

ABDICATE, *v. t.* [*L. abdico; ab and dico*], to dedicate, to bestow, but the literal primary sense of *dico* is to send or thrust.]

1. In a general sense, to relinquish, renounce, or abandon. *Forster.*
2. To abandon an office or trust, without a formal resignation to those who conferred it, or without their consent; also to abandon a throne, without a formal surrender of the crown.

Case of King James, Blackstone.

3. To relinquish an office before the expiration of the time of service.

Case of Diocletian, Gibbon; also Case of Paul III. Cox's Russ.

4. To reject; to renounce; to abandon as a right. *Burke.*
5. To cast away; to renounce; as to abdicate our mental faculties. [*Unusual.*] *J. P. Smith.*
6. In the civil law, to disclaim a son and expel him from the family, as a father; to disinherit during the life of the father.

Encyc.

ABDICATE, *v. i.* To renounce; to abandon; to cast off; to relinquish, as a right, power, or trust.

Though a King may abdicate for his own person, he cannot abdicate for the monarchy.

Burke.

ABDICATED, *pp.* Renounced; relinquished without a formal resignation; abandoned.

ABDICATING, *ppr.* Relinquishing without a formal resignation; abandoning.

ABDICATION, *n.* The act of abdicating; the abandoning of an office or trust, without a formal surrender, or before the usual or stated time of expiration.

2. A casting off; rejection.

ABDICATIVE, *a.* Causing or implying abdication. [*Little used.*] *Diet.*

ABDITIVE, *a.* [*L. abdo, to hide; ab and do.*] Having the power or quality of hiding. [*Little used.*] *Diet.*

ABDITORY, *n.* A place for secreting or preserving goods. *Covell.*

ABDOMEN, or **ABDOMEN**, *n.* [*L. perhaps abdo and omentum.*]

1. The lower belly, or that part of the body which lies between the thorax and the bottom of the pelvis. It is lined with a membrane called peritoneum, and contains the stomach, liver, spleen, pancreas, kidneys, bladder and guts. It is separated from the breast internally by the diaphragm, and externally, by the extremities of the ribs. On its outer surface it is divided into four regions—the epigastric, the umbilical, the hypogastric and lumbar.

Quincy.

2. In insects, the lower part of the animal united to the corselet by a thread. In some species, it is covered with wings, and in case. It is divided into segments and rings, on the sides of which are small spiracles by which the insect breathes.

D. Nut. Hist.

ABDOMINAL, *a.* Pertaining to the lower belly.

ABDOMINAL, *n. plu.* abdominals. In ichthyology the abdominals are a class of fish whose ventral fins are placed behind the pectoral, and which belong to the division of *bony fish*. The class contains nine genera—the loche, salmon, pike,

argentine, atherine, mullet, flying fish, herring and carp. *Encyc.*

ABDOMINAL RING, or **INGUINAL RING**, an oblong tendinous ring in both groins, through which pass the spermatic cord in men, and the round ligaments of the uterus in women. *Med. Diet.*

AE-DOMINOUS, *a.* Pertaining to the abdomen; having a large belly. *Coeper.*

ABDUCE, *v. t.* [*L. abduco, to lead away, of ab and duco, to lead.* See *Duke.*]

To draw from; to withdraw, or draw to a different part; used chiefly in anatomy.

ABDUCT, *a.* Drawing from, pulling back; used of those muscles which pull back certain parts of the body, for separating, opening, or bending them. The *abduct* muscles, called *abductors*, are opposed to the *adduct* muscles or *adductors*. *Med. Diet.*

ABDUCTION, *n.* In a general sense, the act of drawing apart, or carrying away.

In surgery, a species of fracture, in which the broken parts recede from each other.

3. In logic, a kind of argumentation, called by the Greeks *apagoge*, in which the major is evident, but the minor is not so clear, as not to require farther proof. As in this syllogism, "all whom God absolves are free from sin; God absolves all who are in Christ; therefore all who are in Christ are free from sin." *Encyc.*
4. In law, the taking and carrying away of a child, a ward, a wife, &c. either by fraud, persuasion, or open violence.

Blackstone.

ABDUCTOR, *n.* In anatomy, a muscle which serves to withdraw, or pull back a certain part of the body; as the *abductor oculi*, which pulls the eye outwards.

