On the Cultural Unity of Europe and a European Dictionary Project

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A B S T R A C T

There is a cultural unity of Europe, notwithstanding the Reformation. This unity must be 'consciously' recognized, in order to develop the concept of European togetherness. The paper will examine the common roots of the European vocabulary, submitting the project for the compilation of some dictionaries, to which European colleagues will be called to contribute. European languages must be studied no more as 'national' languages, but in the context of the European tradition, emphasizing what they have in common, and not what separates them. Hence the necessity of compiling dictionaries on a new basis, of which early, summary indications are given.

Key words: cultural history, cultural unity, Latin tradition, dictionary

Latin – the Common Cement of Our Cultural Tradition

This paper is an attempt to contribute to the concept of *European cultural unity*, to this concept as it was in the past, as it is now, and as to what ought to be done, to enhance the togetherness of our continent taking into consideration that Latin is the common cement of our cultural tradition. This will perplex our East-European colleagues. Nevertheless,

ist Latein der denkbar beste Schlüßel zu einem globalen Wortschatz geblieben … Es ist an der Zeit, daß wir uns dieser großen abendländischen Spracheinheit, die zumal in Begriffs und Vorstellungsschatz

vorhanden ist, wieder bewußt werden. Keine politische und wirtschaftliche Organisation kann leisten, was diese kulturelle Einheit bietet;

or as T. S. Eliot said to use the words of a German author[1] »*No political and economic organisation can supply what this cultural unity gives*«.

This can be taken for granted, particularly if considering that the author of this statement is a German, his mother tongue having far less in common with Latin than English, not to mention the Roman-

ce languages. Surely, he cannot be suspected of particular reasons for campaigning for Latin.

In Zadar I observed that in Germany, more than elsewhere in Europe, a new consciousness has arisen concerning the role of Latinate vocabulary. And as for the Germanic world, some essential points should be put forward. One should not forget, for example, that in Austria »*Kaiser Joseph II … an Stelle des Lateins Deutsch als Verwaltungssprache einführte*«[1]. But Joseph II, the son of Maria Theresa, was Emperor from 1780 to 1790. This means that, until then, Latin was the language of administration in that country. As for Hungary, »*im Parliament wurden die Debatten noch bis 1843 ausschließlich in lateinischer Sprache geführt*«[1], and »*als Staatssprache diente das Latein bis zur ersten Teilung des polonischen Staates im Jahre 1772*«[1]. Last, concerning Russia, Vossen reminds us that after the fall of Costantinople in 1453 Moscow became »*das dritte Rom*«[1], and classical studies were cultivated. The vocabulary of Russian is 20% of French and Latin origin, and there »*existierte der humanistische Gymnasialunterricht bis 1917*«[1].

Europe, a Unified Entity

What strikes the reader of Vossen's brilliant demonstration of the lasting influence of Latin, is the uniformity of European cultural history, in the sense that the same phenomena took place in the same period, and in all the countries of the continent. From a cultural point of view Europe is a unified entity, from the Atlantic to the Urals, and not only in the Western part of it, as many believe. The divisions of the past could not destroy what unites us, because there are many reasons for unity, far fewer for disunity. Vossen's book helps us understand European history better, and we must be grateful to its author for this.

Let us now consider another German book, less brilliant, perhaps, but more rigorously scientific, *Eurolatein*, edited by Munske and Kirkness[2]. This book represents the consciousness of the common origin of European languages and marks a step forward towards a new idea of the history of Europe and of its linguistic unity.

Nevertheless, its contributors still see things from the point of view of the cultural tradition of their own nation as is proved by the conclusions they reach. The contents of the work can be summarized in the words of Henne, who writes that »*die eurolateinische Forschung ist, soweit ich sehe, im Stadium der Inventarisierung*«[3] And Kirkness theorizes »*ein multilinguales, paneuropäisches Lexicon, das von einem mehrsprachigen, internationalen und interdisziplinären Team / Kollektiv gearbeitet wird*«[4]. Nevertheless, he adds, »*eine solche Polyglotte ist jedoch auch im neuen Europa wohl noch eine Utopie*«[4].

