

preme power: a soldier is *traitorous* who goes over to the side of the enemy against his country; a man is guilty of *treasonable* practices who meditates the life of the king, or aims at subverting his government: a man may be a *traitor* under all forms of government: but he can be guilty of *treason* only in a monarchical state.

This very charge of folly should make men cautious how they listen to the *treacherous* proposals which come from their own bosom.

SOUTH.

All the evils of war must unavoidably be endured, as the necessary means to give success to the *traitorous* designs of the rebel.

SOUTH.

Herod trumped up a sham plot against Hyrcanus, as if he held correspondence with Malchus, King of Arabia, for accomplishing *treasonable* designs against him.

PRIDEAUX.

TO TREASURE, HOARD.

The idea of laying up carefully is common to these verbs; but to *TREASURE* is to lay up for the sake of preserving; to *HOARD*, to lay up for the sake of accumulating; we *treasure* up the gifts of a friend; the miser *hoards* up his money: we attach a real value to that which we *treasure*; a fictitious value to that which is *hoarded*. To *treasure* is used either in the proper or improper sense; to *hoard* only in the proper sense; we *treasure* a book on which we set particular value, or we *treasure* the words or actions of another in our recollection; the miser *hoards* in his coffers whatever he can scrape together.

Fancy can combine the ideas which memory has *treasured*.

HAWKESWORTH.

Hoards ev'n beyond the miser's wish abound.

GOLDSMITH.

TREATMENT, USAGE.

TREATMENT implies the act of treating, and *USAGE* that of using: *treatment* may be partial or temporary; but *usage* is properly employed for that which is permanent or continued: a passer-by may meet with ill-*treatment*; but children and domestics are liable to meet with ill-*usage*. All persons may meet with *treatment* from others with whom they casually come in connection; but *usage* is applied more properly to those who are more or less in the power of others: children may receive good or ill *usage*

from those who have the charge of them, servants from their masters, or wives from their husbands.

By promises of more indulgent *treatment*, if they would unite with him (Cortes) against their oppressors, he prevailed on the people to supply the Spanish camp with provisions.

If we look farther into the world, we shall find this *usage* (of our Saviour from his own) not so very strange; for kindred is not friendship.

SOUTH.

TREMBLING, TREMOR, TREPIDATION.

ALL these terms are derived from the very same source (*v. Agitation*), and designate a general state of agitation: *TREMBLING* is not only the most familiar but also the most indefinite term of the three; *TREPIDATION* and *TREMOR* are species of *trembling*. *Trembling* expresses any degree of involuntary shaking of the frame, from the affection either of the body or the mind; cold, nervous affections, fear, and the like, are the ordinary causes of *trembling*: *tremor* is a slight degree of *trembling*, which arises mostly from a mental affection; when the spirits are agitated, the mind is thrown into a *tremor* by any trifling incident: *trepidation* is more violent than either of the two, and springs from the defective state of the mind; it shows itself in the action, or the different movements of the body, rather than in the body; those who have not the requisite composure of mind to command themselves on all occasions are apt to do what is required of them with *trepidation*.

And with unmanly *tremblings* shook the car.

POPE.

The ferocious insolence of Cromwell, the rugged brutality of Harrison, and the general *trepidation* of fear and wickedness (in the rebel parliament), would make a picture of unexampled variety.

JOHNSON.

Laughter is a vent of any sudden joy that strikes upon the mind, which being too volatile and strong, breaks out in this *tremor* of the voice.

STEELE.

Trembling and *tremulous* are applied as epithets, either to persons or things; a *trembling* voice evinces *trepidation* of mind, a *tremulous* voice evinces a *tremor* of mind: notes in music are sometimes *trembling*; the motion of the leaves of trees is *tremulous*.

And rend the *trembling*, unresisting prey.

POPE.

As thus th' effulgence *tremulous* I drank,
With cherish'd gaze.

THOMSON.

TRIFLING, TRIVIAL, PETTY, FRIVOLOUS, FUTILE.

