

a pole, a stick, a hand, or some part of a body.

Our enemies have beat us to the pit;  
It is more worthy to leap in ourselves  
Than tarry till they *push* us. SHAKESPEARE.

There the British Neptune stood  
Beneath them, to submit th' officious flood,  
And with his trident *shov'd* them off the sand. DRYDEN.

When the king comes, offer him no violence  
Unless he seek to *thrust* you out by force. SHAKESPEARE.

A body may likewise, in a similar manner, *thrust* itself, but it always *pushes* or *shoves* some other body.

Who's there, I say? How dare you *thrust* yourself  
Into my private meditations? SHAKESPEARE.

#### TO PUT, PLACE, LAY, SET.

PUT is in all probability derived from the same root as the Latin *positus*, participle of *pono*, to *place*. PLACE, *v. To place*. LAY, in Saxon *legan*, German *legen*, Latin *loco*, and Greek *λεγομαι*, signifies to cause to lie; and SET, in German *setzen*, Latin *sisto*, and *sto*, to stand, signifies to cause to stand. *Put* is the most general of all these terms; *place*, *lay*, and *set* are but modes of *putting*; one *puts* things generally, but the way of *putting* is not defined; we may *put* a thing into one's room, one's desk, one's pocket, and the like; but to *place* is to *put* in a specific manner, and for a specific purpose; one *places* a book on a shelf as a fixed *place* for it, and in a position most suitable to it. To *lay* and *set* are still more specific than *place*; the former being applied only to such things as can be made to lie; and *set* only to such as can be made to stand: a book may be said to be *laid* on the table when placed in a downward position, and *set* on a shelf when *placed* on one end: we *lay* ourselves down on the ground; we *set* a trunk upon the ground.

The laborer cuts  
Young slips, and in the soil securely *puts*. DRYDEN.

Then youths and virgins, twice as many, join  
To *place* the dishes, and to serve the wine. DRYDEN.

Here some design a mole, while others there  
*Lay* deep foundations for a theatre. DRYDEN.

Ere I could  
Give him that parting kiss, which I had *set*  
Between two charming words, comes in my father. SHAKESPEARE.

## Q.

### QUALIFICATION, ACCOMPLISHMENT.

THE QUALIFICATION (*v. Competent*) serves the purpose of utility; the ACCOMPLISHMENT serves to adorn: by the first we are enabled to make ourselves useful; by the second we are enabled to make ourselves agreeable. The *qualifications* of a man who has an office to perform must be considered: of a man who has only pleasure to pursue, the *accomplishments* are to be considered. A readiness with one's pen, and a facility at accounts, are necessary *qualifications* either for a school or a counting-house; drawing is one of the most agreeable and suitable *accomplishments* that can be given to a young person.

The companion of an evening, and the companion for life, require very different *qualifications*. JOHNSON.

Where nature bestows genius, education will give *accomplishments*. CUMBERLAND.

### TO QUALIFY, TEMPER, HUMOR.

QUALIFY, *v. Competent*. TEMPER, from *tempero*, is to regulate the temperament. HUMOR, from *humor*, is to suit the *humor*.

Things are *qualified* according to circumstances: what is too harsh must be *qualified* by something that is soft and lenitive; things are *tempered* by nature or by providence, so that things perfectly discordant should not be combined; things are *humored* by contrivance: what is subject to many changes requires to be *humored*; a polite person will *qualify* a refusal by some expression of kindness; Providence has *tempered* the seasons so as to mix something that is pleasant in them all. Nature itself is sometimes to be *humored* when art is employed: but the *temper* of man require still more to be *humored*.

It is the excellency of friendship to rectify, or at least to *qualify*, the malignity of these *humors*. SOUTH.

God in his mercy has so framed and *tempered* his word, that we have for the most part a reserve of mercy wrapped up in a curse. SOUTH.

Our British gardeners, instead of *humoring* nature, love to deviate from it as much as possible. ADDISON.

