

LUDWIG VON DOEDERLEIN

DÖDERLEIN'S
HAND-BOOK OF LATIN
SYNONYMES

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of Latin Synonymes

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Döderlein's Hand-book of Latin Synonymes:

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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 synonymes 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 synonymes, 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 synonymes, an increased interest will thereby be given to classical studies. 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 synonymes” in this compend, he has very wisely sought out the 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.

S. H. T.

Andover, January, 1858.

THE AUTHOR'S PREFACE

The wish has been expressed to me from different quarters, and particularly by several respectable schoolmasters, 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 synonymes 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 corresponding 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, Habicht, 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 quotations 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, ἄπαξ 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 synonymes which can be distinguished, as it were, only by a microscope. Such synonymes 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 synonymes, 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 synonymes. 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 synonymes, 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 synonymes 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, synonymes 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*; *hærerere* and *pendere*; *sumere* and *adimere*; *hostis* and *inimicus*. The interchange of such synonymes may be counted a blunder of the same sort as that which is called a solecism. To the second class belong those synonymes 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*; *pæne* and *prope*; *etiam* and *quoque*; *recordari* and *reminisci*; *lævus* and *sinister*; *velox* and *pernix*; *vesanus* and *vecors*; *fatigatus* and *fessus*; *collis* and *clivus*. Such distinctions are of little or no consequence in composition, except when it is necessary to use synonymous terms in express opposition to each other; for instance, *mare* and *amnis*, in opp. to *lacus* and *fluvius*; *metus* and *spes*, in opp. to *timor* and *fiducia*: when such occasions occur, the richness of a language in synonymes 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 synonymes 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.

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 (διολέσαι, or δηλεῖν) '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 (θέσσασθαι) 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 Celare.

Absolvere, see Finire.

Abstinentia, see Modus.

Abundare; Redundare. Abundare denotes plenteousness in a good sense, as the symbol of full measure and affluence, like περιεῖναι, redundare is used in a bad sense, as a symbol of over-abundance and luxury, like περισσεύειν: 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; Comburare; Cremare. Accendere, incendere, and inflammare, mean ‘to set on fire:’ accendere, from without, and at a single point, like ἀνάπτειν [hence to *light* a torch, etc.]; incendere, from within, like ἐνδαίειν [hence to *set fire* to *houses, villages*]; inflammare, ‘to set on fire,’ either from without or from within, but with bright flames, like ἀναφλογίζειν; comburare and cremare mean ‘to burn up, or consume by fire;’ comburare, with a glowing heat, as the causative of *ardere*, like κατακαίειν; cremare, with bright flames, as the causative of *flagrare* like πιμπράναι. 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.

Accersere, see Arcessere.

Accidere; Evenire; Contigere; 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*, quæ *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 [Arguere](#).

Acer; Vehemens. Acer (ᾠκύς) denotes eagerness in a good sense, as fire and energy, in opp. to *frigidus*, like ὀξύς; but vehemens (ἐχόμενος) in a bad sense, as heat and passion, in opp. to *lenis*; Cic. Or. ii. 49, 53, like σφοδρός. (iv. 450.)

Acerbus; Amarus. Acerbus (from κάρφω) means a biting bitterness, in opp. to *mitis*, like ὀξύς; 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.)

Acervus; Congeries; Strues; Cumulus. 1. Acervus and congeries mean 'heaps' of homogeneous things collected and

piled up in layers; *acervus* [from ἀγείρω], like σωρός, 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 θημῶν. Curt. viii. 7. 11. Passim *acervos struesque* accendebant; meaning by *acervos* 'heaps' or 'piles,' by *strues* 'stacks' of wood. 2. *Cumulus* (from ἄκμῆ) 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 cumulis cæсорum corporum*, with *Cannenses campos acervi Romanorum corporum tegunt*: and xxiii. 5. *Molibus ex humanorum corporum strue faciendis*. (ii. 118.)

Achivi; *Achæi*; *Achæius*; *Achaicus*; *Troius*; *Troicus*. 1. *Achivi* are the Homeric Greeks, or Ἀχαιοί; *Achæi* are either the inhabitants of Achaia, or, in the poets, the Greeks at large, as contemporaries of the Romans. Cic. *Divin.* i. 16. *Cum Achivi cœpissent inter se strepere*. Compare this with *Cæcil.* 20. *Quod cum sibi Achæi patronum adoptarant*. 2. *Achæius* is the adj. of *Achivus*. Hor. *Od.* i. 15. 37. Virg. *Æn.* ii. 462; but *Achaicus* is the adj. of *Achæus*. Cic. *Att.* i. 13. 3. *Troius* is the more *select* term, as adj. of the old heroic and Homeric Troja; *Troicus*, 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; acumen, 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; acumen, 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 αἶχμή. (vi. 5.)

Acies, see [Pugna](#).

Acta, see [Ripa](#).

Actor; Comædus; Ludio; Histrion. The generic term actor, and the specific terms comædus and tragædus, denote the player, as a respectable artist; but ludio, ludius, the *comedian*, the player, who makes acting his *trade*, with the accessory notion of commonness; lastly, histrion, 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 spectator, sed *actor* et *acroama*. Rosc. Com. 10. Nemo ex pessimo *histrione* bonum *comædum* 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 [Acies](#).

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, quæ 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](#).

Adjuvare, see [Auxilium](#).

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*.

Adventor, see *Hospes*.