The authors of *Eurolatein* conceive things from a purely academic or scholarly point of view. They miss the political dimension of the subject and do not properly consider the concept of society and state because, of course, this was not their purpose. However, languages live in society, in the sense that they constitute the essential instrument of communication, without which mankind could not form a community. If we look around us we see a world rapidly changing and the need for more and more refined means of communication. If we think of Europe we see that the nations of the continent are progressively losing their traditional identity while the concept of nation state is disappearing to be replaced by far larger communities. National languages, in their turn, do not remain national. A word that has now a meaning quite different from the one it used to have in the first part of the 19th century when it embodied the concept, held with almost reli-

gious devotion, of freedom, of redemption of an entire people from the chains of foreign domination.

The Problem of Communication

The peoples of Europe and the rest of the world mix without restraint, there being no more physical boundaries to separate them. But there is still a boundary difficult to overcome: that of communication notwithstanding the progress that has been made in this regard. More than ever the political dimension is essential when considering the role of languages particularly in the present state of Europe. The Western part of our continent has now a Constitution, which definitively recognized that the differences of the past are indeed bygone supposing that they ever were as great as they used to appear in the past. What to do, therefore, in this new situation of European history?

In the last few decades we have been spectators of a development and of an extension of studies, in consequence of which linguistics has attained great results. The work of historical excavation of documentation in language changes has been considerable. The problem is whether we shall limit ourselves to scholarly works, to being mere spectators of these changes giving up any willingness to direct and to command them.

With his *Dictionary* Samuel Johnson established a vocabulary for the English language. To promote the advancement of knowledge we have nowadays more refined means of enquiry, which never were equaled in the past. The danger is in this that we content ourselves with documenting the past filling the museums or libraries with scholarly items but that we

do not create anything new and alive for the future generations. Therefore, shall we let the natural trend of changes in linguistics and civilization operate without our intervention without our conscious systematic command?

The modern educational system reaches all the social strata and renders communication possible, although not necessarily easy. This is the result of centuries of history during which the demand operated from the inside of society but along with it also operated a political program, sometimes consciously, sometimes unconsciously, which envisaged a different, more advanced social structure.

Need for a Political Consciousness of Our Cultural Unity

What Europe needs at present is the political consciousness of cultural unity, and this cannot be left to a few academic books. That consciousness must be political in the sense that it must involve society and its aims. The world of politics is far wider than the academic world. In the name of local traditions, of anything that is original in Burkean sense, we seem to neglect the fact that a number of enlightened ideas are also necessary for the advancement of learning. These ideas obviously must co-exist with anything that is traditional in the sense that we cannot conceive of any constriction even of a purely intellectual kind in society. Hence the role of the educational system, which must transmit to the new generations the results of enquiry.

In Mannheim I said that, in the *Oxford Advanced Learner's Dictionary,* 91.5% of the words listed under letter A are of Graeco-Roman or of Romance origin[5]*. Besides, in *Der Duden Deutsches Univer-*

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* »Von dem rund 400.000 Wörten des grossen Oxford English Dictionary nicht weniger als rund 80% des gesamten bestendes romanischer, d.h. mittel oder unmittelbar lateinischer Herkunft«, although the frequency

sal Wörterbuch A–Z more than 25% of the words listed under letter A are of Latin origin[6]. Furthermore, German tends to abandon the words of purely Germanic origin replacing them with Latin words owing to the influence of English. It must also be remembered that German vocabulary used to be much more similar to Latin as a consequence of French influence at the time of Frederick the Great and before that pernicious phenomenon, which was called Sprachreinigung, and which, sad to say, separated Germany from the rest of Europe severely damaging contemporary civilization.