### QUALITY, PROPERTY, ATTRIBUTE.

QUALITY, in Latin *qualitas*, from *qualis*, such, signifies such as a thing really is. PROPERTY, which is changed from *propriety* and *proprius*, proper or one's own, signifies belonging to a thing as an essential ingredient. ATTRIBUTE, in Latin *attributus*, participle of *attribuo*, to bestow upon, signifies the things bestowed upon or assigned to another.

The *quality* is that which is inherent in the thing and coexistent; the *property* is that which belongs to it for the time being; the *attribute* is the *quality* which is assigned to any object. We cannot alter the *quality* of a thing without altering the whole thing; but we may give or take away *properties* from bodies at pleasure, without entirely destroying their identity; and we may ascribe *attributes* at discretion.

Humility and patience, industry and temperance, are very often the good *qualities* of a poor man. ADDISON.

No man can have sunk so far into stupidity, as not to consider the *properties* of the ground on which he walks, of the plants on which he feeds, or of the animals that delight his ear. JOHNSON.

Man o'er a wider field extends his views,  
God through the wonder of his works pursues,  
Exploring thence his *attributes* and laws,  
Adores, loves, imitates, th' Eternal Cause. JENYNS.

### QUARREL, BROIL, FEUD.

QUARREL (*v. Difference*) is the general and ordinary term; BROIL, from *brawl*, and FEUD, in German *fehde*, connected with the word *fight*, including active hostility, are particular terms. The idea of a variance between two or more parties is common to these terms; but the former respects the complaints and charges which are reciprocally made; *broil* respects the confusion and entanglement which arises from a contention and collision of interests; *feud* respects the hostilities which arise out of the variance. There are *quarrels* where there are no *broils*, and there are both where there are no *feuds*; but there are no *broils* and *feuds* without *quarrels*: the *quarrel* is not always openly conducted between the parties; it may sometimes be secret, and sometimes manifest itself only in a coolness of behavior: the *broil* is a noisy kind of *quarrel*, it always

breaks out in loud, and mostly reproachful language: *feud* is a deadly kind of quarrel which is heightened by mutual aggravations and insults. *Quarrels* are very lamentable when they take place between members of the same family; *broils* are very frequent among profligate and restless people who live together: *feuds* were very general in former times between different families of the nobility.

The dirk or broad dagger, I am afraid, was of more use in private *quarrels* than in battles. JOHNSON.

Ev'n haughty Juno, who with endless *broils*,  
Earth, seas, and heav'n, and Jove himself turmoils,

At length aton'd, her friendly pow'r shall join,  
To cherish and advance the Trojan line. DRYDEN.

The poet describes (in the poem of Chevy Chase) a battle occasioned by the mutual *feuds* which reigned in the families of an English and Scotch nobleman. ADDISON.

### QUARREL, AFFRAY, OR FRAY.

A QUARREL (*v. Difference*) is indefinite, both as to the cause and the manner in which it is conducted; an AFFRAY or FRAY, from *frico*, to rub, signifies the collision of the passions, and is a particular kind of *quarrel*: a *quarrel* may subsist between two persons from a private difference; an *affray* always takes place between many upon some public occasion: a *quarrel* may be carried on merely by words; an *affray* is commonly conducted by acts of violence: many angry words pass in a *quarrel* between too hasty people; many are wounded, if not killed, in *affrays*, when opposite parties meet.

The *quarrel* between my friends did not run so high as I find your accounts have made it. STEELE.

The Provost of Edinburgh, his son, and several citizens of distinction, were killed in the *fray*. ROBERTSON.

### QUESTION, QUERY.

QUESTION, *v. To ask*. QUERY is but a variation of *quere*, from the verb *quero*, to seek or inquire.

*Questions* and *queries* are both put for the sake of obtaining an answer; but the former may be for a reasonable or unreasonable cause; a *query* is mostly a rational *question*: idlers may put *questions* from mere curiosity; learned men put *queries* for the sake of information.

