

shows want of breeding." "Liberty with laws, and government without oppression."

2. Opposition of opinions; controversy.

Encyc.

ANTITHETICAL, *a.* Pertaining to antithesis, or opposition of words and sentiments; containing or abounding with antithesis.

Encycl. Encyc.

ANTITRINITARIAN, *n.* [anti and trinitarian, which see.]

One who denies the trinity or the existence of three persons in the Godhead.

Encyc.

ANTITRINITARIAN, *a.* Opposing the trinity.

ANTITRINITARIANISM, *n.* A denial of the trinity.

ANTITYPE, *n.* [Gr. *antitupos*, of *anti*, against, and *typos*, a type, or pattern.]

A figure corresponding to another figure; that of which the type is the pattern or representation. Thus the paschal lamb, in scripture, is the type, of which Christ is the antitype. An antitype then, is something which is formed according to a model or pattern, and bearing strong features of resemblance to it.

In the Greek liturgy, the sacramental bread and wine are called antitypes, that is, figures, similitudes; and the Greek fathers used the word in a like sense.

Encyc.

ANTITYPICAL, *a.* Pertaining to an antitype; explaining the type.

Johnson.

ANTIVARIOLOUS, *a.* [anti and variolous, which see.]

Opposing the small pox.

Med. Rep.

ANTIVENEREAL, *a.* [anti and veneral, which see.]

Resisting venereal poison.

ANTLER, *n.* [From the root of *ante*, before; Fr. *andouiller*. See *Ante*.]

A start or branch of a horn, especially of the horns of the cervine animals, as of the stag or moose. The branch next to the head is called the *brave-antler*, and the branch next above, the *bes-antler*.

Encyc.

ANTLERED, *a.* Furnished with antlers.

Encyc.

ANTONIAN, *a.* Noting certain medicinal waters in Germany, at or near Tonstein.

Encyc.

ANTONOMASIA, *n.* [Gr. *anti*, and *onyma*, name.]

ANTONOMASY, *n.* [Gr. *anti*, and *onyma*, name.]
The use of the name of some office, dignity, profession, science or trade, instead of the true name of the person; as when his majesty is used for a king, lordship for a nobleman. Thus instead of Aristotle, we say, the philosopher; a grave man is called a Cato; an eminent orator, a Cicero; a wise man, a Solomon. In the latter examples, a proper name is used for an appellation; the application being supported by a resemblance in character.

Encyc.

ANTONIAN, *n.* One of a sect of rigid Lutherans, so denominated from their opposing the doctrines of Osiander. This sect deny that man is made just, but is only imputatively just, that is, pronounced so.

Encyc.

ANVIL, *n.* [Sax. *anfil*, *anfil*; D. *anbeid*; Old Eng. *anwilt*. The first syllable seems to be the preposition *an*, from the Belgic dialect *aan*. The last syllable is from the verb *build*; in Germ. *bilden*, to form or shape, and *bild*, an image or form, which in

Dutch is *beeld*. To build is to *shape*, to form, and *anvil*, that is, on *build*, is that on which things are *shaped*. The Latin word *incus*, *incudis*, is formed by a like analogy from *in* and *cudo*, to hammer, or shape; and the same ideas are connected in the Celtic; W. *ewin*; Ir. *inneon*, anvil, and *inneam*, to strike.]

An iron block with a smooth face, on which smiths hammer and shape their work. Figuratively, any thing on which blows are laid.

Shak.

To be on the anvil, is to be in a state of discussion, formation or preparation; as when a scheme or measure is forming, but not matured. This figure bears an analogy to that of *discussion*, a shaking or beating.

ANXIETY, *n.* *angst*, *ety*. [L. *anxiatus*, from *anxius*, solicitous; L. *ango*. See *Anger*.]

1. Concern or solicitude respecting some event, future or uncertain, which disturbs the mind, and keeps it in a state of painful uneasiness. It expresses more than *anxiety* or *disturbance*, and even more than *trouble* or *solicitude*. It usually springs from fear or serious apprehension of evil, and involves a suspense respecting an event, and often, a perplexity of mind, to know how to shape our conduct.

2. In medical language, uneasiness; unceasing restlessness in sickness.

ANXIOUS, *a.* *ankshus*. Greatly concerned or solicitous, respecting something future or unknown; as being in painful suspense; applied to persons; as, to be *anxious* for the issue of a battle.