Since Latin is »*der Schlüßel zum europäischen Wortschatz*«[1], the next step must be in considering European history and along with it European languages as a unified living entity. This has not been done for a long time, not since the Reformation, because of the prevalence of the nationalistic irrational element, the source of many evils in history. But also today I see too many hesitations from this point of view. To free ourselves from the chains of the past is a difficult and often a painful process, to which only history can give a sanction.

What to do then to achieve the aims indicated above? What is the role of the scholarly world, of the educational system, and of publishing, which is its necessary subsidiary? Accepting the principle of the common origin of European civilization means giving up any emphasis on the local, national element. This must be accompanied by the consciousness that there exists a learned element, in culture and in linguistics, which is not necessarily enlightened in the sense that it aims at replacing or at criticizing the romantic one with all that this means. Both must

co-exist in a synthesis which I have called new humanism. And the world of learning, in particular, apart from documenting all that is local, individual, national, must also have as its central aim the offering of new instruments of comprehension, or communication, to mankind.

People must realize that the concept of national language is now being progressively replaced by the concept of European language. In this way, for example, my mother tongue Italian should be considered and studied no more as the language of the Italian nation but as a European language in the sense that it is no more than a variant of a common tradition which, after only five centuries of separation – consequence of the fury of rabid men, whose actions have too long been emphasized and justified and praised on political ground while they should simply have been historically explained – needs now to re-unify emphasizing what is common and not what separated us.

It is a common observation that a process of simplification and unification of European languages is slowly taking place. These languages are progressively discarding words that are not shared in common, or are not mutually understandable. They are gradually adopting a vocabulary that is as common as possible to them all. In a couple of generations the vocabulary of the principal languages in Europe and the West may be moving nearer to being simplified and unified. Aim of *2.000. The European Journal*, which is now in its fourth year, is that of moving alongside these changes observing and monitoring these tongues simply because we are convinced that Europe has much to say in the third millennium.

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list is less favorable to the vocabulary of Latin origin, Vossen, 162. Furthermore, p. 275, Vossen emphasizes a sentence by Korn (»kein Ende mit dem Latein«), concerning »der Vormarsch des Lateins … die Latinisierung der Nationalsprachen«.

Need for a *European* Dictionary

As we know, there are a number of words substantially common to European languages and understandable by any learned European citizen. We should, first of all, identify these words. This should be the first step. The next step should be selecting in a dictionary which we could start to compile, for each Latin or Romance word a Germanic one, and vice-versa. Discarding slang, for example, could help identify this common European vocabulary. This could lead on to the compilation of a 'European' dictionary, in which the 'history' of words or their etymology would be fundamental. This would also revolutionize the way of studying languages and of approaching our common historical and cultural European tradition. In understanding a language, in fact, the real problem is not that of the language structure. This is true, in part, for Latin and German. The principal problem is rather the vocabulary. And we have to consider a different approach to the study of languages.

The premise of the program based on all of the above is obviously that the dictionaries proposed are intended to show to the Europeans what European togetherness is. Their basic principle is that words must be understood through their history, i.e. the entries must be based on 'historical' principles. Hence the relevance of etymology, which is the history of a word and of its meaning from its oldest known origin. Therefore, if until now dictionaries have been 'national', from now onwards they must be 'European', for the history and for the future of European and of Western civilization.

I reproduce here (Appendix) part of the draft on the basis of English as *langue de départ* considering only a few entries starting with letter A, as from the *Oxford Advanced Learner's Dictionary*, putting the English word and the corresponding Italian word near to each other. When there is no correspondence the English entry is just printed without any further indication. For families of words (e.g. abandon, abandoned, abandonment; abbess, abbey, abbot, and in other cases) the corresponding Italian entry has been judged unnecessary, given the similarity of the word in the Italian translation.

