

pressing properly an examining or deliberating upon, like talk, may be the act of one addressing himself to others; parents and teachers *discourse* with young people on moral duties.

Let thy *discourse* be such, that thou mayst give Profit to others, or from them receive. DENHAM.

SPECIAL, SPECIFIC, PARTICULAR.

SPECIAL, in Latin *specialis*, signifies belonging to the species; SPECIFIC, in Latin *specificus*, from *species*, a species, and *facio*, to make, signifies making a species; PARTICULAR, belonging to a particle or small part. The *special* is that which comes under the general; the *particular* is that which comes under the *special*: hence we speak of a *special* rule; but a *particular* case. *Particular* and *specific* are both applied to the properties of individuals; but *particular* is said of the contingent circumstances of things, *specific* of their inherent properties: every plant has something *particular* in itself different from others, it is either longer or shorter, weaker or stronger; but its *specific* property is that which it has in common with its species: *particular* is, therefore, the term adapted to loose discourse; *specific* is a scientific term which describes things minutely.

God claims it as a *special* part of his prerogative to have the entire disposal of riches. SOUTH.

Every state has a *particular* principle of happiness, and this principle may in each be carried to a mischievous excess. GOLDSMITH.

The imputation of being a fool is a thing which mankind, of all others, is the most impatient of, it being a blot upon the prime and *specific* perfection of human nature. SOUTH.

The same may be said of *particularize* and *specify*: we *particularize* for the sake of information; we *specify* for the sake of instruction: in describing a man's person and dress we *particularize* if we mention everything singly which can be said upon it; in delineating a plan it is necessary to *specify* time, place, distance, materials, and everything else which may be connected with the carrying it into execution.

St. Peter doth not *specify* what these waters were. BURNET.

The numbers I *particularize* are about thirty-six millions. BURKE.

TO SPEND, EXHAUST, DRAIN.

SPEND, contracted from *expens*, in Latin *expendo*, to pay away, signifies to give from one's self. EXHAUST, from the Latin *exaurio*, to draw out, signifies to draw out all that there is. DRAIN, a variation of draw, signifies to draw dry.

The idea of taking from the substance of anything is common to these terms; but to *spend* is to deprive it in a less degree than to *exhaust*, and that in a less degree than to *drain*: every one who exerts himself, in that degree *spends* his strength; if the exertions are violent he *exhausts* himself; a country which is *drained* of men is supposed to have no more left. To *spend* may be applied to that which is either external or inherent in a body; *exhaust* to that which is inherent; *drain* to that which is external of the body in which it is contained: we may speak of *spending* our wealth, our resources, our time, and the like; but of *exhausting* our strength, our vigor, our voice, and the like; of *draining*, in the proper application, a vessel of its liquid, or, in the improper application, *draining* a treasury of its contents: hence arises this further distinction, that to *spend* and to *exhaust* may tend, more or less, to the injury of a body; but to *drain* may be to its advantage. Inasmuch as what is *spent* or *exhausted* may be more or less essential to the soundness of a body, it cannot be parted with without diminishing its value, or even destroying its existence; as when a fortune is *spent* it is gone, or when a person's strength is *exhausted* he is no longer able to move: on the other hand, to *drain*, though a more complete evacuation, is not always injurious, but sometimes even useful to a body; as when the land is *drained* of a superabundance of water.

Your tears for such a death in vain you *spend*, Which straight in immortality shall end. DENHAM.

Many of our provisions for ease or happiness are *exhausted* by the present day. JOHNSON.

Teaching is not a flow of words nor the *draining* of an hour-glass. SOUTH.

TO SPEND, OR EXPEND, WASTE, DISSIPATE, SQUANDER.

SPEND and EXPEND are variations from the Latin *expendo*; but *spend* im-

plies simply to turn to some purpose, or make use of; to *expend* carries with it likewise the idea of exhausting; and WASTE, moreover, comprehends the idea of exhausting to no good purpose: we *spend* money when we purchase anything with it; we *expend* it when we lay it out in large quantities, so as essentially to diminish its quantity: individuals *spend* what they have; government *expends* vast sums in conducting the affairs of a nation; all persons *waste* their property who have not sufficient discretion to use it well: we *spend* our time, or our lives, in any employment; we *expend* our strength and faculties upon some arduous undertaking; we *waste* our time and talents in trifles.

Then, having *spent* the last remains of light, They give their bodies due repose at night. DRYDEN.

The King of England wasted the French king's country, and thereby caused him to *expend* such sums of money as exceeded the debt. HAYWARD.

What numbers, guiltless of their own disease, Are snatch'd by sudden death, or *waste* by slow degrees! JENYNS.

DISSIPATE, in Latin *dissipatus*, from *dissipo*, that is *dis* and *cipo*, in Greek *αἰσίο*, to scatter, signifies to scatter different ways, that is, to *waste* by throwing away in all directions: SQUANDER, which is a variation of *wander*, signifies to make to run wide apart. Both these terms, therefore, denote modes of *wasting*; but the former seems peculiarly applicable to that which is *wasted* in detail upon different objects, and by a distraction of the mind; the latter respects rather the act of *wasting* in the gross, in large quantities, by planless profusion: young men are apt to *dissipate* their property in pleasures; the open, generous, and thoughtless are apt to *squander* their property.

He pitied man, and much he pitied those Whom falsely smiling fate has curs'd with means To *dissipate* their days in quest of joy. ARMSTRONG.

To how many temptations are all, but especially the young and gay, exposed, to *squander* their whole time amidst the circles of levity. BLAIR.

SPIRITUOUS, SPIRITED, SPIRITUAL, GHOSTLY.

SPIRITUOUS signifies having *spirit* as a physical property, after the manner

of *spirituous* liquors: SPIRITED is applicable to the animal *spirits* of either men or brutes; a person or a horse may be *spirited*.

The *spirituous* and benign matter most apt for generation. SMITH.

Dryden's translation of Virgil is noble and *spirited*. JOHNSON.

What is SPIRITUAL is after the manner of a *spirit*, and what is GHOSTLY is like a *ghost*: although originally the same in meaning, the former being derived from the Latin *spiritus*, and the latter from the German *geist*, and both signifying what is not corporeal, yet they have acquired a difference of application. *Spiritual* objects are mostly distinguished from those of sense.

Virginity is better than the married life; not that it is more holy, but that it is a freedom from cares, an opportunity to spend more time in *spiritual* employments. JEREMY TAYLOR.

Hence it is that the *spiritual* is opposed to the temporal.

She loves them as her *spiritual* children, and they reverence her as their *spiritual* mother, with an affection far above that of the fondest friend. LAW.

Thou art reverend *Spiritual* function, not thy life. SHAKESPEARE.

Ghostly is more immediately opposed to the carnal or the secular, and is a term, therefore, of more solemn import.