I shall conclude with proposing only some *queries* in order to a farther search to be made by others.

Because he that knoweth least is fittest to ask *questions*, it is more reason for the entertainment of the time that ye ask me *questions* than that I ask you.

QUICKNESS, SWIFTNESS, FLEETNESS, CELERITY, RAPIDITY, VELOCITY.

THESE terms are all applied to the motion of bodies, of which QUICKNESS, from *quick*, denotes the general and simple idea which characterizes all the rest. *Quickness* is near akin to life, and is directly opposed to slowness. SWIFTNESS, in all probability from the German *schweifen*, to roam; and FLEETNESS, from fly, express higher degrees of quickness. CELERITY, probably from *celer*, a horse; VELOCITY, from *velo*, to fly; and RAPIDITY, from *rapio*, to seize or hurry along, differ more in application than in degree. *Quick* and *swift* are applicable to any objects; men are *quick* in moving, *swift* in running: dogs hear *quickly*, and run *swiftly*; a mill goes *quickly* or *swiftly* round, according to the force of the wind: *fleetness* is the peculiar characteristic of winds or horses; a horse is *fleet* in the race, and is sometimes described to be as *fleet* as the winds: that which we wish to characterize as particularly *quick* in our ordinary operations, we say is done with *celerity*; in this manner our thoughts pass with *celerity* from one object to another: those things are said to move with *rapidity* which seem to hurry everything away with them; a river or stream moves with *rapidity*; time goes on with a *rapid* flight: *velocity* signifies the *swiftness* of flight, which is a motion that exceeds all others in *swiftness*: hence, we speak of the *velocity* of a ball shot from a cannon, or of a celestial body moving in its orbit; sometimes these words, *rapidity* and *velocity*, are applied in the improper sense by way of emphasis to the very *swift* movements of other bodies: in this manner the wheel of a carriage is said to move *rapidly*; and the flight of an animal, or the progress of a vessel before the wind, is compared to the flight of a bird in point of *velocity*.

Impatience of labor seizes those who are most distinguished for *quickness* of apprehension.

JOHNSON.

Above the bounding billows *swift* they flew,  
Till now the Grecian camp appear'd in view.

POPE.

For fear, though *fleet*er than the wind,  
Believes 'tis always left behind.

BUTLER.

By moving the eye we gather up with great *celerity* the several parts of an object, so as to form one piece.

BURKE.

Meantime the radiant sun, to mortal sight  
Descending *swift*, roll'd down the *rapid* light.

POPE.

Lightning is productive of grandeur, which it chiefly owes to the *velocity* of its motion.

BURKE.

## R.

RACE, GENERATION, BREED.

RACE, *v. Family*. GENERATION, in Latin *generatio*, from *genero*, and the Greek γεννω, to engender or beget, signifies the thing begotten. BREED signifies that which is bred (*v. To breed*). These terms are all employed in regard to a number of animate objects which have the same origin; the first two are said only of human beings, the latter only of brutes: the term *race* is employed in regard to the dead as well as the living; *generation* is employed mostly in regard to the living: hence we speak of the *race* of the Heraclidae, the *race* of the Bourbons, the *race* of the Stuarts, and the like; but the present *generation*, the whole *generation*, a worthless *generation*, and the like: *breed* is said of those animals which are brought forth, and brought up in the same manner. Hence, we denominate some domestic animals as of a good *breed*, where particular care is taken not only as to the animals from which they come, but also of those which are brought forth.

Where *races* are thus numerous and thus combined, none but the chief of a clan is thus addressed by his name.

JOHNSON.

Like leaves on trees the *races* of man is found,  
Now green in youth, now with'ring on the ground;

So *generations* in their course decay,  
So flourish these when those are pass'd away.

POPE.

Nor last forget thy faithful dogs, but feed  
With fatt'ning whey the mastiff's gen'rous breed.

DRYDEN.

RADIANCE, BRILLIANCY.