Adversarius; Hostis; Inimicus. 1. Adversarius is the generic term for every opposer, in the field, in politics, in a court of judicature, like ἀντιστάτης. Hostis (from ἔχθω) is 'the enemy' in the field, and war, opp. to *pacatus*. Cic. Rep. ii. 3. Sen. Q. N. vi. 7. like πολέμιος; inimicus, 'an enemy' in heart, opp. to *amicus*, like ἐχθρός. Cic. Man. 10. Pompeius sæpius cum *hoste* confligit, quam quisquam cum *inimico* concertavit. Phil. xi. 1. Verr. i. 15. Curt. vii. 10. Liv. xxii. 39. Nescio an infestior hic *adversarius*, quam ille *hostis* maneat. 2. Hostilis and inimicus denote states of hatred become habitual qualities; infestus and infensus only as temporary states; infestus (ἀνασπαστός?) applies to a quiescent state of aversion, like disaffected, unkind, and thus it is applied to inanimate things that threaten hostility; infensus (from πένθος) denotes a passionate state of mind, like enraged, and is therefore applicable to persons only. Tac. Ann. xv. 28. Non *infensum*, nedum *hostili* odio Corbulonis nomen habebatur. Cic. Verr. iii. 24. Sall. Cat. 19. Sen. N. Q. iii. pr. Animus luxuriæ non *adversus* tantum, sed et *infestus*. Liv. ii. 20. Tarquinius *infesto* spiculo petit; Tarquinius *infenso* cessit *hosti*. (iv. 393.)

Advocatus; Causidicus. Advocatus means in the writers of the silver age 'a counsel' in relation to his services and to his client, as his friend and assistant; causidicus, in relation to his station and profession, often with the contemptuous accessory notion of his being a hireling. (vi. 8.)

Ædes, see [Templum](#).

Ædificium; Domus; Ædes; Familia. 1. Ædificium is the generic term for buildings of all sorts, like οἰκοδόμημα; domus, and ædes, ædium, mean 'a dwelling-house;' domus, as the residence and home of a family; ædes (αἶθω, αἶθουσα), as composed of several apartments, like δόμοι, δώματα. Virg. G. ii. 461. Ingentem foribus *domus* alta superbis mane salutantum totis vomit *ædibus* undam. (vi. 8.) 2. Domus denotes 'a family' in the patriarchal sense, as a separate society, of which the individuals are mutually connected; familia, in a political sense, as part of a gens, civitas, or populus. (v. 301.)

Æger; Ægrotus; Morbidus; Morbus; Valetudo; 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; Parilis; Compar; Impar; Dispar. 1. Æquum (from εἴκελος) is that of which *its own* component parts are alike, in opp. to *varius*, Cic. Verr. v. 49; par (from πείρω) 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 ἴσος; æqualis refers to interior qualities, like ὁμοιος. 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 other, 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, ἴσα; *æqualiter*, in the same manner, ὁμοίως, ὁμῶς. 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 σύνεγγυς. 5. Impar denotes inequality as to *quantity*, either arithmetical

inequality with regard to number [= odd], or a *relative inferiority* as to strength; dispar refers to *quality*, without distinguishing on which side of the comparison the advantage lies. (iv. 77.)

Æquus; Planus; Campus. 1. Æquum (from εἴκελος) denotes that which is flat, a 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 planities 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*](#).

Ærarium; Fiscus. Ærarium is ‘the public treasury;’ fiscus (from πίθος, πιθάκη), ‘the imperial treasury.’ Tac. Ann. vi. 2. Bona Sejani ablata ærario, ut in *fiscum* cogerentur; tanquam referret! (vi. 10.)

Ærumna, see [*Labor*](#).

Æstimare, see [*Censere*](#).

Æstuarium, see [*Calere*](#).

Æternus, 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; I nunc; Degere.

1. Agere (ἄγειν) 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 (ἀγείρειν), for the interest of another, to execute a commission. Cic. Verr. i. 38. Quæ etiamsi voluntate Dolabellæ fiebant, per istum tamen omnia gerebantur. 3. Opus is the result of facere, as the work, ἔργον; factum is the result of agere, as the transaction; res gestæ are deeds [e. g. in war], πράξεις; 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 animadversions 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 involuntary 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 ἔσαγειρω) is a single line, like a dam; vallum or *mound* (ἄλκη) 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]; vallum [*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 ἔχω, *vehere*) denotes 'the wing,' as a joint, like πτέρυξ; penna (πέτεσθαι), 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 πτίλον. Sen. Ep. 42. *Meministi, cum quendam affirmares esse in tua potestate, dixisse me volaticum esse 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](#).

Ala, see [Armus](#).

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 (ἄλφός) 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. Albus, opposed to *ater*, approaches, like λευκόν, to yellowish; candidus, opposed to *niger*, approaches, like ἀργόν, to bluish. Alba cutis 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 ἄλθω) 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 γεύω, to chew), natural food, as a means of nourishment; *esca* (from ἔδω), '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 vescuntur*. 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 exigebatur*. 3. *Cibare* means to feed with one's hand, as nurses, etc.; *pascere* (from πάσασθαι), 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 unumquemque*

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; Celsus; 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 ὑψηλός; editus denotes height, in opp. to *planus*, Tac. Ann. xv. 38: lastly, procerus denotes height or length in reference to growth. The *altum* has no measure and no limits; the *editum* has the bulk of a hill; the *procerum* 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 *præcelsus*, 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*.

Amarus, see *Acerbus*.