The grace of the Spirit is much more precious than worldly benefits, and our *ghostly* evils of greater importance than the harm which the body feeleth. HOOKER.

To deny me the *ghostly* comfort of my chaplains seems a greater barbarity than is ever used by Christians. KING CHARLES.

SPREAD, SCATTER, DISPERSE.

SPREAD (*v.* To *spread*) applies equally to divisible or indivisible bodies; we *spread* our money on the table, or we may *spread* a cloth on the table: but SCATTER, like *shatter*, is a frequentative of *shake* (*v.* To *shake*), and is applicable to divisible bodies only; we *scatter* corn on the ground. To *spread* may be an act of design or otherwise, but mostly the former; as when we *spread* books or papers before us: *scatter* is mostly an act without design; a child *scatters* the papers on the floor. When taken, however, as an act of design, it is done with-

out order; but *spread* is an act done in order; thus hay is *spread* out to dry, but corn is *scattered* over the land.

All in a row
Advancing broad, or wheeling round the field,
They *spread* their breathing harvest to the sun.
THOMSON.

Each leader now his *scatter'd* force conjoins.
POPE.

Things may *spread* in one direction, or at least without separation; but they **DISPERSE** (*v. To dispel*) in many directions, so as to destroy the continuity of bodies: a leaf *spreads* as it opens in all its parts, and a tree also *spreads* as its branches increase; but a multitude *disperses*, an army *disperses*. Between *scatter* and *disperse* there is no other difference than that one is immethodical and often involuntary, the other systematic and intentional: flowers are *scattered* along a path which accidentally fall from the hand; a mob is *dispersed* by an act of authority: sheep are *scattered* along the hills; religious tracts are *dispersed* among the poor: the disciples were *scattered* as sheep without a shepherd, after the delivery of our Saviour into the hands of the Jews; they *dispersed* themselves, after his ascension, over every part of the world.

The stately trees fast *spread* their branches.
MILTON.

Shall funeral eloquence her colors *spread*,
And *scatter* roses on the wealthy dead?
YOUNG.

Straight to the tents the troops *dispersing*
bend.
POPE.

TO SPREAD, EXPAND, DIFFUSE.

SPREAD, in Saxon *spredan*, low German *spredan*, high German *spreiten*, is an intensive of *breit*, broad, signifying to stretch wide. **EXPAND**, in Latin *expando*, compounded of *ex* and *pando*, to open, and the Greek *φανω*, to show or make appear, signifies to open out wide. **DIFFUSE**, *v. Diffuse*.

To *spread* is the general, the other two are particular terms. To *spread* may be said of anything which occupies more space than it has done, whether by a direct separation of its parts, or by an accession to the substance; but to *expand* is to *spread* by means of extending or unfolding the parts: a mist *spreads* over

the earth; a flower *expands* its leaves: a tree *spreads* by the growth of its branches; the opening bud *expands* when it feels the genial warmth of the sun. **Diffusion** is that process of *spreading* which consists literally in pouring out in different ways.

See where the winding vale its lavish'd stores
Irriguous *spreads*.
THOMSON.

As from the face of heaven the shatter'd clouds
Tumultuous rove, th' interminable sky
Sublimier swells, and o'er the world *expands*
A purer azure.
THOMSON.

His head above the floods he gently reared,
And, as he rose, his golden horns appear'd;
That on the forehead shone divinely bright,
And o'er the banks *diffused* a yellow light.
ADDISON.

Spread and *expand* are used likewise in a moral application; *diffuse* is seldom used in any other application: *spread* is here, as before, equally indefinite as to the mode of the action; everything *spreads*, and it *spreads* in any way; but *expansion* is that gradual process by which an object opens or unfolds itself after the manner of a flower. Evils *spread*, and reports *spread*; the mind *expands*, and prospects *expand*; knowledge *diffuses* itself, or cheerfulness is *diffused* throughout a company.

About this time the heresy of Wickliffe, or
Lollardism, as it was called, began to *spread*.
GOLDSMITH.

Man in society is like a flower
Blown in its native bud: 'tis then alone
His faculties *expanded* in full bloom,
Shine forth.
COWPER.

A chief renown'd in war,
Whose race shall bear aloft the Latin name,
And through the conquered world *diffuse* our
fame.
DRYDEN.

TO SPREAD, CIRCULATE, PROPAGATE, DISSEMINATE.

To **SPREAD** (*v. To spread, expand*) is said of any object material or spiritual; the rest are mostly employed in the moral application. To *spread* is to extend to an indefinite width; to **CIRCULATE** is to *spread* within a circle: thus news *spreads* through a country; but a story *circulates* in a village, or from house to house, or a report is *circulated* in a neighborhood.

Love would between the rich and needy stand,
And *spread* heaven's bounty with an equal
hand.
WALLER.

Our God, when heaven and earth he did create,
Form'd man, who should of both participate:
If our lives' motions theirs must imitate,
Our knowledge, like our blood, must *circulate*.
DENHAM.

Spread and *circulate* are the acts of persons or things; **PROPAGATE** and **DISSEMINATE** are the acts of persons only. The thing *spreads* and *circulates*, or it is *spread* and *circulated* by some one; it is always *propagated* and *disseminated* by some one. *Propagate*, from the Latin *propago*, a breed, and *disseminate*, from *semen*, a seed, are here figuratively employed as modes of *spreading*, according to the natural operations of increasing the quantity of anything which is implied in the first two terms. What is *propagated* is supposed to generate new subjects: as when doctrines, either good or bad, are *propagated* among the people so as to make them converts: what is *disseminated* is supposed to be sown in different parts; thus principles are *disseminated* among youth.

He shall extend his *propagated* sway
Beyond the solar year, without the starry way.
DRYDEN.

Nature seems to have taken care to *disseminate* her blessings among the different regions
of the world.
ADDISON.

SPRING, FOUNTAIN, SOURCE.

SPRING denotes that which *springs*; the word, therefore, carries us back to the point from which the water issues. **FOUNTAIN**, in Latin *fons*, from *fundere*, to pour out, signifies that from which anything is poured, and comprehends in it a collection or certain quantity of water, both natural and artificial: and **SOURCE**, in the Latin of the Middle Ages *surgicia*, is obviously from *surgere*, to rise, and carries us back to the place whence the water takes its rise. *Springs* are to be found by digging a sufficient depth in all parts of the earth: in mountainous countries, and also in the East, we read of *fountains* which form themselves, and supply the surrounding parts with refreshing streams: the *sources* of rivers are mostly to be traced to some mountain.

It has so many *springs* breaking out of the sides of the hills, and such vast quantities of wood to make pipes, that it is no wonder they are so well stocked with *fountains*.
ADDISON.

Fast by a brook or *fountain's* murmuring stream.
BEATTIE.

I forgot to mention that we passed the *source*
of the famous cold river Il Fiume Freddo: it
rises at once out of the earth a large stream.
BRYDENE.

