere*, see *Celerare*.
*Absolvere*, see *Finiere*.
*Abstinentia*, see *Modus*.
*Abundare*; *Redundare*. *Abundare* denotes plenteousness in a good sense, as the symbol of full measure and affluence, like *περιεύω*; *redundare* is used in a bad sense, as a symbol of over-abundance and luxury, like *περισσεύω*: of that which is *abundans* there is an ample supply at hand; that which is *redundans* is superfluous and might be dispensed with.

*Abunde*, see *Satis*.
*Ac*, see *Et*.
*Accendere*; *Incendere*; *Inflammare*; *Comburere*; *Cremare*. *Accendere*, *incendere*, and *inflammare*, mean 'to set on fire:' *accendere*, from without, and at a single point, like *άναπτευ* [hence to light a torch, etc.]; *incendere*, from within, like *εύδαισμ* [hence to set fire to houses, villages]; *inflammare*, 'to set on fire,' either from without or from within, but with bright flames, like *άναφλογίζευ*; *comburere* and *cremare* mean 'to burn up, or consume by fire;' *comburere* with a glowing heat, as the causative of *ardere*, like *κατακαίευ*; *cremare*, with bright flames, as the causative of *flagrare* like *πυμπράναι*. Hence, mortui *cremantur* on a bright blazing funeral pile; vivi *comburuntur*, Cic. Fam. x. 32. Verr. i. 33 and 38, in order to make the torture of that mode of dying felt the more. (iv. 250.)

*Acceptus*, see *Gratus*.
*Accidere*; *Evenire*; *Contingere*; *Obvenire*; *Obtingere*. *Accidere* and *evenire* denote both
favorable and unfavorable occurrences; but the *accidentia*, unexpected ones, overtaking us by surprise; the *evenientia* were expected, foreseen; *contingere*, *obvenire*, *obtingere*, are generally confined to fortunate occurrences. The *accidentia* are fortuitous, the *evenientia* result from foregoing acts or circumstances; the *contingentia* are the favors of Fortune; the *obtingentia* and *obvenientia* are the things that fall to one's *lot*. Cic. Fam. vi. 21. Timebam, ne *evenirent*, quae *acciderunt*: the word *evenirent* has a subjective reference to his foresight, the word *acciderunt* is entirely objective; the point of view taken by it being that of those who now manifest *surprise*. See also Tac. H. iv. 19, and Sen. Ep. 119. Scies plura mala *contingere* nobis quam *accidere*. (v. 339.)

**Accipere**, see *Sumere.*

**Accire**, see *Arcessere.*

**Accusare**, see *Arquere.*

**Acer**; **Ve hemens**. *Acer* (*ωκύς*) denotes eagerness in a good sense, as fire and energy, in opp. to *frigidus*, like *δύος*: but *vehemens* (*ἐχομενος*) in a bad sense, as heat and passion, in opp. to *lenis*; Cic. Or. ii. 49, 53, like *σφοδρός*. (iv. 450.)

**A cerbus**; **Am arus**. *Acerbus* (from *κάρφω*) means a biting bitterness, in opp. to *mitis*, like *δύος*; *amarus*, a nauseous bitterness, in opp. to *dulcis*, like *πικρός*. Quintil. xi. 3. 169. Cic. Rep. iii. 8. Plin. H. N. xxvii. 9. Sen. Ir. i. 4. (vi. 4.)

**A cerbus**; **Congeries**; **Strues**; **Cumulus**. 1. *Acerbus* and *congeries* mean 'heaps' of homogeneous things collected and piled up in layers; *acerbus* [from *ἀγείρω*], like *σφόδρος*, with arrangement, and mostly in a conical shape, but *congeries*, negligently, and altogether without regard to shape; *strues* denotes that something new is produced, and a determinate form given, serving a particular purpose; like Σημών. Curt. viii. 7. 11. Passim *acerbos struesque* accendebant; meaning by *acerbos* 'heaps' or 'piles,'
by strues 'stacks' of wood. 2. Cumulus (from ἀκμή) means strictly, not the heap itself, but the top, by which the heap is completed as a whole, like the key-stone, by which any thing first reaches its proper and complete height, almost like κορυφή; and it has this meaning particularly in cumulare, which is like κορυφοῦν. Compare Liv. xxii. 59. Superstantes cumulus caesorum corporum, with Cannenses campos acervi Romanorum corporum tegunt: and xxiii. 5. Molibus ex humanorum corporum strue faciendis. (ii. 118.)

ACIVI; ACHAEI; ACHAICUS; ACHAIUS; TROIUS; TROICUS.
1. Achivi are the Homeric Greeks, or 'Ἀχαιοί'; Achai are either the inhabitants of Achaia, or, in the poets, the Greeks at large, as contemporaries of the Romans. Cic. Divin. i. 16. Cum Aevi coepissent inter se strepere. Compare this with Cæcil. 20. Quod cum sibi Achai patronum adoptarent. 2. Achaius is the adj. of Achivos. Hor. Od. i. 15. 37. Virg. Aen. ii. 462; but Achaicus is the adj. of Achaeus. Cic. Att. i. 13. 3. Troius is the more select term, as adj. of the old heroic and Homeric Troja; Troidus, the usual adj. of the country Troas, without reference to the Trojan war. (v. 306.)

ACIES; ACUMEN; CACUMEN; MUCRO; CUSPIS.
1. Acies is the sharpness of a line adapted for cutting; acumén, of a tip or point adapted for sticking. Figuratively, the acies mentis is shown in the keen sifting of what is confused, in clear perception; the acumen mentis is the fathoming of that which is deeply hidden, in subtle discovery. 2. Acumen and cacumen mean a natural head or top; acumén, of a cone, beak, and so forth; cacumen, particularly that of a mountain: mucro and cuspis mean an artificial head, for the purpose of piercing and wounding; mucro, that of a sword, dagger, and so forth; cuspis, that of a spear, arrow, etc., like aἰχμή. (vi. 5.)

Acies, see Pugna.
Acta, see Ripa.
Actor; Comœdus; Ludio; Histrio. The generic term actor, and the specific terms comœdus and tragœdus, denote the player, as a respectable artist; but ludio, ludio, the comedian, the player, who makes acting his trade, with the accessory notion of commonness; lastly, histrio, sometimes the actor, sometimes the comedian, but mostly with the accessory notion of buffoonery and boasting. Cic. Sext. 54. Ipse ille maxime ludius, non solum spectacor, sed actor et acroama. Rosc. Com: 10. Nemo ex pessimo histrione bonum comedum fieri posse existimaret. Ep. ad Qu. Fr. i. a. E. Hortor ut tanquam poetæ boni et actores industrii solent, in extrema parte diligentissimus sis. Suet. Aug. 74, (v. 334.)

Acumen, see Actes.

Adamare, see Amare.

Adesse; Interesse; Præsentem esse. 1. Adesse means to be near a person or thing; but interesse, to assist in a transaction, to take a part in it. Cic. Verr. i. 40. Crimina ea, quae notiora sunt his qui adsunt, quam nobis . . . . De illo nihil dixit, in quo interfuit. 2. Adesse denotes generally the presence in a circle to which we belong; præsentem esse, absolute, audible and visible presence. When an expected guest is within our walls, adest; he who is in the same room with us, præsens est. (v. 337.)

Adhuc; Hactenus; Hucusque. Adhuc refers to time, up to this moment; hactenus and hucusque have a local reference, up to this place, or this point.

Adigere, see Cogere. Adimere, see Demere.

Adipisci, see Invenire. Admirari, see Vereri.

Admodum, see Perquam. Adolere, see Accendere.

Adolescens, see Puer. Adorare, see Vereri.

Adscendere, see Scandere. Adsolere, see Solere.

Adspectus, Adspicere, see Videre.

Adulari, see Assentiri. Aduncus, see Curvus.

Advena, see Externus. Advenor, see Hospes.
ADVERSARIUS; HOSTIS; INIMICUS. 1. ADVER-
sarius is the generic term for every opposer, in the
field, in politics, in a court of judicature, like ἀντιστάτης.
Hostis (from ἔχσω) is ‘the enemy’ in the field, and
like πολέμιος; inimicus, ‘an enemy’ in heart, opp.
to amicus, like ἔχσπος. Cic. Man. 10. Pompeius sæpius
cum hoste confluxit, quam quisquam cum inimico concert-
xxii. 39. Nescio an infestior hic adversarius, quam
ille hostis maneat. 2. Hostilis and inimicus
denote states of hatred become habitual qualities; in-
festus and infensus only as temporary states;
inestus (ἀνασταστός?) applies to a quiescent
state of aversion, like disaffected, unkind, and thus it is
applied to inanimate things that threaten hostility; in-
fensus (from πένθος) denotes a passionate state of
mind, like enraged, and is therefore applicable to per-
sons only. Tac. Ann. xv. 28. Non infensum, nedum
hostili odio Corbulonis nomen habebatur. Cic. Verr. iii.
non adversus tantum, sed et infestus. Liv. ii. 20.
Tarquinium infesto spiculo petit; Tarquinius infenso
cessit hosti. (iv. 393.)

ADVOCATUS; CAUSDICUS. A dvocatus means
in the writers of the silver age ‘a counsel’ in relation
to his services and to his client, as his friend and assis-
tant; causidicus, in relation to his station and pro-
cession, often with the contemptuous accessory notion
of his being a hireling. (vi. 8.)

ÆDES, see Templum.

ÆDIFICIUM; DOMUS; ÆDES; FAMILIA. 1. Ædi-
ficium is the generic term for buildings of all sorts,
like oikodōmēma; domus, and ædes, ædium,
mean ‘a dwelling-house;’ domus, as the residence
and home of a family; ædes (αἰῶνα, αἰῶνας), as
composed of several apartments, like δόμοι, δώμαta.
Virg. G. ii. 461. Ingentem foribus domus alta super-
bis mane salutantum totis vomit ædibus undam. (vi. 8.)
2. D o m u s denotes 'a family' in the patriarchal sense, as a separate society, of which the individuals are mutually connected; f a m i l i a, in a political sense, as part of a gens, civitas, or populus. (v. 301.)

Æger; Ægrotus; Morbidus; Morbus; Vale-tudo; Invaletudo. 1. Æger is the generic term for every sort of illness and uneasiness, whether mental or physical; ægrotus and morbidus indicate bodily illness: ægrotus is applied particularly to men; morbidus, to brutes: the æger feels himself ill; the ægrotus and morbidus actually are so. 2. Morbus and valetudo denote an actual illness; morbus, objectively, that which attacks men; valetudo, subjectively, the state of the sick, though this distinction was introduced by writers of the silver age; invaletudo means only an indisposition. (iv. 172.)

Ægre, see Vix.  
Ægritudo, see Cura.

Ægrotus, see Æger.  
Æmulatio, see Imitatio.

Æqualis, see Æquus.  
Æquor, see Mare.

Æquus; Par; Æqualis; Parēlis; Compar; Impar; Dispar. 1. Æquum (from ἕκελος) is that of which its own component parts are alike, in opp. to varius, Cic. Verr. v. 49; par (from πειθω) is that which is like to some other person or thing, and stands in the same rank (on the same level) with it or him, in opp. to superior and inferior. Cic. Brut. 59, 215. Orat. ii. 52, 209. 39, 166. In æquo marte the battle between two parties is considered as a whole; in pari marte the fortune of one party is set against that of the other, and declared to be equal to it. 2. Par denotes similarity with respect to greatness, power, and value, or equality and proportion with regard to number, like ἵσος; æqualis refers to interior qualities, like ὀμοιός. The par is considered as in a state of activity, or, at least, as determined and prepared to measure himself with his match in contest; the æqualis, in a state of rest, and claiming merely comparison and equality as to
rank. The paria are placed in opposition to each, as rivals in the contest for pre-eminence; the æqualia are considered in a friendly relation to each other, in consequence of their common qualities and sympathies. Hence pariter means, in the same degree, ἵσα; æqualiter, in the same manner, ὀμοιως, ὀμῶς. Vell. Pat. ii. 124. 3. Par denotes quite like, parilis, nearly like, as a middle step between par and similis. 4. Par expresses equal to another, and hence may relate to only one side; compar, mutually equal, like finitimi and confines, ἐγγύς and συνεγγύς. 5. Impar denotes inequality as to quantity, either arithmetical inequality with regard to number [= odd], or a relative inferiority as to strength; dispars refers to quality, without distinguishing on which side of the comparison the advantage lies. (iv.77.)

ÆQUUS; PLANUS; CAMPUS. 1. Æquum (from εἰκελος) denotes that which is flat, an horizontal flatness, in opposition to that which rises or sinks, to superior, inferior, and acclivis. Cic. Fam. iii. 8. Orat. iii. 6. Tac. Agr. 35. Hist. iv. 23; planum (from πλάξ) denotes 'evenness,' in opp. to unevenness, to montosus, saxosus. Cic. Part. 10. Quintil. v. 10, 37. 21. Hence, figuratively, æquum denotes 'justice,' as injustice may be considered as beginning when one part is raised above another; in the same way planum denotes clearness and distinctness, where nothing rises to interrupt the view. 2. Æquor and planitie s denote a flat surface with regard to its form; campus, with regard to its position, as low-lands in opp. to high-lands. (iv.71.)

ÆQUUS ANIMUS, see Satis habere.
AER, see Anima.
ÆRARlUM; FISCU S. Ærarium is 'the public treasury;' fiscus (from πλος, πλάκυνη), 'the imperial treasury.' Tac. Ann. vi. 2. Bona Sejani ablata, ærario, ut in fiscum cogerentur; tanquam referret! (vi.10.)
AGERE, see Labor. ÄSTIMARE, see Censere.
ÄSTUARE, see Calere. ÄTERNUS, see Continuus.
AFFARI, see Alloqui. AFFATIM, see Satis.
AFFINIS, see Necessarius. AFFIRMARE, see Dicere.
AGER, see Rus and Villa.

AGERE; FACERE; GERERE; OPUS; FACTUM; AGE;
INUNG; DEGERE. 1. Agere (āyew) has an effect
that exists in time only, like to do; facere, an effect
that exists in space also, as to make. The acta are
past as soon as the agens ceases, and remain invisible in
the memory; the facta cannot properly be said to exist
till the faciens ceases. Quintil. ii. 18. The agens is
supposed to be in a state of activity of some kind; the
faciens in a state of productive activity. 2. Agere
means 'to do' something for one's own interest; gerere
(āyelpew), for the interest of another, to execute a com-
mission. Cic. Verr. i. 38. Quae etiamsi voluntate Do-
lablæ fiebant, per istum tamen omnia geregantur. 3.
Opus is the result of facere, as the work, ēpyov; factum is the result of agere, as the transaction; res
gesta are deeds [e.g. in war], πράξεως; acta are
only political enactments. Cic. Att. xiv. 17. Multa de
facto ac de re gesta; the former by the exertions of
Amatius, the latter by his own wise and spirited ani-
madversions through Dolabella. 4. Age, agedum,
is an earnest exhortation, as 'On, on!' I nunc is an
ironical exhortation, as 'Go to!' 5. Agere means to
be active, and in the midst of business; degere, to
live somewhere in a state of rest, in voluntary or in-
voluntary inactivity. Tac. Ann. xv. 74. Deum honor
principi non ante habetur, quam agere inter homines
desierit, compared with iv. 54. Certus procul urbe
degere. (v. 327.)

AGERE FERRE, see Vastare.

AGGER; VALLUM. Agger (from ēsoyelpe) is a
single line, like a dam; vallum or mound (ālkh) is
a line which helps to enclose a space. Agger may
serve in a warfare as the outwork of a redoubt [which
is protected by a single line in front]; valleum [rampart] always belongs to a fortress, camp, or entrenched place.

Agmen, see Caterva.

Agrestis, see Rus.

Aio, see Dicere.

Ala; Penna; Pluma; Pinna. 1. Ala (from ἕχω, vehere) denotes 'the wing,' as a joint, like πτέρυξ; penna (πέτεσαμος), with reference to its feathers, like πτερόν. Plaut. Pœn. iv. 2. 48. Meæ alæ pennas non habent. 2. Penna denotes the larger and harder feathers; pluma, the smaller and softer feathers, which serve as a clothing to the body of the bird, like πτιλον. Sen. Ep. 42. Meministi, cum quendam affirmare esse in tua potestate, dixisse me volaticumesse ac levem, et te non pedem ejus tenere, sed pennam. Mentitus sum; pluma tenebatur, quam remisit et fugit. Cic. N. D. ii. 47. 121. 3. Penna denotes the whole, consisting of quill and feathers; pinna, the feather only, in opposition to the quill. (v. 204.)

Alacer, see Gaudere.

Alapa; Colaphus. Alapa (Goth. lofa, 'the flat hand,') denotes a blow with the flat hand on the face, as a gentle punishment, like a slap on the cheek, or box on the ear; colaphus (κόλαφος), a blow on the head with the clenched fist, betokening anger and rage, like a cuff, a thump. (vi. 14.)

Albus; Candidus; Albidus. 1. Albus (ἀλφός) denotes 'white,' as far as it is in general a negation of all color, as that which is colorless; candidus (from ξανθός), as being itself a positive color, and, as such, the purest and brightest, near which all other colors have a shade of darkness and duskiness, as a fine brilliant white. Album, opposed to ater, approaches, like λευκόν, to yellowish; candidum, opposed to niger, approaches, like ἀργύρον, to bluish. Albacutis is the skin of the sick and dropsical; candida, that of the fair girl. Figuratively, albor is the symbol of
good fortune and joy; candor, of purity of mind and innocence. 2. Albus denotes 'white;' albidus, only 'whitish.' (iii. 193.)

Alere; Nutrire; Nutricare. Alere (from ἀλέω) denotes nourishment, as conducive to development and growth; nutrire and nutricare, only as it prolongs and secures existence. Or, alimenta adjuvant, nutrimenta sustentant. Cic. N. D. ii. 63. Neque ali neque sustentari. Nutrire involves a general notion; nutricare is usually applied more particularly to brutes. (ii. 99.)

Algere, Algidus, see Frigere.

Alienigena, see Externus.

Alimenta; Penus; Cibus; Esca; Edulia; Cibare; Pascere. 1. Alimenta and penus are victuals in general, meat and drink; alimenta, mostly with reference to the wants of an individual; penus, to the wants of a whole family. Cibus and esca denote 'food,' in opposition to drink. Cic. Fin. i. 11, and ii. 28. Cibus (from γεῖω, 'to chew'), natural food, as a means of nourishment; esca (from ἔσσω), 'the food' that is artificially prepared as a dish. Hence cibus denotes the food of brutes also; but esca, only a bait, prepared as it were like a dish, and set before them. Cic. N. D. ii. 47. Animalia cibum partim dentibus capessunt: compare this with ii. 23. Dii nec escis nec potionibus vescentur. 2. Cibaria are the most general and usual sorts of food; edulia are savory and select sorts of food. Suet. Tib. 46. Comites nunquam salario, cibariis tantum sustentavit; compare with Cal. 40. Pro eduliiis certum statumque exigebat. 3. Cibare means to feed with one's hand, as nurses, etc.; pascere (from πάσχει), only to give out food, as a feeder or master. Suet. Tib. 72. Draconem manu sua cibaturus; compare with Vesp. 18. Sineret se plebeculam pascere. (v. 192.)

Aliquando, see Nonnunquam.

Alites, see Volucres.
ALLOQUI; APPELLARE; AFFARI. Alloqui denotes accosting, as addressing the first word, a salutation, and so forth, to a person with whom one is not unacquainted; appellare (from an old Gothic substantive; spellan), when one wishes to draw a person into conversation, and direct to him serious, or, at any rate, not insignificant words; affari denotes addressing from the impulse of a feeling; through peculiar friendliness or with solemnity. Cic. Cluent. 61. Quum nemo recipere tecto, nemo audire, nemo alloqui, nemo respicere vellet: compare with Phil. xiii. 2. Salutabunt benigne, comiter appellabunt unum quemque nostrum; and Brut. 3. Salutatio libri, quo me hic affatus quasi jacentem excitavit. (v. 107.)

Alsus, see Frigere.

Altercatio, see Disceptatio.

Altus; Editus; Procerus; Arduus; Celus; Excelsus; Sublimis. 1. Altus denotes, as a general expression, height or depth, as mathematical dimensions, in opp. to length and breadth, and, consequently, height, in opp. to humilis, Cic. Tusc. v. 13. 24. Orat 57. N. D. ii. 47, like ἑψηλός; editus denotes height, in opp. to planus, Tac. Ann. xv. 38: lastly, procerus denotes height or length in reference to growth. The altitudo has no measure and no limits; the editum has the bulk of a hill; the proceritas has the bulk of a tree, the full stature of the human figure, and so forth. 2. Altus, editus, and procerus, denote height merely in relation to space; arduus means height, which is at the same time steep and inaccessible; thence, figuratively, 'difficult, impossible;' celsus, height, that thrusts itself out, and stretches upwards; thence, figuratively, 'proud;' excelsus and praecelsus, what overtops something that is itself high, hence 'pre-eminent;' sublimis, what is on high without touching the ground, soaring in the air, like μετέωρος; thence, figuratively, 'grand,' of an elevated nature. (ii. 99.)
AMANS, AMATOR, see Amicus.

AMARE, see Diligere.

AMBIGUUS, see Dubius.

AMBIRE; CIRCUMIRE. CIRCUMIRE denotes motion in any circular form, but on the boundaries of a space, so as to go round it; AMBIRE denotes going hither and thither in zigzag, or going about. Plin. Ep. ii. 9. AMBIO domos, stationesque circumeo: and Cic. Att. xiv. 21. Antonium circumeire veteranos, ut acta Caesaris sancirent; that is, He made in his canvassing the round, from first to last;—stronger than AMBIRE, which would only express his canvassing, and addressing the veterans in general.

AMBO, see UTERQUE.

AMBULARE; SPATIARI; DEAMBULARE; INAMBULARE; O BAM BULARE. 1. AMBULARE (from ambire) denotes taking a walk as a leisurely motion, like going up and down, in opp. both to STARE and CUBARE, and also to Ocurrere and SALIRE; Plaut. Bacch. iv. 8. 56. Plin. Ep. ix. 36. Cic. Fat. 5. Fin. v. 17. Sen.'Ep. 113. Gell. ii. 9. Sen. Ir. ii. 35. Plin. H. N. x. 38: spatiari denotes motion in open space, as to walk out, in opp. to the confinement which a room imposes. 2. DEAMBULARE denotes going up and down till one is tired; INAMBULARE, within a bounded space; O BAMBULARE, with reference to a fixed object, along which one walks, or to a person walking with us. (iii. 48.)

AMENS; DEMENS; INSANUS; VESANUS; EXCORS; VECORS; FUROR; DELIRIUM; RABIES; CERRITUS; LYMPHATUS. 1. AMENSA shows itself negatively and passively; DEMENTIA, positively and energetically. The AMENS is without reason, and either acts not at all, or acts without reason, like the idiot, ἄφρων; the DEMENS, while he fancies that he is doing right, acts in direct opposition to reason, like the madman, παρά-φρων. Hence, AMENS metu, terrore; DEMENS scelere, discordia, etc. 2. INSANUS has a privative; VESANUS, a deprecative meaning. The INSANUS in his
passion oversteps the measure and bounds of right, and
gives one the impression of a guilty person; the vesanu,
in his delusion, wanders from the right path; follows a
false object, and gives one the impression of an unfortu-
nate person. 3. Excors means of weak understand-
ing in general, without the ability of reflecting and
examining, in opp. to cordatus; vecors means, of a
perverted understanding, without the ability of reflect-
ing calmly, from the mind being taken up with one fixed
idea. 4. Furor (fervere) denotes mental irritation,
ecstasy, as raging, μακός; delirium (ληφθεῖν), a
physical and childish remission of the mental faculties;
rabies (ραβίσσειν, ἄραβος), a half-moral condition
of a passionate insanity, as frantic, λύσσα. The furib-
bundus forgets the bounds of sense, the delirus babbles
nonsense, the rabidus will bite and injure when he can.
5. Cerritus and lymphatus betoken frenzy, as
demonical state, as possessed, cerritus or ceri-
tus, by Ceres, lymphatus, by the nymphs; they
may also be considered as derived from χόρυς, mucus
narium, and from λέμφος, mucus, as symbols of stupidity.
(v. 89.)

Amictus, Amiculum, see Vestis.

Amicus; Amans; Amator. Amicus involves
the notion of reciprocity, but means only a sincere and
calm affection, like φίλος; amans and amator de-
ote a more glowing affection, but do not imply recipro-
city; amans denotes this affection as a temporary
state; amator as an habitual feeling, like ἐραστής.
Cic. Verr. v. 63. Alba tunc antiquissimus non solum
amicus, verum etiam amator. Tusc. iv. 12. Inter
ebriositatem et ebrietatem interest, aliudque est ama-
torem esse, aliud amantem. (iv. 102.)

Amicus, see Socius.

Amittere; Perdere; Jactura. 1. Amittere
means to lose something, so that it ceases to be in
our possession, like ἀποβασάειν, opp. to retinere, Cic.
Rep. v. i. Sext. 47. Suet. Tib. 15. Ter. Phorm. iii. 2,
AMITTERE—ANGUSTUS.

22; perdere means, to lose something, so that it is destroyed, and rendered useless, like διολέσαι, opp. to servare. Plaut. Rud. iv. 4, 120. Ter. Ad. ii. 2, 32. Sen. Contr. iii. 21.—Tac. Ann. ii. 25. Perdita classe, amissis armis. 2. A missio is an involuntary, jactura, a voluntary, loss, which a person undergoes, a sacrifice that is made to avoid a greater loss, as in the case of the master of a ship, who throws the freight overboard, to save his ship and his life. Plin. Ep. i. 12. Jacturam gravissimam feci, si jactura dicenda est tanti viri amissio. (iii. 289.)

AMITTERE, see Mittere.
AMNIS, see Fluvius.
AMOR, see Diligere.

AMPLECTI; COMPLECTI. A m p l e c t i denotes embracing, often with one arm only, as a sign of calm affection and protection; c o m p l e c t i, clasping and surrounding with both arms, as a sign of passionate love, or familiar confidence. A m p l e c t i means, figuratively, to lay hold of something, in opp. to slighting and disdaining; c o m p l e c t i, to take fully in one's grasp, in opp. to a half and superficial possession. (v. 281.)

AMPLUS, see Magnus. ANCILLA, see Servus.
ANCEPS, see Dubius. ANGIS, see Repere.
ANGOR, see Cura.

ANGUSTUS; ARCTUS; DENSUS; SPISSUS. 1. A n g u s t u s and a r c t u s relate to space itself, and to the proximity of its enclosing limits; d e n s u s and s p i s s u s, to things existing in space, and to their proximity to one another. The angustum (ἐγγυστός) is bounded only by lines, and forms mostly an oblong, narrow, opp. to latus, Cic. Att. iv. 29, like στενός; the arctum (from arcere, ἔρχεσθαι) is fenced in by lists, walls, or mounds, and forms mostly a square or circle, and so forth, close, in opp. to laxus, Cic. Orat. 25, like στενωπός. The clavus angustus can therefore never be arctus. Mel. iii. 2, 8. Rhenus ad dextram primo angustus, ut sui similis, post ingens lacus Flevo dicitur . . . .
fitque iterum arctior, iterumque fluvius emititur; in
which passage the banks of the Rhine are considered
only as lines, or as walls. 3. D e n s u s (from ἄδυνος? or Ἁμά?) denotes objects only as pressed near to one
another, and without any observable gaps, in opp. to
rarus, like δασός and Ἁμεῖος: s p i s s u s, as pressed
close into one another, and without any intervals be-
tween, in opp. to solutus, loose, like πυκνός and συνύς.
In d e n s u s the principal notion is, the rich abundance
of objects, which have no need to keep far apart, if they
are to fill a wide space; in s p i s s u s, the want of
empty space, from all the spaces between objects being
filled up, owing to their being crowded together. (iv.
431.)

A n i m a ; A e r ; A u r a ; S p i r i t u s ; S u b l i m e. A n i-
ma and a ēr denote ‘air’ as an element, like ἄηρ,
and a n i m a (ἀνεμός), in opp. to t e r r a, m a r e, i gn i s;
but a ēr, a learned term (ἄηρ, from ἀείπω?) in opp. to
aether; a u r a and s p i r i t u s denote ‘air’ when put in
motion; a u r a (Ἀυρα, from ἀείσαυ, or from ἀείπαι), the
gently waving and fanning air; s p i r i t u s, the stream-
ing and breath-like air, like πνεῦμα; lastly, s u b l i m e
(from sublevare?), the air that hovers over us, simply
in a local relation, in opp. to h u m u s, like μετάρσιον,
μετέωρον. (v. 92.)

A n i m a ; A n i m u s ; M e n s. 1. A n i m a denotes
‘the soul,’ physiologically, as the principle of animal
life, in men and brutes, that ceases with the breath, like
ψυχή: a n i m u s (ἀνεμός), psychologically and ethic-
ally, as the principle of moral personality, that ceases
with the will, like ψυμός. The souls of the departed
also are called, in a mythological point of view, a n i m æ,
as shades; but, in a metaphysical point of view, a n i m i,
as spirits. A n i m a is a part of bodily existence; a n i-
mus, in direct opposition to the body. Sen. Ep. 4. D i f-
ficile est animum perducere ad contentionem a n i m æ:
and 58. Juven. xv. 148. Principio indulsit communis
conditor illis tantum a n i m a s, nobis a n i m u m quoque. 2.
Animus denotes also the human soul, as including all its faculties, and is distinguished from mens (μένος, μανδάνος), the thinking faculty, as a whole from one of its parts. Cic. Rep. ii. 40. Ea quæ latet in animis hominum, quæque pars animi mens vocatur. Lucr. iii. 615. iv. 758. Catull. 65, 3. Plaut. Cist. iii. 1, 6. As in practical life the energy of the soul is displayed in the faculty of volition, so animus itself stands for a part of the soul, namely, feeling and energy of will in co-ordinate relation to mens, the intellect or understanding. Tac. H. i. 84. Quem nobis animum, quas mentes imprecentur. Ter. Andr. i. 1. 137. Mala mens, malus animus. And, lastly, so far as thought precedes the will, and the will itself, or determination, stands as mediator between thought and action, in the same way as the body is the servant of the will, so mens is related to animus, as a whole to its part. Cic. Tusc. iii. 5. Mens, cui regnum totius animi a natura tributum est. Liv. xxxvii. 45. (v. 94.)

Animadvertere; Notare. Animadvertere means, to observe mentally, and take notice of; but notare, to make distinguishable by a mark. (vi. 20.)

Animal; Animans; Bellua; Bestia; Pecus; Fera. 1. Animal and animans are the animal as a living being, including man; animal, with reference to his nature, according to which he belongs to the class of living animals, in opp. to inanimus, like ζωον; animans, with reference to his state, as still living and breathing,1 in opp. to exanimus; bellua, bestia, and pecus, as irrational beings, in opp. to man, and bellua and pecus, with intellectual reference, as devoid of reason, in peculiar opp. to homo, Cic. N. D. ii. 11; bestia and fera, with moral reference, as wild, and hostile to man. 2. Bellua (from βασιλέως) denotes, particularly, a great unwieldy animal, as the elephant, whale, principally sea-monsters; pecus, a domestic

1 Hence animalium cadavera, not animantium.
animal, particularly of the more stupid kinds, as a burlock, sheep, in opp. to the wild; *bēstia*, a destructive animal, particularly those that are ravenous, as the tiger, wolf, etc., in opp. to birds, Justin. ii. 14, like ἡπίος; *fēra* (φήρες), a wild animal of the wood, as the stag, wolf, tiger, in opp. to domestic animals. Curt. ix. 10. Indi maritimis *ferarum* pellibus tecti piscibus sole duratis, et majorum quoque *belluarum*, quos fluctus ejectit, carne vescuntur. And Tac. G. 17. (iv. 291.)

**ANNALES**; **HISTÓRIÆ.** Annales mean a comprehensive historical work, principally and especially a history of former ages, composed from documents, like Livy and Tacitus; historiae, particularly a work on the history of the times in which the author himself has lived, as Sallust and Tacitus.

**ANTIQUUS; PRISCUS**: *Vetus*; *Vetustus*; *Veternus*; *Pristinus*. 1. *Antiquum* and *priscum* denote the age that formerly existed, and is now no more, in opp. to *novum*, like παλαιός; *vētus* and *vetustum* (from ἔτος), what has existed for a long time, and has no longer any share in the disadvantages or advantages of youth, in opp. to *recens*, like γέρων, γεραιός, γεροντιός. Hence antiquus homō is a man who existed in ancient times; *vētus*, an old man. *Antiqui scriptores* means the classics, inasmuch as the age in which they flourished has long been past; *vēteres*, inasmuch as they have lived and influenced manhood for 2000 years. Cic. Verr. i. 21. Vereor ne hæc namis antiqua et jam obsoleta videantur: compare with Orat. i. 37. Ut illi *vētus* atque usitata exceptio daretur. 2. *Vētus* refers only to length of time, and denotes age, sometimes as a subject of praise, sometimes as a reproach; *vētustus* refers to the superiority of age, inasmuch as that which is of long standing is at the same time stronger, more worthy of honor, more approved of, than that which is new, in opp. to *novicius*; lastly, *vēternus* refers to the disadvantages of age, inasmuch as, after many
years' use, a thing becomes worn out, or, through long existence, weak and spiritless. Moreover, veternus, in the writers of the golden age, is only admitted as a substantive, veternum, as lethargy; vetus regularly supplies its place, and denotes more frequently the weakness than the strength of age. Tac. Ann. xi. 14 and 15. Veterrimis Graecorum, and vetusissima Italæ disciplina. 3. Antiquus denotes age only in relation to time, as a former age in opp. to the present; priscus (from πάρος), as a solemn word, with the qualifying accessory notion of a former age worthy of honor, and a sacred primitive age, like ἀρχαῖος, in opp. to the fashion of the day. 4. Antiquus and priscus denote a time long past; pristinus, generally, denotes only a time that is past, like πρότερος. (iv. 83.)

Antrum, see Specus.

Anus; Vetula. Anus (as the fem. to senex) denotes an old lady, with respect, and also as a term of reproach; an old woman, with reference to her weakness, credulity, loquacity, and so forth: vetula, an old woman, with reference to her ugliness and disagreeableness. (iv. 92.)

Aperiæ; Patefacere; Aperæ; Palam; Manifesto; Propalam. 1. Aperiæ (from πεπαρείν) means 'to open' a space that is covered at top, and therefore in a horizontal direction, as, for instance, pits and springs, and thereby to make them visible; patefacere, 'to open' a space whose sides are closed; hence, to open in a perpendicular direction, as, for instance, gates, roads, and fields, and thereby to make them accessible. 2. Returare (from στέφω, German stopfen) means, to make accessible an opening that has been stopped up; recludere, an opening that has been shut up; reserare, an opening that has been barred up. 3. Aperë means 'openly,' and without concealment, so that everybody can perceive and know, in opp. to occulte, like φανερός; palam (from planus), 'openly,' and without hiding any-
thing, so that everybody can see and hear, in opp. to clam, like ἀναφανδόν; manifesto, palpably, so that one is spared all inquiry, all conjecture, all exertion of the senses and of the mind, like δηλον. 4. Palam denotes that openness which does not shun observation; propalam, that which courts observation. Cic. Orat. i. 35. Neque proposito argento neque tabulis et signis propalam collocatis; that is, to everybody's admiration: compare with Pis. 36. Mensis palam propositis; that is, without fear and constraint. (v. 291.)

Apparet; Eminet. Apparet means what is visible to him who observes; eminet, what forces itself upon observation, and attracts the eye. Sen. Ir. i. 1. Apparent alii affectus, hic (scil. iræ) eminet. (vi. 23.)

Apparet, see Constat.
Appellare, see Alloqui and Nominare.
Aptus, see Idoneus.
Aqua; Unda; Fluctus; Fluentum. 1. Aqua (from ὁκεανός) denotes water materially as an element, in opp. to terra; unda (from νεῦν, wet), as a flowing, continually moving element, in opp., as it were, to solum; limpha (Λέμφας) is merely a poetical synonyme of aqua, with the accessory notion of clearness and brightness, to which the similar sound of the adjective limpidus, though not derived from it, gave occasion. 2. Unda stands in the middle, between aqua and fluctus, as aura does between aër and ventus. For unda denotes, like wave, that which apparently moves itself, whereas fluctus and fluenta, like billows, the water moved by something external, as storms and so forth; fluctus, the billows more in connection with the whole, the billowy sea, whereas fluentum denotes a single billow. It is only the stormy sea, the boisterous stream, that urges on its billows, but every piece of water, that is not entirely stagnant, has its waves. Hence there is a great distinction between these two
images in Cicero, Mil. 2, 5. Tempestatas et procellas in illis duntaxat fluctibus concionum semper putavi Miloni esse subeundas; that is, in the tumultuously agitated assemblies: and Planc. 6, 15. Si campus atque illæ undæ comitiorum, ut mare profundum et immensum, sic effervescunt quodam quasia estu; that is, the lightly moving assemblies. Sen. N. Q. iii. 10. Quid si ullam undam superesse mineris, quæ superveniat tot fluctibus fractis. And iv. 2. Nec mergit cadens unda, sed planis aquis tradit. (ii. 10.)

Aquosus, see Udus.

Arbitrari, see Censere.

Arcana; Secreta; Mysteria. Arcana denotes secrets, in a good sense, such as are so of themselves, and from their own nature, and should be spoken of with awe; thus arcana, as a popular term, denotes secrets of all sorts; on the other hand, mysteria, as a learned term, denotes religious secrets, like the Eleusinian mysteries; lastly, secreta denotes secrets, in the most ordinary sense, such as are made so by men, and which seek concealment from some particular fear. Tac. Ann. i. 6. Sallustius Crispus particeps secretorum . . . monuit Liviam, ne arcana domus vulgarentur. (iv. 429.)

Arcere; Prohibere. Arcere (ἀρκέω, from ἀπεκέω) means to keep off and bar the entry, in opp. to admittere, Plin. H. N. xii. 1; on the other hand, prohibere means to keep at a distance, and prevent the approach, in opp. to adhibere. The arcens makes defensive opposition, like the resistens, and protects the threatened; but the prohibens acts on the offensive, like the propulsans, and retaliates hostility on the assailant. (iv. 430.)

Arcessere; Accire; Evocare; Accersere. 1. Arcessere and accersere denote, in the most general sense, merely, to send for; accire supposes a co-ordinate relation in those that are sent for, as, to invite; evocare, a subordinate relation, as, to sum-
mon. The *arcessens* asks, the *acciens* entreats, the *evocans* commands, a person to make his appearance. Cic. Att. v. 1. Tu invitamulieres, ego *accivero* pueros: compare with Dejot. 5. Venit vel rogatus ut amicus, vel *arcessitus* ut socius, vel *evocatus* ut qui senatui parere didicisset. Or, Liv. x. 19. Collegae auxilium, quod *acciendum* ultro fuerit, with xlv. 31. *Evocati* literis imperatoris. And xxix. 11. *Æbutia accita* ad Sulpiciam venit; and 12. Ut Hispalam libertinam *arcesseret* ad se. 2. *Arcessere* (from cedere) means, originally, to order to approach; on the other hand, *accere* (from σκαίρω), to come quickly, or, to make haste; but both words have been confounded with each other, from similarity of sound. (iii. 283.)

**ARCTUS, see Angustus.**

**ARDERE; FLAGRARE.** Ardere (from ἐπείθεσω) means to be in a visible glowing heat, like οἴπθεσ; on the other hand, flagrare, to be in bright flames, like φλέγεσθαι. Hence, metaphorically, *ardere* is applied to a secret passion; flagrare, to a passion that bursts forth. Cic. Or. iii. 2, 8. Non vidit Crassus *flagrante* bello Italiam, non ardentem invidias senatum. (iv. 21.)

**ARDUUS; DIFFICILIS.** Arduus (from ἀρδύσ) means difficult to ascend, in opp. to pronus; on the other hand, difficilis means difficult to execute, in opp. to facilis. Arduus involves a stronger notion of difficulty, and denotes the difficult when it borders on the impossible. Plin. Ep. iv. 17. Est enim res *difficilis ardua*. Tac. Hist. ii. 76. Æstimare debent, an quod inchoatur, reipublicæ utile, ipsis gloriosum, aut promptum effectu, aut certe non *arduum* sit. Cic. Verr. i. 51. Cum sibi omnes ad illum allegationes *difficiles*, omnes aditos *arduos*, æ pæne interclusos, viderent. (ii. 105.)

**ARDUUS, see Altus.**

**ARENA, see Sabulum.**

**ARGUERE; INCUSARE; CULPARE; CRIMINARI; INSIMULARE; DEFERRE; ACCUSARE.** Arguere (from
ARIDUS — ARTIFEX.

\( \dot{\alpha} \rho\gamma\omicron\omicron\) is the most general expression for any imputation of supposed or actual guilt, whether in a court of justice or not, as to tax or charge with; in c u s a r e, and the less frequent term c u l p a r e, denote only a complaint made out of a court of justice; c r i m i n a r i, an accusation with hostile or evil intention, in a calumnious spirit; i n s i m u l a r e, in an undeserved or slanderous manner, through suspicion; d e f e r r e, to impeach before a judge; a c c u s a r e, to impeach in a criminal court. Cic. Lig. 4, 10. Arquius fatentem. Non est satis. A cc u s a s e u m. (ii. 163.)

ARIDUS; T O R R I D U S; S ICC U S. A ridus and to r ri dus denote an internal want of moisture; but things that are arida (from areo) have lost their moisture from a heat acting within, like \( \alpha\nu\delta\omicron\omicron\), in opp. to humidus. Plin. Pan. 30, 4; on the other hand, torrida (from \( \tau\epsilon\rho\sigma\omicron\omega\)), from a heat penetrating from without, in opp. to uvidus, like \( \sigma\kappa\lambda\eta\rho\omicron\omicron\); — s i c c u s denotes dryness that is only external, confined to the surface, in opp. to m a d i d u s, like \( \xi\eta\rho\omicron\omicron\). Plin. H. N. xii. 12. Ne sint fragilia et arida potius quam s i c c a folia. And xv. 29. C a t o d o c u i t vinum fieri ex nigra myrta siccata usque in a r i d i t a t e m in umbra. Colum. vii. 4. (vi. 244.)

A R I S T A, see C ulmus.

A R M E N T U M, see P e c u s.

A R M U S; H U M E R U S; A L A; A X I L L A. A r m u s (r a m u s ?) is the highest part of the upper arm in men; the fore-leg in beasts; the shoulder-blade, as part of the whole body, distinguished from s c a p u l a, as part of the skeleton, like \( \delta\mu\omicron\omicron\); h u m e r u s, the flat surface, which in the human body is over the upper arm, the shoulder, like \( \epsilon\tau\omicron\omega\mu\iota\omicron\omicron\); a l a and a x i l l a, the cavity which is under the upper arm, the arm-pit, like \( \mu\alpha\sigma\chi\acute{\alpha}\lambda\eta\). Ovid, Met. xii. 396. Ex h u m e r i s medios coma dependebat in a r m o s. And x. 599. xiv. 304. Plin. H. N. xi. 48. (iv. 27.)

A R R O G A N T I A, see S u p e r b i a. A R T E S, see L i t e r æ.

A R T I F E X, see F a b e r. A R T U S, see M e m b r u m.
ARUNDO, see Culmus. ARVUM, see Villa.

ASCIA; SECURIS. ASCIA is the carpenter's axe, to split wood; securis, the butcher's cleaver, to cut meat.

ASPER, see Horridus.

ASPERNARI, see Spernere.

ASSENTIRI; ASSENTARI; BLANDIRI; ADULARI. 1. Assentiri means to assent from conviction, in opp. to dissentire; but assentari, to express assent, whether from conviction or from hypocrisy, in opp. to adversari. Vell. P. ii. 48. Cic. Rosc. Am. 16, 99. Plaut. Most. i. 3, 100. Amph. ii. 2, 70. 2. Assentari denotes the flattery which shuns contradicting a person, like ἀπευθεύειν; blandiri (μέλευε), that which says what is agreeable to another, like ἀρεσκεύειν; adulari (from δοῦλος), that which would please at the expense of self-degradation, like κολακεύειν. The assentans, as a flatterer, would, by surrendering his right to an independent opinion; the blandiens, by complaisance and visible signs of affection; the adulans, by self-degradation, and signs of an unworthy subserviency, gain the favor of another. Assentatio, or the art of the assenter, has its origin in cowardice or weakness; blanditiae, or fair-speaking, in the endeavor to be amiable, and, at worst, in self-interest; adulatio, or flattery, and servility, kolakela, in a degrading, slavish, spaniel-like spirit. Sen. Ir. iii. 8. Magis adhuc proderunt submissi et humani et dulces, non tamen usque in adulationem; nam iracundos nimia assentatio offendit. Erit certe amicus . . . . cui non magis tutum erat blandiri quam maledicere. And ii. 28. Sæpe adulatio, dum blanditur, offendit. (ii. 174.)

ASSEVERARE, see Dicere.

ASSIDUITAS, see Opera.

ASTRUM, see Sidus.

ASTUTUS; CALLIDUS; VAFER; VERSUTUS. Astutus or in old Latin astus (from áctū, acuere), and callidus, denote cunning, more in an intellectual sense,
as a mark of cleverness; **astutus**, indeed, acuteness in the invention and execution of a secret project, synonymous with **solers**; but **callidus** (from Καλλος), sharp-sightedness in judging of a complicated question of conduct, or worldly wisdom, as the consequence of a knowledge of mankind, and of intercourse with the world, synonymous with **rerum peritus**, as judicious, and, in its degenerate signification, crafty, like **κερδαλεος**; on the other hand, **vaf er** and **versutus** denote cunning in a moral sense, as a mark of dishonesty, and, indeed, **vaf er** (υφη), adroitness in introducing tricks, particularly in judicial affairs, as the tricks of a lawyer, like **πανουργος**; **versutus** (ἀρτυτος), versatility in dissimulation, and in the art of getting out of a scrape by some means or other; in opp. to **simplex**, Cic. Fin. iv. 25, like **στροφαίος**. Plin. Ep. vii. 6. Juvenis ingeniosus, sed parum callidus. Cic. Brut. 48. **Callidus**, et in capiendo adversario **versutus**. (iii. 220.)

**Ater**; **Niger**; **Pullus**. 1. **Ater** (ατρος) denotes black, as a negation of color, in opp. to **albus**; whereas **niger** (πυγωευς) denotes black, as being itself a color, and indeed the darkest, in opp. to **candidus**. The **atrum** makes only a dismal and dark impression; but the **nigrum**, a positive, and imposing and beautiful impression, as Hor. Carm. i. 32, 11. Lycum nigris oculis, nigroque crine decorum. Tac. G. 43. **Nigra** scuta, tincta corpora; **atras** ad proelia noctes legunt. (iii. 194.) 2. **Ater** and **niger** denote a deep dark black; whereas **pullus** only swarthy, with reference to the affinity of the dark color to dirt. (iii. 207.)

**Atque**, see **Et**.

**Atrox**; **Trux**; **Truculentus**; **Dirus**; **Sævus**; **Torvus**. 1. **Atrox**, **trux**, and **truculentus**, (from τρηχως, ταράξαι), denote that which has an exterior exciting fear; that which makes an impression of terror on the fancy, and eye, and ear; **atrox**, indeed, as a property of things, but **trux** and **truculentus**
as properties of persons; whereas d i r u s and s æ v u s mean that which is really an object of fear, and threatens danger; d i r u s, indeed (from δῆσ), according to its own nature, as a property of things, means dreadful, δεινός; but s æ v u s (from aI, heu!) according to the character of the person, as a property of living beings, means blood-thirsty, cruel, αινός. Plin. Pan. 53. A t r o c i s s i m a e f f i g i e s s a e v i s s i m i d o m i n i . M e l a ii. 7. I on i u m p e l a g u s . . . a t r o x , s æ v u m ; t h a t i s , looking dangerous, and often enough also bringing misfortune. 2. T r u x denotes dreadfulness of look, of the voice, and so forth, in the tragic or heroic sense, as a mark of a wild disposition or of a cruel purpose; but t r u c u l e n t u s, in the ordinary and comic sense, as a mark of ill-humor or trivial passion; the slave in Plautus is t r u c u l e n t u s; the wrathful Achilles is t r u x. Sometimes, however, t r u c u l e n t i o r and t r u c u l e n t i s s i m u s serve as the comparative and superlative of t r u x. 3. T r u x and t r u c u l e n t u s v u l t u s is a terrific, angry look, like τραχὺς; t o r v u s, merely a stern, sharp, and wild look, as τόρος, or ταυρηδὼν βλέπων. Plin. H. N. xi. 54. Contuitu quoque multiformes; t r u c e s , t o r v i , flagrantēs. Quintil. vi. 1. 43. (i. 40.)

A t t o n i t u s ; S t u p e n s. A t t o n i t u s, thunder-struck, denotes a momentary, s t u p e n s (ταφεῖν) a petrified, a lasting condition. Curt. viii. 2, 3. A t t o n i t i , e t s t u p e n t i b u s s i m i l e s. Flor. ii. 12. (vi. 31.)

A u d e r e ; C o n a r i ; M o l i r i . A u d e r e denotes an enterprise with reference to its danger, and the courage of him who undertakes it, whereas c o n a r i (from in-cohere), with reference to the importance of the enterprise, and the energy of him who undertakes it; lastly, m o l i r i, with reference to the difficulty of the enterprise, and the exertion required of him who undertakes it. (iii. 295.)

A u d e n t i a , A u d a c i a , see F id e s .

A u d i r e ; A u s o u l t a r e . A u d i r e (from a u s i s, a u r i s , o i a s) means to hear, ἀκοεῖν, as a mere passive
sensation, like olfacere; on the other hand, auscultare (from auricula), to hearken, ákopoúšai, that is, to wish to hear, and to hear attentively, whether secretly or openly, by an act of the will, like odorari. Ter. And. iv. 5, 45. Æsch. Pater, obsecro, auscultta. Mic. Æschine, audivi omnia. Cato ap. Gell. i. 15. Pacuv. ap. Cic. Div. i. 57. (iii. 293.)
AUFERRE, see Demere.

Auguria; Auspícia; Prodigia; Ostența; Portenta; Monstra; Omina. Auguria and auspicia are appearances in the ordinary course of nature, which for the most part possess a meaning for those only who are skilful in the interpretation of signs; auguria (from augur, aiýáζεω) for the members of the college of augurs, who are skilled in such things; auspicia, for the magistrates, who have the right to take auspices: whereas prodigia, ostenta, portenta, monstra, are appearances out of the ordinary course of nature, which strike the common people, and only receive a more exact interpretation from the soothsayer: lastly, omina (δύματα, ὄσσαι) are signs which any person, to whom they occur, can interpret for himself, without assistance. The primary notion in prodiģium is, that the appearance is replete with meaning, and pregnant with consequences; in ostentum, that it excites wonder, and is great in its nature; in portentum, that it excites terror, and threatens danger; in monstrum, that it is unnatural and ugly. (v. 178.)
Aura, see Anima.
Auscultare, see Audire.
Auspicia, see Auguria.

Austerus; Severus; Difficilis; Morosus; Te-tricus. 1. Austerus (αὐστηρός, from αἰω) denotes gravity as an intellectual, severus (αἰνηρός) as a moral quality. The austerus in opp. to jucundus, Plin. H. N. xxxiv. 8. xxxv. 11, is an enemy to jocularity and frivolity, and seeks in science, learning, and
social intercourse, always that which is serious and real, at the risk of passing for dull; the severus, in opp. to luxuriosus, Quintil. xi. 3, 74, is rigid, hates all dissoluteness and laxity of principle, and exacts from himself and others self-control and energy of character, at the risk of passing for harsh. The stoic, as a philosopher, is austerus, as a man, severus. 2. Austerus and severus involve no blame; whereas difficilis, morosus, and tetricus, denote an excess or degeneracy of rigor. The difficilis understands not the art of easy and agreeable converse, from hypochondria and temperament; the morosus (from mos) is scrupulous, and wishes everything to be done according to rule, from scrupulosity and want of tolerance; the tetricus (redupl. of trux, τραχύς) is stiff and constrained, from pedantry and want of temper. (iii. 232.)

Auxilium

Auxilium; opem ferre; opitulari; juvare; adjuvare. 1. Auxilium, opem ferre, and opitulari, suppose a person in a strait, whom one would rescue from necessity and danger, in opp. to deserere, destituere, and so forth; the auxilium ferens is to be considered as an ally, who makes himself subservient to the personal safety, or to the interest of him who is in a strait; the opem ferens, as a benefactor, who employs his power and strength for the benefit of the weak; whereas juvare and adjuvare (iāoṣai) suppose only a person striving to do something, which he may be enabled to do better and quicker by help, in opp. to impedire, Cic. Verr. i. 6. Ter. Heaut. v. 2, 39. Matres solent esse filiis in peccato adjutrices, auxilio in paterna injuria. When in Liv. ii. 6, Tarquin entreats the Veientes, ferrent opem, adjuvarent, he is first considered as exulans, then as regnum repetiturus. 2. Opem and auxilium ferre derive their emphasis from the noun, to bring help, and nothing else; whereas opitulari, and the poetical word, auxiliari, derive their emphasis from their verbal form, and mean to bring help, and not to refuse. (v. 70.)
AVE — BONI CONSULERE. 29

AVE; SALVE; VALE. **AVE** (from *eú*) is a salutation used at meeting and at parting, like *χαίρε*; whereas **salve** is used at meeting only, **vale** at parting, like *εὖρωσο*. Suet. Galb. 4. Ut libertimane salvere, vespere vale sibi singuli dicentur. (i. 28.)

Aves, see Volucres.

Avidus, see Velle.

Axes; Plancae; Tabulae. **Axes or assæ**, and **plancae**, are unwrought boards, as they come from the saw, and **asses** as a usual term, **plancae** as a technical term; whereas **tabulae** are boards that have been made smooth by the plane, to serve the purposes of luxury. (vi. 34.)

Axilla, see Armus.

B.

Balbus; Blæsus. **Balbus** (from balare) denotes stammering as an habitual quality, whereas **Blæsus**, as a temporary condition. (iii. 79.)

Baculus, see Fustis. Bajulare, see Ferre.

Bardus, see Stupidus. Basium, see Osculum.

Baubari, see Latrare. Beatus, see Felix.

Bellua, see Animal. Bene moratus, see Bonus.

Benevolentia, see Studium.

Benignus, see Largus.

Bestia, see Animal.

Bibere; Potare. **Bibere** (reduplic. of bua) means to drink like a human being, *πίνειν*; whereas **potare** (from *ποτοῖς*) to drink like a beast, and, metaphorically, to tipple, *σπαύ*. Sen. Ep. 122. Inter nudos bibunt, imo potant. Plaut. Curc. i. 1, 88. Agite, bibite, festivæ fores, potate, fite mihi volentes propitiae. (1. 149.)

Bifariam, see Duplex. Bilis, see Fel.

Blæsus, see Balbus. Blandiri, see Assentiri.

Blatire, Blaterare, see Garrire.

