

STRIFE, CONTENTION.

STRIFE and CONTENTION, though derived from the verbs *strive* and *contend* (*v. To strive*), have this further distinction, that they are both taken in the bad sense for acts of anger or passion; in this case *strife* is mostly used for verbal *strife*, where each party *strives* against the other by the use of contumelious or provoking expressions; *contention* is used for an angry *striving* with others, either in respect to matters of opinion or matters of claim, in which each party seeks to get the better of the other. *Strife* is the result of a quarrelsome humor; *contention*, of a restless, selfish, and greedy humor: *strife* is most commonly to be found in private life; *contention* but too frequently mingles itself in all the affairs of men.

A solid and substantial greatness of soul looks down with a generous neglect on the censures and applauses of the multitude, and places a man beyond the little noise and *strife* of tongues.

ADDISON.

Contention bold with iron lungs,
And slander with her hundred tongues.

MOORE.

STRIVE, CONTEND, VIE.

STRIVE, in Saxon *stræfan*, Dutch *streven*, like the Latin *strapo*, to bustle, comes in all probability from the Hebrew *rob*, to contend, to prosecute a claim, properly signifying to use an effort. CONTEND, *v. To contend*. VIE may either be changed from *view*, signifying to look at with the desire to excel, or from the Saxon *wigan*, to contend with.

To *strive* is the act of individuals without regard to others; as when a person *strives* to get a living, or to improve himself; to *contend* and *vie* both denote the act of an individual in reference to others; as to *contend* in a lawsuit, to *vie* in dress. To *strive* may sometimes be applied where there is more than one party, as to *strive* for the mastery; but in this case the efforts of the individual are more distinctly considered than when we speak of *contending* for a prize; for this reason these words may be applied in precisely the same connection, but still with this distinction.

Mad as the seas and the winds, when both *contend*
Which is the master.

SHAKESPEARE.

Mad as the winds
When for the empire of the main they *strive*.

DENNIS.

Striving consists always of some active effort, as when persons *strive* at the oar; *contending* may proceed verbally, as when men *contend* for their opinions; and *vying* may be indicated by any expression of the wish to put one's self in a state of competition with another; as persons *vie* with each other in the grandeur of their houses or equipages.

They both seemed to *vie* with each other in holding out a brilliant example to the rest of the fleet.

CLABEE.

Contend may be used in a moral application, as to *contend* with difficulties; and *vie* may be used figuratively, as one flower may be said to *vie* with another in the beauty of its colors.

One of the most alarming evils with which he had to *contend* was intestine disaffection.

BISSET.

Shall a form
Of elemental dross, of mould'ring clay,
Vie with these charms imperial?

MASON.

STRONG, ROBUST, STURDY.

STRONG is in all probability a variation of strict, which is in German *streng*, because strength is altogether derived from the close texture of bodies. ROBUST, in Latin *robustus*, from *robur*, signifies literally having the strength of oak. STURDY, like the word stout, steady (*v. Firm*), comes in all probability from *stehen*, to stand, signifying capable of standing.

Strong is here the generic term; the others are specific, or specify strength under different circumstances; *robust* is a positive and high degree of strength arising from a peculiar bodily make. a man may be *strong* from the strength of his constitution, from the power which is inherent in his frame; but a *robust* man has strength both from the size and texture of his body, he has a bone and nerve which is endowed with great power. A little man may be *strong*, although not *robust*; a tall, stout man, in full health, may be termed *robust*. A man may be *strong* in one part of his body and not in another; he may be *stronger* at one time, from particular circumstances, than he is at another: but a *robust* man is *strong*

in his whole body; and, as he is *robust* by nature, he will cease to be so only from disease.

If thou hast strength, 'twas Heaven that strength
bestow'd.

POPE.

The huntsman, ever gay, *robust*, and bold,
Defies the noxious vapor.

SOMERVILLE.

Sturdiness lies both in the make of the body and the temper of the mind: a *sturdy* man is capable of making resistance, and ready to make it; he must be naturally *strong*, and not of slender make, but he need not be *robust*: a *sturdy* peasant presents us with a man who, both by nature and habit, is formed for withstanding the inroads of an enemy.

This must be done, and I would fain see
Mortal so *sturdy* as to gainsay.

HUDIBRAS.

Things as well as persons may be said to be *strong*, as opposed to the weak; as a *strong* rope, a *strong* staff: *robust* and *sturdy* are only said of persons, or things personal; as a *robust* make, a *robust* habit; a *sturdy* air, a *sturdy* stroke.

Full on the ankle fell the ponderous stone,
Burst the *strong* nerves and crush'd the solid
bone.

POPE.

Beef may confer *robustness* on my son's limbs,
but will debilitate his mind.

ARBUTHNOT.

Beneath their *sturdy* strokes the billows roar.

DRYDEN.

STUPID, DULL.

