

三

The fourth letter of the alphabet : called ئَيْهَى and ئِيْهَى [respecting which latter see the letter ب] : the pl. [of the former] is ئَيْهَاتْ ; and [of the latter,] (بَابُ الْأَلْفِ الْيَهِينَةِ) It is one of the letters termed مَهْمُوسَةٌ [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed لَثُوَيَّةٌ [or gingival], which are ئَى and ئُ and ئَظَى. (TÁ at the commencement of بَابُ الْأَلْفِ الْيَهِينَةِ — It is sometimes substituted for ف, as in the instance of خَشَّالَةَ and جُسْمَانٌ حُكْمَانٌ ; and for س, as in the instance of جُسْمَانٌ and جُسْمَانٌ ; and for other letters. (TÁ in the latter place.) — [As a numeral, it denotes Five hundred.]

ث and ظ: see the letter ث, and arts. ثوا and ثي.

٦

R. Q. 1. **هَبَّتْ** *He watered camels to their satisfaction*: (*S, M, K*; but in some copies of the *S*, the verb is made trans. by means of **وَ**) or *he watered them* (*T, M*) *so as to quench their thirst*, (*T,*) but not so as to satisfy them. (*T, M.*) — Also, contr., *He kept camels thirsty*; i. e. he did not water them at all; or he watered them little, so that they were not satisfied. (*K, TA.*) — *He extinguished fire.* (*Sgh, K.*) — *He stilled another's anger.* (*TA.*) And **ثَانَتْ عَنْ غَصْبَةِ** *He quenched his anger.* (*M.*) [Or this may be rendered *He dispelled from him his anger*: agreeably with what follows.] — *He removed* (*IDrd, M, K*) a thing (*M*) from its place. (*IDrd, M, K.*) — **ثَانَتْ عَنِ الْقَوْمِ** — *He repelled from, or defended, the people, or company of men, (*As, S, K,*) and rendered them reciprocal aid.* (*Aṣ, TA.*) — **هَبَّتْ**, (*T, M, K,*) inf. n. **ثَانَةٌ**, (*T,*) also signifies *He restrained, or withheld, (*T, M, K,*) a man (*T, M,*) from (*عَنْ*) another man, (*T,*) or from (*عَنْ*) a thing, or an affair.* (*M.*) = **ثَانَاتُ الْإِبْلِ** = *The camels drank to their satisfaction:* (*M, K :*) or drank, but not so as to satisfy themselves. (*M.*) — And, contr., *The camels thirsted.* (*K.*) — And **هَبَّتْ** *It became stilled;* (*K ;*) said of anger. (*TA.*) — See also R. Q. 2. = **ثَانَاتٌ بِالثَّيْسِ** = (*AA, AZ, M, K,*) inf. n. **هَبَّتْ**, (*K,*) like **ثَانَةٌ**, (*TA,*) *He called the he-goat* (*AA, AZ, M, K*) *to copulate.* (*AA, K.*)

R. Q. 2. تَشَاءَ *He deemed it right that he should abide, or remain, where he was, (AZ, T, K,) and abstain, (AZ, TA,) after he had desired to make a journey (AZ, T, K) to a country, or land. (AZ, TA.) And تَشَاءُ عَنِ الْأَمْرِ, (M,) or الشَّيْءِ, (TA,) *He deemed it right that he should abstain from the affair, or thing, (M, TA,) or**

لَقِيْتُ فُلَانًا فَسَأَلْتُ مِنْهُ —
that he should pause at it, (M,) after he had
desired it. (M, TA.) —
I met such a one, and feared him. (As, S, K.)*

٣٦

1. ثَبَ, ('Eyn, T, M, K,) like عُنِيَ, (K,) and ثَبَتْ, (IKoot, L, and so in a copy of the A,) inf. n. ثَابْ, (K,) or ثَابَتْ, (M,) *He became relaxed and sluggish*; said of a man: (A:) or *he became affected with sluggishness and languor*; (M;) as also ثَامَبْ: (M, A:) or *he became affected with sluggishness and languor like the languor of drowsiness*; as also ثَامَبْ and ثَامَبْ; (K;) which last is approved by IDrd and Thabit Es-Sarakustee, who disallow ثَامَبْ though this is the form commonly known and approved, and is the most chaste form: (TA:) or *he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible*; (T;) as also ثَامَبْ: (L:) or this last signifies *he yawned, or opened his mouth, (Mgh, Msb,) by reason, (Mgh,) or on the occasion, (MsB,) of languor (Mgh, MsB,) like the heaviness of drowsiness; (Mgh;) or he yawned, or opened his mouth, and stretched himself, on being affected by sluggishness or drowsiness or anxiety; (MF, TA, on the authority of IDrst;) or *he yawned, or opened his mouth, and emitted wind from his stomach, by reason of some affection thereof*: (TA on the authority of Et-Tedmuree: السُّوَيْلَةُ الشَّاؤُبُ is from السُّوَيْلَةُ; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say ثَأْوَبْ; (AZ, T, S, O, Mgh;) [for] this is vulgar. (MsB.) Hence, إِذَا ثَأْوَبَ أَحَدُكُمْ فَلْيُغِطْ فَاهَ [When any one of you yawns, he should cover his mouth with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.)*

5: see 1.

6: see 1. in six places.

ثُوَّبَةً, (T, S, M, K, &c.), as also ثُوَّبَةَ, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from التَّسْوِبُ مُطْرَأً from التَّمْطِي; (T;) or from تَشَبَّهٌ; and means *A state of relaxation and sluggishness*: (A:) or sluggishness and languor (M, K) like the languor of drowsiness: (K:) or languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility: (T, L:) or a yawning, or opening the mouth, by reason of languor like the heaviness of drowsiness: (Mgh:) or a yawning, or opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety: (IDrst, MF, TA:) or a yawn-

ing, or opening the mouth, and emitting wind from the stomach, by reason of some affection thereof. (Et-Tedmuree, TA.) Hence the prov., أَعْدَى مِنَ الشُّوَبَاءَ [الشُّوَبَاءِ], (S, A, TA,) and without ، as some say ; (MF;) or the pronunciation without ، is vulgar, (IDrst, TA,) or erroneous ; (TA;) [*More catching than yawning;*] for when a man yawns (إِذَا شَامَ) in the presence of others, they become affected as he is. (TA.)

مُشَوِّفٌ *Affected with sluggishness and languor like the languor of drowsiness: from شَبَّ, q. v. (K.)*

三

1. ثَارَ بِهِ, (T, S, Mṣb,) and ثَارَ بِهِ تَأْرِبَةً, (T, S, M, Mṣb, K,) aor. ظَرَبَ, (Mṣb, K,) inf. n. تَأْرِبَةٌ and تُؤْرِبَةٌ, (S,) or the latter is a simple subst., as is also تُؤْرِبَةٌ, (Lḥ, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter; he slew his slayer.* (T, S, M, Mṣb, K.) [Hence, بِمَقْوِلِهِ and ثُثِّيرَ مَقْوِلَةٍ The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter: see 10.] — [Hence also,] لَا تَأْرِبْ فُلَانًا يَدَاهُ, (K,) or عَلَى فُلَانٍ, (A,) ↓ *May his arms, or hands, not profit such a one.* (A, K.) — Also ثَارَ بِهِ تَأْرِبَةً, and ثَارَ بِهِ تَأْرِبَةً, (M, K,) and ثَارَ الْقَوْمَ, (T,) *He sought to revenge, or avenge, or retaliate, (T, M, K,) his blood, (M, K,) and the blood of the people, or party.* (T.) It is said in a prov., لَا يَنَامُ مَنْ ثَارَ [He will not sleep who seeks to revenge, or avenge, or retaliate, blood]: in the Kāmil of Mbr, [and in some copies of Meyd,] مَنْ أَتَارَ [which seems to signify the same]. (TA.) — [And ثَارَهُ and ثَارَ بِهِ signify also He slew him in blood-revenge, or in retaliation of the blood of a relation: see تَأْرِبَكَ بِكَذَا — مَسْوُرٌ I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]. (S, K.)

4 : see 8.

8. اثّار, originally اثّارَ, *He obtained his blood-revenge, or retaliation*; syn. ادرّك ناره (T, §, M, K); منه (M, K); اثّار منه (T, §); as also اثّار (M, K); and اثّار منه *he slew the slayer of his relation*. T.) Lebed says.

وَالنَّسْتُ أَنْ تَعْلَمُ مِنْهُ مَمَّا خَلَقَ

لِعَذَ السَّمَاءَتِ فَإِنَّمَا يُخْفِيُ اللَّهُ شَيْءٌ

[And the old she-camels, if they seek to obtain benefit from a worn rotten bone of me after death, I used to retaliate upon them by anticipation]: (T, S:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones

after my death: for when camels do not find herbage of the kind called حمض, they eat the bones of dead men and of camels instead thereof. (T.) — See also 1.

10. *استار* *He* (a relation of a slain man, A) sought, or asked, aid, in order that the blood of his slain [relation] might be revenged, or avenged, by retaliation of his slaughter (لِيُثَارُ بِمَقْتُولِهِ), (AZ, S, K,) or in order that he might take, or seek, revenge, or vengeance, for his slain [relation]. (A.)

ثار, (S, M, A, Mgh, Msb, K,) which may be also pronounced ثار, i. e., with the ء suppressed, (Msb,) and ثارة, (A,) and ثوره, (S,) which last is a subst. [from ثار], as also ثوره, (Lh, M, K,) *Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or avenge, or retaliate, blood: [see 1, of which ثار is an inf. n.:] or a desire, or seeking, for retaliation of a crime or of enmity: or retention of enmity in the heart, with watchfulness for an opportunity to indulge it: syn. دَحْلُنْ: (S, A, Msb:) or طَلْبٌ: (M, K:) or حَفْدٌ: (Mgh:) or (so accord. to the M; but accord. to the K, "and") blood (M, K) itself: (M:) pl. آثار and آثار; the latter formed by transposition: (Yaqooob, M.) You say, أدرك ثورته (S, Mgh, K) and ثورته (As, T, S) [He obtained, or attained, or took, his blood-revenge, or retaliation: or] he attained the object of his pursuit [for blood-revenge, or retaliation]; from ثارة: (As, T:) or he slew the slayer of his relation. (Mgh.) And طَلَبَ بِثَارِهِ *He sought to obtain his blood-revenge, or retaliation; syn. طَلَبَ بِدَحْلِهِ.* (S and Msb in art. دَحْل.) And آتَى طَلْبَ ثَارِي عِنْدَهُ I seek my blood-revenge of him; syn. دَحْلِي. (A.) And ثار عن فلان دَحْلِي: meaning such a one is the slayer of my relation. (A.) — also signifies, (A,) or ثائر, (T,) *One who seeks blood-revenge, or retaliation of the slayer of his relation: and one of whom is sought blood-revenge, or retaliation of the slayer of a relation:* (T, A:) the latter primarily signifies a slayer; and hence, a slayer of a person's relation in vengeance, or retribution: (Ham p. 637:) and the former, one who is sought, or pursued, for blood-revenge; an inf. n. used as a subst.: (Ham p. 87:) the slayer of a person's relation; (S, M, A, K;) as also ثائر: (A:) pl. of the former آثار and آثار [as above] (K) and ثارات: (S, A, K:) the first of which three is [also] pl. of ثار. (T.) You say, هُوَ ثَارَهُ *He is the slayer of his relation.* (S.) And يا ثارات فلان O slayers of such a one. (T, S, K,) occurring in a trad., which is also related with the substitution of ثارات for ثارات, may be explained in the same manner; or it may mean O ye seekers of the blood-revenge of 'Othman, aid me to obtain it; the prefixed noun طالبي, or أهل, being understood. (Nh, TA. [See*

ثار مُنِيَّرٌ (.] تور also in art. ثاره [A slayer of one's relation who causes his slayer to sleep,] means one with whom the seeker [of blood-revenge or retaliation] is contented, if he find him [and slay him], so that he sleeps after; (S, K;) one who, if slain, causes the pursuer of blood-revenge to cease from the pursuit: (Ham p. 87:) or a person who is an equivalent for the blood of one's relation [and who therefore, by his being slain in retaliation, makes the avenger to sleep]: (T:) or a person of rank, or note, in whom [i. e. by the slaughter of whom] one has his full desire accomplished. (A.)

In a trad. of Mohammad Ibn-Seleneh, relating to the day of Kheyber, occur the words, أَنَا لَهُ بِيَاراً, meaning [I am for him, i. e. I am he who should slay him, O Apostle of God:] the seeker of blood-revenge [is for him of whom blood-revenge is sought]. (L. [The explanation there given is clearly shown to relate to ثار—] المُوتور signifies also An enemy: pl. آثار: so explained as occurring in the following words of a trad.; لَا تَغْمِدُوا سُيُوقَكُمْ قَوْتُرُوا اثْأَرُكُمْ Do not sheathe your swords from your young ones, [neglecting to teach them the use thereof,] and so make your enemies to attain their desire of blood-revenge. (TA.)

ثاره: see ثارة.

ثوره: said in the S to be an inf. n. of 1: see ثاره in two places.

ثوره: see ثاره.

ثائره: see ثاره, in three places. — Also One who does not pity anything (لَا يُقْيِي عَلَى شَيْءٍ) so that he may obtain his blood-revenge, or retaliation. (S, K.)

مسور به مسورة [Revenged, or avenged, by the retaliation of his slayer; by the slayer of his slayer: and also slain in blood-revenge, or in retaliation for the blood of a relation of the slayer]: these two expressions [thus] apply to one's enemy as well as to one's relation. (A.) — Also, the latter, [simply,] Slain. (T, and Ham p. 87. [But retaliation is generally meant to be understood.])

ثال

Q. Q. 1. ثؤلول *He* (a man, M, Mgh) had [i. e. warts] come forth upon him. (M, Mgh, K.)

Q. Q. 2. بالثأليل *(T, M, K)* (T, TA) His person had [or warts] come forth upon it. (T, M, K.)

ثؤلول, (T, S, M, &c.,) which may also be pronounced with the ء suppressed, [ثؤلول,] (Msb,) [A wart; thus called in the present day;] a certain excrescence (M, Mgh, K) on the person of a man, (Mgh,) small, (K,) hard, and round, (Mgh, K,) and of various forms; one description being inverted; another, cracked and scabrous; another, pendent; another, nail-shaped, large in the head and slender at the root; another, long, and bent backward; another, opened; all arising from a thick, tough humour, phlegmatic, or bilious, or a compound of both these kinds: (K,

TA:) pl. ثاليل. (T, S, Mgh, Msb, K.) — Also, (as being likened to the excrescence above mentioned, TA,) The nipple of the breast. (Kr, M, K.)

ثبات

1. ثبات, (S, M, A, &c.,) aor. ٢, (M, Msb,) inf. n. ثبوت (S, M, A, Mgh, Msb, K) and ثبات, (S, M, Mgh, K,) or this latter is a simple subst., (Msb,) [unexplained in the S and M and A and K, as being well known,] It (a thing, S, M, Msb) continued, subsisted, lasted, endured, remained, remained fixed or stationary, stood, or rested; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: it obtained, or held: syn. دَامَ: (Mgh, Msb:) and استقر: (Msb:) [it stood, as a fact or truth; it stood, or held, good; it was, or became, a fact or truth, or a settled, or an established, fact or truth:] it was, or became, or proved, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper; syn. ثابت. (Msb.) — ثبات بالمكان — (ص) He continued, remained, dwelt, or abode, in the place. (T.) — ثبات الجراد — (ص) The locusts stuck their tails into the ground to lay their eggs. (T.) — ثبت على الأمر — (ص) I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair. (K in art. ثبت بذرك — (زم) May thy case, or state, or condition, be permanent. (A, TA.) — ثبت عنده كذا — (ص) Such a thing was, or became, a settled, or an established, fact, or truth, with him, or in his opinion; it became established, substantiated, made good, or verified, in his opinion or estimation: like ص.

And ثبت عليه It was, or became, established against him. Hence, ثبت له عليه كذا Such a thing became established, or verified, as due to him from him: like ص. And hence, ثبت is also syn. with وجوب [as meaning It was, or became, or proved to be, binding, obligatory, incumbent, or due: and it was, or became, necessitated, necessary, or requisite: so that ثبت عليه means also it was, or became, or proved to be, binding, obligatory, or incumbent, on him; or it rested, or lay, on him; as a debt, or a duty: and it (a sentence &c.) became necessitated to take effect upon him: and ثبت it was, or became, or proved to be, due to him, or owing to him]. (Telweeh, TA in art. ثبت له [—] وجوب also signifies It belonged, or appertained, as an attribute, or a quality, or a property, to him, or it; it was affirmable, or predicable, of him, or it.] — ثبت, (S, M, A, Msb, K,) aor. ٢, (Msb, K,) inf. n. ثباته (M, A, K) and ثبوة, (M, K,) He was, or became, firm in intellect, understanding, or mind: (S:) or firm, or steady, in fight, or in speech, or discourse: (M:) or intelligent, and possessing self-restraint: or seldom erring or making a mistake or committing a fault: (A:) or firm of heart in war: (Msb:) or courageous as a horseman, (K, TA,) earnest in the charge. (TA.)

2. ثبت الجراد: see 1. — ثبتة: see 4, in two

places. [ثَبَطَهُ q. ثَبَتَهُ عَنِ الْأَمْرِ — He hindered him, withheld him, or prevented him, &c., from doing the affair, or thing]. (M.)

3. مُثَابَةٌ i. q. مُثَابَةٌ [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. موت.) — See also 4.

4. ثَبَتَ اثْبَتَهُ الجَرَادَ: see 1. — اثْبَتَهُ trans. of ثَبَتَهُ, (S, M, Msb, K,) signifying *He made it to continue, subsist, last, endure, remain, remain fixed or stationary, stand, or rest; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: he made it to obtain, or hold: [he made it to stand, as a fact or truth; to stand, or hold, good; to be, or become, a settled, or an established, fact or truth:] he made it, or rendered it, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper.* (Msb.) — طَعْنَةٌ قَاتَبَتْ فِيهِ الرُّمَحَ *He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him; syn. انْفَذَهُ.* (M.) — اثْبَتَهُ بِوَثَاقٍ [He made him fast with a bond, or ligature]. (TA.) — لِيُسْتَوِكَ, (S, Mgh, K,) or لِيُسْتَوِكَ, (CK,) in the Kur [viii. 30], means †*That they might inflict upon thee a wound by reason of which thou shouldst not be able to rise:* (S, Mgh, K, TA:) or *that they might confine thee [to thy place].* (K, TA.) You say, طَعْنَةٌ فَاثَبَتَهُ I thrust him, or pierced him, and confined him to his place, so that he could not quit it. (TA from a trad.) And ضَرَبُوهُ حَتَّى أَنْتَوْهُ: *They smote him, or beat him, so that they enervated him [and rendered him motionless].* (A, TA.) And اثْبَتَ الْجَرِيجَ: *He weakened the wounded man so that he was unable to move.* (Mgh.) And اثْبَتَهُ جَرَاجَةً: *A wound rendered him unable to move:* (T, *A:) and in like manner one says of a malady. (A.) And اثْبَتَهُ هِيَ اثْبَتَهُ فَمَا اثْبَتَهُ بِصَرِي: *His malady became violent, or a wound affected him, so that he did not [or could not] move.* (T, TA.) — اثْبَتَهُ ثَبَّتَهُ *He established his evidence, or proof, and made it clear, plain, or manifest.* (M.) — اثْبَتَهُ (M, K,) inf. n. إِثْبَاتٌ, (TA,) also signifies †*He knew him, or it, certainly, or assuredly; and so ثَبَّتَهُ (M, K, TA,) inf. n. مُثَابَةٌ.* (TA.) And نَظَرْتُ إِلَيْهِ فَمَا اثْبَتَهُ بِصَرِي: *[I looked at him, or it, but I did not know him, or it, surely with my eye].* (A, TA.) And اثْبَتَهُ الشَّيْءَ مَعْرِفَةً: *[He knew the thing certainly, completely, or thoroughly].* (A. [Explained in a copy of that work, followed in the TA, by قِيلَهُ; but this is undoubtedly a mistranscription for قَتَلَهُ, q. v.]) — Also, (i. e. اثْبَتَهُ alone,) *He verified it.* (Har p. 175.) — And †*He wrote it, [set it down, registered it, or recorded it],* i. e., a man's name, (A, Msb, TA,) في الْدِيْوَانِ [in the register of soldiers or pensioners or accounts]. (A, TA.) — [And i. q. أَوْجَبَهُ as meaning *He made it, or declared it to be, binding, obligatory, or incumbent, (عليهِ on him,) or due (إِلَيْهِ to him): and, said of a sentence &c., as meaning he necessitated it to take effect, or necessitated its taking effect,*

upon him: see حَقَّهُ. — And *He affirmed it; he averred it; i. q. أَوْجَبَهُ as contr. of ثَفَاهَ.* And hence, اثْبَتَهُ signifies also *He made it, or declared it, or asserted it, to belong, or appertain, as an attribute, or a quality, or a property, to him, or it; he affirmed it, or predicated it, of him, or it.* — And *He authorized it;* namely a word, a signification, &c.] — اثْبَتَهُ فَلَمَّا: *He hept, clavé, or held fast, to such a one; scarcely, or never, quitting him.* (Msb.) And اثْبَتَهُ السَّقْمَ, i. e. [The malady clavé to him;] did not quit him. (S.)

5. الرَّأْيُ تَشْبَهَ فِي الْأَمْرِ: (T, S, M, A, TA,) and استَبَتْ (T, TA;) and ثَبَّتْ (S, M, A, K, TA;) *He acted, or proceeded, [firmly, steadily,] deliberately, or leisurely, (T, M, A, K, TA,) in the affair, (T, M, A, TA,) and the opinion, judgment, or counsel; (T, TA;) not hastily:* (T, M, TA;) استَبَتْ فِي أَمْرِهِ: *[or] he consulted respecting his affair, and sought for information respecting it, or investigated it.* (T, TA.) [In the KL ثَبَّتْ is explained by the words درنگ ڪردن و بجاي اوردن, perhaps meaning The delaying in an affair and (then) executing or performing.]

10. استَبَتْ: see 5, in two places. — [Also *He sought, or desired, or demanded, confirmation, evidence, proof, demonstration, verification, assurance, or positive or certain information, عنِ repecting him, or it.* — And *He desired, or meant, an affirmation:* see a remark on a verse cited voce اسْتَبَتْ بِهِ.] — اسْتَبَتْهُ *He found it to be sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper:* (Har p. 175:) and he assured, or certified, himself of the true state of his case. (Idem, p. 426.) You say, صَغَرَ عَيْنَهُ لِيُسْتَبِّنَ النَّظَرُ: *[He contracted his eye in order to assure himself of the correctness of the view; i. e., to obtain a sure view].* (M in art. وَصَرْ) — It is also said to mean *He made him, or asserted him to be, firm of heart:* but Er-Rázee says, I have not met with this verb used as one that is immediately transitive. (Har p. 426.)

ثَبَّتْ: see ثَبَّتْ. — Also *A man firm, or steady, of heart:* (S;) and so ثَبَّتَهُ الجنَانِ: (A, Msb, TA;) pl. ثَبَّتْ: (TA;) or a man who acts, or proceeds, [firmly, steadily,] deliberately, or leisurely, (A, Msb,) in his affairs: (Msb:) and a courageous horseman, (M, K, TA,) earnest in the charge; (TA;) as also ثَبَّتْ: (M, K, TA;) both of which signify also intelligent, and possessing self-restraint; or seldom erring or making a mistake or committing a fault. (A, TA.) And ثَبَّتَهُ الْمَاقَامَ: *A man who does not quit his station, or abode.* (M.) And ثَبَّتَ الْغَدَرِ: *[Firm-footed;]* one who makes no slip in contention, or in fight. (A, TA.) And ثَبَّتَ الغَدَرِ: *A man firm, or steady, in fight, or in speech, or discourse:* (M, L, TA;) or whose tongue makes no slip in contentions. (S, TA.) — See also ثَبَّتْ: — and ثَبَّتْ: —

ثَبَّتْ Firmness of heart in war. (Msb, TA.) You say, لَهُ ثَبَّتْ عَنِ الْحَمْلَةِ: *He has firmness, or steadiness, on the occasion of the charge, or*

assault. (S, A.) And *He has firmness on the occasion of death.* (L.) [See also ثَبَّتْ.] — Hence, (Msb,) *A proof, an evidence, or a voucher.* (S, Mgh, Msb, TA.) You say, لَا أَحْكُمُ بِكُنْدَأٍ إِلَّا بِقَبْتِ: *I will not decide so unless on the ground of proof, or evidence.* (S.) And it is said in a trad. respecting the day of doubt, [i. e. the day of which one doubts whether it be the last of Sha'bán or the first of Ramadán.] Then came the proof, or evidence, or voucher, that it was of Ramadán. (TA.) — And hence, (Mgh,) applied to a man, (A, Mgh, [in which latter it is said to be tropical when thus applied, but not so in the A,]) and sometimes written ثَبَّتْ, (TA,) + *One who is an authoritative evidence, or voucher, by reason of his trustworthiness in that which he relates:* (A, TA;) or + *one who is trustworthy* (Mgh, K*) in that which he relates: (Mgh: [in the K, only the pl. is mentioned:]) or + *one who is just, or equitable, [in that which he relates,] and exact, or honest:* (Msb:) pl. ثَبَّاتْ. (A, Mgh, Msb, K.) — Also + *An index, or a table of contents, in which a relater of traditions collects a list of what he has related from others, and of his sheykhs [who are his authorities]:* said by some to be a conventional term of the relaters of traditions: — perhaps tropical. (TA.)

ثَبَّاتْ, a subst. from ثَبَّتْ, [or an inf. n., like ثَبَّوتْ, used as a simple subst.,] *Continuance, subsistency, lustingness, permanence, endurance, remanence, remanence in a fixed or stationary state, a state of standing or resting, constancy, firmness, steadiness, steadfastness, stableness or stability, fixedness, fastness, settledness, establishment or a state of being established: &c.: and soundness, validness or validity, substantiality or substantialness, reality, sureness, certainty, true ness or truth, &c.* (Msb.) [See also ثَبَّتْ.]

ثَبَّاتْ, (A,) or دَاءَ ثَبَّاتْ, (K, TA,) + *A disease that renders one unable to move.* (A, *K, TA.)

ثَبَّاتْ The two threads or strings, or each of the two threads or strings, of [the kind of face-veil called] بِرْقَعَ, by which the woman [draws and binds [the two upper corners of] it to the back of her head. (K.) — And *A strap, or thong, with which a camel's saddle (رَحْل) is bound:* (M, K:) pl. ثَبَّاتْ. (M.)

ثَبَّاتْ: see ثَبَّاتْ.

ثَبَّتْ: see ثَبَّتْ. — Also *Firm in intellect, understanding, or mind:* (S, K, TA:) and *firm in strength and intellect:* (TA:) or *firm of heart in war:* (Msb:) see also ثَبَّتْ. — And, applied to a horse, *Sharp, and light, or active, in his running:* (M, K;) as also ثَبَّتْ. (TA.)

ثَبَّاتْ part. n. of ثَبَّتْ: (M, A, Msb, K;) as also ثَبَّتْ (M, A, K) and ثَبَّتْ: (K;) *Continuing, subsisting, lasting, enduring, remaining, remaining fixed or stationary, standing, or resting, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: obtaining, or holding:* [standing, as a fact or truth; standing, or holding, good; having the quality of a

fact or truth, or a settled, or an established, fact or truth:] sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Mṣb: see 1:) dim., when it is used as an epithet, ثُبُّتْ; but when it is a proper name, its dim. is ثَابِثٌ. (T.) Continuing, remaining, dwelling, or abiding, in a place. (TA.) — الْكَوَاكِبُ التَّابِتَةُ [The fixed stars. (Kzw &c.)] سُنُونَ تَابِتَةً — Years lasting long. (TA in art. قَعْدَ ثَابِثٍ — A sound, valid, true, right, correct, just, or proper, saying. (M.) بِالْقَوْلِ التَّابِتِ in the Kur xiv. 32 means By the assertion of the unity of God. (Jel.)

مُبَطَّتٌ Bound with the strap, or thong, called ثَبَاتٌ; applied to a camel's saddle (رَحْل). (M, K.) — ↑ Motionless by reason of disease (T, K, TA) that has become violent, or by reason of a wound: (T, TA:) or the same, (M,) or in this sense مُبَطَّتٌ, (K, TA,) ↑ heavy (M, K, TA) by reason of old age or some other cause, (TA,) and not quitting the bed. (M, K, TA.) — كَلَامٌ مُبَطَّتٌ — lit. An affirmed sentence; i. q. مُوجَّبٌ as contr. of مُنْفَقٌ; virtually the same as كَلَامٌ مُبَطَّتٌ an affirming, or affirmative, sentence.]

مُبَطَّتٌ: see مُبَطَّتٌ, in two places.

ثبح

1. ثَبَحَ, (S, K,) aor. - , (K,) inf. n. ثُبُوحٌ, (S,) He sat with his buttocks against his heels, resting upon the extremities of his feet, (S, K,) as one does in performing the act termed اسْتِشْجَاهٌ. (TA.) — [ثَبَحَ: see the next paragraph.]

2. ثَبَحَ بالعَصَمٍ, (S, K,) inf. n. ثُبُوحٌ; (S, K;) and ثَبَحَ بِهَا, (A, K;) He (a pastor, S, A) put the staff, or stick, upon, or against, his back, and put his arms, or hands, behind it: (S, A, K:) thus he does when he is fatigued. (TA.) — ثَبَحَ, (S, A, TA,) inf. n. as above, (S, K,) He made it obscure; (K;) he did not make it distinct, or plain; (S, A, K;) namely, writing, (S,) [i. e.] handwriting; (A, K;) and speech, or language: (S:) he did not express it in the proper mode, or manner, namely, speech, or language. (A.) And ثَبَحَ, inf. n. as above; [and app. ثَبَحَ, aor. - , inf. n. قَبَحَ, q. v. *infrā*;] said of writing; [and of speech, or language;] It was, or was made, confused [&c.]. (Lth, TA.)

3: see 2.

ثَبَحٌ The part between the كَاهِل [app. here signifying the base of the neck] and the back: (S, A, Mṣb, K:) or the circuit of the upper part of the كَاهِل, extending to the breast; as is shown by the phrase أَثْبَاحَ الْقَطْأَ: [see what follows:] (Abū-Mālik, TA:) or the part between the shoulder-blades and the كَاهِل: and the main part of the back, and the part in which are the places of curvature of the ribs; or the part between the buttocks and the base of the neck: accord. to

AO, the part from the rump-bone, or root of the tail, to the hair of the withers [of a horse]: (TA:) also the breast of the bird called الْقَطْأَ: (K:) or the middle part of that bird: pl. أَثْبَاحٌ. (A, TA.) — ↑ The middle (S, K) of a thing, (K,) of anything: (S:) and the main part thereof; (K;) so of a heap, or tract, of sand: (A'Obeyd, S:) and the higher, or highest, part of a thing: pl. [of pauc.] أَثْبَاحٌ and [of mult.] ثُبُوحٌ. (TA.) ↑ The middle of the sea: the main part thereof; and of the night: (A, TA:) the height of the middle of the sea, where the waves meet one another: the higher, or highest, parts of the waves. (TA.) — ↑ Of the middle class of the Muslims: or of the higher, or highest, or chief, class of them. (TA from a trad.) — The quality denoted by the epithet أَثْبَحٌ, q. v.; as also ثَبَحَةٌ. (L.) — Incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K.) [App. an inf. n.: see 2, last sentence.]

ثَبَحٌ Broad, or wide, in the part called the ثَبَحٌ; (S, K, Mṣb, TA;) and large in the جَوْفَ [i. e. chest, or belly]: (TA:) or protuberant, or prominent, in the ثَبَحٌ: (S, A, Mgh, Mṣb, K:) or humpbacked: (TA in this art., and in art. عَجْرٌ on the authority of Fr:) and having a projecting, or prominent, breast, or chest: (L:) dim. أَثْبَحٌ, occurring in a trad. (S, Mgh, Mṣb, K.)

أَثْبَحٌ: see what next precedes.

ثبر

1. ثَبَرَ, (M, TA,) aor. - , (M,) or - , (TA,) inf. n. ثَبَرٌ, (M, K,) He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also ثَبَرَهُ, (M,) inf. n. as above, ثَبَرِيْرٌ. (K.) You say, ثَبَرَهُ بِالشَّيْءِ, aor. - , inf. n. as above, He confined, restricted, or limited, him (a man) to the thing. (Mṣb.) And ثَبَرَهُ عَنْهُ, (T, S, M,) aor. - , (T,) or - , (S, M,) inf. n. as above; (S, K;) and ثَبَرَهُ; (IAar, TA;) He, or it, restrained, withheld, hindered, or prevented, him from it; (IAar, T, S, K;) turned him away, or back, from it. (AZ, IAar, T, M, K.) And مَا ثَبَرَكَ عَنْ حَاجَتِكَ What restrained, withheld, hindered, or prevented, thee, (T, *S, A,) or retarded thee, (A,) or diverted thee, (T, A,) from [accomplishing, or attaining,] thy want? (S, A.) And مَا ثَبَرَ اللَّهُ عَنِ الْأَيَّامِ What hath turned the people away, or back, and withheld, or prevented, them, from obeying God? or what hath retarded them therefrom? (TA from a trad.) — Also, (TK,) inf. n. as above, (K,) He denied him, or refused him, or prohibited him from attaining, or debarred him from, what he desired or sought; he disappointed him, or caused him to fail of attaining his desire; rendered him unsuccessful; disappointed, or frus-

trated, his desire, or hope. (K.) — He drove him away, expelled him, or banished him. (K.) — He cursed him. (K.) — Also, (M, A, Mṣb,) aor. - , (Mṣb,) inf. n. ثُبُورٌ, (Mṣb, K,) He (God, M, A, Mṣb) destroyed him (M, A, Mṣb, K*) with a destruction from which he should not rise again. (M, A.) — ثَبَرَ, aor. - , (Mṣb,) inf. n. ثُبُورٌ, (S, Mṣb, K,) He perished: (S, Mṣb, K:) he suffered loss; erred, or went astray; or became lost. (S.) [See also ثُبُور below.] — Also, (M,) inf. n. ثُبُورٌ, (K,) It (the sea) ebbed. (M, K.)

2: see 1, in three places.

3. ثَابَرَ عَلَيْهِ, (T, M, A, K,*) inf. n. ثَابَرَةٌ, (T, S, A, Mgh, Mṣb,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it, (T, S, M, A, Mgh, Mṣb, K,*) namely, a thing, (S, M, Mṣb,) or an affair, (TA,) as, for instance, learning: (A;) he was eager to say it, or to do it, and kept to it constantly, perseveringly, or assiduously. (IAth.)

ثَابَرَا, (K,) or ثَابَرَتُ الرِّجَالُ, (M,) They two, (K,) or the men, (M,) leaped, or sprang, (M, K,) each upon, or at, the other, (K,) or one upon, or at, another, in war, or fight. (M.)

11. اِثْبَرَتْ عَنْهُ I was heavy, or sluggish, and held back from it. (K.)

ثُبُورٌ Perdition: (Katádeh, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Katádeh, T, M, K:) destruction (M, A, K) from which there is no rising again. (M, A.) Hence it is said that the people of Hell will call out, وَأَثْبُورَهُ Alas for destruction from which there is no rising again! (M, A.) In the Kur xxv. 14 and 15, ثُبُورًا is in the accus. case as an inf. n., as though they said, ثُبُورًا ثُبُورًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

ثَابَرُ Suffering loss; erring, or going astray; or becoming lost, or perishing; syn. خَاسِرٌ: so in the saying of El-Kumeyt,

* وَرَاتُ قُضَاعَةَ فِي الْأَيَّامِ * مِنْ رَأَى مُثْبُورٍ وَثَابَرُ * And Kudá'ah, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or to err, &c., and one who is suffering loss, or erring, &c.; مُثْبُورٌ here meaning مَخْسُورٌ. (S.)

* مُثْبُورٌ, as used in the Kur xvii. 104, Overcome; withheld, or prevented, from attaining what is good: (Fr, T:) driven away; expelled; banished; outcast: punished; chastised: (IAar, T:) cursed; accursed: (Fr, IAar, T:) made to lose, or suffer loss; to err, or go astray; or to become lost, or to perish: so in the saying of El-Kumeyt cited above, voce ثَابَرُ: (S:) in a state of destruction. (Mujáhid, T.)

ثبط

1. ثَبَطَ, aor. - , [inf. n., accord. to rule, ثَبَطٌ] (K,) or, as Sgh says, [judging from the part. n. ثَبَطٌ] thus analogy requires that it should be, (TA,) He was, or became, stupid in his work, or action; and weak: and he (a man, and a horse, K and TA, said of a horse with respect to covering,

TA) *was, or became, heavy, sluggish, or slow.*
(K,* TA.) — See also **2**, in two places.

ثَبَطَهُ عَنِ الْأَمْرِ 2. (Lth, IDrd, S, Msb, K,) or
ثَبَطَهُ عَلَيْهِ (TA,) inf. n. *He hindered him, withheld him, or prevented him, (IDrd, Msb, K, TA,) and retarded him, (IDrd, K, TA,) from doing the affair, or thing; (IDrd, Msb, K, TA;)*
as also ثَبَطَهُ : (IDrd, K:) *he diverted him from it, by occupying him otherwise: (Lth, S, Msb:) or he prevented him from doing it by inducing him to be cowardly and weak-hearted: (Msb:)*
or تشبيط signifies one's turning a man back, or away, from a thing that he would do: (Aboo-Is-hák:) or one's intervening as an obstacle between a man and a thing that he desires. (TA.) The verb occurs in the Kur ix. 46. (TA.) —
ثَبَطَهُ عَلَى الْأَمْرِ, inf. n. as above, *He made him to pause, or wait, at the thing, or affair; (TA;)* as
also ثَبَطَهُ عَلَيْهِ, (K, * TA,) inf. n. ثَبَطْ ; (TA;) syn. وَقَفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. ثَبَطْ immediately following in the K: in the CK, we find, erroneously, وَقَفَ عَلَيْهِ]. (K, TA.)

4. اثبّطه المَرْض The disease scarcely, or never, quitted him. (S, K.)

5. **تشييظ** [quasi-pass. of 2, *He became hindered, withheld, or prevented, &c.*; *عن الامر* from the affair, or thing. This signification and that next following are well known.—] *He paused, or waited; على الامر* at the thing, or affair; as is implied in the K and TA;] syn. **توقف**. (K, TA.)

Q. Q. 3. اَبْلَطْتُ عَنِ الْأَمْرِ I held back, or hung back, from the affair, or thing, relinquishing it. (T.A.)

ثُبَطٌ *Stupid in his work, or action; and weak:*
heavy, sluggish, or slow; applied to a man, and
to a horse; (K:) to the latter, with respect to
covering: (TA:) and a man who will not move from
his place: (TA:) fem. with ة: (K:) and pl. [of
pauc.] أَثْبَاطٌ and [of mult.] ثُبَطٌ, (K,) and, applied
to men, also. (TA.)

شیخ

ثَيْانٌ and **ثَبِينُ التَّوْبَ**, aor. **ثَبَّنَ**, inf. n. **ثَبِينٌ** and **ثَبِينُ التَّوْبَ**.
*He folded the extremity of the garment, and sewed it; (S, K;) [he made a tuck in the garment, to shorten it;] like **خَبَنَهُ**: (S:) or, (K,) i. e. **ثَبَّنَ**, (TA,) he put a thing into the receptacle [thereof] and carried it before him; as also **ثَثَبَنَ**: and in like manner, he folded and sewed over a thing the doubled upper border of his trousers in front: (K, * TA :) or **ثَثَبَنَ** has this last meaning; and signifies also he put a thing into a **ثِيَان** [q. v.] and carried it before him: (S:) and **ثَبَّنَ فِي تَوْبَهِ**, aor. and inf. ns. as above; (M;) and **ثَثَبَنَ** **فِي تَوْبَهِ**, (M, K, as in the CK,) accord. to [some of] the copies of the K **ثَثَبَنَ**, but the former is the right reading; (TA;) and **ثَثَبَنَ**; (M;) *he put a thing into the receptacle [thereof] and carried it before him [in his gar-**

ment]: (M, K :) [see also أَخْبَرَنَ :] or you say, ثِيَانٌ ثَبَّنَهُ فِي ثُوبِهِ he made it a thing carried [before him] in his garment : (T :) and ثَبَّنَ ثِيَانًا ثَبَّنَهُ he made a receptacle in which he [so] carried a thing before him. (T.)*

2: see **1**, in two places.

4 : see 1.

5 : see 1, in three places.

دُنْيَة: see what next follows, in four places.

ثيَانٌ A receptacle, such as when one folds the skirt of his shirt and puts in it a thing and carries it before him: (S:) or the part, of the garment, which is the place wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it; as also **ثيَنةٌ**: (M:) or the part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things: as also **ثيَنةٌ** and **ثيَنةٌ**: (K:) and the extremity of the [garment called] **رِداء**, when one folds it before him and sews it [and puts a thing in it to carry]: (M:) or a receptacle in which one carries a thing before him; (T:) and **ثيَنةٌ**, of which the pl. is **ثيَانٌ**, (T,) or its pl. is **ثيَنْ**, like as the pl of **خُبْنَةٌ** [which has a similar meaning] is **خُبْنَ**, (Har p. 427,) the doubled upper border of the trousers or waist-wrapper, in which one carries [before him] fruit and other things: [see also **خُبْنَةٌ**:] or, as some say, **ثيَانٌ** does not signify a receptacle, but dates that are put and carried in a receptacle or some other thing: and sometimes what a man carries in his sleeve; and **ثيَنةٌ** signifies only what one carries before him, that is little in quantity: and what is great is not called **ثيَانٌ**. (T.) It is said in a trad. of 'Omar, **إِذَا مَرَ أَحَدُكُمْ بِحَاطِنَةِ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثيَانًا** [When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make, a **ثيَانٌ**]: i. e., when a necessitous hungry person passes by a man's garden of palm-trees, he may eat of their dates what will repel his hunger. (T.) [See also another reading voce **خُبْنَةٌ**.] And one says, **قَدِمَ فُلَانٌ ثيَانٌ لِي تُؤْبِهِ مَا أُدْرِى مَا هُوَ** [Such a one came with a **ثيَانٌ** in his garment: I know not what it was]. (T.)

ثِيَانٌ : **ثِيَانٌ** see **ثِيَانٌ**.
مَبْنَةٌ *A bag in which a woman puts her mirror and apparatus:* (M, K:) of the dial. of El-Yemen. (M.)

ثبو or ثبی

1. شَرَا فُوْتَ لَهُ خَيْرًا بَعْدَ حَيْرًا, or فُوْتَ لَهُ خَيْرًا بَعْدَ حَيْرًا, I sent him good after good, or evil [after evil]. (T.A.) [See also 2.]

