

As the word signifies, it is the *thick* part of the lower limbs.

**THICK**, *pron.* [Sax. *thilc.*] The same. *Obs.* *Spenser.*

**THILL**, *n.* [Sax. *thil* or *thill.*] The shaft of a cart, gig or other carriage. The thills are the two pieces of timber extending from the body of the carriage on each side of the last horse, by which the carriage is supported in a horizontal position.

**THILLER**, } *n.* The horse which  
**THILL-HORSE**, } goes between the  
thills or shafts, and supports them. In a  
team, the last horse. *Cyc. Shak.*

**THIMBLE**, *n.* [I know not the origin or primary sense of this word. Possibly it may be from *thumb*. In Gaelic, *tenneal* is a cover.]

1. A kind of cap or cover for the finger, usually made of metal, used by tailors and seamstresses for driving the needle through cloth.

2. In *sea language*, an iron ring with a hollow or groove round its whole circumference, to receive the rope which is spliced about it. *Mar. Dict.*

**THIME**. [See *Thyme*.]

**THIN**, *a.* [Sax. *thinn*, *thynn*; G. *dünn*; D. *dun*; Sw. *tann*; Dan. *tynd*; W. *tenau*, *teneu*; L. *tenuis*; Gaelic, *tanadh*; Russ. *tonkei*. Qu. Gr. *σενος*, narrow. It appears to be connected with W. *ten*, *tan*, stretch-

ed, extended, Gr. *τενω*. Qu. Ar. *ودن*.

In sense it is allied to Syr. Heb. Ch. Eth. *ṭp*, but I know not whether the first consonant of this word is a prefix. See Class Dn. No. 12. 25.]

1. Having little thickness or extent from one surface to the opposite; as a *thin* plate of metal; *thin* paper; a *thin* board; a *thin* covering.

2. Rare; not dense; applied to fluids or to soft mixtures; as *thin* blood; *thin* milk; *thin* air.

In the day, when the air is more *thin*.

*Bacon.*

3. Not close; not crowded; not filling the space; not having the individuals that compose the thing in a close or compact state; as, the trees of a forest are *thin*; the corn or grass is *thin*. A *thin* audience in church is not uncommon. Important legislative business should not be transacted in a *thin* house.

4. Not full or well grown.

Seven *thin* ears. Gen. xli.

5. Slim; small; slender; lean. A person becomes *thin* by disease. Some animals are naturally *thin*.

6. Exile; small; fine; not full.

*Thin* hollow sounds, and lamentable screams.

*Dryden.*

7. Not thick or close; of a loose texture; not impervious to the sight; as a *thin* veil.

8. Not crowded or well stocked; not abounding.

Ferrara is very large, but extremely *thin* of people.

*Addison.*

9. Slight; not sufficient for a covering; as a *thin* disguise.

**THIN**, *adv.* Not thickly or closely; in a scattered state; as seed sown *thin*.

Spain is *thin* sown of people.

*Bacon.*

**THIN**, *v. t.* [Sax. *thinnian*; Russ. *tonyu*; L. *teauo*. See *Attenuate*.]

1. To make thin; to make rare or less thick; to attenuate; as, to *thin* the blood.

2. To make less close, crowded or numerous; as, to *thin* the ranks of an enemy; to *thin* the trees or shrubs of a thicket.

3. To attenuate; to rarely; to make less dense; as, to *thin* the air; to *thin* the vapors.

**THINE**, *pronominal adj.* [Goth. *theins*, *theina*; Sax. *thin*; G. *dein*; Fr. *tien*; probably contracted from *thigen*. See *Thou*.]

*Thy*; belonging to thee; relating to thee; being the property of thee. It was formerly used for *thy*, before a vowel.

Then thou mightest eat grapes *thy* fill, at *thine* own pleasure. Deut. xxxii.

But in common usage, *thy* is now used before a vowel in all cases.

The principal use of *thine* now is when a verb is interposed between this word and the noun to which it refers. I will not take any thing that is *thine*. *Thine* is the kingdom, and the power, and the glory.

In the following passage, *thine* is used as a substitute for *thy righteousness*.

I will make mention of *thy righteousness*, even of *thine* only. Ps. lxxi.

In some cases, it is preceded by the sign of the possessive case, like nouns, and is then also to be considered as a substitute.

If any of *thine* be driven out to the utmost parts of heaven— Deut. xxx.

It is to be observed that *thine*, like *thou*, is used only in the solemn style. In familiar and common language, *your* and *yours* are always used in the singular number as well as the plural.