ABEAR, *v. t. abire*, [*Sax. abaran.*] To bear; to behave. *Obs.* *Spenser.*

ABEARANCE, *n.* [from *abear*, now disused; from *bear*, to carry.] Behavior, demeanor. [*Little used.*] *Blackstone.*

ABECEDARIAN, *n.* [a word formed from the first four letters of the alphabet.] One who teaches the letters of the alphabet, or a learner of the letters.

ABECEDARY, *a.* Pertaining to, or formed by the letters of the alphabet.

ABED, *adv.* [*See Bed.*] On or in bed.

ABELE, or **ABEL-TREE**, *n.* An obsolete name of the white poplar. [*See Poplar.*]

ABELIANS, **ABELONIANS** or **ABELITES**, in Church history, a sect in Africa which arose in the reign of Arcadius; they married, but lived in continence; after the manner, as they pretended, of Abel, and attempted to maintain the sect by adopting the children of others.

Encyc.

ABELMOSK, *n.* A trivial name of a species of hibiscus, or Syrian mallow. The plant rises on a herbaceous stalk, three or four feet, sending out two or three side branches. The seeds have a musky odor, (whence its name, *moskos*;) for which reason the Arabians mix them with coffee.

ABERRANCE, *n.* [*L. aberrans, aberra-*

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error, mistake; and in morals, a fault, a deviation from rectitude. *Brown.*

ABERRANT, *a.* Wandering, straying from the right way. [*Rarely used.*]

ABERRATION, *n.* [*L. aberratio.*] The act of wandering from the right way; deviation from truth or moral rectitude; deviation from a straight line.

2. In astronomy, a small apparent motion of the fixed stars, occasioned by the progressive motion of light and the earth's annual motion in its orbit. By this, they sometimes appear twenty seconds distant from their true situation. *Lamier.*

3. In optics, a deviation in the rays of light, when inflected by a lens or speculum, by which they are prevented from uniting in the same point. It is occasioned by the figure of the glass, or by the unequal refrangibility of the rays of light. *Encyc.*

Crown of aberration, a luminous circle surrounding the disk of the sun, depending on the aberration of its rays, by which its apparent diameter is enlarged. *Cyc.*

ABERRING, *part. a.* Wandering; going astray. *Brown.*

ABERRUNCATE, *v. t.* [*L. aberruncare.*] To pull up by the roots; to extirpate utterly. [*Not used.*] *Diet.*

ABET, *v. t.* [*Sax. betan, gebetan;* properly to push forward, to advance; hence to amend, to revive, to restore, to make better; and applied to fire, to increase the flame, to excite, to promote. Hence to aid by encouraging or instigating. Hence in Saxon, "Na bete nan man that fyre." *Let. no man bet, [better, excite] the fire, LL. Ina. 78.*

1. To encourage by aid or countenance, but now used chiefly in a bad sense. "To abet an opinion," in the sense of support, is used by Bishop Cumberland; but this use is hardly allowable.

2. In law, to encourage, counsel, incite or assist in a criminal act.

ABET, *n.* The act of aiding or encouraging in a crime. [*Not used.*]

ABETMENT, *n.* The act of abetting.

ABETTED, *pp.* Incited, aided, encouraged to a crime.

ABETTING, *ppr.* Counselling, aiding or encouraging to a crime.

ABETTOR, *n.* One who abets, or incites, aids or encourages another to commit a crime. In treason, there are no abettors; all persons concerned being principals.

ABRECAUATION, *n.* [*ab and evacuation.*]

In medicine, a partial evacuation of morbid humors of the body, either by nature or art. *Cyc.*

ABYANCE, *n. pron.* *abiyance.* [*Norm. abaiyance, or abaiyance, in expectation; boyance, expectation.* Qu. *Fr. bayer, to gape, to look a long time with the mouth open;* to stand looking in a silly manner; *It. badare, to amuse one's self; to stand trifling; "tenere a bada," to keep at bay; "Star a bada," to stand trifling. If B* are the radical letters, it seems to belong to the root of *abide*. See *Bay.*]

In expectation or contemplation of law. The fee simple or inheritance of lands and tenements is in *abeyance*, when there is no person in being in whom it can vest; so that it is in a state of expectancy or waiting until a proper person shall appear.