2. شَبَّيْةُ, [inf. n. of شَبَّيْ], mentioned in the T and K, in all its senses, in art. شَبَّيْ, and so in the M, except in the first of the following senses, which is there mentioned in art. شَبَّيْ and also in

[**ثبو**,] The act of collecting (K, TA) in successive assemblages (ثبَةٌ ثبَةً). (TA.) You say, **ثبَه** He collected it, namely, a thing, (M,) and water: (M* and TA in art. **ثبو**:) and he added to it, and collected it. (M, TA.) — The collecting what is good: and also, what is bad, or evil: thus bearing two contr. significations. (K.) — [And hence,] The praising a man in his life-time: (AA, S, K:) or praising him time after time in his life-time: (TA :) or praising him much; as though relating to him collections (ثباتٌ) of praise: (Z, TA;) or the mentioning of the sundry good qualities or actions: (Er-Rághib, TA :) and the magnifying [a person]; or honouring [him]. (**ثبَى عَلَى الرَّجُل**, (M,) or **الرَّجُل**, (T,) *He praised the man in his life-time:* (T, M:) because the doing so implies the collecting his good qualities or actions. (T,* M.) — [Hence also the contr. signification,] The blaming, or censuring, much; collecting blame, or censure, from this and that source. (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) — The act of completing [and augmenting a thing]. (K.) You say, **ثَبَ مَعْرُوفَك** Complete and augment [thy beneficence, or bounty, or favour]. (T.) And **ثَبَ اللَّهُ لَكَ النِّعَم** [May God complete and augment to thee benefits, or blessings: or] may God send to thee benefits, or blessings. (TA.) [See also 1.] — The putting a thing into a good, right, or sound, state, and augmenting it. (T, K.*). — **ثَبَ الْمَال** *He kept, preserved, guarded, or took care of, the property.* (Kr, M.) — **ثَبَيْتُ عَلَى الشَّيْءِ**, (As, S,) inf. n. **ثَبِيْةٌ**, (As, T, S, M, K,) *I kept constantly, or perseveringly, to the thing.* (As, T, S, M, K.) — The inf. n. signifies also The keeping, (T,) or pursuing, (K,) the way, course, mode of acting, or the like, of one's father: (T, K:) or the doing, or acting, like one's father. (M.) — Also The complaining of one's state, or case, and of one's want; and asking aid, or assistance, and vengeance, or vengeance. (K.) [One of the meanings assigned to the verb by Golius, as on the authority of the K, and by Freytag after him, is “Dispositus paravitque se:” app. from the former's having found **الاستعداد** written in a copy of the K for **الاستعداد**:] **أَنَا أَعْرِفُهُ تَبِيْةً** *I know him, or it, with a seeming, not a certain, knowledge.* (T, TA.)

ثَبَّةٌ *A company* (**T, S, M, K**) *of men*; (**T, M;**) as also **أَثْبَيَّةٌ**; (**M, K**; [in the CK erroneously written written **أَثْبَيَّةٌ**;]) and **أَثْبَيَّةٌ**: (**TA:**) *a company in a state of separation or dispersion; or a distinct body, or company, of men*: (**T:**) and *a troop of horsemen*; *such as is termed* **عُصَمَةٌ**: (**M, K:** [in the CK, **العُصَمَة**] *is erroneously put for* **العَصَمَة**, the pl. is **ثَبَوْنَ** and **ثَبَاتٍ**) (**T, S, M, K**) and **ثَبَوْنَ** (**S, M**) and (the pl. of **أَثْبَيَّةٌ**, **TA**) *and* **أَثْبَيَّةٌ** *and* **أَثْبَيَّةٌ** (**M, TA:** or [accord. to some,] **[of]** **أَثْبَيَّ**] *which signifies companies, has no sing.; but, as some say, its sing. is* **أَثْبَيَّةٌ**, *of the measure* **أَفْعُولَةٌ**, [*originally* **أَثْبُوَيَةٌ**,] *which means a numerous company*: (**Ham p. 796:**) [it is also said that] **ثَبَيِّ** is

a pl. of ثُبَّةٌ as meaning *a company*; (L in art. ثُوبٌ, and Ham p. 271;) and hence the phrase السُّبُّى الْعَالِيَّةُ, [the high, or exalted, companies,] the former word being made masc. because it is like زَلَّمٌ [which is sing. and masc.]; but some say that this word here means the assemblies of the nobles: (Ham ubi suprà:) IAṣr says, السُّبُّى الْعَالِيَّةُ مِنْ مَجَالِسِ الْأَشْرَافِ; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find Ez-Zimmánee. (M.) Accord. to some, it is from ثَابٌ, being originally ثُوبَةٌ; and its dim. is ثُوبِيَّةٌ: (T:) or it is originally ثُبِيَّةٌ: (S:) accord. to Er-Rághib, the letter elided from ثُبَّةٌ as meaning "a company," but not as relating to a watering-trough or tank, is يٰ; and ISd holds it to be يٰ: and [if so,] its dim. is ثُبِيَّةٌ: (TA:) [but ISd adds,] IJ says that the elided letter is وٰ, because it is this in most cases, as in أَبٌ and سَنَةٌ أَخْنَى and أَبْنَى and عَضَّةٌ &c. (M in arts. ثُوبٌ and ثُبِيَّةٌ) [See also art. ثُوبٌ. It seems to signify also An assemblage, or a collection, of things of any kind:] see 2, in two places. — Also The middle of a watering-trough or tank, (T, S, M, K,) to which the water returns [when it has been emptied], (S,) or to which what remains of the water returns: (T:) and the place where the water collects in a valley or low ground: (Aboo-Kheyreh, T:) but this is from ثَابٌ; (T, S, K,) the ة is a substitute for the وٰ, the medial radical, which is suppressed; for it is originally ثُوبٌ: (S:) or it is originally ثُوبَةٌ: (T:) or it may be from ثَبَتٌ "I collected:" but Aboo-Is-hák makes it to be from ثَابَ الْمَاءُ, aor. ثَبَوْبٌ; and this he infers to be the case from their saying that the dim. is ثُوبِيَّةٌ. (M.) [See also art. ثُوبٌ.]

ثُبِيٌّ One who praises men much [while they are living: see 2]. (TA.)

ثُبَّةٌ: see ثُبَّةٌ, of which it is said to be the dim.

ثُبِيَّةٌ: see ثُبَّةٌ, in two places.

مُثْبِيٌّ Property collected together. (TA.)

ثُنَلٌ

Q. Q. 1. **ثُنَلٌ**, (K and TA, in the CK تَثْنِيلٌ,) He feigned himself stupid after feigning himself intelligent: (K, TA:) accord. to some copies, after feigning himself negligent, or inadvertent: (تَغَافَلٌ) being put in the place of تَعَاقُلٌ [:] [app. from the subst. below:] but the word as mentioned by IAṣr is تَنْتَلٌ [app. a mistranscription for تَثْنِيلٌ]. (TA.)

وَعْلٌ The [or mountain-goat], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced ثُنَلٌ, applied to the wild goat of the Arabian and Egyptian deserts and mountains; the capra jaela of Hamilton Smith; called by some an ibex; as is also بَدْنٌ:] or an old: (S, M, Mgh, K:) or the male of the أَرْوَى: (Sb, T, M, K:) [this is the same as the first explanation:] En-Náḍr says that it has small horns: (T:) Aboo-Kheyreh, that it is of

the وَعْولُ, does not quit the mountain, and its horns have branches: (T, Mgh:) he says that the وَعْولُ are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the ثَيَّاتِلُ [pl. of ثَيَّاتِلٌ] are like them in their colours, and only distinguished from them by the horns; the وَعْلٌ having long horns, which extend backwards until they meet over his tail: (T:) also a species of [the bovine antelope called بَقَرُ الْوَحْشِ, (M, K,)] that abides in the mountains. (M.) — A man who sits with women. (TA.) — Incapable of going in to women; or not desirous of women. (K.) — A bulky, or corpulent, man, in whom one thinks there is good (AA, K, TA) when there is no good in him: (AA, TA:) but, as mentioned by As, it is ثَيَّاتِلٌ. (TA.)

ثُجَّ

1. ثُجَّ, (A, L, Mṣb, K,) aor. ثُجَّ, (A, Mṣb, TA,) inf. n. ثُجَّ, (L, Mṣb, TA,) or ثُبِيجُونْ, (A, TA,) or ثُجُوجُونْ, (TA,) It (water) flowed: (K:) or poured forth vehemently, (A, Mṣb, TA,) or much: or, as some say, it (much water) poured forth: (L, TA:) and اشْتَجَّ and تَثْبِيجُونْ signify the same. (K.) — also signifies The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mekkeh. (S, K, TA.) — تَجْهَةٌ, (S, A, Mgh, Mṣb, K,) aor. تَجَّهَ, (S, A, Mgh, Mṣb,) inf. n. تَجَّهٌ, (S, Mgh, Mṣb,) He made it to flow; (S, A, Mgh, Mṣb, K,) poured it forth; (Mṣb,) namely, water, (S, A, Mgh, Mṣb, K,) and blood (S, A, Mgh, Mṣb) of a victim for sacrifice; (Mgh, Mṣb,) as also تَجْجَهٌ; and تَجَّهٌ may also be used in the same sense. (TA.) Hence, (Mgh, Mṣb,) أَفْضَلُ السَّاجِ الْعَجَّ وَالسَّاجِ, (S, Mgh, Mṣb,) a saying of Mohammad, (TA,) meaning The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice in the تَلْبِيَّة [see 2 in art. لَبِيٌّ] and the shedding of the blood of the victims brought for sacrifice to the sacred territory. (Mgh, Mṣb.)

4:

7:

R. Q. 1:

R. Q. 2:

حَلَبَ فِيهِ ثَجَّا He milked into it milk abundantly flowing. (TA from a trad.)

ثُجُوجُونْ A source yielding abundance of water. (TA.) — See also ثَجَّاجُونْ.

ثُبِيجُونْ [originally an inf. n. (see 1)] A torrent, or flow. (S, K.) So in the saying, أَتَانَا الْوَادِي بِثُبِيجُونْ [The valley brought us its torrent, or flow]. (S.) — The sound of the pouring forth of water. (TA.) — See also ثَجَّاجُونْ.

ثَجَّاجُونْ Water pouring forth vehemently: (Mṣb:) or poured forth; as also ثُجُوجُونْ: (TA:) or flowing: (Har p. 138:) or flowing much: (Id. p. 393:) and rain pouring forth vehemently; (S,

TA;) as also مُثْجِجٌ: (TA:) and blood poured forth: (TA:) and a cloud pouring forth. (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. فَلَانٌ غَيْرُهُ ثَجَّاجٌ وَبَحْرٌ عَجَاجٌ [lit. Such a one, his rain is such as pours forth vehemently, and his sea is noisy, or copious: meaning such a one is abundant in bounty or munificence]. (A.)

ثَطِيبٌ مُثْجِجٌ: see ثَجَّاجٌ. — Also, (K,) or خَطِيبٌ مُثْجِجٌ: (A, TA,) † An eloquent, or able, speaker or orator; (K, TA;) who pours forth a copious flow of words. (TA.)

ثُجَّرٌ

1. **ثُجَّرٌ**, aor. ثُجَّرٌ, He mixed the تَجِيئِير of dates [i. e. the dregs of pressed dates] with other [dates] in the beverage called نَبِيذٌ: (S:) or he mixed the dregs of pressed unripe dates with dried dates in making ثُجَّرٌ: (Mgh:) or ثُجَّرٌ التَّمَرٌ he mixed the dried dates with the dregs of pressed unripe dates. (K.) The doing so is forbidden in a trad. (S, Mgh.)

ثُجِيئِيرٌ, an arabicized word, (Mṣb,) pronounced by the vulgar with ت, (S, Mṣb,) The dregs of anything that is pressed; (S, A, Mgh, Mṣb;) as of pressed unripe dates: (K:) or the dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called نَبِيذٌ: (TA:) or the expressed juice of dates; or the dregs of pressed dates: (Aṣ, Mṣb:) or pressed grapes from which the juice has run, and of which the dregs remain. (Lth, TA.)

ثُخْنٌ

1. **ثُخْنٌ**, (T, S, M, Mṣb, K,) aor. ثُخَنٌ, (K,) and **ثُخَنَنٌ**, (El-Aḥmar, ISd, Mṣb, TA,) aor. ثُخَنَنٌ, (TA,) inf. n. ثُخَنَةٌ (T, S, Mṣb, K, &c.) and ثُخُونَةٌ (ISd, Mṣb, K) and **ثُخْنٌ** (Z, Mṣb, K) and **ثُخَنٌ** (TA,) It (a thing, S, Mṣb) was, or became, thick, big, gross, or coarse; and hard, firm, stiff, tough, or strong: (S, K:) it was, or became, thick, dense, or compact: (M, TA:) [it (a garment, or piece of cloth,) was thick, or close, in texture: (see ثُخِينٌ:) it [a semiliquid of any kind] was, or became, thick, so that it did not flow, nor continue in its passing away. (Er-Rághib, TA.)

4. **الثُّخْنَةُ** [In its primary sense, He, or it, rendered it thick, i. e. thick, &c. — And hence,] † He, or it, (a man, JK, T, Mgh, Mṣb, and a wound, S, Mgh, and disease, Bd in viii. 68,) rendered him heavy: (JK, T, Bd ubi suprà, TA:) or weakened him, rendered him languid, or enervated him. (S, Mgh, Mṣb, K, TA.) You say, أَنْخَنْهُ ضَرِبْنَا + He rendered him heavy by beating: (JK:) or he beat him much, or vehemently, or excessively. (TA.) And أَنْخَنْهُ بِالْجَرَاحَةِ + I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (Mṣb.) — إِذَا أَنْخَنْتُمُوهُ in the Kur xlvi. 4, means † When ye have made much slaughter among them: (Jel:) or when ye have made a great and vehement slaughter of them: (Bd:) or when ye have overcome them, and wounded them much, or inflicted

many wounds upon them, (Abu-l'Abbás, K, TA,) so that they give with their hands. (Abu-l'Abbás, TA.) اثْخَنَ فِي الْعُدُوِّ — *He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K.)*
— اثْخَنَ فِي الْأَرْضِ — *+ He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the S,)* اثْخَنَ فِي الْأَرْضِ قَتْلًا — *which means the same: TA:) or he went against the enemy, and made a wide, or large, slaughter of them [in the land]: (Mṣb:) or he fought vehemently in the earth, or land. (Jel in viii. 68.)* اثْخَنَ فِي الْأَمْرِ — *+ He exceeded the usual, or the just, bounds, or degree, in the affair; strove, or exerted himself, vigorously, or strenuously, therein; or did his utmost therein. (TA.)* اثْخَنَهُ قَوْلَةً — *+ His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.)* اثْخَنْتُ فُلَانًا مَعْرِفَةً — *I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.)*

8. اتّخن, in the saying of El-Aashà,

تَمَهَّلْ فِي الْحَرْبِ حَتَّىٰ أَثْخَنَ

[*He acted deliberately in war until he became heavy, or weakened, or languid, or enervated, by wounds*], is contracted by idghám from اَنْشَخَنْ (S, TA.)

١٠. استشنن منه التومر. *Sleep overcame him.*
 استشنن بين المرض والاعباء. (*He became overcome by [lit. between] disease and fatigue.*) (JK, K, TA.)

كُثْنٌ an inf. n. of **كَثِنَ**: [commonly used as a simple subst., meaning *Thickness, &c.* :] one says **ثُوبٌ لَهُ كُثْنٌ** [*A garment, or piece of cloth, having thickness, or closeness, of texture*]. (TA.)

نَقْلَةٌ i. q. شَحْنٌ [app. a mistranscription for نَقْلَةٌ or شَحْلَةٌ, meaning †*A heaviness in the chest or body, or a heaviness and languor, or a heaviness on the heart*]; as also شَحْنَةٌ: El-'Ajjáj says,

* حَتَّى يَعْجِجَ ثُخَنًا مَنْ عَجَّاجًا
 [app. meaning *So that he who cries out cries out by reason of heaviness, &c.*]: (TA: [this saying is also cited in the §, in art. عَجَّاجٌ; but there, in one copy, I find ثُخَنًا; and in another, ثُخَنٌ; and in both, instead of مَنْ مَنْ:]) and hence he received the surname of **الْعَجَّاج**: (§ and TA in art. عَجَّاج:) so says IDrd. (TA in that art.) [Golius explains ثُخَنٌ as meaning “crassities, spissitudo;” on the authority of Ibn-Maqroof and Ibn-Beytár; but I suspect that he found ثُخَنٌ or ثُخَنْ in their works written for both inf. ns. of كُثُنٌ.]

ثَخْنَةٌ: see **ثَخْنَنُ**.
ثَخِينُ part. n. of **ثَخْنَنَ**; (*S*, *Msb*;) *Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong:* (*S*:) [*thick, dense, or compact: &c.:* see 1: pl. **ثَخَانُونُ**.] You say *A garment, or piece of cloth, thick, or close, or full, in texture, and, as Az adds, in warp.* (*TA*) — Applied to a man, *Completely armed:* (*KL*:)

Applied to a man, *Completely armed*: (KL:)

or تَحْمِينُ السَّلَاجْ has this meaning. (S.) — Also (JK, TA) † *Forbearing, clement, grave, sedate, or calm*: (JK, K, *TA: [in some copies of the K, التَّحْكِيمْ بِ] is erroneously put for التَّحْلِيمْ بِ]) in the M, *heavy in his sitting-place*. (TÁ.)

مُخْفَنٌ [pass. part. n. of ۴, q. v.]. You say, **تَرَكْهُ مُخْفَنًا وَقِيَدًا** [*I left him weakened, languid, enervated, or much wounded; beaten until he was at the point of death*]. (TA.) — + *Forbearing, clement, grave, sedate, or calm, in mind, or intellect.* (TA.) [See also **تَخْيِينٌ**.] — Metonymically applied by the people of Syria to + *One who causes laughter; who is quick, brisk, or lively, in his motions.* (TA.)

مُخْسِنٌ †One who exceeds the usual, or the just, bounds, or who does his utmost, in narration, and in the rehearsal of sayings. (TA.) — And, with ة, †A large, corpulent, fleshy, woman. (JK, A, K.)

٣

شَنْدُوَةٌ and شَنْدُوَةٌ (M₁.) or شَنْدُوَةٌ (Lth, T,) or شَنْدُوَةٌ, of the measure فَعْلَةٌ, with damm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فَعْلَةٌ (Mṣb in art. ثَدِيٌ,) or شَنْدُوَةٌ and شَنْدُوَةٌ (ISk, T, S, Mgh, Mṣb, K,) with damm to the ث if with و, (ISk, T, S, Mgh, Mṣb,) and of the measure فَعْلَةٌ, (ISk, S,) and with fet-h to the ث if with و, without و, (ISk, T, S, Mgh, Mṣb, K,) and in this case of the measure فَعْلَةٌ, (ISk, S, K,) like قَرْنَوَةٌ and عَرْقَوَةٌ, (ISk, S,) [the ن in both cases, accord. to ISk, being radical,] so in the Bāri', (Mṣb,) and so says Kṭr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without و, (Mṣb,) The شَدَى [which generally signifies the *breast*, or *mamma*, but sometimes the *pap*, or *mamilla*,] of a man: (Mgh:) or the part, of a man, that corresponds to the شَدَى of a woman: (T, S, Mṣb, K:) or the flesh of the شَدَى: (Lth, T, M, Mgh:) or the flesh that is

ثَدْيٌ: (ISk, T, S, K:) or the *base* of the **ثَدْيٌ**: (Aş, Zj in his “Khalk̄ el-Insán,” S, Mṣb, K, KL* :) or the *portion of flesh that is at the base thereof*: (Mṣb:) or *i. q.* **ثَدْيٌ**: (TA:) and the *pap*, or *mamilla*, of a *woman* and of a *man*: (KL:) accord. to the author of the Wā’ee, the pl. [of ثَدْوَةٍ] is **ثَنَادٌ**, [with a substituted for a], unless the former be a mistranscription for the latter,] (TA,) and [that of ثَدْوَةٍ] is **ثَنَادٌ**. (Mṣb, TA.) The word **ثَدْيٌ** is used in relation to men in the Ṣaḥīḥ of Muslim, and **ثَدْوَةٌ** in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that **ثَدْيٌ** is common to men and women. (MF in art. **ثَنَادٌ**, occurring in a trad., *The tip, or fore part, of the nose.* (IAth, TA.)

٢٦

1. **ثَدَاهُ**, aor. ²: see art. **ثَدِي**.

ندی

1. نَدِيٌّ, aor. ء, It became moist or moistened.

(T, K.) سَدِيْتَ الْأَرْضَ i. q. [The land became moistened by much dew]: mentioned by Yaakooib, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) نَدَاهُ, aor. ٢ (T, K) and نَدَاهُ, (T,) He moistened it. (T, K.) — And نَدَاهُ [so in the TT, as from the T, without teshdeed,] He fed him, or nourished him: (T, TT:) [or the verb in this sense is نَدَاهُ, for its inf. n.] تَنْدِيْهَةٌ signifies the act of feeding, or nourishing. (K.)

2: see 1

وَأَصْبَحَتِ النِّسَاءَ مُسْلِبَاتٍ
لَهُنَّ الْوَيْلُ يَمْدُونَ الشُّدِيدَنَا

And the women became widowed, or bereft of relations, and without their ornaments, or in mourning, having woe, pulling the breasts]; but this is something like a mistake; and it may be that he meant الشُّدِيدَنَا, and changed the [latter] ن into for the sake of the rhyme. (M.) It is said in a prov., شَجَعَتِ الْمُرْغَةُ وَلَا تَأْكُلُ ثَدِيَهَا, [i. e. The ingenuous woman will be made to hunger and will not eat the hire of her breasts,] the prefixed noun being suppressed; or, as some relate it, بِثَدِيَهَا, which is plain [as meaning, by means of her breasts]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.)

جَدَّ ثَدِيَ اُمَّهِ, *May his mother's breast be cut off*, is a form of imprecation against a man, and used to imply a wish for his separation. (As, L in art. جَد.) The saying of 'Alee, on the day of his slaughter of the Khawârij, فَانْظُرُوا فِيهِمْ قَافَّا, [i.e. Look at them, they have

[وَجْلًا إِحْدَى يَدَيْهِ مِثْلُ ثَدِيَّةِ الْمَرْأَةِ] *Look ye, for among them is a man one of whose arms is like the breast of the woman],* not ثُدِيَّةِ اَحَدِيَّةِ as some relate it, was applied to a man who had, in the place of one arm, a lump of flesh upon his shoulder-joint, which lump, when it was stretched, became equal in length to his other arm, and when it was left, returned [to its original form]. (Mgh.) Respecting ثُدِيَّةِ the dim., whence the surname دُوَّالُ الثُّدِيَّةِ, he who holds ثُدِيَّةِ to be masc. [only] says that the ة is added because the word [virtually] means الْيَدِيَّةِ, [which is fem.,] for the man thus surnamed had a short arm, of the size of the ثُدِيَّةِ, as is indicated by the fact that they also called him دُوَّالُ الْيَدِيَّةِ: (S:) or, accord. to Fr, (A 'Obeyd, T,) ة is added, in this instance, in the dim., though ثُدِيَّةِ is masc., because it applies to what resembled the remains (بَقِيَّة) of a ثُدِيَّةِ, the greater part of it having gone, so that it is like لَعْنَيَّةِ and شَعْبَيَّةِ [dims. of لَعْنَةِ and شَحْمَةِ]: (T, M:) or the ة is added because the word is regarded in this case as meaning الْبَصْعَةِ [the piece, or lump, of flesh]: (Mgh :) some say that it is the dim. of شَدُودَةِ; (Mgh, TA;) but this requires consideration. (Mgh.)

ثُدِيَّةِ: see ثُدِيَّةِ. — Also A repository, or receptacle, (AA, K,) of the size of the fist, (AA,) in which the horseman carries the [sinews called] عَقْب [of which the bow-string is made, and which are bound round a bow, and round an arrow, to repair a fracture in it, (see عَقْب and عَقْبَهُ,) and the feathers [which he may require to attach to any of his arrows]. (AA, K.)

ثُدَّاءُ: A certain plant [growing] in the desert. (S.) ثُدِيَّانِ: A woman large in the ثُدِيَّاتِ [or breasts]: اَنْتَدِيَّةِ, the masc. form, is not used. (S, M.) ثُدُودَةِ, [written by some ثُدُودَةِ, as well as ثُدُودَةِ,] mentioned here in the S, and in art. ثُدُودَةِ: see the latter art.

ثُرَبٌ

1. ثُرَبٌ, aor. ـ, (K,) inf. n. ثُرَبٌ, (TK,) [probably, in its primary sense, *He stripped it of its* ثُرَبٌ: *see 2: — and hence,*] +*He stripped him of his garment;* namely, a sick man. (K.) — See also 2, in three places.

2. ثُرِيبٌ, in its primary sense, is The removing of the ثُرَبٌ, i. e., the fat that forms the integument of the stomach of a ruminant: so says Z. (Har p. 197.) — And hence, +The act of blaming; reproving; and punishing, or chastising, for an offence, or a crime: (Har ubi suprā:) or +severe blaming or reproving, that rends reputations, and takes away the brightness of countenances: (Z in Har ubi suprā:) which last meaning it has in the Kur xii. 92: (Bd:) or لَا تُثِيرِبَ عَلَيْكُمْ there means +No evil, or mischief, shall come upon you: (Zj, T:) or +your offences, or crimes, shall not be mentioned: (Th, M:) ثُرِيبٌ signifies +the act of blaming, or reproving; (S, Mgh;) or doing so severely, or angrily; or, with the utmost seve-

rity or harshness: the act of upbraiding, or reproofing: and the going to the utmost length in blaming or reproving: one says, لَا تُثِيرِبَ عَلَيْكَ +[No blame, &c., shall be laid on thee]: and it is from ثُرَبٌ [as explained above]. (S.) You say, ثُرِيبٌ تُرَبٌ and اَثْرَبٌ, meaning +*He blamed, or reproved; or did so severely, or with the utmost severity; or reproached, or upbraided:* (T:) and ثُرِيبٌ, (S, M, K,) and ثُرِيبٌ; (A, K;) and ثُرِيبٌ, [and تُرَبٌ عَلَيْهِ, تُرِيبٌ] aor. ـ, (K,) inf. n. تُرَبٌ; (TK;) and اَثْرَبٌ; (A, K;) +*he blamed him, or reproved him; upbraided him, or reproached him, (M, A, K,) with, or for, his offence, or crime; (M, K;) and reminded him thereof; (M;) he showed him his deed to be foul, abominable, or bad: (As, S:) or قَرَبٌ عَلَيْهِ, aor. ـ, signifies +*he blamed him, or reproved him; and, as Suh says, ثُرِيبٌ عَلَيْهِ, +he blamed him, or reproved him, much.* (Msh.) — Also +*The acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder.* (TA.) — It is also said in the K to be syn. with طَيْلٌ, which means The building [or casing a well] with stones: but [SM says,] I fear that this is a mistranscription for تُشَوِّبٌ, with و. (TA.)*

4. He (a ram) increased in his fatness: (K:) or acquired a ثُرَبٌ, having increased in fatness. (TA.) — See also 2, in two places.

ثُرَبٌ A thin integument of fat that covers the stomach of a ruminant and the bowels or intestines; (Lth, T, S, M, Msh, K;) the fat that is spread over the bowels, or intestines: (T:) pl. (of mult., TA) ثُرُوبٌ (M, K) and (of pauc., TA) صَارَتْ اَثْرَبٌ, and pl. pl. اَثْرَبٌ. (K.) Hence, صَارَتْ الشَّمْسُ كَلَّا تَارِبٌ The sun [upon the ground] became like the integuments above-mentioned: i. e., scattered; being upon one place and not upon another, towards sunset: a phrase occurring in a trad., in which it is said that when this is the case, it is forbidden to perform the afternoon-prayer: and in another trad. occurs the phrase, صَارَتْ الشَّمْسُ كَثُرَبِ النَّاقَةِ [The sun upon the ground became like the ثُرَبِ of the she-camel]. (TA.) — And [hence,] +*A land of which the stones are such as those of the حَرَّةِ* [q. v.], save that they are white. (L.)

ثُرِيبَاتٌ (K,) or ثُرِيبَاتٌ [like ثُرِيبَاتٌ, with which it is nearly, or perhaps exactly, syn.], (M,) The fingers. (M, K.)

اثْرَبٌ (TA,) fem. ثُرِيبَةٌ, (T, K,) A sheep having a large ثُرَبٌ; (T, TA;) i. e. (TA) a fat sheep. (K, TA.)

مُثْرِبٌ +*One who gives little,* (K, TA,) reproaching for that which he has given. (TA.)

مُثْرِبٌ Upbraiding [&c. ? see the verb, 2]: (M:) or acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (M, K.)

ثُرَدٌ

1. ثُرَدٌ, aor. ـ, (M, L,) or ـ, (so in one place in the TT,) inf. n. ثُرَدٌ, (T, M, Mgh, L,) He broke

a dry or hollow thing: (T, Mgh, L:) he crumbled a thing, or broke it into small pieces, with his fingers. (M, L.) [Hence,] ثُرَدٌ خُبْزًا (S, M, A, Msh, K,) aor. ـ, (Msh,) inf. n. as above, (S, Msh,) He crumbled bread, or broke it into small pieces, with his fingers, (M, A, Msh, K,) then moistened it with broth, (A, Msh,) and then piled it up in the middle of a bowl: (A :) or he broke bread: (S:) and in like manner اَتَرَدَهُ, originally اَتَرَدَهُ تُرِيدَهُ, and اَتَرَدَهُ تُرِيدَهُ; (S, K:) and اَتَرَدَهُ, and اَتَرَدَهُ, he made, or prepared, [i. e. bread crumbled &c. as above described]. (M.) — He rubbed and pressed a testicle with the hand, in lieu of castrating; (K,) inf. n. as above. (Mgh.) — See also 2. — He dipped a garment, or piece of cloth, in dye: (K:) he dyed it with saffron [&c.]. (TA from a trad.) — ثُرَدٌ مِنَ الْمَعْرَكَةِ — (so in a copy of the T, and in some copies of the K, and in the CK,) or ثُرَدٌ, (so in some copies of the K, and in the TA,) He (a man, IAqr, T) was carried away from the place of fight wounded much but having life remaining in him. (IAqr, T, K.)

2. ثُرَدٌ, (T, M, K,) inf. n. ثُرِيدٌ; (T, S, Mgh;) and ثُرَدٌ; (K,) [ISd says,] I think that the latter is a dial. var. of the former; (M;) He killed an animal that should be slaughtered without cutting the اَوْدَاجِ [or external jugular veins] so as to make the blood flow; (M, K;) i. e., (TA,) he killed it with a blunt knife, so that he broke, [or tore, the flesh &c.,] and did not cut so as to make the blood flow: (A, TA :) or he killed it by squeezing and pressing the اَوْدَاجِ, without cutting, and making the blood to flow: (Mgh :) or he killed it with a thing that did not make the blood to flow freely: or he killed it without practising the method prescribed by the law: (T:) or تُرِيدَ in slaughtering is the breaking [the bones or joints &c. of the animal] before it is cold; and this is forbidden. (S.) [See also مُثْرِدٌ.] — See also 1, last sentence. — And see ثُرَدٌ, below.

4. [It seems that Golius found اَتَرَدَ erroneously written in a copy of the S and in a copy of the K for اَتَرَدَ.]

8. اَتَرَدَ and اَتَرَدَ: see 1, in four places.

ثُرَدٌ Weak rain. (IAqr, M, K.)

ثُرَدٌ (S, K) and ثُرِيدٌ (A) +*A chapping in the lips.* (S, A, K.)

ثُرَدَةِ: see what next follows.

ثُرِيدٌ and مُثْرِدٌ +*Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth:* (Msh:) or [simply] broken bread. (S.) — Also, the former, (T, A,) and ثُرِيدَةٌ (T, M, A, K) and ثُرَدَةٌ (S, M, A, Msh) and مُثْرِدَةٌ (K accord. to the TA) and (M, K) and مُثْرِدَةٌ (K accord. to the TA) and اَثْرَدَانْ (Fr, M, *K,) Bread, itself, crumbled, or broken into small pieces, with the fingers, (T, *S, *M, A, Msh, K, *) then moistened with broth (T, A, Msh) &c. (T,) and then piled up in the middle of a bowl; (A;) generally having some flesh-meat with it: (L:) or ثُرِيدَةٌ signifies a mess, or

portion, of ثُرِيد [or bread crumbled or broken &c.]; (T.) [and so ثُرُودَةُ, and مُثْرُودَةُ:] that of Ghassán is said by common consent to have been prepared with marrow, and with eggs, or the yolks of eggs; and there was no kind more delicious than these two kinds. (TA.) The pl. of ثُرِيد is ثُرَائِد and ثُرَدَ and ثُرَدَه ثُرِيدَه (A., and Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi suprà.) A poet, as cited by IAār, says,

* أَلَا يَا حَبْزَ يَا آهَنَةَ يَسْرَدَانِ *
* أَنَى الْحُلْقُومُ بَعْدَكِ لَا يَنَمُ *

[Now surely, O bread, O daughter of two preparers of ثُرِيد, the throat refuses, after swallowing thee, to rest, by reason of desire for more]: he says that the poet calls the bread after two young men, or slaves, who were preparing ثُرِيد, and gives tenween to يَسْرَدَان by a poetic license, instead of saying يَسْرَدَان, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is أَنْرَدَانِ; and [ISd says,] I think that this is a determinate subst., for المُشَرُود or التُّرِيد, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Aisheh above other women is as the excellence of ثُرِيد above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with ثُرِيد, because this is generally prepared with flesh-meat, and it is said to be one of the two things called لَحْم. (TA.)

ثُرُودَةُ : ثُرِيدَةُ : ثُرِيدَانُ :
} see ثُرِيد; for each, in two places.

قصَّةُ مُثْرَدَةٌ A [bowl such as is called] قَصَّة [app. for ثُرِيد]. (TA.)

مُثْرَدَةُ One who slaughters (an animal intended to be slaughtered, M) with a stone or a bone, (M, K,) or the like thereof; to do which is forbidden: (M:) or one whose iron instrument is not sharp, (IAār, M, K,) so that he mangles the flesh. (IAār, M.)

مُثْرَدَةُ A stone, or bone, or blunt iron instrument, with which an animal is slaughtered [in a bungling manner: see مُثْرَد]. (M, K.)

مُثْرَدَةُ: see ثُرِيد. — Also A garment, or piece of cloth, dipped in dye. (ISH, T.)

ثُرِيدَةُ: see ثُرِيد, in two places.

يَسْرَدَانِ: see يَسْرَدَان.

ثُرَم

1. ثُرَمَ, (T, S, M, Mṣb, K,) aor. ظَرِيمَ, (Mṣb, K,) inf. n. ثُرَمَ, (T, S, M, Mṣb,) He (a man, T, S, Mṣb) had one of his central incisors broken: (AZ, T, Mṣb:) or he had a central incisor fallen out: (S:) or he had a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the

central incisors and the teeth between the central incisors and the canine teeth; (M, K,*) or, peculiarly, a central incisor: as also اشْرَمَه. (M, K.) == ثُرَمَه, (T, S, M, Mṣb, K,) aor. ظَرِيمَه, (M, K,) or ظَرِيمَه, (Mṣb,) inf. n. ثُرَمَه; (S, M, Mṣb;) and اشْرَمَه; (T, M, K;) He (a man, T, S, Mṣb) broke one of his central incisors: (T, Mṣb:) or rendered him أَثْرَمَه: (M, K:) or the former, he struck him on his mouth, so that one of his central incisors fell out: and the latter, He (God) rendered him أَثْرَمَه, (S.) And ثُرَمَتْ ثَنَيَتُه I broke his central incisor. (T, S.)

4: see 1, in two places.

7: see 1. — Also اشْرَمَتْ ثَنَيَتُه His central incisor became broken. (T, S, Mṣb.)

أَثْرَمَه, applied to a man, Having one of his central incisors broken: (T, Mṣb:) or having a central incisor fallen out, (S, and Ham p. 613,) so as to have a gap between two of his teeth; (Ham ib.:) or having a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K,*) or, peculiarly, a central incisor: (M, K:) fem. ثُرَمَه: (M, Mṣb, K:) pl. ثُرَمَه. (Mṣb.) — نَوْمٌ + لِاَثْرَمَانٍ Night and day: (M, K:) and + time, or fortune, and death. (TA.)

ثُرَوَةُ

1. ثُرَوَةُ القَوْمِ, (As, S, M, K,) aor. ظَرِيمَه; (As, S;) and ثُرَوَى; (T, TT;) inf. n. ثُرَوَانٌ; (M;) The people, or company of men, became many, much, or great in number or quantity; and increased: (As, T, S, M, K;) and in like manner, الْمَالُ, (As, S, M, K,) i.e., the cattle, or other property, became many, much, or great in number or quantity. (As, S, M, K, —) ثُرَوَى, (T, M, K,) aor. ظَرِيمَه, inf. n. ثُرَوَى [or ظَرِيمَه?] and ثُرَوانٌ, (T, TA,) He (a man, T, K) was, or became, abundant in cattle, or other property; (T, M, K,) as also اثْرَى, (T, S, M, Mgh, K,) and أَفْرَى: (M:) or اثْرَى signifies he was, or became, in a state of competence or sufficiency, in no need, or rich; syn. استغنى: (Mṣb:) or it signifies more than استغنى: (T:) and ثُرِيتَ بِكَ I became, or have become, abundant [in property] by means of thee: (T, S:) and ثُرِيتَ بِفَلَانٍ I became in no need of other men by means of such a one. (T, S, M, —) A poet says, (S,) namely, El-Kumeyt, praising the Benoo-Umeiyeh,

* لَكُمْ مَسْجِدًا أَللَّهُ الْمَزْوَدَانَ وَالْحَصَى *
* لَكُمْ قِبْلَةُ مِنْ بَيْنِ أَثْرَى وَاقْتَرا *
[Ye have the two visited mosques of Mekkeh and El-Medeeneh, and ye have the number of the pebbles of such as are between him who is wealthy and him who is poor]: he means, مِنْ بَيْنِ مَنْ مِنْ بَيْنِ مُثْرَدٍ وَمُقْتَرٍ (S.) — i.e., منْ بَيْنِ مُثْرَدٍ وَمُقْتَرٍ أَثْرَى وَمَنْ أَقْتَرَ (T,) or يَهِيَ, inf. n. ثُرَوانٌ, (M,) also signifies I rejoiced (T, M) in thee, (T,) or in him, or it: (M:) and ثُرَى بِذَلِكَ, aor. ظَرِيمَه, He rejoiced in, or by reason of, that. (ISH, S, —) ثُرَوانَاهُمْ We were, or became, more than they: (AA, S, M, —) or more in cattle, or other property. (K.) — ثُرَانَ القَوْمِ

He (God) made the people, or company of men, to be many, or numerous; multiplied them. (AA, T, S, —)

لَا يُتَرَبَّأُونَا العَدُوُّ = The enemy will not say much respecting us. (M, TA, —) ثُرَى: see ثُرَى, in art. ثُرَوانٌ: dual: ثُرَى; see also art. ثُرَى.

ثُرَى: see I آنَا ثُرَى بِهِ —. ثُرَى I am in no need of other men by means of him; (T, S, M, —) as also ثُرَى. (M.) — See also art. ثُرَى.

ثُرَوَةُ Many, or a great number, (S, M, K,) of men; and of cattle, or other property: (M, K, —) or much, or a great quantity, of property; (Mgh, Mṣb,) as also ثُرَوَةُ: (S, M, — Mgh, —) and فَرُوْهُ فَرُوْهُ signifies the same as ثُرَوَةُ; the ف being a substitute for the ث. (M.) One says, إِنَّهُ لَذُو ثُرَوَةٍ ثُرَوانٌ وَذُو فَرُوْهٍ, (ISH, S,) or وَذُو فَرُوْهٍ, (T,) Verily he possesses a number [of men] and much property. (ISH, T, S, —) Accord. to IAār, one says إِنَّهُ لَذُو ثُرَوَةٍ مِنْ يَجَالٍ ثُرَوَةٌ مِنْ مَالٍ فَرُوْهٌ فَرُوْهٌ, meaning A great number of men: but only فَرُوْهٌ مِنْ مَالٍ فَرُوْهٌ. (TA, —) Also The night of the conjunction of the moon and الشَّرِيَّة [or the Pleiades]. (M, K, —) ثُرَوى: see ثُرَوى, fem., in art. ثُرَوانٌ.

ثُرَوَةُ: see ثُرَوَةُ, in three places. — Also A state of competence or sufficiency; or richness. (Mṣb, —)

ثُرَى Many, or numerous; [applied to a company of men, —] and so ثُرَيَةُ applied to spears (وَمَاصُ): (TA, —) also many, or much, cattle, or other property; (S, M, K, TA, —) and so ثُرِيَه. (T, TA, —) Also A man possessing many, or much, cattle, or other property; and so اثْرَى; (M, K, —) and مُثْرَدَه: (T, —) so too ثُرَوانٌ: (T, S, Mgh, —) or abounding (M, K, TA) in cattle, or other property: (TA, —) and [its fem.] ثُرَوى, applied to a woman, (T, S, M, K, —) likewise signifies possessing many, or much, cattle, or other property: (T, S, K, —) the dim. of this last is ثُرَيَةٌ: (T, S, M, K, —) — See also ثُرِيَه. — And see art. ثُرَى.

الشَّرِيَّةُ —. ثُرَى [The Pleiades; the Third Mansion of the Moon: it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see مَنَازِلُ الْقَمَرِ, in art. نَوْءٌ; and see also نَوْءٌ;) hence what is said of it in Joh xxxviii, 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] النَّجَمُ [the Asterism]: (S, K, —) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, K, —) for it is said that amid its conspicuous stars are many obscure stars; (IAār, TA, —) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its نَوْءٌ [here meaning auroral

setting]: (TA:) the word is thus applied only in the dim. form, which is used in this instance to denote magnification. (M, TA.) — [also signifies † *A cluster of lamps, generally resting in holes in the bottom of a lantern: see an engraving in my "Modern Egyptians," ch. vi.*] The ثُرِيَّا of lamps is so called as being likened to the asterism above mentioned. (M.)

ثُرِيَّا: { مُثْرِيٌّ: مُثْرِيٌّ } see also art. ثُرِيَّا: — and see also art. مُثْرِيٌّ

مُثْرَأةً A cause of multiplying, or rendering abundant; syn. مُكْثَرَةً: so in the saying, هَذَا مُثْرَأةً: This is a cause of multiplying, or rendering abundant, cattle, or other property]. (S, K.)

أَنَا مُثْرِيٌّ بِهِ I am rejoiced in him. (ISk, TA) in art. ثُرِيَّا: — See also art. ثُرِيَّا.

ثُرِيَّا

1. ثُرِيَّ, aor. ء, inf. n. ثُرِيَتِ الْأَرْضُ, *The earth, or land, became moist and soft, after drought and dryness:* (M, K:) or became watered by rain that penetrated to its moistness. (Mṣb.) — See also the same form of the verb in the first paragraph of art. ثُرُو, in six places.

2. ثُرِيَّ, (T, S, M, K,) inf. n. ثُرِيَّةً, (S, K,) He moistened (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K,) and سَوِيقَ [or meal of parched barley or wheat], (S, TA,) and any other thing: (TA:) he sprinkled a place: (S, K:) he poured water upon, and then stirred about, and mixed up, [the preparation of milk termed] أَقْطَ, (M, K,) and سَوِيقَ. (M.) — He made his hands to cleave to the ground (T, K) between the two prostrations in prayer, not separating them therefrom until he performed the second prostration. (T.)

4. ثُرِيَّ It (rain) moistened the earth. (S.) — أَنْتَتِ الْأَرْضَ The land, or earth, had much moisture; became abundant in moisture: (S, M, Mṣb, K:) or it became compact with moisture. (AHn, M.) [See also مُثْرِيٌّ.]