TRIFLING, *TRIVIAL*, both come from *trivium*, a common place of resort where three roads meet, and signify common. *PETTY*, in French *petit*, little, in Latin *putus*, a boy or minion, is probably connected with the Hebrew *pethi*, foolish. *FRIVOLOUS*, in Latin *frivulus*, comes in all probability from *frio*, to crumble into dust, signifying reduced to nothing. *FUTILE*, in Latin *futilis*, from *futio*, to pour out, signifies cast away as worthless.

All these epithets characterize an object as of little or no value: *trifling* and *trivial* differ only in degree; the latter denoting a still lower degree of value than the former. What is *trifling* or *trivial* is that which does not require any consideration, and may be easily passed over as forgotten: *trifling* objections can never weigh against solid reason; *trivial* remarks only expose the shallowness of the remarker: what is *petty* is beneath our consideration, it ought to be disregarded and held cheap; it would be a *petty* consideration for a minister of state to look to the small savings of a private family: what is *frivolous* and *futile* is disgraceful for any one to consider; the former in relation to all the objects of our pursuit or attachment, the latter only in regard to matters of reasoning; dress is a *frivolous* occupation when it forms the chief business of a rational being; the objections of freethinkers against revealed religion are as *futile* as they are mischievous.

We exceed the ancients in doggerel humor, burlesque, and all the *trivial* arts of ridicule.

ADDISON.

There is scarcely any man without some favorite *trifle* which he values above greater attainments; some desire of *petty* praise which he cannot patiently suffer to be frustrated.

JOHNSON.

It is an endless and *frivolous* pursuit to act by any other rule than the care of satisfying our own minds.

STEELE.

Out of a multiplicity of criticisms by various hands, many are sure to be *futile*.

COWPER.

TROOP, COMPANY.

In a military sense, a *TROOP* is among the horse what a *COMPANY* is among

the foot; but this is only a partial acceptance of the terms. *Troop*, in French *troupe*, Spanish *tropa*, Latin *turba*, signifies an indiscriminate multitude; *company* (*v. To accompany*) is any number joined together, and bearing each other *company*: hence we speak of a *troop* of hunters, a *company* of players; a *troop* of horsemen, a *company* of travellers.

Still may the dog the wandering *troops* constrain
Of airy ghosts, and vex the guilty train.

DRYDEN.

Go, carry Sir John Falstaff to the Fleet;
Take all his *company* along with him.

SHAKESPEARE.

TO TROUBLE, DISTURB, MOLEST.

WHATEVER uneasiness or painful sentiment is produced in the mind by outward circumstances is effected either by *TROUBLE* (*v. Affliction*), by *DISTURBANCE* (*v. Commotion*), or by *MOLESTATION* (*v. To inconvenience*). *Trouble* is the most general in its application; we may be *troubled* by the want of a thing, or *troubled* by that which is unsuitable: we are *disturbed* and *molested* only by that which actively *troubles*. Pecuniary wants are the greatest *troubles* in life; the perverseness of servants, the indisposition or ill behavior of children, are domestic *troubles*: but the noise of children is a *disturbance*, and the prospect of want *disturbs* the mind. *Trouble* may be permanent; *disturbance* and *molestation* are temporary, and both refer to the peace which is destroyed; a *disturbance* ruffles or throws out of a tranquil state; a *molestation* burdens or bears hard either on the body or the mind: noise is always a *disturbance* to one who wishes to think or to remain in quiet; talking, or any noise, is a *molestation* to one who is in an irritable frame of body or mind.

Ulysses was exceedingly *troubled* at the sight of his mother (in the Elysian fields).

ADDISON.

No buzzing sounds *disturb* their golden sleep.

DRYDEN.

All use those arms which nature has bestow'd,
Produce their tender progeny, and feed
With care parental, whilst that care they need.
In these lov'd offices completely blest,
No hopes beyond them, nor vain fears *molest*.

