

ABSOLVING, *ppr.* Setting free from a debt, or charge; acquitting; remitting.

ABSONANT, *a.* [See *Absonous*.] Wide from the purpose; contrary to reason.

ABSONOUS, *a.* [L. *absonus*; *ab* and *sonus*, sound.] Unmusical, or untimable.

Fotherby.

ABSORB, *v. t.* [L. *absorbeo*, *ab* and *sorbeo*, to drink in; Ar. *شَرَبَ* *sharaba*; Eth.

ሰሰ or *ሠሰ*, id.; Rab. *שָׁבַב*, to draw or drink in; whence *sirup*, *sherbet*, *shrub*.]

1. To drink in; to suck up; to imbibe; as a sponge, or as the lacteals of the body.

2. To drink in, swallow up, or overwhelm with water, as a body in a whirlpool.

3. To waste wholly or sink in expenses; to exhaust; as, to *absorb* an estate in luxury.

4. To engross or engage wholly, as, *absorbed* in study or the pursuit of wealth.

ABSORBABILITY, *n.* A state or quality of being absorbable.

ABSORBABLE, *a.* That may be imbibed or swallowed. *Kerr's Lavoisier.*

ABSORBED, or **ABSORPTIVE**, *pp.* Imbibed; swallowed; wasted; engaged; lost in study; wholly engrossed.

ABSORBENT, *a.* Imbibing; swallowing.

ABSORBENT, *n.* In *anatomy*, a vessel which imbibes, as the lacteals, lymphatics, and inhaling arteries. In *medicine*, a testaceous powder, or other substance, which imbibes the humors of the body, as chalk or magnesia. *Encyc.*

ABSORBING, *ppr.* Imbibing; engrossing; wasting.

ABSORPTION, *n.* The act or process of imbibing or swallowing; either by water which overwhelms, or by substances, which drink in and retain liquids; as the *absorption* of a body in a whirlpool, or of water by the earth, or of the humors of the body by dry powders. It is used also to express the swallowing up of substances by the earth in chasms made by earthquakes, and the sinking of large tracts in violent commotions of the earth.

2. In *chemistry*, the conversion of a gaseous fluid into a liquid or solid, by union with another substance. *Ure.*

ABSORPTIVE, *a.* Having power to imbibite. *Darwin.*

ABSTAIN, *v. t.* [L. *abstineo*, to keep from; *abs* and *teneo*, to hold. See *Tenant*.] In a general sense, to forbear, or refrain from; voluntarily; but used chiefly to denote a restraint upon the passions or appetites; to refrain from indulgence.

Abstain from meats offered to idols. Acts, xv. To *abstain* from the use of ardent spirits; to *abstain* from luxuries.

ABSTEMIOUS, *a.* [L. *abstemius*; from *ab* and *temetum*, an ancient name of strong wine, according to Felsius and Gellius. But Vossius supposes it to be from *abstinere*, by a change of *n* to *m*. It may be from the root of *timeo*, to fear, that is, to withdraw.] Sparing in diet; refraining from a free use of food and strong drinks.

Instances of longevity are chiefly among the *abstemious*. *Arbuthnot.*

2. Sparing in the enjoyment of animal pleasures of any kind. [This sense is less common, and perhaps not legitimate.]

3. Sparingly used, or used with temperance;

belonging to abstinence; as an *abstemious* diet; an *abstemious* life.

ABSTEMIOUSLY, *adv.* Temperately; with a sparing use of meat or drink.

ABSTEMIOUSNESS, *n.* The quality of being temperate or sparing in the use of food and strong drinks.

This word expresses a greater degree of abstinence than *temperance*.

ABSTERGE, *v. t.* *absterj*. [L. *abstergeo*, of *abs* and *tergo*, to wipe. *Tyrrgo* may have a common origin with the Ssv. *torkna*, G. *troeknen*, D. *droegen*, Sax. *drygan*, to dry; for these Teutonic verbs signify to wipe, as well as to dry.]

To wipe or make clean by wiping; to cleanse by resolving obstructions in the body. [Used chiefly as a medical term.]

ABSTERGENT, *a.* Wiping; cleansing.

ABSTERGENT, *n.* A medicine which frees the body from obstructions, as soap; but the use of the word is nearly superseded by *detergent*, which see.