The entries here examined are 64 out of 1690 under letter A, and it seems unnecessary examining more of them if considering how extended the vocabulary of Latin origin in English is. They give an idea, which will hopefully be judged as exhaustive, of the similarity of the European, or at least of the West-European vocabulary, and of the difficulties lexicographers have to face in compiling such a dictionary, which should in no case exceed 1,500 pages in order to be easy to consult and useful to the educational world.

Obviously, although the drafts here submitted are limited to the five principal languages and our East-European colleagues will certainly be perplexed at the general implant of the work I am proposing, no European language should be excluded in principle. But this task goes beyond the responsibility of one man, or of a group of men, and involves one or more different projects and the participation of other groups of scholars. What is certainly feasible at the moment is the project sketched above, although not all the opinions are coincident as far as it goes, such as the opinions of some publishers who have been consulted or to whom the main lines of the endeavor have been submitted with a few details just to give an idea of the reasons for it. In general, the endeavor has been judged complex to realize, and the difficulties of the market have been alleged. But illuminating is the circumstance that the only two of them to whom the project has been submitted in its details have answered declaring themselves sure that readers still

privilege monolingual or bilingual dictionaries and that they are themselves skeptic about multilingual dictionaries. These answers could hide different motivations, but they prove what has been said above, that is the necessity of thinking European, and how this concept is far from being rooted in the mind of the citizens of the Union and of large part of its world of learning.

There are, certainly, historical as well as 'biological' reasons for such an attitude. Nevertheless, while we are about to have a common Constitution, we remain jealously attached to our traditions, to our national histories; while we accept to speak and to write, in particular, in one of the European languages, the one which is now *lingua franca*, because everybody understands it, we scarcely realize the concept of the common European history.

I am, therefore, submitting to your attention the main lines of a cultural battle still to be fought and won in the common European conscience. It is a difficult battle aiming at convincing the world of learning, publishing, and politics of the validity of the principles which have been expounded above. In fact, while we privilege what is national, local, individual, the product of tradition, we risk losing the principal European heritage, the consciousness of the common vocabulary, which would be erroneous considering as the product of separate histories, communicating, but not unified. This is the first and most difficult battle to be won and consists in modifying the current way of thinking about our common history.

Conclusion

It is true that this way of thinking is changing slowly naturally, but where is the role of the world of learning? Shall we be like the owl of Minerva in Hegel's philosophy, the owl that begins flying only at the sunset when the events have already taken place (meaning that philosophy is the conscience of the past, and not an active intervention in the present)? Or shall we consciously direct, or command, these great cultural changes in society and in the world history?

Therefore, I wish to end with an appeal to European colleagues. Their scholarly works help us understand better our common history, but they should be accompanied by a more profound consciousness of the unified nature of our common tradition. And by a consciousness, at the same time, of the necessity of an active intervention, at least from the point of view of learning in society in the sense that culture should aim not only at understanding, but at modifying social phenomena. And language is the first and most important social phenomenon, the premise of all the others, the one without which society could not take shape.

The battle I have committed myself is no doubt difficult, and consists in modifying the traditional way of thinking (let me recall to our memory Immanuel Kant's 'natural laziness' of mankind). By contrast, it is far from being impossible and we can say of it that it is in the way. The problem is only that of taking it up consciously, of our willingness to abandon traditional ways of thinking, in favor of what is new in history, without any fatalistic acceptance of events.

I could also conclude that my task ends here, with this appeal; that colleagues endowed with a particular experience in the field of linguistics should take this endeavor up. And so will I declaring again and again that my journal, which has been founded for this very purpose is at the disposal of everybody who wants to take part in it contributing to what we consider as a necessary advancement of civilization in our continent, conscious, as we are, that this cannot take place without the advancement of learning its necessary premise.