BOTH these terms express the circumstance of a great light in a body; but

RADIANCE, from *radius*, a ray, denotes the emission of rays, and is, therefore, peculiarly applicable to bodies naturally luminous, like the heavenly bodies; and BRILLIANCY (*v. Bright*) denotes the whole body of light emitted, and may, therefore, be applied equally to natural and artificial light. The *radiancy* of the sun, moon, and stars constitutes a part of their beauty; the *brilliance* of a diamond is frequently compared with that of a star.

Among the crooked lanes, on every hedge,  
The glowworm lights his gem, and through the dark

A moving *radiance* twinkles.

THOMSON.

*Brilliance* (*v. Bright*) is applied to objects which shine or glitter like a diamond.

The beauty of the ladies, the richness of their dress, and *brilliance* of their jewels, were displayed in the most advantageous manner.

BRYDENE.

It is also applied figuratively to moral objects.

A circumstance intervened during the pendency of the negotiation to set off the good faith of the company with an additional *brilliance*, and to make it sparkle and glow with a variety of splendid faces.

BURKE.

RAPACIOUS, RAVENOUS, VORACIOUS.

RAPACIOUS, in Latin *rapax*, from *rapio*, to seize, signifies seizing or grasping anything with an eager desire to have. RAVENOUS, from the Latin *rabies*, fury, and *rapio*, to seize, signifies the same as *rapacious*. VORACIOUS, from *voro*, to devour, signifies an eagerness to devour.

The idea of greediness, which forms the leading feature in the signification of all these terms, is varied in the subject and the object: *rapacious* is the quality peculiar to beasts of prey, or what is like beasts of prey: *ravenous* and *voracious* are common to all animals when impelled by hunger. The beasts of the forest are *rapacious* at all times; all animals are more or less *ravenous* or *voracious*, as circumstances may make them: the term *rapacious* applies to the seizing of anything that is eagerly wanted; *ravenous* applies to the seizing of anything which one takes for one's food: a lion is *rapacious* when it seizes on its prey: it is *ravenous* in the act of consum-

ing it. The word *ravenous* respects the haste with which one eats; the word *voracious* respects the quantity which one consumes: a *ravenous* person is loath to wait for the dressing of his food; he consumes it without any preparation: a *voracious* person not only eats in haste, but he consumes great quantities, and continues to do so for a long time. Abstinence from food for an unusual length will make any healthy creature *ravenous*; habitual intemperance in eating, or a diseased appetite, will produce *voracity*.

*Rapacious* death asserts his tyrant power.

Mrs. CARTER.

Again the holy fires on altars burn,  
And once again the *ravenous* birds return.

DRYDEN.

Ere you remark another's sin,  
Bid thy own conscience look within;  
Control thy more *voracious* bill,  
Nor for a breakfast nations kill.

GAY.

In an extended sense, *rapacity* is applied as a characteristic of persons to denote their eagerness to seize anything which falls in their way.

A display of our wealth before robbers is not the way to restrain their boldness, or to lessen their *rapacity*.

BURKE.

*Ravenous* denotes an excess of *rapacity*, and *voracious* is applied figuratively to moral objects.

So great a hatred hadde the greedie *ravenousness* of their proconsultes rooted in the hearts of them all.

GOLDING.

So *voracious* is this humor grown, that it draws in everything to feed upon.

GOVERNMENT OF THE TONGUE.

RAPINE, PLUNDER, PILLAGE.

THE idea of property taken from another contrary to his consent is included in all these terms: but the term RAPINE includes most violence; PLUNDER includes removal or carrying away; PILLAGE, search and scrutiny after a thing. A soldier who makes a sudden incursion into an enemy's country, and carries away whatever comes within his reach, is guilty of *rapine*: he goes into a house full of property, and carries away much *plunder*; he enters with the rest of the army into a town, and, stripping it of everything that was to be found, goes away loaded with *pillage*; mischief and bloodshed attend *rapine*; loss attends