ثُرَى Moisture; humidity; (S, M, K;) of the earth: (S, Mṣb:) and moist earth; (S, M, Mṣb, K;) تُرَابٌ that is not moist is not called ثُرَى; (Mṣb;) or such as, when moistened, does not become cohesive mud or clay; (M, K;) as also [an epithet used as a subst.]: (AO, T, * K, TA: [in the CK, erroneously, ثُرِيَّا:]) and the earth; (M, K;) مَا تَحْتَ السَّرَّى, in the Kūr [xx. 5], being explained as meaning what is beneath the earth: (M:) and أَثْرَى both signify the earth; and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual ثُرَوانٌ (S, M, K) and ثُرَيَانٌ (Lh, M, K: [but the sing. of the latter should be written ثُرَانٌ:]) pl. أَثْرَاءٌ. (M, K.) [The two moistures met, or have met,] is said when the rain has sunk into the ground so that it has met the moisture of the earth. (S, M, K.) Accord. to IAqr, it was also said by a man, (M,) or by an Arab of the desert, (K,) who, (M, K,) being naked, (K,) clad himself with a fur-garment, (M, K,) without a shirt;

(M;) meaning the hair of the pubes and the soft hair of the fur-garment. (M, K.) And the Arabs say, شَهْرٌ ثُرَى وَشَهْرٌ ثُرِيٌّ وَشَهْرٌ مَرْعَى وَشَهْرٌ أَسْتَوْى meaning A month [of moisture] in which the rain begins, and sinks into the ground, and moistens and softens the earth; for شَهْرٌ ذُو ثُرِيٌّ: and a month in which thou seest the heads of the herbage grown forth; for شَهْرٌ ثُرِيٌّ فِيهِ رُؤُوسُ النَّبَاتَاتِ: and a month in which the herbage is tall enough to be pastured upon by the cattle: (As, S, * M:) and a month in which it is full-grown and erect. (As, M.) One says also, بَدَا ثُرَى الْهَاءُ مِنَ الْفَرَسِ meaning The sweat of the horse appeared. (S, * M.) And إِنِّي لَأَرَى ثُرِيَ الْغَضَبِ فِي وَجْهِ فُلَانٍ meaning † Verily I see the effect of anger in the face of such a one. (T.) And هُوَ أَبْنُ ثَرَاهَا + He is the knowing with respect to it. (T in art. بَنِي.) — [Hence, as being likened to moist earth,] i. q. خَيْرٌ + [Good; anything good; &c.]. (M, K.) [For خَيْرٌ, Golius appears to have found, in a copy of the K, حَيْزٌ; and this, which he has rendered "Terræ tractus," he has given as a signification, not of ثُرَى, but of ثُرِيٌّ, which, like ثُرَى, he also explains as meaning "terra."] So in the saying, فُلَانٌ قَرِيبُ الثُّرِيِّ [app. meaning † Such a one is a person from whom good is easy of attainment: or it may mean, a person from whom good seems to be easy of attainment: in either case likened to land of which the moist earth is near the surface: that the phrase may have the latter meaning appears from what here follows]. (M.) You say, إِنَّ فُلَانًا لَقَرِيبُ الثُّرِيِّ بَعِيدُ النَّبَطِ, meaning † Verily such a one is a person who promises but who does not fulfil. (IAqr, T.) — [Hence also, † Fresh and vigorous friendship.] You say, لَمْ يَبْيَسْ السَّرَّى بَيْنِي وَبَيْنَهُ مَا بَيْنِي وَبَيْنَ فُلَانٍ [The fresh and vigorous friendship between me and him has not withered]: whence the phrase, مُثْرِيٌّ + [That friendship which is between me and such a one is fresh and vigorous]; i. e., it has not ceased, or become severed. (S, * M.) Jereer says,

فَلَا تُوْسِعَا بَيْنِي وَبَيْنَكُمُ الثُّرِيِّ
فَإِنَّ الَّذِي بَيْنِي وَبَيْنَكُمُ مُثْرِيٌّ

[And wither not the fresh and vigorous friendship between me and you; for that which is between me and you is fresh and vigorous]. (S, M.)

أَرْضٌ, fem. ثُرِيَّةً, Moist; humid.] You say أَرْضٌ, (M, Mṣb,) like عَمِيَّةً, (Mṣb,) or ثُرِيَّةً, (M, Mṣb,) like غَنِيَّةً, (K,) [but this is anomalous, as part. n. of ثُرِيَّةً:] and ثُرِيَّةً, (Mṣb, K,) Earth, or land, that has become moist and soft, after drought and dryness: (M, K:) or watered by rain that has penetrated to its moistness: (Mṣb:) or the last, land of just, or moderate, moisture: (AHn, M:) or moist land; (T, S, M;) and so the first. (M.) And مَكَانٌ ثُرِيَّانٌ A place of which the earth has in it moisture. (TA.) And يَوْمٌ ثُرِيٌّ يوم ثُرِيٌّ + [A humid day. (TA.) — See also art. ثُرُو.]

ثُرِيٌّ, fem. ثُرِيَّةً: see قَرِيبٌ, in two places: — and see also art. ثُرُو.

ثُرِيٌّ: see ثُرِيَّا: — and see also art. ثُرِيَّا.

ثُرِيَّانٌ: see ثُرِيَّ.

ثُرُو: see art. ثُرِيَّ.

ثُرُو: see also art. ثُرِيَّ.

أَرْضٌ مُثْرِيَّةً [مُثْرِيٌّ, fem. part. n. of 4, q. v.] [is explained as meaning] Land of which the earth has not become dry. (T, TA.) — See also ثُرِيَّ last two sentences. — And see art. ثُرُو.

ثُرِيَّ مُثْرِيٌّ a pass. part. n. having no verb; used as an intensive epithet in the phrase ثُرِيَّ مُثْرِيٌّ [Very moist earth]. (M.) — See also art. ثُرُو.

ثُط

1. ثُطٌ, aor. ء ; (Lth, TA;) [app. accord. to him who says رَجُلٌ أَنْطَلٌ ء ; for Lth adds,] and, accord. to him who says رَجُلٌ ثُطٌ ء , (Lth, TA,) ثُطٌ, aor. ء ; and ء ; (Lth, K;) inf. n. [of ثُطٌ of which the aor. is ء ,] ثُطٌ ء , (Lth, IDrd, S, K,) and [of the verb of which the aor. is ء ,] ثُطٌ ء , and [of that of which the aor. is ء , the second pers. of the pret. being app. ثُطٌ ء and ثُطٌ ء ; (Lth, K;) or the last two, accord. to IDrd, are simple subst., and ISd approves of this distinction; (TA;) He (a man, Lth, S) was, or became, such as is termed ثُطٌ and أَنْطَلٌ [explained below]. (Lth, IDrd, S, K.)

ثُطٌ and أَنْطَلٌ ء , (Lth, S, K,) but the former is the more correct and the more common, (Lth,) or the former only, (IDrd, and IB on the authority of Ibn-El-Jawaleekee, and K,) the latter being vulgar, (IDrd, K,) but AZ asserted his having heard the latter, (AHāt, cited in the Jm,) [and the latter only is mentioned in the Mgh,] A man (S, Mgh) having no hair upon the sides of his face, but only upon his chin; syn. كُوْسَجٌ: (S, Mgh, K;) or having a scanty beard: (IDrd:) or the former signifies having little hair in the beard, and in the eyebrows: (K;) or [when you mean the latter] you say (K,) رَجُلٌ ثُطٌ الْحَاجِيَّينَ a man having thin, or scanty, eyebrows; as also a woman having thin, or scanty, eyebrows: (TA;) the mention of the eyebrows being indispensable; (IAqr, K;) and ثُطَةُ الْحَاجِيَّينَ [a woman having thin, or scanty, eyebrows]: (S, TA;) pl. (of pauc., TA) أَنْطَاطٌ (Kr, K) and (of mult., TA) ثُطَانٌ and ثُطَطٌ (AZ, K) and ثُطٌ ء , (IAqr,) [all of which may be of either sing.,] and ثُطٌ ء , (AZ, S, K,) which is of the former sing., (S,) and ثُطٌ ء , (AZ, S, K,) which is of the latter. (S.) You say also إِمْرَأَةٌ ثُطَّةٌ A woman having no hair on the pubes; in the copies of the K incorrectly written أَسْتَتٌ. (TA.) And عَارِضُ أَنْطَلٌ ء A side of the cheek, or of the face, having the hair falling off. (Mgh.) — Also, the former, Heavy in the belly; (K, TA;) slow; applied to a man. (TA.) — The former also signifies Human excrement or ordure; or thin human excrement or ordure; syn. سَلْعَةٌ. (Sgh, K.) [See also ثُطٌ.]

ثُطٌ, and its fem. ثُطَّةٌ: see ثُطٌ, in four places. — also signifies The spider: or another

creeping thing, that stings, or bites, vehemently: (K:) this is from Lth, as in the O and L: but in the Tekmileh we find شَفَّاءُ السَّطَّاءَ, like شَفَّاءَ, [app. a mistake for شَفَّاءُ السَّطَّاءَ, like شَفَّاءَ,] a certain small creeping thing: or, as some say, it is السَّطَّاءُ, of the measure of قَنْأَةٍ. (TA.)

شَعْبٌ

1. شَعْبَةٌ, (S, A, K,) aor. شَعَّبَ, (K,) inf. n. شَعْبٌ, (S,) *He gave vent to it; or made it to flow forth, run, or stream; namely, water, (S, A, K,) and blood, and the like. (K.)* شَعْبَ دَمًا, [thought by MF to be شَعْبَ, but I see no reason why it should not be شَعْبَ] said of a wound, means *It flowed, or ran, with blood.* (TA.)

7. اشْعَبَ *It (water) had vent; or it flowed forth, ran, or streamed; (S, A, K;) in, or through, a مَنْعَبٌ: (S, TA:) and in like manner, rain: (TA:) and blood from the nose. (S, TA.) — [Hence,] صَاحَ بِهِ فَانْشَعَبَ إِلَيْهِ *He called out to him and he sprang up and ran to him.* (A, TA.)*

قَعْبٌ, applied to water, (K,) and to blood, (TA,) *Flowing, running, or streaming; as also أَنْعَبَانٌ* and أَنْعَوبٌ *and أَنْعَوبٌ* and أَنْعَوبٌ *[A flowing torrent]. (A.) — And [hence,] شَرُّ أَنْعَوبٌ *[Evil that takes its course like a stream]. (A.) — See also what next follows.**

قَعْبٌ, (so in the S, expressly said to be بِالْتَّحْمِيرِ بِكَ), or قَعْبٌ, (so in the K,) in some copies of the K, erroneously, مَنْعَبٌ, (TA,) *A water-course of a valley; a channel in which water flows in a valley: (S, K:) accord. to Lth, the rubbish and scum that collect in the channel in which the rain-water flows; but Az disapproves of this explanation of the word, and says that it signifies, in his opinion, the channel itself: (TA:) the pl. is سَالَتِ الْمُعَبَّانُ كَمَا سَالَ الْمُعَبَّانُ, i. e. The torrent [or rather the torrents ran like the serpent called] ثَعَبَانٌ. (S, K.) One says, سَالَتِ الْمُعَبَّانُ كَمَا سَالَ الْمُعَبَّانُ, i. e. The torrent [or rather the torrents ran like the serpent called] ثَعَبَانٌ. (A, TA.) — See also شَعْبٌ.*

ثَعَبَانٌ *A kind of long serpent: (S:) a great serpent; applied to the male and the female: (Mṣb:) a bulky and long serpent, (Sh, K, TA,) that hunts the rat or mouse, to which latter animal the name is sometimes metaphorically applied, and that is more useful in the house than are cats: (Sh, TA:) or particularly the male [serpent], (Kṭr, K,) that is yellow, and ruddy: (Kṭr:) or the serpent in general, (ISh, K,) male and female, great and small: (ISh:) [also applied to an enormous fabulous serpent; described by Kzw and others:] pl. رَبَّسٌ [Rabbis] — ثَعَابِينٌ [The basilisk. (Golius, from a Glossary.)] — دَمْ الثَّعَابِينِ: see دَمْ.*

ثَعَابِينٌ, فُوْهُ يَجْرِي ثَعَابِينَ, (Aṣ, S, K,) or فَمَهُ, (TA,) and سَعَابِينَ, (S,) *His mouth runs with clear water, having an extended [or a ropy] flow. (Aṣ, S, K.)*

ثَعَبَانٌ: see أَنْعَبَانٌ.

Bk. I.

شَعْلٌ — شَعْلٌ

أَنْعَوبٌ: see شَعْلٌ, in three places.

مَنْعَبٌ [The outlet, or place of outpouring, of the water of a watering-trough &c.;] the place of passage for the water, in the side of a watering-trough or tank: and a channel, or conduit, for water: (KL:) pl. مَنَاعِبٌ. (S, A.) You say مَنْعَبُ الْحَوْضِ [The outlet for the water of the watering-trough or tank]: (S, A:) and مَنْعَبُ السَّطَّاءَ [the outlet for the water of the house-top]: (A:) and مَنْعَبُ المَطَرِ [the outlet, or channel, for the rain-water]: (TA:) from شَعَبَ الْمَاءَ “he gave vent to the water,” or, “made it to flow forth,” &c. (A, TA.) And مَنَاعِبُ الْمَدِينَةِ, meaning The channels, or places of flowing, of the water of the city: (K, TA:) whence it appears that MF has erred in saying that شَعْبٌ signifies [only] a مِزَارِبٌ [spout for conveying away water from a house-top &c.]: not a channel, or place of flowing. (TA.) [See also لَوْلَبٌ, and صُنْبُورٌ.]

شَعْلٌ

شَعْلٌ, as an epithet applied to a leguminous plant, or to an herb, Fresh, juicy, or sappy; (S, A, K;) soft, or tender. (S, A.) You say شَعْلٌ مَعْدَدٌ أَنْعَوبٌ *and شَعْلٌ أَنْعَوبٌ* and شَعْلٌ سَيْلٌ أَنْعَوبٌ *[A flowing torrent]. (A.) — And [hence,] شَرُّ شَعْلٌ أَنْعَوبٌ *[Evil that takes its course like a stream]. (A.) — See also what next follows.**

شَعْلٌ, (so in the S, expressly said to be بِالْتَّحْمِيرِ بِكَ), or شَعْلٌ, (so in the K,) in some copies of the K, erroneously, مَنْعَبٌ, (TA,) *Soft, moist earth; (S, K;) as also جَعْدٌ. (S.) — [As a coll. gén. n.] Fresh ripe dates: or dates for the most part in a state of ripeness: (K:) or ripening dates when they have become soft: n. un. with ة: (Aṣ, S:) that which is ripening, but as yet hard and indigestible, is termed جُمْسَةٌ. (Aṣ, TA.) [See بَسْرٌ.] — Fresh butter: so accord. to Is-hák Ibn-Ibráheem El-Kurashee, in a trad. related by him. (IAth, TA.) — مَا لَهُ شَعْلٌ وَلَا مَعْدَدٌ *He possesses not little nor much. (K.)* [Here, again,] the last word is an imitative sequent. (TA.)*

شَعْلٌ

1. شَعْلٌ, aor. شَعَّلَ, inf. n. شَعْلٌ, His teeth were irregular in their places of growth, and overlying one another: (Mṣb:) [or he had a tooth, or teeth, in excess, or exceeding the usual number, and growing behind the others: see what follows.] And شَعَّلَتِ السَّنُّ *The tooth exceeded the usual number, (Mṣb, K,) being behind the other teeth: or entered beneath another, being irregular in the place of growth. (K.)* [See also شَعْلٌ.]

4. اشْعَلُوا, said of guests, They were, or became, numerous, or many, (K, TA,) and straitened, or crowded, one another: (TA:) so, too, said of men coming to water. (K, TA.) — اشْعَلُوا عَلَيْنَا *They acted contrarily, or adversely, to us; they opposed us. (Lth, S, K.)* — اشْعَلُوا: said of a recompense, or reward, It was, or became, great. (K.) — And said of an affair, It was so great that one knew not how to apply himself to it: (K:) it implies incongruity. (TA.)

شَعْلٌ: see شَعْلٌ.

شَعْلٌ (K, and Ham p. 647) and شَعْلٌ (K,) the last from Ibn'Abbád, (TA,) A tooth in excess, or exceeding the usual number, (K, and Ham ubi suprà,) behind the other teeth: (K:) or the entering of a tooth beneath another, with irregularity in the place of its growth: (K:) or شَعْلٌ signifies superfluities in the teeth, and irregularity in their places of growth, so that they overlie one another: (S:) or the teeth's overlying one another, and the excess of a tooth among them [beyond the usual number]. (Har p. 243.)

— And شَعْلٌ (S, K, and Ham ubi suprà) and شَعْلٌ (K) An excess, or a redundancy, (K and Ham,) [i. e.] a small teat in excess, [in addition to the usual number,] (S,) in, or among, the teats of a sheep or goat, (S, K, Ham,) and of a she-camel, (S, K,) and of a cow: (K:) it does not yield milk, though hyperbolically described as doing so. (S. [But see شَعْلٌ — Also, [not شَعْلٌ as in Freytag's Lex.,] A certain animalcule that appears in a skin used for holding water or milk when its odour has become bad. (Ibn'Abbád, K.)])

شَعْلٌ: see شَعْلٌ, in three places.

شَعَّلٌ: see شَعْلٌ. — One says in reviling a man, هَذَا الشَّعَّلُ وَالشَّعَّلُ, meaning This ignoble fellow, that is naught. (Ibn'Abbád, TA.)

شَعْلُونَ: see شَعْلٌ. — Also A ewe, or she-goat, that may be milked from three places, or four, (Ibn'Abbád, K,) by reason of an excess in the [number of] teats. (Ibn'Abbád, TA. [See also شَعْلٌ — Angry. (Lth, K.)])

شَعَّلٌ: pl. of شَعْلٌ [q. v.]. (K in art. شَعَّلٌ.)

شَعَّالٌ: see شَعَّلٌ.

شَعْلَونَ, applied to a she-camel, a cow, and a sheep or goat, Having an excess, or a redundancy, in the [number of] teats: or having, above her teat, a small teat: or having a nipple in excess: (K:) or a ewe, or she-goat, having a شَعْلٌ [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, that may be milked from her شَعْلٌ. (Ham p. 647. [See also شَعْلُونَ — (J.).])

شَعْلَةٌ شَعْلَونَ — A wound made with a spear or the like from which the blood is scattered, or sprinkled. (TA.) — جَيْشٌ شَعْلَونَ A numerous army. (TA.) And كَتِيَّةٌ شَعْلَونَ An army, or a collected portion thereof, having with it much rabble and many followers: (K:) regard is had in it to multitude and crowding. (TA.)

شَعَّالَةٌ, a determinate noun, The شَعَّالَةٌ [or fox]; (S, O;) as also شَعَّلٌ (IDrd, TA:) or the female شَعَّالَةٌ (K.) — شَعَّالَةٌ أَكْلَانٌ Dry herbage: or شَعَّالَةٌ is [the plant commonly called] شَعَّالَةٌ عنْ شَعَّالَةٌ [see art. شَعَّلٌ]: (K:) this is from AHn. (TA.)

شَعَّلٌ A man whose teeth are irregular in their places of growth, and overlying one another: (Mṣb:) or having superfluities in his teeth, and irregularity in their places of growth, so that they overlie one another: (S:) or having a tooth

in excess, (Mgh, K,) behind the other teeth : (K:) or having a tooth entering beneath another, being irregular in the place of growth : (K:) fem. ثعلبة, applied to a woman; (S, Mgh, Msb, K;) and also to a gum (لثة): (K:) pl. ثعلب (Msb, TA.) — A portly, or corpulent, personage, or chief, characterized by superabundance of benefice, or bounty. (Lth, K.)

مُتَعَلِّبُ Spread, scattered, or sprinkled. (TA.)
وَرْدٌ مُتَعَلِّبٌ — [A company of men coming to water] straitening, or crowding, one another. (K.) جَمَّةُ الْقَوْمِ مُتَعَلِّبَةً — The people, or company of men, came in a connected, or continuous, body. (TA.)

أَرْضٌ مُتَعَلِّبَةٌ A land in which are many foxes; (S, K;) like مُعْقَرَةٌ meaning “a land in which are many عقارب [or scorpions];” (S;) as also مُتَعَلِّبَةٌ. (K in art. ثعلب) [But see this last word.]

ثعلب

Q. 1. ثعلبَ He (a man) was cowardly, and eluded, or turned away, or went this way and that, or to the right and left, quickly, and deceitfully, or guilefully; as also تَشَعَّلَ: his doing so being thus likened to the running of the ثعلب. (TA.) And ثعلبَ مِنْهُ فَرَقاً [He was cowardly, and eluded him, or turned away from him, &c., through fear]; i. e., from another man. (TA.)

Q. 2. تَشَعَّلَ: see above.

ثعلبَ [The fox; *canis vulpes* of Linn.: but in the dial. of Egypt, the jackal; *canis aureus* of Linn.: the former animal being there called أبو الحصين, as it often is by the Arabs of other countries:] a certain beast of prey; (TA;) well known: (S, K;) applied to the male and the female; so that one says ثعلب ذكر and ثعلب ائشى; but if one would designate the male by a single word applying to it only, he says ثعلبان, with damm to the ث and ل: (IAmb, Msb;) or the former applies to the female: (K:) or the female is called ثعلبة; (Ks, S, Msb, K;) and the male, ثعلب (Ks, S, K) and ثعلبَ, (K,) [accord. to some,] like as one says عقربة [and عقرب] and ثعلب is the male; and the female is called ثعلبة: (Az, TA: [but see this word is art. ثعلب]) the pl. of ثعلب is ثعالب and ثعالل, (K,) accord. to Lh: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that ثعلبان signifies the male, the following verse:

* أَرْبُّ يَبْوُلُ الثَّعَالَبَنْ بِرَأْسِهِ *
* لَقْدُ ذَلَّ مَنْ بَأْتُ عَلَيْهِ الثَّعَالَبَنْ *

[Is he a Lord, upon whose head the he-fox makes water? (the ب in برأسه being syn. with على: so in the Mughnee, in art. ب:) Vile indeed is he upon whom the foxes make water!] said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several autho-

rities that the correct reading of the word ثعلبان in a trad. whereby F attempts to establish his charge against J is not ثعلبان, dual. of ثعلب, as he pronounces it to be, but ثعلبان, which is said to be the masc. of ثعلب, like as أفعوان and عقربان are mscs. of أفعى and عقرب. (TA.) — ثعلب [for which Golius seems to have found in a copy of the K دواءَ الثعلب] A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) ثعلب [Fox-grape: rendered by Golius “uræ vulpinæ, i. e. solanum:” but now applied by some to the gooseberry: and the solanum nigrum, or garden-nightshade, is now commonly called:] عنْثَلْبُ الذَّيْبَ [a certain astringent, cooling plant: seven (or, as in one copy of the K, nine) حبات [which here seems to mean berries] thereof, swallowed, are a cure for the jaundice (اليورفان), and stop pregnancy, (K, TA,) like the berries of the حجروع [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) — A hole, or aperture, (حفر,) whence rain-water flows. (TA.) [And particularly,] The outlet, hole, or aperture, (مخرج,) S and Msb, or جحر, K, or نقب, TA,) whence the rain-water flows from the place where dates are dried. (S, Msb, K, TA.) And The place whence the water flows forth (L, K) from, (L, TA,) or to, (K, [probably a mistake,]) a watering-trough or tank. (L, K.) — The upper extremity of a spear-shaft that enters into the head thereof. (S, K.) — The lowest part of a palm-shoot when it is cut from [the root of] the mother-tree: or the lowest part of a [shoot such as is termed] رأكوب, on the trunk of a palm-tree. (AA, K.) ثعلبة: see ثعلب. — Also The os coccygis, or tail-bone; syn. عصعص. (K.) — And The podex, or the anus; syn. أنت. (K.) ثعلبَ: see ثعلبان, in three places.

ثعلبة A running of the horse like the running of the dog. (K.) ثعلبة: see ثعلب, and see art. ثعلب.

أَرْضٌ مُتَعَلِّبَةٌ A land having ثعالب [or foxes]: (S;) or, having many thereof; as also أرض مُتَعَلِّبَةٌ; (K;) which is from ثعلبة; or it may be from ثعلب, like عقربة applied to “a land having many عقارب [or scorpions].” (S, L.)

ثغر

1. ثغرة, (T, A, K,) aor. ثغرة, (K,) inf. n. ثغر, (T,) He broke it; (T, A;) namely, a part of a wall; (A;) he demolished it: this is [said to be] the primary signification: he demolished it, or pulled it down; namely, a wall: (T:) and he broke it (namely, anything, [as a wall and a vessel, &c.,] A) so as to make a gap in it, or a hollow in its edge. (A, K.) — Also, (IAqr, S, Msb, K,) aor. as above, (Msb, K,) He broke his ثغر [or front teeth], (S, Msb, K,) or his teeth. (IAqr, and TA as from the K.) And ثغر, in the pass. form, inf. n. ثغور, He (a boy) had his ثغر [or front teeth] broken. (Msb.)

— pulled out his tooth. (El-Hujeymee, TA.) And ثغر He (a man) had a tooth, or teeth, pulled out. (As, TA.) — Also ثغر, (AZ, S, Mgh, Msb, K,) inf. n. ثغر, (AZ, Msb,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K,) or his ثغر [or front teeth]: (AZ, Msb:) or ثغر has this latter meaning, (A, K,) or أثغر; (As, TA;) and ثغر, (K,) or أثغر, (Sh, TA,) or ثغر, (Msb,) signifies he shed his teeth: (Sh, Msb, K:) ثغر is said to have this last signification in the Kifayet el-Mutahaffidh; and أثغر and ثغر are there said to have the contr. signification, explained below [see 8]. (Msb.) — ثغر also signifies He had his mouth bruised; and so أثغر. (K.) — أثغر الثلثة = ثغر الثلثة = aor. أثغر, He stopped up, or obstructed, the gap, or breach: thus the verb bears two contr. significations. (K.) And ثغرنام We stopped up, or obstructed, against them the gaps, or passes of the mountain; (S, TA;) we stopped up, or obstructed, against them the place of exit, so that they knew not what way to take. (A.)

4: see 1, in two places: — and 8 also, in two places.

أثغر (AZ, Sh, S, Mgh, Msb, K) and ثغر (AZ, Mgh, Msb) and أدَغَر, (K,) originally أَسْتَغَر, (AZ, S, K,) He (a boy) bred his central milk-teeth, (S,) or his ثغر [or front teeth]; (Sh, *MsB, K;) as also أثغر: (K:) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and أثغر, inf. n., of the measure of أكْرَم, inf. n. إِكْرَام, he grew his ثغر [or front teeth] after the former ones had fallen out: by some, أثغر and أثغر are used specially in relation to a beast: the Benoo-Kilab thus used the former; not in relation to a boy. (Msb.) — See also 1, in five places.

ثغر The front teeth; (S, A, K;) syn. مَبْسِرٌ; (Msb;) described by a poet as eight in number, four upper and four lower: (TA:) afterwards applied to the central incisors: (Msb:) or all the teeth (TA) while they remain in their places of growth, (K, TA,) before they fall out: (TA:) or the teeth, (K, TA,) all of them, whether in their places of growth or not: (TA:) or the mouth: (K:) pl. ثغور. (TA.) [Hence, ضحك ثغرة He laughed so as to show his front teeth, or his teeth.] — Any gap, opening, interstice, or open intervening space, (M, K,) in a mountain, or in the bottom of a valley, or in a road, along which people pass; (TA;) as also ثغرة: (A, *TA:) or the latter signifies a gap, or breach, in a wall &c.; the hollow of the broken edge of a vessel &c.; and its pl. is ثغرة. (S.) You say, هذِهِ مَدِينَةٌ فِيهَا ثغرة This is a city in which are gaps, or breaches. (S.) — + A frontier-way of access to a country, [In the CK, قروح is erroneously put for فروج, the word occurring in its place in MSS. of the K and in the S,] such as is a place of fear; (S, K;) as also ثغور: (K:) the part of a country from which the invasion of the enemy is feared; so that it is like a gap in a wall, from

which one fears the invasion of the robber: (Mṣb:) *a place from, or through, which one fears the enemy's coming, in a mountain or fortress: (T, TA:) the frontier of a hostile country: (K:) a place that is a boundary between the countries of the Muslims and the unbelievers: (IAth, TA:) pl. شَفَرٌ. (Mṣb.) You say, شَفَرٌ يَسُدُّ الشَّغْرَ [Such a one stops up, or obstructs, the frontier-access of the country by his bravery]. (A.) — See also شَغْرَةٌ, in two places. — أَمْسِوا شَغْرَوْرًا They became dispersed, or scattered, (JK, A, K,), and lost, or in a state of perdition: (A, K:) sing. شَغْرَةٌ. (JK, K.)*

شَغْرَةٌ; pl. شَغْرَرٌ: see شَغْرَرٌ, in two places. — Also The pit of the uppermost part of the breast, or chest, between the two collar-bones; (S, M, K;) the pit in the middle of the شَخْرٌ: pl. as above: (Mṣb:) in a camel, the pit which is the stabbing-place: and in a horse, [the part] above the جُوْجِمُو, (K,) which is the prominent portion of the شَخْرٌ, between the upper parts of the فَهْقَتَانٍ [or two portions of flesh on the right and left of the breast]. (TA.) — A tract, or quarter, of the earth, or of land; (JK, K;) as also شَغْرٌ. (TA.) You say, مَا بِتْلُكَ الشَّغْرَةِ مُنْلَهٌ There is not, in that tract, or quarter, of the earth, his, or its, like. (TA.) — A plain, level, or even, road; (K;) as also شَغْرٌ: (TA:) or any road that people tread, or pass along, with ease; because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence,] شَغْرَ الْمَسْجِدِ The ways leading to the mosque: or شَغْرَ الْمَسْجِدِ means the upper part of the mosque [app. next to the kiblah]. (TA.) And يَخْتَرِقُ شَغْرَ [He travels] the ways of glory. (A.) شَغْرَرٌ: see شَغْرَرٌ.

شَغْرَةٌ The root, or lower part, of a tooth: pl. شَوَاعِرٌ. (JK.)

شَغْرَرٌ The place through which a tooth passes, in the head [or gum]. (TA.)

شَغْرَرٌ: see what follows.
شَغْرَرٌ Having his شَغْرَرٌ [or front teeth], (A,) or his teeth, (IAar, TA,) broken. (IAar, A, TA.) — Having his mouth bruised; as also شَغْرَرٌ. (TA.) — A boy (AZ, S) shedding his central milk-teeth, (AZ, S, K,) or his شَغْرَرٌ [or front teeth]. (AZ, A, Mṣb.)

شَغْمٌ

4. شَغْمٌ It (a valley) produced the kind of plant called شَغَامٌ: (K:) or abounded therewith. (A, TA.) — And it (the head) became like the شَغَامَةٌ in whiteness. (K, TA.)

شَغَامٌ A kind of plant, (S, Mṣb, K, TA,) generally (Mṣb) found in the mountains, (S, Mṣb,) having a green stem, (TA,) which becomes white when it dries, (S, Mṣb, TA,) and to which hoariness is likened; (S, Mṣb; [Golius, app. misled by a false reading in a copy of the S, says "simile anetho;"]) it has a thick [head, or blossom, such as is called] سَنَمَةٌ, and [it is said that] it does not grow save upon a black mountain-top, and is found in Nejd and Tihāmeh: (TA:) A'Obeyd

says that it is a kind of plant, (TA,) IF, that it is a tree, (Mṣb,) with a white blossom and fruit, (Mṣb, TA,) to which hoariness is likened: (TA:) it is called in Persian درمنه; (K; [written in different copies of that work درمنه and درمنه]) the last of which is said in the TA to be the right reading; a word said to mean wormwood, and hyssop; or, accord. to Meninski, as mentioned by Freytag, zedoary; but this last is called in Persian زَرْبَنَا, with which word may have been confounded;]) or درمنه اسْبِيد, درمنه إِسْبِيد, in which [SM thinks] the former word is a contraction of در میانه; the two together meaning "in the middle white:" (TA:) the n. un. is with ة: (S, K:) and اَثْغَمَةٌ is a quasi-pl. n.; (K;) as though the ل were a substitute for the ة of اَثْغَمَةٌ. (TA.)

شَغَامٌ A colour white like the شَغَامٌ: (K:) in the L, a head wholly white. (TA.)

شَغَامٌ: see اَثْغَمَةٌ.

شَغَوٌ

1. شَغَوَتْ, aor. شَغَوَتْ, (S, Mgh, K,) inf. n. شَغَوَةٌ, (S, [in a copy of the Mgh, شَغَوَةٌ]) She, or it, bled, or cried, (S, Mgh, K,) [on the occasion of bringing forth, and on other occasions;] said of a sheep or goat [&c.]. (S, Mgh, K, TA.)

4. شَغَى He made a sheep or goat [&c.] to utter the cry termed شَغَوٌ. (K.) أَتَيْتُهُ قَمَّا أَثْغَى I came to him and he gave not anything: (K:) or فَمَا أَثْغَى and he gave not a sheep or goat, &c., that uttered the cry termed شَغَوٌ, nor a camel that uttered the cry termed شَغَوٌ. (TA.)

شَغَوٌ A single cry of the kind termed شَغَوٌ. (TA.)

شَغَوٌ The bleating, or crying, or cry, (S, K,) of the sheep and goat and the like, (S,) or of the sheep or goat, and gazelle, &c., on the occasion of bringing forth, (M, K,) and on other occasions; (M;) as also شَغَيَةٌ, like رَاغِيَةٌ in relation to camels, and صَاهِلَةٌ in relation to horses. (TA.) — Also, (K,) thus we find in the copies of the K, but correctly شَغَيَةٌ, as in the Tekmīlē [and in the JK], (TA.) The fissure in the lip of the sheep or goat. (K.)

شَغَيَةٌ: see what next precedes.

شَغَوٌ [part. n. of شَغَى: and hence, —] A sheep or goat [&c.]; (TA;) as also [its fem.] شَغَيَةٌ. (S, K, TA.) You say, مَا لَهُ شَغَوٌ وَلَا رَاغِيٌ (TA) and مَا لَهُ شَغَيَةٌ وَلَا رَاغِيَةٌ (S, TA) He has not a sheep or goat, nor a camel: (S, TA:) or مَا لَهُ رَاغِيٌّ وَلَا شَغَيَةٌ he has not a she-camel nor a sheep or goat. (Har p. 333.) And مَا بِالدارِ شَغَوٌ وَلَا رَاغِيٌ There is not in the house any one. (S, TA.)

شَغَوٌ fem. of شَغَوٌ [q. v.]. — See also شَغَوَةٌ.

شَفَأٌ

شَفَأٌ, (T, Jm, S, M, K,) of the measure فَعَالٌ, (S,) or شَفَأٌ, (Mgh, Mṣb,) of the measure غَرَابٌ,

(Mṣb,) [a coll. gen. n.,] i. q. شَفَرٌ [i. e. Mustard]; (S, M, K;) in the dial. of the people of El-Ghōr: (M:) or شَفَرٌ worked together, or mixed up, or compounded, (صَبَاغٌ,) with [i. e. sauce, or fluid seasoning]: (M, Mgh:) or what is called حَرْفٌ (S, M, K, TA) in the dial. of the people of El-Ghōr, (TA,) or, (M,) which is the same thing, (TA,) what is called حَبُّ الرَّشَادِ (M, Mgh, Mṣb, TA) in the dial. of the people of El-Irāk, (TA,) which is eaten in case of necessity: (Mṣb: [see art. رَشَادٌ:]] n. un. with ة: (S, M, K:) the may be original, or it may be substituted for or ي: (M:) Sgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad., ما ذَا فِي الْأَمْرَيْنِ مِنَ الشَّغَاءِ الصَّبِيرِ وَالشَّفَاءِ [What remedy is there in the two most bitter things, aloes and the شَفَاءِ?]. (T, Mgh: but in the latter, the last word is without teshdeed to the ف.)

شَفَرٌ

1: and 2: see 4.

4. شَفَرَةٌ He bound, tied, or fastened, upon him a شَفَرٌ [or crupper]; (S, M, A, Mṣb, K;) namely, a beast, a horse, an ass, or a camel: (S, * M, * TA, &c.:) or he made for him (namely, a camel or an ass &c., TA) a شَفَرٌ [or crupper]. (M, K.) [Hence,] أَنْفَرَتْ بَيْعَةً سُوٌّ [app. I imposed upon him a bad sale so that he could not rid himself of it; lit.] I stuck a bad sale to his backside. (A, K.) — هُوَ شَفَرٌ He drove him, or urged him on, from behind; (A, K;) as also شَغَرٌ, inf. n. شَغَفَرٌ; (K;) in some copies of the K, شَغَرٌ, aor. شَغَرَ, (TA.) — شَفَرَتْ She (a goat) shamed, or gave evidence of, pregnancy, or bringing forth. (K: in the CK, بَيْعَتْ الْوَلَادَ: in MS. copies of the K, and in the TA, الْوَلَادَة.)

10. شَفَرَتْ He (a man, M) put [a part of] his إِزارٌ [or waist-wrapper] between his thighs, twisted together; (M, K;) he (a wrestler) turned back the extremity of his garment [between his thighs] and stuck it in the part where it was bound round his waist: (A:) or استَفَرَ بِتَوْبِيهٍ (S, Mṣb,) or بِإِزارٍ (T, Mgh,) or استَفَرَ إِزارَةً (Mgh,) he (a man) turned back the extremity of his garment between his legs to the part where it was bound round his waist; (S;) or he (a wrestler, T, Mgh) bound his garment, (IF, Mṣb,) or his إِزارَ (T, Mgh,) round the lower part of his body, (IF, Mgh, Mṣb,) or round his thighs, (T,) and then turned back its extremity between his legs, and stuck it in the part where it was bound round his waist, behind. (T, IF, Mgh, Mṣb.) — استَفَرَتْ, said of a menstrual woman, signifies the like; (Mṣb;) i. q. تَلْجَمَتْ; (A, Mṣb;) She closed her vulva with a broad piece of rag, or stuffed it with some cotton, and fastened the [or each] extremity of the bandage to a thing tied round her waist. (T, L.) — And استَفَرَ بِذَبَّيْهِ (M,) or (S, A, Mṣb, K,) said of a dog, هُوَ شَفَرٌ between his thighs, (S, M, A, * Mṣb, K,) making it to cleave to his belly. (M, K.)

شَفَرٌ (S, M, Mṣb, K) and شَفَرٌ (M, K) The vulva

of an animal of prey, (As, T, S, M, Msb, K,) and of any creature that has claws, or talons: (S, Msb, K;) or the *vagina* thereof: (M, K;) and metaphorically used in relation to other animals: (Msb;) thus applied to that of a cow, (S, M, TA,) and of a mare, and of a ewe, and of a woman: or applied to that of a cow it is proper, not tropical. (M, TA.) — Also, accord. to AA and others, The *anus*. (Mz 44th). — See also **ثَفْرٌ**.

ثَفْرٌ: see **ثَفْرٌ**.

ثَفْرٌ, (S, M, A, Msb, K,) and sometimes **ثَفْرٌ**, (K,) The [crupper, or] strap, or thong, at the hinder part of the saddle; (M, K;) the appendage of the saddle that is put beneath the tail (Mgh) of a beast, (S, A, Mgh, Msb,) of a horse, an ass, or a camel: (T, TA :) its two ends are bound to the **دَقَانِ**: (IDrd in his book on the Saddle and Bridle, p. 4 :) pl. **أَثْغَارٌ**. (Msb.)

مُثْفَرٌ: see what follows.

مِثْفَارٌ A beast that throws its saddle backwards. (S, M, A, K.) — **مَأْبُونٌ** syn. (K;) **الَّذِي يُؤْتَى** (M;) as also **مُثْفَرٌ** (M, K.)

ثُرُوق

ثُرُوق The *قَمَع* [or base] of a date: (S, K;) or the *قَمَع* of a full-grown unripe date; i. e., the round portion of its covering, surrounding the stalk, and adhering to the upper part of the date: (Mgh;) or the part (El'-Adebbes, A'Obeyd, S, K) of the date (El'-Adebbes, A'Obeyd, S) to which the *قَمَع* adheres: (El'-Adebbes, A'Obeyd, S, K;) or, accord. to Lth, the connecting medium (**عِلْقَة**) between the stone of the date and the *قَمَع*; and AZ says the like: (TA : [see **فَرْضٌ** as signifying a sort of dates of 'Omán :]) or a raceme of which the dates have been eaten, or of which all the dates have been stripped off except one or two or three: (ISh, TA :) pl. **ثَغَارِيقٌ**; (S, K;) explained by Ks as meaning the *قَمَاع* of full-grown unripe dates. (S.) **ثُرُوقٌ** is a dial. var. thereof. (TA in art. **ثُرُوقٌ**). The pl. also signifies The bases (**أَقْمَاعٌ**) of grapes: (JK :) or the of a grape is what adheres to the raceme; and a closed perforation therein. (Mgh.) — [Hence, **مَا لَهُ ثُرُوقٌ** + *He possesses not anything*. (JK, Ibn'-Abbád, K.)]

ثُفَلٌ

1. **ثُفَلٌ**, accord. to Golius, as on the authority of J, quasi **سَفَلٌ**, i. q. **رَسَبٌ**, i. e. *It subsided*; said of any sediment: but I do not find this in the S, nor in any other lexicon.] — **ثُفَلٌ الرَّحْيِ** (K,) aor. **ثُفَلَ**, inf. n. **ثُفَلٌ**; (TA;) or **ثُفَلَيْهَا**; (so in a copy of the M;) *He placed a **ثَفَالٌ*** [q. v.] beneath the hand-mill. (M, K.) — **ثَفَالٌ**, (Lth, T, K,) aor. **ثُفَلَ**, (TA,) inf. n. **ثُفَلٌ**, (T, M,) *He left it, or cast it away as a thing of no account, or neglected it*, (T, M,) or *he scattered it, strewed it, or dispersed it*, (K,) all of it, (Lth, T, TA,) at once. (Lth, T, M, K.)

ثَنْ — ثَنْ

2. **ثَنْفِيلٌ**, inf. n. **ثَنْفِيلٌ عَنِ الْبَيْنِ بِالطَّعَامِ** (Ibn'-Abbád, K.) — See also 1.

3. **ثَنْفِيلٌ** [probably signifies + *He ate* **ثَنْفِيلٌ**, i. e. grain, &c.; as Golius has assumed from the explanation, in the S and K, of the act. part. n., which see below: or **ثَانِفِيلٌ** *he ate with him*.] — Accord. to Ibn'-Abbád, (TA,) **ثَانِفِيلٌ** is syn. with **ثَانِفَةٌ**, q. v. (K, TA.)

4. **ثَنْفِيلٌ** *It* (wine, or beverage,) *had in it* [meaning a sediment, or dregs]. (Zj, K.)

5. **ثَنْفِيلٌ** *It* (a radical, or hereditary, evil quality) withheld him from generous actions. (Ibn'-Abbád, K, TA.) — **ثَنْفِيلٌ** *He overcame him, or subdued him, [as though] putting him beneath him like the **ثَفَالٌ**.* (TA.)

ثَنْفِيلٌ The sediment, or *settlings*, of anything; (S;) the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing, (T, M, Msb, K,) beneath the clear portion; (T, Msb;) as, for instance, of water, and of broth, (TA,) and of medicine, (T, TA,) and the like, and of a cooking-pot, [i. e. of its contents,] (T,) &c.; (TA;) as also **ثَانِفِيلٌ**. (IDrd, M, K.) — **ثَنْفِيلٌ** *Grain*, (T, S, M, K, TA,) and whatever is eaten of flesh-meat or bread or dates; and particularly when people are in want of milk: (T:) or flour; and what is not drunk, as bread, and the like: (TA :) or the refuse, or worse sort, of **طَعَامٌ** [i. e. wheat, or other food]. (Ham p. 768.) You say, **شَرَبَ الْمَاءَ** [He drank water, or the water, not upon, i. e. not having eaten, grain, or flesh-meat, &c.]. (A in art. **بَحْتٌ**) — See also **ثَفَالٌ**.

ثَفَالٌ: see **ثَفَالٌ**.

ثَفَالٌ *One who eats* **ثَفَالٌ**. (K.) [It seems to be there indicated that the latter word is to be understood in this case in the former of the senses assigned to it above; but it is not so.] One says, **ثَفَالٌ**, i. e. **ثَفَالٌ** *He who eats* [or grain, &c.] is not like him who drinks pure milk. (TA.) And **هُمْ مُثَانِلُونَ** *They are eating* **ثَفَالٌ**, i. e. grain, (T, S, M, K, TA,) or flesh-meat, or bread, or dates, (T,) [&c.], being in want of milk; (T, S;) the hardest of the means of subsistence (T, S, M) to the Bedawee. (T, S.)