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O EUROPSKOM KULTURNOM JEDINSTVU I PROJEKTU EUROPSKOG RJEČNIKA

S A Ž E T A K

Bez obzira na reformaciju, kulturno jedinstvo Europe postoji i potrebno ga je svjesno prepoznati s ciljem razvijanja koncepta europskog zajedništva. U članku se proučavaju zajednički korijeni europskog rječničkog blaga te se predlaže kompilacija nekoliko rječnika za izradu kojih će biti pozvani europski stručnjaci. Europski se jezici ne bi smjeli više učiti kao »nacionalni«, već u kontekstu europske tradicije naglašavajući ono što im je zajedničko umjesto onoga što ih razdvaja. Odatle i potreba za izradom rječnika na novoj, drukčijoj, osnovi čije su glavne polazne pretpostavke izložene u članku.

Appendix

Draft of a European Dictionary

Aback __

aba·cus *n* (L *abacus,* Gr *†bax*; 16c), F *boulier, compteur,* S *ábaco,* I *abaco, pallottoliere,* G *Abakus;* a frame, with sliding balls, for calculating; archit., upper section of a capital; [*ital*] **à·ba·co** *sm* (lat *abacus, gr †bax*;1348); ing *abacus,* fr *boulier, compteur,* sp *ábaco,* ted *Abakus; a) abaco, pallottoliere, b) sezione superiore di un capitello*

aban·don *vt* (OF *à ban donner,* see ban; 14c), F *abandonner,* S *abandonar,* I *abbandonare,* G *verlassen* a) to leave someone or something b) to give up control; [*ital*] **ab·ban·do·nà·re** *vt* (dal fr *abandoner,* ant fr *à ban donner, à bandon,* au pouvoir de; 1211); ing *abandon,* fr *abandonner,* sp *abandonar,* ted *verlassen;* lasciare, *un'idea, un progetto;* **aban·doned** *adj,* F *abandonné,* S *abandonado, desierto,* I *abbandonato,* G *verlassen, aufgegeben;* a) deserted, no longer used b) having a careless behavior

aban·don·ment, *sb,* F *abandonnement,* S *abbandono,* I *abbandono,* G *Überlassung;* a) the act of leaving a person, a place; b) abandonment of an idea, of a project, etc.; [*ital*] **abbandono**

abase *v* (OF *abaissier,* LL *bassus, short of stature*; 14c), F *abaisser, humilier,* S *humillar, degradar,* I *umiliare, avvilire, mortificare;* G *erniedrigen, demütigen;* to abase oneself, showing that someone is more important, etc; [*ital*] **ab·bas·sà·re** *v tr* (tlat *bassum;* 1276); ing *to lower, to reduce,* fr *abaisser,* sp *bajar, aminorar, disminuir* (fig), ted *niedriger stellen, machen;* porre verso il basso, __ *le tendine di una finestra,* diminuire, __ *i prezzi*

abash, abashed__

abate *v* (OFr *abatre,* LL *ad+battĕre*; 13c), F *diminuer, faiblir;* S *disminuir, reducir;* I *diminuire, abbassare;* G *vermindern, verringern;* to become less strong; [*ital*] **ab·bàt·te·re** *v tr* (lat volg *abbattĕre, ad+battĕre*); ing *to knock down, to fell* (alberi), fr *abattre, renverser* (un obstacle), sp *derribar, abatir, demoler,* ted *niederwerfen, niederreißen;* far cadere, *abbattere un albero,* fig *abbattere i costi;* **ab·at·toir** *n* (F *abattre,* LL *ad+battĕre*; 19c), F *abattoir,* S *matadero,* I *mattatoio,* G *Schlachthaus;* slaughterhouse

ab·bess *n* (LL *abbatissa,* OF *abbesse*; 13c), F *abbesse,* S *abadesa,* I *abatessa,* G *Äbtissin;* a nun, at the head of other nuns in a convent, prioress

abbey *n* (L *abbātia,* OF *abaie*; 13c), F *abbaye,* S *abadía,* I *abbazia,* G *Abtei;* a monastery, with a large church, the head of the community being an abbot; **abbacy**