2. Full of solicitude; unquiet; applied to things; as *anxious* thoughts or labor.

3. Very careful; solicitous; as, *anxious* to please; *anxious* to commit no mistake.

It is followed by *for* or *about*, before the object.

ANXIOUSLY, *adv.* In an anxious manner; solicitously; with painful uncertainty; carefully; inquietly.

ANXIOUSNESS, *n.* The quality of being anxious; great solicitude.

Johnson.

ANY, *a.* *en'ny*. [Sax. *anig*, *anig*; D. *enig*; Ger. *einig*. This word is a compound of *an*, one, and *ig*, which, in the Teutonic dialects, is the *ic* of the Latins, *mus-ic-us*. *Any* is *unic-us*, *one-like*.]

1. One indefinitely.

Nor knoweth any man the Father, save the Son. Math. xi.

If a soul shall sin against any of the commandments. Lev. iv.

2. Some; an indefinite number, plurally; for though the word is formed from *one*, it often refers to *many*. Are there any witnesses present? The sense seems to be a small, uncertain number.

3. Some; an indefinite quantity; a small portion.

Who will show us any good? Ps. iv.

4. It is often used as a substitute, the person or thing being understood.

And when ye stand praying, forgive, if ye have aught against any. Mark xi.

If any lack wisdom, let him ask it of God. James i.

It is used in opposition to *none*. Have you any wheat to sell? I have none.

ANY-WISE is sometimes used adverbially, but the two words may be separated, and used with a preposition, in any wise.

AO'NIAN, *a.* [From *Ania*, a part of Boeotia, in Greece.]

Pertaining to the muses, or to Ania, in Boeotia. The Anian fount was *Aganippe*, at the foot of mount Helicon, not far from Thebes, and sacred to the muses. Hence the muses were called *Aoniades*. *Dryden's Virg. Eclogue*, 10. 12. But in truth, *Ania* itself is formed from the Celtic *aan*, a spring or fountain, [the fabled son of Neptune,] and this word gave name to *Ania*. As the muses were fond of springs, the word was applied to the muses, and to mountains which were their favorite residence, as to Parnassus.

Millan.

AORIST, *n.* [Gr. *αοριστος*, indefinite, of a priv. and *αρος*, limit.]

The name of certain tenses in the grammar of the Greek language, which express time indeterminate, that is, either past, present or future.

AORISTIC, *a.* Indefinite; pertaining to an aorist, or indefinite tense.

AORTA, *n.* [Gr. *αορτη*, the great artery; also an ark or chest.]

The great artery, or trunk of the arterial system; proceeding from the left ventricle of the heart, and giving origin to all the arteries, except the pulmonary arteries. It first rises, when it is called the ascending aorta; then makes a great curve, when it gives off branches to the head, and upper extremities; then proceeds downwards, called the descending aorta, when it gives off branches to the trunk; and finally divides into the two ilia, which supply the pelvis and lower extremities. *Cyc. Parr.*

AORTAL, *a.* Pertaining to the aorta, or great artery.

Darwin.

AOUTA, *n.* The paper-mulberry tree in Otaheite, from whose bark is manufactured a cloth worn by the inhabitants.

Encyc.

APACE, *adv.* [a and pace.]

With a quick pace; quick; fast; speedily; with haste; hastily; applied to things in motion or progression; as, birds fly *apace*; weeds grow *apace*.

APAGOGIC, *a.* [Gr. from *απαγω*, to draw away, and *αγω*, from, and *αγω*, to drive.]

1. In logic, abduction; a kind of argument, wherein the greater extreme is evidently contained in the medium, but the medium not so evidently in the lesser extreme, as not to require further proof. Thus, "All whom God absolves are free from sin; but God absolves all who are in Christ; therefore all who are in Christ are free from sin." The first proposition is evident; but the second may require further proof, as that God received full satisfaction for sin, by the suffering of Christ.

2. In mathematics, a progress or passage from one proposition to another, when the first, having been demonstrated, is employed in proving others.

3. In the Athenian law, the carrying a criminal, taken in the fact, to a magistrate.

Encyc.

APAGOGICAL, *a.* An apagogical demonstration is an indirect way of proof, by showing the absurdity or impossibility of the contrary.

APALACHIAN, *a.* Pertaining to the Ape-