These terms are all used in a figurative sense: *spring* is taken for that which is always flowing; *fountain* for that which contains an abundant supply for a stream; and *source* for the channel through which from the commencement any event comes to pass.

The heart of the citizen is a perennial *spring*
of energy to the State.
BURKE.

Eternal King! the author of all being,
Fountain of light, thyself invisible,
MILTON.

These are thy blessings, industry! rough power!
Yet the kind *source* of every gentle art.
THOMSON.

TO SPRING, START, STARTLE, SHRINK.

The idea of a sudden motion is expressed by all these terms, but the circumstances and mode differ in all; **SPRING** (*v. To spring*) is indefinite in these respects, and is therefore the most general term. To *spring* and **START**, which is in all probability an intensive of *stir*, may be either voluntary or involuntary movements, but the former is mostly voluntary, and the latter involuntary; a person *springs* out of bed, or one animal *springs* upon another; a person or animal *starts* from a certain point to begin running, or *starts* with fright from one side to the other. To **STARTLE**, which is a frequentative of *start*, is always an involuntary action; a horse *starts* by suddenly flying from the point on which he stands; but if he *startles* he seems to fly back on himself and stops his course; to *spring* and *start*, therefore, always carry a person farther from a given point; but *startle* and **SHRINK**, which is probably an intensive of *sink*, signifying to sink into itself, are movements within one's self; *startling* is a sudden convulsion of the frame which makes a person to stand in hesitation whether to proceed or not; *shrinking* is a contraction of the frame within itself; any sudden and unexpected sound makes a person *startle*; the approach of any frightful object makes him *shrink* back; *spring* and *start* are mostly employed only in the proper sense of corporeal move-

ments: *startle* and *shrink* are employed in regard to the movements of the mind as well as the body.

Death wounds to cure; we fall, we rise, we reign,
Spring from our fetters, and fasten in the skies.
YOUNG.

A shape within the wat'ry gleam appear'd,
Bending to look on me: I *started* back,
It *started* back.
MILTON.

'Tis listening fear and dumb amazement,
When to the *startled* eye the sudden glance
Appears far south, eruptive through the cloud.
THOMSON.

There is a horror in the scene of a ravaged
country which makes nature *shrink* back at the
reflection.
HERRING.

TO SPRINKLE, BEDEW.

To SPRINKLE is a frequentative of *spring*, and denotes either an act of nature or design: to BEDEW is to cover with *dew*, which is an operation of nature. By *sprinkling*, a liquid falls in sensible drops upon the earth; by *bedewing*, it covers by imperceptible drops: rain *besprinkles* the earth; *dew bedews* it.

The prince with living water *sprinkled* o'er
His limbs and body.
DRYDEN.

The silver streams, which from this spring in-
crease,
Bedew all Christian hearts with drops of peace.
BEAUMONT.

So likewise, figuratively, things are *sprinkled* with flour; the cheeks are *bedewed* with tears.

Wings he wore
Of many a colored plume, *sprinkled* with gold.
MILTON.

And all the while salt tears *bedewed* the hear-
ers' cheeks.
SPENSER.

TO SPROUT, BUD.

SPROUT, in Saxon *sproutan*, low German *sprouten*, is doubtless connected with the German *spritzen*, to spurt, *spreiten*, to spread, and the like. To BUD is to put forth *buds*; the noun *bud* is a variation from *button*, which it resembles in form. To *sprout* is to come forth from the stem; to *bud*, to put forth in *buds*.

The *sprouting* leaves that saw you here,
And call'd their fellows to the sight.
COWLEY.

Noble objects are to the mind what sunbeams
are to a *bud* or flower; they open or unfold, as
it were, the leaves of it, put it upon exerting and
spreading every way, and call forth all those
powers that lie hid and locked up in it.
ATTERBURY.

SPURIOUS, SUPPOSITITIOUS, COUNTERFEIT.

SPURIOUS, in Latin *spurius*, or Greek *σπουραδην*, that is, one conceived by a woman, because the ancients called the female *spurius*; hence, one who is of uncertain origin on the father's side is termed *spurious*. SUPPOSITITIOUS, from *suppose*, signifies to be supposed or conjectured, in distinction from being positively known. COUNTERFEIT, *v. To imitate*.

All these terms are modes of the false; the former two indirectly, the latter directly: whatever is uncertain that might be certain, and whatever is conjectural that might be conclusive, are by implication false; that which is made in imitation of another thing, so as to pass for it as the true one, is positively false. Hence, the distinction between these terms, and the ground of their applications. An illegitimate offspring is said to be *spurious* in the literal sense of the word, the father in this case being always uncertain; and any offspring which is termed *spurious* falls necessarily under the imputation of not being the offspring of the person whose name they bear. In the same manner an edition of a work is termed *spurious* which comes out under a false name, or a name different from that in the title-page: *supposititious* expresses more or less of falsehood, according to the nature of the thing. A *supposititious* parent implies little less than a directly false parent; but in speaking of the origin of any person in remote periods of antiquity, it may be merely *supposititious* or conjectural from the want of information. *Counterfeit* respects rather works of art which are exposed to imitation: coin is *counterfeit* which bears a false stamp, and every invention which comes out under the sanction of the inventor's name is likewise a *counterfeit* if not made by himself or by his consent.

Being to take leave of England, I thought it very handsome to take my leave also of you, and my dearly honored mother, Oxford; otherwise both of you may have just grounds to cry me up: you for a forgetful friend, she for an ungrateful son, if not some *spurious* issue.
HOWELL.

The fabulous tales of early British history, *supposititious* treaties and charters, are the

proofs on which Edward founded his title to the sovereignty of Scotland.
ROBERTSON.

Words may be *counterfeit*,
False coin'd, and current only from the tongue,
Without the mind.
SOUTHERN.

TO SPURT, SPOUT.

To SPURT and SPOUT are, like the German *spritzen*, variations of *spreiten*, to spread (*v. To spread*), and *springen*, to spring (*v. To arise*); they both express the idea of sending forth liquid in small quantities from a cavity; the former, however, does not always include the idea of the cavity, but simply that of springing up; the latter is, however, confined to the circumstance of issuing forth from some place; dirt may be *spurted* in the face by means of kicking it up; or blood may be *spurted* out of a vein when it is opened, water out of the mouth, and the like; but a liquid *spouts* out from a pipe. To *spurt* is a sudden action arising from a momentary impetus given to a liquid either intentionally or incidentally; the beer will *spurt* from a barrel when the vent-peg is removed: to *spout* is a continued action produced by a perpetual impetus which the liquid receives equally from design or accident; the water *spouts* out from a pipe which is denominated a *spout*, or it will *spout* out from any cavity in the earth, or in a rock which may resemble a *spout*; a person may likewise *spout* water in a stream from his mouth.

Far from the parent stream it boils again
Fresh into day, and all the glittering hill
Is bright with *spouting* rills.
THOMSON.