abbot *n* (ecclL *abbas,* Gr *„bbŠv*), F *abbé,* S *abad,* I *abate,* G *Abt;* a man, who is in charge of an abbey; head of an abbey

ab·bre·vi·ate *vt* (LL *abbreviatus,* from *abbreviare*; 15c), F *abréger,* S *abreviar,* I *abbreviare,* G *abkürzen, verkürzen;* to reduce, to shorten; **ab·bre·vi·ation;** [*ital*] **ab·bre·vià·re** *v tr* (tl *abbreviare;* XIII sec); ing *abbreviate,* fr *abréger,* sp *abreviar,* ted *abkürzen, verkürzen;* ridurre, accorciare

ab·di·cate *v* (L *abdicāre; 16c),* F *abdiquer,* renoncer, S *abdicar, renunciar a,* I *abdicare,* G *aufgeben, niederlegen;* to abdicate (the throne), to abdicate one's own responsibilities, to resign; **ab·di·ca·tion;** [*Ital*] **ab·di·cà·re** *v tr* (l *abdicāre;* 1375); ing *abdicate,* fr *abdiquer,* renoncer, sp *abdicar, renunciar a,* ted *aufgeben, niederlegen;* rinunciare, *abdicare al trono, alle proprie responsabilità;* **ab·di·ca·tà·rio**, che ha abdicato

ab·do·men *n* (L *abdomen*; 17c), F *abdomen*, S *abdomen*, I *addome*, G *Abdomen*; the lower part of the body, which contains stomach and intestines; [*ital*] **addome**

ab·duct *v* (L *abducĕre*; 19c), F *enlever, détourner*, S *raptar, sequestrar*, I *rapire, sequestrare*, G *entführen*; to take away a person, using force

ab·er·rant *adj* (L *aberrāre*; 19c), F *aberrant*, S *aberrante, anormal,* I *aberrazione*, G *Abweichend, Verwirrend*; an anomalous event, unusual, *an aberrant behaviour;* [*ital*] **aber·rànte** *agg* (lat *aberrāns*); ing *aberrant*, fr *aberrant*, sp *aberrante, anómalo*, ted *Abweichend, Verwirrend*; anomalo, non abituale, *un'idea aberrante;* **ab·er·ra·tion** *n* F *aberration*, S *aberración*, I *aberrazione*, G *Abweichung, Verwirrung*; an anomalous, or unusual, event, or behaviour; **aberrance, aberrancy__**

abet, abettor__

abey·ance (old Fr abeance, LL baddāre)

ab·hor *v* (L *abhorrçre*; 15c), F *avoir horreur de, exécrer*, S *aborrecer, detestar*, I *aborrire, detestare*, G *verabscheuen*; to dislike, to hate, esp for moral reasons; [*ital*] **a·bor·rì·re** *v* (l *abhorrçre*); ing *abhor*, fr *avoir horreur de, exécrer*, sp *aborrecer, detestar*, ted *verabscheuen;* detestare, avere in orrore; **ab·hor·rence** *n*, F *exécration, répugnance, abomination,* S *aborrecimiento, detestación*, I *ripugnanza, aborrimento*, G *Abscheu*; feeling of dislike, of hatred; **ab·hor·rent** *adj*, F *exécrable, répugnant*, S *aborrecible, detestable*, I *repugnante, disgustoso, abominevole*, G *verabscheuungswürdig*; someone or something which causes repugnance, hatred, dislike, *an abhorrent situation*

abide, **abid·ing__**

abil·ity *n* (L *habilitas*, OFr *ableté*; 14c), F *aptitude, capacité*, S *habilidad, capacidad*, I *abilità*, G *Fähigkeit, Befähigung*; talent, skill; [*ital*] **a·bi·li·tà** *n* (l *habilitas*, fr med *ableté*); ing *ability*, fr *habileté*, sp *habilidad, capacidad*, ted *Fähigkeit, Befähigung*; talento, attitudine, *abilità nel fare, nel conseguire qualcosa*

abject *adj* (L *abject-us*; 15c), F *abject, misérable*, S *abyecto, vil*, I *abietto*, G *niedrig, elend*; base, mean, wretched, *base behaviour;*

