

- ring-worm, milky scale (*crusta lactea*), scald head, &c. *Good.*
2. In *farriery*, a cutaneous disease of animals, of the ring-worm kind, which spreads on the body in different directions, and occasions a troublesome itching. *Cyc.*
- TET'TER, *v. t.* To affect with the disease called *tetters*.
- TET'TISH, *a.* [Qu. Fr. *tête*, head.] Capacious; testy. [*Not in use.*]
- TEUTON'IC, *a.* Pertaining to the Teutons, a people of Germany, or to their language; as a noun, the language of the Teutons, the parent of the German Dutch, and Anglo-Saxon or native English.
- Teutonic order*, a military religious order of knights, established toward the close of the twelfth century, in imitation of the Templars and Hospitallers. It was composed chiefly of Teutons or Germans, who marched to the Holy Land in the crusades, and was established in that country for charitable purposes. It increased in numbers and strength till it became master of all Prussia, Livonia and Pomerania. *Cyc.*
- TEW, *v. t.* To work; to soften. [*Not in use.*] [See *Tuw.*]
2. To work; to pull or tease; among seamen.
- TEW, *n.* [probably *tow.*] Materials for any thing. [*Not in use.*] *Skinner.*
2. An iron chain. [*Not in use.*] *Ainsworth.*
- TEW'EL, *n.* [Fr. *tuyau*.] An iron pipe in a forge to receive the pipe of a bellows. *Moran.*
- TEW'TAW, *v. t.* To heat; to break. [*Not in use.*] [See *Tew.*] *Mortimer.*
- TEXT, *n.* [Fr. *texte*; L. *textus*, woven; It. *testo*. See *Texture.*]
1. A discourse or composition on which a note or commentary is written. Thus we speak of the *text* or original of the Scriptures, in relation to the comments upon it. Infinite pains have been taken to ascertain and establish the genuine original *text*.
2. A verse or passage of Scripture which a preacher selects as the subject of a discourse.
- How oft, when Paul has serv'd us with a *text*,
Has Epictetus, Plato, Tully preach'd.
- Couper.*
3. Any particular passage of Scripture, used as authority in argument for proof of a doctrine. In modern sermons, *texts* of Scripture are not as frequently cited as they were formerly.
4. In *ancient law authors*, the four Gospels, by way of eminence. *Cyc.*
- TEXT, *v. t.* To write, as a text. [*Not much used.*] *Baum.*
- TEXT-BOOK, *n.* In *universities* and *colleges*, a classic author written with wide spaces between the lines, to give room for the observations or interpretation dictated by the master or regent. *Cyc.*
2. A book containing the leading principles or most important points of a science or branch of learning, arranged in order for the use of students.
- TEXT-HAND, *n.* A large hand in writing; so called because it was the practice to

- write the text of a book in a large hand, and the notes in a smaller hand.
- TEXT'ILE, *a.* [L. *textilis*.] Woven, or capable of being woven.
- TEXT'ILE, *n.* That which is or may be woven. *Bacon. Wilkins.*
- TEXT-MAN, *n.* A man ready in the quotation of texts. *Saunderson.*
- TEXTORIAL, *a.* [L. *textor*.] Pertaining to weaving.
- TEXT'RINE, *a.* Pertaining to weaving; as the *textrine* art. *Derham.*
- TEXT'UAL, *a.* Contained in the text. *Milton.*
2. Serving for texts. *Bp. Hall.*
- TEXT'UALIST, *n.* [Fr. *textuaire*, from
- TEXT'UARY, } *n.* [Fr. *texte*.] One who is well versed in the Scriptures, and can readily quote texts.
2. One who adheres to the text.
- TEXT'UARY, *a.* Textual; contained in the text. *Brown.*
2. Serving as a text; authoritative. *Glanville.*
- TEXT'UIST, *n.* One ready in the quotation of texts.
- TEXT'URE, *n.* [L. *textura*, *textus*, from *texo*, to weave.]
1. The act of weaving.
2. A web; that which is woven.
- Others, far in the grassy dale,
Their humble *texture* weave. *Thomson.*
3. The disposition or connection of threads, filaments or other slender bodies interwoven; as the *texture* of cloth or of a spider's web.
4. The disposition of the several parts of any body in connection with each other; or the manner in which the constituent parts are united; as the *texture* of earthy substances or fossils; the *texture* of a plant; the *texture* of paper, of a hat or skin; a loose *texture*; or a close compact *texture*.
5. In anatomy. [See *Tissue*.]
- THACK, for *thatch*, is local. [See *Thatch*.]
- THAL'LITE, *n.* [Gr. *θαλλος*, a green twig.] In *mineralogy*, a substance variously denominated by different authors. It is the epidote of Haty, the delphinite of Saussure, and the pistacite of Werner. It occurs both crystallized and in masses. *Cyc.*
- THAM'MUZ, *n.* The tenth month of the Jewish civil year, containing 29 days, and answering to a part of June and a part of July.
2. The name of a deity among the Phenicians.
- THAN, *adv.* [Sax. *thanne*; Goth. *than*; D. *dan*.] This word signifies also *then*, both in English and Dutch. The Germans express the sense by *als*, as.]
- This word is placed after some comparative adjective or adverb, to express comparison between what precedes and what follows. Thus Elijah said, I am not better *than* my fathers. Wisdom is better *than* strength. Israel loved Joseph more *than* all his children. All nations are counted less *than* nothing. I who am less *than* the least of all saints. The last error shall be worse *than* the first. He that denies the faith is worse *than* an infidel.
- After *more*, or an equivalent termination, the following word implies *less*, or *worse*;