JENTENS.

TROUBLESOME, IRKSOME, VEXATIOUS.

THESE epithets are applied to the objects which create *trouble* or *vexation*.

IRKSOME is compounded of *irk* and *some*, from the German *ärger*, vexation, which probably comes from the same root as the Greek *αργος*. TROUBLE-SOME (*v. To afflict*) is here, as before, the generic term; *irksome* and VEXATIOUS are species of the *troublesome*: what is *troublesome* creates either bodily or mental pain; what is *irksome* creates a mixture of bodily and mental pain; and what is *vexatious* creates purely mental pain. What requires great exertion, or a too long continued exertion or exertions, coupled with difficulties, is *troublesome*: in this sense the laying in stores for the ants, and compiling a dictionary is a *troublesome* labor to the compiler: what requires any exertion which we are unwilling to make, or interrupts the peace which we particularly long for, is *irksome*; in this sense giving and receiving of visits is *irksome* to some persons; travelling is *irksome* to others: what comes across our particular wishes, or disappoints us in a particular manner, is *vexatious*; in this sense the loss of a prize which we had hoped to gain may be *vexatious*.

The incursions of *troublesome* thoughts are often violent and importunate. JOHNSON.
For not to *irksome* toil, but to delight he made us. MILTON.

The pensive goddess has already taught
How vain is hope, and how *vexatious* thought. PRIOR.

TRUTH, VERACITY.

TRUTH belongs to the thing; VERACITY to the person: the *truth* of the story is admitted upon the *veracity* of the narrator.

I shall think myself obliged for the future to speak always in *truth* and sincerity of heart. ADDISON.

Many relations of travellers have been slighted as fabulous, till more frequent voyages have confirmed their *veracity*. JOHNSON.

TRY, TEMPT.

To TRY (*v. To attempt*) is to call forth one's ordinary powers; to TEMPT (*v. To attempt*) is a particular species of trial: we *try* either ourselves or others; we *tempt* others: we *try* a person only in the path of his duty; but we may *tempt* him to depart from his duty: it is necessary

to *try* the fidelity of a servant before you place confidence in him; it is wicked to *tempt* any one to do that which we should think wrong to do ourselves; our strength is *tried* by frequent experiments; we are *tempted*, by the weakness of our principles, to give way to the violence of our passions.

League all your forces then, ye pow'rs above,
Join all, and *try* the omnipotence of Jove. POPE.
Still the old sting remain'd, and men began
To *tempt* the serpent, as he *tempted* man. DENHAM.

TUMULTUOUS, TUMULTUARY.

TUMULTUOUS signifies having tumult; TUMULTUARY, disposed for tumult: the former is applied to objects in general; the latter to persons only: in *tumultuous* meetings the voice of reason is the last thing that is heard; it is the natural tendency of large and promiscuous assemblies to become *tumultuary*.

But oh, beyond description happiest he
Who ne'er must roll on life's *tumultuous* sea. PRIOR.

With *tumultuary* but irresistible violence, the Scotch insurgents fell upon the churches in that city (Perth). ROBERTSON.

TUMULTUOUS, TURBULENT, SEDITIOUS, MUTINOUS.

TUMULTUOUS (*v. Bustle*) describes the disposition to make a noise; those who attend the play-houses, particularly the lower orders, are frequently *tumultuous*: TURBULENT marks a hostile spirit of resistance to authority; when prisoners are dissatisfied they are frequently *turbulent*: SEDITIOUS marks a spirit of resistance to government; in republics the people are often disposed to be *seditious*: MUTINOUS marks a spirit of resistance against officers either in the army or navy; a general will not fail to quell the first risings of a *mutinous* spirit. Electioneering mobs are always *tumultuous*; the young and the ignorant are so averse to control that they are easily led by the example of an individual to be *turbulent*; among the Romans the people were in the habit of holding *seditious* meetings, and sometimes the soldiery would be *mutinous*.