**THING**, *n.* [Sax. *thing*, a thing, a cause; for his *thingon*, for his cause or sake; also, *thing* and *gething*, a meeting, council or convention; *thingan*, *thingian*, to hold a meeting, to plead, to supplicate; *thingere*, an intercessor; *thingung*, intercession; G. *ding*, a thing, a court; *dingen*, to go to law, to hire or haggle; *Dingsdag*, Tuesday, [*thing's day*]; *beding*, condition, clause; *bedingen*, to agree, to bargain or contract, to cheapen; D. *ding*, thing, business; *dingen*, to plead, to attempt, to cheapen; *dingbank*, the bar; *dingdagen*, session-days; *dingen*, *dingster*, a pleader; *dingtaal*, plea; *Dingsdag*, Tuesday; *beding*, condition, agreement; *bedingen*, to condition; Sw. *ting*, thing, cause, also a court, assizes; *tinga*, to hire, bargain or agree; Dan. *ting*, a thing, affair, business, case, a court of justice; *tinger*, to strike up a bargain, to haggle; *tingbog*, records of a court, [*thing-book*]; *tingdag*, the court day, the assizes; *tinghold*, jurisdiction; *tingmænd*, jurors, jury, [*thing-men*]; *tingsag*, a cause or suit at law, [*thing-sake*].] The primary sense of *thing* is that which comes, falls or happens, like *event*, from L. *evenio*. The primary sense of the root, which is *tig* or *thig*, is to press, urge, drive or strain, and hence its application to courts, or suits at law; a seeking of right. We observe that *Dingsdag*, *Dingdag*, in some of the dialects signifies *Tuesday*, and this from the circumstance that that day of the week was, as it still is in some states, the day of opening courts;

that is, *litigation day*, or *suitors' day*, a day of striving for justice; or perhaps *combat-day*, the day of trial by battle. This leads to the unfolding of another fact. Among our ancestors, *Tig* or *Thig*, was the name of the deity of combat and war, the Teutonic Mars; that is, strife, combat deified. This word was contracted into *tiw* or *tu*, and hence *Tiwe-dag* or *Tuesdag*, Tuesday, the day consecrated to *Tig*, the god of war. But it seems this is merely the day of commencing court and trial; *litigation day*. This *Tig*, the god of war, is *strife*, and this leads us to the root of *thing*, which is to drive, urge, strive. *Sores*, in Latin, is connected with *reus*, accused. For words of like signification, see *Sake* and *Cause*.]

1. An event or action; that which happens or falls out, or that which is done, told or proposed. This is the general signification of the word in the Scriptures; as after these *things*, that is, events.

And the *thing* was very grievous in Abraham's sight, because of his son. Gen. xxi.

Then Laban and Bethuel answered and said, the *thing* proceedeth from the Lord. Gen. xxiv.

And Jacob said, all these *things* are against me. Gen. xlii.

I will tell you by what authority I do these *things*. Matt. xxi.

These *things* said Esaias when he saw his glory. John xii.

In learning French, choose such books as will teach you *things* as well as language.

*Jay to Littlepage.*

2. Any substance; that which is created; any particular article or commodity.

He sent after this manner; ten asses laden with the good *things* of Egypt— Gen. xlii.

They took the *things* which Micah had made. Judges xviii.

3. An animal; as every living *thing*; every creeping *thing*. Gen. i.

[This application of the word is improper, but common in popular and vulgar language.]

4. A portion or part; something.

Wicked men who understand any *thing* of wisdom— Tillotson.

5. In contempt.

I have a *thing* in prose.

*Swift.*

6. Used of persons in contempt.

See, sons, what *things* you are.

*Shak.*

The poor *thing* sigh'd

*Addison.*

I'll be this abject *thing* no more.

*Grawville.*

7. Used in a sense of honor.

I see thee here,

Thou noble *thing*!

*Shak.*

**THINK**, *v. i.* pret. and pp. *thought*, *pron. thut*. [Sax. *thincan*, *thencan*; Goth. *thagkyn*; Sw. *tycka* and *tenka*; Dan. *tykker* and *tenker*; D. *denken*, to think, and *gedagt*, thought; G. *denken*, to think, and *gedächtniss*, remembrance; *gedanke*, thought; *nachdenken*, to ponder or meditate; Gr. *doxew*; Syr. Ch. *ṭrt*; allied to L. *duco*. We observe *n* is casual, and omitted in the participle *thought*. The sense seems to be to set in the mind, or to draw out, as in meditation. Class Dg. No. 9.]

1. To have the mind occupied on some subject; to have ideas, or to revolve ideas in the mind.

—For that I am

I know, because I *think*.

*Dryden.*