Boni consulere, see Satis habere.
**Bonus; Bene moratus; Probus; Frugi; Honestus; Sanctus.**

1. **Bonus, bene moratus, probus, and frugi,** denote a low degree of morality, in which a man keeps himself free from blame and punishment, hatred and contempt:—**bonus** (anciently duonus, διώμαι), in the popular sense, in which benevolence and goodness of heart constitute the principal part of morality, in opp. to **malus,** like ἄγαθος; **bene moratus,** in a more philosophical sense, as an acquired character, in which, before all things, self-control, conscientiousness, and freedom from common selfishness are cultivated, like εὐτροφος; **probus** (πραῦς), so far as a man injures no one, or does what is unjust, as a worthy, upright, just man; **frugi,** so far as a man, by discretion, conscientiousness, and diligence, qualifies himself to be useful in practical life, in opp. to **nequam,** like χρυσος. Quintil. vi. 4, 11. _Non est altercandi ars... res animi jacentis et mollis supra modum frontis, fallitque plerumque quod probitas vocatur, quae est imb eccillitas._ Dic. Dejot. 10. **Frugi** hominem dici non multum laudis habet in rege. Quintil. i. 6, 29. 2. Whereas **honestus** and **sanctus** denote a higher degree of morality, which, from higher motives, rises above the standard of ordinary men, and what is called social morality; **honestus,** as an honorable and chivalrous spirit and demeanor, derived from a principle of honor and distinction, in opp. to **turpis; sanctus,** as a saintly and holy spirit, derived from a principle of piety. (v. 347.)

**Brachium,** see **Ulna.**

**Brevis; Curtus.** **Brevis** (βραχύς) means short by nature; whereas **curtus** (καρτός, from κελπο), means shortened.

**Brutus,** see **Stupidos.**
Caballus, see Equus.
Cachinnari, see Ridere.
Cacumen, see Acies.
Cadaver; Corpus. Cadaver denotes the dead body as a mere material substance, like carcass; but corpus as the remains of personality, like corpse, and is always used when the dead body is spoken of with feeling. (vi. 45.)
Cadere, see Labi. Cædere, see Verberare.
Cerimonia, see Consuetudo. Cæsar, see Primus.
Cæsaries, see Crinis.
Cæteri; Reliqui. Cæteri (comparat. from ἕκει) denotes others, as in direct opposition to those first mentioned, like οἱ ἄλλοι; whereas reliqui, the rest, as merely the remainder that complete the whole, like οἱ λοιποὶ. Cic. Brut. 2, 6. Si viveret Hortensius, cætera fortasse desideraret una cum reliquis bonis civibus; hunc aut praetor cæteros, aut cum paucis sustineret dolorem. (i. 183.)
Calamitas, see Infortunium.
Calamus, see Oulmus.
Calculus, see Saxum.
Calere; Fervere; Æstuare; Calefacere; Fovere. 1. Calere and fervere denote, objectively, warmth by itself, and, indeed, calidus (καλιδὸς πυρὸς), in opp. to frigidus, a moderate degree of warmth, but servidus, in opp. to gelidus, a degree of warmth on the point of boiling, heat; whereas Æstuare (from ἀέθιος), subjectively, the feeling of heat, in opp. to algere. (iii. 89.) 2. Calefacere means to make warm, in a purely physical sense, without any accessory notion; whereas fovere (from ἀφανῷ), with reference to the genial sensation, or salutary effect of the warmth. (vi. 48.)
Caligo, see Obscurum.
CALIX, see Poculum.
CALLIDUS, see Astutus and Sapiens.
CALLIS, see Iter.
CAMPUS, see Aequum and Villa.
CANDELA; LUCEMA. C a n d e l a is a candle, which can be carried about like a torch, as λαμπτάς, whereas lucerna can only be considered as a burning light on a table, like λίχνος. (vi. 50.)
CANDIDUS, see Albus.
CANERE; CANTARE; PSALLERE; CANTICUM; CANTILENA; CARMEN; POEMA; POETA; VATES. 1. Ca-
mere (from καναχείω) means, in the most general sense, to make music, voce, tibiis, fidibus, like μέλπειν; c a n t a r e, with vocal music, like δέλθειν; p s a l l e r e, with instrumental music, and indeed with string-instru-
ments, like γάλλειν. 2. C a n t i c a and c a n t i l e n e a e are only songs adapted for singing, in which, as in popular ballads, the words and melodies are inseparable, and serve to excite mirth and pleasure, in opp. to speech, and that which is spoken; and, indeed, c a n t i c u m means a favorite piece, still in vogue; c a n t i l e n a, a piece which, being generally known, has lost the charm of novelty, and is classed with old songs; whereas c a r-
mina and p o e m a t a are poems which may be sung, but the words of which claim value as a work of art, and serve religion or music as an art, in opp. to prose and real truth; c a r m i n a, indeed, were originally religious hymns, ἐποδαί, and, in a wider sense, poems of another sort, mostly, however, minor poems, and of a lyrical sort, like φθαί; but p o e m a t a are the products of cultivated art, and extensive poems, mostly of the epic or tragic sort, like ποιήματα. The c a r m e n (κάρος, κράζω) is the fruit of natural, but the p o e m a of calm and self-conscious inspiration. 3. P o e t a is a technical expression, and denotes a poet only as an artist; v a t e s (νέττας) is an old Latin and religious expres-
sion, and denotes a poet as a sacred person. Tac. Dial. 9. (v. 99.)
Canna, see Culmus.
Cantare, see Canere.
Canterius, see Equus.
Canticum, Cantilena, see Canere.
Caper; Hircus; Hœ dus. Caper (κάπρος) is the general name for a he-goat, and that which is used in natural history, τράγος; hircus (from χῖρ) is an old full-grown he-goat, χιμαρός; whereas hœ dus, hœ dus (χοῖρος), a kid, ἐριφος. (v. 336.)
Capere, see Sumere.
Capillus, see Crinis.
Carcer, see Custodia.

Carere; Egere; Indigere. 1. Carere (from κελπειν) relates to a desirable possession, in opp. to habere, Cic. Tusc. i. 36; whereas egere and indigere, to a necessary and indispensable possession, in opp. to abundare, Lucil. Fr. Sat. viii. Senec. Vit. B. 7. Voluptate virtus sepe caret, nunquam indiget. Epist. 9. Sapiens eget nulla re; egere enim necessitatis est. Cic. Ep. ad. Qu. Fr. i. 3, 2. Nunc commissi, ut me vivo careres, vivo me alius indigeres. 2. Egere (from χάω, χαίνω ἄχιν) denotes, objectively, the state of need, in opp. to uti, Cato ap. Gell. xiii. 23; indigere, subjectively, the galling sense of need, and eager longing to satisfy it. (iii. 113.)
Caritas, see Diligere.

Carmen, see Canere.
Caro; Pulpa; Viscera; Exta; Intestina; Ili a. 1. Caro means flesh in its general sense, as a material substance, in opp. to fat, nerves, muscles, and so forth; pulpa, especially, eatable and savory flesh, in opp. to bones; vis cera, all flesh, and every fleshy substance between the skin and the bones. 2. Viscera, in a narrower sense, means generally, the inner parts of the body; whereas exta means the inner parts of the upper part of the body, as the heart, lungs, and so forth; intestina, interanea, and ilia, the inner parts of the lower part of the body, namely, the entrails; and indeed intestina, and, in the age after
Augustus, interanea, meant the guts as digestive organs; ilia, all that is contained in the lower part of the body, and particularly those parts that are serviceable. (v. 145.)

Cassis; Galea; Cudo. Cassis, cassida (from κόττα), is a helmet of metal; galea (γαλέα), a helmet of skin, and properly of the skin of a weasel; cudo (κευθυγος), a helmet of an indefinite shape. Tac. G. 6. Paucis loricoe; vix uni alterive cassis aut galea.

Cassis, see Rete.

Castigatio, see Vindicta.

Castus; Pudicus; Pudens; Pudibundus.- 1. Castus (from κασταρος) denotes chastity as a natural quality of the soul, as pure and innocent; whereas pudicus, as a moral sentiment, as bashful and modest. 2. Pudicus, pudicitia, denote natural shame, aversion to be exposed to the gaze of others, and its fruit, chaste sentiment, merely in its sexual relation, like bashfulness; whereas pudens, pudor, denote shame in a general sense, or an aversion to be exposed to the observation of others, and to their contempt, as a sense of honor. Cic. Catil. ii. 11, 25. Ex hac parte pudor pugnat, illinc petulantia; hinc pudicitia, illinc stuprum. 3. Pudicus and pudens denote shame as a habitual feeling; pudibundus as a temporary state of the sense of shame, when excited. (iii. 199.)

Casu; Forte; Fortuito; Fortasse; Forsitan; Haud scio an. Casu, forte, and fortuito, denote a casualty, and indeed, casu, in opp. to consulto, συμβεβηκτος; forte, without particular stress on the casualty, τυχον; fortuito, fortuitu, emphatically, by mere chance, in opp. to causa, οπο τυχης; whereas fortasse, forsitan, and haud scio an, denote possibility, and indeed fortasse, fortassis, with an emphatic perception and affirmation of the possibility, as approaching to probability, and are in construction with the indicative, ισως; forsitan, fors an, with merely an occasional perception of the possi-
bility; and are in construction with a conjunctive, τάχ’
ἀν; h a u d s c i o a n, with a modest denial of one's
own certainty; consequently, h a u d s c i o a n is an
euphemistic limitation of the assertion. F o r t a s s e
v e r u m e s t, and f o r s i t a n v e r u m s i t, mean,
perhaps it is true, perhaps not; but h a u d s c i o a n
v e r u m s i t means, I think it true, but I will not affirm
it as certain. (v. 294.)

C a s u s; F o r s; F o r t u n a; F o r s F o r t u n a; F a t u m.
1. C a s u s denotes chance as an inanimate natural
agent, which is not the consequence of human calcu-
lation, or of known causes, like συμφορά; whereas F o r s
denotes the same chance as a sort of mythological being,
which, without aim or butt, to sport as it were with mor-
tals, and baffle their calculations, influences human af-
fairs, like τύχη. 2. F o r s, as a mythological being, is
this chance considered as blind fortune; whereas F o r-
t u n a is fortune, not considered as blind, and without
aim, but as taking a part in the course of human affairs
from personal favor or disaffection; lastly, F o r s f o r-
t u n a means a lucky chance, ἄγαλη τύχη. 3. All
these beings form an opposition against the D i i and
F a t u m, which do not bring about or prevent events
from caprice or arbitrary will, but according to higher
laws; and the gods, indeed, according to the intelligible
laws of morality, according to merit and worth, right
and equity; F a t u m, according to the mysterious laws
by which the universe is eternally governed, like ἐιμαρ-
μένη, μοίρα. T a c. H i s t. i v. 26. Quod in pace f o r s
seu natura, tunc f a t u m et i r a d e o r u m v o c a b a t u r. (295.)

C a t e r v a, see V i n c u l a.

C a t e r v a; C o h o r s; A g m e n; G r e x; G l o b u s;
T u r b a. C a t e r v a, c o h o r s, and a g m e n, denote
an assembled multitude in regular order, and c a t e r v a,
as a limited whole, according to a sort of military ar-
angement; c o h o r s, as respecting and observing the
leadership of a commanding officer; a g m e n, as a
solemn procession; whereas t u r b a, g r e x, and g l o-
b u s, denote a multitude assembled in no regular order; g r e x, without form or order; t u r b a, with positive disorder and confusion; g l o b u s, a thronging mass of people, which, from each person pressing towards the centre, assumes a circular form. (v. 361.)

Catus, see Sapiens.

Caupona, see Deversorium.

Causidicus, see Advocatus.

Cautes, see Saxum.

Caverna, see Specus. Cavillator, see Lepidus.

Celare; Occulere; Occultare; Clam; Abdere; Condere; Abscondere; Recondere. 1. C el a r e has an abstract or intellectual reference to its object, like κεφάλαιον, in opp. to fateri, and so forth; synonymously with r et ic er e, Liv. xxiv. 5. Curt. vi. 9; whereas o cc u l e r e, o cc u l t a r e, have a concrete and material reference to their object, like κρυπτάω, in opp. to a p e r i r e, synonymously with o b t e g e r e; Cic. Acad. iv. 19. N. D. ii. 20. Fin. i. 9, 30. Att. v. 15: the c el a n d a remain secret, unless they happen to be discovered; but the o cc u l t a n d a would be exposed to sight, unless particular circumspection and precaution were used. 2. In the same manner c l a m and c l a n c u l u m denote secretly, in opp. to p a l a m, Cic. Rosc. Am. 8; whereas o c c u l t e, in opp. to a p e r t e, Cic. Rull. i. 1. 3. O cc u l e r e denotes any concealment; o cc u l t a r e, a careful or very anxious concealment, and on this account finds no place in negative propositions, or as seldom, for example, as r e d o l e r e. 4. O c c u l t a r e means to prevent anything being seen, by keeping it covered; whereas a b d e r e, c o n d e r e, and a b s c o n d e r e, by removing the thing itself; a b d e r e (ἀποθείων) by laying it aside, and putting it away, like ἀποκρύπτων; c o n d e r e (κατάθειν), by depositing it in a proper place of safety, like κατακρύπτων; r e c o n d e r e, by hiding it carefully and thoroughly; a b s c o n d e r e, by putting it away, and preserving it. (iv. 45.)
CELEBER; INClyTUS; CLARUS; ILLUSTRIS; NOBILIS.

Celeber (from κλέος) and inclytus (from κλαυτός) denote celebrity, as general expressions, chiefly as belonging to things, and seldom as belonging to persons, except in poetry; clarus, illustris, and nobilis, with an especial political reference; clarus (γαληπός) means renowned for eminent services to one's country; illustris (from ἀναλεύσσω) renowned for rank and virtue; nobilis (from novisse) belonging to a family whose members have already been invested with the honors of the state.

CELEBRARE, see Scepe. CELER, see Citus.

Celer, see Navigium. Celsus, see Altus.

Censere; JUDICARE; ARBITRARI; ÆSTIMARE; OPINARI; PUTARE; RERI; AUTUMARE; EXISTIMARE; CREDERE. 1. Censere, judicare, arbitrari, æstimare, denote passing judgment with competent authority, derived from a call to the office of judge; censere, as possessing the authority of a censor, or of a senator giving his vote; judicare, as possessing that of a judge passing sentence; arbitrari, as possessing that of an arbitrator; æstimare (αιδέσθαι), as that of a taxer, making a valuation; whereas, opinari, putare, reri, and æstimare, denote passing judgment under the form of a private opinion, with a purely subjective signification; opinari (ὁρίζει) as a mere sentiment and conjecture, in opp. to a clear conviction and knowledge. Cic. Orat. i. 23. Mur. 30. Tusc. iv. 7. Rosc. Am. 10; putare, as one who casts up an account; reri as a poetical, and autumare as an antiquated term. 2. Æstimare denotes passing judgment under the form of the political function of an actual taxer, to estimate anything exactly, or according to its real value, or price in money; but existimare, as a moral function, to estimate anything according to its worth or truth; hence Cicero contrasts existimatio, not æstimatio, as a private opinion, with competent judgment, judicio; Cluent. 29. Verr. v. 68. 3. Cen-
sere denotes judgment and belief, as grounded upon one's own reflection and conviction; credere, as grounded on the credit which is given to the testimony of others. 4. Opinor, parenthetically, implies modesty, like olymp; whereas credo implies irony, like ὅς εἶπεν, sometimes in propositions that are self-evident, whereby the irony reaches the ears of those to whom the truth could not be plainly spoken or repeated, or who might be inclined to doubt it; sometimes, in absurd propositions which a man thinks fit to put in the mouth of another; sometimes, in propositions so evident as scarcely to admit of controversy. (v. 300.)

Cernere, see Videre. Cerritus, see Amens.

Certare, see Imitatio.

Cessare, see Vacare and Cunctari.

Chorda; Fides. Chorda (χορδή) is a single string; fides (ὑπόδη) in the sing. and plur. means a complete collection of strings, or a string-instrument.

Cibare, Cibus, see Alimenta.

Cicatrix, see Vulnus.

Cicur; Mansuetus. Cicur (redupl. of κοπίτωμα) denotes tameness, merely in a physical sense, and as a term in natural history, in opp. to ferus; whereas mansuetus, in a moral sense also, as implying a mild disposition, in opp. to saxus. (iv. 257.)

Cincinnus, see Cirrus. Circulus, see Orbis.

Circumire, see Ambire. Circumvenire, see Fallere.

Cirrus, see Crinis.

Citus: Celer; Velox; Pernix; Properus; Festinus. 1. Citus and celer denote swiftness, merely as quick motion, in opp. to tardus, Cic. Or. iii. 57. Sall. Cat. 15. Cic. Fin. v. 11. N. D. ii. 20. Rosc. Com. 11. Top. 44; velox and pernix, nimbleness, as bodily strength and activity, in opp. to lentus; properus and festinus, haste, as the will to reach a certain point in the shortest time, in opp. to segnis. Gell. x. 11. 2. Citus denotes a swift and lively motion, approaching to vegetus; celer, an eager and
impetuous motion, approaching to **rapidus**. 3. **Per-nicitas** is, in general, dexterity and activity in all bodily movements, in hopping, climbing, and vaulting; but **velocitas**, especially in running, flying, and swimming, and so forth. Plaut. Mil. iii. 1, 36. Clare oculis video, **pernix** sum manibus, pedibus mobilis. Virg. **Æn.** iv. 180. Curt. vii. 7, 53. Equorum **velocitatis** par est hominum **pernicitas**. 4. **Properus**, **properare**, denote the haste which, from energy, sets out rapidly to reach a certain point, in opp. to **cessare**; whereas **festinus**, **festinare**, denote the haste which springs from impatience, and borders upon precipitation. (ii. 144.)

**CIVILITAS**, see **Humanitas**. **CIVITAS**, see **Gens**. **CLAM**, see **Celare**. **CLARITAS**, see **Gloria**. **CLARUS**, see **Celeber**. **CLAUSTRUM**, see **Cera**. **CLEMENTIA**, see **Mansuetudo**. **CLIVUS**, see **Collis**. **CLYPEUS**, see **Scutum**. **CODICILLI**, see **Literæ**. **CLANGERE**; **CLAMARE**; **VOCIFERARI**. **Clangere** is the cry of animals and the clang of instruments, like κλάργγευ; **clamare** and **vociferari**, the cry of men; **clamare**, an utterance of the will, but **vociferari**, of passion, in anger, pain, in intoxication. Rhet. ad. Her. iii. 12. Acuta exclamatio habet quiddam illiberale et ad muliebrem potius vomferationem, quam ad virilem dignitatem in dicendo accommodatum. Senec. Ep. 15. Virg. **Æn.** ii. 310. Exoritur **clamorque virum clangorque tubarum.** (v 103.)

**COENUM**, see **Lutum**. **CÆPISSE**, see **Incipere**. **COERCERE**; **COMPESCERE**. **Coercere** denotes restriction, as an act of power and superior strength; whereas **compescere** (from pedica, πεδαώ) as an act of sovereign authority and wisdom. (iv. 427.)

**CETUS**, see **Concilium**. **COGERE**; **ADIGERE**. **Cogere** (from co-igere) means by force and power to compel to something; a d-
i g e r e, by reflection and the suggestion of motives to persuade to something. Tac. Ann. vi. 27. Se ea necessitate ad preces cogi, per quas consularium aliqui capessere provincias adigerentur. (vi. 70.)

**Cogitare; Meditari; Commentari.** 1. **Cogitare** (from the Goth. hugjan) denotes the usual activity of the mind, which cannot exist without thinking, or employing itself about something; **meditari** (from μέδεσθαι), the continued and intense activity of the mind, which aims at a definite result. Ter. Heaut. iii. 3, 46. Quid nunc facere cogitas? Compare this with Adelph. v. 6, 8. **Meditor** esse affabilis. Cic. Cat. i. 9, 22. In Tusc. iii. 6, cogitatio means little more than consciousness; whereas meditatio means speculative reflection. 2. Meditari has an intensive meaning, with earnestness, exertion, and vivacity; commentari (only in Cicero) means to reflect leisurely, quietly, and profoundly. (v. 198.)

**Cognatus,** see Necessarius.

**Cognitio; Notitia; Scientia; Ignarus; Inscius; Nescius.** 1. **Cognitio** is an act of the mind by which knowledge is acquired, whereas notitia and scientia denote a state of the mind; notitia, together with nosse, denotes a state of the merely receptive faculties of the mind, which brings an external appearance to consciousness, and retains it there; whereas scientia, together with scire, involves spontaneous activity, and a perception of truth; notitia may be the result of casual perception; scientia implies a thorough knowledge of its object, the result of mental activity. Cic. Sen. 4, 12. Quanta notitia antiquitatis! quanta scientia juris Romani! 2. The ignarus is without notitia, the inscius without scientia. Tac. H. i. 11. Ægyptum provinciam insciam legum, ignaram magistratum; for legislation is a science, and must be studied; government an art, and may be learnt by practice. 3. Inscius denotes a person who has not learnt something, with blame; nescius, who has

_Cognoscere_, see _Intelligere_. _Cohors_, see _Caterva_.

_Colaphus_, see _Alapa_. _Colere_, see _Vereri_.

_Collis; Clivus; Tumulus; Grumus; Collis and clivus denote a greater hill or little mountain; collis (from celsus) like κολουνός, as an eminence, in opp. to the plain beneath, and therefore somewhat steep; clivus, like κλυτύς, as a sloping plain, in opp. to an horizontal plain, and therefore only gradually ascending; whereas tumulus and grumus mean only a hillock, or great mound; tumulus, like χώma, means either a natural or artificial elevation; grumus, only an artificial elevation, like χώma. Colum. Arbor. a. f. _Collem autem et clivum, modum juger continentem repas; tinabis operis sexaginta. Liv. xxi. 32. Erigentibus in primos agmen clivos, apparuerunt imminentes tumulos insidentes montani. Hirn. B. Hisp. 24. Ex grumo excelsum tumulum capiebat._ (ii. 121.)

_Colloquium_, see _Sermo_. _Colonus_, see _Incolere_.

_Coluber_, see _Anguis_. _Coma_, see _Crinis_.

_Comburere_, see _Accendere_.

_Comere; Decorare; Ornare._ 1. _Comere and decorare denote ornament, merely as an object of sense, as pleasing the eye; ornare, in a practical sense, as at the same time combining utility. 2. Comere (κοσμεῖν) denotes ornament as something little and effeminate, often with blame, like nitere, in opp. to nature, noble simplicity, or graceful negligence, like κομμων, whereas decorare and ornare, always with praise, like splendere, as denoting affluence and riches; decorare (from σκέπασθαι) in opp. to that which is ordinary and unseemly, like κοσμίειν; ornare (from ὀψιν) in opp. to that which is paltry and incomplete, like ἄσκειν. 3. Comere implies only a change in form, which by arranging and polishing gives to the
whole a smart appearance, as in combing and braiding the hair; but *decorare* and *ornare* effect a material change, inasmuch as by external addition new beauty is conferred, as by a diadem, and so forth. Quintil. xii. 10, 47. *Comere* caput in gradus et annulos; compare with Tibull. iii. 2, 6. *Sertis decorare* comas; and Virg. Ecl. vi. 69. Apio crines *ornatus* amaro. (iii. 261.)

*Commissatio*, see *Epulæ.*

*Comitari; Deducere; Prosequi.* *Comitari* means to accompany for one's own interest, ἀκολούθειν; *deducere*, from friendship, with officiousness; *prosequi*, from esteem, with respect, προτέμειν. (vi. 73.)

*Comitas*, see *Humanitas.* *Comitia*, see *Concilium.*

*Commentari*, see *Cogitare.* *Committere*, see *Fidere.*

*Commodare; Mutuum Dare.* *Commodare* means to lend without formality and stipulation, on the supposition of receiving the thing lent again when it is done with. *Mutuum dare* means to grant a loan on the supposition of receiving an equivalent when the time of the loan expires. *Commodatio* is an act of kindness; *mutuum datio* is a matter of business. (iv. 137.)

*Communicare*, see *Impertire.*

*Comedus*, see *Actor.* *Compar*, see *Æquus.*

*Comedes*, see *Vincula.* *Compendium*, see *Lucrum.*

*Compescere*, see *Coeercere.* *Complecti*, see *Amplecti.*

*Complementum; Supplementum.* *Complementum* serves, like a keystone, to make anything complete, to crown the whole; whereas *supplementum* serves to fill up chasms; to supply omissions.

*Conari*, see *Audere.*

*Concedere; Permittere; Connivere.* *Concedere* and *permittere* mean, to grant something which a man has full right to dispose of; *concedere*, in consequence of a request or demand, in opp. to refusing, like συγχωρήσαι; *permittere*, from con-
Concessum est — Conclave.

denue in a person, and liberality, in opp. to forbidding, like ἐφείνω; whereas indulgere and connivere mean to grant something, which may properly be forbidden; indulgere (ἐνδεξακεῖν?), from evident forbearance; connivere (κατανεῖν), from seeming oversight.

Concessum est; Fas est. Concessum est means, what is generally allowed, like ἔξεστι, and has a kindred signification with licet, licitum est, which mean what is allowed by human laws, whether positive, or sanctioned by custom and usage, like Ἐμεύς ἔστι; fas est means what is allowed by divine laws, whether the precepts of religion, or the clear dictates of the moral sense, like δοσίων ἔστι. (v. 167.)

Concilium; Concio; Comitia; Cētus; Conventus. 1. Concilium, concio, and comitia are meetings summoned for fixed purposes; concilium (ἐγκαλεῖν), an assembly of noblemen and persons of distinction, of a committee, of the senate, the individual members of which are summoned to deliberate, like συνέδριον; whereas concio and comitia mean a meeting of the community, appointed by public proclamation, for passing resolutions or hearing them proposed; concio (ciere, κεῖν) means any orderly meeting of the community, whether of the people or of the soldiery, in any state or camp, like σύλλογος; comitia (from coire) is an historical term, confined to a Roman meeting of the people, as ἔκκλησια to an Athenian, and ἀλία to a Spartan. 2. Cētus and conventus are voluntary assemblies; cētus (from coire) for any purpose, for merely social purposes, for a conspiracy, and so forth, like σύνοδος; whereas conventus, for a serious purpose, such as the celebration of a festival, the hearing of a discourse, and so forth, like ὁμήγυρις, πανήγυρις. (v. 108.)

Conclave, Cubiculum. Conclave is the most general term for any closed room, and especially a room of state; cubiculum is a particular expression for a dwelling-room. (vi. 75.)
CONCORDIA — CONSIDERARE.

CONCORDIA, see Otium. Concubina, see Pellex.
Condere, see Celare and Sepelire.

Conditio; Status. Conditio (κατείδεω, κατε-σλα) is a state regulated by the will; status is a state arising from connection. Cic. Fam. xii. 23. Om- nem conditionem imperii tui, statumque provinciae de- monstravit mihi Tratorius. (vi. 76.)

Confestim, see Repente. Confidentia, see Fides.
Confidere, see Fidere. Confinis, see Vicinus.

Confusus; Fretus. Confusus means, subjectively, like securus, depending on something, and making one's self easy, περιοδώς; whereas fretus (φρακτός, ferox) means, objectively, like tutus, protected by something, ἑρρωμένος. (i. 20.)

Confiteri, see Fateri. Conflagere, see Pugnare.
Confutare, see Refutare.

Consagreis, see Acervus. Conjur, see Femina.
Connivere, see Concedere.

Consanguineus, see Necessarius.
Conscendere, see Scandere.

Consecrare, see Sacrare. Consequi, see Invenire.
Conjugium; Matrimonium; Contubernium; Nup- tiae. Conjugium and matrimonium denote the lasting connection between man and wife, for the purpose of living together and bringing up their off- spring; conjugium is a very general term for a mere natural regulation, which also takes place among animals; contubernium means the marriage connection between slaves; matrimonium, the legal marriage between freemen and citizens, as a respectable and a political regulation; whereas nuptiae means only the commencement of matrimonium, the wedding, or marriage-festival.

Considerare; Contemplari. Considerare (from κατείδεω) denotes consideration as an act of the understanding, endeavoring to form a judgment; contemplari (from κατανθύμβεω) an act of feeling, which is absorbed in its object, and surrenders itself
entirely to the pleasant or unpleasant feeling which its object excites. (v. 130.)

Consors, see Socius.

Conspectus, Conspicere, see Videre.

Constat; Apparet; Elucet; Liquet. Constat means a truth made out and fixed, in opp. to a wavering and unsteady fancy or rumor; whereas apparet elucet, and liquet denote what is clear and evident; apparet, under the image of something stepping out of the back-ground into sight; elucet, under the image of a light shining out of darkness; liquet, under the image of frozen water melted. (vi. 78.)

Constituere, see Destinare.

Consuetudo; Mos; Ritus; Cærimonia. Consuetudo denotes the uniform observance of anything as a custom, arising from itself, and having its foundation in the inclination or convenience of an individual or people, ἁπαξ; whereas mos (modus) is the habitual observance of anything, as a product of reason, and of the self-conscious will, and has its foundation in moral views, or the clear dictates of right, virtue, and decorum, ἡδος; lastly, ritus denotes the hallowed observance of anything, either implanted by nature as an instinct, or introduced by the gods as a ceremony, or which, at any rate, cannot be traced to any human origin. Consuetudines are merely factitious, and have no moral worth; mores are morally sanctioned by silent consent, as jura and leges by formal decree; ritus (from ἀριστεῖσις, ὑδρεῖσις), are natural, and are hallowed by their primæval origin, and are peculiar to the animal. (v. 75.)

2. Ritus is a hallowed observance, as directed and taught by the gods or by nature; whereas cærimonia (κηδεμούλα) is that which is employed in the worship of the gods.

Consuevisse, see Solere. Consummare, see Finire.

Contagium, see Luæs.

Contaminare; Inquinare; Polluere. Contaminare (from contingo, contagio) means defilement in
its pernicious effect, as the corruption of what is sound and useful; inquinare (from cunire, or from πέσων), in its loathsome effect, as marring what is beautiful, like μορφοσεων; polluere (from pullus, πελλος), in its moral effect, as the desecration of what is holy and pure, like μολυνεων. Cic. Cæcil. 21, 70. Judiciis corruptis et contaminatis; compare with Coel. 6. Libidinibus inquinari; and Rosc. Am. 26, 71. Noluerunt in mare deferri, ne ipsum pollueret, quò cætera quæ violata sunt, expiari putantur. (ii. 56.)

Contemnere, see Spernere.
Contemplari, see Considerare.
Contendere, see Discere.
Contentio, see Disceptatio.
Contentum esse, see Satis habere.
CONTINENTIA, see Modus. Contingere, see Accidere.
CONTINUO, see Repente.

CONTINUUS; PERPETUUS; SEMPTERNUS; ΑΕTERNUS.
1. Continuum means that which hangs together without break or chasm; perpetuum, that which arrives at an end, without breaking off before. Suet. Caes. 76. Continuus consulatus, perpetuum dictaturam.
2. Perpetuus, sempiternus, and aeternus, denote continued duration; but perpetuus, relatively, with reference to a definite end, that of life for example; sempiternus and aeternus, absolutely, with reference to the end of time in general; sempiternus means, like αἰων, the everlasting, what lasts as long as time itself, and keeps pace with time; aeternum (from aetas) like αἰωνον, the eternal, that which outlasts all time, and will be measured by ages, for Tempus est pars quædam externitatis. The sublime thought of that which is without beginning and end, lies only in aeternus, not in sempiternus, for the latter word rather suggests the long duration between beginning and end, without noting that eternity has neither beginning nor end. Sempiternus involves the mathematical, aeternus the metaphysical
notion of eternity. Cic. Orat. ii. 40, 169. Barbarorum est in diem vivere; nostra consilia semper tempus spectare debent; compare with Fin. i. 6, 17. Motum atomorum nullo a principio, sed aeternum tempore intelligi convenire. (i. 1.)

Contrarius, see Varius.

Controversia, see Discapatio.

Contubernium, see Conjugium.

Contumacia, see Pervicacia.

Contumelia; Injuria; Offensio. I. Contumelia (from contemnere) denotes a wrong done to the honor of another; injuria, a violation of another's right. A blow is an injuria, so far as it is the infliction of bodily harm; and a contumelia, so far as it brings on the person who receives it, the imputation of a cowardly or servile spirit. Senec. Clem. i. 10. Contumeliae, quae acerbiros principibus solent esse quam injuriae. Pacuv. Non. Patior facile injuriam, si vacua est contumelia. Phædr. Fab. v. 3, 5. Cic. Quint. 30, 96. Verr. iii. 44. 2. Contumelia and injuria are actions, whereas offensio denotes a state, namely, the mortified feeling of the offended person, resentment, in opp. to gratia. Plin. H. N. xix. 1. Quintil. iv. 2. Plin. Pan. 18. (iv. 194.)

Conventus, see Concilium.

Convertere, see Vertere.

Convivium, see Epulae.

Convictum, see Maledictum.

Copia, see Occasio. Cople, see Exercitus.

Cupioius, see Divitiae. Cordatus, see Sapiens.

Corpulentus, see Pinguis.

Corpus, see Cadaver.

Corrige, see Emendare. Corrige means to amend, after the manner of a rigid schoolmaster or disciplinarian, who would make the crooked straight, and set the wrong right; whereas emendare, after the manner of an experienced teacher, and sympathizing friend, who would make what is defective complete.
Plin. Pan. 6, 2. Corrupta est disciplina castrorum, ut tu corrector emendatorque contingeres; the former by strictness, the latter by wisdom. Cic. Mur. 29. Verissime dixerim, nulla in re te (Catonom) esse hujusmodi ut corrigendus potius quam leviter inflectendus viderere; comp. with Plin. Ep. i. 10. Non castigat errantes, sed emendat. (v. 319.)

Corrumpere, see Depravare.
Coruscare, see Lucere.
Coxa; Latus; Femur. Cox and cox tendix (κοξών) mean the hip; latus, the part between the hip and shoulder; femur and f emen, the part under the hip, the thigh. (vi. 84.)

Crapula, see Ebrietas. Crater, see Poculum.
Creare; Gignere; Parere; Generare. 1. Creare (from κύρω) means, by one's own will and creative power to call something out of nothing; gignere (γένεσθαι, γενέσθαι) by procreation or parturition; gignere is allied to generare only by procreation, and to parere (παρέσθαι, περεσθώ), only by parturition. 2. Gignere is a usual expression, which represents procreation as a physical and purely animal act, and supposes copulation, conception, and parturition; whereas generare is a select expression, which represents procreation as a sublime godlike act, and supposes only creative power; hence, for the most part, homines et bellusc gignunt, natura et dii generant. And, Corpora gignuntur, poemata generantur. Cic. N. D. iii. 16. Herculem Jupiter genuit, is a mythological notice; but Legg. i. 9. Deus hominem generavit, is a metaphysical axiom. (v. 201.)

Crematio, see Scepe.
Credere, see Censere and Fidere.
Cremare, see Accendere. Crepitus, see Fragor.
Crepusculum, see Mane. Criminari, see Arguere.
Crinis; Capillus; Coma; Caesaries; Pilus; Cirrus; Cincinnus. 1. Crinis and capillus denote the natural hair merely in a physical sense, like
apiro; crinis (from κάρπος), any growth of hair, in opposition to the parts on which hair does not grow; capillus (from caput), only the hair of the head, in opp. to the beard, etc. Liv. vi. 16. Suet. Aug. 23. Cels. vi. 2. Cic. Tusc. v. 20. Rull. ii. 5; whereas in coma and cæsaries the accessory notion of beauty, as an object of sense, is involved, inasmuch as hair is a natural ornament of the body, or itself the object of ornament; coma (κόμη) is especially applicable to the hair of females; cæsaries, to that of males, like Αέρα. Hence crinitus means nothing more than covered with hair; capillatus is used in opp. to bald-headed, Petron. 26, and the Galli are styled comati, as wearing long hair, like καρεκομόντες. 2. Crinis, capillus, coma, cæsaries, denote the hair in a collective sense, the whole growth of hair; whereas pilus means a single hair, and especially the short and bristly hair of animals. Hence pilosus is in opp. to the beautiful smoothness of the skin, as Cic. Pis. 1; whereas crinitus and capillatus are in opp. to ugly nakedness and baldness. (ii. 14.) 3. Cirrus and cincinnus denote curled hair; cirrus (κόρη) is a natural, cincinnus (κικυννος) an artificial curl. (iii. 23.)

CRUCIATUS; TORMENTUM. Cruciat us, cruci-menta (κρόκα, κρέκα), denote in general any pangs, natural and artificial; tormenta (from torquere), especially pangs caused by an instrument of torture, like the rack. Cic. Phil. xi. 4. Nec vero graviora sunt carnificum tormenta quam interdum cruciamenta morborum. (vi. 87.)

Crudelitas, see Sævitia.

Cruentus, Cruor, see Sanguis.

Cubare; Jacere; Situm esse. Cubare (from κελω) denotes the lying down of living beings; situm esse (ἐτών, ἐλσαί) of lifeless things; jacere, of both. Cubare and jacere are neuter; situm esse, always passive. Further, cubare gives the
image of one who is tired, who wishes to recruit his strength, in opp. to standing, as requiring exertion, whereas j a c e r e gives the image of one who is weak, without any accessory notion, in opp. to standing, as a sign of strength. (i. 138.)

CUBICULUM, see Conclave.

CUBILE; LECTUS. C u b i l e is a natural couch for men and animals, a place of rest, like κοίτη, εὔνη; l e c- t u s, an artificial couch, merely for men, a bed, like λέκτρων. (v. 279.)

CUBITUS, see Ulna. C U D E R E, see Verberare.

CUDO, see Cassis.

CULCITA; PULVINUS; PULVINAR. C u l c i t a (from calcare?) is a hard-stuffed pillow; p u l v i n u s and p u l v i n a r, a soft elastic pillow; p u l v i n u s, such as is used on ordinary civil occasions; p u l v i n a r, such as is used on solemn religious occasions. (vi. 89.)

CULMEN; FASTIGIUM. C u l m e n means the top, the uppermost line of the roof; f a s t i g i u m, the summit, the highest point of this top, where the spars of the roof by sloping and meeting form an angle; therefore f a s t i g i u m is a part of c u l m e n. Virg. ÄEn. i. 458. Evado ad summi fastigia culminis. Liv. xl. 2. Vitruv. iv. 2. Arnob. ii. 12. And figuratively c u l m e n denotes the top only, with a local reference, as the uppermost and highest point, something like κολοφῶν; but f a s t i g i u m with reference to rank, as the principal and most imposing point of position, some- thing like κορυφή; therefore c u l m e n t e c t i is only that which closes the building, but f a s t i g i u m that which crowns it; and f a s t i g i u m also denotes a throne, whence c u l m i n a montium is a much more usual term than f a s t i g i a. (ii. 111.)

CULMUS; CALAMUS; STIPULA; SPICA; ARISTA; AR- UNDO; CANNA. 1. C u l m u s means the stalk, with reference to its slender height, especially of corn; c a l a m u s (κάλαμος) with reference to its hollowness, especially of reeds. 2. C u l m u s means the stalk of corn, as bearing
the ear, as the body the head, as an integral part of the whole; stipula, as being compared with the ear, a worthless and useless part of the whole, as stubble. 3. Spica is the full ear, the fruit of the corn-stalk, without respect to its shape, arista, the prickly ear, the tip or uppermost part of the stalk, without respect to its substance, sometimes merely the prickles. Quintil. i. 3, 5. Imitatæ spicas herbulæ inanibus aristis ante messem flavescent. 4. Calamus, as a reed, is the general term; arundo (from ἀρδανός) is a longer and stronger reed; canna (from κανών?) a smaller and thinner reed. Colum. iv. 32. Ea est arundineti senec tus, cum ita densatum est, ut gracilis et cannae similis arundo prodeat. (v. 219.)

CULPA; NOXIA; NOXIUS; NOCENS; SONS. 1. Culpa (κολάψαι) denotes guilt as the state of one who has to answer for an injury, peccatum, delictum, maleficium, scelus, flagitium, or nefas; hence a responsibility, and, consequently, a rational being is supposed, in opp. to casus, Cic. Att. xi. 9. Vell. P. ii. 118, or to necessitas, Suet. Cl. 15; whereas noxia, as the state of one who has caused an injury, and can therefore be applied to any that is capable of producing an effect, in opp. to innocentia. Liv. iii. 42, 2. Illa modo in ducibus culpa, quod ut odiō essent civibus fecerant; alia omnis penes milites noxia erat. Cic. Marc. 13. Etsi aliqua culpa tenemur erroris humani, a scelere certe liberati sumus; and Ovid, Trist. iv. 1, 23. Et culpam in facto, non scelus esse meo, coll. 4, 37; hence culpa is used as a general expression for every kind of fault, and especially for a fault of the lighter sort, as delictum. 2. Culpa and noxia suppose an injurious action; but vitium (from αἰδητή, ἄνη) merely an action or quality deserving censure, and also an undeserved natural defect. 3. Nocens, innocens, denote guilt, or absence of guilt, in a specified case, with regard to a single action; but noxius, innocius, together with the poetical words nocuus, innocuus, relate
to the nature and character in general. Plaut. Capt. iii. 5, 7. Decet innocentem servum atque innoxium confidentem esse; that is, a servant who knows himself guiltless of some particular action, and who, in general, does nothing wrong. 4. Noxius denotes a guilty person only physically, as the author and cause of an injury, like διαβέρος; but sōn (ὀνοτός) morally and juridically, as one condemned, or worthy of condemnation, like οὐκος. (ii. 152.)

CULPARE, see Arguere. CULTUS, see Vestis. CUMULUS, see Acervus.

CUNÆ; CUNABULA. Cunæ (κοιταί) is the cradle itself; incunabula, the bed, etc., that are in the cradle. Plaut. Truc. v. 13. Fasciis opus est, pulvinis, cunis, incunabulis. (vi. 69.)

CUNCTARI; HÆSITARE; CESSARE. Cunctari (from ἱνεκέων, or κατέχεων), means to delay from consideration, like μέλεων; hæsitare, from want of resolution; cessare (κατ'εκείν;?) from want of strength and energy, like ὀνκείν. The cunctans delays to begin an action; the cessans, to go on with an action already begun. (iii. 300.)

CUNCTI, see Quisque. CUPERE, see Velle.

CUPIDO; CUPIDITAS; LIBIDO; VOLUPTAS. 1. Cupido is the desire after something, considered actively, and as in action, in opp. to aversion; whereas cupiditas is the passion of desire, considered neutrally, as a state of mind, in opp. to tranquillity of mind. Cupido must necessarily, cupiditas may be, in construction with a genitive, expressed or understood; in this case, cupiditas relates especially to possession and money, cupiditas, to goods of every kind. Vell. P. ii. 33. Pecuniae cupidine: and further on, Interminatam imperii cupiditatem. 2. Cupido and cupiditas stand in opp. to temperate wishes; libido (from λυψ) the intemperate desire and capricious longing after something, in opp. to rational will, ratio, Suet. Aug. 69, or voluntas, Cic. Fam. ix. 16. Libidines are lusts,
with reference to the want of self-government; voluptates, pleasures, in opp. to serious employments, or to pains. Tac. H. ii. 31. Minus Vitellii ignavæ voluptates quam Othonis flagrantissimæ libidines timebantur. (v. 60.)

Cur; quare. Cur (from quare? or κως;) serves both for actual questions, and for interrogative forms of speech; whereas quare serves for those questions only, to which we expect an answer. (vi. 93.)

Cur; sollicitudo; angor; dolor; ægritudo. Cur, sollicitudo, and angor, mean the disturbance of the mind with reference to a future evil and danger; cura (from the antiquated word coera, from κολπανος) as thoughtfulness, uneasiness, apprehension, in opp. to incuria, like φροντίς; sollicitudo, as sensitiveness, discomposure, anxiety, in opp. to securitas, Tac. H. iv. 58, like μέριμνα; angor (from οὖχω) as a passion, anguish, fear, in opp. to solutus animus; whereas dolor and ægritudo relate to a present evil; dolor (from άλαι?) as a hardship or pain, in opp. to gaudium, αλγος; ægritudo, as a sickness of the soul, like αβλα, in opp. to alacritas. Cic. Tusc. v. 16. Cic. Fin. i. 22. Nee praetereares ulla est, qua sua natura aut sollicitare possit aut angere. Accius apud Non. Ubi cura est, ibi anxitudo. Plin. Ep. ii. 11. Cæsar mihi tantum studium, tantam etiam curam—nimum est enim dicere sollicitudinem—praestitit, ut, etc. Quintil. viii. pr. 20. Curam ego verborum, rerum volo esse sollicitudinem. (iv. 419.)

Curvus; uncus; pandus; incurvus; recurvus; redundus; repandus; aduncus. 1. Curvus, or in prose mostly curvatus, denotes, as a general expression, all crookedness, from a slight degree of crookedness to a complete circle; uncus supposes a great degree of crookedness, approaching to a semi-circle, like the form of a hook; pandus, a slight crookedness, deviating but a little from a straight line, like that which slopes. 2. The curva form a continued crooked
line; the *incursa* suppose a straight line ending in a curve, like ἐπικεφαλής, the augur's staff, for example, or the form of a man who stoops, etc. 3. *Recurvus*, *reductus*, and *repandus*, denote that which is bent outwards; *aduncus*, that which is bent inwards. Plin. H. N. xi. 37. Cornua alii *adunca*, alii *reduca*. (v. 184.)

*Cuspis*, see Acies.

*Custodia*; *Carcer*; *Ergastulum*. *Custodia* (from κεφαλή) is the place where prisoners are confined, or the prison; *carcer* (κάρκαρος, redupl. of καρίς, circus), that part of the prison that is meant for citizens; *ergastulum* (from ἐργάζομαι, or ἐργῶ), the house of correction for slaves.

*Cu tilis*, see Tergus. *Cyathus*, see Poculum.

*Cymba*, see Navigium.

**D.**

*Damnum*; *Detrimentum*; *Jactura*. *Damnum* (δανάν) is a loss incurred by one's self, in opp. to *lucrum*. Plaut. Cist. i. 1, 52. Capt. ii. 2, 77. Ter. Heaut. iv. 4, 25. Cic. Fin. v. 30. Sen. Ben. iv. 1. Tranq. 15; whereas *detrimentum* (from detrivisse) means a loss endured, in opp. to *emolumentum*. Cic. Fin. i. 16. iii. 29; lastly, *jactura* is a voluntary loss, by means of which one hopes to escape a greater loss or evil, a sacrifice. Hence *damnum* is used for a fine; and in the form, Videant Coss., ne quid resp. *detrimento cæpiat*, the word *damnum* could never be substituted for *detrimentum*. (v. 251.)

*Dapes*, see *Epulae*. *Deamare*, see *Diligere*.

*Deambulare*, see Ambulare.

*Debere*, see *Necessae est*. *Decernere*, see *Destinare*.

*Decipere*, see *Fallere*. *Declarare*, see *Ostendere*.

*Decorare*, see *Comere*. *Dedecus*, see *Ignominia*.

*Dedicare*, see *Sacrare*. *Deducere*, see *Comitari*.

*Deesse*, see *Abesse*. *Defendere*, see *Tueri*. 
DEFICERE — DELICTUM.

DEFICERE, see Abesse and Turboe.
DEFLERE, see Lacrimare. DEFORMIS, see Tæter.
DEGERE, see Agere. DE INTEGRO, see Iterum.
DELECTATIO, see Oblectatio.
DELERE, see Abolere.

DELIBUTUS; UNCTUS; OBLITUS. Delibutus (from λείβειν, λείβαζειν), besmeared with something greasy, is the general expression; unctus (from ὑγρός? or νήχειν?) means anointed with a pleasant ointment; and oblitus from oblino), besmeared with something impure. (vi. 98.)

DELICTUM; PECCATUM; MALEFACTUM; MALEFICIUM; FACINUS; FLAGITIUM; SCELUS; NEFAS; IMPIETAS. 1. Delictum and peccatum denote the lighter sort of offences; delictum, more the transgression of positive laws, from levity; peccatum (from παράσκευα), rather of the laws of nature and reason, from indiscretion. 2. A synonyme and as it were a circumlocution of the above words is malefactum; whereas maleficium and facinus involve a direct moral reference; maleficium is any misdeed which, as springing from evil intention, deserves punishment; but facinus, a crime which, in addition to the evil intention, excites astonishment and alarm from the extraordinary degree of daring requisite thereto. 3. There are as many sorts of evil deeds, as there are of duties, against oneself, against others, against the gods; flagitium (from βλαγία) is an offence against oneself, against one's own honor, by gluttony, licentiousness, cowardice; in short, by actions which are not the consequence of unbridled strength, but of moral weakness, as evincing ignavia, and incurring shame; whereas scelus (σκληρόν) is an offence against others, against the right of individuals, or the peace of society, by robbery, murder, and particularly by sedition, by the display, in short, of malice; nefas (ἀφατον) is an offence against the gods, or against nature, by blasphemy, sacrilege, murder of kindred, betrayal of one's country; in short,
by the display of *impietas*, an impious outrage. Tac. G. 12. (ii. 139.)

**DEligere ; Eligere.** Deligere means to choose, in the sense of not remaining undecided in one's choice; elegere, to choose, in the sense of not taking the first thing that comes. (v. 98.)

**Delirium, see Amens. Delubrum, see Templum.**

**Demens, see Amens.**

**Demere; Adimere; Eximere; Auferre; Eripere; Surripere; Furari.** 1. DEmEre, a diMere, and eximere, denote a taking away without force or fraud; demere (from de-imere) means to take away a part from a whole, which thereby becomes less, in opp. to addere, or adjicere. Cic. Orat. ii. 25. Fam. i. 7. Acad. iv. 16. Cels. i. 3. Liv. ii. 60; a diMere, to take away a possession from its possessor, who thereby becomes poorer, in opp. to dare and reddie. Cic. Verr. i. 52. Fam. viii. 10. Phil. xi. 8. Suet. Aug. 48. Tac. Ann. xiii. 56; eximere, to remove an evil from a person oppressed by it, whereby he feels himself lightened. 2. Auferre, eripere, surripere, and furari, involve the notion of an illegal and unjust taking away; auferre, as a general expression for taking away anything; eripere, by force to snatch away; surripere and furari, secretly and by cunning; but surripere may be used for taking away privily, even when just and prudent self-defence may be pleaded as the motive; whereas furari (*φαράω, φέρω*) is only applicable to the mean handicraft of the thief. Sen. Prov. 5. Quid opus fuit auferre? accipere potuistis; sed ne nunc quidem auferitis, quia nihil eripitū nisi retinenti. Cic. Verr. i. 4, 60. Si quis clam surripiat aut eripiat palam atque auferat: and ii. 1, 3. Non furem sed ereptorem. (iv. 123.)

**Demoliri, see Destrueere. Demorii, see Mors.**

**Denegare, see Negare. Densus, see Augustus.**

**Denuo, see Iterum.**

**Deplorare, see Lacrimare.**
DEPRAVARE; CORRUMPERE. Depravare denotes to make anything relatively worse, provided it is still susceptible of amendment, as being merely perverted from its proper use; whereas corrumpere denotes to make anything absolutely bad and useless, so that it is not susceptible of amendment, as being completely spoilt. (v. 321.)

Deridere, see Ridere. Desciscere, see Turbae. Deserere, see Relinquere. Desertum, see Solitudo. Desiderare, see Requirere. Desidia, see Ignavia. Desinere; Desistere. Desinere denotes only a condition in reference to persons, things, and actions, as, to cease; whereas desistere, an act of the will, of which persons only are capable, as to desist. (iii. 101.)

Desolatus, see Relinquere. Desperans, see Esques. Despicer, see Spernere. Destinare; Obstinare; Decernere; Statuere; Constituere. 1. Destinare and obstinare denote forming a resolution as a psychological, whereas decernere and statuere as a political, act. 2. Destinare means to form a decided resolution, by which a thing is set at rest; obstinare, to form an unalterable resolution, whereby a man perseveres with obstinacy and doggedness. 3. Decernere denotes the final result of a formal consultation, or, at least, of a deliberation approaching the nature and seriousness of a collegial discussion; statuere, to settle the termination of an uncertain state, and constitue is the word employed, if the subject or object of the transaction is a multitude. Cic. Fr. Tull. Hoc judicium sic expectatur, ut non una reris, sed omnibus constitui putetur. (iv. 178.)

Destinatio, see Pervicacia. Destituere, see Relinquere. Destruere; Demoliri. Destruere means to pull down an artificially constructed, demoliri, a solid, building. (vi. 2.)
DETERIOR; PEJOR. D e t e r i o r (a double com- 
parative from de) means, like χειλέων, that which has de-
generated from a good state, that which has become less 
worthy; whereas p e j o r (from περικός), like κακίων, 
that which has fallen from bad to worse, that which is 
more evil than it was. Hence Sallust. Or. Phil. 3: 
Æmilius omnium flagitiornum postremus, qui pejor an ign-
navior sit deliberari non potest:—in this passage deterior 
would form no antithesis to ignavior. The deterrimi 
are the objects of contempt, the pessimi of abhorrence; 
Catullus employs the expression pessimas puellas, 'the 
worst of girls,' in a jocular sense, in a passage where 
this expression has a peculiar force; whereas deterrimus 
could, under no circumstances, be employed as a jocular 
expression, any more than the words wretched, depraved. 
(i. 53.)

DETESTARI, see Abominari. DETINERE, see Manere. 
DETRECTATIO, see Invidia.

DETRIMENTUM, see Damnum. Deus, see Numen. 
DEVERSORIUM; HOSPITIUM; CAUPONA; T A B E R N A ; 
POPINA; GANEUM. D e v e r s o r i u m is any house 
of reception on a journey, whether one's own property, 
or that of one's friends, or of inn-keepers; hospitium, 
an inn for the reception of strangers; caupona (from 
καρπονόμαι?) a tavern kept by a publican. These 
establishments afford lodging as well as food; whereas 
tabernae, popinae, ganea, only -food, like 
restaurateurs; tabernae (from trabes?), for the 
common people, as eating-houses; popinae (from 
popā, πέαν), for gentlefolks and gourmands, like ordi-
naries; ganea (from ἀγανό?), for voluptuaries. 
(vi. 101.)

DEVINCIRE, see Ligare. DICARE, see Sacrare. 

DICERE; AIO; INQUAM; ASSEVERARE; AFFIRMARE; 
CONTENDERE; FARI; FABULARI. 1. Dicere denotes 
to say, as conveying information, in reference to the 
hearer, in opp. to tacere, like the neutral word loqui. 
vi. 6, like λέγειν; but αἰο expresses an affirmation, with reference to the speaker, in opp. to nēgo. Cic. Off. iii. 23. Plaut. Rud. ii. 4, 14. Terent Eun. ii. 2, 21, like φάναι. 2. Ait is in construction with an indirect form of speech, and therefore generally governs an infinitive; whereas inquit is in construction with a direct form of speech, and therefore admits an indicative, imperative, or conjunctive. 3. Aio denotes the simple affirmation of a proposition by merely expressing it, whereas asseverare, affirmare, contendere, denote an emphatic affirmation; asseverare is to affirm in earnest, in opp. to a jocular, or even light affirmation, jocari. Cic. Brut. 85; affirmare, to affirm as certain, in opp. to doubts and rumors, dubitare, Divin. ii. 3, 8; contendere, to affirm against contradiction, and to maintain one's opinion, in opp. to yielding it up, or renouncing it. 4. Dicere (δείξαι) denotes to say, without any accessory notion, whereas loqui (λακεῖν), as a transitive verb, with the contemptuous accessory notion that that which is said is mere idle talk. Cic. Att. xiv. 4. Horribile est quae loquantur, quae minimentur. 5. Loqui denotes speaking in general; fabulari, a good-humored, or, at least, pleasant mode of speaking, to pass away the time, in which no heed is taken of the substance and import of what is said, like λακεῖν; lastly, dicere, as a neuter verb, denotes a speech prepared according to the rules of art, a studied speech, particularly from the rostrum, like λέγειν. Liv. xlv. 39. Tu, centurio, miles, quid de imperatore Paulo senatus decreverit potius quam quid Sergio Galba fabuletur audi, et hoc dicere me potius quam illum audi; ille nihil praeterquam loqui, et id ipsum male dicebat et maligne didicit. Cic. Brut. 58. Scipio sane mihi bene et loqui videtur et dicere. Orat. iii. 10. Neque enim comamur docere eum dicere qui loqui nesciat. Orat. 32. Muren. 34, 71. Suet. Cl. 4. Qui tam ἄσαφως loquatur, qui possit quem declamat σαφῶς dicere quae dicenda sunt non video.
6. 