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 *circumire* veteranos, ut acta Cæsaris 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; Obambulare. 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 *currere* 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; obambulare, 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. Amentia 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, παράφρων. Hence, *amens* metu, terrore; *demens* scelere, discordia, etc. 2. *Insanus* has a *privative*; *vesanus*, a *depravative* meaning. The *insanus* in his passion oversteps the measure and bounds of right, and gives one the impression of a guilty person; the *vesanus*, in his delusion, wanders from the right path, follows a false object, and gives one the impression of an unfortunate person. 3. *Excors* means of weak understanding in general, without the ability of reflecting and examining, in opp. to *cordatus*; *vecors* means, of a perverted understanding, without the ability of reflecting calmly, from the mind being taken up with one fixed idea. 4. *Furor* (*fervere*) denotes mental irritation, ecstasy, as raging, μανικός; *delirium* (ληρεῖν), a physical and childish remission of the mental faculties; *rabies* (ῥαβάσσειν, ἄραβος), a half-moral condition of a passionate insanity, as frantic, λύσσα. The *furibundus* 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 a demoniacal state, as possessed, *cerritus* or *ceritus*, by *Ceres*, *lymphatus*, by the nymphs; they may also be considered as derived from κόρυζα, *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* denote a more glowing affection, but do not imply reciprocity; *amans* denotes this affection as a

temporary state; amator as an habitual feeling, like ἔραστής. Cic. Verr. v. 63. Alba tunc antiquissimus non solum *amicus*, verum etiam *amator*. Tusc. iv. 12. Inter ebriositatem et ebrietatem interest, aliudque est *amatorem* 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 ἀποβαλεῖν, opp. to *retinere*, Cic. Rep. v. i. Sext. 47. Suet. Tib. 15. Ter. Phorm. iii. 2, 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. *Amissio* 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. Amplecti denotes embracing, often with one arm only, as a sign of calm affection and protection; complecti, clasping and surrounding with both arms, as a sign of passionate love, or familiar confidence. Amplecti means, figuratively, to lay hold of something, in opp. to slighting and

disdaining; *complecti*, 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*.

Anguis, see *Repere*.

Angor, see *Cura*.

Angustus; *Arctus*; *Densus*; *Spissus*. 1. *Angustus* and *arctus* relate to space itself, and to the proximity of its enclosing limits; *densus* and *spissus*, 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*, εἶργω) 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, et sui similis, post ingens lacus Flevo dicitur.. fitque iterum arctior, iterumque fluvius emittitur*, in which passage the banks of the Rhine are considered only as lines, or as walls, 3. *Densus* (from ἀδινός? or θαμά?) denotes objects only as pressed near to one another, and without any observable gaps, in opp. to *rarus*, like δασύς and θαμειός; *spissus*, as pressed close into one another, and without any intervals between, in opp. to *solutus*, loose, like πυκνός and συχνός. In *densus* 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 *spissus*, the want of empty space, from all the spaces between objects being filled up, owing to their being crowded together. (iv. 431.)

Anima; Aer; Aura; Spiritus; Sublime. Anima and aër denote 'air' as an element, like ἀήρ, and anima (ἄνεμος), in opp. to *terra, mare, ignis*; but aër, a learned term (ἀήρ, from ἀείρω?) in opp. to *aether*; aura and spiritus denote 'air' when put in motion; aura (αὔρα, from ἀέσαι, or from ἀεῖραι), the gently waving and *fanning* air; spiritus, the *streaming* and breath-like air, like πνεῦμα; lastly, sublime (from *sublevare*?), the air that hovers over us, simply in a local relation, in opp. to *humus*, like μετάρσιον, μετέωρον. (v. 92.)

Anima; Animus; Mens. 1. Anima denotes 'the soul,' physiologically, as the principle of animal life, in men and brutes, that ceases with the breath, like ψυχή; animus (ἄνεμος), psychologically and ethically, as the principle of moral personality, that ceases with the will, like θυμός. The souls of the departed also are called, in a mythological point of view, animæ, as shades; but, in a metaphysical point of view, animi, as spirits. Anima is a part of bodily existence; animus, in direct opposition to the body. Sen. Ep. 4. Difficile est *animum* perducere ad contemtionem *animæ*: and 58. Juven. xv. 148. Principio indulsit communis conditor illis tantum *animas*, nobis *animum* quoque. 2. Animus denotes also the human soul, as including all its faculties, and is distinguished from mens (μένος, μανθάνω, 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. II. 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 ζῷον; 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.

¹ Hence *animalium cadavera*, not *animantium*.

2. *Bellua* (from βλάξ) denotes, particularly, a great unwieldy animal, as the elephant, whale, principally sea-monsters; *pecus*, a domestic animal, particularly of the more stupid kinds, as a bullock, sheep, in opp. to the wild; *bestia*, a destructive animal, particularly those that are ravenous, as the tiger, wolf, etc., in opp. to birds, Justin, ii. 14, like θηρίον; *fera* (φῆρες), a wild animal of the wood, as the stag, wolf, tiger, in opp. to domestic animals. Curt. ix. 10. *Indi maritimi ferarum pellibus tecti piscibus sole duratis, et majorum quoque belluarum, quos fluctus ejecit, carne vescuntur.* And Tac. G. 17. (iv. 291.)

Annales; Historiæ. *Annales* means a comprehensive historical work, principally and especially a history of former ages, composed from documents, like Livy and Tacitus; *historiæ*, 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; *vetus* 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, γερούσιος. Hence *antiquus homo* is a man who existed in ancient times; *vetus*, an old man. *Antiqui scriptores* means the classics, inasmuch as the age in which they flourished has long been past; *veteres*, inasmuch as they have lived and influenced manhood for 2000 years. Cic. Verr. i. 21. *Vereor ne hæc nimis antiqua et jam*

obsoleta videantur: compare with Orat. i. 37. Ut illi *vetus* atque usitata exceptio daretur. 2. *Vetus* refers only to length of time, and denotes age, sometimes as a subject of praise, sometimes as a reproach; *vetustus* 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, *veternus* 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* Græcorum, and *vetustissima* Italiæ disciplina. 3. *Antiquus* denotes age only in relation to time, as a former age in opp. to the present; *priscus* (from *πᾶρος*), 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.)

Aperire; Patefacere; Aperte; Palam; Manifesto; Propalam.