ثَنَلَةٌ, (T,) or **ثَنَلَةٌ**, (TA,) *Somewhat remaining* (T) of dates, in a sack: on the authority of a person of the tribe of Suleym. (T, TA.)

ثَنَلٌ *Slow*; (S, M, Mgh, K;) applied to a camel (T, S, M, Mgh, K) &c.; as also **ثَنَلٌ**; (K;) and **ثَنَلٌ**: (K in art. **ثَنَلٌ**) one that will not rise and go save with reluctance: (T:) the first thus written with fet-h [to the ث] in the generality of books; but in the Tekmileh [of the 'Eyn] **ثَنَلٌ**, and there said to be applied to a beast and to a man. (Mgh.)

ثَنَلٌ: see the paragraph next following.

ثَنَلٌ *The thing by which the mill is preserved from the ground*; as also **ثَنَلٌ**: (M, K;) it is a skin that is spread beneath the hand-mill to preserve the flour from the dust; (T;) a skin, (S,

Msb,) or the like, that is put beneath the mill, (Msb,) [i. e.,] which is spread, and whereon is placed the mill, which is turned with the hand, (S,) in order that the flour may fall upon it. (S, Msb.) When the **ثَفَالٌ** has another thing to preserve it from the ground, this latter is called the **وَقَاضٍ**. (M.) Zuheyr says, (T, S, K,) describing war, (T,) *

فَتَعْرُكُمْ عَرْكَ الرَّحْيِ بِثَفَالِهِ *

(T, S, K,*) meaning [And it frets you as frets the mill] when it is with its **ثَفَالٌ**: for they do not place a **ثَفَالٌ** beneath the mill except when grinding. (K.) — Also, (sometimes, S,) The *nether, or lower, mill-stone*; (S, K;) and so **ثَفَالٌ**. (K.) — And *A ever*; syn. **أَبْرِيشٌ**: (IAqr, T, M, K;) occurring in a trad. in which mention is made of washing the hand therewith. (T, M.) — See also **ثَفَالٌ**.

ثَنَفِيلٌ: see **ثَنَفِيلٌ**. — Hence, as some say, metonymically, (M,) *Dung; ordure*; syn. **رَجِيعٌ**. (M, K.)

ثَنَفِيلٌ: see **مُثَانِلٌ**.

ثَنَفٌ

1. **ثَنَفَتْ يَدَهُ**, (S, M, A, K,) aor. **ثَنَفَ**, (S, K,) inf. n. **ثَنَفٌ**, (S, M,) *His hand was, or became, rough, or callous, [as though resembling a **ثَفَالٌ** of a camel,] (S, M, A, K,) and blistered, (A,) from work.* (M.) — **ثَنَفَتْهُ**, (S, K,*) aor. **ثَنَفَ**, (S,) *She (a camel) struck him with her [pl. of **ثَفَالٌ**, q. v.].* (S, K,*) — And, (T, M, K,) aor. as above, (K,) and so the inf. n., (T, M,) *He impelled, pushed, thrust, or drove, him; or pushed, thrust, or drove, him away, or back*: (T, M, K;) and struck, or beat, him. (M.) — Also, (T, M, K,) aor. **ثَنَفَ** (M, K) and **ثَنَفَ** (M,) inf. n. **ثَنَفٌ**, (T, M,) *He followed him*: (M, K;) or he came to him from behind him: (T, K;) or you say, **جَاءَ يَثْنَفُ** as meaning he came closely pursuing a thing, having almost overtaken, or reached, it: and **مَرَّ يَثْنَفُهُ**, he went along, or away, following them. (M.) — And, **ثَنَفَ الشَّيْءَ**, aor. **ثَنَفَ**, inf. n. *He kept, clave, clung, or held fast, to the thing.* (M.) — And **ثَنَفَ الرَّجُلَ** *He associated with the man in such a manner that nothing of his case was hidden from him.* (T.) [See also 3.]

3. **ثَانِفَةٌ**, (T, S, K,) inf. n. **مُثَانِفَةٌ**, (T,) *He sat with him*: (S, K,) said to be derived from **ثَنَفَ**: as though meaning he made the **ثَفَالٌ** [or lower portion of the fore part] of his knee to cleave to the **ثَفَالٌ** of the knee of the other: (S:) or he sat with him, knee to knee, or each sitting upon his knees, fighting with him. (T.) — *He kept, clave, or clung, to him*, (T, K,) speaking to him. (T.) [See also 1.] — *He consulted with him in order to know what was in his mind; and kept, clave, or clung, to him, that he might know his inward state or case, or his opinion, or his mind.* (M.) [See 1, last signification.] — **ثَانِفَةٌ عَلَى الشَّيْءِ** *He aided, or assisted, him to do the thing.* (S, M.)

4. **ثَانِفٌ يَدَهُ** *It (work) rendered his hand rough, or callous.* (S, K.) [Sec 1, first signification.]

ثُقْبٌ — ثُفَنٌ

ثُقْبٌ Weight: or a weight: syn. ثُقْلٌ. (T.)

ثُفَنٌ A disease in the ظُفَنَةِ [q. v.]. (K.)

ثُفَنٌ مَزَادَةً The sewed sides of a leatheren water-bag. (S.)

ثُفَنَةٌ [The callosity, or callous protuberance, upon] the knee; and what touches the ground, [in the act of lying down,] of [the callosity upon the breast called] the كُرْكُرَة and the سَعْدَانَة, [two words having the same meaning, for the latter of which the K erroneously substitutes the pl. form,] and of [each of the stifle-joints, i. e.,] the roots, or lower parts, of the thighs; of the camel: (M, K:*) pl. ثُفَنَاتٌ (M, K) and ثُفَنٌ: (T, S, M:) the ثُفَنَات of the camel are the parts that fall upon the ground when the animal lies down, and that become rough, or callous, such as the two knees, &c.; (S;) the parts that are next the ground when the camel lies down, one of them being the كُرْكُرَة, with which they are five in number [as explained above]: or, as some say, the ظُفَنَة is [only the stifle-joint, i. e.,] the joint between the thigh and the ساق [or leg properly so called], internally, [meaning anteriorly,] and [the knee, i. e.,] the joint between the shank and the arm: (T:) or, accord. to some, any part that is next the ground, of any quadruped, when he lies down like the camel and like the sheep. (M.) — Hence, (TA,) [The stifle-joint, i. e.,] the joint between each thigh and leg, internally, [meaning anteriorly,] of a horse. (M, K.) — Hence also, (TA,) The knee of a man: or [so accord. to the M, but in the K "and,"] the place of union of the shank and thigh: (M, K:) [or the lower portion of the fore part of the knee, which becomes callous in consequence of much kneeling: see 3, first sentence. Hence,] 'Abd-Allah Ibn-Wahb Er-Rásibee was surnamed ذُو الـثُفَنَات (S, M, K:*) from his much praying, (M,) because long prostration produced an [indurating] effect upon his ثُفَنَات: (S, K:) and 'Alee Ibn-El-Hoseyn Ibn-'Alee, (K, TA,) known by the appellation of Zeyn-el-Ábideen, (TA,) was [likewise] so surnamed, (K, TA,) because those parts of him upon which he prostrated himself were like the ظُفَنَة of the camel in consequence of his much praying: (TA:) so too was 'Alee Ibn-Abd-Allah Ibn-El-'Abbás. (A, K.)

الـثُفَنَةُ مِنَ الـجَلَّةِ, (K, [in some of the copies of the K, which, as is said in the TA, is a mistake,]) or ثُفَنَتُ الـجَلَّةِ, (AHn, M,) The two edges of the lower part of the جَلَّةِ, (AHn, M, K,) [meaning,] of the dates [contained in the receptacle thus called; app. because the dates in the edges become more dry and hard than the main portion]. (AHn, M.) — Also A number, and a company, of men. (M, K.) — And [as fem. of ثُفَنْ, which is perhaps unused,] A she-camel that strikes with her ثُفَنَات [here meaning her stifle-joints] on the occasion of her being milked. (M, K.) Her case is easier than that of the ضَجُور.

ثُفَنٌ, (M,) or مُثْفَنٌ, (TA,) may mean Large in the ثُفَنَات. (M, TA.)

مُثَافِنٌ: مُثْفَنٌ: see also مُثْفَنٌ.

ثُقْبٌ — مُثْفَنٌ لـخُصْمِهِ

ثُقْبٌ A man who keeps, cleaves, clings, or holds fast, to his adversary, or antagonist. (M.) [See also مُثَافِنٌ.]

مُثَافِنٌ: مُثْفَنٌ.

مُثْفَانٌ A camel whose ظُفَنَة [here meaning his stifle-joint] has hit, or hurt, his side and his belly, (K, TA,) usually. (TA.)

مُثَافِنٌ Keeping to a person, or thing, constantly, perseveringly, or assiduously: (T, M:) or keeping, clearing, or clinging, to another: as also مُثْفَنٌ (K, accord. to different copies,) or, probably, مُثْفَنٌ, q. v.].

ثُفُو

1. ثُفَاهُ, aor. ٰ: see art. ثُفَي.

ثُفَيٌ

1. ثُفَاهُ, aor. ٰ (M, K) and ٰ, (K,) He followed him; (M, K;) as also أَنْفَهَ: or he was with him, near after him, or at his heels, as though treading in his footsteps: (TA:) or تَهُوَتُ الرَّجُلَ signifies I was with the man, near after him, &c.: and جَاءَ يَسْلُوْهُ, he came following him. (M.) — ثُفِيتُ الْقَوْمُ I drove away, or drove away and pursued closely, or hunted, the people, or company of men; syn. طَرَدْتُ: (K:) perhaps from أَنْفَهَ, which also signifies طَرَدَهُ. (TA.)

2. ثُفَيٌ الْقِدْرَ, (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) He put the cooking-pot upon the أَنْفَافِ [pl. of أَنْفَيَةِ, q. v.]; (S, M, K:*) as also أَنْفَاهَا ٰ; (M, K;) and أَنْفَاهَا ٰ, (K,) inf. n. تَأْتِيفٌ; أَنْفَهَا; (so in some copies of the K,) or أَنْفَهَا, (so in other copies of the K, and in the TA,) inf. n. إِبْنَافٌ: (TA:) or أَنْفَاهَا ٰ signifies he put, or made, for it. (S.) — [Hence,] ثُفِيتَ الْمَرْأَةُ The woman was a wife of a man who had two wives beside herself; she being the third of them; they being likened to the أَنْفَافِ of the cooking-pot. (M.) And ٰ أَنْفَيٌ + أَنْفَيٌ He took three women as his wives. (K.)

4. ثُفَيٌ الْقِدْرَ: see 2, in two places. See also Q. Q. 1 in art. أَنْفَيٌ. — And أَنْفَيٌ said of a man: see 2.

5. ثُفَيٌ فَلَانَّا عَرْقُ سُوْءٍ [Evil origin, or a bad hereditary disposition,] withheld such a one قَصْرَ بِهِ (Fr, A 'Obeyd, K) The stone [which is one of the three] whereon the cooking-pot is placed: (M, K:) it is a stone like the head of a man: (T, TA:) pl. أَنْفَافٌ and أَنْفَافٌ. (S, K, &c.) [See more in art. أَنْفَافٌ.]

مُثْفَأَةٌ, and its fem. مُثْفَأَةٌ: see what next follows, in three places.

مُثْفَى, (M,) or مُثْفَيٌ, (K,) [but this is probably a mistranscription,] + A man of whom many wives die: (M, K:) or of whom three wives have died: (M, K:*) and مُثْفَأَةٌ, (T, M,) or مُثْفَأَةٌ, (K,) [but this, again, is probably a mistranscription,] + a woman of whom many husbands die: (M, K:) or of whom three husbands have died: (M:) or it signifies also (K) a woman who has buried three husbands: (IAar, T, K:) or signifies [like مُؤْنَةٌ] + a woman whose husband has two wives beside her; she being the third of them; they being likened to the أَنْفَافِ of the cooking-pot: and مُثْفَيَةٌ, + a woman of whom three husbands have died: and مُثْفَفٌ, + a man of whom three wives have died. (S.) — مُثْفَأَةٌ, (S,) or مُثْفَأَةٌ, (K,) also signifies + A brand, or mark made with a hot iron, upon an animal, resembling the أَنْفَافِ [of the cooking pot]. (S, K.)

مُثْفَيٌ, and its fem. مُثْفَيَةٌ: see what next precedes.

قَدْرٌ مُثْفَأَةٌ A cooking-pot put upon the أَنْفَافِ (K:*) and TA, and M in art. أَنْفَي, q. v. [In the CK, erroneously مُؤْنَةٌ.]

ثُقَبٌ

1. ثُقَبٌ, (S, A, K, &c.,) aor. ٰ, (JK, Mṣb,) inf. n. ثُقَبٌ, (JK, S, Mṣb,) He made a hole in a thing (JK, *S, *A, Mgh, Mṣb, K) with a مُثْقَبٌ; (A, Mṣb;) meaning, a hole of small size; (Mgh,) such as passed through; he perforated, bored, or pierced, it: (A, Mgh, K:) and in like manner, مُثْقَبٌ, (K,) but this signifies he did so much, or to several, or many, things; (S, TA;) and مُثْقَبٌ. (K, TA.) You say, ثُقَبَ الدُّرْرَ [He bored, or perforated, or pierced, the pearls]; (A, TA;) and ثُقَبَ الْأَذْنَ [the ear]. (Mgh.) And ثُقَبَ الْفَرَحَ He pierced, or punctured, the purulent pustule, in order that the fluid, or water, in process of excretion, might issue. (A, TA.) And حَلَمَ ثُقَبَ الْحَلَمَ The [ticks called] pierced holes in the skin. (A, TA.) And ثُقَبَنَ ٰ الْبَرَاقِعَ They made holes in the face-veils, (A, Mgh) ثُقَبَنَ لَعْبَوْنَينَ [for their eyes]: (A:) said of women. (Mgh.) — [Hence,] (K, and Ham p. 701,) [aor. ٰ,] inf. n. ثُقُوبٌ, (JK, Ham,) + The star shone brightly [as though it pierced through the darkness: see ثُاقِبٌ: (K:)] or shone and glistened intensely. (Ham ubi supra.) And ثُقَبَتِ النَّارُ, (S, L, K,) aor. ٰ, (S, L,) inf. n. ثُقُوبٌ (S, L, K) and ثُقَابَةٌ, (S, L,) + The fire burned brightly; burned, blazed, or flamed, up. (S, L, K.) And ثُقَبَ الزَّنْدَ, (JK, TA,) aor. ٰ, inf. n. ثُقُوبٌ, (TA,) + [The spark emitted fire]: said when the spark falls (JK, TA) upon [or from] the زَنْد [or wooden instrument for producing fire]. (JK.) + ثُقَبَتِ الرَّائِحَةَ — The odour diffused itself, and rose. (K, TA.) ثُقَبَ رَايَةٌ — (K,) inf. n. ثُقُوبٌ, (TA,) + His judgment was penetrating; syn. ثُقَبَتِ النَّاقَةَ — (JK, S, K,) aor. ٰ, inf. n. ثُقُوبٌ, (JK, TA,) + The she-camel had

ثَقْبٌ *much milk; abounded with milk. (JK, S, K.)*
ثَقَبٌ, aor. ^۲, (K,) inf. n. **ثَقَّةٌ**, (JK, A, K,) *† He (a man, JK, A) was, or became, very red; (JK, A, K;) so as to be likened to the flame of fire. (A, TA.)*

ثَقَبٌ: see 1, in two places. — [Hence,] *† He (a bird) soared high, piercing the region of the air next to the clouds: (A, TA:) or reached, or ascended to, the midst of the sky. (TA.)* — **ثَقِيبٌ**, (JK, A, K,) inf. n. **ثَقِيبٌ**; (JK, K;) and [of pauc.] **أَثْقَبٌ** (K) and (of **ثَقَّةٌ**, S, Mṣb) **ثَقَبٌ** (S, A, Mṣb) and **ثَقَبٌ**. (S [in which this last is said to be with **دَامِمٌ**, meaning, to the **قِ**, not (as some have supposed) to the **ثِ** only,] and A.)

ثَقَبٌ: } **ثَقَبٌ** } *see* **ثَقَبٌ**.
ثَقَّةٌ: } **ثَقَّةٌ** }

ثَقَابٌ: *see what next follows.*

ثَقُوبٌ *Fuel; or a thing with which fire is kindled, or made to burn brightly, or to burn, blaze, or flame, up; (JK, S, A;) as also **ثَقَابٌ**; (K;) consisting of small sticks, (S, TA,) or dung, such as is called **بَعْرٌ**; (A, TA;) and tinder. (JK, A, TA.)*

ثَقِيبٌ: *† A man very red; (JK, A, K;) so as to be likened to the flame of fire: (A:) fem. with **ةٌ**. (JK, A.) — See also **ثَاقِبٌ**, in three places.*

ثَاقِبٌ: *† A star, and a lamp, and fire, (A,) or a flame of fire, or a shooting star, (S,) shining brightly: (S:) or shining, glistening, or gleaming, very brightly, as though piercing through the darkness, and dispelling it; and so **ثَاقِبٌ**; (A, TA;) and the latter, he kindled a fire (TA) with tinder, (A, TA,) or camel's dung, or the like: (A:) or both signify he made a fire to burn brightly; to burn, blaze, or flame, up; (S, K;) and so **ثَاقِبٌ**: (K:) or, accord. to AZ, **الثَّارُ**, inf. n. **إِنْقَابٌ**, signifies he scraped a hole for the fire, in the ground, then put upon it, [i. e. the fire] dung, such as is called **بَعْرٌ**, and small pieces of fire-wood or similar fuel, and then buried it in the dust; and so **ثَاقِبٌ بَهَا**, and **ثَاقِبٌ النَّارَ**; as also **ثَاقِبٌ النَّارَ**, inf. n. **مَسْكٌ بِالنَّارِ**: and **ثَمْسِيكٌ**: and **ثَاقِبٌ**, inf. n. signifies also he struck fire: and **ثَاقِبٌ**, inf. n. as above, he made a spark to fall from a **زَنْدٌ**, q. v. (TA.)*

ثَاقِبٌ: *see 2, in three places.*

ثَاقِبٌ: *see 1, first sentence: — and see also 2, in four places: — and 7, in two places.*

ثَاقِبٌ: *It was, or became, perforated, bored, or pierced; and in like manner, [but properly, as quasi-pass. of 2, signifying it was, or became, perforated, &c., much or in many places,] **ثَاقِبٌ**. (K.) You say, **ثَاقِبٌ الجَلْدُ** *The skin was, or became, pierced with holes by the [ticks called] حَلْمٌ. (S, A.)**

ثَاقِبٌ (S, A, Mgh, Mṣb, K) and **ثَقْبٌ** (Mṣb) and **ثَقِيَّةٌ** (S, A, Mgh, Mṣb) *A hole, perforation, or bore, that penetrates, or passes through, a thing; (A, Mgh, K;) accord. to Mtr, (Mṣb,) only such as is small; (Mgh, Mṣb;) such as is large being termed **ثَقْبٌ**, with **نَ**: (Mgh:) or a hole that is not deep: or, as some say, a hole descending into the earth: (Mṣb: [but this last explanation is not of general application:]) said to be opposed to **شَقٌ**: (TA:) pl. [of mult.] (of the first word, S, Mṣb, K) **ثَقُوبٌ** (S, A, Mṣb,*

K) and [of pauc.] **أَثْقَبٌ** (K) and (of **ثَقَّةٌ**, S, Mṣb) **ثَقَبٌ** (S, A, Mṣb) and **ثَقَبٌ**. (S [in which this last is said to be with **دَامِمٌ**, meaning, to the **قِ**, not (as some have supposed) to the **ثِ** only,] and A.)

ثَقَبٌ: } **ثَقَبٌ** } *see* **ثَقَبٌ**.
ثَقَّةٌ: } **ثَقَّةٌ** }

ثَقَابٌ: *see what next follows.*

ثَقُوبٌ *Fuel; or a thing with which fire is kindled, or made to burn brightly, or to burn, blaze, or flame, up; (JK, S, A;) as also **ثَقَابٌ**; (K;) consisting of small sticks, (S, TA,) or dung, such as is called **بَعْرٌ**; (A, TA;) and tinder. (JK, A, TA.)*

ثَقِيبٌ: *† A man very red; (JK, A, K;) so as to be likened to the flame of fire: (A:) fem. with **ةٌ**. (JK, A.) — See also **ثَاقِبٌ**, in three places.*

ثَاقِبٌ: *† A star, and a lamp, and fire, (A,) or a flame of fire, or a shooting star, (S,) shining brightly: (S:) or shining, glistening, or gleaming, very brightly, as though piercing through the darkness, and dispelling it. (A, TA.) — **الثَّجَمُ الثَّاقِبُ** [in the Kur lxxxvi. 3] means **† The star, or asterism, brightly shining;** (Fr, Bd, L;) as though it pierced through the darkness, or the celestial spheres, by its light: (Bd:) or **the star, or asterism, that is high, above the others:** or **the planet Saturn:** (L, K:) or **the Pleiades, or any star or asterism, brightly shining;** because it pierces through the darkness by its light. (Jel.) — **ثَاقِبٌ زَنْدٌ** (q. v.) that emits fire, when struck. (TA.) — **ثَاقِبٌ حَسْبٌ** [i. e. nobility, or grounds of pretension to respect or honour], it means **Famous and exalted:** (Lth, JK, A, * TA:) or **bright; brilliant.** (As, TA.) — And hence, **† applied to knowledge** [as meaning **Penetrating**, or **brilliant**]. (As, TA.) You say also **ثَاقِبُ الْعِلْمِ**, for **ثَاقِبُ الرِّعْلِيْمِ**, meaning **† Brilliant** [or **penetrating**] in knowledge; as also **ثَاقِبٌ مُّتَقْبٌ**: (TA:) which latter signifies also **learned, and sagacious, or intelligent;** (TA;) **penetrating in judgment:** (K:) and **ثَاقِبُ الرَّأْيِ** a man of sound and penetrating judgment, sagacity, or intelligence. (A, TA.) — **ثَاقِبُ الْعِلْمِ فِي أُوْحِيٍّ**, (JK,) or **عَنْكَ**, (A, TA,) **ثَاقِبُ عَنْهُمْ عِنْ ثَاقِبَةٍ** *There came to me, from them, or from thee, certain, or sure, news or information. (JK, A, TA.) — **ثَاقِبٌ نَّاقَةٌ** *A she-camel having much milk; abounding with milk; (AZ, JK, S, A, K;) as also **ثَاقِبٌ**; (AZ, JK, K;) and **ثَقِيَّةٌ**: (TA, voce **ثَقِيَّةٌ**) pl. (of the former, A,) (so in a copy of the A,) or **ثَاقِبٌ**. (TA.) One says also, **إِنَّهَا ثَاقِبٌ مِّنَ الْإِبْلِ**, meaning Verily she is one that vies with the other camels abounding with milk, and surpasses them in abundance thereof. (TA.)***

ثَاقِبٌ *[More, and most, piercing, or penetrating: &c.] — **ثَاقِبٌ حَطَبٌ نَّارًا** [Hence,] **ثَاقِبٌ حَطَبٌ نَّارًا** + [The most excellent of fire-wood in yielding fire]. (TA in art. **مَظْهَرٌ**)*

ثَاقِبٌ *+ A man (TA) who enters, or penetrates, much into affairs. (K, TA.)*

مُّتَقْبٌ *+ A great road, (K, TA,) which people [as it were] pierce, or perforate, by their tread. (TA.) [See also what next follows.]*

مُّتَقْبٌ *An instrument with which one perforates, bores, or pierces; a drill, or the like: (S, A, Mṣb, K;) pl. **مَنَاقِبٌ**. (A.) — And hence, **† A road passing through a mountain; as though perforating it:** (A, TA:) or **a road passing through a stony and rugged tract:** (L, TA:) and, with the article **الِّ**, particularly applied to the road of El-Irāk, (A, K,) from El-Koofeh (K) to Mekkeh: (A, K;) or a road between El-Yemāmeh and El-Koofeh: (L, TA:) and a road between Syria and El-Koofeh: (K:) or, accord. to El-Bekree and the Marāṣid, a road called after a man named **مُّتَقْبٌ**. (MF, TA.) Hence the saying, **هُوَ طَلَاعٌ** [q. v. voce **ثَمِيمٌ**] **الْمَنَاقِبِ** i. e. **الْمَنَاقِبِ**. (A, TA.) — See also **ثَاقِبٌ**.*

مُّتَقْبٌ *[i. e. Bored, perforated, or pierced, pearls]: (S, TA:) the pl. of the latter is **مَثَاقِبٌ**. (TA.) — **أَهَابُ مُّتَقْبٌ** — **حَلْمٌ** *hide pierced with holes by [the ticks called]* (A, TA.) — **حَنَّ كَمَا حَنَ الْبَرَاعُ الْمُتَقْبُ** — *[He, or it, uttered plaintive sounds like the reed pierced with holes; i. e., the musical reed]. (A, TA.)**

مُّتَقْبٌ: *see* **مُّتَقْبٌ**.

ثَقَفٌ

ثَقَفٌ, aor. ^۲, inf. n. **ثَقَافَةٌ**; and **ثَقَفٌ**, aor. ^۲, inf. n. **ثَقَفٌ** (S, K) and **ثَقَفٌ**; (K,) *He (a man, S) became skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious. (S, K, TA.) — **ثَقَفٌ**, aor. **ثَقَافَةٌ**, is also said of vinegar (خَلُ), meaning It was, or became, very acid; and so **ثَقَفٌ**. (TA.) [But I suspect that this may have been taken from a MS. in which خَلُ has been erroneously put for **رَجْلٌ**. In the JK, I find **رَجْلٌ ثَقِيفٌ وَقَدْ ثَقَفَ ثَقَافَةً** **ثَقَفَةً**, aor. of the latter ^۲: see 3. — **ثَقَفَتُ السَّيْرَةَ**, aor. ^۲, inf. n. **ثَقَفَةً**, I was, or became, skilled in the thing. (Ham p. 772.) — And signifies The learning a thing quickly: [its verb is **ثَقَفَتُ الْعِلْمَ فِي أُوْحِيٍّ**, or **ثَقَفَتُ الْعِلْمَ فِي أَهَابٍ**,] you say, or **ثَقَفَتُ الْعِلْمَ فِي أَهَابٍ**: (TA:) which latter signifies also learned, and sagacious, or intelligent; (TA;) **penetrating in judgment:** (K:) and **ثَاقِبُ الرَّأْيِ** a man of sound and penetrating judgment, sagacity, or intelligence. (A, TA.) — **ثَقَفَتُ الْعِلْمَ فِي أَهَابٍ**, (JK,) or **عَنْكَ**, (A, TA,) **ثَاقِبُ عَنْهُمْ عِنْ ثَاقِبَةٍ** *There came to me, from them, or from thee, certain, or sure, news or information. (JK, A, TA.) — **ثَاقِبٌ نَّاقَةٌ** *A she-camel having much milk; abounding with milk; (AZ, JK, S, A, K;) as also **ثَاقِبٌ**; (AZ, JK, K;) and **ثَقِيَّةٌ**: (TA, voce **ثَقِيَّةٌ**) pl. (of the former, A,) (so in a copy of the A,) or **ثَاقِبٌ**. (TA.) One says also, **إِنَّهَا ثَاقِبٌ مِّنَ الْإِبْلِ**, meaning Verily she is one that vies with the other camels abounding with milk, and surpasses them in abundance thereof. (TA.)***

ثَاقِبٌ *(S, K,*) or **ثَقَفٌ**, (Mṣb,) [but the former is better known,] primarily signifies, **He perceived it, or attained it, by knowledge, or by deed:** (Bd ii. 187:) or he perceived it, or attained it, by his sight, by expertness in vision: and hence, (Er-Rāghib, TA,) **† he reached him, or overtook him, (IF, Mṣb, K, and Er-Rāghib,) in war, or fight:** (Mṣb:) or (K) **† he found him:** (S, K, and Bd in ii. 187 &c.:) or **he found him in the way of taking and overcoming:** (Ksh in ii. 187:) or (K) **† he took him,***

نَقْلٌ—ثَقْفٌ

or it, (Lth, Msb, K,) namely, a thing : (Msb:) or (K) by implication, (Bd in ii. 187,) + he gained the victory, or mastery, over him; overcame him; (IDrd, Msb, K, and Bd ubi suprà;) or got possession of him. (IDrd, Msb, K.) It is said in the Kur [ii. 187 and iv. 93], وَأَقْتَلُوهُمْ حَتَّىٰ تَقْعِمُوهُمْ And slay ye them wherever ye find them : (Ksh, Bd, Jel, TA:) or wherever ye take them, or overcome them, or overtake them. (TA.) And exs. occur also in the Kur [iii. 108 and] viii. 59 and xxxiii. 61 [and ix. 2]. (TA.) For another ex., see 4, below.— ثَقْفٌ also signifies *He thrust him, or pierced him, [with a spear or the like,] namely, a man.* (Ham p. 772.) — See also 2.

2. ثَقْفٌ, (S, Msb, K,) inf. n. ثَقْيَفٌ, (S, Mgh, K, KL,) *He straightened it, or made it even,* (S, Mgh, K, KL,) or straightened what was crooked thereof; (Msb;) namely, a spear, (S, KL,) [and a bow, (see ثَقَافٌ,)] or a crooked thing; with the ثَقَافٌ: (Mgh:) [and so ثَقَافَةٌ, accord. to an explanation of the inf. n. ثَقَفٌ in the KL.] ثَقْيَفٌ السَّبِيلُ عَلَى الْقَوْسِ, as meaning *The directing the arrow upon the bow straightly towards the object aimed at, is not approved.* (Mgh.) — Hence, (Mgh,) + *He disciplined him, or educated him well, and amended him, or improved him.* (Mgh, TA.) You say, لَوْلَا تَسْتَعِيفُكَ وَتَوْقِيكُكَ مَا كُنْتُ شَيْئًا [But for thy disciplining, or good educating, and amending, or improving, and thy teaching, I had not been anything]. (TA.) — You say also, of vinegar, يَعْقِفُ الْطَّعَامَ, i. e. *It makes food acid.* (Har p. 227.)

3. مُتَاقَفَةٌ, (K,) ثَاقَفَهُ فَتَقَفَهُ, (K,) inf. n. of the former and ثَقَافٌ, (TA,) and aor. of the latter ۚ, (K,) *He vied with him, or strove to surpass him, in skill,* (K, TA,) and intelligence, or sagacity, and the perceiving, or attaining, of a thing, and the doing thereof, (TA,) and he surpassed him therein. (K, TA.) Er-Rághib says that this is metaphorical. (TA.) [Accord. to J,] المُتَاقَفَةُ is from ثَقَفٌ in the first of the senses explained above. (S.) — ثَقَافٌ also signifies *The contending with another: and particularly in fight, or with the sword:* (K: [see also ثَقَفٌ, below:]) and the using of, or performing with, the sword; like ثَقَافٌ. (TA.) And inf. n. مُتَاقَفَةٌ, *He played with him with the sword, or some other weapon.* (TA.)

4. أَنْقَفَتْهُ [I was made to gain the mastery over him, or to overcome him: or, which is virtually the same,] he was appointed for me [that I might have the mastery over him]. (Sgh, K.) 'Amr Dhu-l-Kelb says,

* فَإِنْ أَنْقَفْتُمُونِي فَأَنْكِلُونِي
* فَإِنْ أَنْقَفْتُ فَسُوفَ تَرَوْنَ بَالِي

And if ye [be made to] gain the mastery over me, i. e. if it be appointed for you to meet me [and overcome me], then slay me: but if I meet [you and overcome], then shall ye see my condition: but some relate it thus: وَمَنْ أَنْقَفْتُ, meaning but whom I meet, of you, I will slay him: (Skr, Sgh,

TA:) [and J gives it thus:] meaning And if ye meet me &c.]. (S.)

5. تَشَقَّفٌ [He was, or became, disciplined, or educated well, and amended, or improved; quasi-pass. of 2, q. v.] You say, هُلْ تَشَقَّفْتُ إِلَّا عَلَى يَدِكَ You say, + [Was I, or have I been, disciplined, &c., save by thy agency, or means?]. (A, TA.)

6. تَشَاقِفُوا They contended, or played, one with another, with swords, or other weapons. (TA.)

ثَقَفٌ Skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious; as also ثَقَفٌ and ثَقِيفٌ and ثَقَفٌ and ثَقِيفٌ: (S, K) and ثَقِيفٌ and ثَقِيفٌ: (K:) or ثَقِيفٌ signifies quick in understanding a narration: (Msb:) and ثَقَافٌ, applied to a woman, intelligent, or sagacious. (K.) You say also ثَقَفٌ لَقْفٌ and رَجُلٌ ثَقَفٌ لَقْفٌ, meaning A man who is a relater, a poet, an archer or a carter of the spear &c.: (Lth, JK, TA:) or light, active, quick, or sharp, and skilful: (S and K in art. ثَقَافٌ:) or quick in understanding what is said to him; and in taking what is thrown to him: or skilful in his art, or handicraft: (TA in that art.:) or a man who keeps, preserves, or guards, and manages, or orders, well, that which he possesses: (ISk, TA:) and Lh adds ثَقِيفٌ لَقِيفٌ: and Ibn-'Abbád, ثَقِيفٌ لَقِيفٌ. (TA.) — A man quick in taking, or seizing, his opponents, or adversaries. (Ksh ii. 187.) = ثَقَفٌ, or (as it is written in one place in the TA) ثَقَفٌ, also signifies Contention: and particularly in fight, or with the sword: like ثَقَافٌ [inf. n. of 3, q. v.]. (TA.)

ثَقَفٌ : } ثَقَفٌ : } see ثَقَفٌ

ثَقَفٌ : ثَقَفٌ : see ثَقَفٌ, in two places.

ثَقَافٌ : ثَقَافٌ : see ثَقَافٌ.

ثَقَافٌ Skill, and intelligence, or sagacity; as also ثَقَافَةٌ. (TA.) — Also An instrument with which spears are straightened, (S, K, TA,) and bows also, (TA,) and [other] crooked things; (JK, Mgh, TA;) made of iron: (JK, TA:) or a strong piece of wood, a cubit in length, having at its extremity a hole large enough to admit the bow, [or the spear], which is inserted into it, and pinched and pressed in the part that requires this to be done until it becomes in the state that is desired; but this is not done to bows nor to spears until they have been greased, and prepared with fire, or exposed thereto so as to have become altered in colour: (AHn, TA:) the pl. [of pauc.] is أَنْقَفَةٌ and [of mult.] ثَقَافٌ. (JK, TA.) — [Also The handle of a shield of the kind called حَجَّةٌ: see أَنْخَادَةٌ.]

ثَقِيفٌ : ثَقِيفٌ : see ثَقِيفٌ, in three places. — Also Very acid; applied to vinegar; (K;) and so ثَقِيفٌ, (S, K,) like حَرِيفٌ applied to the onion. (S.) And أَبُو ثَقِيفٍ: Vinegar [itself]; so named because it makes food acid. (Har p. 227.) — Also, and ثَقَفٌ مَمْقُوفٌ, A thing skilled in. (Ham p. 772.) — And both these words, A man thrust or pierced [with a spear or the like]. (Ham ibid.)

ثَقَافَةٌ The use of, or performance with, the sword; like ثَقَافٌ [inf. n. of 3, q. v.]. (TA.)

You say, هُوَ حَسَنُ التَّقَافَةِ بِالسَّيْفِ [He is good in respect of performance with the sword]. (TA.)

ثَقَفَةٌ: see ثَقَافٌ, in two places: — and see ثَقَافَةٌ.

ثَقِيفٌ More, and most, skilled, or skilful, [in a general sense, and particularly] in contending, or playing, with the sword, or other weapon. (TA.)

ثَقَفٌ مَمْقُوفٌ A spear straightened, or made even. (TA.) [Accord. to Freytag, it is poetically used as signifying A spear itself; and so with ۚ.]

ثَقِيفٌ : مَمْقُوفٌ: see ثَقِيفٌ.

ثَقَلٌ

1. ثَقَلٌ, aor. ۚ, inf. n. ثَقَلٌ (S, Msb, K, &c.) and ثَقَلٌ, a contraction of the former, (Msb,) and ثَقَالَةٌ, (K, TA, in the CK) ثَقَالَةٌ, (TA,) It (a thing, S, Msb) was, or became, heavy, weighty, or ponderous. (S, K.) [See ثَقَلٌ, below.] — See also 4. — [+ It was, or became, heavy, weighty, or preponderant, ideally.] فَمَانِ مَنْ تَنَاهَى مَوَازِينَهُ, in the Kur ci. 5, means + And as to him whose good deeds shall be preponderant. (Bd, Jel.) [See also Kur vii. 7 and xxiii. 104.] — [+ It was, or became, heavy, or weighty, as meaning onerous, burdensome, oppressive, afflictive, grievous, or troublesome.] You say, + ثَقَلَ الْقَوْلُ [The saying was [heavy, or weighty, &c.; or] unpleasant to be heard. (TA.) And it is said in the Kur vii. 186. + ثَقَلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ It (the time of the resurrection) will be momentous, or formidable, [in the heavens and on the earth, or] to the inhabitants of the heavens and the earth, (Bd, Jel,) to the angels and men and genii; app. alluding to the wisdom shown in concealing it: (Bd:) or it means the knowledge thereof [is difficult]: (Ibn-'Aráfah, TA:) or it is occult, or hidden. (Kt, TA.) [ثَقَلٌ is also said of a word, and of a sound, meaning + It was heavy, or not easy, of utterance; or heavy to the ear: see 2. And of an affair, or action, meaning + It was afflictive, grievous, troublesome, or difficult. In these and similar senses, it is trans. by means of على: you say, + ثَقَلَ عَلَيْهِ + It was, or became, heavy, weighty, onerous, &c., to him. In like manner also it is said of food, meaning + It was, or became, heavy to the stomach; difficult of digestion.] You say also, + ثَقَلَ سَمْعَهُ [His hearing was, or became, heavy; or] his hearing partially went. (K, TA.) — [+ He (a man) was, or became, heavy in sickness, or disease: [and in like manner, in his sleep:] the verb is thus, with قَدْمٌ to the ق; though said in the K to be ثَقَلٌ, like فَرَحَ, as meaning his disease became violent; (Fet-h el-Báree, TA;) not improbably through error or inadvertence. (MF.) — [+ He was, or became, heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit, or intelligence; stupid.] You say, + يَنْقُلُ عَنْ قُبُولٍ مَا يُلْقَى إِلَيْهِ [He is averse from receiving, or accepting, or admitting, or is

slow to receive, &c., what is said to him]. (TA.)
 — Also, said of the عَرْفَجُ, and of the فَمَامُ, ^{† Its} shoots became luxuriant, or succulent, or sappy. (K, TA.)
 بَيْدَهُ (JK, S, K,) aor. ², (TA,) inf. n. تَقْلِيلٌ (K,) *He tried the weight of it*, (JK, S, K,) namely, a thing, (K,) or a sheep or goat, (S,) *by lifting it [with his hand] to see if it were heavy or light.* (S, TA.) — تَقْلِيلُ الشَّيْءِ [—] (K) aor. and inf. n. as above, (S,) *The thing surpassed the thing in weight; outweighed it.* (P.S.) — See also 2. .

2. **تَقْلَةٌ**, inf. n. **تَشْيِيلٌ**, *He, or it, made it, or him, heavy* [i. e. *heavy*, properly and tropically]: (**K** (:)) **تَسْعِيفٌ** is the contr. of (**S** (:)) and signifies the *making heavy in weight* [&c.]; as also **تَقْلُلٌ** [inf. n. of **تَقْلَةٌ**]. (**KL.**)—[Hence, + *He made it* (a word or a sound) *heavy*, or not *easy*, of *utterance*; or *heavy to the ear*: and particularly a word by uttering hemzeh with its *true, or proper, sound*, which is commonly termed **تَحْكِيفُ الْهَمْزَة**, and opposed to **تَسْعِيفُ الْهَمْزَة**; and by *making a single consonant double*; and by *making a quiescent consonant movent*: often occurring in these senses in lexicons and grammars: opposed to **خَفْفَةٌ**.]

4. اثْقَلَهُ *He*, or *it*, (*a load, S, or a thing, Mṣb,)*
 [burdened *hem*: or] burdened *him heavily*: (K:) or beyond his power; overburdened him. (JK, Mṣb, TA.) — + In the latter sense, said also of a debt: and of sickness, or a disease: (JK:) or, said of sickness, or a disease, and of sleep, and of meanness, or sordidness, *lit* [burdened him,] overcame him, and rendered him heavy. (K, *TA, *TK.) — اثْقَلَتْ, said of a woman, *She became gravid; her burden became heavy in her belly*: (S:) or she had a burden, (Akh, S, and Bd in vii. 189,) by reason of the greatness of the child in her belly: (Bd, Jel:) or her pregnancy became apparent, or manifest; as also تَنَقَّلَتْ. (K.)

6. تَشَاقَّ عَلَى شَيْءٍ [He pressed heavily, or bore his weight, upon a thing: see مُتَشَاقِّلْ.] — تَشَاقَّوْا [They were heavy, sluggish, or spiritless:] they did not rise and hasten to the fight when commanded to do so. (IDrd, K.) And ارْضَ إِلَى الْأَرْضِ, تَشَاقَّ إِلَى الْأَرْضِ (S and K in art. &c.,) and اِثْقَلَ إِلَى الْأَرْضِ, the former being the original form of the verb, (Bd and Jel in ix. 38,) + He was, or became, heavy, slow, or sluggish, (Bd, Jel,) averse from warring against the unbelievers, (Jel,) and inclining to the earth, or ground; (Bd, Jel;) or propending thereto. (Bd.) And اِثْقَلَ إِلَى الدُّنْيَا + He propended to the present world. (TA.) And تَشَاقَّ عَنْهُ + He was heavy, or sluggish, and held back from it. (K.)

10. **استقْلَةٌ** *contr. of استَخْنَقَةٌ*; (**س** and **ك** and **ت** in art. **خف**;) *He deemed it, or him, heavy*, [i. e. *heavy, properly and tropically*]. (**TA** in that art.) — [*Hence, + He deemed it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: often occurring in this sense in lexicons and grammars.*] — **+ أَسْتَقْلَلُ نُومًا** *[He was overcome, and rendered heavy, by sleep: and in like manner, مَرْضًا, by sickness or disease: and*

| **نُؤْمَّا**, by meanness or sordidness: see its pass.
part. n., below]. (JK.)

ثُقْلٌ Weight: or a weight: syn. وزن (S., Mṣb, KL:) pl. الثقلان (S.) So in the phrase أَعْطَهُ ثُقْلًا [Give thou him his, or its, weight]. (S., Mṣb.) See also, الثقل مُتَقْلَلٌ. You say also, علىهِ ثُقْلٌ or ثُقْلَهُ [He threw upon him his weight: see مُتَقْلَلٌ, last sentence: and see جرم]. (S in art. اوق &c., accord. to different copies.) — And A load, or burden: (KL:) or a heavy load or burden: pl. as above. (K.) وَتَحْمِلُ الْقَالَكُرْ in the Kur xvi. 7, means And they carry your loads, or burdens; (Bd;) or your heavy loads or burdens. (TA.) — انْقَالْ (as pl. of بُثْلٌ, K, or of بُثْلٌ, Bd) also signifies † The treasures, or buried treasures, of the earth: and its dead, or corpses. (K, TA, and Bd and Jel in xcix. 2.) — Also (as pl. of بُثْلٌ, K) † Sins. (JK, K.) So in the saying in the Kur [xxix. 12], وَتَحْمِلُنَّ أَثْقَالَهُ وَأَثْقَالًا مَعَهُ [And they shall assuredly bear their sins, and sins (of others whom they have seduced) with their sins]. (TA.)