STUPID, in Latin *stupidus*, from *stupere*, to be amazed or bewildered, expresses an amazement which is equivalent to a deprivation of understanding: DULL is connected with the German *toll* and Swedish *stollig*, mad, and the Latin *stultus*, simple or foolish, and denotes a simple deficiency. *Stupidity* in its proper sense is natural to a man, although a particular circumstance may have a similar effect upon the understanding; he who is questioned in the presence of others may appear very *stupid* in that which is otherwise very familiar to him. *Dull* is an incidental quality, arising principally from the state of the animal spirits: a writer may sometimes be *dull* who is otherwise vivacious and pointed; a person may be *dull* in a large circle, while he is very lively in private intercourse.

A *stupid* butt is only fit for the conversation
of ordinary people.

ADDISON.

It is the great advantage of a trading nation that there are very few in it so *dull* and heavy who may not be placed in stations of life which may give them an opportunity of making their fortunes.

ADDISON.

SUAVITY, URBANITY.

SUAVITY is literally sweetness; and URBANITY the refinement of the city, in distinction from the country: inasmuch, therefore, as a polite education tends to soften the mind and the manners, it produces *suavity*; but *suavity* may sometimes arise from natural temper, and exist, therefore, without *urbanity*; although there cannot be *urbanity* without *suavity*. By the *suavity* of our manners we gain the love of those around us; by the *urbanity* of our manners we render ourselves agreeable companions: hence also arises another distinction, that the term *suavity* may be applied to other things, as the voice, or the style; but *urbanity* to manners only.

The *suavity* of Menander's style might be more to Plutarch's taste than the irregular sublimity of Aristophanes.

CUMBERLAND.

The virtue called *urbanity* by the moralists, or a courtly behavior, consists in a desire to please the company.

POPE.

SUBJECT, LIABLE, EXPOSED, OBNOXIOUS.

SUBJECT, in Latin *subjectus*, participle of *subjicio*, to cast under, signifies thrown underneath. LIABLE, compounded of *lie* and *able*, signifies ready to lie near or lie under. EXPOSED, in Latin *expositus*, participle of *expono*, compounded of *ex* and *pono*, signifies set out, set within the view or reach. OBNOXIOUS, in Latin *obnoxius*, compounded of *ob* and *noxium*, mischief, signifies in the way of mischief.

All these terms are applied to those circumstances in human life by which we are affected independently of our own choice. Direct necessity is included in the term *subject*; whatever we are obliged to suffer, that we are *subject* to; we may apply remedies to remove the evil, but often in vain: *liable* conveys more the idea of casualties; we may suffer that which we are *liable* to, but we may also escape the evil if we are careful: *exposed* conveys the idea of a passive state, into which we may be brought either through our own means or through the instrumen-

tality of others; we are *exposed* to that which we are not in a condition to keep off from ourselves; it is frequently not in our power to guard against the evil: *obnoxious* signifies properly *exposed* to the mischief of anything; as *obnoxious* to the multitude, that is, *exposed* to their resentment: a person may avoid bringing himself into this state, but he cannot avoid the consequences which will ensue from being thus involved. We are *subject* to disease, or *subject* to death; this is the irrevocable law of our nature: tender people are *liable* to catch cold; all persons are *liable* to make mistakes: a person is *exposed* to insults who provokes the anger of a low-bred man: a minister sometimes renders himself *obnoxious* to the people.

When we see our enemies and friends gliding away before us, let us not forget that we are all *subject* to the general law of mortality.

JOHNSON.

The sinner is not only *liable* to that disappointment of success which so often frustrates all the designs of men, but *liable* to a disappointment still more cruel, of being successful and miserable at once.

BLAIR.

On the bare earth *expos'd* he lies,
With not a friend to close his eyes.

DRYDEN.

On the death of Lord Coventry, his loss was more visible and manifest in his successor, a man extremely *obnoxious* to the people on the subject of ship-money.

CLARENDON.

Subject, *liable*, and *exposed* may be applied to things as well as persons, with a similar distinction: things are *subject* by nature, as *subject* to decay; *liable* by accident, as *liable* to be broken; *exposed* by situation, or for want of protection, as *exposed* to the cutting winds. *Obnoxious* is said only of persons, or that which is personal.

The devout man aspires after some principles of more perfect felicity, which shall not be *subject* to change or decay.

BLAIR.

The having two eyes might thus be said to be rather an inconvenience than a benefit; since one eye would answer the purpose of sight as well as two, and be less *liable* to illusion. But it is otherwise.

GOLDSMITH.

The Spaniard's design by this allegory was to show the many assaults to which the life of man is *exposed*.

ADDISON.

And much he blames the softness of his mind,
Obnoxious to the charms of womankind.

DRYDEN.