1. Aperire (from πεπαρεῖν) 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. Aperte means 'openly,' and without concealment, so that everybody can perceive and know, in opp. to *occulte*, like φανερωῶς; palam (from planus), 'openly,' and without hiding anything, 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; Eminent. Apparet means what is visible to him who observes; eminent, what forces itself upon observation, and attracts the eye. Sen. Ir. i. 1. *Apparent* alii affectus, hic (scil. iræ) *eminent*. (vi. 23.)

Apparet, see *Constat*.

Appellare, see *Alloqui* and *Nominare*.

Aptus, see *Idoneus*.

Aqua; Unda; Fluctus; Fluentum. 1. Aqua (from ὠκεανός) denotes water materially as an element, in opp. to *terra*; unda (from νέδη, wet), as a flowing, continually moving element, in opp., as it were, to *solum*; lympa (λέμφος) 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. Tempestates 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* comitorum, ut mare profundum et immensum, sic effervescunt quodam quasi æstu; that is, the lightly moving assemblies. Sen. N. Q. iii. 10. Quid si ullam *undam* superesse mireris, 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 (ἀρκεῖν, from ἐρύκειν) 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 summon. The *arcessens* asks, the *acciens* entreats, the *evocans* commands, a person to make his appearance. Cic. Att. v. 1. Tu invita mulieres,

ego *accivero* pueros: compare with Dejoj. 5. Venit vel rogatus ut amicus, vel *arcessitus* ut socius, vel *evocatus* ut qui senatui parere didicisset. Or, Liv. x. 19. Collegæ auxilium, quod *accidendum* ultro fuerit, with xlv. 31. *Evocati* literis imperatoris. And xxix. 11. *Æbutia accita* ad Sulpiciam venit; and 12. Ut Hispalam libertinam *arcesseret* ad sese. 2. *Arcessere* (from *cedere*) means, originally, to order to approach; on the other hand, *accersere* (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 *ἔρεύθειν*) means to be in a visible glowing heat, like *αἴθειν*; 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 *flagrantem* bello Italianam, non *ardentem* invidia senatum. (iv. 21.)

Arduus; *Difficilis*. *Arduus* (from *ὀρθός*) 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*, ac pæne interclusos, viderent. (ii.

105.)

Arduus, see *Altus*.

Arena, see *Sabulo*.

Arguere; Incusare; Culpare; Criminari; Insimulare; Deferre; Accusare. Arguere (from ἀργός) 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; incusare, and the less frequent term culpate, denote only a complaint made out of a court of justice; criminari, an accusation with hostile or evil intention, in a calumnious spirit; insimulare, in an undeserved or slanderous manner, through suspicion; deferre, to impeach before a judge; accusare, to impeach in a criminal court. Cic. Lig. 4, 10. *Arguis* fatentem. Non est satis. *Accusas* eum. (ii. 163.)

Aridus; Torridus; Siccus. Aridus and torridus denote an internal want of moisture; but things that are *arida* (from areo) have lost their moisture from a heat acting within, like αὔρος, in opp. to *humidus*. Plin. Pan. 30, 4; on the other hand, *torrida* (from τέρω), from a heat penetrating from without, in opp. to *uidus*, like σκληρός; – siccus denotes dryness that is only external, confined to the surface, in opp. to *madidus*, like ξηρός. Plin. H. N. xii. 12. Ne sint fragilia et *arida* potius quam *sicca* folia. And xv. 29. Cato docuit vinum fieri ex nigra myrta *siccata* usque in *ariditatem* in umbra. Colum. vii. 4. (vi. 244.)

Arista, see *Culmus*.

Armentum, see *Pecus*.

Armus; Humerus; Ala; Axilla. Armus (ramus?) 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 *scapula*, as part of the skeleton, like ὤμος; humerus, the flat surface, which in the human body is over the upper arm, the shoulder, like ἐπωμίς; ala and axilla, the cavity which is under the upper arm, the arm-pit, like μασχάλη. Ovid, Met. xii. 396. Ex *humeris* medius coma dependebat in *armos*. And x. 599. xiv. 304. Plin. H. N. xi. 43. (iv. 27.)

Arrogantia, see *Superbia*.

Artes, see *Literæ*.

Artifex, see *Faber*.

Artus, see *Membrum*.

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 θωπεύειν; blandiri (μέλδειν), that which says what is agreeable to another, like ἄρεσκεύειν; 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; blanditiæ, or fair-speaking, in the endeavor to be amiable, and, at worst, in self-interest; adulatio, or flattery, and servility, *κολακεία*, 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*.

Asses, see *Axes*.

Assiduitas, see *Opera*.

Assequi, see *Invenire*.

“Astrum” printed before “Assequi”.

Astrum, see *Sidus*.

Astutus; Callidus; Vafer; Versutus. Astutus or in old Latin astus (from ἀκμή, 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 κάλλος), 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 κερδαλέος; on the other hand, vafer and versutus denote cunning in a moral sense, as a mark of dishonesty, and, indeed, vafer (ὑφή), adroitness in introducing tricks, particularly in judicial affairs, as the tricks of a lawyer, like πανούργος; versutus (ἄρτυτός), 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 στροφαῖος. 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 (αἰθός) denotes black, as a negation of color, in opp. to *albus*; whereas niger (πνιγόμεναι) 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 prœlia 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 τρηχύς, τράξαι), 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 dirus and sævus mean that which is really an object of fear, and threatens danger; dirus, indeed (from δέος), according to its own nature, as a property of things, means dreadful, δεινός; but sævus (from αἷ, heu!) according to the character of the person, as a property of living beings, means blood-thirsty, cruel, αἰνός. Plin. Pan. 53. *Atrocissima* effigies *sævissimi* domini. Mela ii. 7. Ionium pelagus.. *atrox*, *sævum*; that is, looking dangerous, and often enough also bringing misfortune. 2. Trux 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 truculentus, in the ordinary and comic sense, as a mark of ill-humor or trivial passion; the slave in Plautus is *truculentus*; the wrathful Achilles is *trux*. Sometimes, however, *truculentior* and *truculentissimus* serve as the comparative and superlative of *trux*. 3. Trux and truculentus vultus is a terrific, angry look, like τραχύς; torvus, merely a stern, sharp, and wild look, as τορόν, or ταυρηδὸν βλέπειν. Plin. H. N. xi. 54. *Contuitu quoque multiformes; truces, torvi, flagrantes.* Quintil. vi. 1. 43. (i. 40.)