ثَقْلٌ A thing, or things, that a man has with him, of such things as burden him: (Ham p. 295:) [and particularly] the household-goods, or furniture and utensils, (El-Fárabee, JK, S, Mgh, Mṣb, K, Ḥam ubi suprà, and Bd in xcix. 2,) and (accord. to El-Fárabee, Mṣb) the household and kindred and party, or domestics, or servants, (JK, S, Mgh, Mṣb, K, and Ḥam,) of a man, (Ham,) or of a traveller: (JK, S, Mgh, Mṣb, K:) [or the travelling-apparatus and baggage and train, of a man:] pl. أَثْقَالٌ; (JK, S, Mgh, Mṣb, K;*) with which ثَقْلَةٌ is syn., (JK, S, K,) as are also ثَقْلَةٌ and ثَقْلَةٌ and ثَقْلَةٌ; (K;) as meaning all the household-goods or furniture and utensils of persons going on a journey. (S, K.) — See also ثَقْلٌ.

— + The requisites and apparatus, instruments, tools, or the like, of a man: (Ham ubi suprà:) as, for instance, † the books and writing-reeds of the learned man: every craftsman has what is thus termed. (TA.) By the saying

كُلَا ثَقْلَيْنَا طَامِعٌ بِعَنْيَمَةٍ

the author thereof, Iyás Et-Tá-ee, means *Each of our two armies, the possessors of the* تَقْلَانِ [or apparatus, or weapons, &c., of war, is longing for spoil]: or an army may be termed ثَقْلٌ because it is heavy in assault. (*Ham ubi suprà.*) — *Anything held in high estimation, in much request, and preserved with care.* (K, TA.) Hence the trad., إِنِّي تَأْرُكُ فِيمَاكُمْ تَقْلَيْنِ كِتَابَ اللَّهِ وَعَتْرَتِي [*Verily I am leaving among you the two objects of high estimation and of care, the Book of God, and my kindred, or near kindred*]: (K:) or they are thus called because of the heaviness of acting in the manner required by them: (Th, TA:) or as being likened to the requisites and apparatus, instruments, tools, or the like, of a man. (*Ham ubi suprà.*) — Also *Eggs of the ostrich*; because he who takes them rejoices in them, and they are food. (TA.) — السَّقْلَانُ *Mankind and the jinn or genii*; (S, Msb, K;) because, by the discrimi-

nation that they possess, they excel other animate beings. (T.A.) It may also mean *The Arabs and the foreigners: or mankind and other animate beings.* (Ham ubi supra.)

ثقل *Heaviness; weight, or weightiness; ponderousness; gravity; contr. of خفف*: (S, K, and Er-Rághib:) and *preponderance*: in its primary acceptation, relating to corporeal objects: then, to ideal objects. (Er-Rághib, TA. [See **ثقل**, throughout.]) See also **في أذنه ثقل** — **ثقل** [In his ear is a heaviness, or dulness,] is said of him whose hearing is not good; as though he were averse from receiving, or accepting, or admitting, or slow to receive, &c., what is said to him. (TA.)

ثَقْلَةٌ : see **ثَقْلٌ**. — Also †*A fit of drowsiness, or of slumber, that overcomes one: (JK, M, K:) and † a heaviness experienced in the chest, (K, TA,) or in the body, (TA,) from food: as also*
 ▶ **ثَقْلَةٌ** : (K, TA:) or the former, or ▶ the latter, (accord. to different copies of the S,) † *a heaviness and languor in the body: (S:) and ▶ the latter, † a heaviness that is experienced on the heart.* (JK.)

ثَقْلَةٌ : see **ثَقْلَةٌ**.

تَقْلِيدٌ: see **تَقْلِيدهُ**; — and see **تَقْلِيدَةٍ** in three places.

سُنْنَةِ نَبِيِّنَا

see **عقل**

نَقْلَةٌ : نَقْلٌ : نَقْلٌ see **نَقْلٌ**, in two places. — Also, applied to a woman, (JK, S, K,) *Heavy*; (S;) *large in the hinder part*, or *posterior*: (JK,*S,*K,TA;) or *heavy* (K, TA) *in an ideal sense*. (TA.)

شَقَاءٌ: see شَقَاءٌ

ثَقِيلٌ part. n. of ثَقْلٌ (S, Mṣb, K;) *Heavy*, *weighty*, or *ponderous*: (S, K, and Er-Rághib:) and so *in relation to another thing*; *preponderant*: primarily applied to a corporeal thing: (Er-Rághib, TA;) and ثَقَالٌ and ثَقَالٌ signify the same: (K;) pl. ثَقَالٌ and ثَقَالٌ [which last, however, seems to be applied only to rational beings, agreeably with analogy]. (K.) — [Like its verb,] it is also applied to an ideal thing. (Er-Rághib, TA.) [Thus it signifies + *Heavy*, or *weighty*, in the sense of *onerous*, *burdensome*, *oppressive*, *afflictive*, *grievous*, or *troublesome*: *momentous*, or *formidable*: *difficult*: *heavy*, or *not easy*, of *utterance*; or *heavy to the ear*; applied to a word and a sound; and particularly to a word in which a single consonant is made double, and to one in which a quiescent consonant is made *movent*, like مَقْلُ: *heavy to the stomach*; *difficult of digestion*: *heavy applied to the hearing*: see

the verb.] **فُوْلٌ ثَقِيلًا**, in the Kur [lxiii. 5], means **الثُّونُ الثَّقِيلَةُ** (TA), *A heavy, or weighty, saying.* (TA.) means **يَعْلَمُنَّ** [The heavy-sounding &c.;] **نَّ**; as in **خَفَّ** (*the contr. of the heavy-sounding*). (TA in art. خَفَّ.) — It is also applied to a man, (JK,) meaning **فُوْلٌ** [*Heavy in sickness, or disease; or] suffering a violent disease:* (K:) [and *heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit,*

or intelligence; stupid:] and so is مُشَقِّل: (JK:) which also means, particularly, + overcome, and rendered heavy, by sleep (نُوْمًا), (JK, *K, *TK,) and by sickness or disease (مَرْضًا), and by meanness or sordidness (نُؤْمًا). (K.) [expressly said in the TA to be with kesr, but in the CK, erroneously, ثَقَالَ النَّاسَ] and ثَقَالَ mean + Those men whose company is disliked; (K;) whom others deem heavy: each is pl. of ثَقِيلٌ. (TA.) One says, أَنْتَ ثَقِيلٌ عَلَى جُلْسَائِكَ [Thou art heavy, or dull, or unwelcome, to thy companions with whom thou sittest]. (TA.) And (to him who is ثَقِيل, TA in art. نَسْمَةُ ثَقِيلٍ) [A certain coin;] i. q. دِينَارٌ, q. v.; (Mṣb in art. مَثَقِيلٌ) [Thou art no other than one who casts a gloom upon others, and chills them: lit., heavy of shade, or shadow; cold of breeze]. (TA.) (K.) [See also ثَقِيل, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rāghib, TA:) used in praise, it signifies + Grave, staid, steady, sedate, or calm. (Kull.) Applied to a horse, + Slow; (Kull;) and so ثَقَال applied to a camel; (K;) a meaning also assigned to ثَقَال, with ف; (TA;) and مُثْقَل, applied to a horse or the like. (JK.) انْفَرُوا حَفَافًا وَثَقَالًا, in the Kur [ix. 41], means + [Go ye forth to fight] prompt and not prompt: (Katádeh, Bd, Jel, TA:) or whether moving be easy to you or difficult: (Bd, *TA:) or riding and walking: or lightly armed and heavily armed: or healthy and sick: (Bd:) or strong and weak: (Jel:) or rich and poor: (Jel, TA:) or young and old. (TA.)

ثَاقِلٌ A deenár of full weight; (Z;) not deficient: (S, K:) pl. ثَاقِلَاتٌ. (S, Z, K.) — أَصْبَحَ ثَاقِلًا — [He became, or became in the morning, heavy by reason of sickness, or disease. (Aboo-Naṣr, K, TA.)]

ثَقِيلٌ More [and most] heavy. (TA.)

مُشَقِّلٌ Heavily burdened: (TA:) or burdened beyond his power; overburdened. (JK, TA.) — + Weighed down, or oppressed, by sickness, or disease, (JK,) and by debt. (JK, Er-Rāghib.) — See also ثَقِيلٌ.

مُشَقِّلٌ applied to a woman, Gravid; whose burden has become heavy in her belly: (S:) or whose pregnancy has become apparent, or manifest. (K.)

مُشَقِّلٌ: see ثَقِيلٌ. — Also + Ill received; disapproved; not rendered an object of love to hearts. (Ham p. 37.)

مُشَقَّلٌ A stone of marble; (JK;) a piece of marble by which a carpet is made heavy: (K;) by rule it should be with kesr to the ق. (TA.)

مُشَقَّلٌ The weight, مِيزَان (Mīzān), JK, S, K, or وزن (wazn), Mṣb, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or ذِيْج (Dīj), TA of a thing, (JK, S, Mṣb, K,) of the like thereof [but why this is added I do not see]; (S, Mṣb, K;) [i. e.] its equal in weight; (PS, and Bd in x. 62;) its quantity ما يَعْزَبُ عَنْ رَبِّكَ مِنْ (Miqdār). (Bd in xxi. 48.) مُشَقَّلٌ ذَرَّةٌ, in the Kur x. 62, means There is not

hidden from thy Lord aught of the weight of the smallest ant: (Jel:) or a thing equal in weight to a small ant; or to the moths that are seen in a ray of the sun that enters through an aperture. (Bd.) — A thing with which one weighs; as also ثَقْلٌ; i. e., any of the weights of the balance. (Er-Rāghib, TA.) — A certain weight, of which the quantity is well known; (JK;) a dirhem and three sevenths of a dirhem; (Mṣb, and K in art. مَك;) i. e., the seventh part of ten dirhems: (Mṣb;) or [a dirhem and a half; so in the present day; i. e.,] seventy-two sha'eerehs: (El-Karmánee, TA;) or twenty keerāts. (Hidáyeh, TA.) — [A certain coin;] i. q. دِينَارٌ, q. v.; (Mṣb in art. مَثَقِيلٌ) [Thou art no other than one who casts a gloom upon others, and chills them: lit., heavy of shade, or shadow; cold of breeze]. (TA.) (K.) [See also ثَقِيل, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rāghib, TA:) used in praise, it signifies + Grave, staid, steady, sedate, or calm. (Kull.) Applied to a horse, + Slow; (Kull;) and so ثَقَال applied to a camel; (K;) a meaning also assigned to ثَقَال, with ف; (TA;) and مُثْقَل, applied to a horse or the like. (JK.) انْفَرُوا حَفَافًا وَثَقَالًا, in the Kur [ix. 41], means + [Go ye forth to fight] prompt and not prompt: (Katádeh, Bd, Jel, TA:) or whether moving be easy to you or difficult: (Bd, *TA:) or riding and walking: or lightly armed and heavily armed: or healthy and sick: (Bd:) or strong and weak: (Jel:) or rich and poor: (Jel, TA:) or young and old. (TA.)

مُشَاقِلٌ Bearing one's weight upon a thing: whence the saying, وَطَأَهُ الْمُشَاقِلُ [He trod upon him, or it, with the tread of him who bears his weight, or presses heavily]. (TA.)

ثَقِيلٌ: see ثَقِيلٌ.

ثَكَلٌ

1. ثَكَلَتْهُ, (S, Mgh, Mṣb,) aor. - , (Mṣb,) inf. n. ثَكَلٌ, (S, Mṣb,) or ثَكْلٌ, (Mgh,) or this is a simple subst., (Mṣb,) and ثَكَلٌ, (Mgh,) [or this last is also a simple subst.] She (a mother) lost him, or became bereft of him; namely, her child, (S, Mgh, Mṣb,) by death: (Mgh;) and ثَكَلَتْهُ, aor. - , (K,) inf. n. ثَكَلٌ, (TA,) he lost him; namely, a friend, or person beloved, or a child. (K.) ثَكَلَتْكَ [lit. meaning May thy mother be bereft of thee] is an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love, like أَمَكْ [Amak] [i. e. Amak] &c. (Har p. 165.)

4. ثَكَلَتْ A state of bereavement clave to her; (K;) namely, a woman: or she became in a state of bereavement. (TA.) — أَنْكَلَهَا اللَّهُ وَلَدَهَا God made her to be bereft of her child [by death]. (Mṣb, K.) And أَنْكَلَهَا اللَّهُ أَمَهَا God made him to be bereft of his mother [by death]. (S.)

ثَكَلٌ: see what next follows.

ثَكَلٌ The loss, or the state of being bereft, of a child [by death], (S, Mṣb, K,) or of a friend, or person beloved; (K;) i. e., a woman's loss of her child; (S, Mṣb;) as also ثَكَلٌ [which is the inf. n. by general consent], (S, K,) and ثَكَلٌ. (TA.) It is said in a prov., العَقْوَقُ ثَكَلٌ مَنْ لَمْ يَكُلْ, [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]. (TA.) — Also Death: and a state of perdition or destruction. (K.)

ثَكَلٌ: see ثَكَلٌ.

ثَكَلٌ: see ثَكَلٌ and ثَكَلَةٌ; fem. ثَكَلَانٌ.

ثَكَلٌ: فَلَاهَ ثَكَلٌ — ثَكَلٌ: see ثَكَلٌ. — A desert in which the traveller becomes lost. (K, TA.)

ثَكَلٌ, applied to a man, Bereft of a child, or of a friend, or person beloved; as also ثَكَلَانٌ or ثَكَلَانٌ [with or without tenween, as is shown by the two forms of the fem. mentioned in what follows, but generally without]: (K;) and applied to a woman; (S, Mṣb, K;) and sometimes ثَكَلَةٌ; (Mṣb;) as also ثَكَلَةٌ (S, Mṣb, K) and ثَكَلَةٌ, (IAar, K,) which is rare, (K,) and ثَكَلٌ (S, K;) meaning bereft of her child [by death]; (S, Mṣb;) pl. (of ثَكَلٌ, TA, [and of ثَكَلَةٌ, (S, Mṣb, K;) pl. (of ثَكَلٌ also ثَكَلَى, as is implied in the TA voce ثَكَلَى (S, Mṣb, TA,) and (of ثَكَلَى, TA) ثَكَلَى (S, Mṣb, TA.)

ثَكَلُونَ: إِنْكَلُونَ i. q. (S, K) and اِنْكَلُونَ i. e., The fruit-stalk (شَرْمَاخ) upon which are the ripening dates: pl. اِنْكَلُونَ, [app. a contraction of اِنْكَلُونَ, like اِنْكَلُونَ, occurring in poetry. (S.) These two words are mentioned here by J and Sgh, and F has followed them; but they should be mentioned among words whose first radical letter is hemzeh, for the ئ is a radical, substituted for ع. (TA.)

ثَكَلُونَ: see what next precedes.

ثَكَلَةٌ A woman whose state of bereavement is constant: (K;) or who is in a state of bereavement: (TA;) pl. مَثَكَلَاتٌ (K) [or this is pl. of مَثَكَلَاتٌ]. Hence, نِسَاءُ الْغُزَّةِ مَثَكَلَاتٌ [The wives of the warriors are constantly bereft, or often bereft, of their husbands]. (TA.) — قَصِيدَةٌ مُثَكَلَةٌ An ode in which bereavement is mentioned. (Ibn-'Abbád, Z, K.)

رَمْحَةٌ لِلْمُوَالِدَاتِ مُثَكَلَةٌ [His spear is a cause of bereavement to mothers] (S, K) is a saying similar to بَخْلٌ الْوَلَدَ مَبْخَلَةٌ وَمَجْبَنَةٌ [explained in art. بَخْل]. (S.)

مُثَكَلَةٌ A woman much, or often, bereft of her children: (Mṣb, TA;) pl. (TA) [or مَثَكَلَاتٌ: see مَثَكَلَاتٌ]. — And A she-camel that is accustomed to lose her young by death or by slaughter or by gift: pl. مَثَكَلَاتٌ. (Ham p. 746.)

ثَلٌ

1. ثَلٌ, (T, S, K,) aor. - , inf. n. ثَلٌ, (T,) He put [or poured] back the earth into a grave, and a well, after digging it: (T;) or he poured the earth into a well, (S, K,) &c. (S.) — Also, (S, M, K,) aor. as above, (M,) and so the inf. n., (S, M,) He poured forth pieces of money. (S, M, K.) — Also, (K,) aor. and inf. n. as above; (TA;) and ثَلَنَ; (M, K;) He moved, or put in motion, with his hand, or he broke at one of its sides, [app. so as to make it pour down, or fall,] a quantity of earth collected together, or a sand-heap, (M, K,) or a house: (O, TA;) or he dug it. (TA.) — And the former, (S, M, K,) aor. as above, (S, M,) and so the inf. n., (M, TA,) He threw down, or demolished, a house, (S, M, K,) by digging beneath the wall, and then pushing, so that it fell in ruins: (S, TA;) and he demolished, and broke, a thing. (M.) — [Hence, ثَلٌ اللَّهُ عَرْشُهُ: God destroyed their dominion:

وَتَلَّ عَرْشَهُمْ Their might, or power, departed: (S:) or تَلَّ اللَّهُ عَرْشَهُ God caused him to die; or caused his dominion, or his might, or power, to depart: (K, TA:) and تَلَّ عَرْشَهُ inf. n. تَلَّ, i.e. His means of support became destroyed, and ceased; (M, A, *;) or he became abased, or in an abject condition; (IDrd, M;) or, accord. to Er-Rághib, it means أَسْقَطَتْ ثَلَةً مِنْهُ [perhaps a company of men] was made to fall away from him]: (TA:) El-Otbee says that عَرْشٌ here has two meanings; namely, a throne, and a booth, or shed, constructed for shade. (TA.) See art. عَرْشٌ.) You say also, عَرْشَهُ تَلَّ and عَرْشَهُ meaning + He was slain: and a poet says, of a sword, تَلَّ عَرْشَيْهِ, meaning + [It severed] the base of his neck; the part where his neck was set on his back. (IDrd, M.) — And تَلَّ, (As, S, M, K,) aor. as above, (As, S, M,) inf. n. تَلَّ (As, S, M, K) and تَلَّ, (As, S, K,) He killed, or destroyed, (As, S, M, K,) a man, (As, S,) or men. (M, K.) And تَلَّ He died, or perished. (T.) — تَلَّ الْبَرْ تَلَّ, (M, K,) aor. ۚ, inf. n. تَلَّ, (M,) He took, or cast, forth the earth from the well; (M, K;) and the mud from the bottom of the well. (M.) — تَلَّ الْوَعَاءَ تَلَّ, aor. and inf. n. as in the next preceding case, He took what was in the receptacle; as also اَنْتَلَهُ; the latter from Ibn-'Abbád. (TA.) — تَلَّ الدَّارَةَ تَلَّ, (S, K,) and تَلَّ السَّافِرَ, (M, O,) aor. ۚ [irregularly], (S, TA,) inf. n. تَلَّ, (TA,) The beast, and the solid-hoofed animal, dunged. (S, M, O, K.) — And تَلَّ He became rich, or in a state of competence. (T.)

4. اَنْتَلَ He (a man, S) abounded in what is termed ثَلَةً, (S, K,) which may mean either wool or a flock of sheep or goats: both these meanings are assigned to it in this case by Z. (TA.) — اَنْتَلَ اللَّهُ He ordered, or commanded, the repairing of it; (M;) or the repairing of what had been thrown down, or demolished, of it. (IAqr, S, K.)

5. تَشَلَّ It (a house) became thrown down, or demolished; (K;) as also اَنْشَلَ: (TA:) or it (a house) became thrown down, or demolished, and it fell by degrees, part after part. (M.) And تَشَلَّتِ الرَّكَبَةُ The well became demolished. (TA.)

7. اَنْشَلَ It (a thing) poured forth, or became poured forth. (TA.) — اَنْشَلُوا i. q. اَنْشَلُوا [app. as meaning They poured themselves forth]. (K.) You say, اَنْشَلُوا عَلَيْهِ They poured forth, or down, upon him, or against him. (Z, TA in art. ثَلَمْ.) — See also 5.

8: see 1, near the end.

R. Q. 1. تَشَلَّ: see 1, near the beginning.

ثَلَمْ The earth that is taken forth from a well: (T, S, M, K;) and the mud that is taken forth from the bottom of a well: (M;) and the space upon which is cast the earth taken forth from a well, around its mouth; which space, when the well has been dug in a place that is not the property of any one, belongs exclusively to the owner of the well: (A'Obeyd, T:) pl. تَشَلَّ. (K.) —

ثَلَّةً A grave (قَرْبَةً) filled up with earth, after it has been dug. (T.) — A thing that is made of clay, or mud, (M,) like a مَنَازِرَةً in the desert, for the sake of its shade. (M, K.) [Erroneously written by Golius and Freytag مَنَّةً, and compared to مَظَلَّةً.] — Wool, (T, S, M, K,) alone: (M, K:) or a portion of wool collected together: (Er-Rághib, TA:) and wool and goats' hair (شعر) and camels' hair (وبر) together; (Aboo-Yoosuf, T, S, K;) but not the second of these alone, nor the third alone: (Aboo-Yoosuf, T, S:) or it signifies camels' hair (وبر) also: (T:) or wool and بَرَ شَعَرَ together; but none of these alone. (M.)

كَسَّةً جَيْدِ الثَّلَّةِ is said to mean A كَسَّهُ of good wool: (S, M:) and حَبْلُ ثَلَّةً a rope of wool. (S.) It is said in a prov., لَا تَعْدُمْ صَنَاعَةً ثَلَّةً [A clever woman is not without wool to spin or weave when she has nothing else to do]: applied to a skilful man. (TA.) And you say, عِنْدَ فُلَانٍ ثَلَّةً كَثِيرَةً شَعَرٌ and camels' hair (وبر). (Aboo-Yoosuf, S.) [Hence,] فُلَانٌ كَثِيرُ الثَّلَّةِ [sometimes] means Such a one has much wool and goats' hair (شعر) and camels' hair (وبر). (Aboo-Yoosuf, S.)

— A flock of sheep or goats, (T, M, K,) whether many or few: (M:) or many thereof: (M, K:) or specially a flock of sheep: or sheep, absolutely: (M:) or a numerous flock of sheep: (ISk, T, S, K:) and numerous sheep and goats together: many goats are not thus called; but are called خَبْنَةً: (Aboo-Yoosuf, S, M:) pl. تَلَّلُ, (S, M, K,) which is extr., (M,) and نَلَالٌ. (M, K.) — Many pieces of money; or much money; (M, K;) as also ثَلَّةً. (Ibn-'Abbád, K.) — In relation to the times of camels' coming to water, فِي مَوَارِدِ الْإِبَلِ, TA, [in the copies of the K, is omitted, and مَوَارِدِ is put for مَوَارِدِ الْإِبَلِ] The interval of two days, or keeping from water during two days, between two drinkings. (K, TA.) [The word to which this signification is assigned is erroneously written by Golius and Freytag مَشَلَّةً; and explained as meaning "Locus ubi aquantur camelii postquam per biduum non biberint."]

ثَلَّةً A party of men; (T;) a company of men: (S, M, K;) or a numerous company. (Bd in lvii. 13.) You say, فُلَانٌ لَا يَفْرُقُ بَيْنَ السَّلَةِ وَالثَّلَّةِ [Such a one will not distinguish] between a flock of sheep or goats and a company of men. (Z, TA.) — See also ثَلَّةً.

ثَلَّةً Death; or a state of perdition or destruction; (K;) and so تَلَّلٌ; (S, M, K;) which latter is also an inf. n. of تَلَّلٌ signifying "he killed," or "destroyed:" (As, S, K:) pl. of the former. تَلَّلٌ. (K.)

ثَلَّى i. e. مُثَلَّى Might, power, or elevated condition, perishing, or passing away. (K, TA.)

ثَلَّلٌ: see ثَلَّةً.

مُثَلَّلٌ A man (S, M) abounding in what is termed ثَلَّةً. (S, M, K.) [See 4. اَنْتَلَ mentioned by Golius with this word, as syn. therewith, and

as from the S and K, is not in either of those Lexicons.]

مُهَرْ مَثَلٌ [A colt that dunged much]. (M.) [The meaning is there indicated, but not expressed.]

مُثَلَّلٌ Collecting wealth, (Ibn-'Abbád, K,) and disposing it well, or putting it into a good state or condition. (Ibn-'Abbád, TA.)

مُثَلَّلٌ A house thrown down, or demolished. (TA.) — See also ثَلَّةً, second sentence.

ثَلَب

1. ثَلَبَهُ, (S, M, A, Mṣb, K,) aor. ۚ, (M, Mṣb, K,) inf. n. ثَلَبٌ (T, S, M, A, Mṣb) and مَثَلَبٌ (T,) He blamed him; reprimanded him; found fault with him; imputed to him, or charged him with, a fault, vice, or the like: (M, A, Mṣb, K:) or he charged him plainly, or openly, with a fault, vice, or the like; (S;) spoke against him; (TA;) censured him, reproached him, detracted from his reputation, or impugned his character: (S, Mṣb:) or he blamed him severely; and assailed him with his tongue; as is done in punishments and the like. (Lth, T.) — ثَلَبَهُ, (M, K,) inf. n. مَثَلَبٌ, (M,) also signifies He drove him (a man, M) away; expelled him; or put him at a distance, away, or far away. (M, Mṣb, K.) — And He turned it (a thing, M) upside down, or over, or inside out; or changed its manner of being, or state. (M, K.) — And I. q.: (M, K:) formed from the latter by substitution of ب for م. (M.) — ثَلَبَهُ, (M,) inf. n. مَثَلَبٌ, (M, K,) It (one's skin, M, or a garment, TK) was, or became, dirty, or filthy: (M, K:) and it (a thing, TK) was, or became, contracted. (K, TK.) — Also It was, or became, broken in the edge or middle, [like ثَلَمَ,] and split, or cracked. (KL.)

2. ثَلَبَهُ, (S, M,) inf. n. تَثْلِيلٌ, (S,) He (a camel) became such as is termed ثَلَبٌ. (As, S, M.)

ثَلَبٌ Blamed; reprimanded; found fault with; charged with a fault, vice, or the like; as also مَثَلَبٌ; applied to a man. (M, K.) — Also A camel extremely old, or old and weak, (M, A,) and having his teeth much broken: (M:) or a camel whose canine teeth are broken (S, K) much (K) by reason of extreme old age, or age and weakness, and the hair of whose tail has fallen off by degrees: (S, K:) fem. with ة; (S, M, K;) but some disallow this, and say that the female is termed ثَلَبٌ: (M:) pl. [of pauc.] أَنْلَابٌ (M, K) and [of mult.] ثَلَمَةً. (S, K.) — Hence, (A,) i. e. A man extremely old, or old and weak, (A, TA,) whose teeth are much broken: (TA:) or an aged man; a man advanced in years: (IAqr, M, K:) [said to be] of the dial. of Hudheyl; but IAqr mentions it without assigning it to the dial. of any particular tribe of the Arabs. (M.) — Also A camel that does not impregnate. (M, K, *) — See also what next follows.

ثَلَبٌ: see ثَلَبٌ. — Also, applied to a spear, (S, M, A, K, but in a copy of the A written مُثَلَّبٌ,) Much notched, or broken in the edges

[*of the head*]: (**S, M, K:**) or *weak*, or *weak and soft*. (**A:**) You say **ثَلْبٌ عَلَى ثَلْبٍ وَيَمِدُهُ ثَلْبٌ** [*An extremely old, or old and weak, man, whose teeth are much broken, upon a camel in the like condition, and having in his hand a spear that is much notched, or weak, or weak and soft*]. (**A, TA.**)

ثَالِبَةُ الشَّوَى A woman having cracked, or chapped, feet: (S, K:) from ثَلْبٌ as an epithet applied to a spear. (S.)

أَتْلَبْ (Fr, T, S, M, K,) the former of which is the more common, (Fr, T,) *Dust*, or *earth*; and *stones*: (Fr, T, M, K:) or *small fragments*, or *particles*, of *stones*, (S, K,) and of *dust* or *earth*: (S:) or *stone* (A 'Obeyd, Sh, T) in the dial. of El-Hijáz: and *dust*, or *earth*, in the dial. of Temeem: (T:) and El-Hejeree says, الْأَتْلَبْ is like الْأَتْلَمْ; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, بِفِيهِ الْأَتْلَبْ and الْأَتْلَمْ In his mouth are, or be, *dust*, or *earth*, and *stones*; (Fr, T;) or, *particles of stones and of dust or earth*. (S.) Lh mentions the phrase الْأَتْلَبْ لَكَ or الْأَتْلَمْ [Dust, or *earth*, and *stones*, be thy lot]; and the التَّرَابْ: and he says that the noun is thus put in the accus. case, as though the phrase were an imprecation [of the ordinary kind]: he means, as though the noun were an inf. n. used in an imprecation; though it is a simple subst. (M.), الْأَتْلَبْ or لِعَاصِرِ الْأَتْلَبْ occurring in a trad., means *For the adulterer, or fornicator, stone* (الْحَجَرْ) [but see this word, and see also art. عَصْرْ]: or *dust*, or *earth*: or *small stones*. (TA.)

مُنْتَبٌ *Accustomed to blame, reprehend, or find fault.* (A, TA.)

مُنْبَأٌ (*S, M, Msb, K*) and **مُنْبَأَةٌ** (*M, K*) *A fault, vice, or the like: (S, M, *K :*) or [properly] a cause of [blame or] reviling: (Msb :)* pl. **مَا عَرَفْتُ فِي مُنْبَأٍ** (*S, A, Msb.*) You say, *[I have not known in such a one a fault, or vice, or cause of blame, &c.]*. (*A, TA.*)

ثلث - ثلب

ع. (§.) A poet says, (IAar, §,) namely, Abd-
Allah Ibn-Ez-Zubeyr El-Asadee, satirizing the
tribe of Teiyi, (IB, TA,)

- فَإِنْ تُشْتِوا نَرْبَعَ وَإِنْ يَكُ حَامِسٌ
 - يَكُنْ سَادِسٌ حَتَّى يُبَرَّكَمُ الْقَتْلُ

[*And if ye make up the number of three, we will make up the number of four; and if there be a fifth of you, there shall be a sixth of us; so that slaughter shall destroy you*]: (IAar, S, IB:) he means, if ye become three, we will become four: or *if ye slay three*. (IB, TA.) — Also; (S, M, TA;) in the K, “or,” but this is wrong; (MF, TA;) signifies *ثلثَ الْقَوْمَ* *He made the people, with himself, thirty*; (A’Obeyd, S, M, K;) they being twenty-nine: and in like manner one uses the other verbs of number, to a hundred [exclusive]. (A’Obeyd, S.) And *ثلثَ* also signifies *He made twelve to be thirteen*. (T.) — *ثلثَ الْأَرْضَ* *He turned over the ground three times for sowing, or cultivating*. (A, TA.) — See also 2. — *ثلثَ*, (T, M, L, TA,) [as though intrans., an objective complement being app. understood,] or *ثلثَ*, (K, [but the former is app. the right reading, unless both be correct,]) said of a horse, *He came [third in the race; i. e., next] after that which is called المُصْلَى*: (T, M,

L, كـ : [in the CK, after الفـرـسـ, should be omitted:)] then you say **رَبْعٌ** : then, **خـمـسـ**. (T, M, L.) And in like manner it is said of a man [as meaning *He came third*]. (T.) — **لـا يـشـنـي** — **لـا يـشـلـثـ**, (so in a copy of the M in art. ثـنـى, but in the present art. in the same copy written لـا يـشـنـي وـلـا يـشـلـثـ) or (لـا يـشـنـي وـلـا يـشـلـثـ) (so in a copy of the A, [in the CK in art. ثـنـى, and in Freytag's Arab. Prov. ii. 545,]) لـا يـشـنـي وـلـا يـشـلـثـ or لـا يـشـنـي وـلـا يـشـلـثـ (so in a copy of the K in art. ثـنـى, [in the TA, in the present art. and in art. ثـنـى, without any syll. signs,]) said of an old man, meaning *He cannot rise*, (M, A, TA,) when he desires to do so, a first time, nor can he (M, TA) *the second time, nor the third*. (M, A, TA.)

2. ثُلْثَةٌ *He made it three; or called it three:*
(Esh-Sheybánee, and كَ in art. وَحدَتْ :) signifies the *making* [a thing] *three* [*by addition* or *multiplication* or *division*]; as also ثُلْثٌ [inf. n. of ثُلْثَةٌ]: and the *calling* [it] *three*. (KL.)
— [Hence, ثُلْثٌ, inf. n. تَسْلِيْمٌ, *He asserted the doctrine of the Trinity.*] — [Hence also,] فَلَانْ يُنْتَقِيْ وَلَا يُشْتَكِنْ Such a one counts two Khaleefahs, namely, the two Sheykhs [Aboo-Bekr and 'Omar], and [does not count three, i. e.,] rejects the other [that succeeded them]: and فَلَانْ يُنْتَقِيْ وَلَا يُرْبِعْ Such a one counts three Khaleefahs, [namely, those mentioned above and 'Othmán,] and [does not count a fourth, i. e.,] rejects ['Alee,] the fourth. (A, TA.) — لَا يُنْتَقِيْ وَلَا يُشْتَكِنْ : see 1. — ثُلْثٌ لِّامْرَاتِهِ, or عِنْقَهَا, *He remained three nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA) voce ثُلْثٌ بِنَاقِهِ — (سَبْعَ ثُلْثٌ بِنَاقِهِ) *He tied, or bound, three of the teats of his she-camel with the* صَوْارِ.

(S.) — ثُلْثٌ said of a she-camel, and of any female: see 4. — ثُلْتٌ said of a horse in a race: see 1. — ثُلْثُ الْبَسْرُ, (M, K,) inf. n. as above, (K,) *The full-grown unripe dates became, to the extent of a third part of them, ripe, or in the state in which they are termed طَبْرٌ.* (M, K.) — ثُلْثٌ also signifies The watering seed-produce

[on the third day, i. e.,] another time بَعْدَ الْيَوْمِ ثَالِثًا [which app. means after excepting, or omitting, one day]. (M.) — And The making [a thing] triangular [or trilateral]. (KL.) — [The making a letter three-pointed; making it to have three dots.] — The making [a thing] to be a third part. (KL.) — The making the electuary, or confection, of aromatics, or perfumes, that is called مُشْتَكٌ. (KL.)

4. **الثالث القمر** *The party of men became three:* (Th, S, M, L, K:) and similar to this are the other verbs of number, to ten [inclusive]: (S:) also *The party of men became thirty:* and so in the cases of other numbers, to a hundred [exclusive]. (M, L.) — **الثالثت** *She (a camel, and any female,) brought forth her third young one, or offspring;* (Th, M;) and so **الثالثت**, or **الثالثت** (TA in art. (بكر) : **لَا يُنْسَى وَلَا يُنْلَثُ** — **الثالث** said of a grape-vine, *It had one third of its fruit remaining, two thirds thereof having been eaten.* (M.)

8: see 4.

ثُلْثٌ: see ثُلْثٌ

ثُلْثٌ The third young one or offspring, (M, A, K.), of a she-camel, (M, K.) and, accord. to Th, of any female: (M:) and in like manner others are termed, to ten [inclusive]. (A.) But one should not say **نَاقَةٌ ثُلْثٌ** [after the manner of **ثُلْثٍ**, q. v.]. (M.) **سَقَى ثَعْلَةَ التَّلْثَةَ** — *He watered his palm-trees once in three days: (A:) or he watered them* **بَعْدَ النَّيْمَةِ** [which app. means *after excepting, or omitting, one day*]. (K.) (B.) is not used [thus] except in this case: there is no **ثُلْثٌ** in the watering of camels; for the shortest period of watering is the **فِهِ**, when the camels drink every day; then is the **غَيْرِ**, which is when they come to the water one day and not the next day; and next after this is the **رَعْجُ**; then, the **خَمْسٌ**; and so on to the **عَشْرُ**: so says As: (S, TA:) and this is correct, though J's assertion that **ثُلْثٌ** is not used except in this case is said by F to require consideration. (TA.) **حُمَّى التَّلْثَةِ** — *i. q. حُمَّى الْغَيْرِ* [The tertian fever;] the fever that attacks one day and intermits one day and attacks again on the third day; called by the vulgar **الْمُتَلَّثَةُ**. (Msb.)

It's see what next follows

ثالث: see what next follows.
ثالث (T, S, M, A, Mṣb, K) and **ثالث** (Mṣb, K) and **ثالث**, which last is either a dial. var. or is so pronounced to make the utterance more easy, (MF,) *A third; a third part or portion;* (S, A, Mṣb, K;) as also **ثالثت** (As, T, S, M, Mṣb, K,) like **ثمين** and **سبعين** and **ستين** and **خمسين** though AZ ignored **ثالثت** (T, S,) and **نصيف** (S,) though AZ ignored **نصيف** (T, S,) and

خَمِيسٌ: (S:) [and مُثْلَاثٌ, q. v., app. signifies the same:] the pl. of ثُلَاثٌ, (M, Msb,) and of أَثْلَاثٌ, (M, Msb.) It is said in a trad., دِيَةً شَبَهَ الْعَمْدَ أَثْلَاثًا [The expiatory mulct for that homicide which resembles what is intentional shall be thirds]; i. e., thirty-three she-camels each such as is termed حَقَّةٌ, and thirty-three of which each is such as is termed جَذَّعَةٌ, and thirty-four of which each is what is termed ثَنَيَّةٌ. (TA.)

ثَلَاثَانُ إِنَّهُ ثَلَاثَانُ A vessel in which the corn &c. that is measured therein reaches to one third of it: and in like manner one uses this expression in relation to beverage, or wine, &c. (M, L.)

ثَلَاثَانُ (so in a copy of the M,) or ثَلَاثَانُ, and عَنْتُ الْعَلَبِ; (K;) the tree thus called. (M, TA.)

ثَلَاثٌ, also written ثَلَاثَةٌ: see ثَلَاثَةٌ, in six places: and ثَلَاثٌ, in two places.

مَمْلَاثٌ ثَلَاثٌ (S, L, K) Three and three; three and three together; or three at a time and three at a time; (L;) imperfectly decl. [because] changed from the original form of ثَلَاثَةٌ ثَلَاثَةٌ; (K;) or because of their having the quality of epithets and deviating from the original form of ثَلَاثَةٌ: they are epithets; for you say, مَرْرَتْ بِقُوْمٍ مَمْلَاثٌ مَمْسَى وَثَلَاثٌ [I passed by a party of men two and two, and three and three, together]: (Sb, S:) or they are imperfectly decl. because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to ثَلَاثَةٌ ثَلَاثَةٌ: but the dim. is ثَلَاثَةٌ, perfectly decl., like أَحَدٌ &c., because it is like حَمَّارٌ [dim. of حَمَّارٌ], assuming the form of that which is perfectly decl., though it is not so in the cases of أَحَسْنٌ and the like, as these words, in assuming the dim. form, do not deviate from the measure of a verb, for أَحَسْنَةٌ [How goodly is he!] is sometimes said. (S.) It is said in the Kur [iv. 8] فَأَنْكِحُوهُ مَا طَابَ, i. e. Then marry ye such as please you, of women, two [and] two, and three [and] three, and four [and] four: [meaning, two at a time, &c. :] here مَسْنَى &c. are imperfectly decl. because deviating from the original form of اِثْنَيْنِ اِثْنَيْنِ, &c., and from the fem. form. (Zj, T, L.) And one says مَمْلَاثٌ مَمْلَاثٌ, like ثَلَاثٌ ثَلَاثَةٌ. (T.) You say also, فَعَلْتُ الشَّيْءَ ثَلَاثَ ثَلَاثَةٌ مَمْسَى وَثَلَاثٌ وَرَبَاعٌ meaning I did the thing twice and twice, and thrice and thrice, and four times and four times. (L.) — ثَلَاثٌ is app. fem. of ثَلَاثَةٌ, a dial. var. of ثَلَاثَةٌ, of which the fem. is ثَلَاثٌ: and hence, دُوْ ثَلَاثٌ, with damm [to the initial ث], A camel's [girth of the kind called] التَّقْتُ عَرَاهُ ذِي ثَلَاثَةٌ, (K.) You say, دُوْ ثَلَاثَةٌ, (A, TA; [but in a copy of the former, دُوْ ثَلَاثَةٌ]); [lit., The loops of her girth met together]; (A, TA; [but in a copy of the former, دُوْ ثَلَاثَةٌ]); meaning, she was, or became, lean, or lank in the

belly. (A. [See a similar saying voce بِطَهَانٌ].) And a poet says,

وَقَدْ حَسِرَتْ حَتَّى بَدَأَ دُوْ ثَلَاثَةٌ

[And she had become lean, or lank in the belly, so that her girth appeared]: but some say that دُوْ ثَلَاثَةٌ [here] means her belly, and the two skins, [namely,] the upper, and that which is pared, or scraped off, after the slaying: (TA:) or, accord. to some, the phrase is دُوْ ثَلَاثَةٌ دُوْ ثَلَاثَةٌ, meaning, so that her fetus rose to her back; the ثَلَاثَةٌ [there again in a copy of the A written with fet-h to the initial ث, and in like manner ثَلَاثَةٌ] being the womb. (A, TA.) You say also, عَلَيْهِ دُوْ ثَلَاثَةٌ [so I find it written, but perhaps it should be دُوْ ثَلَاثٌ] meaning, Upon him is a [garment of the kind called] كَلَامَةٌ made of the wool of three sheep. (A, TA. [In the latter without any syll. sign to show that ثَلَاثَةٌ here differs from the form in the exs. cited before.])

ثَلَاثٌ: see ثَلَاثَةٌ.

ثَلَاثُ A she-camel that fills three vessels (S, M, A, L, K) such as are called أَقْدَاحٌ, (M, L,) when she is milked, (S, K,) [i. e.,] at one milking. (A.) This is the utmost quantity that the camel yields at one milking. (IAqr, M.) — Also A she-camel three of whose teats dry up: (S, M, A, K: [accord. to the TA, it is said in the T that such is termed مَمْلُوثٌ; but I think that this is a mistranscription:]) or that has had one of her teats cut off (IAqr, T, M, L, K) by cauterization, which becomes a mark to her, (IAqr, M,) and [in some copies of the K "or"] is milked from three teats: (T, M, L, K:) or that has three teats; (IAqr, TA;) [and] so مَسْنَةٌ: (T, TA:) or a she-camel having one of her teats dried up in consequence of something that has happened to it. (ISk.)

ثَلَاثٌ: see ثَلَاثَةٌ.