To *subject* and *expose*, as verbs, are taken in the same sense: a person *sub-*

jects himself to impertinent freedoms by descending to indecent familiarities with his inferiors; he *exposes* himself to the derision of his equals by an affectation of superiority.

These feudal services being almost entirely arbitrary, *subjected* the tenants to many vexations.

ADAM SMITH.

The ancient Grecians seemed to have treated the bodies of their dead enemies in a very indecent manner, *exposing* them to scorn and ignominy.

POTTER.

SUBJECT, SUBORDINATE, INFERIOR, SUBSERVIENT.

SUBJECT, *v. Subject*. **SUBORDINATE**, compounded of *sub* and *order*, signifies to be in an order that is under others. **INFERIOR**, in Latin *inferior*, comparative of *inferus*, low, which probably comes from *infero*, to cast into, because *inferius* are cast into places that are low. **SUBSERVIENT**, compounded of *sub* and *servio*, signifies serving under something else.

These terms may either express the relation of persons to persons or things, or of things to things. *Subject* in the first case respects the exercise of power; *subordinate* is said of the station and office; *inferior*, either of a man's outward circumstances, or of his merits and qualifications; *subservient*, of one's relative services to another, but always in a bad sense. According to the law of nature, a child should be *subject* to his parents: according to the law of God and man, he must be *subject* to his prince: the good order of society cannot be rightly maintained unless there be some to act in a *subordinate* capacity: men of *inferior* talent have a part to act which, in the aggregate, is of no less importance than that which is sustained by men of the highest endowments: men of no principle or character will be most *subservient* to the base purposes of those who pay them best. It is the part of the prince to protect the *subject*, and of the *subject* to love and honor the prince: it is the part of the exalted to treat the *subordinate* with indulgence, and of the latter to show respect to those under whom they are placed: it is the part of the superior to instruct, assist, and encourage the *inferior*; it is the part of the latter to be willing to learn, ready to obey, and

prompt to execute. It is not necessary for any one to act the degrading part of being *subservient* to another.

Contemplate the world as *subject* to the Divine dominion.

BLAIR.

Whether dark presages of the night proceed from any latent power of the soul during her abstraction, or from any operation of *subordinate* spirits, has been a matter of dispute.

ADDISON.

A great person gets more by obliging his *inferior* than disdain him.

SOUTH.

Wicked spirits may by their cunning carry farther on a seeming confederacy or *subserviency* to the designs of a good angel.

DRYDEN.

In the second instance *subject* has the same sense as in the preceding article (*v. Subject*), when taken in the relation of things to things; *subordinate* designates the degree of relative importance between things: *inferior* designates every circumstance which can render things comparatively higher or lower; *subservient* designates the relative utility of things under certain circumstances, but not always in the bad sense. All things in this world are *subject* to change: matters of *subordinate* consideration ought to be entirely set out of the question when any grand object is to be obtained: things of *inferior* value must necessarily sell for an *inferior* price: there is nothing so insignificant but it may be made *subservient* to some purpose.

Those countries where there are volcanoes are most *subject* to earthquakes.

GOLDSMITH.

The idea of pain in its highest degree is much stronger than the highest degree of pleasure, and preserves the same superiority through all the *subordinate* gradations.

BURKE.

I can myself remember the time when in respect of music our reigning taste was in many degrees *inferior* to the French.

SHAFTESBURY.

Though a writer may be wrong himself, he may chance to make his errors *subservient* to the cause of truth.

BURKE.

TO SUBJECT, SUBJUGATE, SUBDUE.

SUBJECT signifies to make *subject*. **SUBJUGATE**, from *jugum*, a yoke, signifies to bring under the yoke. **SUBDUE**, *v. To conquer*.

Subject is here the generic, the two others specific terms: we may *subject* either individuals or nations; but we *subjugate* only nations. We *subject* ourselves to reproof, to inconvenience, or to the influence of our passions; one nation *subjugates* another: *subjugate* and *subdue*

are both employed with regard to nations that are compelled to submit to the conqueror: but *subjugate* expresses even more than *subdue*, for it implies to bring into a state of permanent submission; whereas to *subdue* may be only a nominal and temporary subjection: Cæsar *subjugated* the Gauls, for he made them *subjects* to the Roman empire; but Alexander *subdued* the Indian nations, who revolted after his departure.

Where there is no awe, there will be no *subjection*.

SOUTH.

O fav'rite virgin, that hast warm'd the breast
Whose sov'reign dictates *subjugate* the east.

PRIOR.

Thy son (nor is th' appointed season far)
In Italy shall wage successful war,
Till, after every foe *subdu'd*, the sun
Thrice through the signs his annual race shall
run.

DRYDEN.

TO SUBSIDE, ABATE, INTERMIT.

SUBSIDE, from the Latin *sub* and *sedeo*, signifies to settle to the bottom. **ABATE**, *v. Abate*. **INTERMIT**, from the Latin *inter* and *mitto*, signifies to leave a space or interval between.