Fari (φάω) denotes speaking, as the mechanical use of the organs of speech to articulate sounds and words, nearly in opp. to infantem esse; whereas loqui (λακεῖν), as the means of giving utterance to one's thoughts, in opp. to tacere. And as fari may be sometimes limited to the utterance of single words, it easily combines with the image of an unusual, imposing, oracular brevity, as in the decrees of fate, fati; whereas loqui, as a usual mode of speaking, is applicable to excess in speaking, loquacitas. (iv. 1.)

Dicterium, see Verbum.

Dicto audientem esse, see Parere.

Dies; Tempus; Tempestas; Die; Interdiu. 1. Dies (from ἕδειος) denotes time in its pure abstract nature, as mere extension and progression; whereas tempus and tempestas, with a qualifying and physical reference, as the weather and different states of time; tempus denotes rather a mere point of time, an instant, an epoch; tempestas, an entire space of time, a period. Hence dies docet refer to a long space of time, after the lapse of which information will come, like χρόνος; whereas tempus docet refers to a particular point of time which shall bring information, like καιρός. (iv. 267.) 2. Die means by the day, in opp. to by the hour or the year; whereas interdiu and diu, by day, in opp to noctu; but interdiu stands in any connection; diu only in direct connection with noctu. (iv. 288.)

Dies festi, see Solemnia.

Differre; Proferre; Procrastinare; Prorogare. 1. Differre denotes delay in a negative sense, whereby a thing is not done at present, but laid aside; whereas proferre and procrastinare, delay in a positive sense, as that which is to take place at a future time; proferre refers to some other time in general; procrastinare, to the very next opportunity. 2. Differre denotes an action, the beginning of which is put off; prorogare, a condition
DIFFICILIS — DILIGERE.

or state, the ending of which is put off, as to protract.
(vi. 102.)

DIFFICILIS, see Arduus and Austerus.
DIGLADIARI, see Pugnare.
DIGNUM ESSE, see Merere. DILIGENTIA, see Opera.
DILIGERE; AMARE; DEAMARE; ADAMARE; CARITAS; AMOR; PIETAS. 1. DILIGERE (from ἀλέγεων) is love arising from esteem, and, as such, a result of reflection on the worth of the beloved object, like φιλεῖν; whereas AMARE is love arising from inclination, which has its ground in feeling, and is involuntary, or quite irresistible, like ἐρῶν, ἐρωσθαι; DILIGERE denotes a purer love, which, free from sensuality and selfishness, is also more calm; AMARE, a warmer love, which, whether sensual or platonic, is allied to passion. Cic. Att. xiv. 17. Tantum accessit ut mihi nunc denique amare videar, ante dilexisse. Fam. xiii. 47. Brut. i. 1. Plin. Ep. iii. 9. 2. AMARE means to love in general; DEAMARE, as an intensive, to love desperately, like amore deperire; and ADAMARE, as an inchoative, to fall in love. 3. CARITAS, in an objective sense, means to be dear to some one; AMOR, to hold some one dear: hence the phrases, Caritas apud aliquem; amor erga aliquem. 4. CARITAS, in a subjective sense, denotes any tender affection, especially that of parents towards their children, without any mixture of sensuality, and refers merely to persons, like ἀγάπη or στοργή; whereas AMOR denotes ardent passionate love to persons or things, like ἐρως; lastly, PIETAS (from ἡχω, ἔχω), the instinctive love to persons and things, which we are bound to love by the holy ties of nature, the gods, those related to us by blood, one's native country, and benefactors. CARITAS rejoices in the beloved object and its possession, and shows itself in friendship and voluntary sacrifices; AMOR wishes evermore to get the beloved object in its power, and loves with a restless unsatisfied feeling; PIETAS follows a natural impulse and religious feeling. (iv. 97.)
DILUCULUM, see Mane.
DIMETARI, DIMETIRI, see Metiri.
DIMICARE, see Pugnare. DIMITTERE, see Mittere.
DIRIMERERE, see Dividere. DIRIPERE, see Vastare.
DIRUS, see Atrox.
DISCEPTATIO; LITIGATIO; CONTROVERsIA; CON-
tentio; ALTERcatio; JURGIUM; RIXA. 1. Dis-
ceptatio, litigatio, and controversia, are dis-
sensions, the settling of which is attempted quietly, and
in an orderly way; contentio, altercatio, and
jurgium, such as are conducted with passion and
vehemence, but which are still confined to words; rixa
(ơρεκτης), such as, like frays and broils come to blows,
or at least threaten to come to blows, and are mid-way
between jurgium and pugna. Liv. xxxv. 17. Ex
disceptatione altercationem fecerunt. Tac. Hist. i. 64.
Jurgia primum, mox rixa inter Batavos et legionarios.
2. Controversia takes place between two parties
the moment they place themselves in array on opposite
sides; disceptatio, when they commence disputing
with each other, in order to arrive at the path of truth,
or to discover what is right, but without a hostile feel-
ing; litigatio, when a hostile feeling and a personal
interest are at the bottom of the dispute. 3. Con-
tentio would maintain the right against all opponents,
and effect its purpose, whatever it may be, by the
strenuous exertion of all its faculties; altercatio
would not be in debt to its opponent a single word, but
have the last word itself; jurgium (from ὧργη) will,
without hearkening to another, give vent to its ill-humor
by harsh words. Contentio presents the serious
image of strenuous exertion; altercatio, the comic
image of excessive heat, as in women’s quarrels; jurgi-
um, the hateful image of rude anger. (v. 274.)

DISCERNERE; DISTINGUERE. Discernere (dia-
kρίνειν) means to distinguish by discrimination and
judgment; distinguere (διαστίζει, or diatήγγειν),
by signs and marks. (vi. 103.)
DISCIPLINÆ — DİSSEERERE.

DISCIPLINÆ, see Literæ. DISCRIMEN, see Tentare.

DISERTUS; FACUNDUS; ELOQUENS. DISERTUS and FACUNDUS denote a natural gift or talent for speaking, whereas ELOQUENS, an acquired and cultivated art. DISERTUS is he who speaks with clearness and precision; FACUNDUS, he who speaks with elegance and beauty; ELOQUENS, he who combines clearness and precision with elegance and beauty. The DISERTUS makes a good teacher, who may nevertheless be confined to a one-sided formation of intellect; the FACUNDUS is a good companion, whose excellence may nevertheless be confined to a superficial adroitness in speaking, without acuteness or depth, whereas the ELOQUENS, whether he speaks as a statesman or as an author, must, by talent and discipline in all that relates to his art, possess a complete mastery over language, and the resources of eloquence. Cic. Orat. 5, 19. Antonius . . . . disertos ait se vidisse multos, eloquentem omnino neminem. Quintil. viii. pr. 13. Diserto satis dicere quae oporteat; ornate autem dicere proprium est eloquentissimi. Suet. Cat. 53. Eloquentía quam plurimum adtendit, quantumvis facundus et promptus. (iv. 14.)

DISPAR, see Æquus. DISPERTIRE, see Dividere.

DISPUTARE, see Disserere.

DISSEERERE; DISPUTARE. DISSEERERE (δισαείγυ) means to express an opinion in a didactic form, and at the same time to explain the grounds of that opinion; but DISPUTARE (διαμενόαι) in a polemical form, and to take into consideration the arguments against it, and with one's opponent, whether an imaginary person or actually present, to weigh argument against argument, and ascertain on which side the balance truth lies. The DISSEERERE takes only a subjective view of the question; but the DISPUTANS would come at a result of objective validity. DISSEERERE, moreover, denotes a freer, DISPUTARE a more methodical discussion of the subject. Cic. Rep. iii. 16. i. 24. Fin. i. 9, 31. Orat. ii. 3, 13. (iv. 19.)
DISTINGUERE, see Discerniere.
DISTIBUERE, see Dividere.
DIU, DIUTIUS, DIUTINUS, see Pridem.
DIVELLERE, see Frangere. DIVERSUS, see Varius.
DIVIDERE; PARTIRI; DIRIMERE; DISPERTIRE; DISTRIBUTUERE. 1. Dividere and dirimere mean to divide something, merely in order to break the unity of the whole, and separate it into parts, whereas partiri means to divide, in order to get the parts of the whole, and to be able to dispose of them. Hence the phrases divide et impera, and dividere sententias, but partiri prædam. 2. Division denotes, theoretically, the separation of a genus into its species, whereas partitio, the separation of the whole into its parts. Quintil. v. 10, 63. Cic. Top. 5. 3. Dividere refers to a whole, of which the parts are merely locally and mechanically joined, and therefore sever only an exterior connection; but dirimere refers to a whole, of which the parts organically cohere, and destroys an interior connection. Liv. xxii. 15. Casilinum urbs ... Volturno flumine dirempsa Falernum ac Campanum agrum dividit: for the separation of a city into two halves by a river, is an interior separation, whereas the separation of two neighboring districts by a city, is an exterior separation. 4. Dividere means also to separate into parts, without any accessory notion, whereas dispertire, with reference to future possessors, and distribuere, with reference to the right owners, or to proper and suitable places. (iv. 156.)
DIVINARE; PRÆSAGIRE; PRÆSENTIRE; PRÆVIDERE; VATICINARI; PRÆDICERE. 1. Divinare denotes foreseeing by divine inspiration and supernatural aid, like μακρεύονται; præsagire (præ and ἰγεῖο-Ṣai), in a natural way, by means of a peculiar organization of mind bordering on the supernatural; præsentire and prævidere, by an unusual measure of natural talent; præsentire, by immediate presentiment; prævidere, by foresight, by an acute
and happy combination. 2. Divinare, etc., are merely acts of perception, whereas vaticinatio and prae dictio, the open expression of what is foreseen; vaticinatio, that of the divinans and præsagiens, like ἀφορέσεια, prophecy; but præ dictio, that of the præsentiens and praevidens, prediction. (vi. 105.)

DIVITIÆ; OPES; GAZÆ; LOCUPLES; OPULENTUS; COPIOSUS. 1: Divitiae and gazæ denote riches quite generally, as professions and the means of satisfying one's wishes of any sort, whereas opes, as the means of attaining higher ends, of aggrandizing one's self, and of acquiring and maintaining influence. Divitiae (from δείνειν) denotes the riches of a private person, like πλούσιος; opes (opulentus, πολύς), the instrument of the statesman, or of the ambitious in political life; gazæ, the treasure of a king or prince, like Ἡσαυρόλ. 2. Dives means rich in opp. to poor, Quintil. v. 10, 26, like πλούσιος; locuples (loculos πληθῶν), well-off, in opp. to egenus, egenus, Cic. Planc. 35. Ros. Com. 8, like ἅφευσι; opulentus and copiosus, opulent, in opp. to inopes, Cic. Parad. 6. Tac. H. iii. 6, like εὐπορος. (v. 81.)

DIVORTIUM, see Repudium. DIVUS, see Numen.

Doctor, Præceptor; Magister. Doctor means the teacher, as far as he imparts theory, with reference to the student, in opp. to the mere hearer; præceptor, as far as he leads to practice, in reference to the pupil, in opp. to the mere scholar; magister, in a general sense, with reference to his superiority and ascendancy in knowledge, in opp. to the laity. Cic. Orat. iii. 15. Vetus illa doctrina eadem videtur et recte faciendi et bene dicendi magistra, neque disjuncti doctores, sed iisdem erant vivendi præceptores atque diciendi. Afd. Mur. 31. (vi. 105).

Doctrina; Eruditio. Doctrina denotes learning as a particular species of intellectual cultivation, whereas eruditio the learned result, as the crown of intellectual cultivation. Doctrina evinces a su-
periority in particular branches of knowledge, and stands as a co-ordinate notion with exer
citatio, which is distinguished from it by involving a superiority in the ready use of learning, and can therefore, even as a mere theory, be of more evident service in practice than that which is indirectly important; eruditio stands in still closer relation to practice, and involves the co-operation of the different branches of knowledge and different studies to the ennobling of the human race; it denotes genuine zeal for the welfare of mankind in an intellectual, as humanitas does in a moral, point of view. (v. 268.)

Doctrina, see Literæ.

Dolor; Tristitia; Mœritia; Luctus. 1. Dolo
r (from ἀλὰν, ἄλλος?) denotes an inward feeling of grief, opp. to gaudium, Cic. Phil. xiii. 20. Suet. Cæs. 22, like ἄλγος; whereas tristitia, mœror, luctus, denote an utterance or external manifestation of this inward feeling. Tristitia and mœritia are the natural and involuntary manifestation of it in the gestures of the body and in the countenance; luctus (ἄλκτος), its artificial manifestation, designedly, and through the conventional signs of mourning, as cutting off the hair, mourning clothes, etc., at an appointed time, like πένθος. Mœror also serves for a heightened expression of dolor, and luctus of mœror and tristitia, as far as the manifestation is added to distinguish the feeling from it. Cic. Att. xii. 28. Mœorem minui; dolor nec potui, nec si posse vellem. Phil. xi. 1. Magno in dolorem sum, vel in mœore potius, quem ex miserabili morte C. Trebonii accepimus. Plin. Ep. v. 9. Illud non triste so
lum, verum etiam luctuosum, quod Julius ayitus deces
sit. Tac. Agr. 43. Finis vitae ejus nobis luctuosus, amicus tristis; for relations only put on mourning. Tac. Ann. ii. 82. Quanquam nec insignibus luentium ab
Luctum nos hausimus majorem dolorem ille animi non
minorem. 2. **Tristitia** (from ηαρακτός?) denotes the expression of grief in a bad sense, as gloom, fretfulness, and ill-humor, opp. to *hilaratus*, Cic. Att. xii. 40. Fin. v. 30. Caecil. ap. Gell. xv. 9. Quintil. xi. 3, 67, 72, 79, 151; whereas *maestitia* (from μύω) denotes grief, as deserving of commiseration, as affliction, when a most just grief gives a tone of sadness, in opp. to *latus*, Sall. Cat. f. Tac. Ann. i. 28. **Tristitia** is more an affair of reflection; *maestitia*, of feeling. The *tristis*, like the *truculentus*, is known by his forbidding look, his wrinkled forehead, the contraction of his eyebrows; the *maestus*, like the *afflictus*, by his lack-lustre eyes and dejected look. Tac. Hist. i. 82. Rarus per vias populus maestas plebs; dejecti in terram militum vultus, ac plus tristitae quam penitentiae. Cic. Mur. 24, 49. *Tristem ipsum*, *maestos amicos*: and Orat. 22, 74. (iii. 234.)

**Dolor**, see *Cura*.

**Donum**; **Munus**; **Largitio**; **Donarium**; **Donativum**; **Liberalitas**. 1. **Donum** (δορίμη) means a present, as a gratuitous gift, by which the giver wishes to confer pleasure, like δόφος; whereas _munus_, as a reward for services, whereby the giver shows his love or favor, like γέπας; lastly, *largetio*, as a gift from self-interested motives, which under the show of beneficence would win over and bribe, generally for political ends. Suet. Cæs. 28. Aliis captivorum millia *dono* afferens; that is, not merely as a loan: compare with Ner. 46. Auspicanti Sporus annulum *muneri* obtulit; that is, as a handsome return. Tac. H. ii. 30. Id comitatem bonitatemque faventes vocabant, quod sine modo (Vitellius) *donaret* sua *largiret* aliena. 2. **Donarium** denotes particularly a gift to a temple; *donativum*, a military gift, or earnest-money, which the new emperor at his accession to the throne distributes among the soldiers; *liberalitas*, a gift which the emperor bestowed, generally on a poor nobleman, for his support. (iv. 142.)

**Dorsum**; **Tergum**. **Dorsum** (from δέπας) denotes
the back, in an horizontal direction, consequently the back of an animal, in opp. to the belly, like νατον; 
tergum (from τραχηλος), the back, in a perpendicular direction, consequently the part between the shoulders 
in a man, in opp. to the breast, like μεταφρενον. Hence dorsum montis denotes the uppermost 
surface; tergum montis, the hinder part of a mountain. (v. 15.)

Dubi us; Ambiguus; Anceps. Dubius (δωβ) and 
ambiguus (ἄμφις ἔχων) denote doubt, with reference 
to success or failure, fortune or misfortune; anceps, with reference to existence itself, to the being or 
not being. Vell. Pat. ii. 79. Ea patrandobello mora 
fuit, quod postea dubia et interdum anciπιτι fortuna ges 
tum est. Tac. Ann. iv. 73. (v. 282.)

Dudum, see Pridem. Dulcis, see Suavis.

Dumi; Sentes; Vepres: Dumi denotes bushes growing 
thickly together, which present the appearance of a 
wilderness; sentes, prickly and wounding bushes, 
thorn-bushes; vepres combines both meanings; thorn 
bushes which make the ground a wilderness. (vi. 108.)

Duplex; Duplum; Geminus; Dupl iciter; Bifariam. 1. Duplex (δυπλαζο) denotes double, as dis 
tinct magnitudes to be counted: duplum (δυπλοιν) as continuous magnitudes to be weighed or measured. 
Duplex is used as an adjective, duplum as a sub 
stan tive. Quintil. viii. 6, 42. In quo et numerus est 
duplex et duplum virium. 2. In duplex (as in 
δυπλοιν), doubleness is the primary, similarity and 
equality the secondary notion; in geminus (as 
in διδυμος), the notion of similarity and equality is the 
primary, that of doubleness the secondary one. In Cic. 
Part. 6. Verba geminata et duplicata vel etiam sæpius 
iterata; the word geminata refers to the repetition of 
the same notion by synonyms; duplicata to the repetition 
of the same word. 3. Duplicit e r is always modal; in two different manners, with double purpose; 
bifariam is local, in two places, or two parts. Cic.
Fam. ix. 20. Dupliciter delectatus sum literis tuis; compare with Tusc. iii. 11. Bifariam quatuor perturbationes æqualiter distributaæ sunt. (v. 281.)

EBRIUS; VINOLENTUS; TREMULENTUS; CRAPULA; EBRIOSUS. 1. Ebrietas places the consequences of the immoderate use of wine in its most favorable point of view, as the exaltation and elevation of the animal spirits, and in its connection with inspiration, like μεθανατία; whereas vinolentia, and the old word temulenta, in its disgusting point of view, as brutal excess, and in its connection with the loss of recollection, like ὀλυνοστία; lastly, crapula, the objective cause of this condition, like κρυμπαλνη. 2. Ebrius, and the word of rare occurrence, madusa, denote a person who is drunk, with reference to the condition; ebriusus, a drunkard, with reference to the habit. (v. 330.)

EDCE, see En. EDITUS, see Altus. EDULIA, see Alimenta. EGERE, see Carere. EGESTAS, see Paupertas. EJULARE, see Lacrimare. ELABORARE, see Labor. ELIGERE, see Diligere. E LONGINQUO, see Procul. ELOQUENS, see Disertus. ELOQUI; ENUNCIARE; PROLOQUI; PRONUNCIARE; RECITARE. 1. Eloqui and enunciare denote an act of the intellect, in conformity to which one utters a thought that was resting in the mind; but the eloquens regards therein both substance and form, and would express his thought in the most perfect language; whereas the enuncians regards merely the substance, and would only make his thought publici juris, or communicate it; hence elocutio belongs to rhetoric, enuntiatio to logic. 2. On the other hand, proloqui denotes a moral act, in conformity to which one resolves to give utterance to a secret thought, in opp. to reticere, like profiteri; lastly, pronuntiare, a physical act, by which one
utters any thing, whether thought of, or written mechanically by the organs of speech, and makes it heard, like recitare. Pronuntiare, however, is a simple act of the organs of speech, and aims merely at being fully heard; recitare is an act of refined art, and aims by just modulation, according to the laws of declamation, to make a pleasing impression. Pronuntiatio relates only to single letters, syllables, and words, as the elements and body of speech, whereas recitatio relates both to the words and to their import, as the spirit of speech. (iv. 4.)

Elucet, see Constat. Emendare, see Corrigere.

Emere; Mercari; Redimere. 1. Emere means to buy, where furnishing one's self with the article is the main point, the price the next point, like πραγματευσαι; whereas mercari (from ἀμέρευσεν) means to buy, as a more formal transaction, generally as the mercantile conclusion of a bargain, like ἐμπορεύεσαι. 2. Emere refers to the proper objects of trade; redimere to things which, according to the laws of justice and morality, do not constitute articles of trade, and which the buyer might either claim as his due, or ought to receive freely and gratuitously, such as peace, justice, love, and so forth. Cic. Sext. 30, 36. Quis autem rex qui illo anno non aut emendum sibi quod non habebat, aut redimendum quod habebat, arbitrabatur? (iv. 116.)

Eminens; Excellens; Præclarus; Præstans; Insignis; Singularis; Unicus. 1. Eminens, excellens, præclarus, and præstans, involve a quiet acknowledgment of superiority; whereas egregius, with an expression of enthusiasm, like glorious; eximius, with an expression of admiration, like excellent. 2. Eximius, &c. relate altogether to good qualities, like superior, and can be connected with vices and faults only in irony; whereas insignis, singularis, and unicus, are indifferent, and serve as well to heighten blame as praise, like distinguished, matchless. (vi. 111.)
Eminet, see Apparet. Eminus, see Procul.
Emissarius, see Explorator.
Emolumentum, see Lucrum. Emori, see Mors.
En; Ecce. En (ἕν) means, see here what was before hidden from thee! like ἥν, ἕν, ἕνδε; whereas eccce (ἕκε? or the reduplication of the imperative of Eco, to see, oculus?) means, see there what thou hast not before observed! like ἵδοῦ. (vi. 112.)
Ensis, see Gladius. Enunciare, see Eloqui.
Epistola, see Literae.
Epulae; Convivium; Dapes; Epulum; Commissatio. Epulae is the general expression, the meal, whether frugal or sumptuous, whether en famille or with guests, at home or in public; convivium is a social meal, a convivial meal; dapes (from δἀψαι, δείπνων), a religious meal, a meal of offerings; epulum, a solemn meal, mostly political, a meal in honor of something, a festival; commissatio (from κομάξειν), a gourmandizing meal, a feast. (v. 195.)
Equus; Caballus; Mannus; Canterius. Equus (from the antiquated word, ehu) denotes a horse, as a general expression, a term in natural history; caballus (from καφάτω), a horse for ordinary services; manus, a smaller kind of horse, like palfrey, for luxury; canterius, a castrated horse, a gelding. Sen. Ep. 85. Cato censorius canterio vehebatur et hippoperis quidem impositis. Oh quantum decus sæculi! Catonem uno caballo esse contentum, et ne toto quidem! Ita non omnibus obesis mannis et asturconibus et tolutariis præferres unum illum equum ab ipso Catone defrictum. (iv. 287.)
Ergastulum, see Custodia. Eripere, see Demere.
Errare; Vagari; Palari. Errare (ἐρρέεν) is to go astray, πλανᾶσθαι, an involuntary wandering about, when one knows not the right way; vagari and palari, on the other hand, mean a voluntary wandering; vagari, like ἀλάσθαι, when one disdains a settled residence, or straight path, and wanders about.
unsteadily; *p a l a r i* (from pandere?) when one separates from one's company, and wanders about alone. *Erramus ignari, vagamur soluti, palamur dispersi.* Tac. H. i. 68. Undique populatio et caedes; ipsi in medio vagi; abjectis armis magna pars, sauci aut palantes in montem Vometiam perfugiant. (i. 89.)

**Erudire; Formare; Instituere.** *Erudire* and *formare* denote education as an ideal good, and as a part of human improvement; *erudire*, generally, and as far as it frees from ignorance; *formare*, specially, and as far as it prepares one in a particular sphere, and for a particular purpose, and gives the mind a bent thereto; whereas *instituere* denotes education as a real good, in order to qualify for a particular employment. (vi. 113.)

**Eruditio, *see Literæ.* Escal, see Alimenta.**

**Escendere, see Scandere. Esuries, see Fames.**

*Et; Que; Ac; Atque.* *Et (ēt)* is the most general corpulative particle; *que* and *et—et* connect opposites; *que* (*cal*), simply because they are opposites, as *terra marique*; but *et—et*, in order to point them out emphatically as opposites [and closely connected notions of the same kind], as *et terra et mari*; whereas *ac* and *atque* connect synonyms, *atque* before vowels and gutturals; *ac* before the other consonants; as, for example, *vir fortis ac strenuus*. (vi. 114.)

**Evenire, Accidere. Evertere, see Perdere.**

**Evestigio, see Repente. Evocare, see Arcessere.**

**Excelsus, see Eminens. Excelsus, see Altus.**

**Excipere, *see Sumere.* Excors, see Amens.**

**Excubiae; Stationes; Vigilae.** *Excubiae* are the sentinels before the palace, as guards of honor and safeguards; *stationes*, guards stationed at the gate as an outpost; *vigiliae*, guards in the streets during the night as a patrol.

**Excusatio, see Purgatio.**

**Exemplum; Exemplar.** *Exemplum* means an example out of many, chosen on account of its relative
aptness for a certain end; whereas exemplar means an example before others, chosen on account of its absolute aptness to represent the idea of a whole species, a model. Cic. Mur. 31. Vell. P. ii. 100. Antonius singulare exemplum clementiae Cæsaris; compare with Tac. Ann. xii. 37. Si incolumem servaveris, aeternum exemplar clementiae ero; not merely tuae clementiae, but of clemency in general. (v. 359.)

Exercitus; copiæ. Exercitus is an army that consists of several legions; but copiæ mean troops, which consist of several cohorts.

Exhibere, see Praebere. Exigere, see Petere. Exiguus, see Parus.

Exilis; Macer; Gracilis; Tenuis. Exilis and macer denote leanness, with reference to the interior substance and with absolute blame, as a consequence of want of sap, and of shrivelling; exilis (from egere, exiguus,) generally as applicable to any material body, and as poverty and weakness, in opp. to uber, Cic. Or. i. 12; macer (μακρός, meagre,) especially to animal bodies, as dryness, in opp. to pinguis, Virg. Ecl. iii. 100; whereas gracilis and tenuis, with reference to the exterior form, indifferently or with praise; tenuis (ταυύς, thin), as approaching to the notion of delicate, and as a general term, applicable to all bodies, in opp. to crassus, Cic. Fat. 4. Vitruv. iv. 4; but gracilis as approaching to the notion of tall, procerus, and especially as applicable to animal bodies, like slender, in opp. to opimus, Cic. Brut. 91; obesus, Cels. i. 3, 30. ii. 1. Suet. Dom. 18. (v. 25.)

Eximere, see Demere. Existimare, see Censere. Exitium, Exitus, see Lues. Expertiri, see Tentare. Expeterere, see Velle. Expilare, see Vastare. Explorator; Speculator; Emissarius. Exploratores are scouts, publicly ordered to explore the state of the country or the enemy; spectatores, spies, secretly sent out to observe the condition and
plans of the enemy; emissarii, secret agents, commissioned with reference to eventual measures and negotiations. (vi. 117.)

Exprobrare, see Oblicere.
Exsecurari, see Abominare.
Exsequiae, see Funus. Exsomnis, see Vigil.
Exspectare, see Manere.
Exspes; Desperans. Exspes denotes hopelessness, as a state; but desperans, despondency, as the painful feeling of hopelessness.

Exstructus, see Preeditus. Exsul, see Perfuga.
Exsulfare, see Gaudere. Exta, see Caro.
Extemplo, see Repente.

Exterus; Externus; Peregrinus; Alienigena.
Extrarius; Extraneus; Advena; Hospes. 1. Exterus and externus denote a foreigner, as one dwelling in a foreign country; whereas peregrinus, alienigena, advena, and hospes, as one who sojourns for a time in a country not his own. 2. Exterus denotes a merely local relation, and is applicable to things as well as to persons; but externus, an intrinsic relation, and is an epithet for persons only. Externae nationes is a merely geographical expression for nations that are situated without; externae nationes, a political expression for foreign nations. 3. Extraneus means, that which is without us, in opp. to relatives, family, native country; whereas extrarius, in opp. to one’s self. Cic. ap. Colum. xii. Comparata est opera mulieris ad domesticam diligentiam; viria autem ad exercitationem forensem et extraneam: comp. with Juv. ii. 56. Utilitas aut in corpore posita est aut in extrariss rebus: or Quintil. vii. 2, 9, with vii. 4, 9. 4. Peregrinus is one who does not possess the right of citizenship, in opp. to civis, Sen. Helv. 6; alienigena, one born in another country, in opp. to patrius and indigena; advena, the emigrant, in opp. to indigena, Liv. xxi. 30; hospes, the foreigner, in opp. to popularis. 5. Peregrinus is the political name of a
foreigner, as far as he is without the rights of a citizen and native inhabitant, with disrespect; hospes, the name given to him from a feeling of kindness, as possessing the rights of hospitality. Cic. Rull. ii. 34. Nos autem hinc Romæ, qui veneramus, jam non hospites sed peregrini atque advence nominabamur. (iv. 386.)

Extorris, see Perfuga.

Extraneus, Extrarius, see Exterus.

Extremus; Ultimus; Postremus; Novissimus. Extremus and ultimus denote the last in a continuous magnitude, in a space; extremus, the outermost part of a space, or of a surface, in opp. to intimus and medius, Cic. N. D. ii. 27, 54. Cluent. 65, like ἔχαρος; ultimus (superl. from ollus), the outermost point of a line, in opp. to citimus and proximus. Cic. Somn. 3. Prov. cons. 18. Liv. v. 38, 41, like λοίςος. Whereas postremus and novissimus denote the last in a discrete quantity, or magnitude consisting of separate parts, in a row of progressive numbers; postremus, the last in a row that is completed, in which it occupies the last place, in opp. to those that precede it, primus, princeps, tertius, like ὑσταρος; whereas novissimus denotes the last in a row that is not complete, in which, as the last comer, it occupies the last place, in opp. to that which has none to follow it, but is last of all, like νέαρος.

Exuvia, see Præda.

F.

Faber; Opifex; Artifex. Fabri (from favere, fovere,) are such workmen as labor with exertion of bodily strength, carpenters and smiths, χειρώνακτες; opifices such as need mechanical skill and industry, πᾶναυσου; artifices such as employ mind and invention in their mechanical functions, τεχνίται. (v. 329.)

Fabulari, see Loqui and Garrire.
FACERE, see Agere. FACETIA, see Lepidus.
FACIES; O S; VULTUS; OCULI. Facies (from species) and oculi (from ὀξος) denote the face and eyes only in a physical point of view, as the natural physiognomy and the organs of sight; but os and vultus with a moral reference, as making known the temporary, and even the habitual state of the mind by the looks and eyes; os (from ὄμω), by the glance of the eye, and the corresponding expression of the mouth; vultus (from ἀματός), by the motion of the eye, and the simultaneous expression of the parts nearest to it, the serene and the darkened brow. Tac. Agr. 44. Nihil metus in vultu; gratia oris supererat. (iv. 318.)

FACILITAS, see Humanitas. FACINUS, see Delictum.
FACULTAS, see Occasio. FACTUM, see Agere.
FACUNDUS, see Disertus. FACTIO, see Partes.
FALLACITER, see Perperam.
FALLERE; FRUSTRARI; DECIPERE; CIRCUMVENIRE;
FRAUDARE; IMPONERE. Fallere, frustrari, and imponere, mean to deceive, and effect an exchange of truth for falsehood, σφάλλεων; the fallens (σφάλλαον) deceives by erroneous views; the frustrans (from ὑπο), by false hopes; the imponens, by practising on the credulity of another. Decipere and circumvenire mean to outwit, and obtain an unfair advantage, ἀπατῶν; the decipiens, by a suddenly executed; the circumveniens, by an artfully laid plot. Fraudare (ὑπεδεικνύω) means to cheat, or injure and rob anybody by an abuse of his confidence. (v. 357.)

FALSE, FALSO, see Perperam. FAMA, see Rumor.
FAMES; ESURIES; INEDIA. Fames is hunger from want of food, like λυμός, in opp. to satietas; whereas esuries is hunger from an empty and craving stomach, in opp. to sitis; lastly, inedia is not eating, in a general sense, without reference to the cause, though for the most part from a voluntary resolution, like aevria. Hence fame and esurie perire mean to
die of hunger, whereas *inedia perire* means to starve one’s self to death. (iii. 119.)

FAMILIA, see *Ædificium*. FAMILIARIS, see *Socius*. FAMULUS, see *Servus*. FANUM, see *Templum*. FAS EST, see *Concessum est*. FASTIDIUM, see *Spernere*. FASTIGIUM, see *Culmen*. FASTUS, see *Superbia*.

FATERI; PROFITERI; CONFITERI. Fateri means to disclose, without any accessory notion, in opp. to celare, Liv. xxiv. 5. Curt. vi. 9; profiteri means to avow, freely and openly, without fear and reserve, whether questioned or not; confiteri, to confess in consequence of questions, menaces, compulsion. The professio has its origin in a noble consciousness, when a man disdains concealment, and is not ashamed of that which he has kept secret; the confessio, in an ignoble consciousness, when a man gives up his secret out of weakness, and is ashamed of that which he confesses. Cic. Cæc. 9, 24. Ita libenter confitetur, ut non solum fateri, sed etiam profiteri videatur. Planc. 25, 62. Rabir. perd. 5. (iv. 30.)

FATIGATUS; FESSUS; LASSUS. Fatigatus and fessus express the condition in which a man after exertion longs for rest, from subjective weariness; whereas lassus and lassatus, the condition in which a man after active employment has need of rest, from objective weakness. Cels. i. 2, 15. Exercitationis finis esse debet sudor aut certe lassitudo, quæ citra fatigationem sit. Sall. Jug. 57. Operæ castrorum et præliorum fessilassique erant. (i. 105.)

FATUM, see *Casus*. FATUUS, see *Stupidus*.

FAUSTUS, see *Felix*.

FAUX; GLUTUS; INGLUVIES; GUTTUR; GURGULIO; GULA. Faux, glutus, and ingluvies, denote the space within the throat; glutus (γλῶττα), in men; ingluvies, in animals; faux (φάρυγξ), the upper part, the entrance into the throat; whereas guttur, gurgulio, and gula, denote that part of the body
which encloses the space within the throat; *gurgulio* (redupl. of *gula*), in animals; *gula*, in men; *guttur*, in either. (*v.149.*)

**Fax; Tæda; Funale.** Fax is the general expression for any sort of torch; tæda is a natural pine torch; funale, an artificial wax-torch.

**Fel; Bilis.** Fel (from *φλέγω*, *φλέγμα*,) is the gall of animals, and, figuratively, the symbol of bitterness to the taste; whereas bilis is the gall of human beings, and, figuratively, the symbol of exasperation of mind. (*v. 120.*)

**Felix; Prosper; Faustus; Fortunatus; Beatus.** Felix, fœlix, (*φυλον ἔχων*) is the most general expression for happiness, and has a transitive and intransitive meaning, making happy and being happy; prosper and faustus have only a transitive sense, making happy, or announcing happiness; prosperum (*πρόσφορος*) as far as men's hopes and wishes are fulfilled; faustum (from *ὑφαίω*, *φανιστήριον*,) as an effect of divine favor, conferring blessings; whereas fortunatus and beatus have only an intransitive or passive meaning, being happy; fortunatus, as a favorite of fortune, like εὐτυχίας; beatus (*ψις*) as conscious of happiness, and contented, resembling the Σεοὶ ρεῖν ζῶντες, like μακάριος. (*vi. 125.*)

**Femina; Mulier; Uxor; Conjux; Marita.** 1. Femina (*φυμένη*) denotes woman with regard to her physical nature and sex, as bringing forth, in opp. to *mas*; whereas mulier (from mollis), woman, in a physical point of view, as the weaker and more tender sex, in opp. to *vir*; whence femina only can be used for the female of an animal. 2. Mulier denotes also the married woman, in opp. to *virgo*, Cic. Verr. ii. 1; whereas uxor and conjux, the wife, in opp. to the husband; uxor, merely in relation to the man who has married her, in opp. to *maritus*, Tac. G. 18; conjux (from conjungere), in mutual relation to the husband, as half of a pair, and in opp. to *liberi*, Cic. Att. viii. 2.
Catil. iii. 1. Liv. v. 39, 40. Tac. Ann. iv. 62. H. iii. 18, 67. Suet. Cal. 17. Accordingly, uxor belongs to the man; conjux is on a par with the man; uxor refers to an every-day marriage, like wife; conjux, to a marriage between people of rank, like consort. Vell. Pat. ii. 100. Claudius, Gracchus, Scipio, quasi cujuslibet uxor violata poenas perpendere, quum Caesaris filiam et Nerones violassent conjugem. 3. Uxor is the ordinary, maritam poetical, expression for a wife. (iv. 327.)

Femur, see Coxa. Fera, see Animal.
Ferax, see Fœcundus. Fere, see Pæne.
Ferœæ, see Solemnia. Ferari, see Vacare.
Ferire, see Verberare. Fermo, see Pæne.

Feroxia; Ferocitas; Virtus; Fortitudo. Ferœcia and ferocitas (from φράξα) denote natural and wild courage, of which even the barbarian and wild beast are capable; ferœcia, as a feeling, ferociitas, as it shows itself in action; whereas virtus and fortitudo denote a moral courage, of which men only of a higher mould are capable; virtus, that which shows itself in energetic action, and acts on the offensive; fortitudo (from the old word forctitudo, from forctire,) that which shows itself in energetic resistance, and acts on the defensive, like constantia. Pacuv. Nisi insita ferocitate atque ferœcia. Tac. Ann. xi. 19. Nos virtutem auximus, barbari ferœciam infregere: and ii. 25. (i. 44.)

Ferre; Portare; Bajulare; Gerere. 1. Ferre means, like φέρεω, to carry any thing portable from one place to another; portare and bajulare, like βαστάζεω, to carry a load; portare (from τροπλευω), for one's self, or for others; bajulare, as a porter. In Cæs. B. G. i. 16. Ædúi frumentum . . . . conferri, comportari, adesse dicere; conferre refers to the delivery and the contribution from several subjects to the authorities of the place; comportare, the delivery of these contributions by the authorities of the place to
Caesar. 2. Ferre, portare, and bajulare, express only an exterior relation, that of the carrier to his load, whereas gerere (ἀγείρεων) gestare, like φέρεων, an interior relation, that of the possessor to his property. As, then, bellum ferre means only either inferre bellum or tolerare, so bellum gerere has a synonymous meaning with habere, and is applicable only to the whole people, or to their sovereign, who resolved upon the war, and is in a state of war; but not to the army fighting, nor to the commander who is commissioned to conduct the war. Bellum geret populus Romanus, administrat consul, capessit miles. (i. 150.)

Ferre; Tolerare; Perfere; Perpeti; Sustinerere; Sinerere; Sustentare. 1. Ferre (φέρεων) represents the bearing, only with reference to the burden which is borne, altogether objectively, like φέρεων; whereas tolerare, perfere, and pati, perpeti, with subjective reference to the state of mind of the person bearing; the tolerans and perfereus bear their burden without sinking under it, with strength and self-control, synonymously with sustinens, sustaining, like τολμᾶν; the patient and perpetueus (πασχειν) without striving to get rid of it, with willingness or resignation, enduring it, synonymously with sinens. Ferre and tolerare have only a noun for their object, but pati also an infinitive. 2. Perfere is of higher import than tolerare, as perpeti is of higher import than pati, to endure heroically and patiently. Poet. ap. Cic. Tusc. iv. 29. Nec est malum, quod non natura humana patiendo ferat: compare with Tac. Ann. i. 74. Sen. Thyest. 307. Leve est miserias ferre; perfere est grave. Plin. H. N. xxvi. 21. Qui perpeti medicinam non toleraverant. Tac. Ann. iii. 3. Magnitudinem mali perfere visu non toleravit. 3. Tolerare (from τλήμαι) means to keep up under a burden, and not sink down; but sustinerere means to keep up the burden, and not let it sink. 4. Pati denotes an intellectual permission, no opposition being made, like to let
happen; whereas *sine res* (σαίνου) denotes a mate-
rial permission, not to hold any thing fast nor otherwise
hinder, to leave free. *Pati* has, in construction,
the action itself for its object, and governs an infinitive;
sine res, the person acting, and is in construction with
ut. (iv. 259.) 5. *Sustine re* means to hold up, in
a general sense, whereas *sustenta re*, to hold up
with trouble and difficulty. Curt. viii. 4, 15. Forte
Macedo gregarius miles seque et arma *sustentans* tandem
in castra venit; compare with v. 1, 11. Tandem La-
conum acies languescere, lubrica arma sudore vix *sus-
tinens*. Also, Liv. xxiii. 45. Senec. Prov. 4. a. f. (iii.
293.)

**FERTILIS** — **FIDES.**

FERTILIS, see *Fæcundus*. FERULA, see *Fustis*.  
FERVERE, see *Calere*. FESSUS, see *Fatigatus*.  
FESTA, see *Solemnia*. FESTINUS, see *Citius*.  
FESTIVUS, see *Lepidus*. FIDELIS, see *Fidus*.  
FIDELITAS, see *Fides*.  

**FIDERE ; CONFIDERE ; FIDEM HABERE ; CREDERE ;**  
**COMMITTERE ; PERMITTERE.** 1. Fidere (πείσεω) 
means to trust; confidere, to trust firmly, both
with reference to strength and assistance; whereas
fidem habere, to give credit, and cre dere, to
place belief, namely, with reference to the good inten-
tions of another. Liv. ii. 45. Consules magis non
confidere quam non credere suis militibus; the former
with reference to their valor, the latter with reference
to their fidelity. 2. Fidere, etc., denote trust as a.
feeling; committere, permittere, as an ac-
tion; the commit tens acts in good trust in the power
and will of another, whereby he imposes upon him a
moral responsibility; to intrust; the permit tens acts to
get rid of the business himself, whereby he imposes
at most only a political or legal responsibility, as to
leave (or, give up) to. Cic. Font. 14. Ita ut com-
missus sit fidei, perm issus potestati. Verr. i. 32. v.
14. (v. 259.)

**FIDES ; FIDELITAS ; FIDUCIA ; CONFIDENTIA ; AU-**
Fides and fidelitas mean the fidelity which a man himself observes towards others; fides, in a more general sense, like πιστις, the keeping of one's word and assurance from conscientiousness, together with the reliance of others upon us as springing from this quality, the credit we possess; fidelitas denotes, in a more special sense, like πιστότης, the faithful adherence to persons to whom we have once devoted ourselves; whereas fiducia and confidentia denote the trust we place in others; fiducia, the laudable trust in things, in which we actually can trust, which is allied to the courage of trusting in ourselves, in opp. to timor; Cic. Div. ii. 31. Plin. Ep. v. 17, like Ἰάρσος; but confidentia denotes a blamable blind trust, particularly in one's own strength, in opp. to foresight and discretion, and which converts spirit into presumption, like Ἰάρσος. 5. Fiducia and confidentia have their foundation in trusting to the prosperous issue of anything; audacia and audentia, in the contempt of danger; audacia sometimes means a laudable boldness, as a word of higher import than fiducia; sometimes a blamable boldness, as a civil term for temeritas, like τόλμα; but audentia is always a laudable spirit of enterprise. Juven. xiii. 108. Quum magna male superest audacia causae, creditur a multis fiducia. Sen. Ep. 87. Quae bona sunt, fiduciam faciunt, divitiae audaciam. (v. 256.)

Fides, see Religio. Fides, see Chorda.

Fiducia, see Fides.

Fidus; Fidelis; Infidus; Infidelis; Perfidus; Perfidiosus. 1. Fidus denotes a natural quality, like trustworthy, with relative praise; whereas fidelis denotes a moral characteristic, as faithful, with absolute praise. Liv. xxii. 22. Eo vinculo Hispaniam vir unus solerti magis quam fidelis consilio exsolvit. Abellex erat Sagunti, nobilis Hispanus, fidus ante Penins. 2. Infidus means unworthy of trust; infidelis, unfaithful; perfidus, treacherous, in particular ac-
tions; perfidiosus, full of treachery, with reference to the whole character. (v. 255.)

**Figura; Forma; Species.** Figura (from fingere, φέγγεων,) denotes shape altogether indifferently, in its mathematical relation, as far as it possesses a definite outline, like σχῆμα; whereas forma (φόρμος, φόρμα,) denotes it in an aesthetical relation, as far as it is a visible stamp and copy of an interior substance, to which it corresponds, like μορφή; lastly, species, in its physical relation, as far as it stands opposed to the inner invisible substance, which it covers as a mere outside, like εἶδος. Hence figurare means to shape, that is, to give a definite outline to a formless mass; whereas formare means to form, that is, to give the right shape to an unwrought mass; and lastly, speciemadderemakes to deck any thing, in the old sense of the word, that is, to give to a mass already formed an exterior that shall attract the eye. According to this explanation figura refers exclusively to the outline or lineaments, whilst forma, or at least species, involves color, size, and the like. (iii. 25.)

Fimus, see Lutum.

**Findere; Scindere.** Findere means to separate a body according to its natural joints, consequently to divide it, as it were, into its component parts, to cleave; but scindere (σκεδάσαι) to divide it by force, without regard to its joints, and so separate it into fragments, to chop or tear to pieces. Hence findere lignum means to cleave a log of wood, with the assistance of nature herself, lengthways; scindere, to chop it by mere force breadthways. The findens æquor nave considers the sea as a conflux of its component waters; the scindens, merely as a whole. (iv. 154.)

**Finire; Terminare; Consummare; Absolvere; Perficere.** Finire and terminare denote the mere ending of anything, without regard to how far the object of the undertaking is advanced; finire (φινίρω ?) to end, in opp. to incipere, Cic. Orat. iii.
59; but **terminare**, to make an end, in opp. to **continuare**; whereas **consummare**, **absolvere**, and **perficere** denote the completion of a work; **consummare**, as the most general term in opp. to doing a thing by halves; **absolvere** refers to a duty fulfilled, and a difficult work which is now done, and leaves the workman free, in opp. to **inchoare**; **perficere** refers to an end attained, and a self-chosen task, which is now done, and may be called complete, in opp. to **conari**. Cic. Orat. 29, 30. Verr. i. 27. **Absolutus** also has an extensive signification, and refers to the completeness of the work, like **έπεληκ**; **perfectus**, an intensive signification, and refers to the excellence of the work, like **τέλειος**. (iv. 366.)

**Finis**; **Terminus**; **Limes**. **Finis** (from φένω) denotes a boundary, as a mathematical line, like **τέλος**; **terminus** and **limes**, a mark, as the material sign of a boundary; **terminus** (τερόμενος, τέρμα), a stone set up, as the sign of a bounding point, like **τέρμα**; **limes**, a ridge, as the sign of a bounding line, like ὅσος. Cic. Læl. 16. Constituendi sunt qui sint in amicitia fines et quasi termini diligendi. Hor. Carm. ii. 18, 24. Revellis agri **terminos et ultra limites** clientium salis avarus. (iv. 859.)

**Finitimus**, see **Vicinus**. **Firmus**, see **Validus**. **Fiscus**, see **Ærarium**. **Flagitate**, see **Petere**. **Flagitium**, see **Delictum**. **Flagrare**, see **Ardere**. **Flavus**, see **Luteus**. **Flere**, see **Lacrimare**. **Fluctus**, see **Aqua**.

**Fluere**; **Manare**; **Liquere**. **Fluere** (φλίω) denotes flowing, with reference to the motion of the fluid; **manare** (from μαῦός, or madere,) with reference to the imparting of the fluid; and **liquere**, with reference to the nature of the fluid. The cause of the **fluendi** is, that the fluid has no dam, and according to the law of gravity flows on; whereas the cause of the **manandi** is the over-fulness of the spring; lastly, **liquere**, to be fluid, is the negative state of **fluere** and
manare. Hence fluere, with its synonyme labi, is more opposed to haerere and stare; and moreover labari, with its synonyme effundi, more opposed to contineri, claudi; lastly, liqueare, with its synonyme dissolvi, more opposed to concrevisse, rigere. Gell. xvi. 11. Plato potum dixit defluere ad pulmonem, eoque satis humectato, demanare per eum, quia sit rimosior, et confluere inde in vesicam. (ii. 1.)


Fœcundus; Fertilis; Ferax; Uber; Frugifer; Fructuosus. 1. Fœcundus (from φυω, fœetus,) denotes the fruitfulness of a living and breeding being, in opp. to effexus, like εὐροκος; whereas fertilis and ferax (from φέρω) the fruitfulness of inanimate and productive nature, and of the elements, opposed to sterilis, like εὐφορος. Tac. Ann. xii. 63. Byzantium fœtii solo fœcundique mari, quia vis piscium hos ad portus adefertur. Germ. 5. Terra satis ferax, frugiferarum arborum impatiens, pecorum fœcunda, sed plerumque improcera. Mela. i. 9, 1. Terra mire fertilis et animalium per fœcunda genetrix. And ii. 7. 2. Fertilis denotes the actual fruitfulness which has been produced by cultivation; ferax, the mere capability which arises from the nature of the soil. Cicero uses fertilis in a proper, ferax, in a figurative sense.
3. Fertilis and ferax denote fruitfulness under the image of creative and productive power, as of the father and mother; u b e r, under the image of fostering and sustaining, as of the nurse, like εὐδηνής; frugifer, under the image of a corn-field; fructuosus, under that of a tree rich in fruit, like ἔγκαρπος. (iv. 331.)

Fœdus; Societas. Fœdus (πέντεστος) is an engagement for mutual security, on the ground of a sacred contract; whereas societas, an engagement to some undertaking in common on the ground of a mere agreement. Liv. xxiv. 6. Hieronymus legatos Carthaginem mittit ad fœdus ex societate faciendum. Sall. Jug. 14. Cic. Phil. ii. 35. Neque ullam societatem . . . . fædereullo confirmari posse credidi. (vi. 132.)

Fœdus, see Tæter. Fœmina, see Femina.

Fœnus; Usura. Fœnus (from φῶς, foetus,) denotes interest as the produce of capital, like τόκος; usura denotes what is paid by the debtor for the use of capital, like δάνειος. (vi. 133.)

Fœtus; Fœdus, see Prægnans.

Fores, see Ostium. Forma, see Figura.

Formare, see Erudire. Formido, see Vereri.

Formosus; Pulcher; Venustus. 1. Formosus means beauty, as far as it excites pleasure and delight by fineness of form; pulchrum, as far as it excites admiration, is imposing, and satisfies the taste by its perfection; venustum, as far as by its charms it excites desire, and captivates. Formitas works on the natural sense of beauty; pulchritudo, on the cultivated taste; venustas, on the more refined sensuality. Suet. Ner. 51. Fuit vultu pulchro magis quam venusto; that is, it had perfect and regular beauty rather than pleasing features, and possessed a cold, heartless sort of beauty, by which no one felt attracted. Comp. Catull. lxxvi. Hor. A. P. 99. Cic. Off. i. 36. 2. Venustas, loveliness, is
of higher import than *gratia*, grace; the former transports, the latter only attracts. (iii. 29.)

**Fors, see Casus.**

**Forte, Fortuito, see Casu.**

**Fortitudo, see Ferovia.**  **Fortuna, see Casus.**

**Fortunatus, see Felix.**  **Fovea, see Specus.**

**Fovere, see Calere.**

**Fragor; Strepitus; Crepitus; Sonitus.**  
*Fragor* (σφάραγος) is a hollow, discordant sound, as crashing, like δούντος; *strepitus* (Σπέω, Σορυβή?) a loud noisy sound, as roaring, bawling, shrieking, like κτύπος; *crepitus* (from κρέμβαλον?) a single sound, or the frequent repeating of the same sound, as clapping, like κρούσις, κρότος; *sonitus* (ἐνος 'Εννώ,) a sound consisting of the vibrations of elastic bodies, as ringing, clinking, like ἤχη. Cic. Top. 12. Quaeruntur pedum crepitus, strepitus hominum. (v. 117.)

**Fragrare, see Olere.**

**Frangere; Rumpere; Divellere.**  
1. *Frangere* (ῥήξαι? or σφαράξαι) denotes to break to pieces what is hard; *rumpere* (from ῥέτω, ῥόταλον,) to rend to pieces what is flexible. Cato ap. Prisc. Si quis membrum ruptit, aut os fregit: for by breaking a limb, not the invisible bones, but the visible flesh, is rent asunder. When however, *rumpere* is applied to anything hard, it involves the notion of exertion employed, and of danger; the *frangens* breaks to pieces what is entire; the *rumpens* rends to pieces what is obstructive. 2. *Disrumpere* and *diffringere* mean to rend to pieces, and break to pieces, what was originally entire; whereas *divellere* (διέλκων) to tear asunder what was at first joined together. (v. 321.)

**Fraudare, see Fallere.**

**Frenum; Habena; Orea.**  
1. *Frenum* (from φράξαι?) is the bridle with which the rider breaks the wild horse, like χαλνός; whereas *habena* (from
hebes, χαβός, κάμψαυ, the rein with which he turns the obedient horse, like ἱνιώ. Hor. Ep. i. 15, 13. Læva stomachos habena dicet eques; sed equi frenato est auris in ore; that is, he minds not the reins, and must feel the bit. Cic. Orat. i. 53. Senatum servire populo, cui populus ipse moderandi et regendi sui potestatem quasi quasdam habenas tradidisset: comp. with Tac. Dial. 38. Pompeius adstrinxit, imposuitque quasi frenos eloquentiae. 2. O reæ, aureæ, now only to be found in aurea, were, perhaps, the generic term of frenum and habena, like harness. (v. 137.)

Frequenter, see Sæpe. Fretus, see Confusus.

Fricare, see Lævis.

Frigere; Algeræ; Algidas; Alsius; Gelidius; Frigus; Gelu; Glacies. Frigere (φρίγαι) means to be cold, in opp. to calere, Cic. Fam. viii. 8. Auct. Her. iv. 15. Sen. Ir. ii. 18; whereas algere (ἀλγεῖν) means to feel cold, in opp. to aestuare. Cic. Tusc. ii. 14, 34. Sen. Ir. iii. 12. Plin. H. N. xvii. 26. 2. Algidas denotes cold, as an unpleasant chill; alsius, as a refreshing coolness. 3. Frigidus denotes a moderate degree of coldness, in opp. to calidus; whereas gelidus means on the point of freezing, in opp. to fervidus. 4. Frigus denotes, objectively, cold in itself, which attacks a man, and leaves him; whereas frigedo denotes cold, subjectively, as the state of a man attacked by cold, which begins and ends; it is an antiquated word which has become obsolete by the general use of frigus. 5. Gelu, gelus, gelum, (γελολα) denote, like κρύος, cold that produces ice; gelidium, like κρυμός, a single attack of frost, a frosty night; and glacies, like κρύσταλλος, its effect, ice. (iii. 89.)