ثَلَاثَةٌ, also written ثَلَاثَةٌ, a noun of number, [i. e. Three,] is masc., (S, M, Msb,) and is also written and pronounced دُوْ ثَلَاثَةٌ, with damm: (IAqr, M, TA:) the fem. is ثَلَاثَةٌ, also written ثَلَاثٌ; (S, M, Msb;) [and app. ثَلَاثَةٌ also, mentioned above, under the head of ثَلَاثٌ, but only as occurring with دُوْ prefixed to it.] You say دُوْ ثَلَاثَةٌ ثَلَاثٌ نُسُوَّةٌ [Three men]: and دُوْ ثَلَاثٌ نُسُوَّةٌ [three women]. (Msb.) In the saying of Mohammad, رُفِعَ الْقَلْمَرُ عَنْ ثَلَاثٌ ثَلَاثَةٌ [The pen of the recording angel is withheld from three persons] ثَلَاثٌ is for ثَلَاثَةٌ. (Msb. [See art. دُوْ.]]) [In like manner, دُوْ ثَلَاثٌ occurs in several trads. for ثَلَاثَةٌ منْ خَصَالٍ; as, for instance, in the saying, كُنْ فِيهِ حَاسِبَةَ اللَّهِ حَسَابًا يَسِيرًا [There are three qualities: in whomsoever they be, God will reckon with him with an easy reckoning]: these are, thy giving to him who denies thee, and forgiving him who wrongs thee, and being kind to him who cuts thee off from him. (El-Jámi' es-Sagheer.) The people of El-Hijáz say, أَتُونَى ثَلَاثَةٌ [The

three of them came to me], and so on أَرْبَعَتْهُمْ [four of them], and so on to ten [inclusive], with naṣb in every case; and in like manner in the fem., and أَتَيْتُنِي ثَلَاثَتَنْ [I gave them three], and أَرْبَعَتْهُنَّ: but others decline the word with the three vowels, making it like كُلُّهُمْ: after ten, however, only naṣb is used; so that you say, أَتُونَى أَحَدَعَشْرَهُمْ [I gave them thirteen], and ثَلَاثَتَنْ عَشَرَهُمْ [and thirteen], and ثَلَاثَتَنْ عَشَرَهُمْ [and thirteen]. (S.) The saying شَرُّ الثَّلَاثَةِ عَشَرَهُمْ [The offspring of adultery, or fornication, is the worst of the three] if he do the deeds of his parents. (Mgh.) [It is said that when ثَلَاثَةٌ means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name; and so are other ns. of number. (See also ثَمَانَةٌ.) See also سَتَّةٌ [indeed, in every case, meaning Thirteen,] is pronounced by some of the Arabs دُوْ ثَلَاثَةٌ عَشَرَهُمْ: and the fem. شَرُّ ثَلَاثَةٌ عَشَرَهُمْ [Thirteen], thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced شَرُّ ثَلَاثَةٌ عَشَرَهُمْ in the dial. of Nejd. (S in art. عَشَرَهُمْ.)

ثَلَاثَةٌ: see ثَلَاثَةٌ.

الثَّلَاثَةُ, also written السَّلَادَةُ, (Lth, T, S, M,) or السَّلَادَةُ, (A, Msb, K,) and يَوْمُ السَّلَادَةِ, with damm, (A, K,) [meaning The third day of the week, Tuesday,] has this form for the sake of distinction; for properly it should be أَثْلَاثٌ: (S, M:) or it has meddeh in the place of the د in the noun of number [ثَلَاثَةٌ] to distinguish it from the latter: (Lth, T:) [it is without tenween in every case; when indeterminate as well as when determinate; being fem.:] the pl. is (S, M, Msb) and أَثْلَاثٌ. (Th, M.) It has no dim. (Sb, S in art. أَمْسٌ.) Lh relates that Aboo-Ziyád used to say, مَضِيَ السَّلَادَةُ بِمَا فِيهَا [Tuesday passed with what occurred in it]; making ثلَاثَةٌ sing. and masc.; [but this he did because he meant thereby يَوْمٌ being masc.:] Th is related to have said, بِمَا فِيهَا; making it fem.: and Abu-l-Jarráh used to say, مَضَتِ السَّلَادَةُ بِمَا فِيهَا, treating the word as a numeral. (M.)

الثَّلَاثَةُ: see السَّلَادَةُ.

ثَلَاثَةٌ a rel. n. from ثَلَاثَةٌ, anomalously formed, (M,) [or regularly formed from ثَلَاثَةٌ] Of, or relating to, three things. (T, TA.) — Three cubits in length, or height; applied in this sense to a garment, or piece of cloth; (T, A;) and to a boy. (T.) — A word comprising, or composed of, three letters [radical only, or of three radical letters with one or more augmentative; i. e., of three radical letters with, or without, an augment]. (T, TA.)

ثَلَاثُونَ, [also written ثَلَاثُونَ,] the noun of number, [meaning Thirty, and also thirtieth,] is not considered as a multiple of ثَلَاثَةٌ, but as a multiple of عَشَرَةٌ; and therefore, if you name a man ثَلَاثُونَ, you do not make the dim. to be ثلَاثُونَ, but [you assimilate the noun from which it is formed to a pl. with و and from عَشَرَةٌ, or to عَشَرُونَ, and say ثَلَاثُونَ.] (Sb, M.)

ثلج - ثلث

ثُلْيُونَ: see what immediately precedes.

لَذَّا وِي One who fasts alone on the third day
of the week. (IAqr, Th, M.)

ثَلَاثٌ see **ثُلَيْثٌ**.

ثالث [Third]: fem. with ة. (T, &c.) The final ث in الثالث is sometimes changed into ئى. (M.) You say, هو ثالث ثلاثة [He, or it, is the third of three]: thus you say when the two [terms] agree, each with the other; but not ثالث ثلاثة being regarded in the former case as though it were a subst.; for you do not mean to convey by it a verbal signification, but only mean that he, or it, is one of the three, or a portion of the three: (Fr, ISk, T, §:) and in like manner you say, هي ثالثة ثلاثة [She is the third of three]; but when there is among the females a male, you say, هي ثالثة ثلاثة, making the masc. to predominate over the fem. (T.) When the two [terms] are different, you may make the former to govern the gen. case or to govern as a verb; saying, هو رابع, ضارب زيد, هو رابع ثلاثة or ثلاثة زيداً and ضارب زيداً; and thus you also say, هذا ثالث آثنين and هذا ثالث آثنين, meaning This makes two to be three, with himself, or itself. (ISk, T, * S. [In most copies of the S, for ثالث آثنين is put ثالث آثنين; and, in the explanation of this phrase, ثالث آثنين for ثالث آثنين is remarked that these are mistakes.]) ثالث occurs in the sense of ثالث in a trad. cited voce in art.

ثالثة الأثافي — (ثني). (Sh, T in art. *A projecting portion of a mountain, by which are placed two pieces of rock, upon all which is placed the cooking-pot.* (S, K.) Hence the saying, رَمَاهُ اللَّهُ بِثَالِثَةِ الْأَثَافِ [explained in art. *أَلْفٌ*.] (TA.) ثالثة عشرة and ثالث عشر [the former masc. and the latter fem., meaning *Thirteenth*, are generally held to be indecl. in every case without the art.; but with the art., most say in the nom. *الثالث عشر*, accus. *الثالث عشر*, and gen. *الثالث عشر*; and in like manner in the fem. Accord. to some,] you say, هُوَ ثالث عشر as well as هُوَ ثالث عشر [He, or it, is a thirteenth]: he who uses the former phrase says that he means هُوَ ثالث ثلاثة عشر, (T, S,) i. e. *He, or it, is one of thirteen,* (T,) and that he suppresses *ثلاثة*, and leaves *ثالث* decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing *ثلاثة*, he gives its final vowel to the word *ثالث*, (T, S,) to show that there is a suppression: (S:) but IB says that the former of these two phrases is wrong; that the Koofees allow it, but that the Basrees disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, هَذَا هَذِهِ الْثَالِثَةُ عَشْرَةُ الْثَالِثُ عَشْرُ This is the thirteenth, or this thirteenth: for he adds,] and you say, هَذَا السَّابِعُ عَشْرَ and هَذَا السَّادِسُ عَشْرَ, and so on to twenty [exclusive]; all with fet-h; for the reason which we have mentioned: and in like manner in the fem., in which each of the two

nouns is with ة. (S.) You say also, ثالث عشر [The thirteenth of thirteen]; and so on to تاسع عشر تسعه عشر: and in like manner in the fem. (I 'Ak p. 316.)

الثالوث [The Trinity.]

مُثْلَث — **ثُلَاثَة** and **مُثْلَثَة**: see [i. e. مُثْلَث] signifies *A chord [of a lute] composed of three twists*: that which is of two twists is called **مُثْنَى** [i. e. مُثْنَى]: or, as some say, these two words signify [respectively] the *third chord* and the second: their pls. are **مُثَالِثَات** and **مُثَالِثَاتَة**. (Har p. 244.)

مُلْتَ A she-camel, and any female, bringing forth her third young one, or offspring: one should not say **نَاقَةٌ مُلْتَ**. (M.)—See also **مُلْتَ**.

مُثَلَّثٌ A thing having three angles or corners, *triangular* [or *trilateral*]; a triangle. (S, K.)
You say حَادٌ مُثَلَّثٌ [An acute-angled triangle]: and قَائِمٌ مُثَلَّثٌ [A right-angled triangle]. (TA.)
And أَرْضٌ مُثَلَّثَةٌ A three-sided piece of land. (TA.) — A thing composed of three layers or strata, or of three distinct fascicles or the like; (M, TA;) [see also مُثَلَّوْتُ ;] and in like manner what are composed of four, and more, to ten [inclusive], are called by similar epithets: (TA:) or a thing of three folds. (Lth; T.) — [As a conventional term in lexicology, A word having a letter which has any of the three vowels: ex. gr., بَدَأَةٌ مُثَلَّثَةُ الْبَاءِ is بَدَأَةٌ and بَدَأَةٌ مُثَلَّثَةُ الْيَاءِ is يَاءٌ and بَدَأَةٌ مُثَلَّثَةُ الْكَافِ is كَافٌ. As such also, A verb having its (or middle radical letter) movent by any of the three vowels: ex. gr., بَهَّا بَهَّ مُثَلَّثٌ; i. e., it is written بَهَّا بَهَّ مُثَلَّثٌ and بَهَّا بَهَّ مُثَلَّثٌ. And as such, مُثَلَّثَةُ الْكَافِ (not مُثَلَّثَةُ الْيَاءِ) signifies Three-pointed; having three dia-critical points: it is an epithet added to لَّا, to prevent its being mistaken for يَأَ or تَأَ or يَأَّ.]

— Wine (شراب) cooked until the quantity of two thirds of it has gone; (S, K.) the expressed juice of grapes so cooked. (Mgh.) — And A certain electuary, or confection, of aromatics, or perfumes. (KL.)

. مُنْتَهٌ A calumniator, or slanderer, of his brother [or fellow] to his prince; because he destroys three; namely, himself and his brother and his prince: (Sh, T, M, * K:) as also مُنْتَهٌ ; (K;) or thus accord. to Aboo-Owáneh. (Sh, T.) — See also ثُلُثٌ, last sentence: — and see تَلُوْثٌ.

(M.) .رُبْعٌ مِّرْبَاعٌ from ثُلْثٌ is like ثُلْثٌ from مِثْلَثٌ See مِرْبَاعٌ and ثُلْثٌ.

مُثُلُوث Property of which a third part has been taken. (A.) — [Applied to a verse,] That of which a third has been taken away: (M, K:) whatever is مُثُلُوث is مُثُلُوك: (TA:) or the former word signifies as above, and the latter signifies that of which two thirds have been taken away: this is the opinion of the authors on versification with respect to the metres called رَجْزٌ and منسَرْحٌ: (M, TA:) the مُثُلُوث in poetry is that whereof two feet out of six have gone. (TA.) — A rope

composed of three strands (Lth, T, S, M, A, K) *twisted together*, (Lth, T, A,) and in like manner *woven, or plaited*: (Lth, T:) and ropes composed of four, five, six, seven, and nine, strands, but not of eight nor of ten, are similarly called. (M.)

— A garment of the kind called **كَاه** woven of wool and camels' hair (وَبَر) and goats' hair (شَعْر). (Fr, T.) — **مَزَادَةٌ مُثْلُوَّةٌ** **A** [or leatheren water-bag] made of three skins. (T, S, A, K.) — **أَرْضٌ مُثْلُوَّةٌ** **Land** turned over three times for sowing or cultivating. (A.) — See also **ثَلُوث**.

١٣

1. ثَلَجَتِ السَّمَاءُ, aor. ² and ³, *The sky snowed; let fall snow.* (A, TA.) [Here, and in other cases, throughout this art., the meaning of ثَلَجَ is assumed to be well known.] — (S, مَسْبَتُهَا السَّمَاءُ, Mṣb, K,) aor. ²; (S, مَسْبَتُهَا;) and (Mṣb, * كَثِيرًا, K;) *The sky snowed upon us;* (S, Mṣb, K;) like as one says مَطَرَتْنَا. (S.) And ثَلَجُوا They were snowed upon. (TA.) You say, ثَلَجَتِ الْعَامَ [We were snowed upon this year much]. (A.) And ثَلَجَتِ الْأَرْضُ (A, Mṣb, TA,) and اُتَلَجَتِ, (TA,) *The land was snowed upon.* (A, * Mṣb, TA.) — ثَلَجٌ [said of water &c., It was cooled, or made cold, with snow: see an ex. voce مَنْلُوْجٌ. In the present day, ثَلَجَ signifies He cooled it, or made it cold, with snow or ice; iced it; froze it.] — See also 4. — [Hence,] ثَلَجَةً (IAar, K,) aor. ², (K,) inf. n. ثَلَجَةً, (TA,)

+ His heart became cool, or refreshed, and relieved of a thing: (IAar:) and he rejoiced; or was, or became, joyful, glad, or happy: (IAar, K:) and he was, or became, at ease, at rest, tranquil, or free from disquietude. (TA.) And تَلْبَجَتْ نُفْسَةً بِكَذَا His mind became refreshed and happy by means of such a thing. (A.) And تَلْوَجَتْ نَفْسِي, aor. $\overset{=}{\text{لَوْجَتْ}}$, inf. n. ; (AA, S, K;) and تَلْبَجَتْ, aor. $\overset{=}{\text{لَبَجَتْ}}$, inf. n. ; (As, S, K; [in the CK] بالشَّفْعِ: (K;) ؛ تَلْجَتْ $\overset{\circ}{\text{لَجَتْ}}$ and أَنْلَجَتْ $\overset{\circ}{\text{لَجَتْ}}$; (TA;) + My mind became at ease, at rest, tranquil, or free from disquietude, (AA, S, K, TA,) and became healed, by means of the thing: (TA:) or I knew it, and was rejoiced at it, or by it: or my mind became at ease, and I confided, or trusted, in the thing: as also ثَلَجَتْ إِلَيْهِ $\overset{\circ}{\text{لَجَتْ}}$; or this last, accord. to Sh, means

*my bosom became dilated [with joy], لَلَّهُمَّ اتَّلَعْ بِهَا خَبَرْتَنِي at the event. (TA.) And ثَلَجَتْ بِهَا قُلْبَتِي I became healed, and my heart became at rest, or tranquil, by means of the information which thou gavest me. (ISk, TA.) And ثَلَجَ and ثَلَجَ قُلْبَةً, the latter mentioned by Lb, on the authority of 'Abd-El-Hakk, *His heart became certified, or assured.* (TA.) ثَلَجْ is said to mean *Certitude, or assurance*, because it is taken from the delight that one has in water rendered cool, or cold, by means of snow and the like. (TA.) — ثَلَجْ فُوَادَةً — *He was, or became, stupid, dull, wanting in**

intelligence: (IAqr, A, TA:) *his heart, or his mind, or intellect, quitted him.* (TA.) — **نَلْجَهُ**, (Sh, K,) aor. ^۱, inf. n. **نَلْجَنْ**, (Sh, TA,) also signifies *He, or it, soaked it; moistened it.* (Sh, K, TA.)

2 : see 1.

4. **ئىڭىزلى** *L* (a day, S, K, or a year, A) was, or became, snowy. (S, A, K.) — *He reached, came upon, or lighted on, snow; (K;)* as also **ئىڭىزلى** [written without any syll. signs, app. **ئىڭىزلى**].

(TA.) *He entered upon [a tract, or time, or season, of] snow.* (TA.) — أَثْلَجْنَا السَّهَّاءَ : and أَثْلَجْتَ الْأَرْضَ : see 1. — [Thus the verb is intrans. and trans. And hence,] أَثْلَجْتَ نَفْسِي : see 1. — And أَثْلَجْهُ + *He rejoiced him; made him joyful, glad, or happy.* (K.) And اَثْلَجْ

صَدْرِي : It (news, or information,) healed and
 tranquillized me. (A,*TA.) And ما أَثْلَجَنِي بِهُذَا + How joyful, or happy, am I made by
 الْأُمُرِ + this thing, or event! (TA.) — [Hence also,]
 حَفَرَ حَتَّى اثْلَجَ : He dug until he reached the clay,
 or mud, (AA,S,K,TA,) or the cold of the moist
 earth, (A,) or the moist earth and the water.
 (TA.) اثْلَجَ مَاءَ الْبَرِّ : The water of the well
 ceased, or stopped. (A,K.) And hence, (TA,) اثْلَجَتْ عَنْهُ الْحُمَى : The fever quitted him. (A,
 TA.) إِفْلَاجٌ [the inf. n.] is also syn. with
 [inf. n. of أَفْلَجَ, q. v.]. (K.)

ثُلْجٌ [Snow ;] a thing well known, (S, A, Msb, K,) that falls from the sky : (TA :) pl. **ثُلُوجٌ**. (Msb.)

قَلْبَجْ *Cold: (K:) applied to water. (TA.)*
ثَلْجَ *+ Men joyful, glad, or happy, by reason of news. (IAq, TA.) — + Men who are stupid, dull, or wanting in intelligence. (TA.) [See also **مَنْلُوْجَ**.]*

ثَلَاجٌ see: **ثَلَاجٰ**
Very white: applied to an iron head of an arrow or of a spear or of a sword or the like: (A. K.) fem. with ة (A.)

ثَلْجِيٌّ A seller of snow; (K;) as also **ثَلَاجٌ**. (TA.)

مَذْنَبٌ A place in which is [hept] snow [for cooling water &c. in summer]. (K.)

مَتْلُوجٌ: fem. with ة: the latter applied to land (أَرْض), meaning *Snowed upon*. (S, A, Msb.) — Water cooled, or made cold, with snow. (T.A.) A poet says, speaking of a woman's mouth,

* يُخَالِ مَثْلُوجًا وَإِنْ لَمْ يُثْلِجْ [It would be thought to be cooled with snow, though it was not cooled therewith]. (T.A.) — مَثْلُوجُ الْفَوَادِ A man (S) stupid, dull, or wanting in intelligence. (S, A, Mṣb, K.) [See also مُكْلِسْ.]

三

1. **لَمْطٌ**, aor. **لَمَطَ**, (Az, S, K,) inf. n. **لَمْطٌ**, (Az, S,) *He* (a camel, S, IAth, K, and a bull, IAth, K,

and an elephant, mostly said of these three animals, IAth, and a man, Az, and a child, K) voided his dung in a thin state. (Az, S, K.) It is said in a trad., (S, TA,) of 'Alee, (TA,) كَانُوا يَعْرُونَ بَعْرًا (K) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) ————— **ثَلَطْ فُلَانًا** *He threw*
ثَلَطْ, (K, TA,) i. e. *thin dung*, (TA,) at such a one: (K, TA:) and *he befouled him*, or *smeared him therewith*. (K, TA.)

ثُنْتُ *Thin dung of an elephant and the like, (Lth, K,) and of anything, when it is thin. (TA.)*

مَنْتُكَةٌ, (K, TA, [but by rule it should be مَنْتُلَةٌ,]) or **مَنْتَلَةٌ**, (CK,) The place of exit of **ثُنْتُ**. (K.)

13

— [Hence,] ثُلَمَ فِي مَالِهِ (TA,) or ثُلَمَ فِي مَالِهِ (M,) ↓ *He suffered the loss of somewhat of his property.* (M, TA.) And هَذَا مِمَّا يَكْلُمُ الدِّينَ + وَيُنَلِّمُ الْبَقْرَنْ [This of the things that wound religion and impair sure faith]. (TA.) = ثُلَمَ, aor. =, inf. n. ثُلَمٌ; (S;) and اَنْشَلَمٌ, and ثَلَمٌ; (S, M, Msb, K;) said of a thing, (S,) a vessel, (M, Msb, K,) a sword, and the like, (M, K,) *It was, or became, broken in its edge:* (S, * M, Msb, K:) [or ↓ the last, being quasi-pass. of 2, it was, or became, broken much, or in several places, in its edge:] and اَنْشَلَمٌ and ثَلَمٌ are said of a wall [as signifying it had a gap or breach, or gaps or breaches, made in it]. (T.) ثُلَمٌ, [the inf. n. of ثُلَمَ,] when relating to a valley, signifies The having its حُرْفٌ, (T, M, K, and so in a copy of the S, [meaning brink, or edge,]) or its جُرْفٌ, (so in other copies of the S, [meaning its abrupt, water-worn, bank,]) *broken;* (T, S, M, K, TA;) i. e., broken down: (TA:) and in like manner, in relation to a trench dug round a tent to prevent the rain-water from entering it, and in relation to a watering-trough, or tank. (M, TA.) [Golius and Freytag have explained it as signifying the part so broken; but I do not think that this can be meant by the explanation given above.]

2: see 1.
5: see 1, in three places.

7: see 1, in two places.— You say also, انشتموا *upon* **عَلَيْهِ** *They poured forth, or down, upon him, or against him*; as also انشتووا. (Z, TA.)

نَمْ *A break of the edge* in a vessel (ISk, T, S) and in a sword. (T, S.) [See also what next follows.]

ثُلْمَةٌ *A gap, or breach, (S, M, Msb, K,) in a*

wall &c., (S, Mṣb,) or *of a thing that is broken*, and *of a thing ruined*, (K,) or *of a broken edge*: (M:) or *a place that has been broken in an edge*, or *that has had a gap*, or *breach*, *made in it*: (T, TA:) *a broken place of a vessel*: (TA:) pl. ثُلَمٌ — [Hence,] مَوْتُ فُلَانٍ ثُلَمَةٌ فِي الْإِسْلَامِ ثُلَمَةٌ لَا تُشَدُّ [The death of such a one is an occasion of a gap in the body of the Muslims; a gap that will not be filled up]. (TA.) [See also its syn. خَلَةٌ.]

أَنْلَمْ A thing [such as a vessel and a sword and the like] *broken in its edge*: (S:) a watering-trough, or tank, *broken in its side*. (TA.)
أَنْلَمْ *Dust*, or *earth*; and *stones*; like **أَنْلَبْ**; accord. to El-Hejeree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.)

1

1. شَمَّةُ, (S, M, * K,) aor. شَمَّ, (S, M,) inf. n. شَمَّةُ, (T, S, M,) *He repaired it; or put it into a good, sound, or right, state; (T, S, M, K;) [by filling up its interstices, &c.,] with* شَمَّام [q. v.]. (S.) Hence the saying, شَمَّتْ أَمْوَارِي + *I put my affairs into a good, sound, right, or proper, state; restored them to such a state; or set them right, or in order.* (S.) And hence also the saying, كُنَّا أَهْلَ شَمَّةٍ وَرَمَّةٍ + [We were the fit persons to put it into a good, sound, right, or proper, state; &c.]; (S;) occurring in a trad.; accord. to the relaters thereof, رَمَّةٌ وَرَمَّةٌ; but A'Obeyd holds the former reading to be the right. (T.) — *He spread شَمَّام for it, namely, a skin of milk, and put it [شَمَّام] above it, in order that the sun might not strike it, and its milk become consequently decomposed, or curdled.* (T.) — [He stuffed it, either with شَمَّام or absolutely: for شَمَّة signifies it was stuffed. (T.) — He collected it together; (S, M, K;) namely, a thing; (S, M;) mostly used in relation to dry herbage. (M, K.) You say, شَمَّ لَبَّا, i. e. Collect thou [for them; namely, the cattle &c.; like شَمَّ لَبَّا, from شَمَّة]. (TA.) And هو يَشْمَمُ وَيَقْمَمُ *He sweeps it, and collects the good and the bad.* (S.) — شَمَّ الطَّعَامَ — (M, K,) [aor. and] inf. n. as above, (M,) *He ate the good of the food and the bad thereof;* (M, K;) as also قَمَّة. (TA.) — شَمَّةٌ, (T, * S, M, K,) aor. and inf. n. as above, (M,) *She (a ewe or a goat, M, K, or, as some say, only the latter, M) pulled it, or plucked it, up, or out, with her mouth;* (T, S, M, K;) namely, a thing, (T, M,) or a plant, (S, K,) and anything by which she passed. (TA.) — شَمَّ يَدَهُ بِالْحَشِيشِ — (M, K,) or بِالْأَرْضِ, (S, M,) [aor. and] inf. n. as above, (TA,) *He wiped his hand (S, M, K) with the dry herbage, (M, K,) or upon the ground.* (S, M.)

هُنَّا *There*; syn. **هُنَّاكَ**; (*Zj, S, M, K;*) a noun of indication, (*Zj, T, M, Msb, Mughnee, K,*) denoting a place that is remote (*Zj, T, S, M, Mughnee, K*) from the speaker, (*Zj, T, M,*) like as **هُنَّا** denotes that which is near; (*Zj, T, S;*) or denoting a place other than that of the speaker: (*Msb :*) it is an adverbial noun, not to be used otherwise

than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-h for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Kur xxvi. 64], **وَأَرْسَلْنَا فِي الْآخِرَتِينَ** [And we brought near, there, the others]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Kur [lxxvi. 20], **وَإِذَا رَأَيْتَ شَرًّا رَأَيْتَ نَعِيْمًا**, is in error: (Mughnee, K:) Zj says that the meaning is, *And when thou castest thine eyes, or thy sight, there, thou shalt behold [scenes of] enjoyment*: that Fr asserted the meaning to be, **[إِذَا رَأَيْتَ مَا شَاءَ]** [when thou seest what is there]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) — [من شاء is used by post-classical writers as meaning *Therefore; for that reason; on that account.*]

فَهُوَ, (T, S, M, &c.,) for which one also says **فَهُوَ**, (M, Mughnee,) substituting ف for the ث, (M,) and **ثُمَّ** (T, S, M) and **ثُمَّتْ**, (M, TA,) but **ثُمَّتْ** is the more common, (Mughnee and K on the letter ت,) and **فَهُوَ** and **فَهُوَتْ**, (M, TA,) [meaning *Then, i. e., afterward, or afterwards,*] a particle, (M, K,) or conjunction, (Zj, T, S, M, Msh, Mughnee,) denoting order (Zj, T, S, M, Msh, Mughnee) and a delay, (S, Msh,) or having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K:) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all; and they hold to accord with this assertion the saying in the Kur [ix. 119], **حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحْبَتْ وَضَاقَتْ عَلَيْهِمُ أَنفُسُهُمْ وَظَاهَرَ أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ تَرْهِيْثٌ** [Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them]: (Mughnee, K:) but this has been resolved by the subaudition of the complement [of what precedes شاء], as though the meaning is were, then (they betook themselves unto Him, begging forgiveness, and) He returned &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K:) one of which is the saying in the Kur [xxxix. 8], **خَلَقْنَاكُمْ مِنْ نَفْسٍ**: (Mughnee: [in which are added other similar exs., one of which is given in the K:]), but to this there are five replies: 1st, that this passage is elliptical; the meaning being, *He created you from one person (which He originated); then He made therefrom its mate:* 2nd, that the meaning is, *He created you from a person that was alone; then &c.:* 3rd, that the progeny of Adam were made to come forth from

his back like little ants; then Eve was created from his [rib called the] **فَصَبَرَى**: 4th, that the creation of Eve from Adam being unusual, شاء is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that شاء is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, inasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, *He created you from a person (which He created) single; then &c.; and in like manner* says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying, **أَعْجَبَنِي مَا صَنَعْتَ الْيَوْمَ**, **ثُمَّ مَا صَنَعْتَ أَمْسَ أَعْجَبَ** [What thou didst to-day excited my wonder, or admiration, or pleasure; then (I tell thee) what thou didst yesterday was more wonderful, or admirable, or pleasing]; for شاء is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K:) — [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of و [And], because it is used in cases in which there is no order; as in **وَاللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ** [By God, and (I say again,) By God, I will assuredly do such a thing]: and when it conjoins propositions, it does not necessarily denote order, but has the meaning of و: (Msh:) it has the meaning of و, (S, Msh,) the conjunction, (S,) in the saying in the Kur [x. 47], **ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ** [And God is witness of what they do]. (S, Msh.) — The Koofees allow its being used in the manner of ف and و so as that the aor. immediately following it after a conditional verb may be manṣooḥ: and Ibn-Málik allows its being thus used so as that the aor. immediately following it after the expression of a desire that the thing shall not be done may be marfooq and mejzoom and manṣooḥ. (Mughnee.)

مَا لَهُ شَاءَ وَلَا دَرْدَرٌ: see شاء. — In the saying [He has not nor دار], the former of these two nouns signifies water-skins, or milk-skins, and vessels; (M;) or what is bad, or the worst, of those things, (S, K,) accord. to ISk; (S;) or men's household-goods, or furniture and utensils, and their water-skins, or milk-skins, and vessels; (T, TA;) which last is the right meaning: (TA:) and the latter noun signifies مرممة البيت [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) the means by which a house, or tent, is put into a good state; and therefore, good furniture and utensils]. (ISk, S, M, K.) You say also, ما يَمْلِكُ, meaning the same: (S, TA:) or he possesses not little nor much: it is not used save with a negation. (M, TA.) An Arab of the desert said, **جَعَجَعَ بَيْ الدَّهْرِ عَنْ شَاءِ وَرَمَّةٍ**, [thus in some copies of the S, and in the TA, in which

latter the last two nouns are expressly said to be with شاء, but in two copies of the S, in this instance, erroneously written, شاء وَرَمَّة,] i. e. [Fortune has debarred me] from its little and its much. (S, TA.) And hence the saying of the vulgar, جَاءَ بِالشَّمْ وَالرَّمَّ, except that they pronounce both these nouns with kesr, meaning *He brought little and much.* (TA) — See also شاء.

شَاءَ: see شاء.

شَاءَ A handful of dry herbage. (S, M, K.) — Also n. un. of شاء, which is syn. with شاء: see the next paragraph in six places.

شَاءَ [Panicum, or panic grass; applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written "tummām,") to panicum dichotomum; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written "temām,") pennisetum dichotomum; and described by him in the "explication des planches" accompanying his Flora, plate 8: the Arabs use it for making thatch for their huts:] a kind of plant, (T, S, Msh, K, [in the M termed شجرة شاء,]) well known in the desert, not desired, or not much eaten, by the camels, or cattle, except in a case of scarcity, or drought; (T;) neah, or frail; having what are termed خوص [q. v.], or what resemble sometimes used for stuffing, (S, TA,) and for stopping up the interstices of houses; (S, Msh, TA;) and sometimes used for removing whiteness from the eye: (K:) accord. to Az, it is of several species, one of which is the ضعفة, and another is the جليلة, and another is the غرف, which resembles rushes (أسل), and brooms are made of it, and water-bags are covered with it to protect them from the sun, causing the water to become cool: (TA:) [see also شاء:] it is also called شيمور, (K,) and شاء, [but see what follows,] (T, M,) which is sometimes contracted into شاء; (T;) or it is also called شاء, of which شاء is the n. un.: (AHn, TA:) the n. un. of شاء is [likewise] with شاء. (S, M, Msh, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) هو على طرف الشاء (IAqr, T, M, Z, K:) i. e. +*It is easy to thee, or within thy reach, no obstacle intervening between thee and it:* (IAqr, M:) because the شاء is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هؤلئك على رأس الشاء [meaning the same]. لئك ذلك (TA,) or هو على رأس الشاء, على رأس الشاء, +[That is easy of attainment to thee], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, هو أبوه على طرف الشاء, meaning +*He is like his father:* and some of them say الشاء, with fet-h. (TA.) And it is أغزووا والغزو حلو حضر, meaning the same: (S, TA:) or he possesses not little nor much: it is not used save with a negation. (M, TA.) An Arab of the desert said, قبل أن يَصِيرَ شاءَ شاءَ شاءَ حطاماً [Engage ye in predatory warfare while it is sweet and fresh], meaning, while ye see, and make abundant, your spoils, before it become feeble like the شاء;

[then, decayed; then, broken up.] (TA.) — It also signifies What has become dry, or dried up, of the branches that are placed beneath the نَصْد [q. v.]. (M.)

ثِمُومٌ A sheep (T, S, M, K) or goat (S, M, K) that pulls, or plucks, up, or out, with her mouth, (T, S, M, K,) a thing, (T, M,) or a plant: (S, K:) and that eats ثِيَامٌ. (M, TA.)

ثِيَامٌ: see ثِيَامٌ.

ثِمَّةٌ (like مِسَنٌ, K [in the CK, erroneously, مِسَنٌ, like مِسَنٌ,]) One who pastures for him who has no pastor, (T, K,) or no pasture, (TA,) and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying (T, K, [in the CK, erroneously, يَقْرُفُ مَنْ لَا ظَبْرَ لَهُ]) and sets right (يَسِّرُ [in the CK, erroneously, يَسِّرُ]) what the tribe are unable to manage, of their affair: (T, K:) so explained by ISh. (T.) And A man who is strong; who comes after, and aids, those who have recourse to him in need; and bears, or carries, what is redundant, or in excess; and repels the riders. (T.) And رَجُلٌ مَعْمَلٌ مِمَّا مَلِمَ A man who sets right an affair, and manages it, or acts vigorously in it. (IAqr, T.) مَسِّيَّةٌ وَرَجُلٌ مِمَّا مَلِمَ — (S, K,) in which latter phrase the ة is added to give intensiveness to the signification, (S,) A man who sweeps and collects the good and the bad of a thing: (S:) or who eats the good of the food and the bad thereof. (K.) [See also مَخْمَةٌ, in art. حَمَّ.]

مَسِّيَّةٌ: see what next precedes.

ثِمَّةٌ, applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) Covered with ثِيَامٌ. (M, K.)

ثِمَّةٌ

ثِيَامٌ and ثِيَامٌ: see ثِيَامٌ.

ثِمَّةٌ

1. **ثِمَّةٌ**, aor. ء، inf. n. **ثَمِيدٌ**, He took forth, or dug out, from it (i. e. a. **ثِمَّةٌ** q. v. *infra*) the earth, in order that the water might come forth; (M, L;) as also **ثِمَّةٌ**, (so in the TA, and in the TT from the M,) or **ثِمَّةٌ**, (accord. to the L,) and **ثِمَّةٌ**. (M, L.) — Also, (K,) aor. and inf. n. as above, (TA,) He took it (الثَّمِيدُ) as a **ثِمَّةٌ**; and so **ثِمَّةٌ** and **ثِمَّةٌ**. (K, TA.) [But see 8 below.] — [Hence, **↑ He begged of him until he exhausted him of what he possessed.** (A meaning indicated, but not expressed, in the A.)] — And **↑ ثَمَدَتِ النَّاقَةُ بِالحَلْبِ** I exhausted the she-camel by milking. (A.) — And **ثَمَدَتِ النَّسَاءُ** Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK **ثَمَدَتِهُ**). — **↑ He gave him a gift.** (A.) — **ثَمِيدٌ**, (K,) inf. n. **ثَمِيدٌ**, (TA,) He (a man, TA) was, or became, fat; as also **ثِيَادٌ** (K) and **ثِيَادٌ** (K) **أَثْمَادٌ** (K)

4: see 1, in two places. — **أَثْمَدَ عَيْنَهُ** He applied **إِثْمَدٌ** as a collyrium to his eye. (A, TA.)

8. **أَثْمَدَ** and **أَثْمَدَ** He (a man, S) came to a **ثَمِيدٌ** [q. v.] to drink. (S, K.) — **أَثْمَدَ ثَمِيدًا** (اتَّخَذَ) **ثَمِيدًا**. (ISk, L.) See also 1.

10. **أَسْتَهْمَدَ**: see 1, in two places. — [Hence, **↑ He sought of him a gift, (A,) or a benefit, a favour, or an act of kindness.** (K.)]

11. **أَثْمَادٌ**: see 1.

Q. Q. 4. **أَثْمَادٌ**: see 1.

ثِمَّةٌ: see what next follows.

ثِمَّةٌ (T, S, M, A, K) and **ثِمَّةٌ** (S, M, K) and **ثِيَادٌ**, (M, K,) or the last is a pl. of one of the two preceding words, (MF,) Water that is little in quantity, (Lih, T, S, M, K,) that has no continual increase: (S, M, A, K:) or a little water remaining in a tract of hard, or hard and level, ground: or what appears in winter and goes away in summer: (M, K:) or a small round hollow or cavity (قَلْتَ) in which the rain-water collects and from which men drink during two months of the spring-season (الصَّيفُ), but which fails when the summer (القِيَظُورُ) comes: (IAqr, T:) and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground: (A:) pl. **ثِيَادٌ** (T, A) and **أَثْمَادٌ** [a pl. of pauc.]: (so in the L:) some say that **ثِيَادٌ** signifies holes dug or excavated, in which is a little water; and hence A'Obeyd says, سُجْرَتِ الْمَيَادُ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or **ثِيَادٌ** signifies wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom: men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Aboo-Málik, T.)

ثِيَادٌ: see **ثِمَّةٌ**.

ثِمَّةٌ A lamb or kid or calf that has begun to eat. (S.)

ثِمِيدٌ [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (حَسْرَلُ), (K, TA,) which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained: (TA:) a certain stone used as a collyrium: (S:) a certain stone from which collyrium (كُحْلٌ) is prepared: or collyrium (كُحْلٌ) itself: (M:) or a substance resembling it: (Scr, M:) or a species thereof: (Lih, T:) or black كُحْلٌ, the mine whereof is in the East: said by some of the lawyers to be that of Ispahán: and said to be an arabicized word. (Msb.) The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform

dull bluish hue.] — One says of a man who remains awake at night, journeying or working, فُلَانٌ يَجْعَلُ اللَّيْلَ إِثْمَادًا [Such a one makes the night a collyrium]; the blackness of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.)

ثِمَّوْدٌ A water exhausted by the crowding of men to it, (S, M, K,) except the smaller portion of it. (S, K.) — And [hence, **↑ A man exhausted of what he possessed,** (T, S, M, A, K,) by his giving when asked, (M, K,) or in consequence of much begging. (T, S, M, A.) — And **↑ A man exhausted of his seminal fluid by women.** (S, A, K.)

ثِير

1. **ثِيرٌ**: see 4, in three places. — Also **ثِيرٌ لِلنَّعْمَةِ** — (T.)

He collected trees (which are called ثِير, TA [or rather shrubs]) for the sheep or goats. (K.) — **ثِيرٌ**, aor. ء, **↑ It** (a man's wealth) became abundant. (A, TA.) — [فُلَانٌ مَجْدُودٌ مَا يَسِّرُ — Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.)

2. **ثِيرٌ**, inf. n. **ثِيمِيرٌ**, It (a plant) shook off its blossoms, [or shed them,] and organized and compacted (in the M عَقَدَ, and in the K عَقَدَ) its fruit. (AHn, M, K.) — **ثِيرٌ السَّعَةِ**, inf. n. as above; and **ثِيرٌ**; **↑ The skin** [of milk] showed upon it the forming of the butter in little clots: (S, M, *K:) and **ثِيرٌ الْلَّبَنُ**, and **ثِيرٌ أَثْمَرٌ**, (T, *A,) **↑ the milk**, being churned, showed upon it what resembled dry scabs on the skin, (T, A,) previously to their becoming large and collecting together and forming butter: and you say of the skin [containing it], and **ثِيرٌ الزِّيدٌ** **↑ اثْمَرٌ**: (T:) and **↑ the butter collected together.** (T.) — Also **↑ He** (God) made a man's wealth abundant. (S.) And **↑ He** (a man) increased, and made abundant, his wealth. (M, K.)

4. **ثِيرٌ**, [inf. n. **أَثْمَارٌ**, **أَثْمَادٌ**] It (a tree) put forth its fruit: (T, S:) or put forth its fruit yet unripe: (IAqr:) or began to put forth its fruit: (T, Msb:) or bore fruit; as also **ثِيرٌ**, (M, K,) aor. ء: (TA:) or **اثْمَرٌ** [signifies it bore fruit; and **ثِيرٌ**, it attained the time of bearing fruit: or the former, it bore unripe fruit; and the latter, it bore ripe fruit: or the former, it attained the time for the plucking of its fruit; and the latter, it put forth its fruit: for it is said that] **ثِيرٌ** signifies bearing fruit; and **ثِيرٌ**, that has attained the time of bearing fruit: or the former, unripe fruit; (M;) and the latter ripe fruit: (T, M:) or the former, that has attained the time for plucking; (AHn, M, K;) and the latter, that has put forth its fruit: (K:) or the latter of these epithets is applied to a tree, signifying bearing ripe fruit; and to fruit, signifying ripe. (IAqr, TA.) — **He** (a man) had fruit that had come forth but that was not yet ripe. (T.) — **↑ He** (a man) became abundant in wealth; (T, S, M, A, K;) as also **ثِيرٌ**, (A, K,) aor. ء, (TA,) inf. n. **ثِيمِيرٌ**, (A, TA.) — **↑ مَا اثْمَرَ أَبْنَ ثِيمِيرٌ** [As long as the

moonlight-night renews itself, or recurs; i. e. ever]. (TA.) — See also 2, in four places. — This verb is mentioned by most of the lexicologists only as intrans. ; but it is also trans., signifying *It* (a tree, or † other thing,) produced fruit, † &c. (Shifá el-Ghaleel, MF.) — Also *He fed a person with fruits.* (TA.)

شَرٌّ: see **شَرٌّ**, in two places.

(T, S, M, A, Msb, K) and شَمْر (Sb, M, A) and ثِيَار (M,) [coll. gen. ns.,] The fruit of trees; (M, K;) the several kinds of fruits; (T;) the fruit which a tree produces, whether it is eaten or not eaten: (Msb:) pl. of the first; شَيَار and pl. pl. (i. e. pl. of شَيَار, Fr, S, M, Msb) شَمْر; and pl. pl. pl. (i. e. pl. of شَمْر, S, Msb) أَنْهَار; (S, Msb, K;) and the pl. of أَنْهَار is أَنْمَاءِر (IHsh, TA:) or شَمْر is pl. of شَمْر (AHeyth, TA;) or it may be pl. of ثِيَار, because it is of a form more common as that of a pl. of a word of this form than of the form of ثِيَار: (M:) شَمَّر is the n. un. of شَمْر, (S, M, K,) and ثِيَار is that of شَمْر: (Sb, M, K:) the pl. of شَمَّر is شَمَّرَات (S, Msb) and ثِيَارَات (K:) [or rather this last is a quasi-pl. n.:] ثِيَارَة, which none but Sb mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like شَمْر in its series of pls. except أَكْهُر. (MF: see أَكْهُر.) — Also شَمْر, (M, A, K,) or ثِيَار, (T, S,) and شَمْر, (S,) and شَيَار (K,) or ثِيَار (M,) or شَيَار (TA;) of which last three, the first (شَيَار) is disapproved by several writers; and some say that it is for شَمْر, the second vowel being lengthened for the sake of metre; (MF;) † *Property*, or *wealth*, (T, S,) *increased* and *multiplied*: (S:) or *various kinds of property or wealth*, (I'Ab, M, K,) *increased* and *multiplied*, and *gained*, or *acquired, for oneself*: (I'Ab, B:) or, accord. to Mujáhid, شَمْر, in the Kur, means *fruit*; and ثِيَار, *property*, or *wealth*; but Yoo did not admit this, app. holding both to mean the same: (T:) in the Kur xviii. 32, AA read ثِيَار, and explained it as signifying *kinds of property or wealth*. (S.) — شَمْر also signifies † *Gold* and *silver*: (AAF, M, K;) so accord. to Mujáhid in the Kur xviii. 32; but this is not known in the proper language. (AAF, M.) — And *Trees* [or shrubs]: (TA:) and ثِيَار a *tree* [or shrub]. (Th, M, K. [In the CK, erroneously, شَمَّر.] — And [the n. un.] شَمَّر, [in the CK, erroneously, شَمَّر,] † *A child, or son*; (K, B, TA;) as also شَمَّر الْقُلْب, [of which other meanings will be found below,] and ثِيَار الْفَوَاد [lit. like the next preceding expression, *fruit of the heart*]: accord. to some, in the Kur ii. 150, means الْأُولَاد [or *children*] and الْأَحْفَاد [or *grandchildren, &c.*]. (B, TA.) — † *Progeny*; or *offspring*. (K.) [Whence, app.,] قُطِعَتْ ثِيَار *[His [power of] procreating was cut off: or his appetite for sexual intercourse.]* (TA from a trad.) [Another meaning of this phrase will be found below.] — † *The fruit*, as meaning the *profit*, of a thing: (Msb, TA:) as that of knowledge, namely, good works; and that of good works, namely, Paradise. (TA.)