A settlement after agitation is the peculiar meaning of *subside*. That which has been put into commotion *subsides*: heavy particles *subside* in a fluid that is at rest, and tumults are said to *subside*: a diminution of strength characterizes the meaning of *abate*; that which has been high in action may *abate*; the rain *abates* after it has been heavy; and a man's anger *abates*: alternate action and rest is implied in the word *intermit*; whatever is in action may sometimes cease from action; labor without *intermission* is out of the power of man.

It was not long before this joy *subsided* in the remembrance of that dignity from which I had fallen.

HAWKESWORTH.

But first to Heav'n thy due devotions pay,
And annual gifts on Ceres' altar lay,
When winter's rage *abates*.

DRYDEN.

Whether the time of *intermission* be spent in company or in solitude, the understanding is abstracted from the object of inquiry.

JOHNSON.

SUBSTANTIAL, SOLID.

SUBSTANTIAL signifies having a substance: **SOLID**, from *solum*, the ground, signifies having a firm foundation. The *substantial* is opposed to that which is thin and has no consistency: the *solid* is

opposed to the liquid, or that which is of loose consistency. All objects which admit of being handled are in their nature *substantial*; those which are of so hard a texture as to require to be cut are *solid*. *Substantial* food is that which has a consistency in itself, and is capable of giving fulness to the empty stomach: *solid* food is meat in distinction from drink: so *substantial* beings are such as consist of flesh and blood, and may be touched, in distinction from those which are airy or spiritual; the earth is *solid* which is so hardened as not to yield to pressure.

Melancholy spectres visit the ruins of monasteries, and frequent the solitary dwellings of the dead. They pass and repass in *unsubstantial* images along the forsaken galleries. HARVEY.

A bank was thrown about its rising ground, and, being thus defended from the incursions of the sea, it became firm and *solid*. GOLDSMITH.

So in the moral application, the *substantial* is opposed to that which exists in the mind only, and which is frequently fictitious; as a *substantial* benefit, as distinguished from that which gratifies the mind: the *solid* is that which rests on reason, and has the properties of durability and reality, as a *solid* reputation.

Trusting in its own native and *substantial* worth,
Scorns all meretricious ornaments. MILTON.
As the swollen columns of ascending smoke,
So *solid* swells thy grandeur, pigmy man. YOUNG.

SUCCESSION, SERIES, ORDER.

SUCCESSION, signifying the act or state of *succeeding* (*v. To follow*), is a matter of necessity or casualty; things *succeed* each other, or they are taken in *succession* either arbitrarily or by design: the SERIES (*v. Series*) is a connected *succession*; the ORDER (*v. To place*), the *ordered* or arranged *succession*. We observe the *succession* of events as a matter of curiosity; we trace the *series* of events as a matter of intelligence; we follow the *order* which the historian has pursued as a matter of judgment: the *succession* may be slow or quick; the *series* may be long or short; the *order* may be correct or incorrect. The present age has afforded a quick *succession* of events, and presented us with a *series* of atrocious attempts to disturb the peace of society under the name of liberty. The historian of these times needs only pursue the

order which the events themselves point out.

We can conceive of time only by the *succession* of ideas one to another. HAWKSWORTH.

A number of distinct fables may contain all the topics of moral instruction; yet each must be remembered by a distinct effort of the mind, and will not recur in a *series* because they have no connection with each other. HAWKSWORTH.

In all verse, however familiar and easy, the words are necessarily thrown out of the *order* in which they are commonly used.

HAWKSWORTH.

SUCCESSIVE, ALTERNATE.

WHAT IS SUCCESSIVE follows directly; what is ALTERNATE follows indirectly. A minister preaches *successively* who preaches every Sunday uninterruptedly at the same hour; but he preaches *alternately* if he preaches on one Sunday in the morning, and the other Sunday in the afternoon at the same place. The *successive* may be accidental or intentional; the *alternate* is always intentional; it may rain for three *successive* days, or a fair may be held for three *successive* days: trees are placed sometimes in *alternate* order, when every other tree is of the same size and kind.

Like leaves on trees, the race of men is found,
Now green in youth, now withering on the ground;

Another race the following spring supplies,
They fall *successive*, and *successive* rise. POPE.

The way of singing the psalms *alternately*, was when the congregation, dividing themselves into two parts, repeated the psalms by courses, verse for verse. BINGHAM.

TO SUFFOCATE, STIFLE, SMOTHER, CHOKE.

SUFFOCATE, in Latin *suffocatus*, participle of *suffoco*, compounded of *sub* and *faux*, signifies to constrain or tighten the throat. STIFLE is a frequentative of *stuff*, that is, to stuff excessively. SMOTHER is a frequentative of *smoke*. CHOKE is probably a variation of *check*, in Saxon *ceac*, because strangulation is effected by a compression of the throat under the cheek-bone.