[*ital*] **a·bièt·to** *agg* (lat *abjectus*; XIV sec); ing *abject*, fr *abject, misérable*, sp *abyecto, vil*, ted *niedrig, elend*; spregevole, ignobile, *comportamento abietto;* **abjection** [*Ital*] **a·bie·zió·ne**

ab·jure *v* (L *abiurāre*; 16c), F *abjurer*, S *abjurar*, I *abiurare*, G *abschwören*; to give up publicly his own religious beliefs; **abjuration abjurer**; [*ital*] **abiurare**

ablaze__

able *adj* (L *habilis*, OFr *habile*; 14c), F *capable*, compétent, S *habíl, capaz*, I *abile*, G *fähig*; in possession of skill, intelligence to do sth; **ably; able-bodied** *adj* (*habilis*+body), F *fort, robuste*, S *sano, robusto*, I *sano, robusto*, G *kräftig, körperlich, leistungfähig*; physically strong and healthy **able-seaman__** [*ital*] **abile**

abloom__

ab·lu·tion *sb* (LL *ablûtio*, from *abluĕre*, to wash; 14c), F *ablution*, S *ablución*, I *abluzione*, G *Waschung*; act of washing oneself, generally as part of a religious ceremony; [*ital*] **abluzione**

ab·nor·mal *adj* (L *ab-normalis*; 19c), F *anormal*, S *anormal*, I *anormale*, G *abnormal*; anomalous, eccentric, abnormal behaviour, etc.; **ab·nor·mal·ity** *sb* (L *ab-normalitas*), F *anormalité*, S *anormalidad*, I *anormalità*, G *Abnormität*; a condition outside normality, *congenital, behavioural*

abnegation (L *ab*+*negāre*); [*Ital*] **abnegazione**

aboard, abode__

abol·ish *v* (L *abolçre*; 15c), F *abolir, supprimer*, S *abolir, suprimir*, I *abolire, sopprimere*, G *abschaffen, aufheben*; to suppress, annul, cancel; [*ital*] **a·bo·lì·re** *v* (l *abolçre*); ing *abolish*, fr *abolir, supprimer*, sp *abolir, suprimir*, ted *abschaffen, aufheben*; sopprimere, annullare, cancellare; **abo·li·tion** *sb* (L *abolitio*), F *abolition, suppression*, S *abolición, supresión*, I

abolizione, soppressione, G *Abschaffung, Aufhebung*; suppression, annulment, cancellation; [*Ital*] **a·bo·li·zió·ne** *s* (l *abolitio*); ing *abolition*, fr *abolition, suppression*, sp *abolición, supresión*, ted *Abschaffung, Aufhebung*; soppressione, cancellazione; **abo·li·tion·ism**; **abo·li·tion·ist** *n* F *abolitionniste*, S *abolicionista*, I *abolizionista*, G *Abolitionist*; person in favour of abolishing a particular practice, law, etc.

abom·in·able *adj* (L *abominābilis*; 14c), F *abominable*, S *abominable, execrable*, I *abominevole, esecrabile*, G *abscheulich, scheußlich*; causing disgust, unpleasant, very bad; *abominable weather, the abominable snowman* [*ital*] **a·bo·mi·nà·bi·le, a·bo·mi·né·vo·le** *agg* (l *abominābilis-----*); ing *abominable*, fr *abominable*, sp *abominable, execrable*, g *abscheulich, scheußlich*; sgradevole, che causa disgusto, *situazione, tempo abominevole, l'abominevole uomo delle nevi;*