Attonitus; Stupens. Attonitus, thunderstruck, denotes a momentary, stupens (ταφεῖν) a petrified, a lasting condition. Curt. viii. 2, 3. *Attoniti, et stupentibus* similes. Flor. ii. 12. (vi. 31.)

Audere; Conari; Moliri. Audere denotes an enterprise with reference to its danger, and the courage of him who undertakes

it, whereas *conari* (from *incohare*), with reference to the importance of the enterprise, and the energy of him who undertakes it; lastly, *moliri*, with reference to the difficulty of the enterprise, and the exertion required of him who undertakes it. (iii. 295.)

Audentia, *Audacia*, see *Fides*.

Audire; *Auscultare*. *Audire* (from *ausis*, *auris*, οὔραζ) means to hear, ἀκούειν, as a mere passive sensation, like *olfacere*; on the other hand, *auscultare* (from *auricula*), to hearken, ἀκροᾶσθαι, 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, *auscultata*. Mic. Æschine, *audivi omnia*. Cato ap. Gell. i. 15. Pacuv. ap. Cic. Div. i. 57. (iii. 293.)

Auferre, see *Demere*.

Auguria; *Auspicia*; *Prodigia*; *Ostenta*; *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*, ἀυγάζειν) 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* (ὄθηματα, ὄσσα) are signs which any person, to whom they occur, can interpret for himself, without assistance.

The primary notion in prodigium 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; Tetricus. 1. Austerus (αὐστηρός, from αὔω) denotes gravity as an intellectual, severus (αὐηρός) as a moral quality. The *austerus* in opp. to *jucundus*, Plin. H. N. xxxiv. 8. xxxv. 11, is an enemy to jocularly 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.)

Autumare, see [Censere](#).

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* (ἰᾶσθαι) 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; Salve; Vale. Ave (from εὖ) is a salutation used at meeting and at parting, like χαῖρε; whereas *salve* is used at meeting only, *vale* at parting, like ἔρρωσο. Suet. Galb. 4. Ut liberti mane *salvere*, vespere *valere* sibi singuli dicerent. (i. 28.)

Aves, see [Volucres](#).

Avidus, see [Velle](#).

Axes; Plancæ; Tabulæ. Axes or asses, and *plancæ*, are

unwrought boards, as they come from the saw, and asses as a usual term, plancæ as a technical term; whereas tabulæ 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 ποτός) to drink like a beast, and, metaphorically, to tipple, σπᾶν. Sen. Ep. 122. Inter nudos *bibunt*, imo *potant*. Plaut. Curc. i. 1, 88. Agite, *bibite*, festivæ fores, *potate*, fite mihi volentes propitiæ. (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, δύναμαι), in the popular sense, in which benevolence and goodness of heart constitute the principal part of morality, in opp. to *malus*, like ἀγαθός; 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 εὐτροπος, probus πραῦς), so far as a man injures no one, nor 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 χρηστός. Quintil. vi. 4, 11. Non est altercandi ars.. res animi jacentis et mollis supra modum frontis, fallitque plerumque quod *probitas* vocatur, quæ est imbecillitas. 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 κείρω), means shortened.

Brutus, see *Stupidus*.

C

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*.

Cærimonia, see *Consuetudo*.

Cæsar, see *Primus*.

Cæsaries, see *Crinis*.

Cæteri; Reliqui. Cæteri (comparat. from ἐκεῖ) 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 λοιποί. Cic. Brut. 2, 6. Si viveret Hortensius, *cætera* fortasse desideraret una cum *reliquis* bonis civibus; hunc aut præter *cæteros*, aut cum paucis sustineret dolorem. (i. 183.)

Calamitas, see *Infortunium*.

Calamus, see *Culmus*.

Calculus, see *Saxum*.

Calere; Fervere; Æstuarè; Calefacere; Fovere. 1. Calere and fervere denote, objectively, warmth by itself, and, indeed, calidus

(κηλέω πυρί), in opp. to *frigidus*, a moderate degree of warmth, but *fervidus*, in opp. to *gelidus*, a degree of warmth on the point of boiling, heat; whereas *æstuare* (from αἴθω), 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 ἀφάύω), 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 *Æquum* and *Villa*.

Candela; *Lucerna*. *Candela* is a candle, which can be carried about like a torch, as λαμπάς, whereas *lucerna* can only be considered as a burning light on a table, like λύχνος. (vi. 50.)

Candidus, see *Albus*.

Canere; *Cantare*; *Psallere*; *Canticum*; *Cantilena*; *Carmen*; *Poema*; *Poeta*; *Vates*. 1. *Canere* (from καναχεῖν) means, in the most general sense, to make music, voce, tibiis, fidibus, like μέλπειν; *cantare*, with vocal music, like αἰδεῖν; *psallere*, with instrumental music, and indeed with string-instruments, like ψάλλειν. 2. *Cantica* and *cantilenæ* 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, *canticum* means a favorite piece, still in vogue; *cantilena*, a piece which, being

generally known, has lost the charm of novelty, and is classed with old songs; whereas *carmina* and *poemata* 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; *carmina*, indeed, were originally religious hymns, ἔπωδαί, and, in a wider sense, poems of another sort, mostly, however, minor poems, and of a lyrical sort, like ᾠδαί; but *poemata* are the products of cultivated art, and extensive poems, mostly of the epic or tragic sort, like ποιήματα. The *carmen* (κάρω, κράζω) is the fruit of natural, but the *poema* of calm and self-conscious inspiration. 3. *Poeta* is a technical expression, and denotes a poet only as an artist; *vates* (ἡχέτης) is an old Latin and religious expression, 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; Hœdus. Caper (κάρπος) is the general name for a he-goat, and that which is used in natural history, τράγος; hircus (from χήρ) is an old full-grown he-goat, χίμαρος? whereas hœdus, hœdus (χοῖρος), a kid, ἔριφος. (v. 336.)