If from the puncture of a lancet, the manner
of the *spurting* out of the blood will show it.
WISEMAN.

Hence the figurative application of these terms; any sudden conceit which compels a person to an eccentric action is a *spurt*, particularly if it springs from ill-humor or caprice; a female will sometimes take a *spurt* and treat her intimate friends very coldly, either from a fancied offence or a fancied superiority; to *spout*, on the other hand, is to send forth a stream of words in imitation of the stream of liquid, and is applied to those who affect to turn speakers, or who recite in an affected manner.

His skill in coachmanship or driving chaise,
In bilking tavern bills, and *spouting* plays.
COWPER.

STAFF, STAY, PROP, SUPPORT.

FROM STAFF in the literal sense (*v. Staff*) comes *staff* in the figurative application: anything may be denominated a *staff* which holds up after the manner of a *staff*, particularly as it respects persons; bread is said to be the *staff* of life; one person may serve as a *staff* to another.

It would much please him,
That of his fortunes you would make a *staff*
To lean upon.
SHAKESPEARE.

The *staff* serves in a state of motion; the STAY and PROP are employed for objects in a state of rest: the *stay* makes a thing *stay* for the time being, it keeps it in its place; it is equally applied to persons and things: we may be a *stay* to a person who is falling by letting his body rest against us; in the same manner buttresses against a wall, and shores against a building, serve the purpose of *stays* while they are repairing. For the same reason that part of a female's dress which serves as a *stay* to the body is denominated *stays*: the *prop* keeps a thing up for a permanency; every pillar on which a building rests is a *prop*; whatever, therefore, requires to be raised from the ground and kept in that state may be set upon *props*. SUPPORT (*v. To hold, keep*) is a general term, and in its most general sense comprehends all the others as species: whatever *supports*, that is, bears the weight of an object, is a *support*, whether in a state of motion like a *staff*, or in a state of rest like a *stay* or *prop*.

Their trees serve as so many *stays* for their
vines, which hang like garlands from tree to
tree.
ADDISON.

Whate'er thy many fingers can entwine,
Proves thy *support*, and all its strength is thine;
Tho' nature gave not legs, it gave thee hands,
By which thy *prop*, thy prouder cedar stands.
DENHAM.

Staff, stay, and prop are applied figuratively in the sense of a *support*, with a similar distinction between them.

Hope is a lover's *staff*; walk hence with that,
And manage it against despairing thought.
SHAKESPEARE.

If hope precarious, and of things when gain'd
Of little moment and as little *stay*,
Can sweeten toils, and dangers into joys,
What then that hope which nothing can defeat?
YOUNG.

Support is applied in the proper sense to moral as well as sensible objects: hope is the *support* of the mind under the most trying circumstances; religion, as the foundation of all our hopes, is the best and surest *support* under affliction.

I could not but reflect upon the greatness of his grief for the loss of one who has ever been a *support* to him under all other afflictions.

ADDISON.

STAFF, STICK, CRUTCH.

STAFF, in low German *staff*, etc., in Latin *stipes*, in Greek *στυπη*, comes from *στυφω*, *stipo*, to fix. STICK signifies that which can be stuck in the ground. CRUTCH, as changed from *cross*, is a *staff* or *stick* which has a crossbar at the top.

The ruling idea in a *staff* is that of firmness and fixedness; it is employed for leaning upon: the ruling idea in the *stick* is that of sharpness with which it can penetrate; it is used for walking and ordinary purposes: the ruling idea in the *crutch* is its form, which serves the specific purpose of support in case of lameness; a *staff* can never be small, but a *stick* may be large; a *crutch* is in size more of a *staff* than a common *stick*.

"You are going, my boy," cried I, "to London on foot, in the manner Hooker, your great ancestor, travelled there before you: take from me the same horse that was given him by the good Bishop Jewel, this *staff*."

GOLDSMITH.

He thrust a *stick* into the crevices of the rock.
Propp'd on his *crutch*, he drags with many a groan
The load of life, yet dreads to lay it down.

BROWNE.

TO STAGGER, REEL, TOTTER.

STAGGER is in all probability a frequentative from the German *steigen*, and the Greek *στοιχειν*, to go, signifying to go backward and forward. To REEL signifies to go like a *reel* in a winding manner. TOTTER is most probably connected with the German *zittern*, to tremble, because to *totter* is a tremulous action.

All these terms designate an involuntary and an unsteady motion; they vary both in the cause and the mode of the action; *staggering* and *reeling* are occasioned either by drunkenness or sickness; *tottering* is purely the effect of weakness, particularly the weakness of

old age: a drunken man always *staggers* as he walks; one who is giddy *reels* from one part to another: to *stagger* is a much less degree of unsteadiness than to *reel*; for he who *staggers* is only thrown a little out of the straight path, but he who *reels* altogether loses his equilibrium; *reeling* is commonly succeeded by falling. To *stagger* and *reel* are said as to the carriage of the whole body; but *totter* has particular reference to the limbs; the knees and the legs *totter*, and consequently the footsteps become *tottering*. In an extended application, the mountains may be said to *stagger* and to *reel* in an earthquake: the houses may *totter* from their very bases. In a figurative application, the faith or the resolution of a person *staggers* when its hold on the mind is shaken, and begins to give way; a nation or a government will *totter* when it is torn by intestine convulsions.

Nathless, it bore his foe not from his cell,
But made him *stagger* as he were not well.

SPENSER.

The clouds, commix'd
With stars, swift gliding sweep along the sky:
All nature *reels*.

THOMSON.

Troy nods from high, and *totters* to her fall.

DRYDEN.

TO STAIN, SOIL, SULLY, TARNISH.

STAIN, *v. Blemish*. SOIL and SULLY, from the French *souiller*, signifying to smear with dirt. TARNISH, in French *ternir*, probably from the Latin *tero*, to bruise.

All these terms imply the act of diminishing the brightness of an object; but the term *stain* denotes something grosser than the other terms, and is applied to inferior objects: things which are not remarkable for purity or brightness may be *stained*, as hands when *stained* with blood, or a wall *stained* with chalk; nothing is *sullied* or *tarnished* but what has some intrinsic value; a fine picture or piece of writing may be easily *soiled* by a touch of the finger; the finest glass is the soonest *tarnished*: hence, in the moral application, a man's life may be *stained* by the commission of some gross immorality: his honor may be *sullied*, or his glory *tarnished*.

Thou, rather than thy justice should be *stained*,
Didst *stain* the cross.

YOUNG.

I cannot endure to be mistaken, or suffer my purer affections to be *soiled* with the odious attributes of covetousness and ambitious falsehood.

LORD WENTWORTH.

Oaths would debase the dignity of virtue,
Else I could swear by him, the power who clothed
The sun with light, and gave yon starry host
Their chaste *unsullied* lustre.