Many civil broils and *tumultuous* rebellions they overcame, by reason of the continual pres-

ence of their king, whose only presence oftentimes constrains the unruly people from a thousand evil occasions. SPENSER.

Men of ambitious and *turbulent* spirits, that were dissatisfied with privacy, were allowed to engage in matters of state. BENTLEY.

Very many of the nobility in Edinburgh at that time did not appear yet in this *seditious* behavior. CLARENDON.

Lend me your guards, that, if persuasion fail,
Force may against the *mutinous* prevail. WALLER.

TURGID, TUMID, BOMBASTIC.

TURGID and TUMID both signify swollen, but they differ in their application: *turgid* is most commonly applied to what swells by a physical process, as a *turgid* vessel; *tumid*, from the Greek *τυφος*, the mind, is said of that which seems to swell like the mind inflated with pride, as the *tumid* waves, denoting an unnatural or unusual swelling.

A bladder moderately filled with air and strongly tied, held near the fire, grew *turgid* and hard. BOYLE.

So high as heav'd the *tumid* hills, so low
Down sunk a hollow bottom, broad and deep. MILTON.

They are both applied to words. BOMBASTIC, from *bombast*, a kind of cotton, signifying puffed up like cotton, is figuratively applicable to words only; but the *bombastic* includes the sentiments expressed; *turgidity* is confined mostly to the mode of expression. A writer is *turgid*, who expresses a simple thought in lofty language: a person is *bombastic* who deals in large words and introduces high sentiments in common discourse.

The *turgidness* of a young scribbler might please his magnificent spirit, always upon stilts. WARBURTON.

By his endeavoring too much to set out his bare collections in an affected and *bombastic* style, they are much neglected. A. WOOD.

Tumid is rather applied to single words than to the style.

Although such expressions may seem *tumid* and aspiring, yet cannot I scruple to use seeming hyperboles in mentioning felicities, which make the highest hyperboles but seeming ones. BOYLE.

TO TURN, BEND, TWIST, DISTORT, WRING, WREST, WRENCH.

TURN is in French *tourner*, Greek *τροπεω*, to turn, and *τροπος*, a turner's wheel.

BEND, *v. Bend*. TWIST is in Saxon *ge-twistan*, and German *zweyen*, to double, from *zwey*, two. DISTORT, in Latin *distortus*, participle of *distorqueo*, compounded of *dis* and *torqueo*, signifies to turn violently aside.

To *turn* signifies in general to put a thing out of its place in an uneven line; to *bend*, and the rest, are species of *turning*: we *turn* a thing by moving it from one point to another; thus we *turn* the earth over: to *bend* is simply to change its direction; thus a stick is *bent*, or a body may *bend* its direction to a certain point: to *twist* is to *bend* many times, to make many *turns*: to *distort* is to *turn* or *bend* out of the right course; thus the face is *distorted* in convulsions. To WRING is to *twist* with violence; thus linen which has been wetted is *wrung*: to WREST or WRENCH is to separate from a body by means of *twisting*; thus a stick may be *wrested* out of the hand, or a hinge *wrenched* off the door.

Yet still they find a future task remain,
To *turn* the soil, and break the clods again. DRYDEN.

Some to the house,
The fold, and dairy, hungry *bend* their flight. THOMSON.

But let not on thy hook the tortur'd worm,
Convulsive, *twist* in agonizing folds. THOMSON.

We saw their stern, *distorted* looks from far. DRYDEN.

Our bodies are unhappily made the weapons of sin; therefore we must, by an austere course of duty, first *wring* these weapons out of its hands. SOUTH.

She *wrench'd* the jav'lin with her dying hands. DRYDEN.

The same distinction holds good in the figurative or moral application: we *turn* a person from his design; we *bend* the will of a person; we *twist* the meaning of words to suit our purposes; we *distort* them so as to give them an entirely false meaning; we *wring* a confession from one; or *wrest* the meaning of a person's words.

