

unalloyed - unmitigate, unadulterate
 nomea - districts
 oar - steam
 oarage - rowing movement of oars
 orbiculate - to wander
 orbiformity - roundness of limb when
 obduct - to envelop (sleep)
 obsequitation - a riding around
 obiter - incidentally
 obijcent - one objecter
 oblectate - to delight
 obmutescent - willfully becoming mute
 oborbulate - to cloud
 obolary - destitute, indigent
 obreption - to sneak up on
 obsecrate - to beseech, entreat, implore
 obstipation - a blocking, supplicate, adjura
 obstringe - to bind by a ^{up} supplination
 obtexted - covered, delt
 obvalgate - enclosed
 obvention - gift on occasion
 occision - slaughter
 ochleses - illness from overrounding
 octogid - eight to be recompense
 odobceptor - that which makes a smell
 occist - colonizer

oid - offering - sea visible from shore
 ogee - S-shaped curve
 obofugis - excessive meandering
 oekology - household economics
 occultation - to hide, hidden in
 astronomy a planet hiding another planet
 oblate - one who is specifically dedicated
 to God and his service
 advesperate - to draw toward evening
 adveny - an inner sanctum, vesperine
 adveny - a student written medical essays
 adveny - a cat lover; Alorophobol
 cellrophile - water
 aene - brass, like brass in color and luster
 aene - long winded
 agonian - everlasting, unimpeachable
 aeromaney - fortunetelling, divination
 by air or wind; weather forecasting
 aeruys - the rust of any metal, especially of
 brass or copper; verdigris
 aet - bronze or copper, bronze or copper
 money (Roman antiquity)
 in Kūhā Pī enā medical (Greek from
 Asculapian - God of healing, Asculapian
 of a vase as work - manlike
 affabration - The moral of a fable (myth)
 afflatus - a divine inspiration, symposium
 (artistic) (apologue)

Encraty - abstinence
 Encumberous - cumbersome, awkward
 Uranograph - a chart of the heavens
 a map of planets by the early Ages
 Charting the spiritual Constitution of
 man, the psychic centers, areas of spiritual
 force and all after the patterns of things in
 the heavens, "a man by the makrologon
 in a replica of the heavens, man, and the universe
 that Antikythera" eg. "Platonian"
 appetitive - the animal soul or instructed
 lower self; we are here in bodies
 which properly are not ours, but those of
 the animal soul. We are assigned the duty
 of "training" this creature and conforming
 it to laws of intelligence and brotherhood
 we must teach it the better way of curbing
 its savage instincts to its lusts and greed
 inherited from its wild experience;
 the animal orders and must lead it
 upward to a final assimilation into
 the nature of the angel, its tedious little
 work, etc. task, compared to a single
 single incarnation; Plotinus, the
 Neo-Platonist philosopher has a remarkable
 passage in which he makes it clear why the
 soul or god in man was under the necessity
 of taking incarnation in an animal body.

as I regard this passage as the clearest
 statement of the philosophy of incarnation
 ever given or take the liberty of quoting it:
 "Thus although the soul have a divine nature,
 though she originate in the intelligible
 world, she enters into a body. Being of the
 lower divine, she descends here below by
 a voluntary inclination, for the purpose
 for the purpose of developing her power
 and to adorn what is below her. If
 she flee promptly from here below, she
 does not need to regret having become
 acquainted with evil and knowing the
 nature of vice, nor having had the
 opportunity of manifesting her faculties."
 Indeed the faculties of the soul would
 be useless if they slumbered continuously
 in incorporeal being without ever becoming
 actualized. The soul herself would be
 ignorant of what she possesses if her
 faculties did manifest by protrusion,
 for everywhere it is the actualization
 that manifest the potentiality.
 Otherwise the latter would be completely
 hidden and obscured, or rather it would
 not really exist, and would not possess
 any reality. It is the variety of sense
 effects which illustrates the greatness
 of the intelligible principle whose
 nature publishes itself, by the beauty
 of its works" Plotinus A.D. Kuhn