FRANCIS.

I am not now what I once was; for, since I parted from thee, fate has *tarnished* my glories.

TRAPP.

TO STAND, STOP, REST, STAGNATE.

To STAND, in German *stehen*, etc., Latin *sto*, Greek *στημι*, to stand, Hebrew *sut*, to settle. STOP, in Saxon *stoppan*, etc., conveys the ideas of pressing, thickening, like the Latin *stipa*, and the Greek *στέβω*; whence it has been made in English to express immovability. REST, *v. Ease*. STAGNATE, in Latin *stagnatus*, participle of *stagnare*, comes from *stagnum*, a pool, and that either from *sto*, to stand, because waters stand perpetually in a pool, or from the Greek *στέγνω*, an enclosure, because a pool is an enclosure for waters.

The absence of motion is expressed by all these terms; *stand* is the most general of all the terms: to *stand* is simply not to move; to *stop* is to cease to move: we stand either for want of inclination or power to move; but we stop from a disinclination to go on: to rest is to stop from an express dislike to motion; we may stop for purposes of convenience, or because we have no farther to go, but we rest from fatigue.

The leaders having charge from you to stand,
Will not go off until they hear you speak.

SHAKESPEARE.

He seemed as if he wished to stop, but was impelled forward by an invisible power.

HAWKESWORTH.

Thither let us tend
From off the tossing of these fiery waves,
Then rest, if any rest can harbor there.

SHAKESPEARE.

To stagnate is only a species of standing as respects liquids; water may both stand and stagnate; but the former is a temporary, the latter a permanent stand: water stands in a puddle, but it stagnates in a pond or in any confined space.

Where Ufens glides along the lowly lands,
Or the black water of Pemptina stands.

DRYDEN.

The water which now rises must all have stagnated.

WOODWARD.

All these terms admit of an extended application; business stands still, or there is a stand to business; a mercantile house stops, or stops payment; an affair rests undecided, or rests in the hands of a person; trade stagnates.

Whither can we run,
Where make a stand?

DRYDEN.

I am afraid, should I put a stop now to this design, now that it is so near being completed, I shall find it difficult to resume it.

MELMOTH'S PLINY.

Who rests of immortality assur'd
Is safe, whatever ills are here endur'd.

JENYNS.

The soul, deprived of those ventilations of passions which arise from social intercourse, is reduced to a state of stagnation.

BEATTIE.

STATE, REALM, COMMONWEALTH.

THE STATE is that consolidated part of a nation in which lies its power and greatness. The REALM, from *royaume*, a kingdom, is any state whose government is monarchical. The COMMONWEALTH is the grand body of a nation, consisting both of the government and people, which forms the commonwealth, welfare, or wealth.

The ruling idea in the sense and application of the word state is that of government in its most abstract sense; affairs of State may either respect the internal regulations of a country, or they may respect the arrangements of different states with each other. The term realm is employed for the nation at large, but confined to such nations as are monarchical and aristocratical; peers of the realm sit in the English Parliament by their own right. The term commonwealth refers rather to the aggregate body of men and their possessions, than to the government of a country: it is the business of the minister to consult the interests of the commonwealth.

No man that understands the State of Poland and the United Provinces will be able to range them under any particular names of government that have been invented.

TEMPLE.

Then Saturn came, who fed the power of Jove,
Robb'd of his realms, and banished from above.

DRYDEN.

Civil dissension is a viperous worm,
That gnaws the bowels of the commonwealth.

SHAKESPEARE.

TO STICK, CLEAVE, ADHERE.

STICK is in Saxon *stican*, low German *staken*, Latin *stigo*, Greek *στικω*, to prick,

Hebrew *stock*, to press. CLEAVE, in Saxon *cleofen*, low German *kliven*, Danish *klæve*, is connected with our words glue and lime, in Latin *gluten*, Greek *κόλλα*, lime. ADHERE, *v. To attach*.

These terms all express the being joined to a body so as not to part from it without an effort. *Stick*, which is the general and familiar expression, denotes a junction more or less close: things may *stick* very slightly, so as to come off with the smallest touch, or things may be made to *stick* together so fast that they cannot be separated; wetted paper may *stick* for a time, and by means of glue may *stick* firmly.

The green caterpillar breedeth in the inward parts of roses not blown where the dew *sticketh*.
BACON.

What *sticks* may *stick* in any manner, but what *adheres*, when said of natural bodies, *adheres* by the *sticking* on the outer surface: a foot *sticks* in the mud; wax *adheres* to the fingers. *Adhesion*, denoting a property of matter, is a scientific term.

Why, therefore, may not the minute parts of other bodies, if they be conveniently shaped for *adhesion*, *stick* to one another, as well as to this spirit?
BOYLE.

Cleave is seldomer used than either of the other terms, but always implies a close *adhesion* produced by some particular cause.

See! how the mould, as loath to leave
So sweet a burden, still doth *cleave*.
WALLER.

Stick and *adhere* may also be applied figuratively, with the like distinction.

Adieu, then, O my soul's far better part;
Thy image *sticks* so close
That the blood follows from my rending heart.
DRYDEN.

That there's a God from nature's voice, is clear;
And yet what errors to this truth *adhere*!
JENYNS.

As the act of conscious agents, *stick* is, as before, the familiar expression, whether applied to material or spiritual objects; a person may *stick* with his body or his mind to anything: in both cases it is an act of determination or perseverance.

The boys were gaudily dressed, and made a pretty appearance. We were surprised to see how well they *stuck* on (their horses).
BRYDONE.

A person *cleaves* or *adheres* to an object, in the former case out of feeling, in the latter case from principle: a drowning man will *cleave* to anything by which he can be saved; a conscientious man *adheres* to the truth.

Gold and his gains no more employ his mind,
But, driving o'er the billows with the wind,
Cleaves to one faithful plank, and leaves the rest behind.
ROWE.

He showed his firm *adherence* to it (religion).
ADDISON.

TO STIFLE, SUPPRESS, SMOTHER.

STIFLE is a frequentative of *stuff*, in Latin *stipo*, and Greek *στυφω*, to make tight or close. SUPPRESS, *v. To repress*. SMOTHER, as a frequentative of *smut* or *smoke*, signifies to cover with smut or smoke.

Stifle and *smother* in their literal sense will be more properly considered under the article of *Suffocate*, etc. (*v. To suffocate*); they are here taken in a moral application. The leading idea in all these terms is that of keeping out of view: *stifle* is applicable to the feelings only; *suppress* to the feelings or to outward circumstances only: we *stifle* resentment; we *suppress* anger: the former is an act of some continuance; the latter is the act of the moment: we *stifle* our resentment by abstaining to take any measures of retaliation; we *suppress* the rising emotion of anger, so as not to give it utterance or even the expression of a look. It requires time and powerful motives to *stifle*, but only a single effort to *suppress*; nothing but a long course of vice can enable a man to *stifle* the admonitions and reproaches of conscience; a sense of prudence may sometimes lead a man to *suppress* the joy which an occurrence produces in his mind. In regard to outward circumstances, we say that a book is *suppressed* by the authority of government; that vice is *suppressed* by the exertions of those who have power: an affair is *smothered* so that it shall not become generally known, or the fire is *smothered* under the embers.