These terms express the act of stopping the breath, but under various circumstances and by various means; *suffocation* is produced by every kind of means, external or internal, and is therefore the most general of these terms; *stifling* proceeds by internal means, that

is, by the admission of foreign bodies into the passages which lead to the respiratory organs: we may be *suffocated* by excluding the air externally, as by gagging, confining closely, or pressing violently: we may be *suffocated* or *stifled* by means of vapors, close air, or smoke. To *smother* is to *suffocate* by the exclusion of air externally, as by means of any substance with which one is covered or surrounded; as smoke, dust, and the like: to *choke* is a mode of *stifling* by means of large bodies, as by a piece of food lodging in the throat.

A *suffocating* wind the pilgrim smites
With instant death. THOMSON.

Had the wind driven in our faces we had been
In no small danger of *stifling* by sulphur. BERKELEY.

Many of them have crammed great quantities
of scandal down his throat, others have *choked*
him with lewdness and ribaldry. SOUTH.

The helpless traveller with wild surprise
Sees the dry desert all around him rise,
And, *smothered* in the dusty whirlwind, dies. ADDISON.

To *choke*, in an extended and figurative sense, is to interrupt the action of any body by the intervention of any foreign substance, as a garden is *choked* with weeds; to *stifle* is altogether to put a stop or end to a thing by keeping it down; as to *stifle* resentment, sighs, etc.: to *smother* is to *choke* or prevent free action by covering or surrounding, as good resolutions are *smothered* by unruly desires or appetites.

Avarice, like some *choking* weed, teaches the
finger to gripe and the hand to oppress. HARVEY.

When my heart was ready with a sigh to cleave,
I have, with mighty anguish of my soul,
Just at the birth *stifled* this still-born sigh. SHAKESPEARE.

The love of jealous men breaks out furiously
(when the object of their loves is taken from them), and throws off all mixtures of suspicion which *choked* and *smothered* it before. ADDISON.

SUPERFICIAL, SHALLOW, FLIMSY.

THE SUPERFICIAL is that which lies only at the surface; it is therefore by implication the same as the SHALLOW, which has nothing underneath: *shallow* being a variation of hollow or empty. Hence a person may be called either *superficial* or *shallow*, to indicate that he

has not a profundity of knowledge; but, otherwise, *superficiality* is applied to the exercise of the thinking faculty, and *shallowness* to its extent. Men of free sentiments are *superficial* thinkers, although they may not have understandings more *shallow* than others. *Superficial* and *shallow* are applicable to things as well as persons: FLIMSY is applicable to things only. *Flimsy* most probably comes from flame, that is, flamy, showy, easily seen through. In the proper sense we may speak of giving a *superficial* covering of paint or color to a body; of a river or piece of water being *shallow*; of cotton or cloth being *flimsy*.

It cannot have any extensive, or, if I may so call it, a *superficial* spread, for then the country would be quickly undermined. GOLDSMITH.

The water in those places is found to grow
more *shallow*. GOLDSMITH.

Those *flimsy* webs that break as soon as
wrought. COWPER.

In the improper sense, a survey or a glance may be *superficial* which does not extend beyond the *superficies* of things; a conversation or a discourse may be *shallow* which does not contain a body of sentiment; and a work or performance may be *flimsy* which has nothing solid in it to engage the attention.

By much labor we acquire a *superficial* acquaintance with a few sensible objects. BLAIR.

I know thee to thy bottom; from within
Thy *shallow* centre to the utmost skin. DRYDEN.

Proud of a vast extent of *flimsy* lines. POPE.

SURFACE, SUPERFICIES.

SURFACE, compounded of *sur*, for *super*, and *face*, is a variation of the Latin term SUPERFICIES; and yet they have acquired this distinction, that the former is the vulgar, and the latter the scientific term; of course the former has a more indefinite and general application than the latter. A *surface* is either even or uneven, smooth or rough; but the mathematician always conceives of a plane *superficies* on which he founds his operations.

Nor to the *surface* of enlivened earth,
Graceful with hills and dales and leafy woods,
Her liberal tresses, is thy force confined. THOMSON.

There is neither a straight line nor an exact
superficies in all nature. GOLDSMITH.

Surface, in its moral application, is extended to whatever presents itself first to the mind of the observer.

Errors like straws upon the *surface* flow,
He who would search for pearls must dive below.
DRYDEN.

Superficies may be applied in its proper and definite sense to other objects than those which relate to science.

Those who have undertaken the task of reconciling mankind to their present state frequently remind us that we view only the *superficies* of life.
JOHNSON.

TO SURROUND, ENCOMPASS, ENVIRON, ENCIRCLE.