ABSTERSION, *n.* [from L. *abstergeo*, *absterj*.] The act of wiping clean; or a cleansing by medicines which resolve obstructions. [See *Deterge*, *Deterjion*.] *Bacon.*

ABSTERGENT, *a.* Cleansing; having the quality of removing obstructions. [See *Deterjive*.]

ABSTINENCE, *n.* [L. *abstinentia*. See *Abstain*.] In general, the act or practice of voluntarily refraining from, or forbearing any action. "Abstinence from every thing which can be deemed labor."

Paley's Philos.

More appropriately,

2. The refraining from an indulgence of appetite, or from customary gratifications of animal propensities. It denotes a total forbearance, as in fasting, or a forbearance of the usual quantity. In the latter sense, it may coincide with *temperance*, but in general, it denotes a more sparing use of enjoyments than *temperance*. Besides, *abstinence* implies previous free indulgence; *temperance* does not.

ABSTINENT, *a.* Refraining from indulgence, especially in the use of food and drink.

ABSTINENTLY, *adv.* With abstinence.

ABSTINENTS, *a* sect which appeared in France and Spain in the third century, who opposed marriage, condemned the use of flesh meat, and placed the Holy Spirit in the class of created beings.

ABSTRACT, *v. t.* [L. *abstraho*, to draw from or separate; from *abs* and *traho*, which is the Eng. *draw*. See *Draw*.]

1. To draw from, or to separate; as to *abstract* an action from its evil effects; to *abstract* spirit from any substance by distillation; but in this sense *extract* is now more generally used.

2. To separate ideas by the operation of the mind; to consider one part of a complex object, or to have a partial idea of it in the mind. *Hume.*

3. To select or separate the substance of a book or writing; to epitomize or reduce to a summary. *Watts.*

4. In *chemistry*, to separate, as the more volatile parts of a substance by repeated distillation, or at least by distillation.

ABSTRACT, *a.* [L. *abstractus*.] Separate;

distinct from something else. An *abstract* idea, in metaphysics, is an idea separated from a complex object, or from other ideas which naturally accompany it, as the solidity of marble contemplated apart from its color or figure. *Encyc.*

Abstract terms are those which express abstract ideas, as beauty, whiteness, roundness, without regarding any subject in which they exist; or *abstract* terms are the names of orders, genera, or species of things, in which there is a combination of similar qualities. *Stewart.*

Abstract numbers are numbers used without application to things, as 6, 8, 10; but when applied to any thing, as 6 feet, 10 men, they become concrete.

Abstract or pure mathematics, is that which treats of magnitude or quantity, without restriction to any species of particular magnitude, as arithmetic and geometry; opposed to which is mixed mathematics, which treats of simple properties, and the relations of quantity, as applied to sensible objects, as hydrostatics, navigation, optics, &c. *Encyc.*

2. Separate, existing in the mind only; as an *abstract* subject; an *abstract* question; and hence difficult, *abstruse*.

ABSTRACT, *n.* A summary, or epitome, containing the substance, a general view, or the principal heads of a treatise or writing. *Watts.*

2. Formerly, an extract, or a smaller quantity, containing the essence of a larger.

In the *abstract*, in a state of separation, as a subject considered in the *abstract*, i. e. without reference to particular persons or things.

ABSTRACTED, *pp.* Separated; refined; exalted; *abstruse*; absent in mind. *Milton. Donne.*

ABSTRACTEDLY, *adv.* In a separate state, or in contemplation only. *Dryden.*

ABSTRACTEDNESS, *n.* The state of being abstracted. *Barter.*

ABSTRACTER, *n.* One who makes an abstract, or summary.

ABSTRACTING, *ppr.* Separating; making a summary.

ABSTRACTION, *n.* The act of separating, or state of being separated.

2. The operation of the mind when occupied by abstract ideas; as when we contemplate some particular part, or property of a complex object, as separate from the rest. Thus, when the mind considers the branch of a tree by itself, or the color of the leaves, as separate from their size or figure, the act is called *abstraction*. So also, when it considers *whiteness*, *softness*, *virtue*, *existence*, as separate from any particular objects. *Encyc.*

The power which the understanding has of separating the combinations which are presented to it, is distinguished by logicians, by the name of *abstraction*. *Stewart.*

Abstraction is the ground-work of classification, by which things are arranged in orders, genera, and species. We separate in idea the qualities of certain objects which are of the same kind, from others which are different in each, and arrange the objects having the same properties in a class, or collected body.