Strong passion dwells on that object which has seized and taken possession of the soul; it is too much occupied and filled by it to *turn* its view aside. BLAIR.

Men will not *bend* their wits to examine whether things wherewith they have been accused be good or evil. HOOKER.

Something must be *distorted* beside the intent of the sovereign inditer. PEACHAM.

To *wring* this sentence, to *wrest* thereby out of men's hands the knowledge of God's doctrines, is without all reason. ASCHAM.

Wresting the text to the old giant's sense, That Heav'n once more must suffer violence. DENHAM.

TURN, BENT.

THESE words are only compared here in the figurative application, as respects the state of a person's inclination: the TURN is, therefore, as before, indefinite as to the degree; it is the first rising inclination: BENT is a positively strong *turn*, a confirmed inclination; a child may early discover a *turn* for music or drawing; but the real *bent* of his genius is not known until he has made a proficiency in his education, and has had an opportunity of trying different things: it may be very well to indulge the *turn* of mind; it is of great importance to follow the *bent* of the mind as far as respects arts and sciences.

I need not tell you how a man of Mr. Rowe's *turn* entertained me. POPE.

I know the *bent* of your present attention is directed toward the eloquence of the bar. MELMOTH'S LETTERS OF PLINY.

TO TURN, WIND, WHIRL, TWIRL, WRITHE.

To TURN (*v. To turn*) is, as before, the generic term; the rest are but modes of *turning*; WIND is to *turn* a thing round in a regular manner; WHIRL, to *turn* it round in a violent manner; TWIRL, to *turn* it round in any irregular and unmeaning way; WRITHE, to *turn* round in convolution within itself. A worm seldom moves in a straight line; it is, therefore, always *turning*: sometimes it lies, and sometimes it *writes* in agony: a wheel is *whirled* round by the force of gunpowder: a top is *twirled* by a child in play.

How has this poison lost its wonted ways? It should have burned its passage, not have linger'd.

In the blind labyrinths and crooked *turnings* Of human composition. DRYDEN.

The tracks of Providence like rivers *wind*, Here run before us, there retreat behind. HIGGINS.

He was no civil ruffian: none of those Who lie with *twisted* locks, betray with shrugs. THOMSON.

Man is but man, inconstant still, and various; There's no to-morrow in him like to-day;

Perhaps the atoms, *whirling* in his brain, Make him think honestly this present hour; The next, a swarm of base, ungrateful thoughts May mount aloft. DRYDEN.

I had used my eye to such a quick succession of objects, that, in the most precipitate *twirl*, I could catch a sentence out of each author. STEELE.

Dying, he bellow'd out his dread remorse, And *writh'd* with seeming anguish of the soul. SHIRLEY.

U.

UNBELIEF, INFIDELITY, INCREDULITY.

UNBELIEF (*v. Belief*) respects matters in general; INFIDELITY (*v. Faithful*) is *unbelief* as respects Divine revelation; INCREDULITY is *unbelief* in ordinary matters. *Unbelief* is taken in an indefinite and negative sense; it is the want of *belief* in any particular thing that may or may not be *believed*. The term *unbelief* does not of itself convey any reproachful meaning; it signifies properly a general disposition not to *believe*.

Were its revelations important, I should be less inclined to *unbelief*. BEATTIE.

We may be *unbelievers* in indifferent as well as the most important matters, but the term *unbeliever* taken absolutely means one who disbelieves sacred truths.

One gets by heart a catalogue of title-pages and editions; and immediately, to become conspicuous, declares that he is an *unbeliever*. ADDISON.

Infidelity is a more active state of mind; it supposes a violent and total rejection of that which ought to be *believed*: *incredulity* is also an active state of mind, in which we refuse *belief* in matters that may or may not be rejected. The Jews are *unbelievers* in the mission of our Saviour; the Turks are *infidels*, inasmuch as they do not believe in the Bible: Deists and Atheists are likewise *infidels*, inasmuch as they set themselves up against Divine revelation; well-informed people are always *incredulous* of stories respecting ghosts and apparitions.