after *less*, or an equivalent termination, it implies *more* or *better*.

THANE, *n.* [Sax. *thegn*, *thægn*, a minister or servant; *thegnian*, *thenian*, to serve; D. G. *dienen*, to serve; Sw. *tiena*, to serve; *tienare*, a servant; Dan. *tiener*, to serve; *tiener*, a servant. If *g* is radical, this word belongs to Class Dg; if not, to Class Dn. No. 10.]

The *thanes* in England were formerly persons of some dignity; of these there were two orders, the king's *thanes*, who attended the Saxon and Danish kings in their courts, and held lands immediately of them; and the ordinary *thanes*, who were lords of manors, and who had a particular jurisdiction within their limits. After the conquest, this title was disused, and *baron* took its place.

THA'NE-LANDS, *n.* Lands granted to *thanes*.

THA'NESHIP, *n.* The state or dignity of a *thane*; or his *seignory*.

THANK, *v. t.* [Sax. *thancian*; G. D. *danken*; Ice. *thaeka*; Sw. *tacka*; Dan. *takker*. We see by the Gothic dialects that *n* is not radical. To ascertain the primary sense, let us attend to its compounds; G. *abdanken*, [which in English would be *off-thank*,] to dismiss, discharge, discard, send away, put off, to disband or break, as an officer; *verdanken*, to owe or be indebted; D. *afslanken*, to cashier or discharge. These senses imply a sending. Hence *thank* is probably from the sense of giving, that is, a render or return.]

1. To express gratitude for a favor; to make acknowledgments to one for kindness bestowed.

We are bound to *thank* God always for you.
2 Thess. i.

Joab bowed himself and *thanked* the king
2 Sam. xiv.

2. It is used ironically.

Weigh the danger with the doubtful bliss,
And *thank* yourself, if aught should fall amiss.
Dryden.

THANK, } *n.* generally in the plural. [Sax. THANKS, } *n.* *thanc*; Gaelic, *taine*.] Expression of gratitude; an acknowledgment made to express a sense of favor or kindness received. Gratitude is the feeling or sentiment excited by kindness; *thanks* are the expression of that sentiment. Luke vi.

Thanks be to God, who giveth us the victory.
1 Cor. xv.

Thanks be to God for his unspeakable gift.
2 Cor. ix.

He took bread and gave *thanks* to God. Acts xxvii.

THANK'ED, *pp.* Having received expressions of gratitude.

THANK'FUL, *a.* [Sax. *thancfull*; Gaelic, *taineal*.]

Grateful; impressed with a sense of kindness received, and ready to acknowledge it. The Lord's supper is to be celebrated with a *thankful* remembrance of his sufferings and death.

Be *thankful* to him, and bless his name.
Ps. c.

THANK'FULLY, *adv.* With a grateful sense of favor or kindness received.

If you have liv'd, take *thankfully* the part.
Dryden.