Fructuosus, see Fæcundus. Frugi, see Bonus.

Frucifer, see Fæcundus.

Fruui, Frunisi, see Uti.

Frustra; Nequidquam; Incassum; Irritus. 1. Frustra (from φρίσος) means in vain, with reference
to the subject, whose expectation and calculations have been disappointed; whereas nequidquam (that is, in nequidquam, in nihil), to no purpose, refers to the nullity in which the thing has ended. 2. Hence frustra, used adjectively, refers to the person; whereas irritus, the actual adjective, refers to the thing. 3. Frustra and nequidquam denote merely a failure, without imputing a fault, like ματην; whereas incassum involves the accessory notion of a want of consideration, by which the failure might have been calculated upon, and foreseen, as in attempting any thing manifestly or proverbially impossible, εις κενον. (iii. 100.)

Frustrari, see Fallere. Fruticetum, see Rami.

Fugitivus, see Perfuga.

Fulciri; Niti. Fulciri, ful tus (φυλάξαι) means to prop one's self up in order to be secure against falling, generally by leaning against a pillar, etc.; whereas niti, nius, in order to climb a height, or to get forward, generally by standing on a basis. (ii. 127.)

Fulgur; Fulguratio; Fulmen. Fulgur, fulgetrum, and fulguratio, denote the shining of the lightning in the horizon, like ἄστραπη; fulgur, as momentary and single flashes; fulguratio, as continued and repeated; whereas fulmen means the lightning that strikes the earth, like κεραυνός. Liv. xl. 59. Fulguribus praestringentibus aciem oculorum, sed fulmina etiam sic undique micabant, ut petit viderentur corpora. Curt. viii. 4, 3. Ovid, Met. iii. 300. Cic. Divin. ii. 19. Plin. H. N. ii. 43. Si in nube erumpat ardens, fulmina; si longiore tractu nitatur fulgetra; his findi nubem, illis perrumpi. Sen. Q. N. i. 1. (iii. 318.)

Funale, see Fax.

Fundamentum, Fundus, see Solum.

Fundus, see Villa. Funis, see Laqueus.

Funus; Exsequule; Pompa. Funus (from H*
FURARI — GARRIRE.

*Φοινός, τεφνέω,*) denotes the mere carrying out of the corpse, like ἐκφορά; whereas exsequiae and pompa (πομπή) denote the solemn procession; exsequiae, of the living, as relations and friends; pompa, of the inanimate, as the images of ancestors, and other pageants. Cic. Quint. 15. Funus, quo amici conveniunt ad exsequias cohonestandas. And Plin. H. N. x. 43. Flor. iii. 20. Nep. Att. 22. Elatus est in lecticula, sine ulla funeris pompa, comitantibus omnibus bonis, maxima vulgi frequentia. And Cic. Mil. 13. Tac. Ann. iii. 5. (iv. 408.)

FURARI, see Demere. FUROR, see Amens.

1. Fustis and ferula denote sticks for striking; sudes, trudes, and rudis, for thrusting; scipio and baculus, for walking. 2. Fustus (πτορόσ) is a cudgel or club, large enough to strike a man dead; but ferula, a little stick, or rod for the chastisement of school-boys; sudes (δύσος) and trudes (στορόσ), the root of Trüssel, a weapon called the Morning-star [a sort of truncheon with a spiked head], are used in battle; rudis (δρόσος) only as a foil in the fencing-school; scipio (σκηπτήων, σκηψας), serves especially for ornament and state, as a symbol of superior power, or of the honor due to age; baculus, bacillum (βάκτρον), serve more for use and convenience to lean upon, and at the same time, when necessary, as a weapon. (iii. 265.)

G.

GALEA, see Cassis. GANEUM, see Deversorium. GANNIRE, see Latrare. GARRIRE; FABULARI; BLATIRE; BLATERARE; LOQUAX; VERBOSUS. 1. GARRIRE (γηρύω) denotes talking, with reference to excessive fondness for speaking; fabulari, to the nullity; blatire, and the
intensive blaterare, to the foolishness of what is said. 2. The garrulus is tiresome from the quality, the loquax from the quantity, of what he says. For garrulitas expresses childish or idle talkativeness, from the mere pleasure of talking and hearing one's self talk, without regard to the value and substance of what is said, and has its origin in a degeneracy of youthful vivacity, and even in the abuse of superior talents, like λαλιά; whereas loquacitas (λακίζεω) expresses a quaint talkativeness, from inability to stop short, which has its origin in the diminished energy of old age, like ἀδολεσχία. The garrulus, in his efforts to please and entertain by light conversation, is silly and imbecile; the loquax, in his efforts to instruct, and make himself clearly understood, is often tedious. 3. Garrulus and loquax denote qualities of persons, speakers; verbo sus, of things, speeches, and writings. (iii. 81.)

GAUDERE; LAETARI; HILARIS; ALACER; GESTIRE; EXSULTARE. 1. Gaudere (from γαῦρος) denotes joy as an inward state of mind, in opp. to dolor, like ἡδονή; whereas laetari and hilar messe, the utterance of joy. Tac. Hist. ii. 29. Ut valeus processit, gaudium, miseratio, favor; versi in laetitiam . . . . laudantes gratantesque. 2. The laetus (from ληλαλομοι) shows his joy in a calm cheerfulness, which attests perfect satisfaction with the present, in opp. to maestus, Tac. Ann. xv. 23; the hilaris (ιλαρός) in awakened mirth, disposing to jest and laughter, in opp. to tristis; the alacer (ἀλεη) in energetic vivacity, evincing spirit and activity, in opp. to territus. Cic. Ccel. 28. The gaudens, the laetus, the hilaris, derive joy from a piece of good fortune; the alacer at the same time from employment and action. Cic. Divin. i. 33, 73. Equum alacrem laetus adspexit. Laetitia shows itself chiefly in an unwrinkled forehead, and a mouth curled for smiling; hilaritas, in eyes quickly moving, shining, and radiant with joy; alacritas,
in eyes that roll, sparkle, and announce spirit. Sen. Ep. 116. Quantam serenitatem laetitia dat. Tac. Agr. 39. Fronte laetus, pectore anxius. Cic. Pis. 5. Te hilarioribus oculis quam solitus es intuente. 3. Gaudere and lætari denote a moderate; exsultare and gestire, and perhaps the antiquated word vitulari, a passionate, uncontrolled joy, as to exult and triumph; the gestiens (γείσειν) discovers this by an involuntary elevation of the whole being, sparkling eyes, inability to keep quiet, etc.; the exsultans, by a voluntary, full resignation of himself to joy, which displays itself, if not by skipping and jumping, at least by an indiscreet outbreak of joy, bordering on extravagance. 4. Jucundus denotes, like juvat me, a momentary excitement of joy; laetus, a more lasting state of joy; hence laetus is used as the stronger expression, in Plin. Ep. v. 12. Quam mihi a quocunque excoli jucundum, a te vero laetissimum est. (iii. 242.)

Gaze, see Divinitae.

Gelicidium, Gelidus, Gelu, see Frigere.

Gemere, see Suspirare. Geminus, see Duplex.

Gena, see Mala. Generare, see Creare.

Gens; Natio; Populus; Civitas. 1. Gens and natio denote a people, in a physical sense, in the description of nations, as a society originating in common descent and relationship, without any apparent reference to civilization; whereas populus and civitas denote a people in a political sense, as a society formed by civilization and compact. Sall. Cat. 10, 1. Nationes feræ et populi ingentes subacti. Cic. Rep. i. 25. 2. Gens (γένετή) includes all people of the same descent, like φίλων; natio (from γήγερω) a single colony of the same, like ἔθνος. Vell. P. ii. 98. Omnibus ejus gentis nationibus in arma accensis. Tac. G. 2, 38. But as gens, in this physical sense, as the complex term for several colonies, has a more comprehensive meaning than natio, so has it, at the same time, in its political accessory meaning, as a clan, γένος, or as the
complex term for several families, a narrower meaning than \textit{populus}; hence sometimes \textit{populus} forms, as a civilized \textit{natio}, a part of the natural \textit{gens}. Liv. iv. 49. Bolanis \textit{sue gentis populo}, and Virg. A. x. 202; sometimes \textit{gens}, as a political society, forms a part of \textit{populus}: Justin. vii. 1. Adunatis \textit{gentibus variorum populorum}. 3. \textit{Civitas} (from \textit{kéllw}) denotes the citizens of a town collectively, \textit{πόλις}, merely with regard to their interior connection, as including the inhabitants who are in the enjoyment of the full rights of citizenship, and the lawful possessors of the land; \textit{populus} (redupl. of \textit{πόλις}) means the people, \textit{δῆμος}, more commonly in reference to their social relations, interior and exterior, and with the included notion of belonging to the state. A people can determine upon war as a \textit{civitas}; but can carry it on only as a \textit{populus}. A \textit{civitas} is necessarily stationary; but a \textit{populus} may consist of \textit{Nomades}, or wanderers from one pasture to another.

\textit{Gens}, \textit{Genus}, see \textit{Stirps}.

\textit{Gerere}, see \textit{Ferre} and \textit{Agere}.

\textit{Gestire}, see \textit{Velle} and \textit{Gaudere}.

\textit{Gignere}, see \textit{Creare}. \textit{Gilvus}, see \textit{Luteus}.

\textit{Glaber}, see \textit{Laevus}. \textit{Glacies}, see \textit{Frigere}.

\textit{Glaadius}; \textit{Ensis}; \textit{Pugio}; \textit{Sica}. 1. \textit{Glaadius} (from \textit{kładosos}) is the usual, \textit{ensis} (from \textit{ansa}?) the select and poetical name for a sword. Quintil. x. 1, 11. (v. 188.) 2. \textit{Pugio} (from \textit{pungere}) is a dagger, as a fair and openly used soldier’s weapon, on a level with the sword; whereas \textit{sica} (from \textit{secare}) is the unfair and secret weapon of the bandit, on a level with poison. (vi. 291.)

\textit{Globus}; \textit{Sphæra}. \textit{Globus} is the popular term for any body that is round like a ball; whereas \textit{sphæra} is the scientific term, derived from the Greek for a mathematical globe. (vi. 147.)

\textit{Globus}, see \textit{Caterva}.

\textit{Gloria}; \textit{Claritas}. \textit{Gloria} (from \textit{γέλαως}) denotes renown, under the image of something said, like
GLORIATIO — GRATIAS HABERE.

κλέος; claritas (from γαληρός) under that of something bright, and that is seen, like δόξα. (v. 235.)

GLORIATIO, see Jactatio. GLUTUS, see Faux.

GNAVITAS, see Opera. GRACILIS, see Exilis.

GRADATIM, see Paulatin. GRADIRI, see Ire.

GRADUS; GRESSUS; PASSUS. 1. Gressus denotes a step subjectively, whereas gradus objectively. Gressus is a step that is being taken; gradus that is taken. 2. Gressus is a product of going, but passus, of standing also, if the feet are at the same distance from each other as in walking. Gressus denotes any separation of the feet, whether longer or shorter, quicker or slower, whether deserving the name of step or not; whereas passus means a regular measured step, which at the same time serves as a measure of length. Virg. Æn. i. 414. Tendere gressus ad mœnia: comp. with ii. 723. Intus sequitur patrem non passibus æquis. (iv. 58.)

GRECI; GRAII; GRECULI; GRECANAICUS. 1. Græci denotes the Greeks merely as a term in the description of different nations, and a historical name, without any accessory moral reference; whereas Graii, with praise, as the classical name for a nation of heroes in days of yore: Græculi, with blame, as the degenerate people, false and unworthy of trust, that existed in the times of the Roman writers. 2. Græcum means what is really Grecian, whether in or out of Greece; but Grecanicus, what is made after the Grecian manner, what is merely à la Grecque. (v. 304.)

GRANDÆVUS, see Vetus. GRANDIS, see Magnus.

GRATIA, see Studium.

GRATIAS AGERE, HABERE, REFERRE; GRATES; GRATARI; GRATULARI. 1. Gratiam or gratias habere means to feel thankful, like χάριν eîdeîn; whereas gratias agere, to return thanks in words, like eîxhariaîn; lastly, gratiam referre, to show one's self thankful by deeds, like χάριν φέρεω, ἀντιχαρίζεσθαι. Cic. Marc. ii. 33. Maximas tibi
omnes gratias agimus; majores etiam habemus. Off. ii. 20. Inope etiamsi referre gratiam non potest, habere tamen potest. And Fam. v. 11. x. 11. Planc. 28. Balb. 1. Phil. iii. 2. 2. Gratias agere is the usual; grates a g e r e, a select and solemn form of speech. Cic. Somn. Grates tibi ago, summe Sol, vobisque reliquœ coelites. 3. In the same manner gra t u l a r i denotes an occasional expression of thanks without obligation, and a congratulation without formality, whereas grat a r i, a solemn thanksgiving, or congratulation. Liv. vii. 3. Jovis templum gratantes ovantesque adire: comp. with Ter. Heaut. v. 1, 6. Desine deos gratulando obtundere. (ii. 213.)

Gratus; Jucundus; Acceptus; Gratiosus. 1. G r a t u m (from κεχαρησθαι) means that which is acceptable only in reference to its value with us, as precious, interesting, and worthy of thanks; but jucundum (from jvare) in reference to the joy which it brings us, as delightful. Cic. Att. iii. 24. Ista veritas etiam si jucunda non est, mihi tamen grata est. Fam. v. 18. Cujus officia jucundiora scilicet sœpe mihi fuerunt, nunquam gratiora. And v. 15. xiii. 18. 2. Gratus refers to the feeling, as wished for; a c c e p t u s, to its expression, as welcome. 3. The gratus alicui meets with no antipathy, but is liked; the gratiosus apud aliquem is the object of distinguished favor, and enthusiastic attachment, as the favorite or darling. (iii. 254.)

Gravidus, see Prægnans.

Gravitatis, see Moles and Severitas.

Gremium; Sinus. G r e m i u m is the lap, or surface formed by the knees in a sitting posture, and figuratively the symbol of the fostering care of a mother; whereas s i n u s, the bosom, between the two breasts, especially in the female sex, and figuratively the symbol of protection and refuge. Cic. Pis. 37. Ætolia procul a barbaris disjuncta gentibus in sinu pacis posita medio fere Græciæ gremio continetur. (vi. 150.)
Gressus, see Gradus.
Grex, see Caterva and Pecus. Grumus, see Collis.
Gula, see Faux. Gurges, see Virago.
Gurgulio, see Faux.
Gustus, Gustare, see Sapor.
Gutta; Stillia; Stiria. Gutta is a natural, stilla (στιλά, σταλάξαι), an artificial measured drop. Further, the principal notion in gutta is that of smallness, hence guttatim means drop by drop; whereas in stilla the principal notion is that of humidity, hence stillatim means trickling or dripping. Stiria means a liquid; stiria (στερεά) a frozen drop. (iii. 4.)
Guttur, see Faux. Gyrus, see Orbis.

H.
Habena, see Frenum. Habere, see Tenere.
Habitare, see Incolere. Habitus, see Vestis.
Hactenus, see Adhuc. Hædus, see Caper.
Hærere; Pendere. Hærere (χειρόω ?) means to stick, and not to be loose, or able to get forwards; pendere (πέτεοσαι), to be suspended, and prevented from falling to the ground. Cic. Acad. ii. 39. Ut videmus terra penitus defixa sit et radicibus suis hæreat, an media pendeat. (vi. 154.)
Hæsitare, see Cunctari. Harena, see Sabulo.
Hariolari; Vaticinari. Hariolari (from χρῶν) means to foretell, with the accessory notion of charlatanism, like χρησμολογεῖν; whereas vaticinari (from vates, ηχέτης,) to foretell, with the accessory notion of inspiration, like χαράευεοσαι. In Cic. Divin. i. 2, Hariolorum et vatum furibundae prædictiones, it is only the harioli, who from their position and in public estimation already pass for charlatans; whereas the vates are charlatans only, as Cicero himself views them from his philosophical elevation. (iii. 76.)
Hasta, see Missile. Haud scio an, see Forte.
HOMICIDA; INTERFECTOR; PEREMTOR; INTEREM-
TOR; PERCUSSOR; SICARIUS. Homicida denotes
the manslayer in a general sense, as far as manslaughter
is a crime, like ἀνθρωπόφονος; whereas interfector,
peremtor, and interemtor, only the slayer of a
particular person, whether the deed be a crime or not,
like φονεύς; percussor and sicarius denote
the instruments of another's will, and mere mechanical
executioners of another's decree; but the percussor exe-
cutes a public sentence of condemnation, as the heads-
man, while the sicarius lends and hires out his hand to
a secret assassination, like the bandit. Cic. Rosc. Am.
33, 93. Erat tum multitudo sicariorum... et homines
impune occidebantur... Si eos putas... quos qui
leviore nomine appellant, percussores vocant, quæro in
cujus fide sint et tutela. (iii. 191.)

HOMO; MAS; VIR; HOMUNCULUS; HOMUNCIO; HO-
MULLUS. 1. Homo (Goth. guma, from humus, χρώμ,
ἐπιχρώμοις), means a human being, man or woman, in
opp. to deus and bellua, like ἄνθρωπος; mas and vir
mean only the man; mas in a physical sense, in opp.
to femina, like ἄρσην; vir (Goth. wair, from ἣτηνες),
in a physical sense, in opp. to mulier, like ἀνήρ. Sen.
Polyb. 36. Non sentirem a sa non est hominis, at
non ferre non est viri. Ep. 103. Cic. Tusc. ii. 22.
Fam. v. 17. Justin. xi. 13. 2. Homunculus
denotes the weak and powerless being called man, with
reference to the whole race, in opp. to the Deity, to na-
ture in general, to the universe, etc.; homuncio
and homullus denote the weak and insignificant
man, as an individual, in opp. to other men; homunc-
cio, with a feeling of pity; homullus, with a feeling of scorn. (v. 133.)

Honestas, see Virtus. Honestus, see Bonus.

Honorare; Honestare. Honorare means to honor any body, by paying him singular respect, and yielding him honor; but honestare means to dignify, or confer a permanent mark of honor upon any body.

Hornus; Hornotinus. Hornus (χερσιως) that which is of this year, as a poetical, hornotinus, as a prosaic word.

Horridus; Hirtus; Hirsutus; Hispidus; Asper. Horridus (from χερσος, χορταιος), is the most general expression for whatever is rough and rugged, from want of formation; hirtus and hirsutus refer particularly to what is covered with rough hair, in opp. to what is soft and smooth; hispidus and asper, to rough elevations, in opp. to what is level; hispidus, to the roughness that offends the eye; asper, to the roughness that causes pain. Vell. P. ii. 4. describes Marius as hirtus et horridus; hirtus referring to his neglected exterior, horridus, to his rough nature. (vi. 161.)

Horror, see Vereri.

Hortari; Monere. The hortatio (δεσεως, ἐτρεως), addresses itself immediately to the will and resolution; whereas the monitio, almost entirely to the consciousness and judgment. The hortatio has always an action for its object; the monitio, only a representation, and by the medium of that representation, an action for its object. Sall. Jug. 60. Monere alii, alii hortari. Cat. 60. Nequidquam hortere . . . Sed ego vos quo paucamonerem, convocavi. Sen. Ep. 13. Nimium diu te cohortor, cum tibi admonitio magis quam exhortatione opus sit. Cic. Fam. x. 40. Si aut aliter sentirem, certe admonitio tua me reprimere, aut si dubitarem, hortatio impellere posset. (i. 164.)
**Hospes — Humanitas.**

**Hospes; Adventor.** Hospes is the guest who visits his friend; adventor, the person who puts up at his host's. Sen. Benef. i. 14. Nemo se stabularii aut cauponishospitemjudicat. (iv. 392.)

**Hospes,** see *Externus.*

**Hospitium,** see Deversorium.

**Hostis,** see *Adversarius.* Hucusque, see Adhuc.

**Humanitas; Comitas; Facilitas; Civilitas.** Humanitas is a virtue of universal extent, which, like the mental cultivation, proceeding from intelligence, ennobles the whole man in mind and heart, and gives to his nature mildness and philanthropy, as a principle; in opp. to feritas; comitas (from κόσμος) is a moral virtue, which, like affability, without respect to higher rank in society, treats every man as a man; facilitas, a social virtue, which, like complaisance, by forbearance and meeting the views of others, facilitates mutual intercourse in life, and makes it pleasant; civilitas, a political virtue, which, like the republican feeling of a prince, makes the specific difference between a ruler and his people unfelt, and treats his subjects as fellow-citizens. Nep. Milt. 8. In Miltiade erat quum summa humanitas, tum mira comitas, ut nemo tam humilis esset cui non ad eum aditus pateret. (v. 6.)

**Humanitas; Humane; Humaniter.** Humanitas means in a human manner, in objective reference to the exterior condition of man, namely, that of weakness and mortality, like ἀνθρώπειος, ἀνθρώπινος; whereas humane and humaniter, in subjective reference to man's capacity for and propensity towards cultivation; humane facere is the result of moral cultivation, like φιλανθρώπος; humaniter facere is the result of social cultivation, like ἐπιμελητήρ. (v. 8.)

**Humare,** see Sepelire.

**Humerus,** see Armus.

**Humidus,** see Udus.

**Humus,** see Tellus.
JACERE, see Cubare.

JACTATIO; GLORIATIO; OSTENTATIO; VENDITATIO. Jactatio and gloriatio have their foundation in vanity and self-complacency; jactatio is making much ado of one's excellencies and merits, and shows itself in words and actions, with the accessory notion of folly; gloriatio is talking big, proclaiming one's excellencies and merits, with the accessory notion of insolence; whereas ostentatio and venditatio have their foundation in a crafty calculation of the effect to be produced, and a disregard to truth; ostentatio would conceal real emptiness under a false show; venditatio would, by exaggerating one's excellencies, pass them off for greater than they are.

JACTURA, see Amittere and Damnum.

JACULUM, see Missile. JANUA, see Ostium.

ICERE, see Verberare.

IDONEUS; APTUS. Idoneus denotes a passive, aptus an active fitness for any thing. F. A. Wolf. Or, the idoneus is fitted by his qualifications, and, through outward circumstances, for any particular destination, like the ἐπιτηδεῖος; the aptus (from potis, potens), by his worth and adequacy, like ἰκανός. The idoneus is in himself inactive, and suffers himself to be employed for a particular purpose, for which he is qualified; the aptus himself engages in the business, because he is adequate to it. (iii. 276.)

IGNARUS, see Cognitio.

IGNAVIA; INERTIA; SEGNIITIA; DESIDIA; SOCOR-DIA; PIGRITIA. 1. Ignavia denotes the love of idleness, in an ideal sense, inasmuch as the impulse to action distinguishes the more noble from the ordinary man, and gives him an absolute value; in opp. to industria, Tac. Ann. xii. 12. xvi. 18; whereas inertia denotes the love of idleness in a real tangible
sense, inasmuch as activity makes a man a useful member of society, and gives him a relative value. Ignavia is inherent in the temperament, and has no inclination for action; inertia lies in the character and habits, and has no desire to work. A lazy slave is called inors; a person of rank, that passes his time in doing nothing, is ignavus. 2. Segnitia, desidia, socordia, and pigritia, are the faults of a too easy temperament. Segnitia (from sequi, ὁκνος,) wants rousing, or compulsion, and must be conquered, before it resigns its ease, in opp. to promptus. Tac. Agr. 21. Desidia (from sedere) lays its hands on its lap, and expects that things will happen of themselves; socordia is susceptible of no lively interest, and neglects its duties from want of thought, like phlegm; pigritia has an antipathy to all motion, and always feels best in a state of absolute bodily rest, like slothfulness. (iv. 212.)

Ignavia, see Vereri.

Ignominia; Infamia; Deducus; Probrum; Opprobrum. 1. Ignominia deprives one of political honor, which is independent of the reports circulated concerning a man, and is the consequence of an official denunciation, the justice of which is supposed; that of the censor, for example, like ἀτυμλα; whereas infamia deprives one of moral honor, of one's good name, has a reference to public scorn, and is the consequence of shameless and dishonorable conduct, like δυσφημλα. 2. Ignominia and infamia are abstract, and denote subjective states; deducus and probrum are concrete, and denote, objectively, disgrace itself; deducus is a deviation from the conduct that becomes a man of honor, from whom noble actions are expected; probrum is a stain on the morality of a man, from whom, at least, irreproachable conduct is expected. Deducus is incurred generally in our public relations, by abjectness of spirit, etc.; probrum, in our private relations, by licentiousness, etc.
**Probrum** (from ἴηοφέρω) is reproach, as far as it can justly be made; opprobrium, reproach, as far as it actually is made. In *probrum* the disgrace itself is more considered; in *opprobrium*, the open proclamation of it.

**Ignoscere; Veniam dare.** Ignoscere (ἀναγνώσκειν) is a moral act; as, to forgive from one’s heart; to forgive and forget, in opp. to retaining anger, συγγνώσκειν; whereas veniam dare (ἀνευ or ἀνεστὶ δούναι) is a political act, to allow clemency to take place of justice, in opp. to punishment, like μέσεναι. The friend ignoscit a person of his own rank; one who is of higher rank and greater power veniam dat. Cic. Man. 3. Illis imperatoribus laus est tribuenda quod egerunt; venia danda quod reliquerunt; comp. with Att. xvi. 16. Ignoscet mihi quod eadem de re sæpius scribam. (v. 170.)

**Illia, see Caro.** Illico, see Repente.

**Illustris, see Celeber and Luculentus.**

**Imago; Simulacrum; Statua; Signum.** 1. Imago and simulacrum denote, as the most general terms, any representation, whether a work of statuary or of painting; imago (μεγανά) is allied to the original, as to a pattern, by a striking likeness of form, like εἰκών; simulacrum is opposed to the original, as a real being, by a deceptive imitation of its form, like εἰκώλον; whereas statua, signum, and effigies, are merely plastic works; tabula and pictura, merely pictures. 2. Simulacrum and statua denote the copying of the whole figure, consequently, in the plastic art, standing figures; effigies and imago, principally the copying of the characteristic parts, namely, the features; effigies, in statuary, as busts; imago, in painting, as half-length portraits. Tac. Ann. i. 74. Alia in statua amputato capite Augusti effigiem Tiberii inditam. Hist. ii. 3. Simulacrum deque effigie humana. Cic. Tusc. iii. 2, 3. Optimus quisque consectatur nullam eminentem
IMITATIO; ÆMULATIO; CERTATIO; RIVALITAS; SIMULATIO.

1. Imitari means merely the effort to produce something like some other thing, without any accessory moral notion; Æmulari (from αἰσθείκος) means, at the same time, to do something which shall gain equal or superior consideration, honor, and approbation, when compared with the thing imitated. Imitatio has in view only the thing itself, and is generally moderate and laudable; Æmulatio has in view chiefly the person, who is already in possession of the quality worthy of imitation, and always seems more or less a passion, which deserves praise or blame, according as it has its foundation in the lover of honor, or in immoderate ambition. Plin. Ep. vii. 30. Demosthenis orationem habui in manibus, non ut Æmularer (improbum enim ac paene furiosum) at tamen imitarer ac sequerer tantum. Comp. i. 2, 2. viii. 5, 13. Quintil. i. 2, 26. Cic. Tusc. iv. 8, 17. 2. The Æmus is at first behind his opponent, and strives for a time only to come up to him, and be like him; whereas the certator and concertator are already on a par with their opponent, and strive to outdo him, and conquer him. 3. Æmulatio contends for superiority in any art; rivalitas, only for preference in estimation. Cic. Tusc. iv. 26, 56. Illa vitiosa Æmulatione, quà rivali-
tati similis est, quid habet utilitatis? 4. Imitatio is an effort to become something which a man at present is not, but fain would be, and really can become; whereas simulatio, an effort to pass for something which a man properly and naturally is not, nor ever can be. Imitatio is the means of attaining to an actual or presumptive ideal; whereas simulatio remains for ever a mere counterfeit. (iii. 64.)

Impar, see Æquus. Impensœ, see Sumptus.

Impar, see Æquus. Impar, see Æquus.

Imparet; Tribuere; Participare; Comunicare. Impertire and tribuere denote giving a portion, without reference to any share, which the giver is to retain for himself; impertire means giving, as an act of free will and of goodness; tribuere, as an act of justice, or of judiciousness; whereas participare and communicare, the giving a share of something of which one also retains a share one’s self; participare has generally the receiver for its object, who is to share a possession; but communicare, generally the thing shared, in the use of which the receiver is to have a share. (iv. 158.)

Impietas, see Delictum. Impius, see Scelestus.

Imponeare, see Fallere.

Iamus; Infimus. Iamus (superl. from in) denotes the lowest part of a whole; infimum (superl. from inferus) either the lowest part of all the parts, that is, the basis, or the lowest in a discrete magnitude, that is, a magnitude consisting of distinct parts. The imum is the lowest extremity of a part; then the infimum, the lowest part, with reference to the other parts. Cic. Rosc. Com. 7. Ab imis unguibus usque ad summum verticem: compare with Divin. i. 33. Ut ab infima ara subito anguis emerget; and with N. D. ii. 20. Luna infima est quinque errantium. Further, imus denotes the lowest in a purely local relation; infimus, with the accessory notion of the lowest rank. (iv. 377.)

Inambulare, see Ambulare.
INANIS; VACUUS. Inanis (from ἰνάω) means the emptiness of that which has been full, but is now without its contents, in opp. to plenus, Cic. Orat. i. 9, 37. Parad. 6, 1. Brut. 8, 34; whereas vacuus denotes the emptiness of that which may be filled, but is at present vacant, in opp. to occupatus, Tac. Hist. iv. 17; or to obsessus, Cic. N. T. i. 24. Tac. Ann. vi. 34. Jason post avectam Medeam genitosque ex ea liberos inanem mox regiam Αἰτην vacuosque Colchos repetivit; that is, the palace deserted and desolate, and the people without a governor. Figuratively, inane means a nullity; vacuum, a vacancy. (i. 100.)

INCASSUM, see Frustra. INCASTUS, see Inficetus.
INCEDERE, see Ire. INCENDERE, see Accendere.
INCESTUS, see Inficetus. INCOARDE, see Incipere.
INCIENS, see Praegnans.

cepi, more to the beginning which has been made. Cœpi is a sort of auxiliary verb; incepi is emphatic; hence cœpi has an infinitive, incepere a substantive, for its object. Cic. Verr. v. 10. Quum ver esse cœperat (sed cum rosam viderat, tum ver incipere arbitrabatur), dabat se labori. (iii. 157.)

Incitare; Instigare; Irritare; Instinctus. 1. Incitare (from ciere) denotes to urge an inactive person by merely bidding, speaking to, and calling upon him, to an action, generally of a laudable kind, synonymously with hortari; instigare (from στίξαι) to spur on a reluctant person by more vehement exhortations, promises, threatenings, to an adventurous act, synonymously with stimulare; irritare (ἀνερετικός) to incite a quiet person by rousing his passions, ambition, revenge, to a violent action, synonymously with exarcerbare. Ter. And. iv. 2, 9. Age, si hic non insanit satis sua sponte, instiga. Lucr. iv. 1075. Et stimuli subsunt qui instigant læedere id upsum. 2. Instigatus means spurred on by an exterior and profane power, by words, commands, etc.; instinctus means impelled by an interior and higher power, by inspiration, love, the voice of the gods. (iii. 314.)

Inclytus, see Celerer.

Incolere; Habitarere; Incola; Inquilinus; Colonus. 1. Incolere is transitive, as to inhabit; habitare, intransitive, as to dwell. At the same time incolere has reference to the country, to which a man, as a citizen or inhabitant, belongs; whereas habitare has reference to the house, in which a man, as owner or tenant, has his stationary residence. 2. Incola is the inhabitant, in opp. to the citizen, Cic. Off. i. 34, like μέτοικος; inquilinus, the tenant, in opp. to the owner of the house, dominus, Cic. Phil. ii. 41, like σύνοικος; colonus, the farmer, in opp. to the landowner, Cic. Cæc. 32; something like Ἰθις.

Incolumnis, see Salvas. Incuriosus, see Tutus.
Incurvus, see Curvus. Incusare, see Arguere.
Indagare, see Quaerere. Indigere, see Carere.
Indignari, see Succensere. Indoles, see Ingenium.
Indulgere, see Concedere. Industria, see Opera.
Inedia, see Fames. Inertia, see Ignavia.
Infamia, see Ignominia. Infans, see Puer.
Infensus, Infestus, see Adversarius.
Inficetus; Infacetus; Incestus; Incastus. 1. Inficetus involves positive blame, a tasteless and heavy fellow; whereas infacetus only negative, a man not remarkable for wit. 2. In the same manner incestus denotes an incestuous person; whereas incastus only an unchaste person. Sen. Contr. ii. 13. (ii. 83.)
Infidelis, Infidus, see Fid. Infimus, see Imus.
Infittiari, Infittias ire, see Negare.
Inflammare, see Accendere.
Infortunium; Calamitas; Infelicitas; Miseria. Infortunium and calamitas denote a single misfortune; infortunium, more as a vexatious accident, like malheur, for example, the loss of a purse, receiving blows, etc.; calamitas (from κολοῦω) a tragic accident, as the loss of a beloved person, of power, etc.; whereas infelicitas and miseria denote an unfortunate state of considerable duration; infelicitas, merely as the absence of success; miseria (from μυσαρός?) as an actual, pressing state of affliction.
Ingenium; Natura; Indoles. Ingenium and natura denote the disposition, as far as it constitutes the immovable ground of human individuality, and is susceptible of no change; ingenium, more with reference to the faculties of the mind, natura to the feelings of the heart; whereas indoles denotes the disposition, as far as it constitutes only the beginning of individuality, and is susceptible of improvement. (vi. 172.)
Ingluvies, see Faux. Ingredi, see Inire and Ire.
INGRUERE, see Irruere. INIMICITIA, see Odium.
INIMICUS, see Adversarius.

INIRE; INTRARE; INTROIRE; INGREDI. 1. Inire denotes almost always only a figurative entering, as to engage in any thing, for example, inire pugnam, numerum, etc.; whereas intrare, introire, ingredi, a literal entering; intrare is usually transitive, as to enter, and has an emphasis on the verbal part of the word; whereas introire is intransitive, as to step in, and has an emphasis on the adverbial part of the word. In the phrase intrare curiam one thinks more of the mere threshold, which is to be stepped over; in the phrase introire one thinks more of the four walls by which one is to be enclosed. 2. Intrare and introire suppose a space distinctly limited by walls, boundaries, marks; whereas ingredi supposes, generally, any limited space, for example, viam, pontem, etc. (iv. 521.)

INITIUM; PRINCIPIUM; PRIMORDIUM. 1. Initium denotes the beginning in an abstract sense, as the mere point from which a thing begins, in opp. to exitus. Cic. Rosc. Com. 13, 39. Tusc. i. 38. Brut. 34. Sen. Ep. 9. N. Q. iii. 29; whereas principium denotes the beginning as a concrete notion, as that part of the whole which stands before the other parts in things, and goes before them in actions, in opp. to extremum. Cic. Cleunt. 4. Orat. 61, 204. Cæc. 15, 44. In initium the beginning is made only with reference to time; in principium the foundation also is laid with reference to space. The initium is pushed out of the way by that which follows; the principium serves as a basis for that which follows. The initia philosophiae are the rudiments over which the scholar goes, and which are superseded by further studies; the principia are the fundamental principles, to which he must always recur. Initio usually means "at the beginning, but differently (or, not at all) afterwards;" whereas principio means from the very beginning, and so onwards. 2. Pri-
INJURIA — INTELLIGERE.

Injuria — Intelligere. morārium is a more solemn and comprehensive term than principium, and supposes a whole of great extent, the beginning of which is so far removed that one can distinguish a merely apparent beginning from the actual and primeval source and origin. (iii. 163.)

INJURIA, see Contumelia. INNOCENTIA, see Virtus.

INNUMERUS; INNERVERÁLIS. Innumerus is a poetical and choice expression, like numberless, ἀνυπόδημος; innumerable, a prosaic and usual expression, like innumerable, ἀνυπόδημος. (vi. 173.)

INOPIA, see Paupertas. INQUAM, see Dicere.

INQUILINUS, see Incolere.

INQUINARE, s. Contaminare. INSANUS, see Amens.

INSCENDERE, see Scandere. INSCIUS, see Cognitio.

INSIGNIS, see Eminens.

INSIMULARE, see Arguere.

INSOLENTIA, see Superbia. INSOMNIS, see Vigil.

INSOMNIUM, see Somnus. INSTIGARE, see Incitare.

INSTITUERE; INSTAURARE; RESTITUERE; RESTAURARE. Instituere means to establish a profane, instaurare, a sacred, or honorable, or generally important institution, such as sacrifices, sacred games, wars and battles. Hence is instituere itself a usual, instaurare, a solemn, select expression. In the same manner restituere is distinguished from restaurare. (iv. 300.)

INSTITUERE, see Erudire.

INSTRUCTUS, see Præditus.

INSUPER, see Præterea. INTEGER, see Salvus.

INTEGRARE, see Iterum.

INTELLIGERE; SENTIRE; COGNOSCERE. Intelligere denotes a rational discernment, by means of reflection and combination; sentire, a natural discernment, by means of the feelings, immediate images, or perceptions, whether of the senses or of the mind; lastly, cognoscere denotes an historical discernment, by means of the senses and of tradition. Sen. Ir. iii. 13. Quidni gauderet, quod iram suam multi intelligerent,
nemo sentiret? Cic. N. D. iii. 24. Quare autem in
his vis deorum insit, tum intelligam quum cognovera.
(vi. 175.)

Intercapedo; Interruptio; Interpellatio; Interlocutio. Intercapedo and interruptio
are any interruption of another person's business; inter-
capedo, a quiet, often even a benevolent inter-
ruption; interruptio, a violent and turbulent in-
terruption; whereas interpellatio and inter-
locutio are only the interruption of a speech by
speaking between; the interpellator will nearly prevent
the speaker from going on; the interlocutor will make
himself also heard in the midst of another's speech.
(vi. 176.)

Interdicere, see Vetare. Interdiu, see Dies.

Interdum, see Nonnunquam.

Interea; interim. Interea refers to a business
of some duration, which takes place in a space of time,
as in the mean time; interim, to a momentary busi-
ness, as in the midst of this. They have the same rela-
tion to each other, as a point of time to a space of time.
Cic. Quint. 6. Hæc dum Romæ geruntur . . . Quinti-
tius interea de agro detruditur; that is, gradually;
comp. with Fam. x. 12. Interim ad me venit Manutius
noster. Tac. Ann. xi. 32. Non rumor interea, sed
undique nuntii incendunt . . . Atque interim Ostiensem
viam intrat. (iv. 271.)

Interemtor, see Homicida. Interesse, see Adesse.

Interductor, see Homicida.

Interficere; Perimere; Interimere; Necare;
Occidere; Jugulare; Obtuncare; Trucidare;
Percutere. Interficere and perimere are
the most general expressions for putting to death, in
whatever manner, and from whatever motive, fame,
veneno, suspendio, ferro, suppliciis, dolo, like \textit{kreivev};
but interficere as a usual, perimere as an
old, forcible, poetical expression. Interimere in-
volves the accessory notion of privacy, as to remove out
of the way; ἀναφεῖν; necare, that of injustice, or, at least, cruelty, to murder, φονεῖν. Cic. Tusc. v. 20. Dionysius alterum jussit interfici, quia viam demonstravit interimendi sui. Curt. ix. 7, 8. Boxum pro-tinus placuit interfici; Biconem etiam per cruciatus necari. 2. Occidere, jugulare, trucidare, obtruncare, percutere, denote a sanguinary death-blow; occidere means by cutting down, especially the business of the soldier in honorable open battle; jugulare, by cutting the throat or neck, or rather by a skilfully-directed thrust into the collar-bone, especially the business of the bandit, after the pattern of the gladiator, like ὀφαλαί; obtruncare means to butcher, massacre, and cut to pieces, after the manner of the awkward murderer; trucidare, to slaughter as one would a steer, after the manner of the blood-thirsty miscreant, who, without meeting with resistance, plays the hero on the defenceless; percutere, to execute, as a mere mechanical act, after the manner of the headsman, or other executioner of a sentence of condemnation, or, at least, of a death-warrant. Senec. Contr. iii. 21. Nec dominum occidit, nec domino venenum dedit. Hor. Ep. i. 2. Ut jugulent hominem, surgunt de nocte latrones. Sallust. Fr. Caeteri vice pecorum obtruncantur; so that you may see a mangled mass of limbs, as in the heap of slain in a battle. Tac. Hist. . . . Juberet interfici; offerre se copora irae; trucidaret. Cic. Cat. iv. 6. and Rose. Am. 34. Cujus consilio occisus sit invenio; cujus manu percussus sit non invenio. (iii. 181.)

INTERITUS, see Lues and Mors.
INTERLOCUTIO, see Intercapedo.

INTERMITTERE; OMITTERE. Intermittere means merely to leave off for a time,—in tempus mittere cum spe consilioque resumendi; whereas omittere, to leave out altogether. Varro Fr. Studia tantum intermittantur, ne omittantur. (i. 3.)

INTERMORI, see Mors.
INTERPELLATIO, see Intercapedo.
INTERROGARE, see Rogare.
INTERRUPTIO, see Intercapedo.
INTESTINA, see Caro.
INTRARE, INTROIRE, see Inire.
INTUERI, see Videcre. I NUNC, see Agere.
INVADERE, see Irruere. INVALETUDO, see Æger.
INVENIRE; REPERIRE; DEPREHENDERE; NANCISCI; ADIPISCI; CONSEQUI; ASSEQUI. I n v e n i e r e donotes, as a general term, to find; reperiere and deprehendere suppose a previous concealment of the thing found, and an intention, and pains employed on the part of the finder; but the reperiens (from ἑνταπείω) merely discovers what was concealed, and now lies before his eyes, like ἀνεπείω; the deprehendens, what desired to hide itself, or to escape, and now is in his power. Tac. Ann. i. 74. Perniciem alii ac postremo sibi invenere: comp. with xiv. 3. Cædes quonam modo occultaretur nemo reperit. 2. Invenire, reperiere, deprehendere, imply a concealed object, which is discovered; whereas nancisci, adipisci, assequi, and consequi, only a distant object, which is reached; the nanciscens (from ἔνεγκαθαί) arrives at his object with or without trouble, sometimes even against his wish, as to light upon; the adipiscens (from potiri) only by exertion, as to achieve; the consequens arrives at the object of his wish with or without assistance; the assequens, at the object of his endeavors, by means of exertion. Suet. Tib. 10. Titus ad primam statim mansionem febrim nactus: comp. with Dom. 15. Nero in adipiscenda morte manu Epaphroditii adjutus est. Cic. Att. x. 12. Nactus Curionem omnia me consequutum putavi. Rosc. Com. 4. Ut neque nihil neque tantum quantum postulavimus consequamur. In Cic. Mil. 11. Nihil dico quid resp. consequuta sit, nihil quod vos, nihil quod omnes boni; namely, by the death of Clodius, to which certainly nobody but Milo had contributed; assecuta sit could not be substituted; and, on the other
hand, in Sen. Brev. 17. Operose assequuntur quae volunt, auxii tenet quae assecuti sunt; the word consequuntur would be too weak. Cic. Fam. i. 7, 10. Omnia quae ne per populum quidem sine seditione assequi arbitra-
bantur, per senatum consecuti sunt (iii. 142.)
INVERERE, see Vertere.
INVESTIGARE, s. Quaerere.
INVICEM, see Vicissim.
INVIDIA; LIVOR; INVIDENTIA; MALIGNITAS; OB-
TRECTATIO; DETRECTATIO. Invidia denotes looking'
askance, as a sign that a man grudges something to an-
other, from moral or immoral motives, not necessarily,
though especially, from self-love, like ἰπροφια; whereas 
li
v(romχειν, or χλουα), denotes the self-tor-
menting envy, which poisons the whole soul, and deprives
the body itself of its fresh healthy color. 2. Invi-
dia is the usual term for envy, whether active, as that
which a man harbors, or passive, as a state in which a
man stands; whereas invidentia is a new term of
Cicero’s for the envy which a man harbors. 3. Invi-
dia and livor denote envy as a temporary state,
whereas malignitas as an habitual quality and dis-
position, in opp. to goodness of heart. The invidus
and luidus grudge particular persons particular advan-
tages, in particular cases; but the malignus wishes
well to nobody but himself. 4. Invidia, livor,
malignitas, denote a feeling and state of mind,
whereas obtrectatio denotes an action, or manner
of acting, proceeding from this feeling, inasmuch as it
seeks to injure the envied person by dishonorable means,
namely, detraction. Obtrectatio can scarcely be con-
ceived as existing without invidia, but invidia may
without obtrectatio, if the envious person is too cowardly
to enter into conflict with the envied. 5. Obtrecta-
tio supposes a rival, and has its origin in jealousy;
whereas detractatio only an enemy in general, and
proceeds principally from antipathy. (iii. 65.)
INVIDIA, see Odium.
Jocus, see Ludus.
Irasci, see Succensere.

Ire; Meare; Gradiri; Ingredi; Incedere; Vadder. 1. Ire and meare denote to go, in the most general sense, as motion from one place to another; ire especially applies to persons, in consequence of an act of the will, like ἐβαίνει; but meare (from ἀμέω) especially to beasts, ships, rivers, stars, as mere mechanical motion, in which reason has no share, like φοτάει; whereas gradiri and ingredi, incedere and vader, with particular accessory notions in regard to the manner of going; gradiri and ingredi, in a quiet manner, and with a regular measured step, in opp. to serpere, currere, stare; Cic. N. D. ii. 47. Att. ii. 23, like βαδίζει; incedere, in a proud manner, and with a graceful measured step, as in a procession and march, in opp. to ambulare; Sen. N. Q. vii. 31, like ἐμφαίνει; and vader (ἐλπείν;) with alacrity and a quick step, as in travelling, and in attacking the enemy, in opp. to repere? like χωρεῖ; Thuc. v. 70. 2. Ingressus means going in general; incessus a manner of going peculiar to the individual, and by which he is known as well as by his physiognomy. Ingressus is purely physical; incessus is moral and characteristic. (iv. 53.)

Iriderere, see Riderere.
Irritare, see Incitare and Laccessere.
Irritis, see Frustra.

Irruerere; Irriumpere; Ingriuerere; Invadere. Ir- ruerere (εἰσορεῖσαι) means to rush on hastily and inconsiderately; irriumpere, to force one’s way with violence; ingriuerere (ingravare) to press on with threats and importunity; invadere, to fall upon with boldness, and without regard to consequences. (vi., 180.)

Iter; Via; Trames; Semita; Callis. 1. Iter and meatus denote the progress which a person makes, the going, the journey, in an abstract sense;
ITER — ITERUM.

ITER, that which a rational being makes; MEATUS, that which a being void of reason and of will makes; VIA, the path on which a person goes, in a concrete sense. Hor. Od. iii. 2, 22. Virtus negat et pulverulenta via. Cic. Att. v. 14. Iter conficiebamus aëstuosa et pulverulenta via. 2. ITER in a concrete sense, denotes a way which leads directly to a particular point, whether beaten and trodden, or not, like ἱκελεῦσος; whereas VIA (from the old word veha, way), a way, which, if not beaten, is the ordinary and usual way, like ὅδος. Cæs. B. G. vi. 27, means by viarum atque itinerum duces, the guides, who partly point out the frequented roads and paths, partly give information as to where they lead out. 3. VIA and ITER may be narrow or wide; whereas, TRAMÉS, CALLIS, and SEMITA, denote only a narrow way or path; TRAMÉS (τρῆμα) a by-road in a plain and town, by which one may arrive, partly in a shorter time, partly without being so much observed as in the open road, to a given point; SEMITA (from secare, segment), a foot-path, which often runs by the side of the high-road, like οἶμος; CALLIS (from ἱκελεῦσος) a path over a mountain or through a wood, which is scarcely passable except for cattle, like ἄτραππος. Plaut. Cas. iii. 5, 42. De via in semitam degredi; and Liv. xliv. 43. Cic. Phil. xiii. 9, 19. Egressus est non viis; sed tramitibus paludatus; and Rull. ii. 35. Virg. AEn. ix. 383. Rara per occultos lucebat semita calles; and Curt. vii. 11, 2. (iv. 64.)

ITER FACERE, see PROFICIisci.

ITERUM; RURSUS; DENUO; DE INTEGRO; REPETERE; INTEGRARE. 1. ITERUM (ἐτέρον) means, like δεύτερον, a second time; RURSUS or RURSUS, (revorsus) like αὖθις and πάλω, again, once more; DENUO (de novo) like νεόθεν, anew; DE INTEGRo, like αὖθις εἰς ὑπαρχῆς, quite afresh. Justin. xxi. 4, 6. Hoc consilio præventus ITERUM servitia concitat, statutaque RURSUS cædiurn die, quum DENUO se proditum videret. 2. In
the same manner *pugnam iterare*, Liv. vi. 32, means to join battle a second time; *pugnam repe-tere*, x. 36, to repeat the battle; *pugnam renovare*, Cæs. B. G. iii. 20, to renew the battle; and *pugnam integrare*, Liv. vii. 7, to begin the battle again quite from the beginning. Aut. Herenn. ii. 3, 47. *Enumeratio est per quam colligimus et com- monemus quibus de rebus verba fecerimus, breviter, ut renovetur, non redintegretur oratio.* (i. 184.)

**Jubere**; **Imperare**; **Præcipere**; **Mandare**. *Jubere* (from ιότης) means to bid, merely in consequence of one's own wish and will, in opp. to *vetare*, like κελευεῖν; *imperare*, to command, by virtue of a military supreme authority, like ἄρχειν; *præcipere* to enjoin, by virtue of an authority as a teacher, etc., something like ἐντέλεσθαι; *mandare* (from μᾶδομαι) to charge, in consequence of thorough confidence in a person, like ἐφίεσθαι.


**Jusjurandum**; **Juramentum**; **Sacramentum**. *Jusjurandum*, and the later word *juramentum*, denote a civil oath, by which a man confirms or promises something; *sacramentum* denotes a military oath, by which the soldier solemnly pledges and binds himself not to forsake his standard. Liv. xxii. 38. Milites tunc quod nunquam antea factum erat, *jurejurando* a tribunis militum adacti jussu consulum conventuros neque injussu abituros; nam ad eam diem nihil præter sacramentum fuerat. And xxxv. 19. (vi. 183.)

**Juvare**, see Auxilium. **Juvens**, see Puer.

**Juventa**; **Juventus**; **Juventas**; **Juvenalis**; **Juvenilis**. 1. *Juventa* (from ξέω, ξήη), is the season of youth; *juvenus*, a collection of young men; *juvenas*, the goddess of youth. 2. *Juvenalis* denotes youthful, either indifferently, as that which be-
longs to young people, or with praise, in opp. to the weakness of old age; whereas juvenilis donotes youthful, with the accessory moral notion of what is in conformity with the character of young people, mostly with blame, in opp. to the maturity of age. (v. 46.)

LABARE; TITUBARE; VACILLARE; NUTARE. Labare (the ancient Gothic word, slipan, from λωφάν'), denotes tottering, with reference to the whole body, which rests on no firm basis; titubare (from ταφείν τυφλός), with reference to the feet, which refuse their service, and stagger; vacillare (ηκα) with reference to the upper part of the body, which wants its upright, steady, secure position; lastly, nutare (from νεύειν) with reference to the head, which seems ready to fall off. The titubans threatens to sink to the ground; the vacillans, to fall over. Titubatio betrays bodily weakness; vacillatio, want of external dignity, and a steady carriage. (iii. 62.)

LABES, see Vitium.

LABI; CADERE. Labi (from λείβω) means to fall, with reference to the point from which, and to the space through which, any one glides or sinks down, like δλωσκείν; whereas cader e means to fall, with reference to the point which a man reaches by his fall, as to come to the ground, like πεσείν. Virg. Æn. vi. 310. Lapsa cadunt folia. Cic. Brut. 49. Quibus vitiiis labatur aut cadat orator. (i. 128.)

LABOR; MOLESTIA; ΑΕΡΩΜΑ. 1. Labor is the toil which requires strength and causes weariness, like πόνος; molestia (from μόλις, μαλερός,) the trouble which, by its greatness or unseasonableness, dispirits, like χαλεπότης; aerumna (αιρομένη) the hardship that almost exceeds human strength, and bows down even the hero, like ταλαιπωρία; an antiquated, half
poetical expression, in Cic. Fin. ii. 35, and Quintil. viii. 3, 26. Cic. Fin. v. 32. Ut ubi virtus sit resque magnae et summe laudabiles virtute res gestae, ibi esse miseria et aerumna non possit, tamen labor possit, possit molestia. (iv. 422.) 2. Laborare denotes, as an intransitive verb, to be in a state of trouble and toil; but elaborare, as a transitive verb, to produce something by trouble and toil. (i. 116.)

Labor, see Opera.

Lacerare; Laniare. Lacerare (from λαξίς) denotes to tear by mere force, which may be done by the hands, claws, teeth; whereas laniare denotes the effect of a cutting instrument, under which teeth and claws may be included. Appul. Met. iv. p. 84. Moribus laceratus, ferroque laniatus. Liv. xxii. 51. (v. 176.)

Lacertus, see Ulna.

Lacessere; Irritare; Sollicitare. 1. Lacessere (λαξίζω) means to excite the reason and will of another to resistance; irritare (ἀνερεσίζω) to provoke his feelings or passions to anger. Cic. Mil. 31. Ut vi irritare ferroque lacessere fortissimum virum auderet. 2. Lacessere means to excite, when a man in a coarse manner disturbs the peace of another; sollicitare, when a man disturbs the quiet of another in a refined manner. (v. 176.)

Lacrimare; Plorare; Flere; Lamentari; Ejuslare; Deflere; Deplorare. 1. Lacrimare (from σάκρυ) denotes the physical consequence of a certain emotion of the mind, whether joyful or sorrowful, like δακρύων, to shed tears; whereas plorare (from plure) denotes a passionate expression of grief, like ἔρμων, to wail and cry. Between the two stands flere (φλέω) in opp. to ridere, partaking of the passionless feeling denoted by lacrimare, and of the feeling of grief denoted by plorare, like κλαίων, to weep. Sen. Ep. 63. Nec sicci sint oculi amisso amico, nec fluant; lacrimandum est, non plorandum. 2. Lamentari and
ejulare denote a higher degree of ploratus; but lamentatio (from κλαίμα?) is, like κωκίνω, a longer continued wailing; ejulare (from ĕса) a wailing interrupted by cries and sobs, like δολούζεω. 3. Plorare and flere are intransitive verbs, as to weep; deplorare and deflere transitive, as to deplore.

Lacuna; Lacus; Stagnum; Palus; Uligo; Lama; Lustrum. Lacuna denotes, in poetical language, any standing water, from a sea to a pool; lacus and stagnum are collections of standing water kept sound and fresh by their own springs, or by ebbing and flowing; lacus (liquere) is large enough to bring to mind the image of the open sea, in opp. to the main sea, like λίμνη; stagnum, like a pond, not so large as to resemble a lake, in opp. to a stream, like τέναγος; whereas palus and uligo are collections of standing water corrupted and grown foul; palus (πλυδάν) is, like a marsh, a district covered with a surface of foul water, like ἐλος; uligo (from ὀλός) like a moor, a district soaked through with foul water. The palus appears as a mass of water made thick by mud and bog-earth, in which a person may be drowned; uligo only as ground thoroughly soaked with water, in which a man may sink down. Lastly, lamae and lustra denote standing waters of small extent; lama, a mere dirty and filthy puddle on a high road; lustra, an ill-smelling and noisome quagmire in woods, etc. (v. 30.)