Art, brainless art! our furious charioteer
(For nature's voice *unstifed* would recall),
Drives headlong to the precipice of death.
YOUNG.

They foresaw the violence with which this indignation would burst out after being so long *suppressed*.
ROBERTSON.

Great and generous principles not being kept up and cherished, but *smothered* in sensual delights, God suffers them to sink into low and inglorious satisfaction.
SOUTH.

TO STIR, MOVE.

STIR is in German *stören*, old German *stiren* or *steren*, Latin *turbo*, Greek *τροβή* or *θορυβή*, trouble or tumult. MOVE, *v. Motion*.

Stir is here a specific, *move* a generic term: we may *move* in any manner, but to *stir* is to *move* so as to disturb the rest and composure either of the body or mind; the term *stir* is therefore mostly employed in cases where any motion, however small, is a disturbance: a soldier must not *stir* from the post which he has to defend; atrocious criminals or persons raving mad are bound hand and foot, that they may not *stir*.

At first the groves are scarcely seen to *stir*.
THOMSON.

I've read that things inanimate have *mov'd*,
And as with living souls have been inform'd,
By magic numbers and persuasive sounds.
CONGREVE.

STOCK, STORE.

STOCK, from *stick*, *stock*, *stow*, and *stuff*, signifies any quantity laid up. STORE, in Welsh *stor*, comes from the Hebrew *satar*, to hide.

The ideas of wealth and stability being naturally allied, it is not surprising that *stock*, which expresses the latter idea, should also be put for the former, particularly as the abundance here referred to serves as a foundation, in the same manner as *stock* in the literal sense does to a tree. *Store* likewise implies a quantity; but, agreeable to the derivation of the word, it implies an accumulated quantity. Any quantity of materials which is in hand may serve as a *stock* for a given purpose; thus a few shillings with some persons may be their *stock* in trade: any quantity of materials brought together for a given purpose may serve as a *store*; thus the industrious ant collects a *store* of grain for the winter. The *stock* is that which must increase of itself; it is the source and foundation of industry: the *store* is that which we must add to occasionally; it is that from which we draw

in time of need. By a *stock* we gain riches; by a *store* we guard against want.

Prodigal men
Feel not their own *stock* wasting. B. JONSON.
He left great *store* of arms. CLARENDON.

The same distinction subsists between these words in their moral application; he who wishes to speak a foreign language must have a *stock* of familiar words; *stores* of learning are frequently lost to the world for want of means and opportunity to bring them forth to public view.

He had thereby an opportunity to gain a new *stock* of reputation and honor. CLARENDON.

It will not suffice to rally all one's little utmost into one's discourse, which can constitute a divine. Any man would then quickly be drained; and his short *stock* would serve but for one meeting in ordinary converse; therefore these must be *store*, plenty, and a treasure, lest he turn broker in divinity.
SOUTH.

As verbs, to *stock* and to *store* both signify to provide; but the former is a provision for the present use, and the latter for some future purpose: a tradesman *stocks* himself with such articles as are most salable; a fortress or a ship is *stored*: a person *stocks* himself with patience, or *stores* his memory with knowledge.

Finding his country pretty well *stocked* with inhabitants, he instituted a poll. POTTER.
To *store* the vessel let the care be mine. POPE.

STORY, TALE.

THE STORY (*v. Anecdote*) is either an actual fact or something feigned; the TALE (*v. Fable*) is always feigned: *stories* are circulated respecting the accidents and occurrences which happen to persons in the same place; *tales* of distress are told by many merely to excite compassion. When both are taken for that which is fictitious, the *story* is either an untruth, or falsifying of some fact, or it is altogether an invention; the *tale* is always an invention. As an untruth, the *story* is commonly told by children; and as a fiction, the *story* is commonly made for children: the *tale* is of deeper invention, formed by men of mature understanding, and adapted for persons of mature years.

Meantime the village rouses up the fire,
While well attested, and as well believed,
Heard solemn, goes the goblin *story* round.
THOMSON.

He makes that pow'r to trembling nations known,
But rarely this, not for each vulgar end,
As superstitious idle tales pretend. JENYNS.

STRAIGHT, RIGHT, DIRECT.

STRAIGHT, from the Latin *strictus*, participle of *stringo*, to tighten or bind, signifies confined, that is, turning neither to the right nor left. *Straight* is applied, therefore, in its proper sense, to corporeal objects; a path which is *straight*, is kept within a shorter space than if it were curved. RIGHT and DIRECT, from the Latin *rectus*, regulated or made as it ought, are said of that which is made by the force of the understanding, or by an actual effort, what one wishes it to be: hence, the mathematician speaks of a *right* line, as the line which lies most justly between two points, and has been made the basis of mathematical figures; and the moralist speaks of the *right* opinion, as that which has been formed by the best rule of the understanding; and, on the same ground, we speak of a *direct* answer, as that which has been framed so as to bring soonest and easiest to the point desired.

Truth is the shortest and nearest way to our end, carrying us thither in a *straight* line.

TILLOTSON.

Then from pole to pole
He views in breadth, and, without longer pause,
Down *right* into the world's first region throws
His flight precipitant. MILTON.

There be that are in nature faithful and sincere, and plain and *direct*, not crafty and involved. BACON.

STRAIN, SPRAIN, STRESS, FORCE.

STRAIN and SPRAIN are without doubt variations of the same word, namely, the Latin *stringo*, to pull tight, or to stretch; they have now, however, a distinct application: to *strain* is to extend beyond its ordinary length by some extraordinary effort; to *sprain* is to *strain* so as to put out of its place, or extend to an injurious length: the ankle and the wrist are liable to be *sprained* by a contusion; the back and other parts of the body may be *strained* by over-exertion.

In all pain there is a deformity by a solution of continuity, as in cutting, or by a tendency to solution, as in convulsions and *strains*. GREW.
Should the big last extend the shoe too wide,
The sudden turn may stretch the swelling vein,
Thy cracking joint unhinge or ankle *sprain*. GAY.

