

One that worships images; a name given to the Romanists.

ICONOL'OGY, *n.* [Gr. *εἰκών*, an image, and *λογία*, a discourse.]

The doctrine of images or representations.

ICOSAHE'DRAL, *a.* [Gr. *εἰκοσι*, twenty, and *εἶδος*, seat, basis.] Having twenty equal sides.

ICOSAHE'DRON, *n.* [supra.] A solid of twenty equal sides.

In *geometry*, a regular solid, consisting of twenty triangular pyramids, whose vertices meet in the center of a sphere supposed to circumscribe it, and therefore have their highths and bases equal.

Encyc. Enfield.

ICOSAN'DER, *n.* [Gr. *εἰκοσι*, twenty, and *ἄνθρωπος*, a male.]

In *botany*, a plant having twenty or more stamens inserted in the calyx.

Note. A writer on botany has suggested that as the proper character of plants of this class is the insertion of the stamens in the calyx, it might be expedient to denominate the class, *Calycandria*.

Journ. of Science.

ICOSAN'DRIAN, *n.* Pertaining to the class of plants, Icosandria, having twenty or more stamens inserted in the calyx.

ICTERIC, } *a.* [L. *ictericus*, from *icterus*, jaundice.] Affected with the jaundice.

ICTERICAL, } *a.* [L. *ictericus*, from *icterus*, jaundice.] Affected with the jaundice.

2. Good in the cure of the jaundice.

ICTERIC, *n.* A remedy for the jaundice.

ICTERIT'IOUS, *a.* [L. *icterus*, jaundice.] Yellow; having the color of the skin when it is affected by the jaundice.

ICY, *a.* [from *ice*.] Abounding with ice; as the icy regions of the north.

2. Cold; frosty; as icy chains.

3. Made of ice.

4. Resembling ice; chilling.

Religion lays not an icy hand on the true joys of life.

5. Cold; frigid; destitute of affection or passion.

6. Indifferent; unaffected; backward.

ICY-PEARLED, *a.* Studded with spangles of ice.

F.d. contracted from *I would*, or *I had*.

IDEA, *n.* [L. *idea*; Fr. *idée*; Gr. *εἶδος*, from *εἶδος*, to see, L. *videre*.]

1. Literally, that which is seen; hence, form, image, model of any thing in the mind; that which is held or comprehended by the understanding or intellectual faculties.

I have used the word *idea*, to express whatever is meant by phantasm, notion, species, or whatever it is which the mind can be employed about in thinking.

Whatever the mind perceives in itself, or is the immediate object of perception, thought or understanding, that I call an *idea*.

The attention of the understanding to the objects acting on it, by which it becomes sensible of the impressions they make, is called by

lucians, *perception*; and the notices themselves as they exist in the mind, as the materials of thinking and knowledge, are distinguished by the name of *ideas*.

Encyc. art. Logic.

An *idea* is the reflex perception of objects, after the original perception or impression has been felt by the mind.

Encyc.

In popular language, *idea* signifies the same thing as conception, apprehension, notion. To

have an idea of any thing is to conceive it. In philosophical use, it does not signify that act of the mind which we call thought or conception, but some object of thought.

According to modern writers on mental philosophy, an *idea* is the object of thought, or the notice which the mind takes of its perceptions.

Darwin uses *idea* for a notion of external things which our organs bring us acquainted with originally, and he defines it, a contraction, motion or configuration of the fibers which constitute the immediate organ of sense; synonymous with which he sometimes uses *sensual motion*, in contradistinction to *muscular motion*.

Zoon.

2. In popular use, *idea* signifies notion, conception, thought, opinion, and even purpose or intention.

3. Image in the mind.

Her sweet idea wandered through his thoughts.

Fairfax.

[A bad use of the word.]

4. An opinion; a proposition. These decisions are incompatible with the *idea*, that the principles are derived from the civil law.

IDEAL, *a.* Existing in idea; intellectual; mental; as ideal knowledge.