Capere, see [Sumere](#).

Capillus, see [Crisis](#).

Carcer, see [Custodia](#).

Carere; Egere; Indigere. 1. Carere (from κείρειν) 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 sæpe caret, nunquam indiget*. Epist. 9. *Sapiens eget nulla re; egere enim necessitatis est*. Cic. Ep. ad. Qu. Fr. i. 3, 2. *Nunc commisi, ut me vivo careres, vivo me aliis indigeres*. 2. *Egere* (from *χάω, χαίνω ἀχίην*) 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; Ilia. 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; *viscera*, 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* (*γαλέη*), a helmet of skin, and properly of the skin of a weasel; *cudo* (*κεύθων*), a helmet of an indefinite shape.

Tac. G. 6. Paucis loricae; vix uni alterive *cassis* aut *galea*.

Cassis, see *Rete*.

Castigatio, see *Vindicta*.

Castus; Pudicus; Pudens; Pudibundus. 1. Castus (from καθαρός) 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 an 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*, συμβεβηκότως; forte, without particular stress on the casualty, τυχόν; fortuito, fortuitu, emphatically, by mere chance, in opp. to *causa*, ἀπὸ τύχης; 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, ἴσως; forsitan, forsan, with merely an occasional perception of the possibility, and are in construction with a conjunctive, τάχ' ἂν; haud scio an, with a modest denial of

one's own certainty; consequently, *haud scio an* is an euphemistic limitation of the assertion. *Fortasse verum est*, and *forsitan verum sit*, mean, perhaps it is true, perhaps not; but *haud scio an verum sit* means, I think it true, but I will not affirm it as certain. (v. 294.)

Casus; *Fors*; *Fortuna*; *Fors Fortuna*; *Fatum*. 1. *Casus* denotes chance as an inanimate natural agent, which is not the consequence of human calculation, or of known causes, like *συμφορά*; whereas *fors* denotes the same chance as a sort of mythological being, which, without aim or butt, to sport as it were with mortals, and baffle their calculations, influences human affairs, like *τύχη*. 2. *Fors*, as a mythological being, is this chance considered as blind fortune; whereas *Fortuna* 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, *fors fortuna* means a lucky chance, *ἀγαθὴ τύχη*. 3. All these beings form an opposition against the *Dii* and *Fatum*, 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; *fatum*, according to the mysterious laws by which the universe is eternally governed, like *εἰμαρμένη*, *μοῖρα*. Tac. Hist. iv. 26. Quod in pace *fors* seu natura, tunc *fatum* et ira deorum vocabatur. (295.)

Catenæ, see [*Vincula*](#).

Caterva; *Cohors*; *Agmen*; *Grex*; *Globus*; *Turba*. *Caterva*,

cohors, and agmen, denote an assembled multitude in regular order, and caterva, as a limited whole, according to a sort of military arrangement; cohors, as respecting and observing the leadership of a commanding officer; agmen, as a solemn procession; whereas turba, grex, and globus, denote a multitude assembled in no regular order, grex, without form or order; turba, with positive disorder and confusion; globus, 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. Celare has an abstract or intellectual reference to its object, like κεύθειν, in opp. to *fateri*, and so forth; synonymously with reticere, Liv. xxiv. 5. Curt. vi. 9; whereas occulere, occultare, have a concrete and material reference to their object, like κρύπτειν, in opp. to *aperire*, synonymously with obtegere; Cic. Acad. iv. 19. N. D. ii. 20. Fin. i. 9, 30. Att. v. 15: the *celanda* remain secret, unless they happen to be discovered; but the *occultanda* would be exposed to sight, unless particular circumspection and precaution were used. 2. In the same manner clam and clanculum denote secretly, in opp. to

palam, Cic. Rosc. Am. 8; whereas *occulte*, in opp. to *aperte*, Cic. Rull. i. 1. 3. *Occulere* denotes any concealment; *occultare*, a careful or very anxious concealment, and on this account finds no place in negative propositions, or as seldom, for example, as *redolere*. 4. *Occultare* means to prevent anything being seen, by keeping it covered; whereas *abdere*, *condere*, and *abscondere*, by removing the thing itself; *abdere* (ἀποθεῖναι) by laying it aside, and putting it away, like ἀποκρύπτειν; *condere* (καταθεῖναι), by depositing it in a proper place of safety, like κατακρύπτειν; *recondere*, by hiding it carefully and thoroughly; *abscondere*, by putting it away, and preserving it. (iv. 45.)

Celeber; *Inclutus*; *Clarus*; *Illustris*; *Nobilis*. *Celeber* (from κλέος) and *inclutus* (from κλυτός) 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* (γαληρός) 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 *Sæpe*.

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 (αἰσθέσθαι), as that of a taxpayer, making a valuation; whereas, opinari, putare, reri, and autumare, denote passing judgment under the form of a private opinion, with a purely subjective signification; opinari (ὀπίς) 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 taxpayer, 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. Censere 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 οἴμαι; whereas credo implies irony, like ὡς ἔοικεν, 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 (σφιδή) 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 κορίζομαι) 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 *sævus*. (iv. 257.)

Cincinnus, see [Crisis](#).

Circulus, see [Orbis](#).