SURROUND, in old French *surronder*, signifies, by means of the intensive syllable *sur*, over, to go all round. **ENCOMPASS**, compounded of *en* or *in* and *compass*, signifies to bring within a certain compass formed by a circle; so likewise **ENVIRON**, from the Latin *gyrus*, and the Greek *γυρος*, a circle, and also **ENCIRCLE**, signify to bring within a circle.

Surround is the most literal and general of all these terms, which signify to enclose any object either directly or indirectly. We may *surround* an object by standing at certain distances all round it; in this manner a person may be *surrounded* by other persons, and a house *surrounded* with trees, or an object may be *surrounded* by enclosing it in every direction, and at every point; in this manner a garden is *surrounded* by a wall. To *encompass* is to *surround* in the latter sense, and applies to objects of a great or indefinite extent: the earth is *encompassed* by the air, which we term the atmosphere; towns are *encompassed* by walls. To *surround* is to go round an object of any form, whether square or circular, long or short; but to *environ* and to *encircle* carry with them the idea of forming a circle round an object; thus a town or a valley may be *enviored* by hills, a basin of water may be *encircled* by trees, or the head may be *encircled* by a wreath of flowers.

But not to me returns
Day, or the sweet approach of ev'n or morn,
But cloud instead, and ever-during dark
Surrounds me.
MILTON.

Where Orpheus on his lyre laments his love,
With beasts *encompass'd*, and a dancing grove.
DRYDEN.

Of fighting elements, on all sides round
Environ'd.
MILTON.
As in the hollow breast of Apennine,
Beneath the shelter of *encircling* hills,
A myrtle rises, far from human eye,
So flourish'd, blooming, and unseen by all,
The sweet Lavinia.
THOMSON.

In an extended or moral sense we are said to be *surrounded* by objects which are in great numbers and in different directions about us: thus a person living in a particular spot where he has many friends may say he is *surrounded* by his friends, or *enviored* by objects in such manner that he cannot escape from them; so likewise a particular person may say that he is *surrounded* by dangers and difficulties: but, in speaking of man in a general sense, we should rather say he is *encompassed* by dangers, which expresses in a much stronger manner our peculiarly exposed condition.

Behold *surrounding* kings their pow'r combine,
And one capitulate, and one resign.
JOHNSON.
Ah! what is life? With ills *encompass'd* round,
Amidst our hope fate strikes the sudden wound.
GAY.

TO SUSTAIN, SUPPORT, MAINTAIN.

SUSTAIN, compounded of *sus* or *sub* and *teneo*, to hold, signifies to hold or keep up. **SUPPORT**, *v. To countenance*. **MAINTAIN**, *v. To assert*.

The idea of keeping up or preventing from falling is common to these terms, which vary either in the mode or object of the action. To *sustain* and *support* are frequently passive, *maintain* is always active. To *sustain* and *support* both imply the bearing or receiving the weight of any object, the former in reference to any great weight, the latter to any weight however small.

With labor spent, no longer can he wield
The heavy falchion, or *sustain* the shield,
O'erwhelm'd with darts.
DRYDEN.
Steeping to *support* each flower of tender stalk.
MILTON.

Sustain and *support* may also imply an active exercise of power or means which bring them still nearer to *maintain*; in this case *sustain* is an act of the highest power, *support* of any ordinary power.

The Lord of all, himself through all diffus'd,
Sustains, and is the life of all that lives.
COWPER.

SYMMETRY, PROPORTION.

SYMMETRY, in Latin *symmetria*, Greek *συμμετρία*, from *συν* and *μετρον*, signifies a measure that accords. **PROPORTION**, in Latin *proportio*, compounded of *pro* and *portio*, signifies every portion or part according with the other, or with the whole.

The signification of these terms is obviously the same, namely, a due admeasurement of the parts to each other and to the whole: but *symmetry* has now acquired but a partial application to the human body, or to things nicely fitting each other; and *proportion* is applied to everything which admits of dimensions, and an adaptation of the parts: hence we speak of *symmetry* of feature; but *proportion* of limbs, the *proportion* of the head to the body.

Sensual delights in enlarged minds give way to the sublimer pleasures of reason, which discover the causes and designs, the frame, connection, and *symmetry* of things.
BERKELEY.

The inventors of stuffed hips had a better eye for due *proportion* than to add to a redundancy, because in some cases it was convenient to fill up a vacuum.
CUMBERLAND.

SYMPATHY, COMPASSION, COMMISERATION, CONDOLENCE.

SYMPATHY, from the Greek *συμ* or *συν*, with, and *παθος*, feeling, has the literal meaning of fellow-feeling, that is, a kindred or like feeling, or feeling in company with another. **COMPASSION** (*v. Pity*); **COMMISERATION**, from the Latin *com* and *miseria*, misery; **CONDOLENCE**, from the Latin *con* and *doleo*, to grieve, signify a like suffering, or a suffering in company. Hence it is obvious that, according to the derivation of the words, the *sympathy* may either be said of pleasure or pain, the rest only of that which is painful. *Sympathy* preserves its original meaning in its application, for we laugh or cry by *sympathy*; this may, however, be only a merely physical operation.