Strain and STRESS are kindred terms, as being both variations of stretch and *stringo*; but they differ now very considerably in their application: figuratively we speak of *straining* a nerve, or *straining* a point, to express making great exertions, even beyond our ordinary powers; and morally we speak of laying a *stress* upon any particular measure or mode of action, signifying to give a thing importance: the *strain* (*v. Stress*) may be put for the course of sentiment which we express, and the manner of expressing it; the *stress* (*v. Stress*) may be put for the efforts of the voice in uttering a word or syllable: a writer may proceed in a *strain* of panegyric or invective; a speaker or a reader lays a *stress* on certain words by way of distinguishing them from others. To *strain* is properly a species of FORCING; we may *force* in a variety of ways, that is, by the exercise of *force* upon different bodies, and in different directions; but to *strain* is to exercise *force* by stretching or prolonging bodies; thus to *strain* a cord is to pull it to its full extent; but we may speak of *forcing* any hard substance in, or *forcing* it out, or *forcing* it through, or *forcing* it from a body: a door or a lock may be *forced* by violently breaking them; but a door or a lock may be *strained* by putting the hinges or the spring out of their place. So, likewise, a person may be said to *force* himself to speak, when by a violent exertion he gives utterance to his words; but he *strains* his throat or his voice when he exercises the *force* on the throat or lungs so as to extend them. *Force* and *stress*, as nouns, are in like manner comparable when they are applied to the mode of utterance; we must use a certain *force* in the pronunciation of every word; this, therefore, is indefinite and general; but the *stress* is that particular and strong degree of *force* which is exerted in the pronunciation of certain words.

There was then (before the fall) no poring, no struggling with memory, no *straining* for invention. SOUTH.

Was ever any one observed to come out of a tavern fit for his study, or indeed for anything requiring *stress*? SOUTH.

Oppose not rage, while rage is in its *force*. SHAKESPEARE.

STRAIT, NARROW.

STRAIT, in Latin *strictus*, participle of *stringo*, to bind close, signifies bound tight, that is, brought into a small compass: NARROW, which is a variation of near, expresses a mode of nearness or closeness. *Strait* is a particular term; *narrow* is general: *straitness* is an artificial mode of *narrowness*; a coat is *strait* which is made to compress a body within a small compass: *narrow* is either the artificial or the natural property of a body; as a *narrow* ribbon, or a *narrow* leaf. That which is *strait* is so by the means of other bodies, as a piece of water confined close on each side by land is called a *strait*: whatever is bounded by sides that are near each other is *narrow*; thus a piece of land whose prolonged sides are at a small distance from each other is *narrow*.

They are afraid to meet her if they have missed the church, but then they are more afraid to see her, if they are laced as *strait* as they can possibly be. LAW.

No *narrow* frith
He had to pass. MILTON.

The same distinction applies to these terms in their moral or extended use.

A faithless heart, how despicably small,
Too *strait* aught great or generous to receive! YOUNG.

Men should accustom themselves by the light of particulars to enlarge their minds to the amplitude of the world, and not reduce the world to the *narrowness* of their minds. BACON.

STRANGER, FOREIGNER, ALIEN.

STRANGER, in French *étranger*, Latin *extraneus* or *extra*, in Greek *εξ*, signifies out of, that is, out of another country: FOREIGNER, from *foris*, abroad, and ALIEN, from *alienus*, another's, have obviously the same original meaning: they have, however, deviated in their acceptations.

Stranger is a general term, and applies to one not known, or not an inhabitant, whether of the same or another country; *foreigner* is applied only to *strangers* of another country; and *alien* to one who has no political or natural tie. Ulysses, after his return from the Trojan war, was a *stranger* in his own house; the French are *foreigners* in England, and the English in France; neither can en-

joy, as *aliens*, the same privileges in a *foreign* country as they do in their own: the laws of hospitality require us to treat *strangers* with more ceremony than we do members of the same family, or very intimate friends: the lower orders of the English are apt to treat *foreigners* with an undeserved contempt; every *alien* is obliged, in time of war, to have a license for residing in England.

In primitive times the Athenians excluded all *strangers*, that is, all that were not members of their commonwealth. POTTER.

I am a most poor woman, and a *foreigner*,
Not born in your dominions. SHAKESPEARE.
Like you, an *alien* in a land unknown,
I learn to pity woes so like my own. DRYDEN.

Stranger is sometimes taken for one not acquainted with an object, or not experienced in its effects: *foreigner* is used only in the proper sense; but the epithet *foreign* sometimes signifies not belonging to an object: *alien* is applied in its natural sense to that which is unconnected by any tie.

I was no *stranger* to the original; I had also studied Virgil's design, and his disposition of it. POPE.

All the distinctions of this little life
Are quite cutaneous, quite *foreign* to the man. YOUNG.

To the foster-parent give the care
Of thy superfluous brood; she'll cherish kind
The *alien* offspring. SOMERVILLE.

STREAM, CURRENT, TIDE.

A FLUID body in a progressive motion is the object described in common by these terms: STREAM is the most general, the other two are but modes of the *stream*: *stream*, in Saxon *stream*, in German *strom*, is an onomatopœia which describes the prolongation of any body in a narrow line along the surface; a CURRENT, from *curro*, to run, is a *stream* running in a particular direction; and a TIDE, from *tide*, in German *zeit*, time, is a periodical *stream* or *current*. All rivers are *streams*, which are more or less gentle according to the nature of the ground through which they pass; the force of the *current* is very much increased by the confinement of any water between rocks, or by means of artificial impediments: the *tide* is high or low, strong or weak, at different hours of the day; when the *tide* is high, the *current* is strongest.

Beneath the hedge or near the *stream*

A worm is known to stray,
That throws by night a lucid beam
Which disappears by day.

COWPER.

His body is said to have been found some time
afterward near Taurominium (about thirty miles
distant), it having been observed that what is
swallowed up by Charybdis is carried south by
the *current*, and thrown out upon that coast.

BRYDENE.

When in her gulfs the rushing sea subsides,
She drains the ocean with her refinent *tides*.

POPE.

From knowing the proper application
of these terms, their figurative and moral
application become obvious: a *stream*
of air or a *stream* of light is a prolonged
moving body of air or light; so a *stream*
of charity, bounty, and the like, is that
which flows in a stream: a *current* of
air is a particular *stream* of air passing
through or between other bodies, as the
current of air in a house; so the *current*
of men's minds or opinions, that is, the
running in a particular line: the *tide* be-
ing a temporary *stream*; fashion, or the
ruling propensity of the day, may be de-
ominated a *tide*: it is sometimes vain to
attempt to stem the *tide* of folly, it is
therefore wiser to get out of its reach.

When now the rapid *stream* of eloquence
Bears all before it, passion, reason, sense,
Can its dread thunder or its lightning's force
Derive their essence from a mortal source?

JENYNS.

With secret course, which no loud storms annoy,
Glides the smooth *current* of domestic joy.

GOLDSMITH.

There is a *tide* in the affairs of men,
Which taken at the flood leads on to fortune.

SHAKSPEARE.

TO STRENGTHEN, FORTIFY, INVIGORATE.

STRENGTHEN, from *strength*, and
FORTIFY, from *fortis* and *facio*, signify
to make strong: INVIGORATE signifies
to put in vigor (*v. Energy*).