Circumire, see [Ambire](#).

Circumvenire, see [Fallere](#).

Cirrus, see [Crisis](#).

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. Pernicitas 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 *velocitati* par est hominum *pernitas*. 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](#).

Clastrum, see [Sera](#).

Clementia, see [Mansuetudo](#).

Clivus, see [Collis](#).

Clangere; Clamare; Vociferari. Clangere is the cry of animals and the clang of instruments, like κλάγγειν; 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 *vociferationem*, quam ad virilem dignitatem

in dicendo accommodatum. Senec. Ep. 15. Virg. Æn. ii. 310. Exoritur clamorque virum clangorque tubarum. (v. 103.)

“Clypeus” and “Codicilli” printed before “Clangere”.

Clypeus, see *Scutum*.

Codicilli, see *Literæ*.

Cœnum, see *Lutum*.

Cœpisse, see *Incipere*.

Coercere; Compescere. Coercere denotes restriction, as an act of power and superior strength; whereas compescere (from *pedica*, *πεδᾶν*) as an act of sovereign authority and wisdom. (iv. 427.)

Cœtus, see *Concilium*.

Cogere; Adigere. Cogere (from *co-igere*) means by force and power to compel to something; adigere, 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 *μέθεσθαι*), 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 Adolph. 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 accidentally not heard of, or experienced something, indifferently. Cic. Brut. 83. *Inscium omnium rerum et rudem*. Compare this with Plin. Ep. viii. 23, *Absens et impendentis mali nescius*. (v. 266.)

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 κολωνός, as an eminence, in opp. to the plain beneath, and therefore somewhat steep; clivus, like κλιτύς, 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 ὄρθος, means either a natural or artificial elevation; grumus, only an artificial elevation, like χῶμα. Colum. Arbor. a. f. *Collem autem et clivum, modum jugeri continentem repastinabis operis sexaginta.* Liv. xxi. 32. *Erigentibus in primos agmen clivos, apparuerunt imminentes tumulos insidentes montani.* Hirt. B. Hisp. 24. *Ex grumo excelsum tumulum capiebat.* (ii. 121.)

Colloquium, see [Sermo](#).

Colonus, see [Incolere](#).

Coluber, see [Anguis](#).

Coma, see [Crisis](#).

Comburare, 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 κομμοῦν, whereas decorare and ornare, always with praise, like *splendere*, as denoting affluence and riches; decorare (from δίκη) in opp.

to that which is ordinary and unseemly, like κοσμεῖν; ornare (from ὀρίνω?) in opp. to that which is paltry and incomplete, like ἀσκεῖν. 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, ἀκολουθεῖν; deducere, from friendship, with officiousness; prosequi, from esteem, with respect, προπέμπειν. (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 is 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*.

Comœdus, see *Actor*.

Compar, see *Æquus*.

Compedes, see *Vincula*.

Compendium, see *Lucrum*.

Compescere, see *Coercere*.

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 συγχωρῆσαι; permittere, from confidence in a person, and liberality, in opp. to forbidding, like ἐφεῖναι; whereas indulgere and connivere mean to grant something, which may properly be forbidden; indulgere (ἐνδελεχεῖν?), from evident forbearance; connivere (κατανεύειν), from seeming oversight.

Concessum est; Licet; Fas est. Concessum est means, what is generally allowed, like ἕξις, 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 θέμις ἐστί; fas est means what is allowed by divine laws, whether the precepts of religion, or the clear dictates of the moral sense,

like ὄσιόν ἐστι. (v. 167.)

Concilium; Concio; Comitia; Cætus; Conventus. 1. Concilium, concio, and comitia are meetings summoned for fixed purposes; concilium (ἔσυγκαλεῖν), 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, κιών) 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 ἐκκλησία to an Athenian, and ἀλία to a Spartan. 2. Cætus and conventus are voluntary assemblies; cætus (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, see *Otium*.

Concubina, see *Pellex*.

Condere, see *Celare* and *Sepelire*.

Conditio; Status. Conditio (ἔξύνθεσις, συνθεσία) is a state

regulated by the will; status is a state arising from connection. Cic. Fam. xii. 23. Omnem *conditionem* imperii tui, *statumque* provinciae demonstravit mihi Tratorius. (vi. 76.)

Confestim, see *Repente*.

Confidentia, see *Fides*.

Confidere, see *Fidere*.

Confinis, see *Vicinus*.

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

Confiteri, see *Fateri*.

Confligere, see *Pugnare*.

Confutare, see *Refutare*.

Congeries, see *Acervus*.

Conjux, see *Femina*.

Connivere, see *Concedere*.

Consanguineus, see *Necessarius*.

Conscendere, see *Scandere*.

Consecrare, see *Sacrare*.

Consequi, see *Invenire*.

Conjugium; Matrimonium; Contubernium; Nuptiæ.

Conjugium and matrimonium denote the lasting connection between man and wife, for the purpose of living together and bringing up their offspring; 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 nuptiæ means only the commencement of *matrimonium*, the wedding, or marriage-festival.

Considerare; Contemplari. Considerare (from κατιδεῖν) denotes consideration as an act of the understanding, endeavoring to form a judgment; contemplari (from καταθαμβεῖν) 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, ἔθος; 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, ἥθος; 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 ἀριθμός, ῥυθμός), 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 (κηδεμονία) is that which is employed in the worship of the gods.

Consuevisse, see *Solere*.

Consummare, see *Finire*.

Contagium, see *Lues*.

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 πίνος), in its loathsome effect, as marring what is beautiful, like μορύσσειν; polluere (from pullus, πελλός), in its moral effect, as the desecration of what is holy and pure, like μαίνειν. Cic. Cæcil. 21, 70. *Judiciis corruptis et contaminatis*; compare with Cœl. 6. *Libidinibus inquinari*; and Rosc. Am. 26, 71. *Noluerunt in mare deferri, ne ipsum pollueret, quo cætera quæ violata sunt, expiari putantur.* (ii. 56.)