Ledere; Violare; Offendere. Ledere denotes a physical injury, as to hurt; violare, an injury to a person’s rights, as to offer violence; offendere (from τέναγος) an injury to a person’s feelings, as to affront. Ledere refers to whatever object is capable of receiving injury; violare, to one that has a just claim to protection; offendere, to a rational and feeling being. Cic. Off. i. 28, 99. Justitiaepartes sunt non violare homines, verecundiae non offendere.

LÆTARI, see Gaudere.

LÆVIS; GLABER; FRICARE; TERERE. 1. Lævis, levis, (λείος) means smooth, in opp. to rough and rugged, and gives a pleasant impression of elegance; whereas glaber (γλαφυρός) in opp. to rough, covered with hair, and grown up, and gives an unpleasant impression of deficiency. 2. Fricare means to rub, and thereby make smooth, like ψήνεω; whereas terere (τελεω) means to rub, and thereby make less, like τριβεω.

LÆVUS, see Sinister.

LAMA, see Lacuna.

LAMBERE; LINGERE. Lamber e means to lick, inasmuch as one uses the tongue, like the hand, as an instrument to take hold of, or to touch anything, whether eatable, and possessing a taste, or not; linge re (λείχεω) when one uses the tongue as the organ of the sense of taste, in order to ascertain the flavor of any thing. Plin. H. N. xxxv. 7. Canem ex ære vulnus suum lambentem; compare with xxxi. 4. Pecoribus sal- datur lingendus. (v. 152.)

LAMENTARI, see Lacrima.

LANCEA, see Missile.

LANIARE, see Lacerare.

LANIENA; Macellum. Lani ena is the butcher’s stall, where the lanius sells slaughtered and ready- jointed meat; macellum, the market in which the macellarius sells all sorts of meat, including poultry and fish.

LAPIS, see Saxum.

LAQUEUS; FUNIS; RESTIS. 1. Laqueus (from ἔλασθαι) is the noose at the end of a rope; whereas funis and restis mean the rope itself; funis, a thicker
rope, which is meant more for drawing and pulling, and on that account must have a proper length, like σχοίων; res tis, a thinner rope, which serves more for fastening and hanging up, and therefore may be short, like σπάρτη. The trace by which the equus funalis is attached; the rope on which the funambulus balances himself; the tow which draws the boat to the ship, are never rendered in prose by res tis; whereas the rope with which the self-murderer hangs himself, or the slave is whipped, or the garment girded, is seldom rendered by funis, unless the poet gives the preference to the last word as a more elevated term. (v. 36.) 2. Rudi dent es are the sail ropes; re tinaca l a, and o r æ, the cables or anchor-ropes; re tin a c u l a, as a more general and popular term; o r æ, o r a s, s o lv e r e, as more technical expressions in nautical language.

LARGITIO, see Donum.

LARGUS; BENIGNUS; LIBERALIS; MUNIFICUS. Lar g us means anyone who makes a rich present, to whom ever he makes it, and from whatever motive, in opp. to parcus. Ter. Heaut. iii. 1, 31; whereas b e n i g n u s, l i b e r a l i s, and m u n i f i c u s, denote virtuous qualities in the giver. The benignus follows a pure impulse of humanity, love towards his fellow men; the liberalis, a noble pride, or feeling of self-respect; the munificus, a princely feeling, or, at any rate, a feeling of laudable ambition. Benignitas gives richly, because it has no wish to possess and enjoy alone, like goodness; liberalitas gives as much as, and not less than, a man of noble sentiment believes suitable to his own rank and to another’s merits, without scrupulous mercantile calculation, like a gentlemanly spirit; munificentia gives rather too much than too little, from the pleasure of making people happy, and causing an agreeable surprise, like generosity. (iv. 146.)

LARVA; PERSONA. L a r v a (from lar?) is a caricatured, frightful mask; p e r s o n a (παρισών) an ingeniously formed, characteristic mask.
Lascivus, see Petulans.
Lassus, see Fatigatus.
Latebra; Latibulum. Latebra is a retired or obscure place, where a man can conveniently remain concealed; latibulum, a lurking-hole, into which a man must creep like a beast. (vi. 189.)
Latrare; Gannire; Baubari. Latrare means the hostile bark of a great dog, and, figuratively, to wrangle, like ἀλκτείω; whereas gannire, the harmless bark of a little dog, and, figuratively, to chatter, like κνυθαὶθαυ; lastly, baubari, the whining and howling of a dog, like σαβεῖω. Lucret. v. 1064—1070.

Latro, see Praeda. Latus, see Coxa.
Lectus, see Cubile. Legare, see Mittere.
Lembus, see Navigium. Lemures, see Spectrum.
Lenis, see Mitis. Lentus, see Tardus.

Lepidus; Facetus; Festivus; Salsus; Dicax; Cavillator. Lepos facetiae, and festivitas, denote the harmless wit, which, like humor, is only opposed to seriousness, and is the attribute of a benevolent mind; lepos (from λεπτος) the lightest wit, in opp. to dull gravity; festivitas (from σπα-ναυ) the more cheerful sort of wit, in opp. to gloomy seriousness; facetiae, the jocund wit, in opp. to sober seriousness; whereas sales, dicacitas, and cavillatio, denote the more pungent wit, which is a sign of an acute intellect; sales (αλες) the piquant wit, in opp. to what is flat and trivial, which aims at a point, whether others may be pleasantly or painfully affected by it; dicacitas (from δακτείω) the satirical wit, which is exercised at the cost of others, yet so that the jest is still the principal aim,—the pain inflicted, only an accidental adjunct; cavillatio, the scoffing wit, in which the mortification of others is the principal aim, the jest only a means and unimportant form. Cic. Orat. 30. Demosthenes non tam dicax fuit, quam facetus. Est autem illud acrioris ingenii, hoc majoris artis. (v. 21).
LETUM — LIGARE.

LETUM, see Mors. LEVIS, see Lævis.
LIBARE, see Sapor. LIBENTER, see Sponte.
LIBERALIS, see Largus. LIBERALITAS, see Donum.

LIBIDO, see Cupido.

LIBRA; PONDO. Libra pondo is the full expression, literally a balance in weight, that is, a scale, filled so as to balance a pound; libra (λεῖος) is a less definite expression, inasmuch as leaving out the pondo, makes it doubtful whether the balance itself be not understood; pondo is an elliptical expression, in which the principal notion, weight, is expressed, and the accessory notion left out; the scale that is filled must balance the definite weight. In a similar manner operæ pretium est, is distinguished from operæ est, and from pretium est. (vi. 195.)

LIBRARE; VIBRARE. Librare hastam (from λεῖος) means to raise the spear in a horizontal direction, in order to hurl it with greater force, and with a surer aim; vibrare (ἔφη) to brandish it backwards and forwards, or up and down, that is, either in a horizontal or perpendicular direction, in order to testify an eager desire for the combat. (v. 196.)

LIBURNA, see Navigium. LICET, see Concessum est.

LIGARE; VIÈRE; VINCIRE; NECTERE; OBLIGARE; OBSTRINGERE; DEVINCIRE. 1. Ligare and viere denote to bind, in order to prevent things falling asunder, synonymously with copulare, like δέεω; whereas vincire and nectere mean to fetter, in order to
hinder free movement, synonymously with coercere, like δεσμεύειν. 2. Ligare is the general, viere (ὄξειν) the technical expression for binding fast, etc. 3. Oblique means to oblige by acts of kindness; obstringere, to oblige by benefits; devincire, to rivet to one's self by a lasting intimate connection. The obliga-
feels himself bound by the conventional duties of social life; the obstrictus, by the duties of morality or religion; the devinctus, by the duties of piety. (iv. 282.)

LIMA; Scobina. Lima is a tool for filing smooth; scobina, for filing off. (vi. 197.)

Limes, see Finis.
Limus, see Lutum.
Lingere, see Lambere.

Lingua; Sermo. Lingua denotes the speech of any, even the most uncultivated people, gens or natio, in as far as they possess proper words to express their notions; whereas sermo, only the speech of a cultivated people, populus, in as far as it is adapted for the expression of connected thoughts. Lingua is, like the tongue, born with us, and refers more to the mere gift of speech; sermo requires voluntary activity, and involves the rules of grammar and of style. Cic. Fin. i. 3, 10. Saepe disserui Latinam linguam non modo non inopem, sed locupletiorem etiam esse quam Græcam: comp. with Off. i. 31. Sermone debemus uti eo, qui notus est nobis. (iv. 22.)

Linter, see Navigium.
Liquere, see Fluere and Constare.
Lira, see Porca.

Litera; Elementum. Litera is a letter, as the most indivisible part of writing, like γράμμα; elementum (ἄλημα) as the most indivisible part of language or of knowledge in general, like στοιχεῖον. (iii. 210.)

Literae; Epistola; Codicilli. Literae is the most general expression for a letter; epistola is one directed to a distant friend, and sent by a messenger;
codicilli, an address to one within the same walls, as a note. Sen. Ep. 55. Adeo tecum sum ut dubitem an incipiam non epistolas sed codicillos tibi scribere. Cic. Fam. vi. 18. Simul accepi a Seleuco tuo literas; statim quæsivi e Balbo per codicillos quid esset in lege. (vi. 198.)

LITERÆ; ARTES; DOCTRINÆ; DISCIPLINÆ. Literæ and artes denote the sciences as the general objects of scientific education; literæ, in a narrower sense, only as literature, or the sciences so far as they are laid down in books, and, together with other branches of knowledge, enrich the mind, and are the means of sharpening the understanding and forming the taste; artes (apertai?) in the widest sense, so far as the knowledge of them immediately attests intellectual cultivation, and readiness in the practical application of the sciences; whereas doctrinae and disciplinae denote particular parts of the general objects of knowledge formed into systems; doctrinae, more the speculative and abstract parts of philosophical and learned education; disciplinae, more the practical parts, that are conducive to the purposes of life. (v. 269.)

LITIGATIO, see Disceptatio. Litus, see Pita.

LIVOR, see Invidia. LOCUPLES, see Divitiae.

LOCUS; TRACTUS; REGIO; PLAGA. Locus (νόχος) denotes a space, as a single point, like τότος; tractus (from trahere) as a line, with the notion of extension to a distance, as a tract of country, something like κλίμα; regio (from ῥιχός, ῥχος,) as a circle, with the included notion of the environs, like the surrounding country, χώρος; plaga (πλάξ) principally as a surface or plain.

LONGÆVUS, see Vetus. LONGE, see Procul.

LOQUAX, see Garrire. LOQUI, see Fari.

LUCERE; FULGERE; SPLUNDERE; NITERE; RENDERE; CORUSCARE; MICARE; RADIARE. 1. Lucere, fulgere, splendere, nitere; denote a steady and continued brightness; fulgere (φλογείν) through R*
a glaring light, or a dazzling fiery color, like φλέγω: lu
cere (from λευκός) through a beneficial light, and
a soft fiery color, like φαινω, φέγγω; splen
dere (from φάλαμως) as the consequence of a clear
like λάμπω; niter e (from νι'γω) as the consequence
of humidity, oiling or washing, to glisten, in opp. to
Quintil. ii. 5, 23; like στέλβω. 2. Whereas corusc
are, micare, radiare, mean an unsteady, trem
ulous light; corusc are (from κορύσαω) to shine
like forked lightning; micare, to sparkle, like metal
placed in the sun; radiare, to beam, like the shoot
ning rays of the sun. Cic. Cat. ii. 3. qui nitent unguen
tis, qui fulgent purpura. Auct. ad Herenn. iv. 33.
Tantus erat in armis splendor, ut solis fulgor obscu
rior videretur. Plin. H. N. xxxvii. 2. Splendor murrhinis
sine viribus: nitorque verius quam splendor; for splen
dor denotes brightness, with regard to its intensity; ni
tor, with regard to its beauty. Auct. ad Herenn. iv. 50.
Gemmae nitore et auri splendore: hence, figuratively,
splendor denotes pomp; nitor, only neatness. (ii. 76.)

Lucerna, see Candela.

Lucrum; Emolumentum; Quaestus; Compendium.
Lu
crum and emolumentum denote gain, in any
condition of life; lucrum (from lucar, locare,) gain
deserved and earned by one’s self, in opp. to damn
num; Cic. Fin. v. 30, etc.; like κέρδος; emolumentum
(from molere) gain falling to one’s share without any
exertion of one’s own, in opp. to detrimentum; Cic. Fin. i.
16, like ὀφελημα; whereas quaestus and com
pendium denote gain in the course of trade; quaestus,
ralther the steadily continued gains of a regular occu
pation, earnings, in opp. to sumptus; Cic. Parad. vi. 3.
Hor. Sat. i. 2. 19, like χρηματισμός; compendi
um, more a single gain of considerable amount, in opp.
to dispensium. (v. 257.)
LUCTUS — LUDUS.

LUCTUS, see Dolor.

LUCULENTUS; ILLUSTRIS. Luculentus means, what may be seen, and need not shun the light, synonymously with probabilis; whereas illustris (from λευσσω) what makes itself seen, attracts the eye, and spreads its rays, synonymously with excellens. Hence luculentus never implies emphatic praise. Cic. Off. iii. 14, 60. Hoc quidem satis luculente, that is, it is probable enough. And Fin. ii. 5, 15. Cum Graece ut videor luculenter sciam, without presumption; just like, sic satis. (ii. 84.)

LUCUS, see Silva.

LUDIO, see Actor.

LUDUS; SCHOLA. Ludus is a lower school for boys, who are compelled to learn; schola, a higher school for youths and men, who wish to learn. Ludus supposes discipulos ludimagistrum, and school-discipline; schola supposes auditores, doctorem, and academic regulations. (vi. 203.)

LUDUS; LUSUS; LUDICRUM; JOCUS. 1. Ludus (from λοιδοπος) denotes play in an objective sense, inasmuch as it is at hand for a man's entertainment; whereas lusus, in a subjective sense, inasmuch as a man carries it on and produces it himself; further, ludus denotes play, as a means of recreation, in opp. to exertion; lusus, as a childish, useless pastime, in opp. to real business. Plin. Ep. ix. 33. 3. Pueri quos otium ludusque sollicitat: comp. with ix. 25. Lusus et ineptias nostras legis. Or, Cic. Flacc. 5, 12. Graeci quibus iusjurandum jocus est, testimonium ludus; that is, to whom it is a mere trifle to bear false witness; compare with Sen. Contr. i. 2. Piratas . . . quibus omne fas nefasque lusus est; that is, to whom the distinction between right and wrong is a mere sporting with words. 2. The plur. ludi assumes the special meaning of public spectacles, and in this sense has a singular peculiar to itself in the word ludicrum. 3. Ludus and lusus have more a negative character, as mere pastimes and amusements, as a guard against ennui; whereas jocos more a posi-
tive character, as an utterance of humor and wit. The *ludens* wishes merely to be free from exertion, to do nothing serious, and to amuse himself; the *jocans* will be as active at the command of mirth, as others at the command of seriousness. (ii. 33.)

**Lues**; **Contagium**; **Pestilentia**; **Pestis**; **Pernicies**; **Exitium**; **Interitus**; **Exitus**. 1. *Lues* (from λομο'ης) denotes epidemic disease, as proceeding from an impure morbid matter; *contagium* (from contingere? or κατατήμεν?) as contagious; *pestilentia*, as a disease reigning in the land, and especially as a pestilence. Sall. Cat. 10. Post ubi *contagia* quasi *pestilentia* invasit. Plin. H. N. xxiii. 28. *Laurus* foliapus *pestilentiae* *contagia* prohibent. Lucan. vi. 86. *Fluidae* *contagia* *pestis*. 2. *Pestis* is used for pestilence itself only by the poets; otherwise it denotes, like *exitium* and *pernicies* (from necare), that which destroys in general, without reference to disease; but *pestis* is, according to rule, used as a concrete, *exitium* and *pernicies* as abstract terms. Sen. N. Q. iii. pr. Philippus ant Alexandri . . . qui *exitio* gentium clari non minores fuere *pestes* mortalium quam inundatio. 3. *Pernicies* has an active meaning, and denotes the destruction of a living being by murder; whereas *exitium* has a passive meaning, and denotes the destruction even of lifeless objects by annihilation; lastly, *interitus* has, like *exitus*, a neutral meaning, the destruction of living or lifeless objects by decay. Tac. Ann. xiv. 65. Poppea non nisi in *pernicieum* uxoris nupta; postremo crimen omni *exitio* gravius: and ii. 68. Cic. Cat. iv. 3. Cum de *pernicie* populi Romani, *exitio* hujus urbis cogitarit. Rull. ii. 4, 10. Extremi *exitiorum* *exitus*. 4. *Exitium* is a violent, *exitus* a natural end. Cic. Rull. ii. 4, 10. Qui civitatum affictarum perditis jam rebus extremi *exitiorum* solent esse *exitus*, is, as it were, the last breath of a state that is being destroyed; like Verr. v. 6, 12. *Exitus* exitiales. (ii. 62. iii. 176.)

**Lumen**; **Lux**. *Lumen* (λευσσόμενον) is a lumi-
nous body, like φέγγος; λυξ (λευκή) a streaming mass of light, like φάτος. Cic. Fin. iii. 14, 45. Ut obscuratur et offunditur luce solis lumen lucernae. Curt. viii. 2, 21. Sed aditus specus accipit lucem; interiora nisi allato lumine obscura sunt. Cic. Acad. iv. 8, 28. Si. ista vera sunt, ratio omnis tollitur quasi quaedam lux lumenque vitæ; that is, reason alone is in itself bright and light, and at the same time spreads brightness and light over life. Also, in a figurative sense, lumen denotes distinction, lux only clearness. Cicero (Man. 5.) calls Corinth, Græciae totius lumen, but Rome (Catil. iv. 6.) Lucem orbis terrarum; Corinth is compared to a glimmering point of light; Rome is distinguished as that city in comparison with which all other cities lie in darkness. (ii. 66.)

LURIDUS, see Luteus.
Lustrum, see Lacuna.
Lusus, see Ludus.

Luteus; Gilvus; Helvus; Flavus; Luridus.

Luteus (from λωτός) denotes a decided yellow, as the yolk of an egg; gilvus, (ἀγλαός) and helvus, a fainter reddish yellow, like that of honey; flavus and luridus, a lighter whitish yellow; flavus (from φλέον) a glossy beautiful yellow, like that of light aurum; luridus (from χλωρός) a wan unpleasant yellowishness, like that of pale death.

Lutum; Limus; Cœnum; Sordes; Squalor; Pæedor; Situs; Stercus; Fimus; Oletum; Merda. 1. Lutum, limus, cœnum, all denote impurity, as a substance, and as of a wet sort; lutum (from λυθεῖον) is the dirt of the streets or roads, like πηγάς; limus (καταβομενος) the mud of a river, like ἀλς; cœnum (from cunire) the mire of a moor or morass, like βορ-. Tac. Ann. i. 63. Caetera limosa, tenacia gravi cæno aut rivis incerta erant; whereas sordes, squalor, pæedor, situs, denote impurities as a form, and of a dry sort; sordes (from ἄρδα) in opp. to splendor, through indigence, or niggardliness and vulgarity, for
example, clothes dirty from long wear, like ἱππος; squalor (from σκέλλω) in opp. to niter, through want of civilized habits, and of delicacy in the senses, for example uncombed hair, like αἰγυμός; pædor (from ὁσιος) in opp. to munditiae, through neglect of the person, for example, through pædiculos, vermin, itch, etc., like πίνος; situs (ἀυς) in opp. to usus, in consequence of long disuse, for example, through mould, rust, etc., like ἄξη. Hence the different forms of the adjectives lutosus, limosus, coenosus, that is, full of tumult, etc.; and of sordidus, squalidus, pædidos, that is, resembling sordes, etc., and in circumlocution, oblitus luto, limo, coeno, but obitus sordibus, squalore, pædore. 2. Stercus (from τάργανος) denotes in dung its disgusting sense, as filth, like κόπρος; whereas fimus (opus?) in its useful sense, as manure. 3. For offensive excrements coenum is the most general; ertum denotes human; merda (μίνδος) animal excrements.

Lux, see Lumen.

Luxus; Luxuria. Luxus denotes luxury as an act or as a condition, and sometimes even objectively, as an object of luxury; whereas luxuria, always subjectively, as a propensity and disposition, as the desiderative of luxus. Sen. Ir. i. 11. Animis delicias, luxus, opes ignorantibus: and further on; Opinionem luxuriae segnisitaeque. Sall. Cat. 13. Romani famem aut sim... luxu antecapere; that is, by the arts of luxury: compare with Jug. 90. Luxuria atque ignavia pessimae artes: that is, as proceeding from voluptuousness. (ii. 23.)

Lymphatus, see Amens.

M.

Macellum, see Laniena. Macer, see Exilis.

Maceria, see Murus. Macula, see Vitium.
MADIDUS — MALEDICTUM.

MADIDUS, see Udos. MAGISTER, see Doctor.
MAGNOPERE, see Perquam.
MAGNUS; GRANDIS; AMPHUS; INGENS; IMMANIS; VASTUS. 1. Magnus, grandis, and amplus, denote a becoming greatness; ingens, immanis, and vastus, an overwhelming greatness. Sen. Ir. i. 16. Nec enim magnitudo ista est, sed immanitas. Cic. Læl. 26. 2. Magnus (from μέγας, mactus,) denotes greatness without any accessory notion, in opp. to parvus, like μέγας; whereas grandis, with the accessory notion of intrinsic strength and grandeur, in opp. to exilis, Sen. Ep. 100; subtilis, Quintil. xii. 10, 58; tumidus, in the same book, § 80; minutus, Cels. ii. 18; exigus. Quintil. xi. 3, 15; lastly, amplus (adj. from ambi) with the accessory notion of comeliness, and of an imposing impression. 3. Ingenis (ἀγωνος) denotes excessive greatness merely as extraordinary, like αὐτοκράτωρ; immanis (ἀμάχανος) as exciting fear, like πελώρως; vastus (from vagus?) as wanting regularity of form like ἀχάνης. (iii. 228.)

MALA; MAXILLA; GENA. 1. Mala (from μέμαχα, or from Mandere) denotes the upper, maxilla, the under jaw. Cels. Med. viii. 1. 2. Mala denotes the cheek as a usual expression, and in a merely physiological sense; Gena (from γέφυς) as a more ancient and select expression, and with an aesthetic reference. (vi. 208.)

MALEDICTUM; PROBRUM; CONVICIUM. Maledictum is any utterance of what is injurious to another, whether to bring him ill-luck by cursing, or disgrace by verbal injuries, like κακηγορία; probrum (from προφέρω) an invective, like ὀνειδος, consisting of attacks and assertions wounding the honor of another; convicium (καταιχία) the abusive word, like λοιδοπία, consisting of single words and appellations wounding the honor of another. For example, fur! is a convicium, fur es, a probrum; each of them a maledictum. (iv. 198.)
MALEFACTUM, MALEFICIOOM, see Delictum.
MALITIA; MALIGNITAS; MALEVOLENTIA; MALUS; NEQUAM; PRAVUS. 1. Malitia denotes the baselessness which shows itself in the love of lying and deceiving, from want of conscience; malignitas, the ill-will which grudges good to another, and wishes it only to itself, from pure selfishness; malevolentia, the ill-will which wishes evil to another rather than good, from personal aversion. Malitia is a way of thinking and acting deserving of punishment as endangering the security of society; malignitas is a despicable disposition, which implies the want of philanthropy; lastly, malevolentia, a detestable quality, as connected with deriving pleasure from the misfortunes of others. 2. Malus homo is a morally bad man, but nequam a good-for-nothing man, whose faultiness shows itself in aversion to useful labor, and a propensity to roguish tricks, in opp. to frugi. Plaut. Pseud. i. 5. 53. Cic. Font. 13. Or. ii. 61. Fin. ii. 8. Sen. Contr. iii. 21; pravus (περαίως) a man whose character has taken a vicious direction, in a physical, or intellectual, or moral point of view in opp. to rectus. Plaut. Bacch. iii. 3, 8. Cic. Fin. ii. 8. Acad. i. 10. Quintil. viii. 3, 48. Nec parricidam nequam dixeris hominem, nec meretrici forte deditum nefarium; quod alterum parum, alterum nimium est. Afric. ap. Gell. vii. 11. (i. 62.)

MALIGNITAS, see Invidia.
MAMMA; MAMILLA; UBER; PAPILLA. 1. Mamma and uber denote the breast in the female body; mamma (μάμμα) denotes the visible breast as a fleshy part of the body, particularly of a female body; whereas uber (ούραρος) the nourishing breast as filled with milk, which is only found in the female body, like οὖραρος. 2. Papilla and mamma denote the nipples of the breast, common to the male and female; papilla (redupl. of πυτταμα) with reference to their spherical shape, without distinction of the sexes, like ματίς; in a-
Mi l l a (redupl. from ἄμελλω) with reference to their adaptation for suckling, and therefore belonging only to the female sex, like τιτθη, and teats. (iv. 133.)

M a n a r e, see Fluere. M a n c i p a r e, see Vendere. M a n c i p i u m, see S e r v u s. M a n d a r e, see J u b e r e.

M a n e ; C r e p u s c u l o ; D i l u c u l o . M a n e (from μηνύεω) denotes in the morning, in the early course of the bright day, in opp. to the night, and the forenoon hours, like δρασσο; c r e p u s c u l o (from creperus, κρύψας) in the twilight, in opp. to the bright day; d i l u c u l o , in the twilight, in opp. to the dark night, like λυκόφος.

M a n e r e ; M o r a r i ; T a r d a r e ; D e t i n e r e . 1. M a n e r e (from μένεω) denotes remaining, in opp. to going away; whereas m o r a r i (from βραδύς) denotes tarrying, as an interruption of motion, in opp. to going forwards. C i c. S e n. 23. C o m m o r a n t i n a t u r a d e v e r s o r i u m n o b i s , n o n h a b i t a n d i d e d i t . H e n c e i n T a c. H. i i. 48. I r e n t p r o p e r e n e u r e m a n e n d o i r a m v i c t o r i s a s p e r a r e n t,— the reading r e m o r a n d o d e s e r v e s t h e p r e f e r e n c e . 2. M o r a r i a l i q u e m m e a n s , t o p r e v a i l u p o n a n y o n e t o s t a y o f h i s o w n f r e e w i l l b y p r o p o s i n g c o n d i t i o n s , l i k e διατρήβεω; t a r d a r e , t o p r e v e n t a p e r s o n ' s h a s t e n i n g o n h i s w a y b y o p p o s i n g d i f f i c u l t i e s , l i k e βραδύνεω; d e t i n e r e , t o h i n d e r h i m f r o m g o i n g f o r w a r d s b y f o r c e , l i k e κατέχεω. T a r d a r e h a s g e n e r a l l y a n a c t i o n f o r i t s o b j e c t ; d e t i n e r e , a p e r s o n ; m o r a r i , e i t h e r . (i i i . 2 9 8 .)

M a n e r e ; E x s p e c t a r e ; P r æ s t o l a r i ; O p p e r i r i . 1. M a n e r e (from μένεω) denotes a mere physical act to remain in a place, till something has happened; where- a s e x s p e c t a r e , p r æ s t o l a r i , a n d o p p e r i r i , d e n o t e a m e n t a l a c t , t o w a i t f o r , t o w a i t i n c o n s c i o u s e x- p e c t a t i o n o f s o m e e v e n t , o r o f s o m e p e r s o n . 2. E x s p e c t a r e d e n o t e s w a i t i n g f o r , a l m o s t a s a m e r e m e n- t a l a c t , a s a f e e l i n g , w i t h o u t p r a c t i c a l r e f e r e n c e o r a c-

1 [But: nos Etesiae valde tardarunt.]
cessory meaning; whereas praestolari and opperiri, with the accessory notion that the person waiting intends, after the arrival of the object waited for, to do something. 3. The praestolans (from παραστέλλεωςαυ) waits for a person in order to perform services for him; the opperiens, for an occurrence, in order not to be taken by surprise. The praestolans stands in subordinate relation to the person waited for; the opperiens, in co-ordinate, whether as friend or foe. Lastly, praestolari is a prose expression; opperiri, a poetical, or at least, a select expression. For the German distinction between warten and barren, the former denoting calm, passionless waiting for, the latter, eager, impatient longing for, the Latins have no correspondent synonyms. (iii. 57.)

MANES, see Spectrum. MANICÆ, see Vincula.
MANIFESTO, see Aperire. MANNUS, see Equus.
MANSUETUDO; CLEMENTIA. M ansuetudo (from manui suetus) is the mildness and magnanimity of a private individual, who does not take vengeance for a mortification suffered, in opp. to iracundia; whereas clementia (from ἀκαλός, ἐρείπω, and mens,) the mercifulness and humanity of the ruler, or the judge, who does not inflict upon the malefactor the punishment which he deserves, in opp. to crudelitas. Sen. Clem. 2. Cic. Lig. 3. Att. viii. 9. Plin. Pan. 3. (v. 11.)

MANSUETUS, see Cieur.
MANUBLE, see Praeda.
MARE; AÉQUOR; PONTUS; PELAGUS. 1. Mare (from λυξω) denotes the sea, as a mass of water, in opp. to terra and aër, like ἄλος, Ψάλασσα; æquor, pelagus, and pontus, with reference to its dimensions; æquor and pelagus, with reference to its horizontal dimension, the surface of the sea, like πέλαγος, whence πελαγίζεων, to float on the sea; pontus (from πεσέων, πίννεων,) with reference to its perpendicular dimension, the depth of the sea, like πόντος, whence πνυτίζεων, to sink into the sea. Colum. viii. 17. Ut
in solo piscinæ posita libella septem pedibus sublimius esset maris æquor. Ovid, Met. ii. 872. Mediique per æquora ponti fert prædam. 2. Æquor (from æquus) denotes the surface of the sea in a merely physical sense; whereas pelag us (from πλαξ) with the accessory notion of its great extent and immensity. (iv. 72.)

**MARGO; ORA.** M argo (ἀμέργαυ) denotes the brink, the natural boundary of a surface, considered almost as a mere mathematical line, and only improperly as including an exterior portion of the surface; whereas o r a (ἄα, οὗρος, ὄρος) denotes the brim, or border, the artificial edging of a surface, generally for the sake of ornament, and therefore necessarily including a certain portion of the surface. Hence we say, ora toga, but not margo; and, on the other hand, margo fluminis and ripæ, if the mere line of shore is meant, without any portion of the bank. (iii. 212.)

**MARITA,** see *Femina.* **MAS,** see *Homo.*

**MATRIMONIUM,** see *Conjugium.* **MAXILLA,** see *Mala.* **MEARE,** see *Ire.*

**M EDERI; M EDICARI; S ANARE; M EDICAMEN; MEDICINA; REMEDIIUM.** 1. M ederi and the poetical word medicari (μεδεω) denote healing, as the act of the physician, who heals with humane sympathy, judgment, and art, synonymously with curare, like ἄνοθαι; sanare, as the effect of the physic, which in a mechanical way makes the sick well again, synonymously with restituerre, like ἄκεινοθαι. 2. Medicamentum means a remedy, with reference to its material substance, as it is prepared by the apothecary, like φαμακος; medicina, with reference to its healing virtues, as ordered by the physician; each with reference to an illness; whereas remedium denotes a remedy for any of the evils to which we are subject, like ἄκρος. Cic. N. D. ii. 53. Medicamentorum salutarium plenissimæ terrâ: comp. with Divin. ii. 51. Quam a medico petere medicinam. (v. 198.)
MEDITARI, see Cogitare.

MEDIUS; MODICUS; MEDIOCRIS. Medi us (μέσος) is purely local, in the middle, in opp. to the extremes; modicus denotes quantity, with reference to number and magnitude, as moderate, in opp. to over-measure; mediocris denotes quality, with reference to worth, as middling, in opp. to distinction; hence modice facultates and mediocre ingenium are identical. Cic. Rep. ii. 31. Haud mediocris vir fuit, qui modica libertate populo data facilius tenuit auctoritatem principum. (v. 202.)

MEDIUS DIES, see Meridies.

MEMBRUM; ARTUS. Membrum (redupl. of μέρος) denotes a limb of the body itself, like μέλος and κόλαν; whereas artus (δέσος, ἄρσον,) properly only a joint of a limb, like ἄρσον and ἄψος. Senec. Contr. ii. 13. Differebatur distortis articulis; nondum insua membra artus redierant. Virg. Aen. v. 422. Magnos artus membrorum. Quintil. Decl. ult. Ut per singulos artus membra laxaret. Further, membra denotes the limbs collectively, including the head and trunk, as parts of the body; whereas artus only the extremities, which per commissuras with the body, properly so called, namely, the head and trunk, hang together. Gell. N. A. i. 14. (iv. 150.)

MEMINISSÉ; REMINISCI; RECORDARI. Meminisse denotes remembrance as a state of mind, like μεμηντέσαι, in as far as one has retained something in memory, without ever having forgotten it, like memorem esse; whereas reminisci and recordari denote remembrance as an act of the mind, in as far as one again brings to one’s mind what had already been driven out of one’s thoughts, like ἀναμμηνήσκεσαι. But reminisci denotes this act of the mind as momentary, like in memoriam revocare; whereas recordari denotes it as of some duration, like revocata in memoriam contemplari. Cic. Lig. 12, 35. Equidem, cum tuis omnibus negotiis interessem, memoria teneo, qualis
Menda — Merere. 137

T. Ligarius, quæstor urbanus, fuerit erga te et dignitatem tuam; sed parum est, me hoc meminisse; spero etiam te, qui oblivisci nihil soles, nisi injurias, quoniam hoc est animi, quoniam etiam ingenii tui, te aliquid de hujus illo quæstorio officio cogitantem, etiam de aliis quibusdam quæstoribus reminiscentem recordari. This passage shows, that memoria tenere is only a circumlocution for meminisse: there is another passage where recordari is employed as the consequence of reminisci, but there is no instance of the converse; for reminisci and recordari have the same relation to each other as intueri and conspicere. Cic. Sen. 21. Pueri . . . . ita celeriter res innumerabiles arripiunt, ut eas non tum primum accipere videantur, sed reminisci et recordari: he might have added, Quæ non satis meminerint, sed in aliquantum temporis oblii sint. Tusc. i. 24, 58. Animus, quum se collegit atque recreavit, tum agnoscit illa reminiscendo; ita nihil aliud est discere, quam recordari. Senec. Ep. 100. Magis reminiscor quam teneo. (i. 166.)

Menda, Mendum, see Vitium.

Mendicitas, see Paupertas. Mens, see Anima.

Mercatus, see Purus. Mercari, see Emere.

Mercenarii; Operarii; Operaæ. Mercenarii mean laborers as far as they work, not for their own interest, but for pay, in opp. to the proprietor, who hires their services; whereas operarii and operaæ, as far as they undertake to perform for others, a mere mechanical work, in opp. to the principal or director, who gives out the plan. Mercenarii refer to the motive; operarii, to the art employed being of an inferior sort. (vi. 217.)

Mercès, see Præmium. Mercimonium, see Merx.

Menda, see Lutum.

Merere; Dignum esse; Mereri. 1. Merere and Mereri (μείρεοναι) suppose an activity, as to deserve; whereas dignum esse (from decet, έίκειτο,) only a quality, as to be worthy. 2. Merere is usu-
ally a transitive verb, as to deserve, and is in construction with an accusative, or with a sentence, as its complement; whereas *mereri*, an intransitive verb, as to be deserving, and is in construction with an adverb.

Cic. Rosc. Com. 15. Fructum, quem *meruerunt*, retribuam: comp. with Catil. ii. 2, 4. Si illum, ut erat *meritus*, morte mulctassem. Cæs. B. G. vi. 5, with B. Civ. iii. 53. Suet. Cal. 40, with Aug. 56. 3. *Merere* as an intransitive, or without an object, denotes to serve as a warrior, by the ellipsis of *stipendia*; whereas *mereri* as a transitive, or with an object, means to earn something for one's self, without any stress being laid upon the worthiness. (v. 213.)

**Meretrix**, see *Pellex*.

**Meridies; Medius dies.** *Meridies* denotes noon, as a point of time, which separates the forenoon from the afternoon; *medius dies*, the middle of the day, as a space of time which lies between the morning and the evening.

**Merus**, see *Purus*.

**Merx; Mercimonium.** *Merx* means wares, in as far as they are already wrought up, as an article of trade; *mercimonium*, in as far as they can become so, like the materials of wares. Tac. A. xi. 5. Nec quidquam publicæ *mercis* tam venale fuit: comp. with xv. 38. *Mercimonium* quo flamma alitur.

**Metriri; Metari; Dimetriri; Dimetari.** 1. *Metriri* means to measure a space in order to know its magnitude; whereas *metari*, to mark the boundaries of the space that has been measured, that they may be known to others. 2. By *dimetriri* and *dimetari*, the measuring and marking out of sub-divisions is especially meant; wherefore *metari castra* refers merely to the whole circumference of the entrenchments; when, therefore, Liv. viii. 38. uses the phrase *locum castris dimetari*, it is evident of itself that he expressly means, to mark the boundaries of the *principia* and of the *praetorium*, etc., that are within the camp. (ii. 169.)
METUERE — MITIS.

METUERE, see Vereri. Micare, see Lucere. Minime, see Neutiquam. MINISTER, see Servus. MINUTUS, see Parvus.

[Mirari is indifferent: admirari usually involves praise, demirari blame.]

Misereri; MISERARI; MISERET ME. Misereri means to feel pity in the heart, to compassionate, like ἐλεέω; whereas miserari, to express pity in words, to commiserate, like oicteipev. For the German word erbar-men, to show pity by actions, the Latins have no separate word. 2. By miserere or tu, pity is represented as an act of the free-will, and thereby the noble nature of the compassionate is depicted; whereas by miseret me tu, pity is represented as a suffering, which cannot be resisted, whereby all moral merit is taken away, and the greatness of another's misfortune more strongly expressed. Miserere is a causative, like oicteipev. (ii. 171.)

Miseria, see Infortunium.

Missile; Hasta; Lancea; Jaculum; Verutum; Tragulum; Pilum. Missile is the most general name for a weapon used in fighting at a distance, from the spear to the arrow; hasta and lancea serve both for thrusting and hurling; hasta (from σχαστήριον, σχάξω), as a genuine Roman weapon, ὅρι; lancea, as a foreign weapon, supposed to have come originally from the Suevi, λόγγρη; pilum, jaculum, verutum, are more for hurling; jaculum, as the most general expression, including the hunting spear, ἁλεος; verutum (from ὀρνύη) and tragulum (τρόγυλη) military weapons for hurling, ἀκον; pilum (from πτήλαι) in the singular, as the peculiar weapon for hurling used by the Roman legion. Liv. ix. 19. Romano pilum haud paulo quam hasta vehementius ic tu missaque telum.

MITIS; LENIS; PLACIDUS. Mitis means mild, in opp. to acerbus, like μειλιχος; lenis (from lana? or from the Goth, latjan, lassus?) gentle, in opp. to ve-
hemens, like πράος; placidus, composed, in opp. to turbidus, like ἵππος.

Mittere; Legare; Ammittere; Dimiterre; Ommittere. 1. Mittere (μεσείων) is the general expression, to send; legare (from λέγω) has a special political meaning, to delegate. The missus makes his appearance as a servant or messenger; the legatus, as a representative. 2. Amittere and dimiterre mean to let go any thing already in one's possession; amittere, against one's will, as to lose; dimiterre, after having used it, as to dismiss; whereas ommittere means to let anything pass by, without taking possession of it; to speak with precision, Amittimus inviti et casu, omittimus volentes et sponte. Hence amittere occasionem means, to let slip an opportunity, so as not to be able to take advantage of it, from negligence; whereas omittere occasionem means, to renounce an opportunity, so as not to wish to take advantage of it, from attaching little value to it. Vitam amittere means, to lose one's life; vitam omittere, to sacrifice it. (iii. 285.)

Moderatus, Modestia, see Modus.

Modicus, see Medius.

Modo-modo; Nunc-nunc. Modo-modo is properly applicable only to transactions of the past and of the future; nunc-nunc only to those of the present. This distinction is neglected, yet nunc-nunc gives a livelier color to description, and belongs to poetry, or to the more elevated style of prose; modo-modo, like 'just now,' is the proper prose expression, which Cicero always uses. (iv. 276.)

Modo, see Nuper.

Modus; Modestia; Moderatio; Temperatio; Continentia; Abstinentia. 1. Modus, in a moral sense, denotes the μέτριον, or the included notion of the μηδὲν ἄργαν in objective relation; modestia and moderatio, in subjective relation; Modestia is the feeling of preference for this modus; moderatio, the habit of acting in conformity to this feeling. 2.
Moderatio is moderation, as springing from the understanding, from calculation and reflection, akin to prudentia; temperatio and temperantia are qualities pervading the whole man, and ennobling his whole being, akin to sapientia. Moderatio supposes, like self-government, a conflict between the passions and reason, in which reason comes off conqueror; in temperatio, as in tranquillity of mind, the reason is already in possession of superiority, whether through nature or moral worth. 3. Temperatus, temperatio, denote merely a laudable property, which may belong even to things; whereas temperans, temperantia, a virtue of which reasonable beings alone are capable. 4. Moderatio denotes moderation in action, in opp. to cupiditas; whereas continentia, moderation in enjoyment, in opp. to libido; Cic. Cat. ii. 11, 25. Verr. iv. 52. 5. Continentia denotes command over sensual desires, continence; abstinentia, over the desire for that which belongs to another, firm integrity; the translation of abstinentia by 'disinterestedness,' is not precise enough, for this virtue is required by morality only, abstinentia, by law also. Quintil. v. 10, 89. Cic. Sext. 16. 6. Modestia shuns overstepping the right measure, out of regard to the morals which the modus prescribes; whereas verecundia and reverentia out of regard to persons, whom the verecundus is afraid of displeasing, and whom the reverens thinks worthy of respect; lastly, pudor, out of self-respect, that one may not bring one's self into contempt. Varro, ap. Non. Non te tui saltet pudet, si nihil mei reverarea. Terent. Phorm. i. 5, 3. or ii. 1, 3. Non simulatem mean revereri? Saltet pudere? (ii. 203.)

Moenia, see Murus.

Modestia, see Dolor.

Moles; Onus; Ppondus; Gravitas. Moles and onus denote the heaviness of an object in its disadvantageous sense; moles (from μῶλος or μύχλος) abso-
lutely, as unwieldiness, so far as through its greatness it is inconvenient to move, like ὁγυρος; oνυς, relatively to its pressure, so far as it is irksome to the person carrying it, as a burden, φόρτος; whereas pονδυς (from pendere) in an advantageous sense, as force and strength, like weight, ἀχνος; lastly, γραβιτας (from γεραβος) unites both senses, and sometimes denotes the irksome heaviness, sometimes the effective weightiness, like βαρος. (iv. 223.)

MOLESTIA, see Labor.  MOLIRI, see Audere.
MONERE, see Hortari.  MONETA, see Pecunia.
Mons; Jugum. Mons (from minari, eminere,) denotes the mountain with reference to its dimension of height; whereas j u g u m, with reference to its breadth and length, sometimes as the uppermost ridge, which, according as it is flat or pointed, is with yet greater precision called either dorsum or cacumen, in opp. to radices montis; sometimes as a range of mountains, particularly in an ascending direction, by which several mountains become joined, so as to form a chain, or pile of mountains, in opp. to the mountain itself. Liv. xxii. 18. Sub jugo montis prælium fuit: comp. with xli. 18. Petilium adversus Baliste et Leti jugum, quod eos montes perpetuo dorso conjungit, castra habuit. Or, Tac. G. 10, with 43, and Agr. 10. Or, Virg. Ecl. v. 76, with Ovid, Met. iv. 657. (v. 225.)

Monstra, see Auguria. MONSTRARE, see Ostendere.
MORARI, see Tardare.
Morbidus, Morbus, see Αγερ.
Mrigerari, see Parere. Morosus, see Austerus.
Mors; Letum; Nex; Obitus; Interitus; Perire; Oppeterere; Demori; Intermori; Emori. 1. Mors and letum denote a natural death; mors (μορος) the usual expression in a merely physical sense, as the way to corruption, like δανατος; letum (from λακειν, λαχευς,) the select and solemn expression, as the lot of death, like olros; whereas nεξ (from νεκρος) a violent death, as the passive of cædes. 2. Mors,
letum, nec, are proper, whereas obitus and interitus only softer, expressions. Obitus, decease, denotes, like exitus, a natural death; whereas interitus, together with perire, usually denotes, like exitium, a violent death. Plin. Ep. iii. 7. Silius ultimus ex Neronianis consularibus obiit, quo consule Nero periret. Plaut. Epid. iii. 4, 56. Malo cruciatu pereas, atque obeas cito. 3. Perire represents death as destruction and corruption; interire as a vanishing, so that the former applies more to the body, the latter to the soul. Plaut. Capt. iii. 5, 32. Qui per virtutem periret, at non interiret; that is, he who dies a noble death, though his body perishes, still lives in name and posthumous renown. Further, perire denotes a sudden and violent death, particularly by self-murder; interire, a gradual and painful, but, it may be, also a peaceful, death. Tac. Ann. xv. 44. Et pereuntibus Christianis addita ludibria, ut ferarum tergis contecti laniatu canum interirent. Serv. ap. Cic. Fam. iv. 5. Si quis nostrum interiret, aut occisus est. 4. Obire mortem denotes to die, as a physical event, by which one ends all suffering; whereas oppere mortem denotes to die, as a moral act, in as far as a man, if he does not seek death, at any rate awaits it with firmness and contempt of it. 5. Demori denotes to die off, as one belonging to a society, and thereby to occasion a vacancy; intermori, to be apparently dying, to be sick of a lingering disease, like ἐκδανεῖν; emori, to die entirely, in opp. to a mere semblance of life in misfortune, slavery, and disgrace, like πανδίκως δανεῖν. Cic. Pis. 7. Ut emori potius quam servire præstaret. (iii. 182.)

Mos, see Consuetudo. Mostellum, see Spectrum. Mucro, see Acies. Mulcare, see Verberare.

MULCERE; PALPARE. Mulcere (μῦλλεως, μαλακός) means to stroke any thing in itself rough, as the hair, for instance, in order to make it smooth; thence, figuratively, to pacify an enraged person, like καταψῆν;
whereas palpare (ψηλαφάω, ἀπαλλόσ,) to stroke anything already smooth, in order to excite a pleasant sensation; thence, figuratively, to caress and coax, like ψηλαφάω. (v. 109.)

**MULCTA**, see Vindicta.

**MULIER**, see Femina.

**MUNDUS**, see Purus.

**MUNIFICUS**, see Largus.

**MUNIMENTA**, see Murus.

**MUNUS**, see Donum and Officium.

**MURUS; PARIAS; MŒNIA; MACERIA; PARIETINÆ; MUNIMENTA.**

1. **Murus** (μοῖρα, μελαῖα,) denotes any sort of wall, merely with reference to its form, without reference to its use, like τεῖχος; **palias** (πεῖρω) especially a wall, as the side of a building, or as a partition to separate the rooms, like τοίχος; **mœnia** (ἀμύνο) the walls of a city, as a defence against the enemy, like περίβολος; **maceria**, the wall of an enclosure, to mark the boundaries and to exclude thieves, the garden or vineyard wall, like Σφυρικός. Virg. Aen. vi. 549. **Mœnia lata videt triplici circumdata muro.** And Flor. i. 4. Vitruv. viii. 4. Tac. Ann. xv. 43. Nero instituit, ut urbis domus non communione parietum, sed propris queque muris ambiertur. 2. **Muri, mœnia, etc., are walls in a good condition; paretinae, walls that are falling into ruins.** 3. **Mœnia denote walls as a defence of a city against a first assault; munimenta, the proper fortifications of fortresses and camps, which are of themselves a bulwark against being taken by storm.** (v. 350.)

**MUTILARE; TRUNCARE.** **Mutilare** denotes smaller mutilations, such as the breaking off of horns, the cutting off of a finger, the nose, etc.; **truncare** donotes greater mutilations, such as the chopping off of arms, feet, hands. The mutilata membra may be compared to twigs and shoots broken off; the truncata membra, to principal branches chopped off. (iv. 325.)

**Mutuo, see Vicissim.**
MUTUUM — NECESSARIUS.

MUTUUM DARE, see Commodare.
MYSTERIA, see Arcana.

N.

NANCISCI, see Invenire.
NARES, see Nasus.
NASUS; NARES. Nasus is the exterior of the nose, as a prominent part of the face, like ὄψ; nares (ναρὸς) the interior of the nose, as the organ of smell, like μυχητῆς. (vi. 231.).

NATIO, see Gens.

NAVIGIUM; NAVIS; CELOX; LEMBUS; LIBURNAE; SCAPHA; CYMBA; LINTER. Navigium is the most general expression, like vessel; navis (ναῦς) an ordinary ship for distant voyages; c elox, lembus, and liburna, are boats which may be manned and armed for service in war; scapha, cymba, and linter, are only skiffs and wherries, intended merely for short distances and for crossing over; scapha and cymba, of the broader sort, in the form of small barges; linter, long and narrow, like a canoe. (vi. 232.)

NECESSARIUS; PROPINQUUS; COGNATUS; CONSANGUINEUS; AFFINIS. 1. Ne cessarius means any one to whom one is bound by a permanent connection, whether of an official kind, as collega, patronus, cliens, or of a private nature, as familiaris, amicus, like ἀφοσίκουτες; propinquus, any one to whom one is bound by a family connection, a relation, like ἀγγίστεῖς and ἔταυ, as a species of cognatus and consanguineus, related by blood; affinis, a relation by marriage, or in law, like καταβαίνεις. 2. Cognatio is the relationship by blood existing among members of the same family, like σύναμοσ; consanguinitas, the relationship of nations by derivation from a common origin, like συγγενεῖς. Cæs. B. G. vii. 32. Hominem summae potentiae et magnæ cognationis: comp. with i. 11. Ambarri

m 10
NECESSA — NEGARE.


NECESSA EST; OPORTET; OPUS EST; DEBERE. 1. NECESSA EST (άναγκαζω) denotes an obligation of nature and necessity, like ανάγκη ἐστιν; oportet, an obligation of morality and of honor, like χρή; opus est (πόσος, optare?) an obligation of prudence, like δεί. Cic. Orat. ii. 25. Jure omnia defenduntur quæ sunt ejus generis, ut aut oportuerit aut licuerit aut necessæ fuerit. Att. iv. 6. Si loquor de republica quod oportet, insanus; si, quod opus est, servus existimor. And xiii. 25. Cat. ap. Sen. Ep. 94. Emo non quod opus est, sed quod necessæ est; quod non opus est, asse carum est. And Cic. Or. ii. 43. 2. Oportet denotes objectively, the moral claim which is made upon any man; dèbere (deésoz, déin? or, dehibere?) subjectively, the moral obligation which any man is under, like ὀφελεῖν. Tac. Hist. iv. 7. Accusatores etimasi puniri non oporteat, ostentari non debere. (v. 323.)

NECTERE, see Ligare.

NEFANDUS, NEFARIUS, see Scelestus.

NEFASTUS, see Delictum.

NEGARE; INFITIARI; INFITIAS IRE; DENEGARE; PERNEGARE; RECUSARE; ABNUERE; RENUERE; REPUDIARE. 1. Negare means to deny, from objective motives, when a man has, or professes to have, the truth in view, like ἀποφαύαν, ou φάναι; whereas infiteri, infitari, and infitasire, mean to disown from subjective motives, when personal interest is in some way implicated, like ἀπείσαυα. 2. Infiteri is an obsolete expression; infitari (άνα-φατλειν,) the usual and general expression; infitas (άμφασιας) irē is only connected with a negation, and answers to the phrase, not to assent to. 3. Negatio is a denial, merely conveying information to the hearer; peregatio, or negotatio, to convince him, when he is incredulous; denegatio, to get rid of his importunity, when his request is useless. Martial, Ep. iv.
82. *Negare jussi, pernegare non jussi*. Cic. Phil. xi. 8, 19. In quo maximum nobis onus imposuit, assenserero; ambitionem induxero in curiam; *negaro*; videbor suffragio meo tanquam comitiis honorem amicissimo *dene-gasse*. 4. *Negare* supposes a question only, whether actual or possible, which is denied; whereas *re-cusare*, a request which is refused; hence *negare* is a more general and mild expression than *re-cusare*; for the *negans* merely denies the possibility of granting what he is asked or requested; whereas the *re-cusans* also calls in question the justice of the request, which he protests against as a threat, or as an encroachment. Hence *negare*, *denegare*, are more used in private transactions; *re-cusare*, in public affairs. 5. *Negare* and *re-cusare* take place by means of words and speeches; *ab-nuere* and *renuere*, mostly by signs and gestures; *ab-nuere*, by waving a person from one with the hand, like ἀποβεόω; *renuere*, by drawing back the head, like ἀναβεόω. 6. *Ab-nuere* is a more friendly, *renuere* a haughtier manner of denying. 7. *Re-cusare* refers to an object which is considered as a burden, and claims resignation, in opp. to *suscipere*, Suet. Ner. 3; whereas *re-pudiae* (from *repedare*) refers to an object which is considered as a good, and promises profit or pleasure, in opp. to *assumere*. Cic. Orat. 62. Cic. Fin. i. 10, 33. Sæpe eveniet ut et voluptates *repudiandae* sint, et molestia non *re-cusanda*. (iv. 40.)


*NEGLIGERE — NIHIL.*
NIHIL EST; NIHIL EST; NULLUS EST. Nihil est denotes the entire want of virtue and efficacy; as, he is good for nothing; whereas nihil est, the entire want of value and usefulness, as he is of no use; lastly, nullus est, the negation of existence in general, as it is all over with him. (i. 56.)

NITERE, see Lucere. NITI, see Fulciri.

NOBILIS, see Celeber. NOCENS, see Culpa.

NOMINARE; NUNCUPARE; VOCARE; APPELLARE. Nominare and nuncupare mean, to call anybody by his name; nominare, to call him by the name which he already possesses; nuncupare, to give a name to an object that has hitherto been without a name; whereas appellare and vocare mean to designate a person by any name, title, or appellation belonging to him. (v. 105.)

NONNUNQUAM; INTERDUM; ALIQUANDO. Nonnunquam, sometimes in opp. to nunquam and semper; approximates to the meaning of sepius, like éōs' ōte; interdum, at times, is in opp. to crebro, and approximates to the meaning of rarius, like évōre; lastly, aliquando, now and then, is in opp. to semel, and approximates to the meaning of prope nunquam, like nōrę. The interdum facta denotes actions repeated at considerable intervals of time; the nonnunquam facta, actions repeated at shorter intervals; the aliquando facta, actions repeated at very distant intervals of time. Cic. Sext. 54. Comitiorum et concionum significationes interdum veræ sunt, nonnunquam vitiatae et corruptae. And Acad. i. 7. Off. ii. 18. Brut. 67. Mur. 30. (iv. 273.)

NOTARE, see Animadvertere.

NOTITIA, see Cognitio.

NOVISSIMUS, see Extremus.