Whatever adds to the *strength*, be it
in ever so small a degree, *strengthens*;
exercise *strengthens* either body or mind:
whatever gives *strength* for a particular
emergence *fortifies*; religion *fortifies* the
mind against adversity: whatever adds
to the *strength*, so as to give a positive
degree of *strength*, *invigorates*; morning
exercise in fine weather *invigorates*.

There is a certain bias toward knowledge in
every mind, which may be *strengthened* and im-
proved.

BUDGECELL.

This relation will not be wholly without its
use, if those who languish under any part of its
sufferings shall be enabled to *fortify* their pa-
tience by reflecting that they feel only those af-
flictions from which the abilities of *Savage* could
not exempt him.

JOHNSON.

For much the pack
(Rous'd from their dark alcoves) delight to
stretch

And bask in his *invigorating* ray. SOMERVILLE.

STRENUOUS, BOLD.

STRENUOUS, in Latin *strenuus*, from
the Greek *σπρηνης*, undaunted, untamed,
that is, *σπρηνιω*, to be without all rein
or control, expresses much more than
BOLD (*v. Bold*); *boldness* is a prominent
idea, but it is only one idea which enters
into the signification of *strenuousness*;
this combines likewise fearlessness, ac-
tivity, and ardor. An advocate in a
cause may be *strenuous*, or merely *bold*:
in the former case he omits nothing that
can be either said or done in favor of
the cause, he is always on the alert, he
heeds no difficulties or danger; but in
the latter case he only displays his spirit
in the undisguised declaration of his sen-
timents. *Strenuous* supporters of any
opinion are always strongly convinced of
the truth of that which they support, and
warmly impressed with a sense of its im-
portance; but the *bold* supporter of an
opinion may be impelled rather with the
desire of showing his *boldness* than main-
taining his point.

While the good weather continued, I strolled
about the country, and made many *strenuous*
attempts to run away from this odious giddiness.

BEATTIE.

Fortune befriends the *bold*.

DRYDEN.

STRESS, STRAIN, EMPHASIS, ACCENT.

STRESS (*v. Strain*) and STRAIN (*v.*
Strain) are general both in sense and
application; the former still more than
the latter: EMPHASIS, from the Greek
φαίνω, to appear, signifying making to
appear, and ACCENT, in Latin *accentus*,
from *cano*, to sing, signifying to suit the
tune or tone of the voice, are modes of
the *stress*. *Stress* is applicable to all bod-
ies, the powers of which may be tried by
exertion; as the *stress* upon a rope, upon
a shaft of a carriage, a wheel or spring
in a machine: the *strain* is an excessive
stress, by which a thing is thrown out of
its course; there may be a *strain* in most

cases where there is a *stress*: but *stress*
and *strain* are to be compared with *em-
phasis* and *accent*, particularly in the ex-
ertion of the voice, in which case the
stress is a strong and special exertion of
the voice on one word, or one part of a
word, so as to distinguish it from another;
but the *strain* is the undue exertion
of the voice beyond its usual pitch, in
the utterance of one or more words: we
lay a *stress* for the convenience of others;
but when we *strain* the voice it is as
much to the annoyance of others as it is
hurtful to ourselves. The *stress* may con-
sist in an elevation of voice, or a pro-
longed utterance; the *emphasis* is that
species of *stress* which is employed to
distinguish one word or syllable from an-
other: the *stress* may be accidental; but
the *emphasis* is an intentional *stress*: ig-
norant people and children are often led
to lay the *stress* on little and unimportant
words in a sentence; speakers sometimes
find it convenient to mark particular
words, to which they attach a value, by
the *emphasis* with which they utter them.
The *stress* may be casual or regular, on
words or syllables; the *accent* is that
kind of regulated *stress* which is laid on
one syllable to distinguish it from another:
there are many words in our own
language, such as subject, object, pres-
ent, and the like, where, to distinguish
the verb from the noun, the *accent* falls
on the last syllable for the former, and
on the first syllable for the latter.

Those English syllables which I call long ones
receive a peculiar *stress* of voice from their acute
or circumflex *accent*, as in quickly, dōwry.

FOSTER.

Singing differs from vociferation in this, that it
consists in a certain harmony: nor is it perform-
ed with so much *straining* of the voice.

JAMES.

Emphasis not so much regards the time as a
certain grandeur whereby some letter, syllable,
word, or sentence is rendered more remarkable
than the rest by a more vigorous pronunciation
and a long stay upon it.

HOLDER.

The correctness and harmony of English verse
depends entirely upon its being composed of a
certain number of syllables, and its having the
accents of those syllables properly placed.

TYRWHITT.

In reference to the use of words, these
terms may admit of a further distinction;
for we may lay a *stress* or *emphasis* on a
particular point of our reasoning, in the

first case, by enlarging upon it longer
than on other points; or, in the second
case, by the use of stronger expressions
or epithets. The *strain* or *accent* may be
employed to designate the tone or man-
ner in which we express ourselves, that
is, the spirit of our discourse: in fami-
liar language, we talk of a person's pro-
ceeding in a *strain* of panegyric, or of
censure; but, in poetry, persons are said
to pour forth their complaints in tender
accents.

After such a mighty *stress*, so irrationally laid
upon two slight, empty words ("self-conscious-
ness" and "mutual consciousness"), have they
made anything but the author himself (Sherlock
on the Trinity) better understood? SOUTH.

The idle, who are neither wise for this world
nor the next, are *emphatically* called by Doc-
tor Tillotson "fools at large." SPECTATOR.

An assured hope of future glory raises him to
a pursuit of a more than ordinary *strain* of duty
and perfection.

SOUTH.

For thee my tuneful *accents* will I raise.

DRYDEN.

STRICT, SEVERE.

STRICT, from *strictus*, bound or con-
fined, characterizes the thing which binds
or keeps in control: SEVERE (*v. Au-
stere*) characterizes in the proper sense
the disposition of the person to inflict
pain, and in an extended application the
thing which inflicts pain. The term *strict*
is, therefore, taken always in the good
sense; *severe* is good or bad, according
to circumstances: he who has authority
over others must be *strict* in enforcing
obedience, in keeping good order, and a
proper attention to their duties; but it
is possible to be very *severe* in punishing
those who are under us, and yet very lax
in all matters that our duty demands of us.

If a *strict* hand be kept over children, they
will at that age be tractable.

LOCKE.

Lycurgus then, who bow'd beneath the force
Of *strictest* discipline, *severely* wise,
All human passions.

THOMSON.

Strict may with propriety be applied
to one's self as well as others: *severe* is
applied to one's self, only to denote self-
mortification.

He was so *strict* in the observation of his word
and promise as a commander, that he was not to
be persuaded to stay in the West when he found
it was not in his power to perform his agreement.

CLARENDON.

Those infirmities and that license which he
had formerly indulged to himself, he put off with
severity.

CLARENDON.