Contemnere, see *Spernere*.

Contemplari, see *Considerare*.

Contendere, see *Dicere*.

Contentio, see *Disceptatio*.

Contentum esse, see *Satis habere*.

Continentia, see *Modus*.

Contingere, see *Accidere*.

Continuo, see *Repente*.

Continuus; Perpetuus; Sempiternus; Æternus. 1. Continuum means that which hangs together without break or chasm; perpetuum, that which arrives at an end, without breaking off before. Suet Cæs. 76. *Continuos* consulatus, *perpetuam* dictaturam. 2. Perpetuus, sempiternus, and æternus, denote continued duration; but perpetuus, relatively, with reference to a definite end, that of life for example; sempiternus and æternus, absolutely, with reference to the end of time in general; sempiternus means, like ἄδιος, the everlasting, what lasts as long as time itself, and keeps pace with time; æternum (from ætas) like αἰώνιον, the eternal, that which outlasts all time, and will be measured by ages, for Tempus est pars quædam æternitatis. The sublime thought of that which is without beginning and end, lies only in æternus, 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, æternus the metaphysical notion of eternity. Cic. Orat. ii. 40, 169. Barbarorum est in diem vivere; nostra consilia *sempiternum*

tempus spectare debent; compare with Fin. i. 6, 17. Motum atomorum nullo a principio, sed *æterno* tempore intelligi convenire. (i. 1.)

Contrarius, see *Varius*.

Controversia, see *Disceptatio*.

Contubernium, see *Conjugium*.

Contumacia, see *Pervicacia*.

Contumelia; Injuria; Offensio. 1. 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. *Contumelias*, quæ acerbiores principibus solent esse quam *injuriæ*. 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 *Epulæ*.

Convicium, see *Maledictum*.

Copia, see *Occasio*.

Copiæ, see *Exercitus*.

Copiosus, see *Divitiæ*.

Cordatus, see *Sapiens*.

Corpulentus, see *Pinguis*.

Corpus, see *Cadaver*.

Corrigere; Emendare. Corrigere 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 (Catonem) 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. Coxa and coxendix (κοχώνη) mean the hip; latus, the part between the hip and shoulder; femur and femur, 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 (γίγνεσθαι, γενέσθαι) by procreation or parturition; gignere is allied to generare only by procreation, and to parere (πεπαρεῖν, πείρειν, 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 belluæ 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.)

Crebro, see *Sæpe*.

Crederè, see *Censere* and *Fidere*.

Cremare, see *Accendere*.

Crepitus, see *Fragor*.

Crepusculum, see *Mane*.

Criminari, see *Arguere*.

Crinis; Capillus; Coma; Cæsaries; Pilus; Cirrus; Cincinnus. 1.

Crinis and capillus denote the natural hair merely in a physical sense, like $\theta\rho\acute{\iota}\xi$; crinis (from $\kappa\acute{\alpha}\rho\eta\nu\omicron\nu$), 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 ($\kappa\acute{o}\mu\eta$) is especially applicable to the hair of females; cæsaries, to that of males, like $\xi\theta\epsilon\iota\alpha$. 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 *καρηκομῶντες*. 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. I; whereas *crinitus* and *capillatus* are in opp. to ugly nakedness and baldness. (iii. 14.) 3. *Cirrus* and *cincinnus* denote curled hair; *cirrus* (*κόρρη*) is a natural, *cincinnus* (*κίκιννος*) an artificial curl. (iii. 23.)

Cruciatu; *Tormentum*. *Cruciatu*, *crucimenta* (*κρόκα*, *κρέκω*), 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 *κείω*) denotes the lying down of living beings; *situm esse* (*ἐτόν*, *εἶσαι*) 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 *jacere* 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. Cubile is a natural couch for men and animals, a place of rest, like κοίτη, εὐνή; lectus, an artificial couch, merely for men, a bed, like λέκτρον. (v. 279.)

Cubitus, see *Ulna*.

Cudere, see *Verberare*.

Cudo, see *Cassis*.

Culcita; Pulvinus; Pulvinar. Culcita (from calcare?) is a hard-stuffed pillow; pulvinus and pulvinar, a soft elastic pillow; pulvinus, such as is used on ordinary civil occasions; pulvinar, such as is used on solemn religious occasions. (vi. 89.)

Culmen; Fastigium. Culmen means the top, the uppermost line of the roof; fastigium, the summit, the highest point of this top, where the spars of the roof by sloping and meeting form an angle; therefore fastigium is a part of culmen. Virg. *Æn.* ii. 458. *Evado ad summi fastigia culminis.* Liv. xl. 2. Vitruv. iv. 2. Arnob. ii. 12. And figuratively culmen denotes the top only, with a local reference, as the uppermost and highest point, something like κολοφών; but fastigium with reference to rank, as the principal and most imposing point of position, something like κορυφή; therefore culmen tecti is only that which closes the building, but fastigium that which crowns it; and fastigium also denotes a throne, whence *culmina montium* is a much more usual term than *fastigia*. (ii. 111.)

Culmus; Calamus; Stipula; Spica; Arista; Arundo; Canna. 1. Culmus means the stalk, with reference to its slender height,

especially of corn; *calamus* (κάλαμος) with reference to its hollowness, especially of reeds. 2. *Culmus* 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. *Imitatae spicas herbulæ inanibus aristis ante messem flavescent.* 4. *Calamus*, as a reed, is the general term; *arundo* (from ῥοδανός) is a longer and stronger reed; *canna* (from κανών?) a smaller and thinner reed. Colum. iv. 32. *Ea est arundineti senectus, cum ita densatum est, ut gracilis et cannæ 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*

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