NOVUS; RECENS; NOVICIUS. 1. Novus means new, as that which did not exist in former times, in opp. to antiquus, like véos; whereas recens (from candidere) new, as one that has not long been in existence,
in opp. to vetus. Cic. Verr. ii. 2. Mur. 7. 16. Tusc. iv. 17. Tac. Ann. ii. 88. iv. 12. Colum. vi. 12; like καινός. 2. Novus denotes new, indifferently; novicius (from νέας) with the accessory notion of being a novice, who must accustom himself, or be instructed by others, before he is qualified for something, in opp. to vetustus? (iv. 95.)

Novia, Novius, see Cülpa.

Nullus sum, see Nihil sum.

Numen; Deus; Divus; Semo; Heros. Numen (τρεῖμα) in a wider sense is any divine being, like θεός; in a narrower sense it is used as a species of Deus, or ancient Divus, θεός; and for semideus, a half-god; or semo, a half-man; for which last, besides the foreign word heros, numen also is used. Plin. Pan. 2, 3. Nusquam ut deo, nusquam ut numini blandimur. (vi. 239.)

Nummus, see Pecunia.

Nunc-nunc, see Modo-modó.

Nuncpare, see Nominare.

Nuper; Modo. Nuper (νεόν, πέρι) means several days, months, also, years since; lately, like νεωτί; whereas modo, a few moments since, just now, like ἄρτι. Cic. Verr. iv. 3, 6. Nuper homines nobiles ejusmodi; sed quid dico nuper? imo vero modo ac plane paulo ante vidimus. Tusc. i. 24. Quanta memoria fuit nuper Charmadas! quanta quipem modo fuit Scepsius Metrodorus!

Nuptiae, see Conjugium.

Nutare, see Labare.

Nutrire, see Alere.

O.

Obambulare, see Ambulare. Obedire, see Parere.
Obesus, see Pinguis. Obex, see Sera.
Obicere; Exprobrare. Obicere means to
charge a person with something, from which he must vindicate himself as against an accusation; whereas *exprobrare* means to upbraid a person with something, which he must let remain as it is. The *objiciens* will call a person to account; the *exprobrans* only put him to the blush. (iv. 198.)

**Obitus**, see *Mors.*


**Obligare,** see *Ligare.*

**Obliquus,** see *Transversus.*

**Obitus,** see *Delibatus.*

**Obscurum; Tenebrae; Caligo; Tenebricosus; Opacus; Umbrosus.**

denotes only an insignificant person, of whom nobody takes notice; whereas \textit{tenebricosus} something positively bad, which seeks darkness that it may remain unobserved. 2. \textit{Opacus} denotes shady, with reference to a pleasant and beneficial coolness, in opp. to \textit{apertus} and \textit{apricus}, like \textit{e\'osmos}; whereas \textit{umbrosus} (umbra, \textit{\'amavropo\'s}) implies a depth of shade approaching to darkness, like \textit{skioe}\textit{\'s}.

\textit{Obsecrage}, see \textit{Rogare}.
\textit{Obseknurare} and \textit{Obsequi}, see \textit{Parere}.
\textit{Obsvrvare}, see \textit{Vereri}. \textit{Obstinare}, s. \textit{Destinare}.
\textit{Obtei\'mpere}, see \textit{Parere}. \textit{Obtestari}, see \textit{Rogare}.
\textit{Obtingere}, see \textit{Accidere}. \textit{Obr extinctio}, s. \textit{Invidia}.
\textit{Obtruncare}, s. \textit{Interficere}. \textit{Obtutus}, see \textit{Invidia}.
\textit{Obvenire}, see \textit{Accidere}.
\textit{Occasio}; \textit{Opportunitas}; \textit{Potestas}; \textit{Copia}; \textit{Facultas}. \textit{Occasio} and \textit{opportunitas} are the opportunities which fortune and chance offer; \textit{occasio}, the opportunity to undertake something in a general sense, like \textit{kaupos}; \textit{opportunitas}, the opportunity to undertake something with facility and the probability of success, like \textit{e\'i\'kaupia} whereas \textit{potestas} and \textit{copia} are opportunities offered by men, and through their complaisance; \textit{potestas} denotes the possibility of doing something with legal authority; \textit{copia} the possibility of doing something with convenience; lastly, \textit{facultas} as the most general expression, the possibility to do something in a general sense.

\textit{Occidere}, see \textit{Interficere}.
\textit{Occulere}, see \textit{Celare}.
\textit{Oculi}, see \textit{Facies}.
\textit{Odium}; \textit{Invidia}; \textit{Imicitia}; \textit{Simultas}. 1. \textit{Odium} and \textit{invidia} denote the feeling of aversion; \textit{imicitia} and \textit{simultas}, the exterior state arising from this feeling. 2. \textit{Invidia} has a negative character, like disaffection, like \textit{\'i\'a\'n\i\'a}, and is a temporary feeling, in opp. to \textit{gratia} or \textit{favor}; whereas \textit{odium}
(from ὁσμαὸς has) has a character thoroughly positive, like hatred, μισος, and is a deep-rooted feeling, in opp. to amor. Plin. Pan. 68, 7. Hence, invidiā is the beginning of odium. Invidiā has merely persons; odium, persons and things for its objects. Tac. Ann. ii. 56. Armenii ... sæpius discordes sunt, adversus Romanos odio, et in Parthum invidia. xiii. 15. Nero intellecta invidiā odium intendit. Plin. Pan. 84, 2. Exardescit invidia, cujus finis est odium. 3. Inimiciāia denotes any enmity which has its foundation in antipathy or disagreement, like δισμένεια, ἐχθρα; whereas simulās (ὁμαλότης) denotes a political enmity, which has its foundation in rivalship, like φιλονεικία. Suet. Vesp. 6. Simulās quam ex aemulatione non obscure gerebant. (iii. 73.)

ODORARI, ODORUS, see Olere.
OFFENDERE, see Laedere.
OFFENSIO, see Contumelia.

OFFICIUM; MUNUS. Officium means an employment, as imposing a moral obligation, undertaken from conscientious feelings; munus, as imposing a political obligation, undertaken merely as a charge or office. Cic. Mur. 35. Hae sunt officia necessariorum, commoda tenuiorum, munia candidatorum. (v. 352.)

OLERE; OLFACERE; FRAGRARE; ODORARI; OLIDUS; ODORUS; REDOLERE; PEROLERE. 1. Odor and olerē (ὀσμα) denote, objectively, the smell which a thing has in itself, in opp. to sapōr, etc., like ὁσμή; whereas ołfactus and ołfacerē denote, subjectively, the sensation caused by this smell, or the sense of smell, in opp. to gustus, etc., like ὀσφρησις. 2. Olerē means to smell, in opp. to being without smell, and especially denotes a rank and bad smell; whereas fragrare (from βρέχω) denotes a good smell. Redolerē and perolerē are used as frequentatives; redolerē denotes a strong smell in an indifferent sense; perolerē, a penetrating smell, in a bad sense. 3. Olfactus is a smell, as far as it is an in-
voluntary effect of the sense of smell; o d o r a t u s, as far as it is an intentional exertion of that sense. 4. Olfacere, to smell, is of a passive nature, like audire, the smell mounting up to the nose of itself; o d o- r a r i, to smell at, to sniff, ἐναπλατεῖν, is of an active nature, like auscultare, the man drawing up the smell into his nose of himself. Olfaciens sentit odorem, odorans captat. 5. O l i d u s denotes smelling, and particularly with a bad smell; o d o r u s, with a good smell. Hence, b e n e o l i d u s denotes merely the negative of a stench; o d o r u s, a positive good smell; and the antiquated word o l o r denoted a stench, like oletum; but o d o r denotes only a smell. (iii. 131.)

OLETUM, see Lutum.
Olfacere, O lid us, see Oler.
Omina, see Auguria.
Omittere, see Intermittere, Mittere, and Relinquere.
Omnis, see Quisque. Omnino, see Plane.
Onus, see Moles. Opacus, see Obscurum.
Opem ferre, see Auxilium.
Operae; Labor; Industria; Gnavitas; Assiduitas; Diligentia. 1. O p e r a (from περάω, πράσσειν,) denotes activity without intense exertion, as merely doing, or turning one's hand to, something, in opp. to momentary inactivity; and also in opp. to thinking, speaking, advising, like ἐργασία; whereas l a b o r denotes strenuous exertion, which is followed by fatigue, labor, in opp. to pleasure, like πρόνοια. Plaut. Aul. iii. 3. 7. Opera huc est conducta vestra, non oratio: comp. with Bacch. iii. 6, 11. Cic. Rep. i. 9. Otiosiorem ope- ra quam animo. Liv. xxii. 22. Ut opera quoque impensa consilium adjuvem meum. And Liv. v. 4. La- bor voluptasque dissimillima natura, societate quadam naturali inter se sunt conjuncta: comp. with Cic. Mur. 35. Plin. Ep. ix. 10. Senec. Tranq. 2. 2. I d u s t r i a, g n a v i t a s, and s e d u l i t a s, denote activity as an habitual quality, in opp. to the love of idleness; i n- d u s t r i a, of an elevated sort, the impulse to activity
that animates the hero or the statesman, in opp. to ignavia, gnativitas (γνατικός) of a useful sort, the diligence of ordinary men, and of the industrious citizen; sedulitas (sine dolore) an activity that shows itself in small matters, often even of a comic sort, the indefatigable bustling of the busy housewife, of the good-natured nurse, of any one who pays officious court to another. Colum. xii. præf. 8. Ut cum forensibus negotiis matronalis sedulitas industriae rationem parem faceret. 3. Assiduitas and diligentia denote industry; assiduitas (from sedere) like συνέχεια, more in an extensive sense with continued and uninterrupted efforts; diligentia, (ἀλέγγεω) more in an intensive sense, with careful and close application, in order to attain the end of one’s industry. 4. Studium denotes inclination and love towards the object of one’s industry, and an inward impulse. (i. 111.)

Operæ, see Mercenarii. Opes, see Divitiae.
Opifex, see Faber. Optimus, see Pinguis.
Opinari, see Censere. Opinio, see Sententia.
Opitulari, see Auxilium. Oportet, see Necessæ est.
Oppiriri, see Manere. Oppeterer, see Mors.
Oppunititas, s. Occasio. Opprimere, s. Vincere.
Opprobrium, s. Ignominia. Optare, see Velle.
Optimates, see Primores. Opulentia, see Divitiae.
Opus est, see Necessæ est. Opus, see Agere.
Ora, see Margo and Ripa. Orare, see Rogare.
Oratio, see Sermo.

Orbis; Circulus; Gyrus. Orbis (from παῦσος) denotes a circular motion, and the periphery described by it; whereas circulus denotes a circular level; lastly, gyrus (from γυρός) a curved, and especially a serpentine line. The phrase in orbem constitere could not be changed into in circulum, and a limited social circle, circulus, could not be expressed by orbis. Tac. G. 6. Equi nec variare gyros nostrum in modum docentur; in rectum aut uno flexu dextros agunt, ita conjuncto orbe ut nemo posterior sit. (v. 182.)
ORDIRI — PÆNE.

Ordiri, see Incipere. Ordo, see Series.
Orea, see Frenum. Ornare, see Comere.
Ornatus, see Præditus. Os, see Facies.
Osculum; Suavium; Basium. Osculum is a friendly; suavium, a tender; basium, an ardent kiss. (vi. 251.)

Ostendere; Monstrare; Declarare. Ostendere means to show, as far as one makes something observable, lets it be seen, and does not keep it secret, like φήναι, ἐμφανίσαι; monstrare (intensive from ματάναειν) means to show, as far as one imparts information thereby; lastly, declarare, to make evident, as far as one makes a thing clear, and dispels doubt, like δηλώσαι.

Ostenta, see Auguria. Ostentatio, see Jactatio.

Ostium; Janua; Foræs; Valva. Ostium and janua denote the door, as the opening through which one goes in and out; ostium, as the most general expression for any door, like Σύρα; janua, as a particular expression only for a house-door; whereas foræs and valva denote the leaves of a door, which serve to close the opening; foræs, of ordinary doors, like Ψυφίδες; valva, of stately buildings and temples, as double or folding doors. Tac. Ann. xiv. 8. Anicetus refracta janua obvios servorum adripit, donec ad foræs cubiculi veniret. (v. 214.)

Otiari, see Vacare.

Otiium; Pax; Concordia. Otiium (αὐσως, αὐτως,) denotes quiet times in general, as a species of pax (πινεια), with reference to foreign relations; concordia, with reference to internal relations. (v. 246.)

P.

Pædor, see Latum.
Pæne: Prope; Fere; Ferme. Pæne and prope serve to soften an expression that is much too strong,
and as a salvo to an hyperbole; pæne, in opp. to plane, is translated 'almost;' prope, 'nearly;' whereas fer e and fer m e serve only as a salvo to the accuracy of an expression, like 'about.'

Pæstus, see Strabo. Palam, see Aperire. Palari, see Errare. Palpari, see Mulcere. Palus, see Lacuna. Palus, see Stipes. Pandus, see Curvus. Par, see Æquis. Paratus, see Instructus. Parere, see Creare.

Parere, obedire; dicto audientem esse; obsequi; obsecundare; morigerari; obtemperare. Parere, obedire and dicto audientem esse, denote obedience as an obligation, and a state of duty and subjection; parere, in a lower relation, as that of a servant to his master, a subject to his sovereign, in opp. to imperare, Cic. Fam. ix. 25; obedire, obedientire, in a freer relation, as that of an inferior to his superior, of a citizen to the law and magistrate; dicto audientem esse, in a relation of the greatest subordination, as that of a soldier to his general, as to obey orders; whereas obsequi, obsecundare, obtemperare, and morigerari, as an act of free will. The obsequens and obsecundans obey from love and complaisance, showing their readiness to obey; the morigerans and obtemperans, from persuasion, esteem, or fear, evincing their conformity to another's will. Hirt. B. Afr. 51. Juba barbaro potius obedientem fuisse quam nuntio Scipionis obtemperasse. Cic. Cæc. 18. Man. 16. Tac. H. ii. 14. Parata non arma modo sed obsequium et parendi amor; that is, readiness to obey, from respect and love to the general, and from taking a pleasure in obedience, from a feeling that without order and subordination their cause could not be upheld. Cic. Orat. 71. Dum tibi roganti voluerim obsequi; comp. with Fam. ix. 25. Obtemperare cogito præceptis tuis. (v. 271.)

Paries, Parietinae, see Murus. Parilis, see Æquis.
PARMA — PARVUS.

PARMA, see Scutum.

Pars; Portio. Pars (from πέλαρος) denotes a part, with reference to a whole; whereas portio, a part or share with reference to a possessor. Plin. H. N. xi. 15. Αέstiva mellatione decimam partem apibus relinquui placet, si plene fuerint alvi; si minus, pro rata portione. (iv. 148.)

Partes; Factio. Partes denote the party, which is formed of itself by difference of principles and interests; whereas factio (from σφηκώω) the clique of partisans, formed by narrow differences of the members of a party with each other, and who act together with a blind party-spirit, in order necessarily and by force to give the upper hand to their own cause. Sall. Jug. 31. Inter bonos amicitia, inter malos factio est.

Particeps, see Socius.

Participare, see Impertire.

Partiri, see Dividere.

Parumper; Paulisper. Parumper means in a short time; paulisper, during a short time. Hence acts of the mind are particularly in construction with parumper; acts of the body, with paulisper; for with the former is necessarily connected the glance at the future, which lies in parumper; in paulisper, duration of time only is considered; for example, we use the expression paulisper morari, but parumper dubitare. (i. 145.)

Parvus; Minutus; Exiguus; Pusillus. Parvus and minutus denote littleness, quite indifferently, and in a purely mathematical sense, without any accessory notion; parvus (παύρος) a natural and intrinsic littleness, in opp. to magnus, like μικρός; minutus (μινυθω) an artificial and fabricated littleness; whereas exiguus and pusillus with a contemptuous accessory notion; exiguus from (egere) in a pitiable sense, as paltry and insignificant, in opp. to amplus. Planc. ap. Cic. Fam. x. 24; or in opp. to grandis, Quintil. xi. 3, 15; but pusillus (ψιλός?) in a ludi-
crous sense, as petty, nearly in opp. to *ingens*, like τυγδός. (v. 28.)

Pascere, see *Alimenta.*

Passi; proluxi; sparse. *Passi* capilli denotes loose hair, in opp. to cohíbiti nodo; whereas *proluxi* capilli denotes hair suffered to hang down, in opp. to *reliquati in verticem*; lastly, *sparse* capilli denotes dishevelled hair, in opp. to pexi. (vi. 258.)

Passus, see *Gradus.*

Patefacere, see *Aperire.*

Paternus; Patrius. *Paternus* denotes, like πατριφός, what belongs to a father, and is derived from him, like paternal; whereas *patrius*, what belongs to and is derived from one's ancestors or native country, like πάτριος.

Paulatim; sensim; gradatim; pedetentim. *Paulatim* and *sensim* represent gradual motion under the image of an imperceptible progress; *paulatim*, by little and little, in opp. to *semel*, at once, Sen. Q. N. ii. 8. Coel. Aurel. Acut. ii. 37; *sensim*, (ἀνειλμὸς) imperceptibly in opp. to repente; Cic. Off. i. 33. Suet. Tib. 11;—whereas *gradatim* and *pedetentim*, under the image of a self-conscious progress; *gradatim*, step by step, like βάδν, in opp. to cursim, saltuatim, etc.; whereas *pedetentim* denotes at a foot's pace, in opp. to *curru, equo, volatu, velis.* (iii. 97.)

Paulisper, see *Parumper.*

Paupertas; inopia; egestas; mendicitas. *Paupertas* (redupl. of parum) denotes poverty only as narrowness of means, in consequence of which one must economize, in opp. to *dives*, Cic. Parad. 6. Quintil. v. 10, 26, like πενία; whereas *inopia* and *egestas* denote gallling poverty, in consequence of which one suffers want, and has recourse to shifts; *inopia*, like ἀποπία, objectively, as utterly without means, so that one cannot help one's self, in opp. to *copia* or *opulentia*; Cic. Parad. 6. Sen. Vit. B. 15. Tac. Hist. iii. 6;
e g e s t a s, like ἐνδεια, subjectively, as penury, when a man feels want, in opp. to abundantia; lastly, m e n d i c i t a s (from μαθίτης) as absolute poverty, in consequence of which one must beg, like παρσεια. The pau- per possesses little enough; the inops and egenus, too little; the mendicus, nothing at all. In the kingdom of Plutus, according to the order of rank, the pauperes would occupy the middle station, who must live the life of citizens, and economize; the inopes and egeni, if not in a state of overwhelming necessity, would occupy the station of the poor, who live from hand to mouth, and must occasionally starve; the mendici, the station of the beggars, who, without property of any sort, or the means of earning it, live on alms. Cic. Parad. 6. Istam paupertatem vel potius egestatem et mendicitatem tuam nunquam obscure tulisti. Sen. Ep. 17. 50. Ovid, Rem. 748. Suet. Gr. 11. Vixit in summa pau- perie, et pene inopia. Plin. Ep. iv. 18. Inopia vel potius, ut Lucretius ait, egestas patrii sermonis. Cic. Inv. i. 47. Propter inopiam in egestate esse. (iii. 111.)

PAVIRE, see Verberare. PAX, see Otium.

PECATUM, see Delictum. PECULARI, see Vastare.

PECULARIUS, see Privus.

PECUNIARUM; NUMMUS; MONETA. PECUNIARUM (from παρηγω) is money, as a collective expression; NUMMUS (νόμιμος) a piece of money, in reference to its value and currency; MONETA, a coin in reference to its coinage and appearance. (vi. 240.)

PECUS; JUMENTUM; ARMENTUM; GREX. 1. PECUS, PECORIS, is the most general expression for domestic beasts; JUMENTA and ARMENTA denote the larger sort, bullocks, asses, horses; PECUS, PECUDIS (from the Goth. faihu) the smaller sort, swine, goats, and especially sheep. 2. JUMENTA denotes beasts used in drawing carriages, bullocks, asses, horses; ARMENTA (ἀρόματα) beasts used in ploughing, oxen and horses, with the exclusion of cows, pack- asses, riding-horses,
etc., which are neither fit for drawing carriages, nor for the plough. 3. As a singular and collective noun, ar-
mentum denotes a herd or drove of the larger cat-
tle, like ἄγελη; grex (from ἄγειρω) a herd or flock of
the smaller animals, like ποίμνη, πῶι. Plin. Ep. ii. 16.
Multi greges ovium, multa ibi equorum boumque armenta
(iv. 298.)

Pecus, see Animal. Pedententim, see Paulatim.
Pedica, see Vincula. Pejerare, see Perlucidus.
Pejor, see Deterior. Pelagus, see Mare.
Pellegerere, Pellicere, see Perlucidus.

Pellex; Concubina; Meretrix; Scortum. 1. Pel-
lex and the foreign word pallaca (ταλακτή,
παραλέγχες) mean the bed-fellow of a married
man with reference to his wife, and in opp. to her, as
her rival; whereas concubina means any bed-fel-
low, without further limitation than that she does not
live in a state of lawful wedlock. Suet. Cæs. 49. Pel-
licem reginæ Dolabella Cæsarem dixit: comp. with Ner.
44. Concubinas, quas secum educeret. 2. Pel-
lex and concubina are bound to one man; meretrix,
scortum, lupa, prostitutium, are common prosti-
tutes. 3. The meretrices and scorta are not
so low as lupæ, prostitutula. They exercise some choice
and selection, and support themselves by the work of
their own hands, from which meretrices derive their
name (from mereri); meretrices are considered
with ref. to the class they belong to; scorta (κόρη,
κοράσιον), with ref. to their moral character, as entic-
ing men to sin, like étaipta, filles de joie. The mer-
etrices are common; the scorta, lascivious and
dissolute. (v. 241.)

Pellicus, see Tergus. Pellucidus, see Perlucidus.
Pendere, see Hærere. Penitus, see Plane.
Penna, see Ala. Penus, see Alimenta.
Percontari, s. Rogare. Percussion, see Homicida.
Percutere, see Interficere.
Perdere; Pessundare; Pervertere; Evertere.
**PERDERE — PERFUGA.**

Perdere and pessundare denote complete destruction; perdere, by breaking to pieces, or by any other mode of destroying; pessundare (πεσούν) by sinking, or any other mode of getting rid of; whereas vertere, pervertere, and subvertere merely denote throwing down; vertere, by digging up and tearing up what is fastened in the ground, in opp. to fundare, Plin. Pan. 34. Cic. Acad. iv. 10. Fin. ii. 25. Verr. iii. 18. Pis. 35; pervertere, by pushing down what stands fast; subvertere, by secretly digging under, and withdrawing the basis. Cic. Pis. 24. Provincia tibi ista manupretium fuerit non eversæ per te sed perdita civitatis. Ad. Att. v. 16.

Perdere, see Amittere. Peregrinari, s. Proficisci. Peregrinus, s. Externus, Peremtor, see Homicida. Perferre, s. Ferre. Perficere, see Finire. Perfidiosus, Perfidus, see Fidus. Perfuga; Transfuga; Profugus; Fugitivus; Extorris; Exul; Perfugium; Suffugium; Refugium. 1. Perfuga and transfuga denote the deserter who flees from one party to another, like αὐτομόδος; but the perfuga goes over as a delinquent, who betrays his party; the transfuga, as a waverer, who changes and forsakes his party; whereas profugus and fugitivus denote the fugitive, who forsakes his abode, but profugus is the unfortunate man, who is obliged to forsake his home, and, like a banished man, wanders in the wide world, like φυγάς; fugitivus, the guilty person, who flees from his duty, his post, his prison, his master, like δραπέτης. The perfuga and transfuga are generally thought of as soldiers; the profugus, as a citizen; the fugitivus, as a slave. Liv. xxx. 43. De perfugis gravius quam de fugitivis consultum. 2. Perfugium is an open secure place of shelter in serious dangers; suffugium, if not a secret, is at least an occasional and temporary place of shelter from inconveniences; refugium is a place of shelter pre-
pared, or at least thought of beforehand in case of a retreat. 3. Profugus denotes a merely physical state, something like fugitive; extorris, a political state, like homeless, or without a country; exul, a juridical state, like banished. The extorris suffers a misfortune, as not being able to remain in his native land; the exul, a punishment, as not being allowed. Appul. Met. v. p. 101. Extorres et ... velut cxulantes. (iv. 239.)

Periclitari, Periculum, see Tentare.
Perimere, see Interficere. Perire, see Mors.
Perlucidus; Pellucidus; Perlegere; Pellegere; Perlicere; Pellicere; Perjurare; Pejerare. 1. Perlucidus means very bright, whereas pellucidus, transparent. Cic. Civ. i. 57. 2. Perlegere means to read through, that is, from beginning to end; whereas pellegere, to read over, that is, not to leave unread. Plaut. Pseud. i. 1. 3. Perlicere means completely to inveigle, Liv. iv. 15. Tac. Ann. xiii. 48; whereas pellicere, to lead astray. 4. Perjurare means to swear falsely; pejerare, to violate an oath. (ii. 82.)

Permittere, see Concedere and Fidere.
Pernegare, see Negare.
Pernicies, see Lues. Pernix, see Citus.
Perperam; Falso; False; Fallaciter. 1. Perperam (redupl. of παπά) denotes that which is not true, objectively, with reference to the object, as incorrect; whereas falso, subjectively, in reference to the person, as mistaken. 2. Falso agere has its foundation in error and self-deceit; whereas false and fallaciter happens against better knowledge and conscience; false, through fear and weakness of character; fallaciter, like deceitfully, with the wicked intention of deceiving and betraying. Comp. Tac. Ann. i. 1. Tiberii res ... ob metum false composite sunt, according to Wolf's reading; comp. with Germ. 36. Inter impotentes et validos false quiescas. 3. The ad-
jective falsus combines the notions of falsa and of the participle falsus, and is distinguished only from fallax. *Cic. Phil. xii. 2. Spes falsa et fallax. Tac. Ann. xvi. 33. Specie bonarum falsos et amicitiae fallaces. (i. 66.)

**Perpeti** see **Ferre.** **Perpetuus** see **Continuus.**

**Perquam; Valde; Admodum; Magnopere.** Perquam means, in an extraordinary degree, with an indication of astonishment on the part of the speaker; whereas valde, very, admodum, tolerably, and multum, are a simple and quiet enhancing of the attributive, or of the verb; magnopere, only of the verb. (v. 262.)

**Perseverantia** see **Pervicacia.**

**Persona** see **Larva.**

**Pertinacia** see **Pervicacia.**

**Pervertere** see **Vertere and Perdere.**

**Pervicacia; Perseverantia; Pertinacia; Contumacia; Destinatio; Obstinatio.** 1. **Pervicacia** and **perseverantia** denote adherence to what is once resolved upon as a virtue; **pervicacia** (from vincere? vigere?) has its foundation in natural energy of disposition; **perseverantia**, in earnestness of character, formed by cultivation; whereas **pertinacia** and **contumacia** as a fault; pertinacia has its foundation in a stiff-necked adherence to what is once resolved upon, like obstinacy and stubbornness, in opp. to condescension; contumacia (from temere, contemnere) in a haughty maintenance of one's free-will, even against proper and legitimate superiority, like insolence and refractoriness, in opp. to complaisance, obsequium. Tac. Ann. iv. 20. Hist. iv. 74. Accius apud Non. Tu pertinacem esse, Antiloche, hanc praedicas, ego pervicaciam esse aio et a me uti volo, etc. Cic. inv. ii. 54. Unicuique virtuti finitimum vitium reperietur, ut pertinacia, quae finitima persever-

1 [But, adhibere liberam contumaciam. Cic. Tus. 1, 29.]
antæ est: comp. with Balb. 27. Marc. 10. 2. Per-
vicacia, etc. denote persisting in a resolution once
made; destinatio and obstinatio are more
immediately connected with the making of the resolution;
destinatio, the making of an unalterable res-
olution, decidedness; obstinatio, adhering to it in
spite of insurmountable obstacles and reasonable remon-
strances, obstinacy. (iv. 176.)

Pessulus, see Sera. Pessumare, see Perdere.
Pestilenta, Pestis, see Lues.

Petere; Rogare; Postulare; Exigere; Poscere;
Flagitare. 1. Petere and rogare are the most
general expressions for asking anything, whether as a
request or as a demand, and stand therefore in the mid-
dle between poscere and orare, yet somewhat
nearer to a request; petere (from ποιεῖν) generally
refers to the object which is wished for; whereas
rogare to the person who is applied to; hence we
say, petere aliquid ab aliquo, but rogare aliquam aliquid.
Cic. Verr. * * Iste petit a rege, et cum pluribus verbis
Fam. ix. 8. and ii. 6. Ne id quod petat, exigere magis
Curt. iv. 1, 8. 2. Postulare and exigere de-
note simply a demand, without any enhancing acces-
sory notion, as a quiet utterance of the will; postu-
lar e (diminutive of ποιεῖσθι) more as a wish and will;
exigere, more as a just claim; whereas poscere
and flagitare, as an energetic demand; poscere
(from ποιεῖσθι) with decision, with a feeling of right or
power; flagitare, with importunity, in consequence
of a passionate and impatient eagerness. Tac. Hist. ii.
39. Othone per literas flagitante ut maturarent, mili-
tibus ut imperator pugnæ adesset poscentibus; plerique
copias trans Padum agentes acciri postulabant. Cic.
Verr. iii. 34. Incipiunt postulare, poscere, minari. Planc.
19. Poscere atque etiam flagitare crimen. Legg. i. 5. Pos-
tulatur a te jam diu vel flagitatur potius historia. (v. 230.)
PETRA — PLANCAE.

PETRA, see Saxum.

PETULANS; PROCAX; PROTERVUS; LASCIVUS. The petulans (σπαταλῶν) sins against modestia through wantonness, raillery, and needless attack; the procax, through importunity and boisterous forwardness; the protervus (from proterere? or ταράζει?) from impetuosity and haughty recklessness; the lascivus, through unrestrained frolicksomeness and inclination for play. Hence petulantia has its foundation in aversion to rest and quietness, or in the love of mischief; procacitas, in assurance or complete impudence; protervitas, in a feeling of strength, or in insolence; lascivia, in high spirits, or the want of seriousness. (iii. 40.)

PIETAS, see Diligere.

PIGET; TÆDET; PÆNITET. Pīget (from παχυς) means, what one can neither do nor suffer, in general terms; tædet (from tardus?) what one can no longer do or suffer; pænitet, what one would fain never have done or suffered. (vi. 269.)

PIGRITIA, see Ignavia. PILUM, see Missile.

PILUS, see Crinis.

PINGUIS; OPIMUS; OBESUS; CORPULENTUS. 1. Pīnguis (παχυς, πάνυς) denotes fat, indifferently, or, on its dark side, as that component part of the body that is most without sensation and strength; thence, figuratively, sluggish: whereas opimus (from πυμελης) on its bright side, as a sign of plenty and good living; thence, figuratively, opulent. 2. Obesus denotes fatness, on its dark side, with reference to the unwieldiness connected with it, in opp. to gracilis, Cels. i. 3. ii. 1. Suet. Dom. 18; whereas corpulentus, on its bright side, with reference to the portliness connected with it. (v. 222.)

PINNA, see Ala. PIRATA, see Præda.

PLACIDUS, see Mitis.

PLAGA, see Locus, Rete, and Vulnus.

PLANCAE, see Axis.
PLANE—POCULUM.

PLANE; OMNINO; PRORUSUS; PENITUS; UTIQUE. Plane means completely, in opp. to pæne, Cic. Brut. 97, 33; or vix, Att. xi. 9; omnino, altogether and generally, in opp. to partly, in some instances, with some exceptions; in opp. also to magna ex parte, Cic. Tusc. i. 1. Fam. ix. 15, or separatim, Plin. Ep. viii. 7, δλως; prorsus, exactly, in opp. to in some measure, or almost; penitus, thoroughly, deeply, in opp. to in a certain degree, or superficially, πάντως; utique [related to utcunque, as quisque to quiaunque: opp. neutiquam], at any rate, in opp. to at all events, or perhaps ὡς ὡς. (v. 260.)

PLANUM, see Aequum.

PLERIQUE; PLURIMI. Plerique means a great many, in an absolute sense; plurimi, most, in a superlative sense. Tac. Ann. xiii. 27. Plurimis equitum,plerisque senatorum non aliunde originem trahi. (vi. 273.)

PLORARE, see Lacrimare. PLUMA, see Ala.

PLURIMI, see Plerique.

PLUVIA; IMBER; NIMBUS. Pluvia (from πλευ-σαι) denotes rain as a beneficial natural phenomenon, which, as it falls on the land, the thirsty ground absorbs, like τέρος; imber and nimbus involve the notion of an unfriendly phenomenon, which, falling in a particular district, disperses the fine weather; imber (δύμβρος, from μύρω) so far as the rain is attended by cold and stormy weather; nimbus (from nivere, νίφα, νιπτώ) so far as it is attended with cloudy weather. (ii. 88.)

POCULUM; CALIX; SCYPHUS; SIMPUVIIUM; CYPATHUS; CRATER. 1. Poculum and calix denote, as old Latin words, any sort of drinking vessel, merely with reference to its use; poculum, a usual cup for meals; calix, a rarer chalice, or goblet, for feasts; whereas scyphus, cantharus, cymbium, culigna, are foreign words, of Greek origin, denoting particular sorts of cups, with reference to their form. 2.
Poculum, etc. all serve as drinking cups; whereas the old Roman word simpulum, and the modern cyathus, are ladles to fill the pocula from the crater, as with the punch-ladle we fill the punch-glasses from the punch-bowl. (v. 318.)

Poema, see Canere. Phena, see Vindicta.
Phenit, see Piget. Poeta, see Canere.
Pollere, see Posse.
Polliter; Promittere; Spondere; Recipere.

Polliceri (from pro and loqui, λακείν) means to promise, generally from a free impulse, and as an act of obliging courtesy, like ἐπαγγέλεσθαι; promittere, to promise, generally, at the request of another, as an act of agreement, and in reference to the fulfilment of the promise, like ἵπποςκείσθαι; spondere and desperdere (μετὰ σπονδών) to promise in a solemn manner, as the consequence of a stipulation with judicially binding strength, as to pledge one's self, ἔγγυαν; recipere, to take upon one's self, and pass one's word of honor, as an act of generosity, inasmuch as one sets at ease the mind of a person in trouble, like ἀναδέχεσθαι. The pollicens makes agreeable offers, the promittens opens secure prospects; the spondens gives legal security; the recipiens removes anxiety from another. Cic. Att. xiii. 1. Quoniam de aestate polliceres vel potius recipis; for the pollicens only engages his good-will, the recipiens undertakes to answer for consequences. Sen. Ep. 19; Jam. non promittunt de te, sed spondent. Cic. Fam. vii. 5. Neque minus ei prolix de tua voluntate promisti, quam eram solitus de mea polliceri; for with regard to Trebatius, Cicero could only express his hope, with regard to himself he could actually promise. (iv. 109.)

Polluere, s. Contaminare. Pompa, see Funus.
Pondo, see Libra. Pondus, see Moles.
Pontus, see Mare. Popina, s. Deversorium.
Populari, see Vastare. Populus, see Gens.
Porca; Sulcus; Lira. Porca (from σπαράξαι)
is the ridge between two furrows, the soil thrown up; *sulcus* (*δυκός*) the furrow itself, the trench made by the plough; *lira* (*λέχριος*)? sometimes one, sometimes the other, (vi. 277.)

PORCUS, see Sus.  PORTARE, see Ferre.

PORTENTA, see Auguria.  PORTIO, see Pars.

POSCERE, see Petere.

POSSE; QUIRE; VALERE; POLLERE. 1. Posse and quire were originally transitive; posse (from *πόστινος*) denotes being able, as a consequence of power and strength, like *δύναμαι*; quire (*κοιτῶ*) as the consequence of complete qualification, like *οἶνον τ' εἶναι*. Cic. Tusc. ii. 27. Barbari ferro decertare acerrime *possunt*, quiritile ægrotare non *queunt*; whereas *valere* and *pollere* are intransitive. Hence we say, *possum* or *queo vincere*, but *valeo* or *polleo ad vincendum*. 2. *Valere* (from *εἰλεῖν*) means to possess the right measure of strength, and thereby to match another, in opp. to insufficient strength, like *σκέεω*; whereas *pollere* (*πολλός*) means to have very considerable strength and means, and thereby to distinguish one’s self from others, in opp. to an ordinary degree of strength, like *ἰχθύεω*. iv. (160.)

POSSIDERE, see Tenere.  POSTERITAS, see Stirps.

POSTREMUS, see Extremus.  POSTULARE, see Petere.

POTARE, see Bibere.

POTENTIA; POTENTATUS; POTESTAS; VIS; ROBUR.

Potentia, potentatus, and potestas (*ποτήνειος*) denote an exterior power, which acts by means of men, and upon men; whereas vis and robur denote an interior power and strength, independent of the cooperation and good-will of others. Potentia denotes a merely factitious power, which can be exerted at will, like *δύναμις*; potentatus, the exterior rank of the ruler, which is acknowledged by those who are subject to him, like *δυναστεία*; potestas, a just and lawful power, with which a person is entrusted, like *ἐξουσία*. Tac. Ann. xiii. 19. Nihil tam fluxum est
quam fama potentia non sua vi nixæ. Vis (ἰς) is the strength which shows itself in moving and attacking, as an ability to constrain others, like krátos; róbor (from ἐφρῶσαι) the strength which shows itself in remaining quiet, as an ability to resist attack, and remain firm, like ῥόμη. (v. 83.)

Potestas, see Occasio.

Præbere; Exhibere; Præstare; Representare. Præbere and exhibere denote a voluntary act of the giver, by which a want or wish of the receiver is satisfied; the præbens (præhibens) is considered in relation to the receiver, to whom he gives up what he himself before possessed; the exhibens, in relation to the world at large, and generally gives to him who has the best claim, what he himself before possessed; whereas præstare and representare denote an involuntary act of the giver, who only fulfils a duty, as to perform or discharge; the præstans releases himself from an obligation by discharging it, in opp. to being longer in a state of liability; the repræsentans fulfils a promise, in opp. to longer putting off. (iv. 132.)

Præceptor, see Doctor.

Præcipere, see Jubere.

Præclarus, see Eminens.

Præda; Manubiae; Spolia; Exuviae; Rapina. 1. Prædia and manubiae denote booty only as a possession and gain that has been made by conquest; whereas spolia and exuviae, at the same time, as signs of victory and of honor. 2. Præda denotes any sort of booty; whereas manubiae only the honorable booty of the soldier, taken in war; and rapina, the dishonorable booty of the prædo, who violates the peace of the country, robbery. (iv. 337.) 3. Prædo is the robber in general, in as far as he commits the robbery with his own hands, like ἀρστής, as a species of latro (from ἄλετηρ) the highwayman, who lays wait for travellers, like σίνις, and pirata (πει-πατής) the sea-robber; whereas raptor means the
rober of some particular person or thing, like ἀφικτήρ.

Prædicere, see Divinare.

Præditus; Instructus; Exstructus; Ornatus. 1. Præditus (præ-«erós) refers to a distinction which sheds lustre; instructus and exstructus to a qualification which attests usefulness; ornatus refers to both, for ornamentum is not, on the one side, that which is merely of use, like instrumentum, nor, on the other, that which is merely for show, like decus, but that which is of such eminent utility as to be prized even as an ornament. Instructus paints the qualification, etc., as a perfection which protects and secures; ornatus, as an accomplishment of an imposing nature. It is only in a higher point of view, and with reference to ideal claims, that ornatus is considered as a want; but, according to ordinary pretensions, it passes for a distinction of life. Cic. Phil. x. 4. Graecia copiis non instructa solum, sed etiam ornata. Sen. Tranq. 9. Sicut plerisque libri non studiorum instrumenta, sed cœnationum ornamenta sunt. 2. Instructus refers to persons and things, which act either offensively or defensively; exstructus to things which are for the most part only destined to be acted upon; for example, we say, instructæ naves but exstructæ mensæ. The exstructa are absolutely ready; the instructa are only relatively so, only fully prepared to be employed according to their destination. (iii. 260.) 3. Istructus refers to the possession of the means; paratus to the readiness of the possessor to employ them. (vi. 175.)

Prædium, see Villa.

Prægnans; Gravidus; Foetus; Fordus; Inciens. Prægnans (from γενέως γας, gnasci) denotes pregnancy quite in a general sense; gravidus, that of human beings; foetus, fordus, inciens, that of animals, as with young; foetus (from φώ) that of all animals; fordus or hordus (φορδός) that of cows; inciens (ἐγκυνος) that of small animals, and
particularly of swine. Varro, R. R. ii. 5. Quae steriles est vacca, taura appellatur; Quae praegnans, horda. Gravida mulier is the physical and medical expression, like ἕγκευος; praegnans, the more select and decorous expression, something like ‘in a family way.’ (v. 226.)

Præmium; Pretium; Merces. Præmium is a prize of honor, that confers distinction on the receiver, as a reward, in opp. to pæna; Tac. Ann. i. 26. Cic. Rep. iii. 16. Rabir perd. 11. Liv. xxxvi. 40, like δασλος, γέφας; whereas pretium and merces are only a price, for the discharge of a debt, as a payment; pretium, as a price for an article of merchandise, in opp. to gratia, Cic. Verr. ii. 36. Suet. Galb. 15. Appul. Apol. p. 296, like δωσ; merces denotes wages for personal services of some duration, or hire for something hired, like μοσδος. (iv. 139.)

Præs, see Sponsor. Præsagire, see Divinare.
Præsentem esse, see Adesse.
Præsentire, see Divinare.
Præstans, sp. Eminens. Præstolari, see Manere.
Præterea; Insuper; Ultra. Præterea intimates something that completes what is gone before, as προς τοῦτος; insuper, something in addition to what is gone before, like προσέρ; lastly, ultra, something that exceeds what has gone before, so striking as to cast it into the back-ground. (iii. 108.)

Prævidere, see Divinare. Pravitias, see Malitia.
Precari, see Rogare. Prehendere, sp. Sumere.
Pretum, see Præmium.
Prudem; Diu; Dudum; Diuturnus; Diutinus. 1. P r i d e m (πρίν δή) denotes a point of time, as long before; diu and dudum, a space of time as long since; diu denotes many days, months, years ago; dudum (δαρόν?) several minutes or hours since. Jam pridem mortuus est means, he died long ago, as an aorist; jam diu mortuus est, he has already long been in his grave as a perfect. Cic. Cat. i. 1. Ad mortem te duci jam pridem oportebat; in te conferri pes-
tem illam quam tu in nos omnes jam diu machinaris. Tac. Ann. xv. 64. Seneca Annæum diu sibi amicitiae fide et arte medicinæ probatum orat, proviram pridem venenum promeret. 2. Diutinus denotes long duration indifferently, as something long in a general sense, or with praise, as something lasting and possessing durability, in opp. to that which quickly passes away, like χρόνοs; whereas diutinus, with blame, something protracted and wearisome, like αἰαβός. Cic. Senect. 19. Nihil mihi diuturnum videtur, in quo est aliquid extremum: comp. with Fam. xi. 8: Libertatis desiderio et odio diutinæ servitutis.

Primordium, see Initium.

Primores; Principes; Proceres; Optimates. Primores and principes denote the most eminent persons in a state, as a class of the most influential and respectable citizens, in opp. to insignificant persons; primores, so far as they are so by their connections, birth, power, and credit; principes, so far as they have raised themselves by their intellect, commanding talent, and activity to take the lead in debates, to be at the head of parties, to be the first men even among the primores, and in the whole state; whereas proceres, as far as they are so from their natural position, as the nobility, in opp. to the commonalty; optimates, as a political class, as the aristocracy, in opp. to the democracy. Accius apud Non. Primores procerum provocaret nomine. (v. 346.)

Primus; Princeps; Imperator; Cæsar. 1. Primus is the first, so far as, in space of time, he makes his appearance first, and others follow him; princeps, so far as he acts first, and others follow his example. (v. 344.) 2. Princeps means the Roman emperor, as holder of the highest civil power, which gradually devolved to him as princeps senatus; whereas imperator, as holder of the highest military power, inasmuch as, except him and the members of his family, no one had any longer a claim to the title of imperator;
lastly, Cæsar means the Roman emperor, as a member, and from the time of Galba, as a mere successor, of the imperial family and dynasty.

PRINCIPUM, see Initium.

PRISCUS; PRISTINUS; see Antiquus.

PRIVUS; PROPRIUS; PECULIARIS. Privus means one's own, in opp. to alienus, that which belongs to another, like oikéios; proprius, that which is exclusively one's own, in opp. to communis, that which is common, like tósos; lastly, peculiaris, that which is especially one's own, in opp. to universalis, that to which all are entitled. (iv. 344.)

PROBRUM, see Ignominia and Maledictum.

PROBUS see Bonus. PROCAX, see Petulans.

PROCELLA, see Ventus. PROCERES, see Primores.

PROCERA, see Altus. PROCLIVIS, see Pronus.

PROCRASINARE, see Differre.

PROCUL; LONGE; EMINUS; E LONGinquO. 1. Procul means at a considerable distance, but yet generally within sight, in opp. to juxta, Tac. H. ii. 74, like ἄπο. Σευ; whereas longe, at a great distance, generally out of sight, in opp. to prope, Plin. Ep. vii. 27, like τηλε. 2. Eminus means at such a distance as to be in reach only of missile weapons, in opp. to cominus, like πόρρῳ. Σευ; whereas e longinquo, from afar, means from a great distance, in opp. to e propinquuo, like τηλο. Σευ.

PRODIGIA, see Auguria.

PRODIGUS; PROFUSUS; HELLUO; NEPOS. Prodigus and profusus denote prodigality, as a single feature in a man's character; prodigus (from δέχω?) inasmuch as he regards not the value of money, and neither can nor will carefully put it out to interest, from a genial disposition, as the squanderer; profusus, inasmuch as he thinks nothing too dear, that can minister to his pleasures, from levity of character, as the spendthrift; whereas helluo and nepos denote prodigality as pervading the whole character, which shows it-
self fully in the quality of prodigality; h e l l u o (from χαλιδή) the habitual gourmand and glutton; n e p o s (ἀναπότης) a young and harebrained prodigal, who runs through his own property and that of his parents. (vi. 286.)

PRÆLUM, see Pugna.
PRÆFERRE, see Differre.
PRÆFICISC; ITER FAcERE; PÆREGRINAR]. 1. Pro-ficis c i (from facere, facessere,) denotes only the start-ing-point of a journey, as to set out, πορεύεσθαι; whereas iter facere and p æ r e g r i n a r i, the du-ra-tion, as to travel, διευκροπεῖν. 2. I t e r f a c e r e applies to an inland journey, as well as to travelling abroad; but p æ r e g r i n a r i, εκδημεῖν, supposes that one travels beyond the bounds of one’s own country; in which case the p æ r e g r i n a t i o lasts, even when the point of destination is arrived at, and the iter ended. (ii. 133. iv. 69.)

PRÆFITERI, see Fateri. PRÆFUGUS, see Perfuga.
PRÆFUSUS, see Prodigus. PRÆGENIES, see Stirps.
PRÆHIBERE, see Arcere. PRÆLES, see Stirps.
PRÆLIXI, see Passi. PRÆLOQUI, see Éloqui.
PRÆMITTERE, s. Polliceri. PRÆNUNTIARE, s. Éloqui.
PRÆNUS; PRÆCLIVIS; PRÆPENSUS. PRÆNUS (from πρῶν, πρηνής,) in its moral meaning denotes inclination in general; pr æ c l i v i s, oftener the inclination to something good; pr æ p e n s u s, to something bad. (vi. 287.)

PRÆPALAM, see Aperire. PROPE, see Pæne.
PRÆPENSUS, see Pronus. PROPERUS, see Citus.
PRÆPINQUUS, s. Necessarius. PROPRIUS, s. Privus.
PRÆRORGARE, see Differre. PRÆORSUS, see Plane.
PRÆSAPIA, see Stirps. PRÆSEQUI, s. Comitari.
PRÆSPEAR, see Felix. PRÆTERVUS, s. Petulans.
PRÆTINUS, see Repente. PRÆDENS, see Sapiens.
PSALLERE, see Canere.
PRÆDES; PRÆDIBUNDUS; PRÆDICUS, see Castus.
PRÆLLA, see Virgo.
PUER; INFANS; ADOLESCENS; JUVENIS; VIR; VETUS; SENEX. Puer (from parere, παίς,) in a wider sense, is the man in his dependent years, so long as he neither can be, nor is, the father of a family, as a young person, in three periods, as infans, νήπιος, παιδίον, from his first years till he is seven; as puer, in a narrower sense, παῖς, from his seventh year till he is sixteen; as commencing adolescentis (from ἀληθεύω) a younger, μειράκιον, μεανίας, from his sixteenth year. Juvenis, in a wider sense, is as long as he remains in his years of greatest strength, from about the time of his being of age to the first appearances of advanced age, as the young man νέος, which also may be divided into three periods; — as ceasing to be adolescentis, from his eighteenth year; as juvenis (from ζεύω) in a narrower sense, μεανίας, from his four-and-twentieth year; as beginning to be vir, ἀνήρ, from his thirtieth year. Maturus is the man in his ripest years, when the wild fire of youth has evaporated, and may be divided into three periods; — as ceasing to be vir, ἀνήρ, from his fortieth year; as vetus, γέρων, from his fiftieth year; as senex, ἀνάξ, πρεσβύτης, from his sixtieth year. (v. 45.)

PUGIO, see Gladius.

PUGNA; ACIES; PRÆLIUM. Pugna (πυκνή, πυξί,) denotes in a general sense, any conflict, from a single combat to the bloodiest pitched battle, like μάχη; acies, the conflict of two contending armies drawn up in battle array with tactical skill, the pitched battle; praelium (from πρύλας,) the occasional renounter of separate divisions of the armies, as an engagement, action, skirmish, like σμισολή. (v. 189.) [No: prælium is frequently used of general engagements: e. g. illustriissimum est prælium apud Platæas. Nep.]

PUGNARE; CONFLIGERE; DIMICARE; DIGLADIARI. 1. Pugnare and confligere mean, to decide a quarrel by force, generally in a mass, in a battle; dimicare and digladiari, to decide a quarrel by
arms, and generally in a single combat. 2. \textit{Pugnare} denotes a battle, more with reference to its form, and on its brightest side, as requiring skill and courage; \textit{confingere}, as a mere engagement, in consequence of an occasional collision, on its rough side as aiming at slaughter and carnage. Cic. Balb. 9. Qui cum hoste nostro cominus saepe in acie \textit{pugnavit}: comp. with Off. i. 23. Tenere in acie versari et manu cum hoste \textit{configere}, immane quiddam et belluarum simile est. Or, Nep. Eum. 4. and 8. 3. \textit{Dimicare} denotes a fight with weapons agreed upon by the parties, such as swords, spears, lances, clubs, and gives the harmless image of a man who fights in his own defence; whereas \textit{digladiari} denotes a fight with sword or poniard, and gives the hateful image of a practised gladiator, whose calling and art consist in nothing but fighting and assassinating. Cic. Tusc. iv. 19. Convenit \textit{dimicare} pro legibus, pro libertate, pro patria: comp. with Leg. iii. 9. Iis sicis, quas ipse se projecisset dicit in forum, quibus inter se \textit{digladientur} cives. (v. 187.)

\textbf{PULCHER}, see \textit{Formosus}. \textbf{PULLUS}, see \textit{Ater}.  
\textbf{PULPA}, see \textit{Caro}. \textbf{PULSARE}, see \textit{Verberare}. \textbf{PULVINAR}, see \textit{Culcita}.

\textbf{PUNGERE}; \textbf{STIMULARE}. \textit{Pungerere} means to thrust at with any pointed instrument, in order to inflict a wound or occasion pain; whereas \textit{stimulare}, with a sharp-pointed or penetrating instrument, in order, by inflicting pain, to rouse to watchfulness and activity. (vi. 292.)

\textbf{PUNIRE}, see \textit{Vindicta}. \textbf{PURGATIO}; \textbf{EXCUSATIO}; \textbf{SATSFACTIO}. \textit{Purgatio} consists, like justification, in clearing one's self of a suspicion or accusation by proving it groundless; \textit{excusatio}, like making an excuse, is acknowledging something wrong, but with the assertion of, or reference to, subjective innocence; \textit{satisfactio}, like atonement, is the satisfaction made to the suffering, or injured party, in case of innocence, by \textit{purgatio} or ex-
cusatio,—in case of guilt, by venire petitio or by poena (vi. 293.)

Purus; Mundus; Merus; Putus; Meracus. 1. Purus (ὑπόρος) denotes purity, as a synonyme of integer, and in opp. to contaminatus, like καθαρός; Suet. Vesp. 9; whereas mundus, as a synonyme of nitidus, and in opp. to spurcus or sordidus, like κομψός; Senec. Ep. 70. Sall. Jug. 85. Hor. Sat. ii. 1, 65; lastly, merus (from μείρος) as a synonyme of simplex, and in opp. to mixtus, like ἀκήρατος, ἀκέραυος. Colum. iii. 21. 2. Purus is the general and popular, putus, or usually purus putus, purus ac putus, the technical expression for the purity of gold and silver, that are solid and without alloy. 3. Merus denotes anything unmixed, indifferently, or with praise, as a mixture may be an adulteration; whereas meracus refers especially to unmixed wine, and, figuratively, it is transferred to other objects, and means unmixed in a bad sense, as that which is without its proper ingredients, like the old German word, eitel, thin and poor in quality, in opp. to temperatus. Cic. Rep. i. 43. (iii. 204.)

Pus, see Sanies. Pusillus, see Parvus.
Putare, see Censere. Putus, see Purus.

Q.

Quæmere; Scrutari; Rimari; Investigare; Indagare. 1. Quæmere denotes seeking, in a general sense, as the wish and want to get at something; whereas scrutinari, rimari, investigare, and indagare, involve the accessory notion of taking pains. 2. Scrutari and rimari mean to search for something hidden; scrutinari (from γρύτη) by rummaging, with evident interest and eagerness; rimari, by digging for, with evident exertion and skill on the part of the searcher; whereas investigare and inda-
gare mean to search after something at a distance; investigare, like the huntsman, who cautiously follows the visible track of the wild animal; indagare (from δεχεσαι, δησω,) like the hound who, guided by instinct, follows the scent. Curt. ix. 10. 11. Famem sentire cœperunt, radices palmarum ubique rimantes: comp. with ix. 9. 5. Scrutati omnia tuguriam tandem latentes reperere. Or, Tac. Ann. vi. 3. Rimans secreta omnium; that is, what were intentionally kept secret; with xii. 52. Quasi finem principis per Chaldaeos scrutaretur; which was done without opposition. (v. 121.)

QUESTUS, see Lucrum.

QUARE, see Cur. Que, see Et.

QUESTUS; QUIRITATIO; QUERIMONIA; QUERELA.

Questus and Quiritatio are expressions of pain; questus, in single, quiritatio in continued tones of lamentation; whereas querimonia and querela are expressions of indignation; querimonia in the just feeling of the injured person, who will not brook an act of injustice; querela in, for the most part, the blamable feeling of the discontented person, who will brook no hardship. The Querimonia is an act of the understanding, and aims at redress or satisfaction; the querela is an act of feeling, and aims, for the most part, only at easing the heart. Cic. Cœcil. 3. In populi Romani quotidiana querimonia: comp. with Fam. v. 14.

Tu non intelligeste querelis quotidianis nihil proficere. (v. 310.)