abom·in·ate *v* (L *abominātus*, from *abomināri*; 17c), F *abominer, détester*, S *abominar, detestar*, I *abominare, detestare*, G *verabscheuen*; to feel disgust for sb/sth, *a morally abominable man*, *action*, etc.; **abom·in·ation** *sb* (L *abominātio*), F *abomination*, S *abominación*, I *abominio*, G *Abscheu*; feeling of disgust for sb/sth, eg, *for the bad behaviour of a man, of a group*, etc

abo·ri·gi·nal *adj* (L *ab+originalis*; 17c), F *aborigène, indigène*, S *aborigen, indígena,* I *aborigeno*, G *eingeboren, ursprünglich*; a person or population original in a country, esp Australia; **abo·ri·gine** *sb* (L *aborigines*; 16c), F *aborigène,* S *aborigen,* I *aborigeno,* G *Ureinwohner, Urbevölkerung*; original people who lived in Australia, before the arrival of the Europeans

abort *v* (L *abortus, ab-orîri*; 16c), F *avorter,*S *abortar,* I *abortire,* G *Frühgeburt haben*; miscarriage, the ending of a pregnancy before the child develops and is born; [*ital*] **a·bor·tì·re** *v* (l *abortus, ab-orîri*); ing *abort,* fr *avorter,* sp *abortar,* ted *Frühgeburt haben*; terminare anticipatamente la gravidanza, non condurla a termine, non riuscire, *ha sofferto una minaccia d'aborot, il tentativo è abortito;* **abor·tion** *n* (L *abortio*; 16c), F *avortement,* S *aborto,* I *aborto,* G *Abort, Frühgeburt*; the act of aborting; **abor·tion·ist** *n* F *avorteur,* S *abortista,* I *abortista,* G *Abtreiber*; one who is in favour of abortion, or performs abortions, often illegally; **abor·tive** *adj* (OFr *abortif*, L *abortîvus*, from *ab-orîri*); F *avorté, manqué,* S *abortivo,* I *abortivo,* G *zu früh geboren*; non successful, failed, *an abortive attempt*

abound *v* (OFr *abunder*, L *abundāre*; 14c), F *abonder*, S *abundar*, I *abbondare*, G *im Überfluß vorhanden sein*; to abound with/in, *the shop abounds with/in Italian wines;* [*ital*] **ab·bon·dà·re** *v intr* (fr med *abunder*, l *abundāre*; 1272); ing *abound*, fr *abonder*, sp *abundar*, ted *im Überfluß vorhanden sein*; avere ricchezza di, *il negozio abbonda di vini italiani*

about, about-turn; above;

abra·ca·dabra (LL *abracadabra*; 17c), F, S, I *abracadabra*, G *Abrakadabra*

ab·rade (L *abradĕre*; 17c), F *abraser, écorcher (la peau)*, S *raer, raspar*, I *erodere, corrodere*, G *abschürfen*; to rub the surface, to scrape, wear off

ab·ra·sion *n* (L *abrāsio*; 17c), F *abrasion, écorchure*, S *radura, raspatura*, I *abrasione*, G *Abreiben*; the act of rubbing, a lesion of the skin; **abra·sive** *adj/n* (L *abrasîvus*; 19c), F *abrasif*, S *abrasivo*, I *abrasivo*, G *abreibend*; having the power of rubbing

abreast__

abridge *v* (OF *abregier*, LL *adbreviāre*; 14c), F *abréger*, S *compendiar, resumir*, I *abbreviare*, G *ab+verkürzen*; to shorten, abbreviate, reduce, *an abridged edition of the dictionary;* **abrigement, abridgement**

[*ital*] **abbreviare** *v tr* (tl *abbreviare;* XIII sec); ing *abbreviate*, fr *abréger*, sp *abreviar*, ted *abkürzen, verkürzern*; ridurre, accorciare

abroad__

ab·ro·gate *v* (L *abrogāri*; 16c), F *abroger*, S *abrogar*, I *abrogare*, G *abschaffen, aufheben*; to abolish officially, formally, *to abrogate a law;* [*ital*] **abrogare**