ثُمَّ: see **ثُمَّ**, in three places.

تَمَرٌ : Wealth blessed with increase: (A, TA:) or much, or abundant, wealth; as also تَمُورٌ. مَا نَفْسِي لَكَ بَيْمَرَةً—شَوَّاهٌ—*see*: أَرْضٌ شَهَرَةً—(K.).
 † *My mind has no sweetness for thee*: (K., TA:); but accord. to Z, in the A, art. تَمَرٌ, the last word in this phrase is with ت, and so it is written in the K in that art., and explained as meaning طَبِيعَةً [or agreeably affected]. (TA.)

شَجَرَةٌ ثَمَرَةٌ : see **ثَمَرَةٌ**, first sentence. — **A tree having fruit; (S;) of which the fruit has come forth:** (K:) or *abounding with fruit*; as also **ثَمِيرَةٌ :** or this latter signifies the *same as* **ثَمَرَةٌ**; and its pl. is **ثَمَرَاتٌ**. (AHn, M.) And **أَرْضٌ ثَمَرَةٌ :** *Land abounding with fruit*; as also **ثَمِيرَةٌ**, (AHn, M, K,) or **ثَمَرَةٌ**. (So in some copies of the K, and in the TA.)

ثَمَارٌ: see **ثَمَرٌ**, second sentence.

شَجَرَةٌ شَمِيرَةٌ, and **أَرْضٌ شَمِيرَةٌ**; fem. with ة: hence **شَمِيرَةٌ**, and **شَمِيرَه**; **شَمِيرَه**; fem. with ة: hence **شَمِيرَه**, and **شَمِيرَه**; **شَمِيرَه**: see **شَمِيرَه**. **شَمِيرَه** also signifies †*Milk of which the butter has not come forth*; (**M**, **K**,); and so **شَمِيرَه**: (**K**:) or both signify *milk of which the butter has appeared*: (**M**, **K**:) or **لَبَنٌ شَمِيرَه**, *milk of which the butter has not been taken forth*: (**TA** in art. **جَهْر**:) or *milk of which the butter has formed into little clots*: (**IATH**, **TA**:) and **لَبَنٌ مُشِيرَه** [in like manner], *milk fit for churning, and showing upon it the formation of little clots of butter*: (**Aṣ**, **M**:) and **شَمِيرَه**, (**as some say**, **M**,) †*what appears, of butter, before it*

collects together (S, M, *K) and attains the time of its becoming in a good, or proper, state: (S, M;) and شَمْرٌ, what is seen upon milk, when it has been churned, resembling dry scabs on the skin, (T, A,) is also termed the شَمِيرَةُ of milk. (T.) [See 2.] اِبْنُ شَمِيرٍ — The moonlight-night, (S, M, K,) when the moon is full; (TA;) [contr. of اِبْنُ سَمِيرٍ.] See 4.

ثَمِيرَة fem. of **ثَمِيرٌ**. — Also a subst.: see **ثَمِيرٌ**, in three places.

ثَامِرٌ: see 4.—**ثَامِرُ الْحَلْمِيٌّ**—*Perfect, or complete, in respect of forbearance, or clemency; like ripe fruit.* (IAqr, M.) **الثَّامِرُ**—*The flower of the حَمَاض [or rose-coloured sorrel];* (AHn, M, K;) which is red. (TA.)—*The نُوبِيَاء [dolichos labia of Forskål].* (AHn, M, K.)

ثیمار، or ثیمار: see قمر، in three places

عقل مثمر: see 4; and see also **عقل مثمر**: [Fruitful intellect;] the intellect of the Muslim: opposed to **عقل عقيم** [barren intellect;] the intellect of the unbeliever. (M, TA.)

شہر: see **شہر**

قَوْمٌ مَّمْوُرُونَ — **قَمْرٌ** : **مَمْوُرٌ** see : *A people, or company of men, abounding in wealth.* (K, * TA.)

三

1. **قَمِلَ**, [aor., app., ζ and $\ddot{\zeta}$,] inf. n. **قَمِلٌ**, *It (water) remained in a watering-trough or tank.* (Mṣb.) — Also, (T, TA,) aor. ζ and $\ddot{\zeta}$, (TK,) inf. n. **قَمِلٌ** (T, M, K) and **قَمُولٌ**, (M, K,) *He (a man, T) remained, stayed, resided, dwelt, or tarried.* (T, M, K.) You say, **فَلَانْ فَمَا يَرْجِعُ**, *Such a one remained, &c., and does not quit his place.* (T.) And **أَرْتَحَلَ بْنُو فَلَانْ وَقَمِلَ فَلَانْ فِي دَارِهِمْ**, i. e., [The sons of such a one removed, or departed, and such a one] remained [in their abode]. (T, TA.) — **قَمَدَهُ** *He steeped it, or mace-rated it, and left it, or kept it, long; namely, poison.* (Skr p. 194.) [See **قَمَدَتِ الصِّبَاهَانَ**.] **قَمِلَتِ الْمُكَبَّرَانَ** — **قَمِلَتِ الْمُكَبَّرَانَ**, [inf. n., app., **قَمِلٌ**] *She (a woman) was a support to the children, remaining, or abiding, with them.* (M.) And **قَمِلَتِ الْمُكَبَّرَانَ**, (T, M, K,) aor. ζ (T, K) and $\ddot{\zeta}$, (K,) inf. n. **قَمِلٌ**, (M,) *He aided them, or succoured them, (T, K,) namely, his party, kinsfolk, or tribe, (K,) and undertook, or managed, their affairs: (Ibn-Buzurj, T, K:) he fed them, and gave them drink, (M, K,) namely, orphans, (M,) and undertook, or managed, their affairs.* (M, K.) — **مَا ثَمَلَ شَرَابَهُ بَشِّيًّا** — **مَا ثَمَلَ شَرَابَهُ بَشِّيًّا**, (Yoo, T, S, M, K) **مِنْ طَعَامٍ** (Yoo, S) *He ate no food before drinking.* (Yoo, T, S, M, K.) — You say also, **أَكَلَتِ الْبَاهِشَةَ مِنَ الْكَلَأِ مَا يَمْكُلُ مَا فِي أَجْوَافِهَا** *The cattle ate of the herbage what was equal to the water that they had drunk.* (T.) — And **قَمِلَ**, aor. ζ , *He ate (K) food.* (TK) — **قَمِلَ**, (S, M, K,) aor. ζ , (K,) inf. n. **قَمِلٌ**, (S, M, K,) *He (a man, S) became intoxicated.* (S, M, K.)

2. ثَمِيلٌ as an intrans. v.: see 4. — ثَمِيلٌ, inf. n. — تُثْمِيلُ, *He made it, or caused it, to remain; he left it; or reserved it;* (S, K; [in the former of which, for the explanation يقأة, Golius found أَحْقَنٌ نَفَاهٌ] as also أَثْمَلَهُ.) You say, أَحْمَنْتُ الْحَبَّ, i. e., [Collect thou the clear milk in a skin, and] leave the ثَمَالَة [or froth] in the milking-vessel. (T.) — ثَمَالَةُ الْحَبَّ: — اثْمَلَتُ الْحَبَّ. — I took forth the ثَمَالَة [or remaining water or the like] from the bottom of the jar; as also اثْمَالَةً. (TA.)

4. اثْمَلٌ *It (a thing, S, or milk, TA) had much froth,* i. e., *froth;* (S, *TA;) as also ثَمِيلٌ. (TA.) — اثْمَلَتْ *She (a camel) gave much froth in her milk.* (TA in art. حَلْبٌ.) — See also 2, in three places.

5. ثَمِيلٌ *He supped, or sipped, what was in a vessel.* (Ibn-'Abbád, K.)

ثَمِيلٌ: see ثَمَالَةٌ, in four places.

ثَمَالَةٌ: see ثَمِيلٌ.

ثَمَالَةٌ *Remanence, stay, residence, or tariance; like ثَمِيلٌ:* (T, M, K;) [the latter is an inf. n. : see 1:] and both signify also ease; repose; easiness of life, and amleness of the circumstances thereof. (T.) You say اثْمَلٌ دَارُ ثَمَالَةٍ (T, M) and اثْمَلٌ دَارُ مَكَانٍ ثَمِيلٌ (T, M, K;) [an abode of [fixed] residence, (T, M,) and of ease, or repose, &c. (T.) And مَكَانٌ ثَمِيلٌ A place peopled, inhabited, well stocked with people and the like. (Th, AAF, M.) And دَارُ بَنِي فَلَانٍ ثَمِيلٌ and ثَمِيلٌ The abode of the sons of such a one is an abode of [fixed] residence. (IDrl, TA.) — Shade, or shadow. (M, K.) — Intoxication: (K;) inf. n. of ثَمِيلٌ. (S, M.) — See also ثَمَالَةٌ, in two places.

أَنَا ثَمِيلٌ إِلَى ثَمِيلٌ *Intoxicated.* (S, M, K.) — ثَمِيلٌ إِلَى مَوْضِعٍ كَذَا *I have a love for such a place.* (K, *TA.)

ثَمَالَةٌ, (T, M,) or ثَمَالَةٌ, (K,) Mud taken forth from the bottom of a well. (AZ, T, M, K.) — See also ثَمَالَةٌ, in two places.

ثَمِيلٌ *Grain, and meal of parched barley or wheat (سُوِيقَ), and dates, of which half and less, (AZ, T, M, K,) or half and more, (M, K,) is [remaining] in the receptacle, or bag; (AZ, T, M, K;) as also ثَمِيلٌ (K) and ثَمِيلَةٌ: (M, K;) pl. (of the first, TA) ثَمِيلٌ and (of the last, TA) ثَمَائِلٌ. (K.) — And in like manner, A [heap such as is termed] صُبْرَةٌ of wheat. (TA.) — Also, and ثَمِيلٌ, (AA, S, M, K,) and ثَمِيلَةٌ, (K,) and ثَمَائِلٌ, (S, M, Msb,) and ثَمِيلَةٌ, (K,) A remainder, (AA, S,) or water remaining, (Msb,) or a little water remaining, (M, K,) in a watering-trough, (Msb,) or in the bottom of a watering-trough, (S, M, K,) or of a skin, (M, K,) or of a vessel (AA, S, M) of any kind, (M,) &c.; (AA, S;) and the same, (TA,) or ثَمِيلَةٌ, of which ثَمِيلٌ is the pl. [or rather coll. gen. n.], (S,) water, (S,) or a little water, (TA,) remaining in a rock, or in a valley: (S, TA:) or these two*

words signify water remaining in pools left by torrents, and in hollows that have been dug. (T.) [See an ex. of ثَمَالَةٌ in a verse cited voce ثَمَالَةٌ.]

— ثَمِيلٌ وَبِهِ ثَمَالَةٌ *In him is somewhat [remaining] of intelligence, and prudence, (K, TA,) and judgment, to which regard, or recourse, may be had.* (TA.) — See also ثَمَالَةٌ. — And see ثَمَالَةٌ.

ثَمَالَةٌ: see ثَمَالَةٌ. — Also, (IF, TA,) or ثَمَالَةٌ, (M,) Some tar remaining in a vessel. (IF, M, TA.) — And (hence, IF, TA) the former, A piece of rag, (IF, M,) dipped in tar, (M,) or a tuft of wool, (S, K,) with which a camel is tarred, (IF, S, M, K,) [to cure him of, or preserve him from, the mange, or scab,] and with which a skin for water or milk is anointed; (M, K;) as also ثَمَالَةٌ (M, K) and ثَمَالَةٌ, (S, K.) — And (hence, as being likened thereto, TA) The rag of the menses: pl. [or rather coll. gen. n.] ثَمَالَةٌ (M, K.)

ثَمَالَةٌ *Steeped, or macerated, poison; as also مَثَمِيلٌ: (T, S, K: [in the CK, المُتَنَقَّعُ is put for المُتَنَقِّعُ:] or the latter signifies poison that has been long steeped, and has remained: (S, *M:) or that has been steeped in a vessel, and remained steeped for some days, until it has fermented: (Ibn-'Abbád, Z:) or poison with which has been mixed something that strengthens it and excites its energy, that it may be more penetrating, or more effective: (Ham p. 215:) and simply poison. (T.) [The poison of a serpent or other thing. (Golius, from Meyd.)] — [Hence,] رَثَّةٌ مَثَمِيلٌ الْكَرَى *The infection of drowsiness made him to incline from side to side.* (TA.) — See also ثَمَالَةٌ.*

ثَمَالَةٌ *An aider, or a succourer, who undertakes, or manages, the affairs, of his party, kinsfolk, or tribe: (T, S, K:) their stay, or support: (M:) the aider, or succourer, of orphans: (Lh, M:) a refuge, or protector. (Mgh. [See also مَثَمِيلٌ]) Hence, (Mgh,)*

ثَمَالَةٌ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

[*The aider, &c., or the stay, or support, or the refuge, of the orphans; a defence to the widows;*] (Mgh, TA;) said by Aboo-Tálib, in praising Mohammad. (TA.) [See also another ex. in a verse cited voce أَنْ.]

ثَمِيلٌ: see ثَمَالَةٌ.

ثَمَالَةٌ: see ثَمَالَةٌ, in two places: — and see ثَمِيلَةٌ.

— Also, (S, M, Mgh, Msb, K,) and ثَمَالَةٌ, (M, Mgh,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Msb, K,) [or rather coll. gen. n.,] Froth, (S, M, Mgh, Msb, K,) of any kind: (M:) or froth of milk (Th, M) when it is drawn. (M.)

ثَمِيلَةٌ: see ثَمَالَةٌ, in three places. — Also Remains of food, (M, K,) or of herbage, or fodder, (S,) or of fresh pasture and of fodder, (T,) and of drink, (S, K,) in the belly, (S, M, K,) or in the intestines and other parts, (T,) of a camel, or other animal; (S;) as also ثَمَالَةٌ: (K:) and food that has been eaten before drinking: (T, S;) and any remains, or anything remaining: (S;) pl. ثَمَائِلٌ. (TA.) — Also The part (Lh, M, K) of the belly (K) of a man (Lh, M) in which are

the food and drink: (Lh, M, K;) and the part in which is the drink in the belly of the ass. (Lh, M.)

مَثَمِيلٌ, (S, Sgh, K,) like مَنْزُلٌ, (K, TA, but in one copy of the S مَمِيلٌ, and in another مَمِيلٌ, and in the CK like مَمِيرٌ,) A refuge; an asylum. (S, Sgh, K. [See also ثَمَالَةٌ,])

مَمِيلٌ Milk having froth; [or, app., having much froth; see 4,] as also مَمِيلٌ. (M, K.)

مَمِيلٌ: see ثَمَالَةٌ.

مَمِيلٌ: see ثَمَالَةٌ, in three places.

مَمِيلٌ: see ثَمَالَةٌ.

ثَمَنٌ

1. ثَمَنٌ, aor. ثَمَنَهُ, (S, M, Mgh, &c.,) inf. n. — ثَمَنٌ, (M,) He took the eighth of their goods, or property. (S, M, Mgh, Msb, K.) — And, aor. ثَمَنَهُ, He was, or became, the eighth of them: (S, Mgh, Msb, K;) or he made them, with himself, eight. (S in art. ثَلَثٌ.) And He made them, they being seventy-nine, to be eighty. (A'Obeyd, S in art. ثَمَنٌ, [aor. ثَمَنَهُ,] inf. n. It (a commodity) was, or became, precious, costly, of high price; and ثَمَنٌ [signifies the same; or] it had a price, or value. (TA. [See ثَمِينٌ,])

2. ثَمَنٌ *He made it eight: or called it eight.* (Esh-Sheybánee, and K in art. وَحدَ.) — [He made it octangular.] — ثَمَنٌ لِأَمْرَاتِهِ — عنْدَهَا لِأَمْرَاتِهِ — *He remained eight nights with his wife: and in like manner the verb is used in relation to any saying or action.* (TA in art. سِعَ.) — Also, (T, TA,) inf. n. — ثَمَنٌ مُتَمَيِّنٌ, (TA,) He collected it together. (T, TA.) — Also, inf. n. as above, (Msb, TA,) He made known, or notified, [or he set, or assigned it,] its price; i. e., the price of a commodity; like قَوْمَة: (TA:) or he assigned it a price by conjecture: (Msb:) and ثَمَنٌ he named a price for it. (TA.)

4. ثَمَنُ الْقَوْمَ *The party of men became eight: (S, K:) and also the party of men became eighty. (M and L in art. ثَلَثٌ.) She brought forth her eighth offspring. (TA in art. بَكَرٌ.) — ثَمَنٌ لِأَنْثَى — (ثَلَثٌ) — ثَمَنٌ لِأَنْثَى — *said of a man, He was, or became, one whose camels came to water ثَمَنٌ, (S, K,) i. e., on the eighth night [after the next preceding watering]. (K.) — said of a commodity: see 1. — ثَمَنٌ He sold it for a price. (Msb.) — See also 2. — ثَمَنٌ الرَّجُلَ مَتَاعَةٌ — (ثَلَثٌ) — ثَمَنٌ لِأَنْثَى — *He gave the man the price of his commodity: (K:) or the man a price for his commodity, and assigned it to it, or to him. (Mgh.)***

ثَمَنٌ: see ثَمَنٌ.

ثَمَنٌ *The eighth young one or offspring. (A in art. ثَلَثٌ.) One of the periods between two drinkings, or waterings, of camels: (S:) [or the end of one of those periods; namely, the night of coming to water which is] the eighth night of*

a period between two drinkings, or waterings, of camels, (K.) [counting the night of the next preceding drinking, or watering, as the first: see بَعْدٌ and مُسْكِنٌ &c.] See also 4.

ثمن The price of a thing; i. e. the thing that the seller receives in return for the thing sold, whether money or a commodity; (Er-Rághib, TA;) the **ثمن** of a thing sold: (S:) and also (Er-Rághib, TA) a compensation, or substitute, (Mgh, Msb, Er-Rághib, TA,) whatever it be, for a thing, (Er-Rághib, TA,) i. e., for a thing that is sold; but in the sense commonly known, such as it is incumbent upon one to pay, of pieces of silver, and of gold [or other money]; not commodities and the like: (Mgh:) or the value, or worth, of a thing; (K;) its **قيمة**: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the **قيمة** is its real value or worth, its equivalent: (MF:) or the **إحسان** (T, Mgh, Msb, K) and **أتمن**, (S, Msb, K,) the latter used only as a pl. of pauc., (Msb,) and [so] **أتمنة**. (CK: not in the TA.) The saying in the Kur [ii. 38 and v. 48], **وَلَا تَشْتَرُوا بِآيَاتِي ثُمَّا قَلِيلًا** is metaphorical, meaning † And take ye not in exchange for my signs a small substitute: [i. e. purchase not in exchange for belief in my word the happiness, or enjoyments, of the present life.] (Mgh.) With respect to this saying, Fr remarks, when **ثمنا** occurs in the Kur, with **بـ** prefixed to the name of the thing sold or bought, in most cases it relates to two things whereof neither is a **ثمن** in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, **[أَشْرَقْتُ ثُوَبًا بِكَسَاءٍ]** [I purchased a garment with a **كـ**, q. v.]: either of these may be termed a **ثمن** for the other: but in speaking of pieces of silver and of gold, you prefix the **بـ** to the **ثمن** [only]; as is done in [the chapter of] Yoosuf, [i. e. ch. xii., v. 20, where it is said,] **وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةً** [And they sold him for a deficient, or an insufficient, price: for pieces of silver not many, so as to require their being weighed, but few, and therefore *counted*]: for pieces of silver are always a **ثمن**: and when you purchase pieces of silver and of gold with the like, you prefix the **بـ** to whichever of the two you will, because each of them in this case is a purchase and a price. (T.)

ثُمَنْ (S, M, Mgh, Msb, K) and **ثُمَنْ** (M, Msb, K) *An eighth; an eighth part or portion;* as also **ثَمِينُونْ**; (S, M, * Mgh, Msb, K;) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but **ثَلِيْثُ** was ignored by AZ (T and S in art. **ثُلِثٌ**) and by others, (TA,) and so was **خَمِيسٌ**: (S in art. **ثُلِثٌ** :) pl. **أَثْمَانُ**. (M, K.)

ثَمَانٌ see : ثَمَانٌ and ثَمَانٌ

ثمين : **ثمين** — *Also High-priced ; or of high value ; (S, TA;) and* **ثمين** [signifies the same ; or] *having a price, or value : (TA:) but accord. to the Durrat el-Ghowwâs, the assertion that the former has the meaning here assigned to it is a mistake ; for it means [only] the same*

as تُمْنَى ; and a thing that has a price, or value, is termed مُثْمِن [app. مُتْمِن, as above; but perhaps مُسْمِن, q. v.]. (Har p. 42.)

ثَمَانٌ a noun of number, well known; [meaning *Eight*;] as also ثَمَانٌ (M, TA,) which is like ثَمَانٌ (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Msb:) this is not a rel. n. [though likened above to بَيْمَانٌ: (M, K:) or it is originally a rel. n. from السِّنْمَةُ, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-h, because they make changes [in some other cases] in the rel. n., (S, K,) as when they say سَهْلٌ and دُهْرٌ, [which are rel. ns. of سَهْلٌ and دُهْرٌ] (S,) and they suppress one of the two ئى which are characteristic of the rel. n., and compensate it by the insertion of l, as they do in the rel. n. of الْيَمَنُ [when they say بَيْمَانٌ, originally بَيْمَنٌ for يَمَنٌ]: (S, K:) [and the like is said in the Mgh:] El-Fárisee says that the l of ثَمَانٌ is the characteristic of the rel. n., because this word is not a broken pl. like صَحَارٌ &c.; and IF assents to this, and says that were it not so, the ئ would be inseparable, as it is in عَبَاقِيَّةٌ &c. (M.) You say ثَمَانِيَّةٌ وَجَالٌ [*Eight men*], (T, S, Mgh,) and ثَمَانِيَّةٌ أَيَامٌ [*eight days*]. (Msb.) And when ثَمَانٌ is prefixed to another noun, its ئى is retained, like the ئى in الْقَاضِيِّ: (S, Msb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Msb:) you say ثَمَانِيَّ نِسْوَةٌ [*Eight women*], (T, S, Mgh, Msb, K,) and ثَمَانِيَّ مِائَةٌ [*eight hundred*], (S, Msb, K,) [in the nom. and gen. cases;] and رَأَيْتُ ثَمَانِيَّ نِسْوَةٌ [I saw eight women], pronouncing the fet-hah [at the end, in this case]. (Msb.) When it is with tenween, the ئى is dropped in the nom. and gen. cases, but it is retained in the accus. case: (S, K:) [i. e.,] when the fem. form is not prefixed to another noun, you say مِنَ النِّسَاءِ ثَمَانٌ, عنْدِي مَرَرَتْ ثَمَانٌ [I have with me, of women, eight], and مَرَرَتْ مِنْهُنَّ ثَمَانٌ [I passed by, of them, eight], and رَأَيْتُ ثَمَانِيَّاً [I saw eight]. (Msb.) It sometimes occurs, in poetry, indecl.: (S, M:) this is because

it is fancied to be a pl.; (§;) or because it is likened, as to the letter, but not as to the meaning, to جَوَارِي. (M.) The people of El-Hijáz pronounce the masc. and the fem. with *nasb* in every case, in phrases like أَتُونِي تَلَاثَتْهُ and أَتَيْنِي تَلَاثَتْهُ; and so on to ten [inclusive]. (§ voce تَلَاثَةٌ, q. v.) Th mentions تَهَانُ ♦ (TA;) and some instances of its occurrence are cited; but As disallows it. (T, Mgh, TA.) كَسَّاهُ دُوْ means *A* [garment of the kind called] كَسَّاهٍ تَهَانٍ made of eight fleeces. (T.) تَقْبِيلُ بَارِجَعٍ وَتَدْبِيرٍ [She advances with four and goes back with eight] is a saying of one of the مُخَنَّفُونْ of El-Medeeneh; meaning, with four creases (عُكْنَنْ) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of the woman spoken of. (Mgh in art.

الْتَّوْبُ سَبْعَ فِي ثَمَانِ The saying should properly be فِي ثَيَانِيةً (S.) which means, *The garment, or piece of cloth, is seven cubits in length by eight spans in breadth*; (Mṣb;) because the length is measured by the ذِرَاعٍ, which is fem., and the breadth by the شُمْرٍ, which is masc.; but they use the fem. when they do not mention things; as when they say, صُنْمَا مِنَ الشَّبِيرِ خَمْسًا [We fasted, of the month, five], though meaning days: (S:) or because ذِرَاعٍ is fem. in most instances, and شَبِيرٌ is masc. (Mṣb.) [But it is said that when ثَيَانِيَةً means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, تَسْعَةُ أَكْثَرُ مِنْ ثَيَانِيَةً [Nine things are more than eight things]. (TA voce تَسْعَةٌ, q. v.) [See also سَتَةٌ.] — When you make it a compound [with the number ten], you say, عِنْدِي ثَمَانِيَةَ عَشَرَ رَجُلًا [I have with me eighteen men]: and in the case of the fem., you may either make the يِ to be with fet-h or make it quiescent, saying, عِنْدِي ثَمَانِيَّةَ عَشْرَةَ امْرَأَةً or من النِّسَاءِ ثَمَانِيَّةَ عَشْرَةَ امْرَأَةً [I have with me, of women, eighteen women]; but the former is the more chaste; and in one dial., the يِ is elided, on the condition of [saying ثَمَانَ عَشْرَةَ] making the نِ to be with fet-h; (Mṣb;) or in this case you say ثَمَانَ عَسْرَةَ, with kesr. (T.) A poet says, (T, S,) namely, El-Aashā, (K,) هِيتْ

فَلَّا شَرَبَنَ ثَمَانِيَا وَثَمَانِيَا

وَثَمَانٌ عَشْرَةَ وَاثْنَيْنِ وَأَرْبَعَا

[And I will assuredly drink eight cups of wine,
(a pl. of كأس, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K : but in the S and K, وَلَقْدْ شَرِبْتُ ; and in the K, and in one copy of the S, وَثَمَانَ :) he should properly have said ثَمَانِي عَشْرَةَ or ثَمَانِي عَشْرَةَ (accord. to different copies of the T and S and K,) but he elides the ي after the dial. of him who says طَوَالِ الْأَيْدِي [for الْأَيْدِي], (S, K,) and he makes the ن to be with kesr in order to indicate the ي. (T.) — The dim. of ثَمَانِي may be formed either by suppressing the ل, which is the preferable way, so that you say ثُمَيْنِيَّةَ, or by suppressing the ي, saying ثُمَيْنِيَّةَ, changing the ل into ي and incorporating into it the ي that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying ثُمَيْنِيَّةَ and ثُمَيْنِيَّةَ]. (S.) — (سَمَانِي) is also the name of A certain plant. (As, T, K.)

ئەڭىن a well-known noun of number; [meaning *Eighty*;] sometimes used as an epithet: El-Aşħà says,

- لِئِنْ كُثِّرَ فِي جَهَنَّمِ ثَمَانِينَ قَامَةٌ
- وَرَقِيمَتْ أَسْبَابَ السَّمَاءِ بِسُلْطَرِ

[Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder]: he uses it thus as meaning deep. (T.A. [But in this verse, as cited in the present art. in the T.A., أَبْوَابُ is put in the place

of اسباب, which is the reading commonly known, and given in the S and TA in art. سب, and in the TA in art. رقى. أَحْمَقُ مِنْ صَاحِبِ ضَانٍ ثَمَانِينَ [More stupid than an owner of eighty sheep], (S, K.) or منْ رَاعِي ضَانٍ ثَمَانِينَ [than a pastor of eighty sheep], as in some of the copies of the S, or, as in the Proverbs of Aboo-'Obeyd, مِنْ طَالِبِ ضَانٍ ثَمَانِينَ [than a demander of eighty sheep], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisrā an event that rejoiced him, whereupon he said, "Ask of me what thou wilt," and he asked of him eighty sheep. (S, K.) — [It also signifies Eightieth.]

ثَمَانِيَةً and ثَمَنِيَةً and ثَمَنِيَّةً: see ثَمَانِيَّةً last sentence but one.

ثَامِنٌ [Eighth: fem. with ة]. (S, K, &c.) — ثَامِنَةً عَشْرَةً and ثَامِنَةً عَشْرَةً, the former masc. and the latter fem., meaning Eighteenth, are subject to the same rules as ثَالِثٌ عَشَرٌ and its fem., explained in art. ثُلُثٌ, q. v.] — إِيلٌ ثَوَامِنٌ [the latter word pl. of ثَامِنَةً,] Camels that come to water on the eighth night [after the next preceding watering]: from ثِمنٌ. (TA.)

أَثْمَنُ Of more [and of most] price or value. (S.) مُمْنَنُ Sold for a price: (Msb:) or having a price named for it, and assigned to it. (Mgh.) [See also ثَمِينُ.]

ثَمِينُ: see مُمْنَنُ.

مُثْمَنٌ A مُخْلَةً [or nose-bag]: (IAqr, T:) or the like thereof. (S.)

مُثْمَنٌ Octangular. (S, K.) — A verse composed of eight feet. (TA.) — Collected together. (T, TA.) — Poisoned; syn. مُسَمُّ. (K.) — Fevered; syn. مُحْمُومٌ. (K.)

ثُن

2. ثُنَنٌ He (a horse) lifted his ثُنَّةً [or fetlock] so that it did not touch the ground in his running, by reason of his briskness, or lightness: (M:) [or] his ثُنَّةً touched the ground in consequence of his being ridden by a heavy person. (T.)

4. ثُنَنٌ He (a weak old man) became wasted and worn out. (K.)

5. ثُنَنٌ He pastured, or fed, upon ثُنٌ [q. v.]. (T.)

ثُن Dry herbage: (S:) or dry herbage when it lies heaped together, one part upon another: (T:) or dry herbage, (K,) or what has become dried up of حَلْيٍ and بَهْيٍ and حَمْضٍ, (M,) when it is much in quantity, and lies heaped together, one part upon another: or what has become black of any branches, or twigs; not consisting of بَقْلٌ nor of عُشْبٌ: (M, K:) or dry herbage broken in pieces: (IDrd, M:) or [simply] herbage, or pasture: (Th, M:) or herbage that is weak, and soft, or easily broken. (IJ.)

ثُنَّةً of a human being, (Lth, T,) The part below the navel, (Lth, T, M,) above, (Lth, T,) or

extending to, (M,) the hair of the pubes, (Lth, T, M,) in the lower part of the belly; (Lth, T;) the part between the navel and the hair of the pubes: (S:) or the thin skin (مُرِيطًا) between the navel and the hair of the pubes: (M, K:) or the hair of the pubes, (T, M, K,) itself. (M.) — And, of a horse (T, S, M, K) and the like, (T, S, K,) The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, S, M, K,) hanging down (S, M) over the part called أَمُّ الْقِرْدَانِ so as nearly to reach the ground: (S:) pl. ثُنَنٌ. (S, M.) — كُتَّا فِي ثُنَّةٍ مِّنَ الْكَلَامِ وَغَثَّةٍ We were engaged in light and confused talk] is a metaphorical saying, borrowed from the ثُنَّةً of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

ثَانٌ Numerous, or abundant, and tangled, or luxuriant, plants or herbage. (T, K.)

ثُنَانٌ

ثُنِيٌّ fem. of ثُنَانٌ, which see in art. ثُنَانٌ

ثَنَدٌ and ثَنَدٌ

ثَنَدَةً and ثَنَدَةً and ثَنَدَةً and ثَنَدَةً: see art. ثَنَدٌ.

ثُنُوٌّ

ثُنَوٌ: ثَنَوَهُ and ثَنَوَهُ: ثَنَوَهُ and ثَنَوَهُ: ثَنَوَهُ: مُثَنَوَهُ: مُثَنَوَهُ: see art. ثُنَوٌ.

ثُنِيٌّ

1. ثَنَاهُ, (T, S, M, Mgh, Mṣb, K,) said in the K to be like سَعَى, implying that the aor. is -z-, but this is a mistake, (MF, TA,) [for it is well known that] the aor. is -z-, (Mṣb,) inf. n. ثَنَنِي, (S, M, Mṣb, &c.,) He doubled it, or folded it; (T;) he turned one part of it upon another; (M, K;) he bent it; (T, S, Mgh, Mṣb, TA;) he drew, or contracted, one of its two extremities to [or towards] the other; or joined, or adjoined, one of them to the other; thus bending it; (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, S, M, Mṣb, K,) of any kind. (T.) One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, بِهِ ثَنَى السَّخَافِرُ, (T,) meaning With [the mention of] him, (T, and Mṣb in art. خَصَرٌ,) among others of his class, (Mṣb ib.,) the little fingers are bent. (T, and Mṣb ubi suprà. [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.]) And a poet says,

* قَاءُ عَدَ مَجْدٌ أَوْ قَدِيمٌ لِمَعْشِرٍ *
* قَوْمٌ بِهِمْ ثَنَى هُنَاكَ لِأَصَابِعٍ *

[And if glory, or any old ground of pretension to

honour, be reckoned as belonging to a body of men, it is my people, with the mention of them, in that case, the fingers are bent]; meaning that they are reckoned as the best; (IAqr, M;) for the best are not many. (M.) One says also, ثَنَى وَرَكْهُ فَنَزَلَ [lit. He bent his hip, and alighted], meaning he alighted from his beast. (T.) And قَبْلَ أَنْ جُلَّهُ عَنْ دَابِّهِ, meaning He drew up his leg to his thigh, and alighted. (M.) But يَسْنَى وَرَجْلَهُ, occurring in a trad., means Before he turned his leg from the position in which it was in the pronouncing of the testimony of the faith. (IAth.) ثَنَى صَدْرَهُ, aor. and inf. n. as above, [lit. He folded his breast, or bosom,] means + he concealed enmity in his breast, or bosom: or he folded up what was in it, in concealment. (TA.) It is said in the Kur [xi. 5], أَلَا إِنَّهُ يَسْنُونُ صُدُورَهُمْ meaning [Now surely] they infold and conceal [in their bosoms] enmity and hatred: (Fr, T:) or they bend their breasts, or bosoms, and fold up, and conceal, what is therein: (Zj, T:) I 'Ab read, أَنْتُونَى صَدْرَهُ تَسْنُونِي! صُدُورُهُمْ: you say, عَلَى الْبَعْضَاءَ, meaning his breast, or bosom, infolded, or concealed, vehement hatred: (T:) or the phrase in the Kur, accord. to the former reading, means they bend, or turn, their breasts, or bosoms, from the truth; they turn themselves away therefrom: or they incline their breasts, or bosoms, to unbelief, and enmity to the Prophet: or they turn their backs: (Bd :) [for] ثَنَاهُ — ثَنَاهُ — (T, S, Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n., (T, Mṣb, TA,) also signifies He turned him, or it, away or back. (T, S, Mṣb, TA.) Also He turned him, or turned him away or back, (Lth, T, S,) from the course that he desired to pursue, (Lth, T,) or from the object of his want: (S:) or you say, ثَنَاهُ عَنْ وَجْهِهِ (Mgh,) and عنْ حَاجَتِهِ, (TA,) and عنْ مُرَاوِدَهِ, (Mṣb,) he turned him, or turned him away or back, (Mgh, Mṣb, TA,) from his course, (Mgh,) and from the object of his want, (TA,) and from the object of his desire. (Mṣb.) One says also, فَلَانْ لَا يَسْنَى عَنْ قَرْنَهِ لَا يَسْنَى عَنْ وَجْهِهِ [Such a one will not be turned, or turned away or back, from his antagonist, nor from his course]. (T.) — Also He tied it; or tied it in a knot or knots; or tied it firmly, fast, or strongly. (TA.) You say, ثَنَثَتِ الْعَيْرَ بِثَنَائِينِ, meaning, accord. to Aṣ, as related by A' Obeyd, I bound both the fore legs of the camel with two bonds: but correctly, I bound the two fore legs of the camel with the two ends of a rope; the last word meaning a single rope: (T:) عَقْلَتُهُ بِثَنَائِينِ () means I bound one of his fore shanks to the arm with two ties, or tyings. (T, M.) — ثَنَى [as inf. n. of ثَنَى] also signifies The act of drawing, or joining, or adjoining, one [thing] to another; (Lth, T, Mgh;) and so ثَنَنِي [inf. n. of ثَنَى]. (Mgh.) — [As ثَنَى تَلَمَّهُ signifies "he took the third of their property," and "he made them, with himself, three," and other verbs of number are used in similar senses, so] ثَنَاهُ signifies He took the half of their property: or he drew, or joined, to him what became with him two: (TA:) or ثَنَنِي, (S, Mṣb,) aor. and inf. n. as above, (Mṣb,) signifies I became (S, Mṣb) to him, (S,)

or *with him*, (*Mṣb.*) *a second*; (*S, Mṣb.*) or *I was a second to him*, or *it*: (*Er-Rághib.*) or one should not say thus, but that *AZ* says, (*M.*) هُوَ وَاحِدٌ فَأَنْتَهُ (M, K) [but in the latter, هُوَ] in the place of هُوَ, and in the CK, فَأَنْتَهُ،] he is *one*, and be thou *a second to him*. (M, K.) — ثَنَى — aor. as above, also signifies *He made eleven to be twelve*. (T in art. ثُلث.) — ثَنَى الْأَرْضَ — (T in art. ثُلث.) — inf. n. as above, *He turned over the land, or ground, twice for sowing, or cultivating*: (Mgh, and A² and TA^{*} in art. ثُلث) and تَسْبِيَةً (inf. n. of تَسْبِيَةً [app. another inf. n. of ثَنَى] and ثَنَيَانْ [app. correctly written ثَنَيَانْ]) are often used by [the Imám] Mohammad in the sense of ثَنَى: he who explains تَسْبِيَةً as signifying the *turning over [the land, or ground,] for sowing, or cultivating, after the harvest*, or as signifying the *restoring land to its owner turned over for sowing, or cultivating*, commits an inadvertence. (Mgh.) —

فَأُتْبِئُنِي, occurring in a poem of Kutheiyir 'Azzeh, is explained as meaning *Then give thou to me a second time*: (M, TA:) but this is strange: (TA:) [ISd says,] I have not seen it in any other instance. (M.) **لَا يُشْتَى وَلَا يُتْلَثٌ** — (a phrase mentioned by IAar, M,) or **وَلَا يُتْلَثٌ** or **لَا يُشْتَى** + **وَلَا يُتْلَثٌ** or **لَا يُشْتَى + وَلَا يُتْلَثٌ** ثلث: see 1 in art.

2. ثَنَاهُ, (S, M, Msb, K,) inf. n. شَتَّيْةً, (S, K,) *He made it two; or called it two.* (S, M, Msb, K.) [Hence,] ثَنَى means also *He counted two;* whence the saying, فُلَانٌ يُتَقِّيَ وَلَا يُتَبِّعُ ; see art. ثُلثٌ : (A and TA in art. ثُلثٌ) [and so, app., اِنْتَسَى ; for] a poet says,

بَهْدَا بِأَبِي ثُمَّةَ أَثْنَى بِأَبِي أَبِي

[which seems plainly to mean *He began with my father*; then counted two with the father of my father]. (M.) — [*He dualized it*, namely, a word; *made it to have a dual*. — *He marked it with two points*, namely, a ت or a ئ.] — *He repeated it*; *iterated it*. (Mgh.) See 1, in three places. — شَنِيْ (أَمْرَاتِهِ) or عَنْدَهَا, *He remained two nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce شَنِيْ بِالْأَمْرِ — (سبعَ تَشْنِيْةً — *He did the thing immediately after another thing*. (T.) — also signifies A man's requesting others [who are playing with him at the game called الْهِسْر] to return, for [a chance of] the stakes, his arrow, when it has been successful, and he has been secure, and has won. (Lh, M.) — See also 4.

4. أَنْتَ, or أَنْتَتْ †, *She brought forth her second offspring.* (TA in art. بَكَرٌ) — See also 1, in two places. — اِثْنَى, (inf. n., اِثْنَاءُ, TA,) *He shed his tooth called the ثَنَيَةُ*; (S, Mgh, Msb;) he became what is termed ثَنَيَةٌ; said of a camel [&c.]: (M, K:) *he shed his رَوَاضِعَ* [pl. of رَأْسَعَةٍ] which is the same, in this case, as ثَنَيَةٌ; said of a horse [&c.]. (IAqr, T.) = اِثْنَى عَلَيْهِ, (T, S, M, Msb, K, &c.,) inf. n. اِثْنَاءً; (T;) and ثَنَى, inf. n. ثَنَيَةً, accord. to the K, but this is a mistake for

ثَبَّيَ^٤, inf. n. تَبْيَةٌ; (TA;) *He praised, eulogized, commended, or spoke well of, him*: and he dispraised, censured, discommended, or spoke ill of, him: (T,* M, Mṣb, K:) the object is either God or a man: (T:) or it has the former meaning only: (M, K;) or the former meaning is the more common: (Mṣb:) accord. to IAar, اثْنَى signifies *he spoke, or said, well, or good;* and *ill, or evil;* and اثْنَى, “he defamed,” or “did so in the absence of the object;” and “he disdained, scorned, shunned, disliked, or hated,” a thing: (T:) and you say, اثْنَى عَلَيْهِ خَيْرًا [He spoke, or said, well, or good, of him]; (S, and TA from a trad.;) and شَرًّا [ill, or evil], also. (TA from the same trad.) One says also, اثْنَيْتُ فَعْلَمْهَ [I praised his deed]; meaning عَلَى فَعْلِيهِ مَدْحَنٌ اثْنَى means مَدْحَنٌ. (Ham p. 696.)

5. تَشْتِيٌّ: see 7.—Also *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side*; syn. تَهَايِلٌ: (Har pp. 269 and 271:) and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; or with a twisting of the back, and with extended steps*; syn. تَبَخْتَرٌ. (Idem p. 271.) You say, تَشْتِيٌّ فِي مُشْتِيٍّ (S, and Har p. 269) *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait.* (Har ib.) [And in like manner, and more commonly, one says of a woman.]

7. اَنْتَشَىٰ (T, S, M, K,) and تَشَنَّىٰ (T, S, M, K,) and اِنْتَشَىٰ (T, S, M, K,) and اِنْتَشَىٰ (T, S, M, K,) originally اِنْتَعَلَ (M, K,) of the measure (M,) and اِنْتُوَنَىٰ (T, S, K,) of the measure (M,) and اِنْفَوَعَلَ (T, S,) It was, or became, doubled, or folded; (T;) it had one part turned upon another; (M, K;) it was, or became, bent. (T, S.) — [Hence,] اَنْتَشَىٰ signifies also *He turned, or turned away or back*, (Har pp. 44 and 120,) from an affair, after having determined to do it. (Lth in TA art. **جَمِيع**.)
 8: see 7 and 4: and see also 9.

10. استثناء *He set it aside as excluded*; or he excluded it, or excepted it; من شَيْءٍ from a thing; حاشأ : (M :) or he set it aside, or apart, for himself: and in the conventional language of the grammarians, [he excepted it ; i. e.] he excluded it from the predicament in which another thing was included, or in which other things were included: (Mgh:) الاستثناء [in grammar] is the turning away the agent from reaching the object of the اُسْتَثْنَى : (Msb:) in the case of an oath [and the like], it means the saying إِنْ شَاءَ اللَّهُ أَلْهَمْ [If God will]. (Mgh.) [See ثنيا.]

12. اثنوی: see 7; and see also 1.