Belief and profession will speak a Christian but very faintly, when thy conversation proclaims thee an *infidel*. SOUTH.

The youth hears all the predictions of the aged with obstinate *incredulity*. JOHNSON.

TO UNCOVER, DISCOVER, DISCLOSE.

To UNCOVER, like DISCOVER, implies to take off the covering; but the former refers mostly to an artificial, material, and occasional covering; the latter to a natural, moral, and habitual covering: plants are *uncovered*, that they may receive the benefit of the air: they are *discovered* to gratify the researches of the botanist.

We should *uncover* our nakedness by throwing off that Christian religion which has hitherto been our boast and comfort. BURKE.

Since, you know, you cannot see yourself So well as by reflection, I, your glass, Will modestly *discover* to yourself That of yourself which you know not of. SHAKESPEARE.

To *discover* and DISCLOSE (*v. To publish*) both signify to lay open, but they differ in the object and manner of the action: to *discover* is to remove the covering which hides a thing from view, whether it be there by accident or design; to *disclose* is to open that which has been closed: as many things may be covered which are not closed, such things may, by drawing aside the covering, be *discovered*: a country is properly *discovered*, or a plant growing in some heretofore unknown place may be *discovered*; whatever is *disclosed* must have been previously closed or enclosed in some other body; as to *disclose* the treasures which lie buried in the earth.

Go, draw aside the curtains, and *discover* The several caskets to this noble prince. SHAKESPEARE.

The shells being broken, struck off, and gone, the stone included in them is thereby *disclosed* and set at liberty. WOODWARD.

So in the figurative or moral application, a plot may be *discovered*, but a secret which lies deep in the bosom may be *disclosed*.

He shall never, by any alteration in me, *discover* my knowledge of his mistake. POPE.

If I *disclose* my passion, Our friendship's at an end: if I conceal it, The world will call me false. ADDISON.

UNDER, BELOW, BENEATH.

UNDER, like *hind* in behind, and the German *unter*, *hinter*, etc., are all connected with the preposition *in*, implying the relation of enclosure. BELOW de-

notes the state of being low; and BENEATH, from the German *nieder*, and the Greek *νεφε* or *ενεφε*, downward, has the same original signification. It is evident, therefore, from the above, that the preposition *under* denotes any situation of retirement or concealment; *below*, any situation of inferiority or lowness; and *beneath*, the same, only in a still greater degree. We are covered or sheltered by that which we stand *under*; we excel or rise above that which is *below* us; we look down upon that which is *beneath* us: we live *under* the protection of government; the sun disappears when it is *below* the horizon; we are apt to tread upon that which is altogether *beneath* us.

All sublunary comforts imitate the changeableness, as well as feel the influence, of the planet they are *under*. SOUTH.

Our minds are here and there, *below*, above; Nothing that's mortal can so quickly move. DENHAM.

How can anything better be expected than rust and canker, when men will rather dig their treasure from *beneath* than fetch it from above? SOUTH.

UNDERSTANDING, INTELLECT, INTELLIGENCE.

UNDERSTANDING (*v. To conceive*), being the Saxon word, is employed to describe a familiar and easy power or operation of the mind in forming distinct ideas of things. INTELLECT (*v. Intellect*) is employed to mark the same operation in regard to higher and more abstruse objects. The *understanding* applies to the first exercise of the rational powers: it is therefore aptly said of children and savages that they employ their *understandings* on the simple objects of perception; a child uses his *understanding* to distinguish the dimensions of objects, or to apply the right names to the things that come before his notice.

By *understanding*, I mean that faculty whereby we are enabled to apprehend the objects of knowledge, generals as well as particulars, absent things as well as present, and to judge of their truth or falsehood, good or evil. WILKINS.

Intellect, being a matured state of the *understanding*, is most properly applied to the efforts of those who have their powers in full vigor: we speak of *understanding* as the characteristic distinction between man and brute; but human be-