QUIES; TRANQUILLITAS; REQUIES. 1. Quiæs (from ηνυχλια?) denotes absolute rest, in opp. to activity in general, like ἡνυχλια; tranquillitas, quietness in acting, in opp. to hasty or passionate activity, like ἐνυχλια. Sen. Ep. 3. Et quiescenti agendum et agenti quiescendum est; comp. with Cic. Top. 3. Ut aut perturbentur animi aut tranquillentur. Hence is quietus' allied in sense with otiosus, segnis, languidus; whereas tranquillus with lenis, placidus, moderatus. 2. Quiæs is rest in itself; requies,
rest after activity and exertion. Curt. ix. 6. § 2. Ne quies corpori invalido adhuc necessaria pulsu remorum impediretur: comp. with § 3. Placuit hic locus ad suam et militum requiem. (i. 80.)

Quire, see Posse.

Quiritatio, see Questus.

Quisque; Quivis; Quilibet; Unusquisque; Omnes; Universi; Cuncti; Totus. 1. Quisque, quivis, and quilibet, denote a totality, which is cut up into several individualities; whereas omnes, universi, and cuncti, denote a combined totality. 2. Quisque means each individual; quivis, any individual you choose, without exception, and with emphasis; quilibet, any individual whatever, without selection, and with indifference, like ὅστιςοὖν, synonymously with primus quisque, ὁ τυχὼν. Propert. ii. 6, 26. Templo pudicitiae quid opus statuisse puellis, si cui vis nuptae ouilibet esse licet? apud Lachmann. Cic. Fam. viii. 10. Quidvis quamlibet tenue munusculum. 3. Quisque is an enclitic, that is, throws back the accent on the preceding word, and in prose never stands at the beginning of a sentence, like ἐκαστὸς; whereas unusquisque is accented and emphatic, like ἐς ἐκαστὸς. 4. Unusquisque denotes each individual, in opp. to some individuals; whereas singuli, individuals, in opp. to the undivided totality, like ἐκαστοι. 5. Omnes (άπαντες) denotes all without exception, merely as a totality, in opp. to nemo, unus, aliquot. Cic. Sext. 12, 27. Off. iii. 6, like πάντες; whereas universi, all taken collectively, in opp. to singuli and unusquisque. Cic. N. D. ii. 17. 65, 66. Off. iii. 6, like σώμαντες; lastly, cuncti (ἐνεκτολ) all in their combined reality, in opp. to dispersi, like ἄπαντες. Liv. vii. 35. Admonitione paventibus cunctis quum omnium in se vertisset oculos Decius. Nep. Dat. 5. Qui illum unum pluris quam se omnes fieri videbant. Quo facto cuncti ad eum opprimendum consenserunt. 6. Totus, solidus, and integer denote
that which is originally a whole, but which is liable to fall to pieces by accident, like ἄλος; whereas οὖν, 
v i v e r s u s, and c u n c t u s, denote original individualities, which form a whole by their association, like 
πᾶς, σύμπας, ἄρρας. (iv. 352.)

QUOTIDIE; IN s i n g u l o s d i e s. Q u o t i d i e a p
dlies to things that are daily repeated; whereas in 
s i n g u l o s d i e s, to things that, from day to day, are making an advance. Cic. Att. v. 7. Quotidie vel po-
tius in s i n g u l o s d i e s breviore literas ad te mitto. Fam. vi. 4. Catil. i. 2.

R.

R A B I E S, see Amens.

R A D I A R E, see Lucere.

R A M I; R A M A L I A; V I R G A; T E R M E S; T U R I O; S U R-
culus; T a l e a; S a r m e n t u m; S t o l o; V i r g u l t u m; 
F r u t i c e t u m. 1. R a m i and r a m a l i a are the boughs of a tree; r a m i (from ῥάχος) the living, green boughs, 
σαλλαί; r a m a l i a, the withered dry boughs. Where-
as v i r g a, t e r m e s, t u r i o, s u r c u l u s, t a l e a, 
s a r m e n t u m, and s t o l o, are only twigs; v i r g a, 
and the words of rare occurrence, t e r m e s o l i væ, 
and t u r i o l a u r i, without any accessory reference, like νάδος, κλών, κλήμα; s u r c u l u s and t a l e a as members and offspring of the tree, which as scions and shoots should be subservient to the parent-stock, like ὀρσός; s a r m e n t u m and s t o l o, as mere off-shoots of the tree, are set aside, and cast away; s a r m e n-
tum (from sarpere, ἄρπη), as a completely useless twig; s t o l o, as at the same time an injurious sucker.

2. V i r g u l t u m is a place grown over with bushes, and not bare; f r u t i c e t u m (from frutices) a place grown over with shrubs, and not passable. (v. 283.)

R A P I N A, R A P T O R, see Præda.

R E C E N S, see Novus.
RECIPERE — RELINQUERE.

RECIPERE, see Polliceri and Sumere.
Recitari, see Eloqui.
Recondere, see Celare. Recordari, s. Meminisse.
Recuperare, s. Sumere. Recurvus, see Curvus.
Recusare, see Negare and Spernere.
Redimere, see Emere. Redire, see Reverti.
Redolare, see Olere. Reduncus, see Curvus.
Redundare, s. Abundare. Refellere, see Refutare.
Refugium, see Perfuga.

Refutare; Confutare; Refellere. 1. Refutare and confutare (from sputare? or φοῦραν?) denote a refutation, in whatever manner; refellere (from fallere) on good grounds, and by convincing arguments.
2. The refutans acts on the defensive in refuting the arguments that are opposed to him; the confutans, on the offensive, in exposing their nullity, and cutting them up. Cic. Font. 1. Plus laboris consumo in poscendis testibus quam defensores in refutandis; comp. with N. D. ii. 17. Cujus opinionis levitas confutata a Cotta non desiderat orationem meam (iv. 43.)

Regalis, see Regius.
Regio, see Locus.

Regius; Regalis. Regius means, what belongs to a king, and descends from kings; regalis, what is suitable to a king, and worthy of him. (iv. 93 v. 48.)

Religio; Fides. Religio (from ἀλέγειν) is conscientiousness, on the ground of an inward obligation, through the conscience; fides (from πισεῖν) on the ground of an outward obligation, through a promise. (vi. 268.)

Relinquere; Deserere; Omittere; Destituere; Desolatus. 1. Relinquere, to leave behind, has reference to an object, to which one stands in a mere outward and local relation of proximity; whereas deserere and omittere, to an object to which one stands in an inward and moral relation as an owner or friend; desertio, like leaving in the lurch, has its
ground in cowardice, or other forgetfulness of duty, in opp. to *defensio, tutatio; omissio*, like giving up, has its ground in a conviction of being able to dispense with, in opp. to *obtinere*. Tac. Dial. 16. Partes quas intellexerimus te non tam *omississe* quam nobis *reliquisse*.


**RELIQUI, see Ceteri. REMEDIUM, see Mederi.**

**REMINISCI, see Meminisse. RENIDERE, see Ridere.**

**RENUERE, see Végare. REPAGULUM, see Sera.**

**REPENDUS, see Curvus.**

**REPETE; SUBITO; EXTENPO; E VESTIGIO; ILLICO; STATIM; PROTINUS; CONFESTIM; CONTINUO. Repente and subito denote suddenly; repens means sudden, in opp. to *exspectatus*, expected, Cic. Tusc. iii. 22; to sensim, Cic. Off. i. 33. Suet. Tib. 11, like ἐκα-πνῆς; but subitus, in opp. to foreseen, ante provisus, Cic. Tusc. iii. 22; meditatus, Plin. Ep. i. 16; paratus, Cic. Or. i. 33, like παραχρῆμα. Ex templo and e vestigio, in opp. to delay; ex templo (ex tempore) in a moment, with reference to time; e vestigio, on the spot, sur-le-champ, with reference to place. Illico and ilicet, in opp. to slowness; illico (in loco) is used in prose, like παραυτίκα; ilicet, by writers of comedy and poets. Statim and protinus, in opp. to, at a future time; statim, immediately, in opp. to deinde, Tac. Ann. vi. 3; postea, Suet. Cl. 39. A. 51. N. 34, like εἰς ὅς; protinus,
Reperere—Requirere.

forthwith, like προκα. Confestim and continuo, in opp. to ex intervalllo, Cic. Inv. ii. 12. (v. 157.)

Reperere; Serperere; Serpens; Anguis; Coluber.

1. Reperere means, with small feet and short steps, to move slowly along, to creep; whereas serperere, without feet, by merely twisting the whole body, and without noise to move forward, to creep on the belly.

2. Serpens (ἐρπων) is the general name for whatever creeps like a snake, like ἐρπετόν; anguis (ἔγχος, ἔγχελυς?) is a great formidable snake, ὅφις; coluber (ἀσκάλαφος) a small, spiteful snake, ἔχις, ἔχιδνα. (v. 341.)

Reperire, see Invenire.

Repeterere, see Iterum.

Reprehenderere; Vituperare. Reprehenderere has in view the amendment of a fault, and warning for the future, like showing the right path, and μεμψις; vituperare (from vitii πεταρείω) has in view the acknowledgment of a fault, better judgment, shame and repentance, like a rebuke, and ὑόγος. Repressio is in opp. to probatio; for examples, see Cic. Or. 48, 159. Mur. 20, 142. Senec. Vit. B. 1; whereas vituperatio is in opp. to laudatio; for examples, see Cic. Fat. 5. Off. iii. 32. Quintil. iii. 7, 1. (ii. 259, iii. 323.)

Repudiare, see Negare.

Repudium; Divortium. Repudium is a one-sided putting away of a betrothed bride, or of a married woman; divortium, a mutual agreement, acquiescing in the dissolution of a marriage, or a formal divorce, by which each party was released. The formula of the repudium was: Conditione tua non utor:—that of the divortium: Res tuas tibi habeto. We say: Repudium mittere, remittere, renunciare, dicere alicui; whereas divortium facere cum aliqua.

Requies, see Quietus.

Requirere; Desiderare. Requirere denotes requisition as an act of the understanding, which has
in view the usefulness of the object; desiderare, as an act of feeling, which surrounds the object with love and sympathy. The *requisite* claims a right, and expects the fulfilment of his claim from others; the *desiderans* harbors a wish, and expects its fulfilment from the course of things, from fortune. Cic. Fam. vii. 26. Magis tuum officium desiderari, quam abs te require putavi meum. (v. 128.)

**RERI**, see Censere.

**RESPECTUM; RATIONEM HABERE.** Respectum habere means, to have regard in thoughts and intentions; rationem habere, in acts and measures. (vi. 304.)

**RESCARE; SUPERESSE.** Rescere means to remain, in opp. to prateriisse, interiisse; whereas supersesse, in opp. to deesse. (vi. 304.)

**RESTAURARE, see Instituere.**

**RESTITUS, see Laqueus.**

**RESTITUERE, see Instituere.**

**RETE; CASSIS; PLAGA.** Retia (from ῥήχος, ἀρ-άχην,) is the most general expression for fishing and hunting nets; casses and plagae are implements used in hunting only; casses (from κοττάνη), nets for catching the smaller wild animals; plagae (from πλέξαι), nets of a stronger texture to get larger animals into one's power by entangling them. Hor. Ep. 2, 32. Aut trudit aceres apros in obstantes plagas, aut amite levi rara tendit retia. (vi. 304.)

**RETICERE, see Silere.**

**REVERERI, see Vereri.**

**REVERTI; REVENIRE; REDIRE.** Reverti and revenire denote properly only momentary actions; reverti, in opp. to proficisci, the turning back; revenire, in opp. to adventire, the return; whereas redire denotes a more lasting action, which lies between turning back and the return, in opp. to porro ire, the journey home. Cic. Att. xvi. 7. p. m. Quam valde ille reditu vel potius reversalone mea lactatus effudit. (iv. 63.)
RIDERE — RIPA.

RIDERE; CACHINNARI; RENIDERE; SUBRIDERE; IRRIDERE. 1. Ridere and cachinnari denote an audible laugh; ridere, a joyous and temperate laugh, like γελάω; cachinnari (from hinnire) an unrestrained and resounding fit of laughter, like καρχάζεω; whereas subridere, and renidere only a visible smile; subridere, as the expression of a wagging or satirical humor; renidere (from nidor, όνειδος,) as the expression of a friendly, and also of a dissembling humor, like μειδιάω. Cic. Tusc. iv. 31. Si ridere concessum sit, vituperatur tamen cachinnatio. Verr. iii. 25. Herenn. iii. 14, 25. Ovid, Art. iii. 287.

2. Deridere denotes laughing at, as an act of loftiness and contempt, inasmuch as others are laughed down, like καρακάζεω; irridere, as an act of insolence and malignant pleasure, inasmuch as others are laughed at before their faces, like εγκαζέω. Cic. Orat. iii. 14. Istos omnes deridete atque contemnite; and Verr. v. 92: comp. with N. D. ii. 3. Claudius etiam per jocum deos irridens; and Suet. Aug. 36. (iii. 251.)

RIMARI, see Querere.

RIPA; LITUS; ORA; ACTA. 1. RIPA (ρύθη, ἑρεῖντος,) is the bank of a river, like ὕΑεη; whereas litus, ora, ac t a, the shores of the sea. Mela. lii. 9. Oras ad Eurum sequentibus nihil memorabile occurrit; vasta omnia vastis præcisam montibus ripae potius sunt quam litora: and iii. 3, 4. i. 2, 2. Vitruv. ii. 9, 14. Circa ripam fluminis Padi et litora maris Adriatici. Colum. i. 5. Ovid. Met. i. 42. 2. Litus denotes the shore only as the line which separates the land from the sea, as the strand, like ηίων and ἄρμιν; whereas ora and acta, as the space and tract of land that borders on the sea, as the coast, like ἄκτη and ἀγιαλός; ora (ὀα, ούρος,) only in geographical reference to the adjacent land, in opp. to the inland country; but acta (ἀκτή) with the accessory notion of being distinguishable by the senses, inasmuch as the coast affords striking views and a pleasant residence. Liv. xxiv. 8. Classem par-
avimus ut Africæ oram popularemur, ut tuta nobis Ital- 
īæ litora essent. Plin. Ep. v. 6, 2. Gravis et pestilens 
ora Tuscorum, quæ per litus extenditur. Hence litoris 
ora, that is, ora per litus extensa, Virg. G. ii. 44. Tac. 
—And Prudent. adv. Symm. iv. 136. Invenit expos- 
itum secreti in litoris acta. Cic. Fam. ix. 6. Ea trac- 
tes quorum et usus et delectatio est omnibus illis actis et 
voluptatibus anteponenda. Acta is a foreign word of 
Greek extraction, which Tacitus (Hist. iii. 76.) ex- 
presses by the circumlocution amæna litorum. (iii. 207.) 
Ritus, see Consuetudo. Rivalitas, see Imitatio. 
Rixa, see Disceptatio. Robur, see Potentia. 
Robustus, see Valēdus. 
Rogare; Orare; Obsecrare; Obtestari; Precari; Supplicare. 1. Rogare and orare denote 
simply a request as the quiet utterance of a wish; but 
the rogans (ρηγαν, ὀπειεοςai) feels himself al pari, on 
a par with the person whom he asks, and asks only a 
courtesy, like aitειων; the orans acknowledges the supe- 
riority of the other, and asks a benefit, like δεωδαι; 
whereas obsecrare and obtestari denote a pas- 
sionate asking, as to conjure; but the obsecrans asks ur- 
gently, like λυπαείων; the obtestans (from δεωοδαι) 
in a suppliant manner. Cic. Att. xvi. 16. Igitur, mi 
Plance, rogo te atque etiam oro. Pseudocic. p. Red. 16. 
Pro mea vos salute non rogavit solum, verum etiam ob- 
secravit. 2. Precari denotes the calm act of prayer, 
in which one raises one's hand to heaven, like επειεοςai; 
but supplicare denotes the passionate act of sup- 
plication, in which one throws one's self on one's knees, 
or on the ground, and wrings one's hands, like ἰετετειων. 
By hyperbole, however, precor denotes any urgent 
request; supplicare, any humble request, addressed 
to a human being. Cic. Parad. v. 3. Noctu venire dom- 
um ad eum, precari, denique supplicare. (v. 232.) 
Rogare; Interrogare; Percontari; Sciscitari. 
Rogare, interroga re, and quaerere, denote
a simple questioning; *rogare* (ὀργαύν, ὀργευοσθαί), as willing to know; *interrogare*, as wishing to know; whereas *percontari* and *suscitari* denote urgently asking; *percontari* (from γνώναι) always from a desire of knowledge, with seriousness and calmness; *suscitari* (redupl. of scitari) often from curiosity, with inquisitiveness, eagerness, or also with cunning, like pumping or ferreting out. (v. 125.)

*Rogare*, see *Petere*.

*Rudis*, see *Fustis*.

*Ruina*; *Strages*. *Ruina* (from ρεῦσαι) is the falling down of things raised one upon another, in consequence of the basis giving way; whereas *strages* is the throwing down of bodies standing upright, in consequence of a push from without. Liv. iv. 33. *Strages ruinae similis.* (vi. 309.)

*Rumor*; *Fama*. *Rumor* (from ρεῦμα), like report, is the uncertain, dark, often clandestine propagation of intelligence, in opp. to authentic assurance; *fama* (φήμη), like information, is the open and public propagation of intelligence, in opp. to ocular demonstration. The *rumor* interests only by its novelty, is an object of curiosity, and passes away with the generation in which it sprung up; the *fama* interests through its importance, is an object of research, and as a permanent property descends to posterity. (v. 233.)

*Rumpere*, see *Frangere*. *Rupes*, see *Saxum*.

*Rursus*, see *Iterum*. *Rus*, see *Villa*.

*Rus*; *Ager*; *Rusticus*; *Agrestis*; *Rusticanus*.

1. *Rus* (ἀποροε) denotes the country, in opp. to the town or city, the village with what belongs to it; whereas *ager* (ἀγρός) the country, in opp. to the district in general, the open country or fields. Cels. Med. 1. Sanum oportet ... modo ruri esse, modo in urbe, sæpiusque in agrò. 2. *Rusticus* denotes, like ἀγροῖκος, merely residing in the country; *agrestis*, like ἀγρός, growing wild in the fields, like *ferus*, but as a milder expression, for *ferus* (φήπες) denotes wild-
ness as an inward nature; agrestis, merely as a mark of the place of residence, or of extraction. 3. In a spiritual sense, rusticus denotes more an intellectual, agrestis more a moral roughness; rusticus, like countrified, has a reference to bashfulness and uncouthness; in its best sense, it is allied to innocence; in its worst, to awkwardness; whereas agrestis, like boorish, has a reference to shamelessness and vulgarity, is never used in a good sense, but borders on feritas, and answers to the German word Flegelei, 'churlishness.' The rusticus, in opp. to urbanus, violates only the conventional laws of decorum; the agrestis, in opp. to humanus, the natural laws of decorum also. 4. When Cicero wishes to give to rusticus a still milder sense, and secure it from ambiguity, he adopts the word rusticanus; so that, according to him, rusticus is one who actually lives in a country-village, rusticanus, one who resembles those who live in country-villages; hence among the rusticani the municipes may be reckoned, as rusticorum similes.

S.

SABULO; HARENA; SABURA. Sabulo (from ψαφαρός, ψήφος,) and in Pliny sabulum, denote sand, as a sort of light soil; harena, arena (from χερᾶς), as a dry stony soil, as small or pounded pebbles, in opp. to a fruitful soil; sabura, saburra, with especial reference to its use, as shipsand, ballast. (vi. 311.)

SACELLUM, see Templum.

SACER; SANCTUS. Sacer (ἄγυς) denotes that which is sacred, inasmuch as it belongs to the gods, in opp. to profanus, like ἱερός; whereas sanctus (from ἁγνός) inasmuch as it is under the protection of the gods, and, being guarded from profanation, is, in consequence, pure and spotless, in opp. to pollutus, like ὅσιος. Hence sanctus homo is a pure, pious man;
sacere, one accursed, devoted to the gods as an expiatory sacrifice. In the same manner sanctire means to place under the immediate protection of the gods, as laws and compacts, for example; whereas sacrare means to dedicate to the gods, as temples and altars, for example. (iii. 198.)

SACRAMENTUM, see Jusjurandum.

Sacrare; Consecrare; Dicere; Dedicare. Sacrare, consecrare, mean to hallow, with reference to men, with regard to whom the profane use of a thing is withdrawn and forbidden; dicere, dedicare (from δέχεσθαι) mean to dedicate with reference to the gods, to whom the thing is set apart as their property. Hence consecrare may be used in an absolute sense, but dedicare has always a reference to the new proprietors.

Sæpe; Crebro; Frequenter; Frequentare; Celebrare. 1. Sæpe denotes often, in opp. to semel, Suet. Ner. 33; nonnunquam, Cic. Or. 66; semper, like πολλάκις; whereas crebro and frequenter, in opp. to raro, Rhet. ad Her. iv. 23. Cic. Or. 66; crebro, often, and in quick succession, and rather too often than too seldom, like Ἱαμά; but frequenter (partic. from farcire) often, and not too seldom; for in general creber denotes a multifarious assembly, inasmuch as it is dense and crowded; whereas frequens, inasmuch as it is numerously attended. Consequently, frequens rather implies praise, like largus; creber, blame, like spissus. And frequentes senatores denote the senate, when represented as complete; crebri senatores, as wanting room on account of their number, and forced to sit close. 2. Frequentare means to visit a place often, and not neglect it: whereas celebrare, to visit it often, and thereby to enliven it, and to fill it with festive sounds. (i. 17.)

Sævitia; Cruelitas. Sævitia (from αἷς, aivós) denotes the blood-thirsty cruelty of the tyrant, who acts like a ravenous beast, that kills and tears its prey, in
opp. to *mansuetudo*; whereas *cruelitas* (from *κρύος*, crudus) denotes the reckless cruelty of the judge, who enforces the utmost rigor of the law, in opp. to *clementia*. Sen. Clem. 2. Cic. Lig. 3. Att. viii. 9. Plin. Pan. 3.

Sævus, see *Atrox*. Salsus, see *Lepidus*.
Saltus, see *Silva*. Saluber, see *Salus*.

Salus; Sanitas; Valens; Saluber; Sanus; Salutaris. 1. Salus denotes existence in general, in opp. to *interitus*; whereas sanitas, the health of the person existing, in opp. to *aegritudo*; first of the body, then, in a higher degree, of the soul. 2. Sanus and valens denote health as a temporary state, and are allied in sense with *integer*; whereas saluber and validus denote habitual qualities, and are allied in sense with *robustus*. Hence *salubris oratio* means a speech sound in matter, possessing original strength; sana, a temperate and discreet speech. Cic. Brut. 13. 51. Tac. Dial. 25. Plin. Ep. ix. 26. 3. Sanus and saluber represent health, merely as finding one's self well; valens and validus, as possessing strength to act. 4. Saluber in a transitive sense means, what brings sanitas, in opp. to *pestilens*, like *ιυρευός*; whereas salutaris, what brings salus, in opp. to *pestiferus*, like *σωρήψως*. Cato, apud Plin. H. N. xviii. 6. Nihil salutare est nisi quod tota anno salubre. (i. 31.)

Salus, see *Vita*.
Salutaris, see *Salus*.
Salve, see *Ave*.

Salvus; Sospes; Incolumis; Integer. Salvus and sospes denote, like *σώς*, being safe and sound, in opp. to being killed; salvus is the customary, sospes a select expression; whereas incolumis and integer, like *ἀσκηθής*, denote being unhurt and untouched; incolumis (from calvere, calamitas, *κολ-ούο*), in opp. to being wounded, etc.; integer (from tangere) in opp. to being attacked. Tac. Hist. i. 84. Mea cum vestra salus incolumitate senatus firmatur;
that is, our safety is assured by the senate not having had a hair touched. And, i. 66. Verba Fabii salu-
tem incolumitatemque Viennensium commendantis; sa-
lus refers to being killed, incolumitas to being plun-
dered: comp. with Cic. Orat. iii. 45, 178. Deiot. 15. Sunt tuæ clementiae monumenta . . . eorum incolumi-
tates quibus salutem dedisti. (iii. 306.)
SANARE, see Mederi.
Sanctus, see Sacer and Bonus.
Sanguis; Cruor; Sanguineus; Sanguinolentus; Cruentus. 1. Sanguis denotes the blood circulat-
ing in the body, living and supporting life, like alma; cruor (κρύος) the blood gushing from the body, like βρότος. Cic. N. D. ii. 55. Sanguis per venas in omne corpus diffunditur: comp. with Rosc. Am. 7, 19. Ut cruorem mimici quam recentissimum ostenderet. Tac. Ann. xii. 46. Mox ubi sanguis artus extremos suffuderit, levi ictu cruorem eliciunt atque invicem lambunt. Sanguis is the condition of physical life; cruor, the symbol of death by slaughter. 2. Sanguineus means, consisting of blood, sanguinolentus, smelling after blood, or blood-thirsty; cruentus, red with blood. (iv. 258.).
Sanies; Pus. Sanies (from σιγανος) denotes running, consequently, offensive matter; pus (from πυρως), corroding, consequently, pernicious matter. Cels. v. 26, 20. (vi. 316.)
Sanitas, Sanus, see Salus.
Sapiens; Prudens; Callidus; Scitus; Soliers; Cordatus; Catu. 1. Sapiens (from σητω) is the person who chooses right objects, from ennobling views, and pursues them with quietness of mind; prudentem and callidus denote the person who chooses right means, and regulates them with circumspection; prudentia is a natural judiciousness, pervading a man's whole nature; calliditatis, an acquired knowl-
edge of the world and of men, gained by experience and practice. Cic. Fr. Scaur. 5. Hominis prudentis
natura, callidi usu, doctrina eruditi. 2. Prudens is the person who has accurate practical views, in opp. to stultus; scitus, who has tact, mother-wit, and the faculty of combination; solers, who possesses practical genius and inventive power; cordatus, who has his head in the right place, in opp. to excors; cautus, who discovers and knows secret means and ways. (v. 114.)

Sapor; Gustus; Gustare; Libare. 1. Sapor denotes objectively the flavor which a thing has, or gives out, in opp. to odor, etc.; gustus or gustatus (γεῦσας) denotes, subjectively, the sensation occasioned by this flavor, or the sense of taste, in opp. to olfactus, etc. Sen. Ep. 109. Debet esse optatus ad hujus modi gustum, ut ille tali sapore capiatur. 2. The libans puts only a small portion of any thing to, or into, his mouth; whereas the gustans has the sense of the effect of what he tastes, and is conscious of its flavor. Ovid, Amor. i. 4, 34. Si tibi forte dabitis, quae praegustaverit ipse, rejice libatos illius ore dapes. (iii. 125.)

Sarmentum, see Rami.

Satelles; Stipator. Satelles (from στέλλω) denotes an attendant, as a hired servant; stipator (from στίφως) as a guard. Cic. Rull. ii. 13. Ex equestri loco ducentos in singulos annos stipatores corporis constituit, eosdem ministros et satelles potestatis. (vi. 318.)

Satis; Affatim; Abunde. 1. Satis (from ἄση) denotes, like ἰκανῶς, a sufficient measure, without any accessory reference; whereas affatim and abunde with the accessory notion of rather too much than too little; abunde, like ἄλως, with an objective and absolute reference; whereas affatim, like ἀφθόνως, in a subjective and relative sense. A person may have worked affatim, according to his own opinion, and yet not satis. Cic. Att. ii. 16. Puto enim me Dicaearcho affatim satis fecisse. And, xvi. 1. Satis est et affutim.
Satis — Saxum.

193

prorsus. Liv. iv. 22. Frumentum non necessitati satis, sed copiae quoque abunde ex ante confecto sufficiebat. 2. Satiare denotes satisfying, as the appeasing of a want generally, of hunger, of a longing, etc.; whereas sature, as the appeasing of an unnatural craving, of an over-eager longing, or a voracious hunger, of hatred, of the thirst for blood. (i. 109.)

Satis habere; Contentum esse; Boni consulere; Contentus; Aequus animus. 1. Satis habere, that is, to consider as enough, expresses a judgment, and is only a sign of an unimpassioned judgment of the right measure; whereas contentum esse, to be satisfied, expresses a feeling and is a sign of moderation and self-government; lastly, boni consulere, to take in good part, an act of the will, by which a person resigns the realizing of his wish, and acquiesces as becomes a man, in what is inevitable. Satis habere is in construction with an infinitive; contentum esse, generally with an ablative, or with quod. Cic. Orat. iii. 19; comp. with Fr. Clod. 6. 2. Contentus animus denotes a relative contentedness, which puts up with and does not murmur at the want of complete success; aequus animus, an absolute contentedness, which feels quite satisfied, and does not wish for a more prosperous state. (v. 343.)

Satisfactio, see Purgatio.

Saturare, see Satis.

Saucius, see Vulnus.

Saxum; Rupes; Cautes; Petra; Scopuli; Lapis; Calculus; Scrupulus. 1. Saxum, rupes, and cautes, are greater; lapis, calx, and scrupus, smaller masses of stone. Plin. H. N. xxxvi. 22. Silex viridis ubi invenitur, lapis, non saxum est. 2. Saxa (from Σαξά, Σαξα) are greater masses of stone, in whatever form, like πέτρας; rupes and petrae (πέτρας, from πετρεῖν) are steep and high, like rocks, and therefore difficult to climb; cautes and scopuli are rough and pointed, like crags, and there-
fore threaten danger; the cautæs are smaller, and also not visible in the water, and therefore deceitful; the scopuli (from κόψαι) jutting upwards, threaten and announce danger, like σκόπελοι. 3. Lapis (ἄλυψ) is the most general expression, and denotes the stone only as a material substance, without regard to its form, like λίθος; calculus, is a smooth, generally round pebble; scrupulus, a rough, generally angular pebble; but for this meaning of scrupulus, the dimin. of scrupus, we have only the authority of grammarians; in authors it has only the figurative meaning of scruple. (v. 191.)

Scandere; Adscedere; Escendere; Conscendere; Inscedere. Scandere means to mount a steep height, which is connected with exertion, and generally brings both hands and feet into requisition, as to climb; whereas adscedere, escedere, conscedere, and inscedere, mean to mount a height, in a general sense; adscedere, without any accessory notion, merely in opp. to descendere; whereas escedere means to mount a height which is fortified, like ramparts, walls, or which confers distinction, as the rostrum; conscedere, to mount something in company with others, a ship for instance; insedere, to mount an enclosed space, a carriage for instance. (iv. 60.)

Scapha, see Navigium.

Scelestus; SceleratuS; Nefarius; Nefandus; Impius. Scelestus (from scelus, σκληρός) has reference to the mind, like ad scelera pronus and promptus; whereas sceleratus, to actions, like sceleribus pollutus atque opertus. Hence the epithet sceleratus is applied to things, to porta, campus, vicus; and, in general, things can be called scellesta only by personification. In the like manner nefarius and impius as applied to the impiety of the person who acts, only with this distinction, that the impius is impious only in mind, the nefarius in his actions...
also; whereas nec fandi us refers to the horrible enormity of an action. (ii. 149.)

**Scelus**, see *Delictum.*  
**Schola**, see *Ludus.*

**Scientia**, see *Cognitio.*  
**Scindere**, see *Findere.*

**Scipio**, see *Fustis.*  
**Sciscitari**, see *Rogare.*

**Scitus**, see *Sapiens.*  
**Scobina**, see *Lima.*

**Scopuli**, see *Saxum.*  
**Scortum**, see *Pellex.*

**Scrobes**, see *Specus.*  
**Scropha**, see *Sus.*

**Scrupulus**, see *Saxum.*  
**Scutari**, see *Quærere.*

**Scutum; Clypeus; Parma.**  
*Scutum* (σκύτος) is a larger shield, covering the whole body, σάκος;  
*clypeus* and *parma* smaller shields of a round form, ἄσπιλος;  
*clypeus* (κλοπιώς, καλώψαι) for foot-soldiers;  
*parma* (πάλμη) for horse-soldiers also;  
lastly, *pelta* (πέλτη) a small shield in the form of a half-moon;  

**Scyphus**, see *Poculum.*  
**Secessio**, see *Turbæ.*

**Secreta**, see *Arcana.*  
**Securis**, see *Ascia.*

**Securus**, see *Tutus.*

**Sedes; Sedile; Sella.**  
*Sedes* is simply a place for sitting, like ἔδος; whereas *sedile* and *sella* are artificially prepared seats;  
*sedile*, in any form chosen, as a stool or bench, whether movable or immovable, like ἔδος;  
*sella*, of a particular form, as a chair or throne, like ἑρώς.

**Seditio**, see *Turbæ.*  
**Segnitia**, see *Ignavia.*

**Semita**, see *Iter.*  
**Semo**, see *Numen.*

**Semper; Usque.**  
*Semper* (ἀμπερές) means 'always' and 'ever,' absolutely, without reference to any definite limit; whereas *usque* only relatively 'always,' within a definite limit, in usque dum, etc.; but by the poets it is used without any additional clause, as in Horace, for example, Sat. i. 9. *Usque sequar te* (i. 14.)

**Sempternus**, see *Continuus.*
Senecta, Senectus, Senium, see Vetus.
Senex, see Puer and Vetus.
Sensim, see Paulatim.

Sententia; Opinio; Suffragium. 1. Sententia is the view of a subject, resting upon clear perception and acquired conviction, like γνώμη; opinio, an opinion resting upon mere feeling, like δόξα. 2. Sententia is the vote of a senator upon any motion, etc., like γνώμη; whereas suffragium, the simple voting, pronouncing yes or no, or a name, like ψήφos.

Sentes, see Dumi.
Sentire, see Intelligere.

Seorsum; Separatim. Seorsum means set apart, in order to prevent a thing being common, with the accessory notion of secrecy; whereas separatim means separated, in order to prevent confusion, with the accessory notion of arrangement.

Sepelire; Condere; Humare. Sepelire and condere denote complete burial, the more or less solemn interment of the remains of a dead person, with or without previous burning; sepelire (Goth. filhan, ἀσπαλάξ) as a proper and technical expression; condere (καταθέων) as a general and softer expression; whereas humare means depositing in the earth, as the last part of burial, in opp. to cremare.

Sera; Claustrum; Pessulus; Repagulum; Obex. Serae and claustra are bolts; sera (seruisse, εἴρην) a movable bolt, that is put on the door; claustrum, a bolt that is fastened to the door; whereas pessuli, repagula, and obices, are merely bars, which supply the place of bolts; pessulus (πάσσαλος) a smaller bar for the fores, Plaut. Aul. i. 2, 25. Ter. Heaut. ii. 3, 47; whereas repagulum (from πῆξαι), pangere, a greater bar for the valve, Cic. Verr. iv. 43. Plin. H. N. xvi. 42, and obex (from objectere) for the portae, Tac. H. iii. 30. Ann. xiii. 39. (v. 292.)

Series; Ordo. Series (from serere, εἴρην) means a
row, as an outward, mechanical, accidental association of things, which, according to their nature, are of the like sort; whereas ordo (from ἀρχή, ὁδός) an inward, ideal, necessary association of things, which, according to their destination, belong to one another. Series is a mathematical; ordo, a moral notion. (vi. 330.)

SERIUS; SEVERUS. Severus (σεβήχος) means, actively, one who cuts no jokes; serius, in a neutral sense, what is no subject for joking; and severe means earnestly; serio, in earnest; whence severus is an epithet for persons, seri us for things; Hor. A. P. 105. Decent vultum severum seria dictu. Sentec. Tranq. 15. Nihil magnum, nihil severum nec seri um quidem ex tanto apparatu putat. Severus is in opp. to hilaris, Cic. Brut. 93, remissus, Orat. ii. 17, luxuriosus, Quintil. xi. 3, 74; whereas seri us is in opp. to jucundus, jocosus; and seri o to joco, per jocum. Yet severus also supplies the place of seri us; particularly in severior, severissimus, and severitas, because seri us does not possess these forms. (i. 75.)

SERMO; COLLOQUIUM; ORATIO. 1. Ser mo (εἰπόμενος) denotes a conversation accidentally arising, or at least carried on without any fixed and serious purpose; whereas colloquium, generally a conversation agreed upon for a particular purpose, like a conference. 2. Sermo is a natural mode of speaking; oratio, a speech premeditated and prepared according to the rules of art. The sermo arises when, in ordinary life, an individual speaks longer than usual, and continues speaking, and is accidentally not interrupted; the oratio has a definite extent with an observable beginning, middle, and end, and in it the speaker calculates upon not being interrupted. In the sermo, the language of ordinary life predominates, whether in prose or verse, as in the comic poets, and in the Sermones of Horace; whereas in the oratio the language is select, and in conformity to the rules of rhetoric. Cic.
Orat. 16. Mollis est oratio philosophorum et umbratilis . . . Itaque sermo potius quam oratio dicitur. Tac. Hist. i. 19. Apud senatum non comptior Galbæ, non longior . . . sermo; Pisonis comis oratio. (iv. 23.)

Sermo, see Lingua.

Serpens, Serpere, see Repere.

Servus; Famulus; Mancipium; Minister; Ancilla; Servitus; Servitium. 1. Servus, ancilla, famulus, and mancipium, denote a servant who is not free, a slave; minister, one who is free, or only in subordination. Plin. Ep. x. 97. Ancillæ, quæ ministra dicebantur; that is, in Christian assemblies. 2. Servus (from ἐφερός) means a slave, in a political and juridical sense, as in a state of subjugation, in opp. to dominus, Cic. Verr. iv. 50, like δοῦλος and δομός; famulus (χαμαλός?) in a patriarchal sense, as belonging to and part of the family, in opp. to herus, Cic. Off. ii. 7, like οἰκέτης; mancipium, in an economical sense, as a possession and marketable commodity, like ἀγράπτωδος. 3. Serva means a female slave, with especial reference to her legal condition; ancilla, in ordinary life, as the feminine of servus. Servitus denotes slavery, quite indifferent ly, as a regular, natural, legal state; whereas servitium, either with contempt or compassion, as an irregular, compulsory, ignominious state. Most prose writers, however, use servitus merely as the abstract; servitium, and especially servitia, as the concrete term for servi. (v. 136.)

Severitas; Gravitas; Strenuitas. Severitas (ἀιρήτης) means earnestness, so far as it is seated in the mind; gravitas (from γερῶς) so far as it makes an impression on others; strenuitas (from στρήνης, δραίω) so far as it shows itself in action. (ii. 129.)

Severus, see Austerus and Serius.

Sica, see Gladius. Sicarius, see Homicida.

Siccus, see Aridus. Sidus, see Stella.
SIGNUM, see Imago.

Silere; Tacere; Reticere; Obticere. 1. Si- lere (from ἄλλος) means to be still, σιωπάω, in opp. to strepere, Suet. Aug. 94; whereas tacere (from tegere ?) means to be silent, συγγένεσθαι, in opp. to loqui, dicere. And the compound word reticere, if a man has something to say, and keeps it to himself, in opp. to eloqui, proloqui; but obticere, if a man does not speak to one who asks or expects an explanation, in opp. to respondere. Cic. Harusp. 28. Sed tamen facile tacentibus cæteris reticuissem. 2. Tacens and tacitus denote being silent merely as a temporary state; tacens means any one who does not speak; tacitus, one who, when an opportunity for speaking offers, purposely refrains, and observes a significant silence; whereas taciturnus denotes silence as an habitual quality, like close and reserved. (i. 85.)

Silva; Saltus; Nemus; Lucus. Silva (σύλη) denotes a wood, in a general sense, merely with reference to the timber, like σύλη; whereas saltus (ἄλσος) as a wild place, or wood in the midst of mountains, like νάτη; nemus (νέμος) as a pleasant place, as a grove; lucus (λόχυμ) as a sacred place, as a grove consecrated to the gods, like ἄλσος, ἄλτυς. (ii. 93.)

Simpuviurn, see Poculum. Simulacrum, see Imago. Simulatio, see Imitatio. Simultas, see Odium. Sinere, see Ferre. Singularis, s. Eminens.

Sinister; Lævus. Sinister (old Germ. winistra) denotes the left, as a usual and prosaic expression, like ἄριστερός; lævus (λαῖος) as a select and poetical expression, like ώκαιός. In a figurative sense sinister is the symbol of unpropitiousness and of disaster; lævus, of perverseness and of awkwardness. (vi. 336.)

Sinus, see Gremium.

Sistere; Inhibere; Statuere. Sistere and inhibere mean, to make any thing stand still; sistere (ιστάμεναι) with reference to a living and running object; inhibere, to a lifeless object, that has merely
been put in motion; whereas state means to make any thing stand fast. (iv. 299.)

**SITUM esse**, see *Cubare*.

**Situs**, see *Lutum*.

**Societas**, see *Fædus*.

**Socius; Sodalis; Amicus; Familiaris; Particeps; Consors.**

1. Socii (from sequi) are bound by common interests to act together, as partners, companions, etc.; sodales and socienni, like ἑταῖροι, are bound only by being pleased with each to the common enjoyment of life, as comrades and good friends; but sodalis (from ἑδὼς, ἡδίως,) is the more elevated, sociennis, a more comic expression. Socius is generally in construction with an objective genitive, which names the purpose of the sociatio; whereas sodalis only with a subjective genitive, which names the other sodalis; socius periculi, culpa, but sodalis meus. 2. Sodalis is a good friend, with whom one stands in a sociable, that is to say, a calm state of intercourse; amicus, a friend, with whom one exchanges the sacred feeling of love and respect; familiaris, a confidant, to whom one is bound, as one heart and soul, in mirth and sorrow. 3. The socius rei is considered in the state of a fellow-laborer or fellow-sufferer; the particeps and consors as sharers in an enjoyment or in a possession; the particeps, because he voluntarily takes a part in a thing, in opp. to exprs, like μέτοχος; the consors, because, without co-operating, he is entitled to a share, in opp. to exors. Cic. Balb. 28. Fuit hic multorum illorum socius aliquando; est fortasse nunc nonnullorum particeps commodorum. Liv. xxi. 41, and Suet. Aug. 25. The co-regent is socius imperii, so far as he shares in the business of government; consors, so far as the office is merely honorary. (iv. 208.)

**Socordia**, see *Ignavia*.

**Sodalis**, see *Socius*.

**Solemnia; Feriae; Dies festi; Festa. Solem-**
n i a means festivals, so far as they are solemn or regularly returning institutions; f e r i æ, so far as they are days of rest and recreation; f e s t a, or, in prose, d i e s f e s t i, so far as they are days of rejoicing, (vi. 339.)

S o l e r e; C o n s u e v i s s e; A d s o l e r e. 1. S o l e r e (from ἐλεῖν) is used of events and of actions, like φιλεῖν, to be used; whereas c o n s u e v i s s e only of an action, with reference to a person, like εἰούσεναι, to be wont. In Liv. xxxviii. 17, Hæc quibus insolita atque insueta sunt Graeci timeant! — the word i n s o l i t u s refers to the frequency of their appearance; i n s u e t u s, to the connection of their appearance with the individuality of the subject acting or suffering. 2. S o l e t is used indifferently; a s s o l e t involves praise, and may be resolved into recte or rite solet. (v. 73.)

S o l e r s, see Sapiens. S o l i c i t a r e, see L a c e s s e r e.

S o l i c i t u d o, see C u r a.

S o l i t u d o; V a s t a; D e s e r t a; T e s c a. S o l i t u d o denotes the solitude of a place, indifferently or with praise; whereas v a s t a, d e s e r t a, t e s c a l o c a, with blame; v a s t a l o c a, as uncultivated wastes, in opp. to c u l t a; whereas d e s e r t a, as uninhabited deserts, in opp. to h a b i t a t a; and t e s c a, or t e s q u a, (from t a c e r e,) as lonely places, where an awful stillness reigns, in opp. to c e l e b r i a. (iii. 226.)

S o l u m; F u n d u s; V a d u m; F u n d a m e n t u m. S o l u m, f u n d u s, v a d u m, denote the natural ground and bottom of a thing; s o l u m, that of the earth, on which one can place a firm foot, in opp. to the m o v a b l e elements air and water; f u n d u s (from f o d e r e, βυθός,) that of a vessel, in opp. to the remaining space in the vessel; v a d u m (εἶδος) that of a river, ocean, or sea, in opp. to the water, which flows into it, or to standing water; whereas f u n d a m e n t u m denotes a foundation artificially laid, on which a building, etc. rests, and which, in addition to the s o l u m, it particularly needs. Hence the proverbial phrase, O m n i s r e s j a m i n v a d o e s t; like a swimmer who has reached the bot-
tom of the water: and *Largitio fundum non habet*, like
the vessel of the Danaides. Cic. Brut. 74. Solum et
quasi fundamentum oratoris vides. (v. 35.)

*Solum*, see *Tellus*.

*Somnus*; *Sopor*; *Somnium*; *Insomnium*. 1. *Som-
nus* (*σννος*) denotes sleep, as a usual prosaic expres-
sion; *sopor* (*σπαρ*) as a select poetical expression. In
prose *sopor* has only a causative meaning, a means
of producing sleep, but not a deep sleep. 2. *Som-
nium* denotes a dream, in prose, like *δναρ*; *insom-
nium*, in poetry, like *ἐνόπνιον* (v. 278.)

*Sonitus*, see *Fragor*.

*Sons*, see *Culpa*. *Sopor*, see *Somnus*.

*Sordes*, see *Lutum*. *Sospes*, see *Salvus*.

*Sparsi*, see *Passi*. *Spatiari*, see *Ambulare*.

*Species*, see *Figura*. *Spectare*, see *Videre*.

*Spectrum*; *Mostellum*; *Manes*; *Lemures*. *Spec-
trum* denotes the apparition of a departed spirit, as a
supernatural appearance; *mostellum* (dimin. from
monstrum) as a horrible apparition; *manes* (from
άμενηνά κάρνα) as the apparition of a good spirit; *le-
mures*, as that of a hobgoblin. (vi. 344.)

*Speculator*, see *Explorator*.

*Specus*; *Caverna*; *Antrum*; *Spelunca*; *Spelæum*;
*Fovea*; *Scrobs*. 1. *Specus* and *caverna* are
cavities, whether under-ground, or on a level with the
ground,—consequently, a species of *antrum*; *spel-
unca* and *spelæum*, cavities with a perpendicular
opening, leading up into a mountain; *scrobs*, *fovea*,
and *favissa*, pits with an horizontal opening, leading
down into the earth. 2. *Specus* (*σπέρος*) is a gap,
with a longish opening; *caverna* (from *κάραρ*) a
hole, with a round opening. 3. *Spelunca* (*σπήλα-
υξίς*) is a cavity, in a merely physical relation, with re-
ference to its darkness and dreadfulness; *antrum*
(*ἀντρον*) a grotto, as a beautiful object, with reference
to its romantic appearance and cooling temperature;
lastly, *spelæum* (*σπήλαιον*) is used only by the
poets, as the abode and lurking-hole of wild beasts. 4. Fovea (from φύεω) is a pit meant to remain open, or only covered in order to keep in or to catch a wild beast; scrobis, a pit meant to be filled up again, and only dug, in order to bury something, the root of a tree, for instance, or a corpse. (v. 140.)

Sperare, see Vereri.

Spernere; Contemnere; Despicere; Aspernari; Recusare; Fastidire; Negligere. 1. Spernelereticienda, fugienda ut libidines. Contemnere magna, metuenda ut pericula, mortem. Despicimus infra nos posita, ut vulgi opiniones; according to Lambinus. Or, spernere, spernari, aspernari (ἐκτεραινεῖν) mean, not to care for a thing, in opp. to appetere, concupisse, Cic. Fin. ii. 10, 51. Plaut. Mil. iv. 2, 59, something like ἀποβάλλειν; whereas contemnere, poetically temnere (from temere), not to fear a thing, in opp. to timere, metuere, Cic. Fam. vii. 32. Att. ii. 24. Sen. Prov. 6. Tac. H. ii. 92, like καταφρονεῖν; lastly, despicere, despectare, not to value a thing, in opp. to suspicere, revereri, admirari. Cic. Off. ii. 11, 38. Tac. Ann. ii. 43, like ὀλυγωρεῖν. 2. Spernere denotes despising, as an inward feeling, synonymously with parvi putare, negligere; spernari, and the more usual word, aspernari, as an utterance of that feeling, synonymously with recusare, abnuere, rejicere, like waving from one. In spernere, the notion of holding cheap predominates; in aspernari, that of aversion or rejection. Spernere refers to an object which is at one's command; aspernari, to something offered to us, or obtruded upon us. 3. Aspernari is confined to the simple avowal of aversion; whereas recusare includes the decided declaration of unwillingness. Curt. vi. 6, 7. Principes aspernantes quidem, sed recusare non ausos Persicis ornaverat vestibus. 4. The spernens follows a moral and rational aversion, and acts more or less with a consciousness of his grounds for despising anything; whereas the
fastidiens follows a physical and instinctive aversion, whether it be an innate or temporary antipathy, which arises either from an actual loathing, or from what appears like it; lastly, the negligens follows the suggestion neither of reason, nor yet of instinct and feeling, but acts without thought or purpose. (ii. 178.)

Sphēra, see Globus. Spica, see Culmus. Spiritus, see Anima. Spissus, see Angustus. Splendere, see Lucere. Spolia, see Praedia. Spoliare, see Vastare. Spondere, see Polliceri. Sponsor; Vas; Praes. Sponsor is a surety in a general sense, who guarantees anything whatever; whereas vas and praes are sureties in a court of justice; vas (from δέσμιος) one who gives security for the appearance of one or other party in court; praes, who gives security for a claim of government. (iv. 113.)

Sponte; Ultro; Sua sponte; Voluntate; Liberter. 1. Sponte (πεισμός) means voluntarily; whereas ultro, in an over-ready manner; so that sponte refers to the mind of the agent, ultro to the thing itself. Liv. x. 19. Orare ne collegae auxilium, quod acciendum ultro fuerit, sua sponte oblatum sperneretur; and Tac. Hist. iv. 79. Suet. Cæs. 6. Sponte accusare means to accuse of one's own accord; whereas ultro accusare means to obtrude one's self into the office of an accuser, when one should be satisfied with not being one's self accused; according to which, ultro accusavit may be resolved into the complete phrase: Haud contentus non accusari ab altero, ultro etiam progressus est, ut ipse accusaret alterum, or, ultro progressus accusavit alterum. 2. Sponte, from choice, is in opp. to casu, or necessitate, Colum. ii. 1, 13. Plin. Ep. v. 14. Tac. Ann. vi. 23; whereas sua sponte, quite of one's own accord, like αὐτομάτως, in opp. to rogatus, provocatus, or invitatus. Cæs. B. G. i. 44. Cic. Fam. i. 7. iv. 3. vii. 5. (iii. 103.) 3. Sponte and spontaneus, like ἐκὼν and ἐκουσίος, paint the voluntary action as an act of the understand-
SQUALOR — STIPULA.

ing; voluntate and voluntarius, like ἐνελοντῆς, as an act of the will, in opp. to invite; liberter and libens, like ᾳμενος, as an act of feeling, in opp. to tædio. (iv. 277.)

SQUALOR, see Lutum. STAGNUM, see Lacuna.
STATIM, see Repente. STATUA, see Imago.
STATUERE, see Destinare and Sistere.
STATUS, see Conditio.

STELLA; ASTRUM; SIDUS. Stella (dimin. of ᾳτήρ) means any one of the innumerable individual stars, like ᾳτήρ; a str u m (ᾱτρον), any one of the greater bright heavenly bodies, the sun, moon, and principal stars, with their peculiar names, like ᾳτρον; sidus (eidos), a complication of stars, a constellation, and, by affinity of the notion with number and magnitude, a great star, like τέρας, τείρηα. A str u m and s t e l l a denote the stars more in a mere physical relation, as bright heavenly bodies; sidus, more in an astronomical and astrological relation, as portentous and influencing human affairs. Sen. Helv. 9. Dum ortus siderum, occasus intervallaque, et causas investigare velocius meandi vel tardius spectaretot per noctem stellas mi-
cantes liceat. (iv. 409.)

STERCUS, see Lutum. STILLA, see Guita.
STIMULARE, see Pungere. STIPATOR, see Satelles.
STIPES; VALLUS; PALUS; SUDES. Stipes and v a l l u s mean a larger sort of pale or stake, like a pole or the stem of a tree, which must be driven into the earth with a rammer; stipes serves for various uses, in war and upon other occasions; v a l l u s (the dimin. of σύρας ?) is chiefly used as a palisade; whereas pal u s and sud e s mean a smaller sort of stake, which may be driven into the earth in the ordinary way; pal u s (from pangere) serves for various uses, as a hedge-stake, etc., and especially for fastening any thing to it; sud e s (from δοκε ?) is also used, on account of its spike, for a palisade, a lance, a javelin. (iv. 324.)

STIPULA, see Culmus.
STIRIA, see Gutta.

STIRPS; GENUS; GENS; PROSAPIA; POSTERITAS; PROGENIES; PROLES; SUBOLES. 1. STIRPS, GENUS, and GENS, denote the race usually in an ascending line, as abstract and collective terms, for MAJORES; whereas PROSAPIA, PROGENIES, PROPAGO, PROLES, SUBOLES, in a descending line, as abstract and collective terms for POSTERI. 2. PROSAPIA is an antiquated solemn expression, and only to be used of ancient noble families, Cic. Univ. 11. Quintil. i. 6, 40; posteritas, the usual prosaic, PROGENIES, a select, elevated expression, Cic. Rep. ii. 22; PROLES and suboles, poetical expressions, Cic. Or. iii. 38; PROLES denotes children, as fruits destined, as a younger race, to exist with their parents; SUBOLES, as an after-growth, destined to supply the place of the generation that is dying off. 3. GENUS (γενής) is a political, GENUS (γένος), a natural race. GENUS consists of families, whom the founder of states has united into a community or complex family; GENS consists of species and individuals, that by their common properties belong to one and the same class of beings. (v. 307).

STIRPS; TRUNCUS. STIRPS (στήριφος) denotes the stock as the animating and supporting principal part of a tree, in opp. to the branches and leaves, as growing from it and dependent upon it; TRUNCUS, the naked, dry part of the tree, in opp. to the branches and leaves, and even to the top itself, as its ornament; in short, so far as it answers to the trunk of the human body. (iv. 322.)

STOLIDUS, see Stupidus.
STOLO, see Rami.
STOMACHARI, see Succensere.

STRABO; PAETUS. STRABO (στραβός) means, one who squints from nature, or sickness, or bad habit; whereas PAETUS, one who squints designedly and waggishly. (vi. 350.)
Strages, see Ruina. Streuitas, see Severitas. Strepidus, see Fragar. Strues, see Acervus.

Studium; Benevolentia; Favor; Gratia. 1. Studium is usually the attachment and dependent feeling of the lower towards the higher, of the soldier towards the general, of the subject towards the ruler, of the scholar towards the teacher, of the individual towards his party; whereas favor is the love and favor of the higher towards the lower, of the public towards the player, of the people towards the candidate, of the judge towards one of the parties, etc.; lastly, benevolentia is love and good-will towards one of equal rank. In Cic. Rosc. Com. 10. Quod studium et quem favorem secum in scenam attulit Panurgus? the public is first considered as an auditor, then as a judge of the player. Orat. i. 21. Ego qui incensus essem studio utriusque vestrum, Crassi vero etiam amore. 2. Studium, favor, and benevolentia, denote a temporary affection, occasioned by and contracted from external circumstances,—consequently, of a quieter, or entirely latent sort; whereas amor is love deeply rooted in the soul, bordering on passion. Cic. Fam. i. 9. Nihil est quod studio et benevolentia vel potius amore effici non possit. Att. v. 10. Amores hominum in te, et in nos quaedam benevolentia. 3. Favor is, subjectively, the favor which a person entertains towards another, in opp. almost to invidentia; whereas gratia is, objectively, the favor in which a person stands with another, in opp. to invidia. (iv. 106.)

