

**CHAMBERS'S EDUCATIONAL
COURSE - GERMAN
SECTION. DICTIONARY
OF GERMAN SYNONYMS**

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WILLIAM CHAMBERS & ROBERT CHAMBERS

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CHAMBERS'S EDUCATIONAL COURSE—
GERMAN SECTION.

DICTIONARY

OF

GERMAN SYNONYMS.



WILLIAM AND ROBERT CHAMBERS,
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P R E F A C E.

THE word 'Synonym,' literally, implies an exact coincidence of meaning; and in this sense, perhaps, no language possesses any perfect synonyms. This term, however, is commonly applied to words which agree in expressing the same leading idea, although they differ in the subordinate conceptions with which it is associated. It is in the number and variety of these that the richness of a language consists; hence the important advantages arising from an accurate distinction of words of kindred signification. The more nearly words resemble each other in meaning, the more likely they are to be confounded, and the less easily is the error detected.

There are already some valuable works on German Synonymy; but these, being written in a foreign language, afford no facilities to the English student, till he has attained a considerable knowledge of its idioms. To supply, in some measure, this want, the following pages, compiled and translated chiefly from HILPER'S GERMAN DICTIONARY, are offered to the student as a manual at once comprehensive and easy of reference. The words selected are those most generally useful; and pains have been taken, by attention to the arrangement, and the addition of a copious index, to facilitate consultation—a consideration of great importance, as such works are consulted chiefly during the process of composition.

July, 1854.



DICTIONARY

OF

GERMAN SYNONYMS.

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1. *Har, Adler.*

BOTH mean large birds of prey. But *Har* (originally synonymous with *Vogel*, bird) denotes the entire genus; *Adler* (from *adel Har*) that species which preys only upon living animals.

2. *As, Leber.*

Both are the remains of dead bodies: the former, however, denotes not only those of beasts, but also of men, so far as their form is still distinguishable; the latter, the remains of beasts only.

3. *Abändern, Aendern, Verändern, Umändern.*

Aendern, to make otherwise; *abändern*, to alter a little; *verändern*, to change entirely; *umändern*, to change so completely as to produce a new thing.

4. *Abbanfen, ein Amt Nieberlegen.*

Ein Amt nieberlegen is said especially when the resigning or retaining of the post or office depends upon the person's

A

own free will. *Abbanfen* is said also of the lowest offices. Of a charge or office, one says, *niederlegen*; of a service, *abbanfen*.

5. *Abendessen, Abendmahlzeit, Abendmahl, Abendbrod.*

Abendessen is the last meal of the day, that which is taken in the evening, *supper*. *Abendmahl* has become obsolete in the sense of *Abendessen*, since it has been made use of by the church to denote the sacrament of the Lord's Supper. *Abendmahlzeit* is a supper of a more festive description. *Abendbrod* is the supper or last meal of the poorer classes, and is frequently used to express a simple or frugal evening meal.

6. *Abenteuer, Begebenheit, Vorfall, Zufall.*

The word *Begebenheit* has the most extensive signification. *Ebbe und Fluth* ist eine *Naturbegebenheit*, the ebb and flood is an event or occurrence in nature. *Ein Vorfall* is an event which occurs to individuals; *Ein Zufall*, an accident which they could not foresee. *Ein Abenteuer* is a strange and extraordinary occurrence which happens to individual persons, and connected especially with danger.

7. *Aberwitzig, Wahnwitzig.*

The man is called *abertwizig* who utters incongruous nonsense; *wahnwitzig*, he who has entirely lost the use of his reasoning faculties.

8. *Abfall, Empörung.*

Abfall is a revolt or falling off only of a part of one or more provinces from the main body of the state; *Empörung*, an open and forcible rising against civil or political authority, insurrection.

9. *Abfinden, Befriedigen.*

A person is said to be *abgefunden*, when, by the acceptance of a compensation, he loses all right to further claim, whether

the compensation be to his satisfaction or not; *befriedigt*, when he is satisfied with his equivalent, and has no longer the wish to make further claim.

10. *Abgeben, Abliefern.*

The latter is generally used in speaking of important things. I have delivered the money, *ich habe das Geld abgeliefert*, and the book, *abgegeben*.

11. *Abgehen, Weggehen, Fortgehen.*

Abgehen is used especially when regard is had to the place whence the person removed, and to which he before belonged; *weggehen* and *fortgehen* in reference merely to the removal. Speaking of an actor's going off the stage at the end of a scene, one says: *er ist abgegangen*; but of the going away of the candle-snuffer, *er ist weggegangen*. *Fortgehen* expresses a moving forwards, and is used not only in opposition to being in a state of rest, but also to going backwards.

12. *Abgeordnete, Abgesandte.*

Abgesandte are only such as are sent by one prince or state to the court of another on particular occasions; *abgeordnete*, those who are deputed by separate bodies of the citizens, and invested with power to transact business as their representatives.

13. *Abgott, Götte, Götzenbild.*

Abgott is anything consecrated as an object of worship; also a person loved and honoured to adoration, as—'The prince was the *Abgott* (idol) of the people;' or anything on which we set our affections to an excessive and sinful degree, as our money, &c. *Götte*, that which is worshipped as a deity, but is not God. *Götzenbild*, the image, form, or representation of a false god.

14. *Abhören, Verhören.*

Abhören is said only of the witnesses; *verhören*, as well of

the accused as of the witnesses. Both words may be used when speaking of witnesses, with this distinction, that they are said to be *verhört* when their evidence in general is heard, and *abgehört* when their whole deposition is taken, or they are examined as to the entire knowledge they have of a thing.

15. (a) *Ablassen*, *Abtreten*, *Ueberlassen*. (b) *Ablassen*, *Unterlassen*, *Einhalten*, *Aufhören*, *Absehen*.

(a) *Ueberlassen* signifies, not to prevent another's taking possession of a thing. *Abtreten* expresses a distinct declaration that one resigns a thing or right. *Ablassen* is to part with in the way of exchange or sale, and therefore only made use of with regard to saleable things. Of resigning a crown, one says *abtreten*, but not *ablassen*. (b) *Ablassen* signifies to discontinue to do what one has till now done. *Unterlassen* does not comprehend this last idea. The virtuous man *unterläßt das Böse* (forbears to do evil); the wicked one, reforming, *läßt vom Bösen ab* (ceases to do evil). One says that a person *läßt ab* (leaves off) without further determining whether he will at a future time continue; that he *hält ein* (stops) with the intention of recommencing; and that he *hört auf* (ceases) not, immediately at least, to continue. *Absehen* conveys the idea of desisting from a thing that we intended to do, or from a claim to which we believe that we have a right.

16. *Ablehnen*, *Ausschlagen*, *Verbitten*.

One says *ausschlagen* a proposition, when one bluntly rejects it; *ablehnen*, when some ground is given for the rejection. *Ablehnen* is therefore the more polite expression. *Verbitten* contains at the same time a request that we may be held excused for not accepting a proposition.

17. *Ablernen*, *Absehen*, *Abhören*.

One says that a person has *abgelernt* a thing from another, when he, by narrowly observing how the other does it, has contrived to do the like. This is the most usual expression.