You are not young, no more am I; go to, then, there's *sympathy*: you are merry, so am I: ha! ha! then there's more *sympathy*.
SHAKESPEARE.

Compassion is altogether a moral feeling, which makes us enter into the distresses of others: we may, therefore, *sympathize* with others, without essential

He was a great lover of his country, and of his religion and justice, which he believed would only *support* it.
CLARENDON.

So in bearing up against any opposing force; but *support* is here an act for the benefit of others; *maintain* is an act for one's own benefit: as to *sustain* a shock; to *support* one another in battle; to *maintain* one's self in a contest.

Their whole body amounted to but one thousand men, and these were to *sustain* the shock of an enemy nearly ten times their number.
GOLDSMITH.

Mutual interest induced them (the burghers) to *support* the king, and the king to *support* them against the lords.
ADAM SMITH.

As compass'd with a wood of spears around,
The lordly lion still *maintains* his ground,
So Turnus fares.
DRYDEN.

Existence is said to be *sustained* under circumstances of weakness or pressure; it is *supported* by natural means, as the milk of the mother *supports* the babe; or indirectly by what supplies the means, as to *support* one's family by labor: what is *maintained* is upheld by pecuniary means, as to *maintain* a family, a fleet, etc.

The weakness of age and infancy was *sustained* by his bounty.
JOHNSON.

Toward any who needed *support* or encouragement, though unknown, if fairly recommended, he was liberal.
CLARENDON.

The fleet equipped at Athens was *maintained* after the manner prescribed by Themistocles till the time of Demosthenes.
POTTER.

In the moral application, what presses on the mind is *sustained*, or *supported*, with the like distinction: grievous losses or injuries are *sustained*; afflictions and disappointments *supported*.

Wrong he *sustains* with temper, looks on heav'n,
Nor stoops to think his injurer his foe.
YOUNG.

When he beheld them melted into tears, he himself appeared quite unmoved, inwardly *supported* and comforted in that hour of agony.
GOLDSMITH.

Things are *supported* and *maintained* voluntarily; the former in respect to what is foreign to us, as to *support* an assumed character, the latter in respect to what belongs to us, as to *maintain* one's own character.

Ireland was judged to be the proper theatre to *support* his assumed character.
GOLDSMITH.

God values no man more or less in placing him high and low, but every one as he *maintains* his post.
SOUTH.

ly serving them; but, if we feel *compassion*, we naturally turn our thoughts toward relieving them.

Their countrymen were particularly attentive to their story, and *sympathized* with these heroes in all their adventures. ADDISON.

'Mongst those whom honest lives can recommend, Our justice more *compassion* should extend. DENHAM.

Sympathy, indeed, may sometimes be taken for a secret alliance or kindred feeling between two objects.

Or *sympathy*, or some connatural force, Powerful at greatest distance to unite With secret amity, things of like kind By secretest conveyance. MILTON.

That mind and body often *sympathize* Is plain: such is this union nature ties. JENYNS.

Compassion is awakened by any sort of suffering, but particularly those which are attributable to our misfortunes; *commiseration* is awakened by sufferings arising from our faults; *condolence* is awakened by the troubles of life, to which all are equally liable. Poverty and want excite our *compassion*; we endeavor to relieve them: a poor criminal suffering the penalty of the law excites our *commiseration*; we endeavor, if possible, to mitigate his punishment: the loss which a friend sustains produces *condolence*; we take the best means of testifying it to him.

I am very sorry that her Majesty did not see this assembly of objects, so proper to excite that charity and *compassion* which she bears to every one who stands in need of it. ADDISON.

Her lowly plight Immovable, till peace, obtained from fault Acknowledg'd and deplored, in Adam wrought *Commiseration*. MILTON.

Rather than all must suffer, some must die, Yet nature must *condole* their misery. DENHAM.

Compassion is the sentiment of one mortal toward another; *commiseration* is represented as the feeling which our wretchedness excites in the Supreme Being. *Compassion* may be awakened in persons of any condition; *commiseration* is awakened toward those who are in an abject state of misery; *condolence* supposes an entire equality, and is often produced by some common calamity.

The good-natured man is apt to be moved with *compassion* for those misfortunes and infirmities which another would turn into ridicule. ADDISON.

Then must we those who groan beneath the weight Of age, disease, or want, *commiserate*? DENHAM.

Why should I think that all that devout multitude which so lately cried Hosanna in the streets, did not also bear their part in those public *condolings* (in the crucifixion of our Saviour)? HALL.

SYSTEM, METHOD.

SYSTEM, in Latin *systema*, Greek *συστημα*, from *συστημι*, or *συν* and *ιστημι*, to stand together, signifies that which is put together so as to form a whole. METHOD, in Latin *methodus*, from the Greek *μετα* and *οδος*, a way by which anything is effected.