Stupidus; Brutus; Bardus; Stultus; Fatuus; Stolidus. Stupidus, brutus, and bardus, denote a merely negative quality, want of intellect; stupidus (from τύφω, ταφείν), that of a human being who comprehends with difficulty, as dull-witted, like αναισθησιος; brutus (μαυρωτός), that of beasts, and of men whose organization is like that of beasts, who comprehend nothing, as without reason, like βλάξ; bardus, who comprehends slowly, as without talent, like
\[\beta\rho\alpha\delta\nu\varsigma;\,\text{whereas}\, s t u l t u s,\, f a t u u s,\, \text{and}\, s t o l i-\, d u s,\, \text{denote}\, \text{a positive quality of the mind, which has false notions and a perverse judgment};\, s t u l t u s\, (\text{from}\, \tau\epsilon\lambda\lambda\omega,\, \acute{\alpha}\tau\omega\lambda\lambda\omega,\, \acute{\alpha}\tau\alpha\lambda\lambda\phi\rho\omega\nu\varsigma),\, \text{a want of practical wis-}\]

\[\text{dom, as folly, like \mu\omicron\omicron\omicron\omicron\varsigma, in opp. to prudens; f a t u u s,}\]

\[\text{a want of aethetical judgment, as silliness; s t o l i d u s,}\]

\[\text{a want of reasonable moderation, as brutality. Liv. xxv. 19. Id non promissum magis stolide quam stulte creditum. (iv. 229.)}\]

Suavis; Dulcis. Suavis (\gamma\omicron\omicron\omicron) denotes, like \eta\omicron\omicron\omicron, a pleasant odor, and, figuratively that which gives a calm pleasure; dulcis, like \gamma\lambda\upsilon\kappa\omicron\omicron\omicron, a pleasant flavor, and, figuratively, that which gives a lively pleasure; hence dulcis is a stronger expression than suavis, in Plin. Ep. v. 8, 10. Haec vel maxima vi, amaritudine, instantia; illa tractu et suavitate, atque etiam dulcedine placet. Plin. H. N. xv. 27. Dulce, et pingue, et suave. (iii. 256.)

Suavium, see Osculum. Subito, see Repente.

Sublime, s. Aer and Altus. Suboles, see Stirps.

Succensere; Irisce; Indignari; Stomachari. Succensere and ægre, graviter, moleste, difficulter ferre, to take any thing ill, denote a silent, irasci, indignari, and stomachari, a loud displeasure; ira, anger, has the character of a passion, inasmuch as it thirsts after vengeance; indignatio, indignation, that of an awakened or excited moral feeling, inasmuch as it expresses with energy its disapprobation or contempt; stomachatio, a fit of passion, that of a choleric temperament, inasmuch as it suffers the bile to overflow, and gives vent to its irritability by blustering and brawling. The iratus makes his appearance as an enemy, and excites fear; the indignabundus, as a judge, and inspires awe; the stomachans, as a hypochondriac, and is a subject for comedy. (v. 119.)

Suodes, see Fustis and Stipes.

Suffragium, see Sententia.
SUFFUGIUM — SUPERBIA.

SUFFUGIUM, see Perfuga. SULCUS, see Porca.

SUMERE; CAPERE; PREHENDERE; ACCIPERE; EXCIPERE; RECIPERE; SUSCIPERE; RECUPERARE. 1. SUMERE (sub-imere) means to take up any thing, in order to use it, like αἰρεῖν; c a p e r e (from κάττειν) to lay hold on any thing, in order to possess it, like λαβεῖν; lastly prehender e, prae hender e (from χαυδάσεως) to lay hold on any thing, in order, in a mere physical sense, to have it in one's hand. Cic. Phil. xii. 7. Saga sumpsimus, arma cepimus. 2. ACCIPERE means to take any thing offered, with willingness, δέχεσαι; ex c i p e r e, to intercept, or catch any thing that is escaping, υποδέχεσαι; r e c i p e r e, to take any thing that wants protection, with a generous feeling; su sc i p e r e, to undertake, or take upon one's self any thing burdensome, with self-denial. The a c c i p i e n s usually takes in his hand; the e x c i p i e n s, in his arms; the r e c i p i e n s, in his bosom; the s u s c i p i e n s, on his arm or back. 3. R e c i p e r e means to receive again, without taking pains; whereas r e c u p e r a r e, to regain by one's own exertion. Liv. xiii. 53, urbem recipit, by merely taking possession; comp. with xxvi. 39, urbe recuperata, by conquest. (iv. 131.)

SUMMUS; SUPREMUS. S U M M U S (superl. of sub) denotes the uppermost, indifferently, and with mere local reference, like ἀκρος, in opp. to imus. Rhet. ad Her. iii. 18. Cic. Rosc. Com. 7. Vell. P. ii. 2. Tac. H. iv. 47; whereas s u p r e m u s is a poetical and solemn expression, with the accessory notion of elevation, like ὑπατος, almost in opp. to infimus. (iv. 357.)

SUMPTUS; IMPENSÆ. S U M P T U S means expense, so far as it diminishes wealth and capital, allied to prodigality; i m p e n s æ, so far as it serves to the attainment of an object, allied to sacrifice. (vi. 357.)

SUPERARE, see Vincere.

SUPERBIA; ARROGANTIA; FASTUS; INSOLENTIA. S U P E R B I A, from self-sufficiency, thinks others be-
neath itself, and considers them only as to the inferiority of their endowments; pride, in opp. to humility; arro g a n t i a would make others, who owe it no homage, sensible of its endowments or privileges, in opp. to modesty; f a s t u s (from σαμαδαυ?) pushes men from itself, as unworthy to stand in connection with it, as a presumptuous, in opp. to a sober, unassuming disposition; i n s o l e n t i a (from salire, insilire,) misemploys its superiority, in a rude manner, to the humiliation of the weaker, as insolence, in opp. to humanity and magnanimity. The s u p e r b u s would outshine others; the a r r o g a n s would encroach upon them; the f a s t o s u s despises them; the i n s o l e n s insults them. (iv. 187.)

S u p e r e s s e, see R e s t a r e.
S u p p l e m e n t u m, see C o m p l e m e n t u m.
S u p p l i c a r e, see R o g a r e. S u p r e m u s, see S u m m u s.
S u r c u l u s, see R a m i. S u r r i p e r e, see D e m e r e.
S u s; V e r r e s; S c r o f a; P o r c u s. S u s (ὅς, ὤς,) is the most general name for swine, and that which is used by natural historians, like ὢς; v e r r e s, s c r o f a, p o r c u s, are economical names; v e r r e s (from ἐρ-σας), a boar-pig; s c r o f a (γρομφάς), a sow kept for breeding; p o r c u s (πόρκος), a young pig, like χοῦρος. With s u s is associated the accessory notion of filthiness; with p o r c u s, that of fatness. (v. 335.)

S u s c i p e r e, see S u m e r e. S u s p i c e r e, see V e r e r i.
S u s p i r a r e; G e m e r e. S u s p i r a r e, to sigh, is a deep drawing of the breath and then forcible emission of it, as the immediate consequence of an afflicted heart; whereas g e m e r e (γέμεων), to groan, is more of a voluntary act, in order to give vent to the afflicted heart; hence s u s p i r i u m is more an expression of uneasiness and distress, g e m i t u s of actual pain. C i c. A t t. ii. 21. Cum diu occulte s u s p i r a s s e n t; postea jam g e m e r e, ad extremum vero loqui omnes et clamare co- perunt. (v. 244.)

S u s t i n e r e, S u s t e n t a r e, see F e r r e.
T.

Taberna, see Deversorium. Tabulæ, see Axes.
Tacere, Taciturnus, see Silere.
Tæda, see Fax. Tædet, see Piget.
Tæter, see Teter. Talea, see Rami.
Talia, see Vindicta. Tardare, see Manere.
Tardus; Lentus. Tardus denotes slowness, with reference to the great length of time spent, in opp. to citus, Sall. Cat. 5; whereas lenitus, with reference to quietness of motion, in opp. to acer, etc. Quintil. ix. 4. (iv. 218.)
Tellus; Terra; Solum; Humus. Tellus denotes the earth as a whole, as the centre of the universe, as a goddess, in opp. to other bodies in the universe, or other divinities, like Gaia, Ge; whereas terra (trépero, torreo,) as matter and one of the elements in opp. to the other elements, like yâ(a), ë; solum (ðlov) as a solid element, in opp. especially to water, like πéðov; lastly, humus (χε海南省, χαμαλ), as the lowest part of the visible world, in opp. to the sky, like χε海南省. Hence the derivative terrenus is in opp. to igneus; solidus is in opp. to fluidus; lastly, humidus, in opp. to sublimis. (i. 173.)
Temetum, see Vinum. Temperatio, see Modus.
Tempestas, see Ventus.
Templum; Fanum; Delubrum; Ædes; Sacellum. 1. Templum, fanum, and delubrum, denote properly the temple, together with the consecrated environs, like épov; whereas ædes, the building only, like vaós; lastly, sacellum, a consecrated place without the building, with merely an altar. 2. In a narrower sense, templum denotes a great temple of one of the principal gods; whereas fanum and delubrum, a smaller temple of an inferior god, or of a hero, etc.
TEMPUS — TETER.

TEMPUS, see Dies. TEMULENTUS, see Ebrietar.
Tenebrae, see Obscurum.
Tenere; Habeere; Possidere. Tenere (from τείνειν) means, to have anything fast in one's hand, and in physical possession; habere (from σχέω) to have in one's power, and in effective possession; possidere (from ποιλι and sedere) to have, as one's own property, and in legal possession, Plin. Ep. i. 16. Tenet, habet, possidet. (vi. 366.)

Tentare; Experiri; Periclitari; Periculum; Discrimen. 1. Tentare means, to make an experiment, in order to form a judgment of something, from a desire of knowledge, and with activity; periclitari, with courage and contempt of the danger associated with the experiment; experiri, merely to learn something by actual experiment. 2. Periculum denotes danger, as occupying duration of time; discriminem, as a point of time, as the critical moment and the culminating point of periculum. Liv. vi. 17. In ipso discrimine periculi destituat. (v. 263.)

Tenuis, see Exilis. Terere, see Lavis.
Tergum, see Dorsum.
Tergus; Cutis; Pelliis; Vellus. Tergus and cutis denote the outermost covering of the flesh, as merely bare skin; tergus (from στορχαζεω, to enclose), the coarse skin of an animal, which covers the soft and eatable flesh, like δέρμα; cutis (κίτος), the finer skin of human beings, which protects the sensitive flesh like χρός; whereas pelliis and vellus denote the flesh together with a covering; pelliis (from palla) more bristly, consisting of πιλι, like δοπά; vellus (from ειλαρ or villus?), more woolly, consisting of villi, like μαλλός. Men have cutis; elephants, snakes, etc. tergora; lions, goats, dogs, etc., pelliis; sheep, vellera. Juven. x. 192. Deformem pro cute pelllem. (v. 17.)

Termes, see Rami.
Terminare, Terminus, see Finire, Finis.
Teter; Foedus; Turpis; Deformis. Teter, τα—
ter (ἀπαρτηριώς) is the ugliness which disturbs the feeling of security, and excites fear or shuddering, like hideous, shocking, βλοσυφός; fœdus (ψοίσος), that which offends natural feelings, and excites loathing and aversion, like μαρός; turpis (from torpere) that which offends the moral feeling, or sense of decency, and excites disapprobation or contempt, in opp. to hones-tus, gloriosus, like αἰσχρός; de-formis, that which offends the finer sensations, and excites dislike, in opp. to formosus, like δυσειδής. Cic. Off. i. 34. Luxuria cum omni ætate turpis, tum senectuti fædissima est. Rep. ii. 26. Tyrannus quo neque tetrius neque fædius . . . animal ullum cogitari potest. Vatin. 3. Quan-quam sis omni diritate tetterimus. Vell. Pat. ii. 69. In Vatinio deformitas corporis cum turpitudine certabat ingenii. (v. 111.)

Tesca, see Solitudo. Tetricus, see Austerus.
Tignum, see Trabes.
Timere, Timor, see Vereri.
Titubare, see Labare. Tolerare, see Ferre.
Tormentum, s. Cruciatus. Torquere, see Vertere.
Torridus, see Aridus. Torvus, see Atrox.
Totus, see Quisque.
Toxicum; Venenum; Virus. Toxicum (from taxus) denotes poison, as a mere term in natural history, without accessory reference; venenum, as an artificial poison, of a sweet and tempting flavor; viru s (εἰαπ, ἴος), as a noxious and distasteful juice or drink. Liv. ii. 52. Tribunis plebem agitare suo veneno, agraria lege; comp. with Cic. Læl. 23. Evomat virus acerbitatis suæ. (v. 355.)

Trabes; Tignum. Trabes, trabes (τράφηξ) denotes a longer and narrower beam, like a pole; tignum, a shorter and thicker beam, like a block. A raft consists of trabes, not of tigna; whereas the wood-work of a building, which, as a pillar, is destined to support something, is composed of tigna, not of trabes, by which the cross-beams only are denoted. Cæs. B. Civ.
ii. 9. Supra eum locum duo tigna transversa injecerunt, quibus suspenderent eam contignationem supraque ea tigna directo transversas trabes injecerunt easque axibus religaverunt. (v. 290.)

Tractus, see Locus. Tragulum, see Missile.

Trames, see Iter. Tranquillus, see Quietus.

Tran; Uls; Ultra. Trans and Uls, like πέπειν, in opp. to cis, denote, on the other side, with the character of unaccented prepositions, as a mere geometrical designation of place, like super; trans (τπαετες) is the usual, uls the antiquated and obsolete expression; whereas ultra (comparative from ollus, ille), like πέπειν, in opp. to citra, with emphasis and distinction of the relative distance of that which lies on the other side, like supra. The separation denoted by ultra is merely that of a boundary; the separation denoted by trans, that of an obstruction. Tac. Germ. 29. Protulit magnitudo populi Romani ultra Rhenum ultraque veteres terminos imperii reverentiam ... Non numeraverim inter Germaniae populos, quamquam trans Rhenum Danubiumque considerint, eos, qui decumates agros exercent. Eutrop. vii. 9. Liv. xxii. 43. Tac. Ann. xvi. 17. (iii. 109.)

Transfuga, see Perfuga.

Transversus; Obliquus. Transversum means, that which crosses a straight line at right angles, like across; obliquum, that which is not perpendicular to a straight line, but forms with it unequal angles, the one acute, the other obtuse, like awry or slanting. (vi. 875.)

Tribuere, see Impertire. Tristitia, see Dolor.

Troicus, Troius, see Achivi.

Trucidare, s. Interficere. Truculentus, s. Atrox.

Trudis, see Fustis. Truncare, see Mutilare.

Truncus, see Stirps. Trux, see Atrox.

Tueri; Defendere. Tueri (from στοχάζεσαι) supposes only possible danger, as to protect, in opp. to negligere, Cic. Fin. iv. 14; defendere, an actual
attack, as to defend, in opp. to deserere. Hence those that are under age have tutores; those that are accused, defensores. The tuens shows more of carefulness and love, as seeking to prevent danger; the defendens, more of spirit and strength, as resisting danger. (iv. 307.)

Tumere, see Turgere.
Tumulus, see Collis.
Turba, see Caterva.

Turbæ; Tumultus; Seditio; Secessio; Deficere; Desciscere. Turbæ and tumultus denote the civil broils of public life; turbæ (τῦρβη) interruptions of public order; tumultus (from tumere) of the public peace; whereas seditio and secessio are political commotions, in consequence of decided, evident differences of opinion, and of conflicting principles; seditio (from se and ire) when concord is first disturbed, and the parties as yet contend with words only; secessio, when the prospect of reconciliation is already given up, and the parties either stand opposite each other, ready to come to blows, or, at least, have broken off all connection with each other. 2. The seditiosi and secedentes are citizens and members of a free community, and only suspend public concord; whereas the deficientes and desciscentes break a compact, because, either as subjected states they rebel, or as allies fall off; defectere, as the most general expression, represents the falling off, in a moral point of view, as a treacherous, fickle, cowardly desertion; desciscere (from scindere) in a political point of view, as an alteration in the constitution and political system. (v. 363.)

Turbo, see Ventus.

Turgere; Tumere. Turgere (τραγάν) denotes being swoln, with reference to actual corpulency and fulness, like στραγάν, σφραγάν; whereas tumere (from στόμφως) with reference to concealed nothingness and emptiness, like οἶδᾶν. Hence sails are called tur-
216 TURIO — UDUS.

* TURIO, see Rami.
* TURPIS, see Teter.

TUTUS; SECUrus; INCURIOUSus. 1. TUTUS denotes safety objectively, he who actually is safe, like ἀσφαλής; securus (sine cura) subjectively, he who thinks himself safe; hence TUTUS is used for provident, with reference to foresight; securus is used as a softer expression, for improvident, with reference to the want of foresight. Sen. Ep. 97. Tuta scelera esse possunt, secura non possunt: and 105. The substantive securitas, however, must be used to supply the want of a similar substantive from tutus. 2. Securus, securitas, denote freedom from care and anxiety merely as a state of mind, like ἀμέρυμνος, in opp. to sollicitus, Tac. Hist. iv. 58; whereas incuriosus, incuria, denote the want of carefulness and attention, with a practical reference, like heedless, ὀλγωρος, in opp. to cura. Sen. Ep. 100. Fabianus non erat negligens in oratione, sed securus. (iii. 120.)

U.

UBER, see Fecundus and Mamma.

UDUS; UVIDUS; HUMIDUS; AQUOSUS; MADIDUS. 1. Uvidum and udam (vās, vadum, from υω, uveo) denote, like ὕρηψ, the wetness which consists entirely of water or other fluid particles, whether actually, apparently, or only by hyperbole, humore constans; whereas humidum and humectum (from χυμός) is the wetness which is caused by water soaking through, humore mixtum. Senec. N. Q. ii. 25. Dicis nuhes attritae edere ignem cum sint humide, indo udam. Hence is udus (in opp. to sudus and solidus) used by Tertullian as sy-
nonymous with *aquanus*; whereas *humidus* (in opp. to *aridus*) is synonymous with *aquosus*, only that by *aquosus* is meant a separation and juxta-position of wet and dry; by *humidus*, a mixture and association of wet and dry; hence *pratum aquosum* means a meadow with ponds and puddles; *pratum humidum*, a meadow soaked with water.

2. *Udus* is only a contracted form of *uvidus*; *humectus* is distinguished from *tumidus* only as a sort of participle. Pacuv. ap. Varr. Terra exhalabat auroram *humidam*, *humectam*. 3. *Humidus*, *humens*, refer, like moist, to the inward quality of a body; whereas *madidus*, *madens*, like *μελαέος* and dripping, only to the exterior and surface of a body, in opp. to *siccus*. Cic. Phil. xiv. 3. *Imbutis* sanguine gladii legionum exercituque nostrorum, vel *madefacti* potius duobus consulum, tertio Cæsaris proelio; for *imbicere*, as the causative of *imbibere*, refers to a *humectatio*, a moisture of the inner part; *madefieri*, to a *redundatio*, the cause of which lies in this, that the inner part is so over-full, that nothing further can be forced into it. (iii. 12.)

**ULCUS**, see *Vulnus*. **ULIGO**, see *Lacuna*.

**ULNA**; **LACERTUS**; **BRACHIUM**; **CUBITUS**. *Ulna* (*ωλεν*) is the whole arm, from the shoulder to the hand, which serves as a measure, an ell; *lacertus* (*άλκη*) the upper arm; *brachium* (*βραγχιον*, *βραχιον*), the under-arm; *cubitus*, the bending between the two, the elbow. (vi. 383.)


**UNA**; **SIMUL**. *Una* means together, at the same place, like *ὀμοῦ*; whereas *simul* (*ομαλῶς*) at once, at the same time or moment, like *άμα*.

**UNCTUS**, see *Delibutus*. **UNCUS**, see *Curvus*. **UNDA**, see *Aqua*. **UNICUS**, see *Eminens*. **UNIVERSUS**, **UNUSQUISQUE**, see *Quisque*. **USQUE**, see *Semper*. **USURA**, see *Faenus*. 
Usurpare, see Uti.

Uterque; Ambo; Utervis; Uterlibet. 1. Uterque denotes 'both,' as two unities, like ἐκάτερος; ambo, as the halves of a pair, like ἄμφω. Cic. Fin. ii. 7. Hic, qui utramque probat, ambo debuit uti. Orat. 6, 21. Terent. Ad. i. 2, 50. Curemus æquam uterque partem; tu alterum, ego alterum; nam ambos curare propemodum reposcere illum est quem dedisti. Plin. Pan. 90, 4. Vell. P. ii. 66. This difference is palpable from Cic. Mur. 18, 37. Duæ res vehementer in praetura desideratae sunt, quae ambæ in consulatu Murenæ profuerunt ... Horum utramque ei fortuna ad consulatus petitionem reservavit. And Orat. iii. 26. A quibus atrisque submittitur aliquid. 2. Uterque and ambo are copulative, and may be resolved into unus et alter, and have their predicate actually in common; whereas utervis and uterlibet are disjunctive, and may be resolved into unus vel alter, and have their predicate in common only by possibility. Ter. Andr. prol. 10. Qui utramvis recte norit, ambos noverit. (iv. 349.)

Uti; Usurpare; Frui; Frunisci. Uti and usurpare denote the mere act of using, by which a person turns a thing to his advantage; but uti (from oīω) a permanent use; usurpare (usui rapere) a single act of using; whereas frui and the antiquated word frunisci (from φοινείω), the pleasant feeling of this use, as to enjoy; frui is the primitive, frunisci the inchoative of the verb. Sen. Vit. B. 10. Tu voluptate frueris, ego utor. Flor. ii. 6. Hannibal cum victoria posset uti, frui maluit. Cic. Rosc. Am. 45, 131. Comoda, quibus utimur, lucem, qua fruimur, spiritumque, quem ducimus, a Deo nobis dari. Cic. Cat. iii. 2, 5. Quorum opera ... assidue utor; comp. with Fin. ii. 35, 118. In ea, quam sepe usurpas, tranquilitate degere omnem vitam. Cic. Orat. 51, 169. Post inventa conclusio est, qua credo usuros veteres illos fuisse, si jam nota et usurpata res esset. (iii. 134.)
V.

Vacare; Otiari; Feriari; Cessare; Nihil agere. Vacare (from ἴκα? means to have one's time free, in opp. to occupatio, which compels one to work; otiari (from akhos, aŏros), to be at leisure, in opp. to negotia, which oblige one to work; feriari, to enjoy a holiday, in opp. to working all day; cessare (from cedere?) or from καθεῖω?), to make a half-holiday, and enjoy a short cessation, in opp. to previous activity; nihil agere, to do nothing, in opp. to activity in general. (vi. 388.)

Vaccillare, see Labare. Vacuus, see Inanis.
Vedere, see Ire. Vadem, see Solum.
Vaffer, see Astutus. Vagari, see Errare.
Valde, see Perquam. Vale, see Ave.
Valens, see Salus. Valere, see Posse.
Valitudo, see Æger.

Validus; Firmus; Robustus. 1. Validus (from ἄνοι, ῐδανώς), means strong, in an active sense, as able to perform something, in opp. to imbecillus, Cic. Fam. vii. 1. Plin. H. N. xiv. 21, like αὐταρκός; whereas firmus and robustus, in a passive sense, as able to endure; firmum (from φάραχι, φάρσαμι), strong from an immovable position, and, consequently, stedfast, in opp. to labans, vacillans, and, for want of a corresponding adjective, to imbecillus, Cic. Fam. ix. 16. Sall. Jug. 10. Quintil. v. 10, 49, like βέβαιος; robustum (from ἑπρώοςαυ) through its compact nature, and its impenetrable and, consequently, durable materials, nearly in opp. to tenerum, like ῥωμαλέος and ῥυχυρός. 2. Imbecillitas denotes generally a mental, in firmitas, a bodily weakness, according to Cic. Fin. v. 45. In infirma ætate, imbecillaque mente:
both are sometimes used in a mental sense, in which case *imbecillitas* denotes a natural weakness of the head or heart, a want of talent or of spirit; whereas *infirmitas*, a moral weakness of character, fickleness and uncertainty, for example: Cæs. B. G. vii. 77. Nolite stultitia ac temeritate vestra aut *imbecillitate* animi om-nem Galliam prosternere; comp. with iv. 5. Cæsar *infirmitatem* Gallorum veritus, quod sunt in consiliis capi-endis mobiles et rebus plerumque novis student. Or, Cic. Divin. ii. 60, with Fam. xv. 1. Or, Tac. Ann. iv. 8, with Hist. i. 9. (iv. 164.)

*VALLUM*, see *Agger*. *VALLUS*, see *Stipes*.

*VALLÆ*, see *Ostium*.

*VARIUS*; *DIVERSUS*; *CONTRARIUS*; *VERSICOLOR*; *VARIEGARE*. 1. *Varium* (from *aiólos*) means, possessing differences in its own texture, varied; whereas *diversum*, differing from something else, distinct. Catull. 47, 10. Quos longe simul a domo prefecos diversa viae reportant; that is, whom various ways, in an entirely different direction, bring home. Tac. Hist. i. 25. Otho postquam *vario* sermone callidos et audaces cognovit pretio et promissis onerat . . . Suspensos cæterorum animos *diverdis* artibus (namely, spe et metu) stimulant. 2. The *diversa* will have nothing in common, and go different or even opposite ways from each other; whereas the *contraria* confront and stand directly opposite to each other. Hence the following climax in Cic. Divin. ii. 26, 55. *Diversas* aut etiam *contrarias*. Vell. Pat. ii. 75. *Diversa praesentibus et contraria exspectatis sperare*. Quintil. v. 10, 26. 3. *Varium* denotes variegated, as exhibiting different colors at the same time, like *ποικίλον*; whereas *versicolor*, that which changes its color, according to the light in which it is held, like *aiólon*. Propert. iii. 13, 32. Aut *variam* plumæ *versicoloris* avem. Pliny is describing two different properties, xxxvii. 10, when he describes the stone Mithrax, as at the same time *multicolor* and *contra solem varie re-
fulgens. 4. Variare means to give a varied appearance in general; variare, to give a varied appearance, especially by different colors. (iii. 269.)

Vas, see Sponsor.

Vasta, see Solitudo.

Vastare; Populari; Diripere; Agere ferre; Expilare; Spoliare; Peculiari. 1. Vastare (from ustus?) means to lay waste, from rage or from policy to destroy the property of an enemy, like περ-σεμ, πορσειν; whereas populari, diripere, and agere ferre, to plunder for one's own use; populari, on a great scale, for example, to lay waste all the crops, and drive off the herds; diripere, on a small scale, to break into the houses, and break open the closets; agere ferre includes both meanings, like ἄγειν καὶ φέρειν. 2. Spoliare and populari mean to plunder, in a state of open warfare; whereas expilare and peculiari, de peculiari, in a state of peace; expilare (ψιλόω) by open force; peculiari (dimin. of πέκω) by fraud, and by secretly purloining the property of the state. Cic. Parad. vi. 1. Si socios spolias, aerarium expilas. (iv. 339.)

Vates, see Canere.

Vaticinari, see Divinare and Hariolari.

Vecors, see Amens. Vegetus, see Vigens.

Velemens, see Acer.

Velle; Optare; Expetere; Cupere; Avere; Gestire. 1. Velle, obtare, and expetere, are acts of calm reason and self-determination; whereas cupere, avere, and gestire, acts of excited feeling and of passion. Senec. Ep. 116. Cum tibi cupere interdixero, velle permittam. 2. Velle (ἐλεῖν) means to wish, and co-operate towards the realization of one's wish, like Sελεῖν and βούλεσθαι; optare (from πορσεῖν) to wish, and leave the realization of one's wish to others, or to fate, like πορσεῖν; expetere, to wish, and apply to others for the realization of one's wish, like ὀρέγεσθαι. Sen. Ep. 95. Sæpe
aliud volumus, aliud optamus. Cic. Off. i. 20. Nihil nisi quod honestum sit homines aut admirari aut optare aut expetere oportet. 3. C u p e r e (κάπτειν) denotes a vehement, passionate desire; g e s t i r e (γῆσεῖν), a lively desire, showing itself by gestures; a v e r e (from χαίνειν, χάος), an impatient, hasty desire. C u p i d u s means, being eagerly desirous of something, like ἐπιθυμοῦν; g e s t i e n s, rejoicing in anticipation of something, like χαρήσων? a v i d u s, being greedy after something. Cic. Sen. 8. Græcas literas sic avide arripui, quasi diuturnam sitim explere cupiens; comp. with Att. ii. 18. Intellexi quam suspenso animo et sollicito scire a veres, quid esset novi. And, iv. 11. Perge reliqua; g e s t i o scire ista omnia. (v. 57.)

V E L L U S, see Tergus.

V E L O X, see Citus.

V E N D E R E ; V E N U N D A R E ; M A N C I P A R E. V e n d e r e and v e n u n d a r e denote the selling of any thing as a mercantile act; but in v e n d e r e (ἀναδοῦναι) the disposing of the thing is the principal notion, the price merely secondary, in opp. to emere, like ἀπωδόοναι; in v e n u n d a r e, the previous having for sale, or offering for sale, is the principal notion, as in πυτράσκειν, πωλεῖν, ἀπεμπτολᾶν; whereas m a n c i p a r e denotes a ju r i d i c a l act, in consequence of which a thing is alienated, and, with all that belongs to it, transferred to another, in a legal form, as his property. (iv. 118.)


V E N T U S ; P R O C E L L A ; T E M P E S T A S ; V O R T E X ; T U R B O. V e n t u s (ἀείς, or ἀντη, Hesiod) is the generic term for wind; p r o c e l l a and t e m p e s t a s denote a v i o l e n t wind; p r o c e l l a (κέλαδος), a mere squall or gust of wind; t e m p e s t a s, a complete storm, or stress of weather, generally accompanied by thunder and lightning, rain or hail; whereas v o r t e x and t u r b o denote a whirlwind; v o r t e x (vertere), a weaker sort, that merely raises the dust; t u r b o (στρέφω, στροφ-
a strong whirlwind that causes destruction, (v. 287.)

Venudare, see Vendere. Venustus, see Formosus.
Vepres, see Dumi.

Verberare; Icere; Ferire; Cadere; Pulcare; Pavire; Cudere. 1. Verberare, ferire, and icere, mean, in a general sense, to strike, whether by throwing, hitting, or pushing; but the verberans makes his blow rebound; the iciens and feriens penetrate and wound, or break to pieces; the iciens (resembling in form jaciens) chiefly by throwing, for instance, fulmine ictus; the feriens, by pushing, for instance, murum ariete; whereas cadere, pulcare, and mulcare, denote especially striking, generally with a weapon; cadere, with a weapon that cuts and wounds, a hatchet, sword, whip, rod, strap; pulcare and mulcare, with a hard weapon, stick or fist. Pulcare has any object whatever, man, a door, the ground; mulcare, like to cudgel, only an object that can feel pain, especially man. 2. Verberare, in a narrower sense, denotes a quiet chastisement by the blows of a stick, which is generally appointed, as a formal punishment, by the competent authorities; whereas pulcare and mulcare, a misusage by blows or thrusts, which is administered as mere vengeance by unauthorized persons; pulcare (from pellere) as a slighter misusage with hand or stick, which principally hurts the honor and dignity of the person misused; mulcare (μαλάξαυ, malaxare), a rougher misusage, with fists or clubs, which aims principally at physical pain, like a sound drubbing. 3. Pavire (παισω) means to beat, in order to make a soft mass solid; cudere, in order to widen or extend a solid mass. Fulgere, battuere, and cajare are antiquated or vulgar expressions for beating. (v. 67.)

Verbosus, see Garrire.

Verbium; Vocabulum; Vox; Dictum; Dicterium. 1. Verbium (ἁπαξός) is a word, as a part of speech;
whereas *v o c a b u l u m*, as a part of language. The *v e r b a* are verbs, the *v o c a b u l a* words in general. 2. *V e r b a* denote words in general, with reference to their meaning; *v o c e s*, with reference to their form and their sound. 3. As a grammatical term, *v o x* comprehends all the eight parts of speech; *v o c a b u l u m*, all legitimate words, consequently with the exclusion of interjections or natural sounds; *n o m e n*, only the nouns, adjectives, substantives, and pronouns; and *v e r b u m*, only the verbs. 4. *V e r b u m*, in a collective sense, denotes a general notion, that which is said; whereas *v o x*, *d i c t u m*, and *d i c t e r i u m*, are particular expressions; *v o x* (iβχι), an expression of feeling or passion, like an exclamation; *d i c t u m*, an expression of wit or intellect, like a *bon mot*. Tac. Hist. iii. 39. Audita est sævissima Vitellii *v o x*, qua se pavisse oculos spectata inimici morte jactavit; comp. with Ann. vi. 20. Scitum Passieni *d i c t u m* percrebuit, neque meliorem unquam servum neque deteriorem dominum fuisse. 5. *D i c t u m* is the general and popular expression for any pointed saying; *d i c t e r i u m*, a select term of later times for a particularly smart *d i c t u m*, which is not merely the product of natural wit, but also of cultivation refined by literature and intercourse with polished society. (iv. 29.)

**VERERI ; TIMERE ; l MIErUEnE; SPEs ; FIDUCIA ; T I MOr; TIMIDITAS ; IGNAVIA ; FORMIDO ; H O R R O R.** 1. *V e r e r i* (δράυ?) like αἰδείος, has its foundation in what is strikingly venerable; *m e t u e r e* and *t i m e r e*, like δείως; and φοβείος, in the threatening danger of an object. The *t i m e n s* and *m e t u e n s* fear the danger; the *v e r e n s*, the disgrace and shame. Cic. Phil. xii. 12. Quid? veteranos non veremur? nam timeri ne ipsi qui dem volunt. Sen. 11, 37. *M e t u e b a n t* eum servi, verebantur liberi, carum omnes habeabant. Liv. xxxix. 37. *V e r e m u r* quidem vos Romani et si ita vultis etiam *t i m e m u s*. Afran. ap. Gell. xv. 13. Ubi malunt *m e t u i*, quam *v e r e r i* se ab suis. Senec. Ir. iii. 32. Quibusdam *t i m e a m u s* irasci, quibusdam *v e r e a m u r*. 2. *M e t u s* (ματαν')
is fear, only as the anticipation of an impending evil, and reflection upon it, the apprehension that proceeds from foresight and prudence, like δέος, synonymously with cautio; whereas timor (from τρέμω), the fear that proceeds from cowardice and weakness. Or, metus is an intellectual notion; fear, as from reflection, in opp. to spes; for instances, see Cic. Verr. ii. 54. Off. ii. 6. Liv. xxx. 9. Suet. Aug. 25. Tac. H. i. 18. Ann. ii. 12, 38. Sen. Ep. 5. Suet. Aug. 5. Cels. ii. 6. Curt. viii. 6:—whereas timor is a moral notion, fear as a feeling, in opp. to fiducia, animus. Cic. Divin. ii. 31. Att. v. 20. Rull. i. 8. Sallust. Jug. ii. 3. Tac. Hist. ii. 80. Plin. Ep. v. 17. 3. In the like manner are spes, hope, and fiducia, confidence, distinguished. Sen. Ep. 16. Jam de te spem habeo, nondum fiduciam. Tac. Agr. 2. Nec spem modo ac votum securitas publica, sed ipsius voti fiduciam ac robur as- sumpserit. Suet. Cl. 10. Aliquantum minore spe quam fiducia. Liv. x. 25. Curt. ix. 4, 25. 4. Timor denotes fear, as a temporary state; timiditas, fearfulness, as an habitual quality, which is connected with ignavia, as a more precise expression for the more general feeling. Lactant. iii. 17. Epicurus... ignavum prohibet accedere ad rem publicam, pigrum exercere, timidum militare. Ignavia is inaptitude for any noble action, and particularly for deeds of valor; timiditas is, under certain circumstances, excusable; ignavia is absolutely blamable. 5. Metus and timor have their foundation in reflection, whereby a person is made clearly aware of the object and ground of his apprehension; whereas horror and formido is an immediate feeling, which overpowers the understanding by the dreadful image of the nearness of some horrid object, and can give no account of the ground of its fear; formido (fremere) expresses this state immediately as a state of mind, like ὧρωδία; whereas horror (χερσός) as the bodily expression of this state, by the hair standing on end, the eyes wildly staring, etc., like
VERERI; REVERERI; VENERARI; COLERE; OBSERVAE; ADORARE; ADMARARE; SUSPICERE. 1. V e r e r i and r e v e r e r i mean, to feel reverence; whereas v e n e r a r i, to show reverence. Tac. Ann. xiv. 13; comp. venerationem sui with matris reverentia. 2. V e r e r i (σπαν?) denotes respect bordering on fear and bashfulness; whereas r e v e r e r i, fear and bashfulness arising from respect. In v e r e r i, fear, in r e v e r e r i, respect is the principal notion; hence v e r e c u n d i a is the dread of exposing one's self before the person respected; whereas r e v e r e n t i a, the calm consciousness that some one is worthy of this reverential feeling. 3. V e n e r a r i (dv-rea%at?) is used (at least in Cicero) only for demonstrations of reverence towards the gods and sacred things; o b s e r v a r e, only for such demonstrations towards men; c o l e r e, towards either. Cic. Rep. i. 12. Ut...Africanum ut deum coleret Lælius, domi vicissim Lælium observaret in parentis loco Scipio. And, N. D. i. 42. ii. 28. The v e n e r a n s seeks only to express due reverence, and by self-humiliation to avert the anger of the gods; the c o l e n s (from κόλαξ) seeks by acts of courtesy, of service, and of respect, to win the affection of some one, and the fruits of it, as from a cultivated field. V e n e r a t i o shows itself more in prayer; c u l t u s, more in sacrifice: v e n e r a t i o is more a single, transient act; c u l t u s more a permanent expression of respect. Tac. H. i. 10. Vespasianus...Titum filium ad venerationem cultum-que (eijus) miserat; that is, that he might do homage to the new emperor, and then also remain in his circle of courtiers. 4. O b s e r v a r e (from ἐπύεοςαι) involves a mere negative notion, and denotes having regard for, in opp. to slighting; yet is not, on this account, c o l e r e a stronger, o b s e r v a r e a weaker term. C o l e r e, indeed, involves more palpable activity, operam; whereas o b s e r v a r e, more tender regard, p i e t a t e m; hence some
times the one, sometimes the other, is the stronger expression. 5. *Adorare* is the most general expression for any sort of worship; whereas *veneratio* consists more in gestures, *precatio* in words. 6. *Reveremur validas auctoritates; admiramur raras virtutes; suspicimus excellentia dignitate*. At the same time it appears to me, that the *reverens* is in a state of silent awe; the *admirans* with the expression of loud, or at least visible enthusiasm; the *suspicens*, under the image of one looking up to another with an humble feeling of his own inferiority. *Revere* *ri* refers especially to moral; *admirari*, to intellectual and moral; *suspicere*, to any, even adventitious, pre-eminences.

(ii. 185.)

*Verres*, see *Sus*. *Versicolor*, see *Varius*.  
*Versutus*, see *Astutus*.  
*Vertere; Torquere; Convertere; Invertere; Pervertere*. *Vertere* means to turn, that is, to move anything in order to give it another position or situation, like τρέπειν; *torquere* (from τρέκω, ἄτρεκτος), to twist, that is, in order to move a fixed point, like στρέφειν. 2. *Convertere* means, either to turn in a body, with reference to those acting, as, for instance, *Ut pæne terga convertant*; or, with reference to the action, to turn completely; whereas *invertere* means, to turn only half round, so that the reverse side of the thing turned is exposed; lastly, *pervertere* means to turn upside down, so that the thing turned becomes useless, or falls to the ground.

(v. 289.)

*Vesutum*, see *Missile*.  
*Vesanus*, see *Amans*.  
*Vestis: Vestitus; Vestimentum; Amictus; Amiculum; Cultus; Habitus*. 1. *Vestis* (from vas, Goth. waštjan) is the most general expression, and denotes sometimes the whole clothes; *vestitus*, sometimes only a single article of dress, *vestimentum*. *Vestem mutare* denotes, to go into mourning; *vesti-
menta mutare, to shift one's clothes. 2. Vestis and vestimentum denote the clothes which cover the body, as necessary or decent; amictus and amiculum (from ambi and jacere) the cloak or mantle which covers the under-clothing, for the sake of warmth or of ornament; amictus, the whole of the over-clothing; amiculum, a single article, as a mantle. Tac. Gr. 17. Feminae saepius lineis amictibus velantur, partemque vestitum superioris in manicas non extendunt. Curt. v. 1, 38. Sil. It. vii. 447. 3. Cultus and habitus have a wider meaning than vestis; cultus (occulere) whatever belongs to dress, girdle, hat, ornaments, arms, etc.; habitus, whatever belongs to the exterior in general, cleanliness, mode of dressing the hair, carriage of the body, etc. Suet. Cæs. 44. Dicam ea, quæ ad formam et habitum et cultum et mores pertinent. Cal. 52. Vestitum calceatique cæteroque habitu. (v. 209.)

Vetare; Interdicere. Vetare means to forbid by virtue of the law, in opp. to jubere; whereas interdicere, to forbid, by virtue of official authority, in opp. to addicere; permettere.

Veternus, see Antiquus. Vetula, see Anus.

Vetus; Senex; Grandævus; Longævus; Senecta; Senectus; Senium. 1. Vetus homo (ἐτόσ) denotes an old man, from the fiftieth year of his life, in opp. to juvenis, a young man, like γέρων; whereas senex (ἀναξ? or εὔνος ἔχων?), an old man from his sixtieth year, with the accessory notion of his being worthy of respect, like πρεσβύτης; lastly, grandævus and longævus denote a very aged man, who has already exceeded the usual duration of life, and who is, consequently, somewhere about eighty or upwards. 2. Senecta denotes old age indifferently, merely as a period of life; senectus, as a venerable and experienced age, that commands respect and indulgence; senium, the infirm and burdensome age, which is to be looked upon as a disease. (iv. 89.)
VETUS, VETUSTUS, see Antiquus and Puer.

VIA, see Iter. VIBRARE, see Librare.

VICINUS; FINITIMUS; CONFINIS. Vicini (οίκεῖοι) are neighbors, in reference to house and yard; whereas finitimi and confines, with reference to the boundaries of the land; finitimi, in a one-sided relationship, as the neighbors of others, who dwell near their boundaries, in a mere geographical sense; confines, in a mutual relationship, as opposite neighbors, who have boundaries in common, with the moral accessory notion of friendship associated with neighborhood. The finitimi are finibus diremti; whereas the confines are confinio conjuncti. (v. 181.)

VICISSIM; INVICEM; MUTUO. Vicissim (from εἰκάζω) denotes, like on the other hand, and in hand, and in turn, a successive; invicem and mutuo, like reciprocally and in return, a mutual acting and suffering between two persons or things; invicem, more with reference to reciprocal actions; mutuo, to reciprocal or mutual states. (vi. 402.)

VICTUS, see Vita.

VIDERE; CERNERE; SPECTARE; INTUERI; CONSPI- CERE; ADSPICERE; ADSPICERUS; CONSPECTUS; OB- TUSUS. 1. Videre and cernere denote seeing, as perceiving by the organ of sight; videre (ἰδεῖν) as perception in general, in opp. to an obstruction of the view, like ὅραν; cernere (κρίνειν) especially as a clear perception, in opp. to a transient or dim view; whereas spectare, intueri, tueri, and contueri, denote looking, as the dwelling of the eyes upon an object; spectare means, quietly to fix the eye upon an object that interests the understanding, and dwell upon it as upon a theatrical representation, like ἰδῶν; whereas intueri (from στοχάζωμαι), to fix the eye upon something that strikes the fancy or soul, as to contemplate, ἴδωμαι. Cic. Fam. vii. 1. Neque nos qui haec spectavimus, quidquam novi vidimus.

2. Intueri denotes merely to contemplate attentively;
contueri, to gaze upon fixedly, keenly, and with eyes widely opened. 3. **Conspicere** means to descry, that is, to get sight of an object of one's self, and generally of an unexpected object; whereas **adspicere** means to look at, that is, to cast one's eye upon an object, whether consciously or not. 4. **Adspicere** has an active meaning, as the looking at; **conspectus**, a passive meaning, as the sight of, that is, the appearance, often also the **field of view, sight** [as in to be or come in sight]; **obtutus** has a neutral sense, as the look. Suet. Tib. 43. Ut **adspectu** deficientes libidines excitaret; comp. with Cal. 9. Tumultuantes **conspectu** suo flexit; and with Cic. Orat. iii. 5. Qui vultum ejus cum ei dicendum esset, **obtutumque** oculorum in cogitando probe nosset. (iv. 305.)

Viere, see Ligare.

Vigens; Vegetus; Vividus; Vivus; Animans; Vitalis; Vivax. 1. **Vigens** (ἀντίκεισθαι) denotes a man, both in body and mind, fresh and in full strength; **vegetus**, one, in a mental sense, on the alert and animated; **vividus** (from ἱππεῖ?), or from vis?), one, in a moral sense, full of life and energy. Liv. vi. 22. Exactae jam ætatis Camillus erat ... sed **vegetum** ingenium in vivido pectore **vigebat**, virebatque integris sensibus. 2. **Vivus** (Goth. quiws) means living, in opp. to dead; **animans**, possessing life, in opp. to inanimate. 3. **Vitalis** means long-lived; **vivax**, tenacious of life. (iv. 445.)

Vigil; Insomnis; Exsomnis. **Vigil** denotes the state of being awake as positive, and involves consciousness and will, and the application of vital energy, like ἀγρυπνος; whereas **insomnis** and **exsomnis**, only negatively, as sleepless, ἄυπνος; but the **insomnis** cannot sleep; the **exsomnis** will not sleep. Tac. Ann. i. 65. Cum oberrarent tentoriis **insomnes** magis quam **pervigiles**. Vell. P. ii. 88. Mæcenas ubi rem **vigilium** exigeret, sane **exsomnis**. Hor. Od. iii. 7, 6. Frigidas noctes non sine multis **insomnis** lacrimis
VILLA — VINCERE.

agit; comp. with 25, 7. Non secus in jugis exsomnis stupet Evias; or Virg. Æn. ix. 167, with vi. 556. (iv. 444.

VILLA; FUNDUS; PRÆDIUM; AGER; CAMPOUS; RUS; ARVUM. 1. Villa (dimin. of ἡδος) denotes a country-house, usually with a real estate; fundus, a real estate, usually with a country-house; prædium, sometimes a country-house, sometimes a real estate, like landed property. At the same time villa is an architectural term; fundus, an economical term; prædium, a juridical term. Cato, R. R. 3. Ita ædifices, ne villa fundum quærat, neve fundus villam. 2. Villa, fundus, and prædium, suppose a proprietor, like portio; whereas ager, arvum, rus, and campus, are thought of without reference to a proprietor, like pars. 3. Ager and campus denote the field, whether cultivated or not; ager (ἄγρος), the open field, in opp. to ground that is built upon, or planted with trees, consequently in opp. to urbs, oppidum, vicus, hortus, silva, like ἄγρος; whereas campus (κῆπος) denotes the low-lands and plains, like πεδίον, consequently in opp. to the high-lands, mons and collis; Cic. Div. i. 42. N. D. ii. 60. Colum. i. 2. Herenn. iv. 18. 25. Curt. viii. 1, 4. 4. Rus and arvum denote the corn-field; rus (ἄροτος) in opp. to the village or the town, like ἄρωπα; arvum, in opp. to pasture-lands and plantations, consequently in opp. to pabulum, pascuum, pratum, olivetum, Sall. Jug. 95. Cic. N. D. i. 45. Plaut. Truc. i. 2, 47. Hor. Ep. i. 16, 2. like ἄροτος. Cic. Fr. ap. Quintil. iv. 2. Fundum habet in agro Tiburino Tullius paternum. Orat. iii. 33. De fundo emendo, de agro colendo. Tac. G. 26. Arva per annos mutant, et superest a ger. (iii. 5.)

VINCERE; SUPERARE; OPPRIMERE. 1. Vincere (ἐκεῖν; or ἄγκας ἀναγκάζειν?) means, to drive an adversary from his place, like νικᾶν; superare to win a place from an adversary, like ἐπερβάλλεσθαι. The vincens has more to do with living objects, with enc-
mies; the superans with inanimate objects, with difficulties. Tac. Ann. i. 25. Invictos et nullis casibus superabiles Romanos. 2. Vincere denotes especially the exertion and duration of the conflict; de vincere, its consequence, and the completeness of the victory. 3. Vincere means to conquer by fighting; apprimere, without fighting, by merely appearing, in consequence of a surprisal, or of a decided superiority of forces. Cíc. Mil. 11. Vi victa vis, vel potius oppressa virtute audacia est: and to the same purport, Muren. 15. Mithridatem L. Murena repressum magna ex parte, non oppressum reliquit. (iv. 278.)

Vincere, see Ligare.

Vincula; Catena; Compedes; Pedicae; Manicae. Vincula (άγκαλη, from nectere) are bands of any sort, as a generic term for catena, etc., like δεσμοί; catenae are chains, whether for fettering or for other uses, like ἀλύσεις; compedes (from πέδη), for fettering in general, the hands or the feet; pedicae, irons for fettering the feet; manicae, irons for fettering the hands. Tac. Ann. vi. 14. Celsus in vinculis laxatam catenam, et circumdatam in diversum tendens suam ipse cervicem perfregit. (iv. 284.)

Vindicata; Ultio; Talio; Poena; Multa; Castigatio; Puniri. 1. Vindicata (ἀναδέκτης) is an act of justice, like avenging: ultio (ἀλαλκεῖν, ἀλέξειν), an act of anger, like revenge; talio (τλήναι), an act of retaliation. 2. Ultio, vindicatio, and talio, take place in consequence of the supreme authority of an individual; punitio, multatia, and castigatio, in consequence of the demand of others; poena (τοιοῦ, τείνα, τένομαι), as a punishment which the violated and offended law demands, by any mode of suffering; multa (μαλάξαι) as an amerce- ment, which justice and equity demand, as a compensation for injuries done, especially a fine; castigatio, as a chastisement, which may serve to improve the individual, especially a rebuke. Poena is for the gen-
eral good; mulc ta, for the good of the injured party; castigatio, for that of the guilty party. (v. 249.) 3. Pœnire means to punish, according to the principles of justice; whereas puniri, in Cicero, to take vengeance into one’s own hands.

Vinolentus, see Ebrietas.

Vinum; Temetum. Vinum (oivos) is the general and usual; temetum (from taminia), the antiquated and poetical name for wine.

Violare, see Laedere. Vir, see Homo and Puer.

Virga, Virgultum, see Rami.

Virgo; Puella; Virago. Virgo is an unmarried woman, whether young or old, in opp. to mulier, like παρθένος; whereas puella, a young woman, whether married or not; for instance, Nero’s wife, Octavia, twenty years old, in Tac. Ann. xiv. 64, like κόρη; virago, a masculine, strong, heroic, young woman; for instance, the Amazones, ἀντιάνειρα.

Virtus; Innocentia; Honestas. Virtus (ἀρετή) means virtue, as far as it shows itself in becoming and meritorious actions; in n o c e n t i a, as far as it shows itself in blameless, especially disinterested conduct; h o n e s t a s (χυοαστός) as far it shows itself in virtuous and noble sentiments. (vi. 406.)

Virtus, see Ferocia. Vis, see Potentia.

Viscera, see Caro.

Vita; Salus; Victus. 1. Vita (oivos) denotes the duration of life, in opp. to mors; whereas salus (from ὀλος?), the safety of life, in opp. to interitus, exitium. 2. Vita denotes the public; victus the private life of a man. Nep. Alc. 1. Splendidus non minus in vita quam in victu. (iv. 448.)

Vitalis, see Vigens.

Vitiwm; Menda; Mendum; Labes; Macula. Vitiwm (from avátn, átn), denotes any fault; menda (μάτη), a natural fault, especially of the body, a blemish, like βλάβη; mendum, a fault committed, especially in writing, a blunder or mistake, like ἀμάρ-
τημα; λαβες (λώβη), a degrading fault, a stain of ignominity, like λύμη; μακυια (dimin. from μῶκος), a disfiguring fault, a blot, like κηλίς.) (v. 319.)

VITUPERARE, see Reprehendere.

VIVAX, VIVIDUS, see Vivens.

VIRUS, see Toxicum. VIVUS, see Vigens.

VIX; AEGRE. Vix (ὅκα) means scarcely, and refers, like σχολῇ, only to a thing that was near not taking place, in opp. to omnino non, Cic. Att. iii. 23; whereas ægre means with much ado, like ἅμα and λόγος, and refers to the agent, who is in a state of anxiety as to whether he shall succeed or fail, in opp. to facile, Cic. Sen. 20. (iii. 94.)

VOCABULUM, see Verbum. VOCARE, see Nominare.

VOCIFERARI, see Clangere.

VOLUCRES; AVES; ALITES. Volucres (from ἐλιγαν) means whatever flies, including winged insects, like πτηνός; whereas aves and alites mean only birds; avis (αετός) as a general term in natural history for any bird, like ὀπος; ales (from ala) as a select expression only for a larger bird, like οἰωνός; especially the eagle, and alites is used in the language of the augurs as a technical term for those birds whose flight must be observed and interpreted, in opp. to oscines, or those birds whose song and cry must be interpreted. Ovid, Art. Am. iii. 410. Jovis in multis devolat ales aves. Hor. Od. iv. 2, 24. Virg. Æn. xii. 247. Cic. N. D. ii. 64. (v. 207.)

VOLUNTATE, see Sponte. VOLUPTAS, see Cupido.

VORAGO; VORTEX; GURGES. Vorago (ὄρηχος) and the poetical word, of foreign origin, bαραθρυμ, denote an abyss in water, which may be either in a pool, pond, or sea; whereas vortex and gurges suppose water in motion; vortex moves in a horizontal direction, so that its water turns in a circle, and hinders whatever swims therein from escaping; gurges (from γοργός? or γύργας?), in a perpendicular direction, so that it drags down whatever comes into its
eddy, into the depth below. Liv. xxviii. 30. Navis retro vortice intorta; compare with xxii. 6. Deficientibus animis hauriebantur gurgitibus. (v. 155.)

Vox, see Verbum.

Vulnus; Plaga; Ulcus; Cicatrix; Saucius. 1. Vulnus and plaga denote a wound from without; vulnus (from lanius?) by means of a weapon, or other cutting instrument; plaga, by means of any instrument carried with intention to injure; whereas ulcus (ἀλοξ, ὀξ) means any open or sore place in the body, that has begun to fester, etc.; cicatrix, the scar that is left when a wound is healed. Suet. Vit. 10. Verbera et plagas, sæpe vulnera, nonnunquam necem repræsentantes adversantibus. Plin. H. N. xvi. 12. Cels. viii. 4. 2. Vulneratus means wounded in general; saucius, so wounded as to be unfit for fighting, and is the proper expression for those that are wounded in battle. Cic. Verr. i. 27. Servi nonnulli vulnerantur; ipse Rubrius sauciatur. (iv. 255.)

Vultus, see Facies.

THE END.