There will always be a wide interval between practical and ideal excellence.

Rambler.

2. Visionary; existing in fancy or imagination only; as ideal good.

3. That considers ideas as images, phantasms, or forms in the mind; as the ideal theory or philosophy.

IDEALISM, *n.* The system or theory that makes every thing to consist in ideas, and denies the existence of material bodies.

Walsh.

IDEALIZE, *v. i.* To form ideas.

IDEALLY, *adv.* Intellectually; mentally; in idea.

IDEATE, *v. t.* To form in idea; to fancy.

[Not in use.]

IDENTIC, } *a.* [Fr. *identique*; Sp. *identico*; from L. *idem*, the same.]

IDENTICAL, } *a.* [Fr. *identique*; Sp. *identico*; from L. *idem*, the same.]

The same; not different; as the identical person; the identical proposition. We found on the thief the identical goods that were lost.

IDENTIFICATION, *n.* The act of making or proving to be the same.

IDENTIFIED, *pp.* Ascertained or made to be the same.

IDENTIFY, *v. t.* [L. *idem*, the same, and *facio*, to make.]

1. To ascertain or prove to be the same. The owner of the goods found them in the possession of the thief, and identified them.

2. To make to be the same; to unite or combine in such a manner as to make one interest, purpose or intention; to treat as having the same use; to consider as the same in effect.

Paul has identified the two ordinances, circumcision and baptism, and thus, by demonstrating that they have one and the same use and meaning, he has exhibited to our view the very same seal of God's covenant.

J.M. Mason.

That treaty in fact identified Spain with the republican government of France, by a virtual acknowledgment of unqualified vassalage, and by specific stipulations of unconditional freedom.

British Declaration, Jan. 1808.

Every peccation is taken to identify the interests of the people, and of the rulers.

Ramsay.

IDENTIFY, *v. i.* To become the same; to coalesce in interest, purpose, use, effect, &c.

—An enlightened self-interest, which, when well understood, they tell us will identify with an interest more enlarged and public.

Burke.

IDENTIFYING, *ppr.* Ascertaining or proving to be the same.

2. Making the same in interest, purpose, use, efficacy, &c.

IDENTITY, *n.* [Fr. *identité*.] Sameness, as distinguished from similitude and diversity. We speak of the identity of goods found, the identity of persons, or of personal identity.

Locke. South.

IDES, *n. plu.* [L. *idus*.] Qu. the Hetrurian *iduo*, to divide, the root of *wide*, *divide*, *individual*. The etymology is not ascertained.]

In the ancient Roman calendar, eight days in each month; the first day of which fell on the 13th of January, February, April, June, August, September, November and December, and on the 15th of March, May, July and October. The *ides* came between the *calends* and the *nones*, and were reckoned backwards. This method of reckoning is still retained in the chancery of Rome, and in the calendar of the breviary.

Encyc.

IDIOCRASY, *n.* [Gr. *idios*, proper, peculiar to one's self, and *κρασις*, mixture, temperament, from *κρίνω*, *κρίνω*, to mix.]

Peculiarity of constitution; that temperament, or state of constitution, which is peculiar to a person.

IDIOCRATIC, } *a.* Peculiar in constitution.

IDIOCRATICAL, } *a.* Peculiar in constitution.

IDIOCY, *n.* [Gr. *ιδιωτία*. See *Idiot*.] A defect of understanding; properly, a natural defect.

Idiocy and lunacy excuse from the guilt of crime.

Encyc.

IDIOELECTRIC, *a.* [Gr. *idios*, separate from others, peculiar to one's self, and *ηλεκτρικ*.]

Electric *per se*, or containing electricity in its natural state.

Gregory.

IDIOM, *n.* [Fr. *idiome*; L. *idioma*, from Gr. *ἰδίωμα*, from *idios*, proper, or peculiar to one's self.] The root of *words* is that of *divide*, Hetrurian *iduo*, Eng. *viduo*, *vide*, Ar. *بَدَّ*.

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