System expresses more than *method*, which is but a part of *system*: *system* is an arrangement of many single or individual objects according to some given rule, so as to make them coalesce; *method* is the manner of this arrangement, or the principle upon which this arrangement takes place. The term *system*, however, applies to a complexity of objects; but arrangement, and consequently *method*, may be applied to everything that is to be put into execution. All sciences must be reduced to *system*; and without *system* there is no science: all business requires *method*; and without *method* little can be done to any good purpose.

If a better *system's* thine, Impart it frankly, or make use of mine. FRANCIS.

The great defect of the Seasons is the want of *method*, but for this I know not that there was any remedy. JOHNSON.

T.

TO TAKE, RECEIVE, ACCEPT.

TAKE, from the Latin *tactum*, participle of *tango*, is as much as to get into one's possession by touching or laying hands on it. RECEIVE, in French *recevoir*, Latin *recipio*, from *re* and *capio*, signifies to take back; and ACCEPT, from *ac* or *ad* and *capio*, signifies to take for a special purpose.

To take is the general term, receive and accept are modes of taking. To take is an unqualified action; we take whatever comes in the way; we receive only that

which is offered or sent: we take a book from a table; we receive a parcel which has been sent; we take either with or without consent; we receive with the consent, or according to the wishes, of another: a robber takes money from a traveller; a person receives a letter from a friend.

Each takes his seat, and each receives his share. POPE.

To receive is frequently a passive act; whatever is offered or done to another is received; but to accept is an act of choice: many things, therefore, may be received which cannot be accepted; as a person receives a blow or an insult: so in an engagement one may be said to receive the enemy, who is ready to receive his attack; on the other hand, we accept apologies.

Till, seiz'd with shame, they wheel about and face, Receive their foes, and raise a threat'ning cry; The Tuscans take their turn to fear and fly. DRYDEN.

She accepted my apology, and we are again reconciled. BRYDENE.

Some things are both received and accepted, but with the same distinction. What is given as a present may be both received and accepted, but the inferior receives and the superior accepts. What is received comes to a person either by indirect means, or, if by direct means, it comes as a matter of right; but what is accepted is a matter of favor either on the part of the giver or receiver. Rent in law may be both received and accepted; it is received when it is due from the tenant, but it is accepted if it be received from a tenant after he has broken his contract with his landlord. A challenge may be received contrary to the wishes of the receiver, but it rests with himself whether he will accept it or not.

Unransom'd here receive the spotless fair, Accept the hecatomb the Greeks prepare. POPE.

Animals and things, as well as persons, may take; things may receive; but persons only accept. An animal may take what is offered to it; things take whatever attaches to them, but they receive that which by an express effort is given to them. The chameleon is said to take its hue from the surrounding objects; marble receives its polish from the hands of the workman.

The sapless wood, divested of the bark, Grows fungous, and takes fire at every spark. COWPER.

The soft settee, one elbow at each end, And in the midst an elbow it received, United, yet divided. COWPER.

TALKATIVE, LOQUACIOUS, GARRULOUS.

TALKATIVE implies ready or prone to talk (*v. To speak*). LOQUACIOUS, from *loquor*, to speak or talk, has the same original meaning. GARRULOUS, in Latin *garrulus*, from *garrio*, to blab, signifies prone to tell or make known.

These reproachful epithets differ principally in the degree. To talk is allowable, and consequently it is not altogether so unbecoming to be occasionally talkative; but loquacity, which implies an immoderate propensity to talk, is always bad, whether springing from affectation or an idle temper: and garrulity, which arises from the excessive desire of communicating, is a failing that is pardonable only in the aged, who have generally much to tell.

Every absurdity has a champion to defend it; for error is always talkative. GOLDSMITH.

Thersites only clamor'd in the throng, Loquacious, loud, and turbulent of tongue. POPE.

Pleas'd with that social sweet garrulity, The poor disbanded vet'ran's sole delight. SOMERVILLE.

TASTE, FLAVOR, RELISH, SAVOR.

TASTE comes from the Teutonic *tasten*, to touch lightly, and signifies either the organ which is easily affected, or the act of discriminating by a light touch of the organ, or the quality of the object which affects the organ; in this latter sense it is closely allied to the other terms. FLAVOR most probably comes from the Latin *flō*, to breathe, signifying the rarefied essence of bodies which affect the organ of taste. RELISH is derived by Minshew from *relēcher*, to lick again, signifying that which pleases the palate so as to tempt to a renewal of the act of tasting. SAVOR, in Latin *sapor* and *sapio*, to smell, taste, or be sensible, most probably comes from the Hebrew *sapah*, the mouth or palate, which is the organ of taste.

Taste is the most general and indefinite of all these; it is applicable to every object that can be applied to the or-