ثُنِيٌّ *A duplication, or doubling, of a thing:*
 (T, *S, Mṣb:) pl. أَثْنَاءٌ; (S, Mṣb;) or the sing.
 may be ثُنِيٌّ. (Mṣb.) — *A folding:* so in the
 saying, أَنْفَذْتُ كَذَا ثُنِيٌّ كِتَابِيٌّ (S, TA,) or
 فِي ثُنِيٍّ كِتَابِيٍّ (so in a copy of the S,) i.e.,
 [lit. *I sent, or transmitted, such a thing*
within the folding of my writing, or letter;
meaning infolded, or enclosed, in it; and included

in it]. (S, TA.) — *A duplicature*, or *fold*, of a garment, or piece of cloth: (TA:) or *what is turned back* of the extremities thereof: (T:) pl. as above: whence, in a trad. of Aboo-Hureyreh, كَانَ يُثْنِي عَلَيْهِ أَثْنَاءً مِنْ سَعَتْهِ [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,] فِي غُصُونِهِ وَكَانَ ذَلِكَ فِي أَثْنَاءَ كَذَا [lit. And that was in the folds, meaning, in the midst, of such a thing, or such an affair, or event]. (TA.) And جَاءُوا فِي أَثْنَاءِ الْأَمْرِ They came in the midst of the affair, or event. (Mṣb.) [And hence, app.,] مَضِي ثُنْيٍ مِنِ اللَّيْلِ An hour, or a period, or a short portion, of the night passed; (M, K, *) syn. سَاعَةً, (Th, M, K,) or وَقْتٌ. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] — Also sing. of أَثْنَاءٌ meaning The parts of a thing that are laid together like the strands of a rope, or that are laid one upon another as layers or strata, or side by side as the things that compose a bundle; قُوَّاهُ, and طَاقَاتُهُ; [rendered by Freytag “virtutes, facultates rei,”]; and مَشَانٌ, of which the sing. is مَسْنَةٌ and مَسْنَةٌ, signifying the same. (M, K.) — Also *A bending of the neck* of a sheep, or goat, not in consequence of disease: (K: but in the M, ثُنْيٌ [inf. n. of 1:]); and a serpent’s bending, or folding, of itself: (M, K:) and also (thus in the M, but in the K “or”) a curved part of a serpent that has folded itself; (M, K;) pl. أَثْنَاءٌ, (M,) i. e. the *folds* of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning †The turns] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.]) — *A part that is bent, or folded, or doubled, of a وَشَاحٍ* [q. v.]; (TA;) pl. as above: (T, TA:) and so of a rope: (S:) or a portion of the extremity of a rope folded, or doubled, [so as to form a loop,] for binding therewith the pastern of the fore leg of a beast, to serve as a tether. (T.) Tarafeh says,

لَعْمَرُكَ إِنَّ الْمَوْتَ مَا أَخْطَأَ الْقَتَىٰ
 لَتَالطِلْوَلِ الْمُرْخَىٰ وَثَنِيَاهُ بِالْمَيْدَ

[By thy life, death, while missing the strong young man, is like the tether that is slackened while the two folded extremities thereof are upon the fore leg, or in the hand: see طَوْلٌ] : (T, S:) he means that the young man must inevitably die, though his term of life be protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two extremities: (so in a copy of the T:) or by ثَنِيَاهُ he means its *extremity*; using the dual form because it is folded, or doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, while its two extremities are in the hand of its owner: (EM p. 91:) by طَوْلٌ, he means فِي إِخْطَانِهِ, (S in art.) مَدَّةً إِخْطَانِهِ: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi suprà.) You say also, رَبَقَ أَثْنَاءَ الْحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T.) — Also *A bend, or place of bending, of a valley,* (S, M, K,) and of a mountain: (S:) pl. as above: (M,

كَـ: and مَثَانٌ [likewise] signifies the bends of a valley. (T, K.) — A she-camel that has brought forth twice, (S,) or two, (M,) or a second time: (K:) or, as some say, that has brought forth once: but the former is more analogical: (M:) one does not say ثُلُثْ [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. ثُلَاثَةَ, like طُوَافُ pl. of طَرْزَهُ, accord. to Sb, (M, TA,) and accord. to others: (TA:) in like manner it is applied to a woman, (S, M,) metaphorically: (M:) and to the she-camel's second young one: (S, M:) accord. to Aṣ, as related by A'Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Aṣ, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بَكْرٌ; and her first young one, her بَكْرٌ; and when she brought forth a second, she is termed ثُنْيٌ; and her young one, her ثُنْيٌ: and this is what is correct. (T.) [Hence the saying,] مَا هَذَا الْأَمْرُ مِنْكَ بَكْرًا وَلَا ثُنْيًا This thing, or affair, is not thy first nor thy second. (A and TA in art.) — See also بَكْرٌ.

ثُنْيٌ: see ثُنْيٌ, first sentence.

ثُنْيٌ: see ثُنْيٌ: — and see also ثُنْيٌ: — and اِثْنَانٌ.

ثُنْيٌ The repetition of a thing; doing it one time after another: (Aboo-Sa'eed, TA:) or a thing, or an affair, done twice: (S, Mṣb, TA:) this is the primary signification: (TA:) and ثُنْيٌ signifies the same. (IB, TA.) It is said in a trad., لَا ثُنْيٌ فِي الصَّدَقَةِ There shall be no repetition in the taking of the poor-rate; (IAth, TA;) [i. e.] the poor-rate shall not be taken twice in one year: (Aṣ, Ks, T, S, M, Mgh, K;) or two she-camels shall not be taken in the place of one for the poor-rate: (M, IAth, K:) or there shall be no retracting of an alms; or no revoking it: (Mgh, K, * TA:) this last is the meaning accord. to Aboo-Sa'eed, (Mgh, TA,) i. e. Ed-Dareeree, (Mgh,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that ثُنْيٌ has the meaning first assigned to it above in this paragraph. (TA.) — See also ثُنْيٌ: — and اِثْنَانٌ.

ثُنْيٌ and ثُنْيٌ: see ثُنْيٌ, in four places.

ثُنْيٌ: see ثُنْيٌ, in three places.

ثُنْيٌ The lowest, most ignoble, or meanest, of the people of his house; applied to a man. (S, TA.) — Also pl. of ثُنْيٌ, q. v. (S, K.)

ثُنْيٌ a subst. from اِسْتَهْنَاءُ; (S, Mgh, Mṣb;) as also ثُنْيٌ; the former with damm, and the latter with fet-h: (S, Mṣb;) both are syn. with اِسْتَهْنَاءُ [used as a subst., meaning An exception]; (T;) as also ثُنْيٌ, (T, K,) or ثُنْيٌ, (accord. to one copy of the T,) and ثُنْيٌ: (T:) so in the saying, حَلْفٌ بِهِنَّا لَيْسَ فِيهَا ثُنْيٌ and ثُنْيٌ

[he swore an oath in which there was not an exception]; for when the swearer says, "By God I will not do such and such things unless God will otherwise," he reverses what he [first] says by God's willing otherwise: (T: [see 10:]) [and so in the saying.]

ثُنْيٌ حَلْفَةٌ غَيْرُ ذَاتِ مَسْتَوَيَّةٍ a swearing not made lawful [by an exception]: (M:) [so too in the saying,] بَعْضُ مَا فِيهِ مَسْتَوَيَّةٌ [and ثُنْيٌ &c.] (K in art. لِحْجَةٌ) a sale in which there is not an exception: (TA in that art.:) or ثُنْيٌ signifies a thing excepted, (M, Mgh, K,) whatever it be; (K;) as also ثُنْيٌ, (M, K,) with و substituted for ي, (M,) or ثُنْيٌ, (so in the TA, [but probably through inadvertence,]) and ثُنْيٌ, (M, K,) or ثُنْيٌ. (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things sold without measuring or weighing or numbering: and in a contract with another for labour upon land on the condition of sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Mohammad, مَنْ أَسْتَهْنَى فَلَهُ ثُنْيَةٌ means Who so maketh an exception, his shall be what he excepteth: (M, TA:*) as, for instance, when one says, "I divorce her thrice, save once;" or "I emancipate them, except such a one." (TA.) — It also means particularly The head and legs of a slaughtered camel; (T, M, * K,) because the seller of the camel used, in the Time of Ignorance, to except them; (T;) and IF adds, but incorrectly, the back-bone: (Sgh, TA:) whence, applied to a she-camel, مُذَكَّرَةُ الثُّنْيَةِ meaning Resembling the make of the male in [the largeness of] her head and legs; (Th, M;) or جَمِيلَةُ الثُّنْيَةِ having thick legs, like those of the male camel in thickness. (T.) [Also, app., The exception, or omission, of a day, in irrigation: see 3 in art. ثُلُثٌ, and ثُلُثٌ in the same art.] And ثُنْيٌ signifies also A palm-tree that is excepted from a bargain. (M, K.) And The martyrs whom God has excepted from those who shall fall down dead or swooning: (M, K:) these, accord. to Kaṣb, are ثُنْيَةُ اللَّهِ فِي الْأَرْضِ [those whom God has excepted on the earth]; (T, M;) alluded to in the K̄ur [xxxix. 68], where it is said, "And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]." (T.)

ثُنْيٌ The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the سِيدَ, (S, M, K, [in some copies of the K, erroneously, سِيلَ,]) in rank; (S;) as also ثُنْيٌ (A'Obeyd, T, S, M, K) and ثُنْيٌ (A'Obeyd, T, S, K) and ثُنْيٌ: (K:) pl. (of the first, S) ثُنْيَةٌ [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce بَدْ.] — A man having no judgment nor intelligence, or understanding. (M, K.) — Applied to judgment, or an opinion, (M, K,)

؛ Wrong, or having a wrong tendency; (M;) bad, corrupt, unsound, or wrong. (K, TA.) — Also a pl. of ثُنْيٌ [q. v.]. (S, M, &c.)

ثُنْيٌ اِنْتَنَا عَشَرَ اِثْنَانٌ rel. n. of اِثْنَانٌ, and of ثُنْيٌ, when either or these is used as the proper name of a man; as also اِنْتَنِي [with اِ when connected with a preceding word]; like اِنْبَوَيْ and بَنْوَيْ as rel. ns. of اِبْنٌ. اِبْنٌ (S.) — And اِلَّا تَشْوِي [The Dualists;] the sect who assert the doctrine of Dualism [الادْيَنِيَّةِ]. (TA.)

ثَنَةٌ, [and accord. to the CK, ثُنْيٌ, but this is a mistranscription for ثُنْيَةٌ, inf. n. of ثُنْيٌ, and ثُنْيَةٌ is a mistake for تَسْبِيَّةٌ, inf. n. of ثُنْيٌ, (see 4,)] Praise, eulogy, or commendation, (T, S, M, Mṣb, K,) of a man, (T, M,) and of God: (T:) and dispraise, censure, or discommendation, (T, M, Mṣb, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Mṣb:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

ثَنَةٌ and ثَنَةٌ: see مَسْتَهْنَى.

ثَنَةٌ The cord, or rope, with which a camel's fore shank and his arm are bound together; (S, K;) and the like; consisting of a folded, or doubled, cord, or rope: each of the folds, or duplicatures, thereof would be thus termed if the word were used in the sing. form: (S:) Ibn-Es-Seed [in the CK, erroneously, Ibn-Es-Seede] allows it; and therefore it is given as on his authority in the K: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, عَقْلَتُ الْبَعِيرِ بِثَنَائِينِ meaning I bound together the fore shanks and the arms of the camel with a rope, (S,) or with two ropes, (M,) [but this is probably a mistake of a copyist,] or with the two ends of a rope; (AZ, T, S, M;) without اِ because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying also; but the Basrees and Koofees [in general] agree that it is without اِ: (T:) IB says that it has no sing. because it is a single rope, with one end of which one fore leg is bound, and with the other end the other leg; and IAth says the like: (TA:) this rope is also called ثَنَائِيَّةٌ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثَنَائِيَّةٌ. — And see فَنَانٌ. — The فَنَانٌ [or court, or open or wide space, in front, or extending from the sides,] (M, K,) of a house: (M:) [in the CK, الغَنَاءُ is erroneously put for الفَنَانُ:] accord. to IJ, from ثُنْيٌ, aor. ثُنَيَّ, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.)

ثُنْيٌ Sheding his tooth called the ثُنْيَةُ [q. v.]: (S, M, Mṣb:) or that has shed the tooth so called: (T, Mgh:) applied to a camel &c., as follows: (T, S, M, &c.:) or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ة: (T, S, M, Mṣb, K:) a camel in the sixth year; (T, S, M, IAth, Mgh, Mṣb, K;) the least

age at which he may be sacrificed : (T:) and a horse *in the fourth year*; (IAṣar, T, Mgh, K;) or *in the third year* : (S, Mṣb:) and a cloven-hoofed animal, (S, Mgh, Mṣb,) or a sheep or goat and an animal of the bovine kind, [respecting which last see **عَصْبَةٌ**,] (T, IAṭh, K,) *in the third year* : (T, S, IAṭh, Mgh, Mṣb, K:) or a sheep and a goat, (M,) the latter accord. to the persuasion of Ahmad [Ibn-Hambal], (TA,) *in the second year* : (M:) and a gazelle *after the age at which he is termed جَذَعٌ*: (M: [see شَصْرُّ:]) in all cases, after what is termed **جَذَعٌ** and before what is termed **تَنِيَانٌ** (Mgh:) pl. (masc., S, TA) and **رَبَاعٌ**: (S, M, Mgh, Mṣb) and **ثَمَنٌ**, and, accord. to Sb, **ثَنِيَاتٌ**. (M;) and pl. fem. (S.)

أثنانٌ see : الثنِيُّ or ، الثنِيُّ

I. q. ثَبَّةٌ عَقْبَةٌ : (AA, M, Mgh, K :) or the latter means *a long mountain that lies across the road, and which the road traverses*; and the former, *any such mountain that is traversed*: (T :) so called because it lies before the road, and crosses it; or because it turns away him who traverses it: (Mgh :) or the *road of what is termed عَقْبَةٌ*: (S ; and so in copies of the K :) or a *high road of what is thus termed*: (K accord. to the TA :) or a *road in, or upon, a mountain*, (M, K,) like that which is termed ثَبَّةٌ [q. v.]: (M :) or a *road to a mountain*: (M, K :) or a *mountain (M, K) itself*: (M :) or a *part of a mountain that requires one, in traversing it, to ascend and descend*; as though it turned the course of journeying: (Er-Rághib, TA :) pl. ثَبَّاتٍ: (T, S :) which signifies also [*such roads as are termed*] مَدَارِجٌ. (T.) Hence the phrase, فَلَانْ طَلَّاعُ التَّسَايَا Such a one rises to eminences, or to lofty things or circumstances, or to the means of attaining such things; like the phrase طَلَّاعُ انجِيدٍ [q. v.]: (S :) or, like the latter phrase, *is accustomed to embark in, or undertake, or to surmount, or master, lofty and difficult things*: (Mgh :) or *is hardy, strong, or sturdy; one who embarks in, or undertakes, great affairs.* (TA. [See an ex. under the heading of جَلَّا, in art. جَلَّوا: and see also art. طَلَّعَ]). — Also, (T, S, M, &c.,) pl. ثَبَّاتٍ (T, S, Mgh, Mṣb) and ثَبَّاتُ (Mṣb,) *One of certain teeth*, (T, S, M, Mgh, Mṣb, K,) the foremost in the mouth, (M,) [namely, the central incisors,] four in number, (T, M, Mgh, Mṣb,) to man, and to the camel, (T, M, &c.,) and to the wild beast, (M,) in the fore part of the mouth, (T, Mgh, K,) two above and two below: (T, M, Mgh, K :) so called as being likened to the ثَبَّةٌ of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.) — Also fem. of ثَبَّى [q. v.]. (T, S, M, &c.) — See also ثَبَّاتٍ, in five places.

شَنَائِيَةٌ *A cord, or rope, of goats' hair* (شعر), or of wool, (S, K,) or of other material; (K;) as also **شَنَائِيَةٌ** (K) and **مُشَنَّاءٌ** and **مُشَنَّاءٌ**; (M, K;) which last is explained by IAṣr as signifying [simply] a cord, or rope: (M:) [or] the first has the meaning assigned to it above, voce **شَنَائِيَةٌ**;

syn. with شَيْأَانٌ : and signifies also *a long rope* ; whence the saying of Zuheyr, describing the [she-camel termed] سَانِيَة,

تمطّو الرِّشَاء وَتُجْرِي فِي ثَنَائِهَا

• مِنَ الْمَحَالَةِ قَبَّا رَائِدًا قَلْقَا

(T,) meaning [She draws the well-rope, and causes to run,] with her ثنایه upon her, (ISk, T,) [a wabbling, unsteady, sheave (?) of the large pulley ;] the ثنایه here being a rope of which the two ends are tied to the saddle (ثقب) of the سانية ; the [upper] end of the well-rope being tied to its مسنأة [which here means the folded middle part]: (T:) but Aboo-Sa'eed says that it [here] means a piece of wood by which are connected the two extremities of the cheeks, or side-pieces, (طرفان الميلين, [the latter of which words I here render conjecturally, supposing it to be similar in meaning to القعوين or محلة]) above the محلة, and a similar piece below ; the محلة and [qu. or] the sheave turning between the two pieces thus called. (T, in a later portion of the art.)

٣ [اِنْتَانٌ a rel. n. from **تَنَائِي**, anomalously formed, but analogous with other rel. ns. from ns. of number, as **رَبِيعٌ**, **ثَلَاثٌ**, &c., *Of, or relating to, two things.*] **كَلْمَةٌ تَنَائِي** — *A word comprising, or composed of, two letters; as يَدٌ and دَمٌ [or دَمْ?].* (TA.)

أُنَانٌ a fem. of *ثَنَانٍ*, q. v.

[act. part. n. of 1; *Doubling*, or *folding*; &c.]. Hence, **وَهُوَ ثَانٍ رَجُلَةً** *While he was bending his leg before rising, or standing up.* (TA from a trad.) [And **جَاءَ ثَانِي عَطْفَه**: see art. **عَطْف**.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, **جَاءَ ثَانِي العَنَانِ** [He came bending the bridle by pulling it with both hands a little apart]: (T:) or **جَاءَ ثَانِيَ مِنْ عَنَانِهِ** [*he came bending a part of his bridle*]. (S.) And of the horse himself, one says, **جَاءَ سَابِقًا ثَانِيًّا**, i. e. *He came outstripping, with bent neck*, by reason of briskness; because when he is fatigued, he stretches out his neck; and when he is not fatigued nor jaded by running, but comes in his first run, he bends his neck; and hence the saying of the poet,

وَمَنْ يَفْخِرُ بِمِثْلِ أَبِي وَجَدِي
يَسْجُنُ قَبْلَ السَّوَابِقِ وَهُوَ ثَانِي

i. e. [And he who glories in the like of my father and my grandfather, let him come before the mares that outstrip,] he being like the horse that outstrips [all others], with bent neck; or it may mean, he bending the neck of his horse which has outstripped the others. (T.) [Hence also,] شَانِيَةُ A sheep, or goat, bending the neck, not in consequence of disease. (M, K.)—[Also Second; the ordinal of two: fem. with ة.] You say, هَذِهُ

the original or two : i. e. with *S.*] You say, **هذا ثانٍ هذا** [This is the second of this]; i. e. this is what has made this a pair, or couple: (M:) and **هذا ثالثٍ أثنتين** (S) **هذا فلان** (T) or (T, S,) i. e. Such a one, or this, is [the second of two, or] one of the two; (T, S;) like as you say **ثالثٌ ثلاثة** and so on to **عشرة**: but not with tenween: (S:)

[i. e.,] you may not say ثانٌ أَثْنَيْنِ (T: [see ثالث:]]) but if the two [terms] disagree, you may use either mode; (S;) you may say, هذَا (S) or ثانٌ وَاحِدًا and ثانٌ وَاحِدٌ (Mgh,) i. e. This has become a second to one, (S,) [or rather, becomes &c. (i. e. يُتَبَّعُ rather than ثَسِّي,) or he, or it, makes one, with himself, or itself, to be two. (Mgh.) ثَانٌ also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أَوْلَاهَا مَلَامَةٌ وَثَلَاثَهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ وَثَنَاعَهَا نَدَامَةٌ وَثَلَاثَهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ i. e. [The first result thereof is blame, and] the second [is regret, and] the third [is the punishment of the day of resurrection, except in the case of him who acts equitably]: so says Sh. (T.)—And الثَّانِيَةُ [pl. of الثَّانِيَةِ] signifies [The second horns;] the horns that are [next] after the ثَانِيَةُ عَشْرَةً and ثَانِيَ عَشَرَ [أَوَّلَيْنِ]. (M.)—ثَانِيَةُ عَشْرَةً and ثَانِيَ عَشَرَ [أَوَّلَيْنِ], the former masc. and the latter fem., meaning Thirteenth, are subject to the same rules as ثالثٌ عَشَرَ and its fem., explained in art. ثَلَاثَتُ.

أَنْسَاءٌ pl. of **شَنِيٌّ** and of **إِنْسَانٌ**: and also syn. with this latter, q. v.

أَنْتَانِي: see **أَنْتَانِي**.
أَنْتَانِي a noun of number; (S, Mṣb;) applied to the dual number; (Mṣb;) meaning [*Two*;] the *double of واحد*; (M, K;) with a conjunctive l [when not immediately preceded by a quiescence, written أَنْتَانِي]; (T, S, Mṣb;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, S:) of the masc. gender: (S:) fem. أَنْتَانِي, (T, S, Mṣb,) in which, also, the l is conjunctive; (T, Mṣb;) and used; (T,) [much less frequently than the former, though the only fem. form mentioned in the M and K,] and of the dial. of Temeem; (Mṣb;) like as one says, هِيَ أَنْتَهَا فُلَانْ: (T:) the c in the dual is a substitute for the final radical, ي, (M, TA,) as it is in أَسْتَوْ, the only other instance of this substitution except in words of the measure أَقْتَعَلْ: (Sb, M, TA:) in أَنْتَانِي the final radical, ي, is suppressed: (Mṣb:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be أَنْ [for the masc.] and أَنْتَهَا [for the fem.], like أَبْنَةٌ and أَبْنَةٌ (S:) accord. to some, (Mṣb,) it is originally أَنْتَانِي; (T, Mṣb, CK;) and hence the dual أَنْتَانِي (Mṣb:) or it is originally أَنْتَهَا, (M, Mṣb, and so in a copy of the K,) the conjunctive l being then substituted for the ي, whence the dual أَنْتَانِي, like أَنْتَانِي: (Mṣb:) this is shown by the form of its pl., which is أَنْتَنَى, (M, K,) like أَبْنَةٌ [pl. of أَبْنَةٌ, بَنْتُونٌ or بَنْتُونَ] and أَخْنَوٌ, which is originally أَخْنَوٌ [pl. of أَخْنَوٌ, which is originally أَخْنُو]. (M.) In the saying in the Kur [xvi. 53], لا تَشْرِدُوا إِلَهَيْنِ أَنْتَنَى [Take not to yourselves two gods], the last word is added as a corroborative. (M.) The phrase أَنْتَانِي حَنْظَلْ occurs, by poetic license, for حَنْظَلَتَانِي [Two colo-]

cynths]. (S.) You say also, شَرِبْتُ أَثْنَاءَ الْقَدْحِ, meaning [I drank] twice as much as the bowl, and as this bowl: and in like manner, شَرِبْتُ أَثْنَى مُدَّ الْبَصَرَةَ [I drank twice the quantity of the مُدَّ الْبَصَرَةَ of El-Basrah]. (M.) And a poet says,

- فَمَا حَلَبْتُ إِلَّا التَّلَاثَةَ وَالثَّسْيَ
- وَلَا قَيْلَتُ إِلَّا قَرِيبًا مَعَانِي

meaning [And she was not milked save] three vessels and two, [nor was she given her midday-drink save when her midday-resting was near.] (IAqr, M.) — Hence, (Msb,) يَوْمُ الْإِثْنَيْنِ [the second day; namely, Monday; because the first, with the Arabs, is الْأَحَدُ; (M;) as also the second, like إِلَى السَّيِّدِ; (K;) so in the copies of the K; [or,] accord. to some, السَّيِّدِ, of the measure قُعُولٌ, like قُدْيٌ, [pl. of قُدْيٌ], is used in this sense; (TA;) or يَوْمُ السَّيِّدِ [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَاءٌ and أَثْنَيْنِ, (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَاءٌ form this pl. from أَثْنَى, although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (S;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl.: (S, Msb:) IB says that أَثْنَى has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَثْنَاءٌ: Seer and others mention, as heard from the Arabs, أَنَّهُ لِيَصُومُ الْإِثْنَاءَ [Verily he fasts on the Mondays]. (TA.) أَثْنَيْنِ in يَوْمُ الْإِثْنَيْنِ has no dim. (Sb, S in art.) IJ says that the article الـ in أَثْنَيْنِ is not redundant, though the word is not an epithet: Abu-l-Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is أَيَّامُ الْيَوْمِ الْثَّانِي [the second day]. (M.) The saying أَيَّامُ الْيَوْمِ الْثَّانِي means The name of to-day [is أَيَّامُ الْيَوْمِ الْثَّانِي]; and is like the saying أَيَّامُ يَوْمَنِ الْإِثْنَاءِ [to-day is two days] and أَيَّامُ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يَوْمُ أَثْنَيْنِ, without the article الـ, occurs in poetry. (M, K.) When a pronoun refers to الْإِثْنَاءَ [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Msb:) [thus,] Aboo-Ziyád used to say, مَضِي الْإِثْنَاءِ بِمَا فِيهِ [Monday passed with what occurred in it]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made الجُمُعةَ fem.: Abu-l-Jarráh used to say, مَضِي الْإِثْنَاءِ بِمَا فِيهِ, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases أَنْتَ عَشْرَةً. (M.) — أَنْتَ عَشْرَةً, fem.

ثُلُثٌ عَشَرَةً respectively, in a case of nasb and khafid, and أَثْنَى عَشَرَةً; and with أَ when not immediately preceded by a quiescence; mean *Twelve*: see عَشَرَةً.]

ثُلُثٌ, [with أَ when not immediately preceded by a quiescence, in the CK erroneously written أَثْنَى,] One who fasts alone on the second day of the week. (IAqr, Th, M, K.)

ثُلُثٌ [The doctrine of dualism: see الْإِثْنَيْنِ]. (TA.)

ثُلُثٌ (S, Mgh) and ثُلَاثَةٌ (T, S) [Two and two; two and two together; or two at a time and two at a time]: they are imperfectly decl., in like manner as مُثُلَّثٌ [and] ثُلَاثَةٌ, as explained in art. ثُلُثٌ; (S, TA;) [because] changed from the original form of أَثْنَانٌ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of أَثْنَانٌ; (Sb, S in art. ثُلُثٌ, q. v.); or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to أَثْنَانٌ. (S ibid.) You say, جَاؤُوا مَسْتَنِيٌّ and ثُلَاثَةٌ (M, K) or مَسْتَنِيٌّ مَسْتَنِيٌّ (S,) but this is a repetition of the word only, not of the meaning, (Mgh,) and in like manner one says of women, (M, K,) i. e. They came two [and] two. (S, M, K.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَسْتَنِيٌّ مَسْتَنِيٌّ i. e. The prayer of night is two rek'ahs [and] two rek'ahs (TA.) [See also other exs. voce مَسْتَنِيٌّ الْأَيَادِيِّ —.] ثُلَاثَةٌ The repeating a benefit, or benefaction; or reiterating it; conferring it twice, or thrice; (Aṣ, T, K;) or twice, or more than twice: (K:) or the shares remaining of the slaughtered camel (A'Obeyd, T, S, M, K) in the game called المَيْسِرُ, (A'Obeyd, T, S, K,) which shares a bountiful man used to purchase, and give for food to the أَبْرَامَ, (A'Obeyd, T, S, M, K,) i. e., those who took no part in the game, not contributing: (M:) or the taking a portion time after time. (AA, T, S, M.) — مَثَانِي [is pl. of مَسْتَنِيٌّ as signifying A place of doubling, or folding &c.: and hence means —] The knees and elbows of a horse or similar beast. (T, K.) — And The bends of a valley. (T, K. See ثُلُثٌ.) — And, as pl. of مَسْتَنِيٌّ, The chords of the lute that are after the first: (M, K:) or مَسْتَنِيٌّ signifies a chord [of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244. See مُثُلَّثٌ also signifies The زِمامَ [or nose-rein] of a she-camel: and Er-Rághib says that the مَثَانِي [i. e. مَثَانِيٌّ or مَثَانَةٌ] is the doubled, or folded, part of the extremity of the زِمامَ. (TA.) — مَسْتَنِيٌّ as relating to the Kur-án is pl. of (Mgh,) or of مَثَانَةٌ: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies The Kur-án altogether; (A'Obeyd, T, S, M, Mgh, K;) so in the Kur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the

verse of mercy is conjoined with that of punishment; (S;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) [the first chapter, called] the فَاتِحة, (A'Obeyd, T, S, M, Mgh,) or الحَمْد, (K,) which means the same; (TA;) so in the Kur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رُكُوعٌ, (Fr, Zj, AHeyth, T, S,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see سَبَعَةُ السَّبْعَ المَشَانِ:] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) the chapters that are less than those containing a hundred verses, (S, M, Mgh,) or that are less than the long ones, (q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K, but in [most of] the copies of the K, which is the right reading, TA,) and more than [those of the portion called] the مُفَصَّل, (A'Obeyd, T, Mgh, K,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn-'Abbás; (AHeyth, T;) because, (Mgh,) or as though, (T,) occupying the second place after those containing a hundred verses: (T, Mgh:) or the chapters, (T, K,) six and twenty in number, (T,) entitled التَّمْلِيلُ and الْقَصْصُ and الْحَجَّ and الْعَنْكَبُوتُ and مَرِيمٌ and الْأَنْفَالُ and النُّورُ and الْحَجَرُ and الْفُرْقَانُ and يَا سِينَ الرَّوْمَ and صَادَ إِبْرَاهِيمَ and الْمَلَائِكَةَ and سَبَا and الرَّعْدُ and الْمُؤْمِنُ and الْغَرَفُ and لَقْمَنُ and الْجَانِيَةُ and الْأَحْقَافُ and السَّجْدَةُ and الْزَّخْرُفُ and الْمُكَبَّرُ and الْأَحْزَابُ (T, K,) and الْأَحْزَابُ (K,) which last has been omitted by the copyists of the T: (TA:) or the chapters of which the first is the بَقَرَةُ, and the last is بَرَاءَةُ: or what is repeated, of the Kur-án, time after time. (M, K.)

ثُلَاثَةٌ: and مَثَانِيٌّ: see مَثَانِيٌّ: and مَثَانَةٌ: the last in two places. — It is said in a trad. that one of the signs of the resurrection will be the public reading, or reciting, of the مَثَانِي, (T, S,) which means That which has been desired to be transcribed from a source other than the Book of God: (T:) or a certain booh, (T, K,) [the Mishna,] which the learned men, and the recluses, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God, as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased: (K:) or what is sung: (K:) or what is called in Persian دُو بَيْتٍ, (S, K,) which means two verses, each composed of a pair of hemistichs; (TA;) i. e. what is sung; but A'Obeyd explains it otherwise than thus: (S:) it is what is known among the Ajam by the term مَثَانِيٌّ, as though this were a rel. n. from مَثَانَةٌ: the vulgar say [erroneously] دُو بَيْتٍ, with the pointed د. (TA.)

ثَنَيَةٌ : see **مَثَانِي** pl.; **مَشَاءةٌ** : the latter in two places: and see also **مَشَى**.

مُشَيْ [pass. part. n. of 2.—*Dualized*: a *dual*.] — **مُسْتَأْنَةٌ فَوْقَيَةٌ** *Marked with two points above*: an epithet added to تَاءٌ to prevent its being mistaken for بَاءٌ or شَاءٌ or يَاءٌ. And **مُسْتَأْنَةٌ تَحْتَيَةٌ** *Marked with two points below*: an epithet added to يَاءٌ to prevent its being mistaken for تَاءٌ or بَاءٌ or شَاءٌ.] — **الطَّوِيلُ الْمُشَيْ** + *That which passes away [out of sight, or disappears,] by length; mostly used of a thing that is long without breadth.* (TA.)

مُشَنِّي [pass. part. n. of ١; *Doubled or folded &c.*] — **أَرْض مُشَنِّيَة** *Land, or ground, turned over twice for sowing, or cultivating.* (Mgh, and A and TA in art. **ثَلَاث**)

مَثْنَاهُ: see مَثْنَوِيٌّ

مُثْنَوِيَّة: see **ثَنِيَا**, in four places.

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[mentioned in the M under the head of **ثُوَّة**, as the radical letters, but in the T and K in art. **ثُوَّى**,] sing. of **ثُوَّى**, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent : (IAar, T, K :) or the former, pieces of rag made in the form of a ball of thread or string, upon a peg, or stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated; as also **ثُوَّى**; (M, K;) which latter we hold to be from **ثُوَّه** because syn. with **ثُوَّة**, like **قُوَّة**: (ISd in the M:) or a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated: (T :) or it signifies, (K,) or signifies also, (M,) a piece of rag, (M, K,) or some wool wound upon the head of a peg, or stake, (IB, TA,) put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground; (M, IB, K;) pl. **ثُوَّى**: (IB, TA:) or it signifies, (K,) or signifies also, (M,) an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; (M, K;) like **صُوَّة**. (M. See also **ثَلَاثَة**, in art. **ثُوَّى**.)

ٹوئی: see above.

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4. أَتَاهُ بِسْبُرْ (§ in art. تُ), [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. تُ,) inf. n. أَتَاهُ بِسْبُرْ (S,) *I shot him, or shot at him, with an arrow*; (S, K;) so says AA, and Ks says the like; (S;) as also أَثْوَتْهُ أَثْيَتْهُ (TA in art. تُ,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. تُ;) and this is its proper place; (TA in the present art. ;) the verb, accord. to him, being like أَقْامَ : (TA in art. تُ:) A 'Obeyd has mentioned it in art. تُ,

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ثوب - ثني

(K in that art.,) as also Az; holding the verb to be like صُنْتْ; and so IK^tt and IKoot assert it to be. (T.A.)

ث The name of the letter ث, q. v.; as also ت :
 pl. [of the former,] تاءات ; and [of the latter,]
 ائءاً and ائءاً (TA in باب الالف اللينة (.) = It
 also stands for ثاء، and ثواب، and the like.
 (Idem ubi suprà.) = Also The best of anything ;
 as, for instance, of wheat, and of flesh-meat, and
 of sugar. (Kh, TA ubi suprà.)

ثَوْيٌ^۲ and ثَائِي^۳ rel. ns. of ثَاءٌ and ثَائِي^۴, the names of the letter ث; as also ثَيُوئِي^۵. (TA ubi supra.)

ثوب

1. ثَابَ, (T, S, M, &c.,) aor. يَسْوُبُ, (S, Mgh, &c.,) inf. n. ثُوبٌ (S, M, Msb, K) and ثَوَيَانٌ (S) and ثُوُوبٌ, (M, K,) *He*, or *it*, (a thing, M,) returned; (M, Mgh, Msb, K;) as also ثُوبٌ, inf. n. ثُثُوبٌ: (M, K:) *he returned to a place to which he had come before; or it returned* &c.: (T:) *he (a man) returned, after he had gone away.* (S.) You say, ثَابُوا ثُمَّ ثَابُوا i. e. [They became separated, or dispersed: then] they returned. (A.) — ثَابَ إِلَى اللَّهِ, like ثَابَ, + *He returned [from disobedience] to obedience to God; he repented; as also أَنَابَ.* (T.) — ثَابَ also signifies + *He returned to a state of adver-tency, or vigilance; or he had his attention roused.* (Th, T.) — Also + *He returned to a state of health, or soundness:* (TA, from a trad.:) *he became convalescent, and fat, after leanness.* (Mgh.) And ثَابَ حَمْمَةً, (M, A, K,) inf. n. اثَابَ حَمْمَةً; (IKt, M;) and ثَوَيَانٌ حَمْمَةً; (M, K;) and اثَابَ حَمْمَةً; (T, M, A;) and اثَابَ حَمْمَةً; (S, M, A;) + *He became fat, after lean-ness;* (A;) *his good state of body returned to him;* (S, M, K;*) *his condition of body became good, after extenuation; and health, or sound-ness, thereof returned to him.* (T.) — ثَابَ إِلَيْهِ عَقْلٌ [His reason, or intellect, returned to him]: and حَمْمَةً [his forbearance, or clemency]. (A.) — ثَابَ الْمَاءَ + *The water of a well returned, or collected again:* (T:) *the water attained again its former state after some had been drawn:* (M:) *the water collected [again] in a watering-trough, or tank.* (S.) — ثَابَ النَّاسُ + *The people collected themselves together, and came.* (S.) And ثَابَ الْقَوْمُ + *The company of men came following one another:* the verb is not used in this sense in speaking of one person. (M.) — ثَابَ said of a man's property, + *It became abundant, and collected.* (A.) — Said of dust, + *It rose, or spread, or diffused itself, and became abundant.* (A.) — Said of a watering-trough, or tank, (T, M, A, K,) inf. n. ثُوبٌ (AZ, T, M, K) and ثَوَيَانٌ (AZ, T) and ثُوُوبٌ, (M, K,) + *It became full:* (AZ, T, M, A, K;) or *nearly full.* (AZ, T, M, K.)

— 2. ثَوْبٌ, inf. n. تَوْبَةً: see 1, first sentence.
 — ثَوْبٌ بَعْدَ خَاصَّةٍ [He returned to a state of richness, or competence, after poverty, or straitness, or being in an evil condition]. (A, TA.) —

تَشْوِيبٌ meaning The *calling*, or *summoning*, (M, Mgh, K,) to *prayer*, (M, K,) and to other things, (M,) is said to be from **تُوبٌ** “a garment,” (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (M, Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason of frequent usage of this word [as meaning the *making a sign with a garment*], came to be thus called; and one said of the caller, or summoner, **تُوبٌ**: (Mgh:) or it means the *calling*, or *summoning*, twice; (M, K;) or the *repeating a call or summons*; from **ثَابٌ** “he returned:” (Mgh:) you say, **تُوبٌ**, inf. n. as above, (T, Msb,) meaning *he called, or summoned, one time after another*; (T;) *he repeated his call, or cry*: (MsB:) and hence **تَشْوِيبٌ** in the **اذان** (T, MsB;) i. e., the *saying of the مُؤْذن*, after having, by the **اذان**, *called the people to prayer*, **رَحْمَكُمْ اللَّهُ الصَّلَاةُ** [Prayer: may God have mercy on you! Prayer!]; thus calling to it a second time: (T:) or his *saying*, (S, TA,) *in the morning call to prayer*, (S,) **الصَّلَاةُ خَيْرٌ مِنِ النُّومٍ** [Prayer is better than sleep]; (S, TA;) for he resumes his call by saying this after he has said, **حَتَّى عَلَى** **الْفَلَاحِ** [and] **حَتَّى عَلَى الْفَلَاحِ** [desiring the people to hasten to prayer]: (TA:) or his *saying, in the morning call to prayer*, **خَيْرٌ مِنِ النُّومٍ** twice, (T, K,) *after having said*, **حَتَّى عَلَى الصَّلَاةِ** **الصَّلَاةُ** **الصَّلَاةُ**; or **قَامَتْ قَامَتْ**. (Mgh.) It also signifies The **إِقَامَةٌ**; (Mgh, K, TA;) [meaning, the *chanting*, by the *Mu'adhdhin*, in a mosque, not by the **مُؤْذن**, the common words of the **اذان**, with the addition of **الصَّلَاةُ** (The time of prayer has come), pronounced twice after **حَتَّى عَلَى الفَلَاحِ**] i. e. the **إِقَامَة** of *prayer*: (IAth, TA :) and this is what is meant by the phrase, in a trad., **إِذَا تُوبَ بِالصَّلَاةِ** [When the words of the **إِقَامَة** are chanted]. (IAth, Mgh, TA.) And The *praying after the prayer divinely ordained*. (Yoo, T, K.) You say, **تُوبٌ**, meaning *He performed a supererogatory prayer after the prescribed*; **تَشْوِيبٌ** being only after the prescribed; being the *praying after praying*: (T:) and **تَشْوِيبٌ** signifies the same. (K.) And **تُوبٌ بِرَكْعَيْنِ** *He performed two rek'ahs as a supererogatory act.* (A.) But this and the similar significations are said to be post-classical. (MF.) — See also 4, in four places. — **تَسْبِيبٌ**, (T, S, Mgh,) inf. n. **تَسْبِيبٌ**; (T, Mgh;) formed from **تَسْبِيبٌ**, upon supposition [that the medial radical letter of this word is **يٰ**, whereas many hold that letter to be **وٰ**]; (Mgh;) or **تَسْبِيبٌ**; (K in art. **تَسْبِيبٌ**;) [the author of which seems to have supposed that, for **تَسْبِيبٌ**, one should read **تَسْبِيْثٌ**; and therefore he gives **مَسْبِيبٌ** as syn. with **تَسْبِيبٌ** (She (a woman) became what]]

is termed تَبِّع. (T, Mgh, K.) — [Accord. to my copy of the Mgh, it also signifies *She* (a camel) became what is termed نَاب : but I think that, in this instance, it is a mistranscription, for تَبِّعَتْ.] — [See also the last sentence of the second paragraph of art. ثُوب ; and compare, with what is there said by SM, meanings assigned below to مَنَابُ and مَنَابَةً.]

3. **الخُطَابُ يُتَابُونَها.** *The suitors return to her* (namely, a woman such as is termed تَبِّع,) time after time. (A, Mgh.)

4. **أَثَابُ :** see 1, in two places. — It may also mean +*It* (a valley, or a well,) had a return of water after a stoppage thereof. (Ham p. 598.) — **إِنَّ أَثَابَ اللَّهُ جِمِيعَهُ :** *God restored him to fatness, after leanness ;* (A;) *restored his body to a good state, or condition.* (TA.) — **إِنَّ عَمُودَ الدِّينِ لَا يُتَابُ بِالنَّسَاءِ إِنْ مَارَ** + *Verily the column of the religion cannot be set upright again by women, if it incline : said by Umm-Slemeleh to 'Aisheh, when the latter desired to go forth to El-Basrah.* (T, L.) — **أَثَابَهُ اللَّهُ إِنَّهُ مُنْتَهٍ :** (T, S, *M, A, Mṣb, K.) inf. n. أَثَابَةً ; (Mgh;) and **أَثُوبُهُ** [dev. from rule] ; (M, K;) and **ثُوَبُهُ**, (T, A;) inf. n. أَثُوبَةً ; (T, Mgh;) *God compensated, requited, or rewarded, him :* (T, S, *M, A, Mgh, *Mṣb, K;) said in relation to good and to evil. (T.) And **أَثَابَهُ اللَّهُ مَنْتَهَةً حَسَنَةً** (Lh, M,) and **أَثَوبُهُ مَنْتَهَةً** (Lh, T, M,) and **مَنْتَهَةً** (Lh, M,) *He* (God) gave him a good recompense, compensation, &c. (M.) And **أَثَابَهُ اللَّهُ ثُوبَةً مَنْتَهَةً** *He gave him his recompense, &c.* (M, K.) It is said in a trad., i. e. *Recompense ye your brother for his good deed.* (TA.) And in the Kur [lxviii. last verse], **هُلْ تَعْلَقُ بِالْبَيْتِ تَلْوِبُهُ** *Have the unbelievers been recompensed for what they did ?* (T, S, M.) And one says also, **أَثَابَهُ مِنْ هِبَةٍ**, meaning *He gave him a substitute, something instead or in exchange, or a compensation, for his gift.* (Mgh, * and TA in art. جُنْب.) And **ثُوبَةً مِنْ كَفَّا** (M,) inf. n. **ثُوبِيْبُ** (K,) *He gave him a substitute, &c., for such a thing.* (M, K.) — **أَثَابَ الْتَّوْبَ** — **أَثَابَهُ اللَّهُ إِنَّهُ سَالِكُهُ** inf. n. **أَثَابَهُ** *He sewed the garment, or piece of cloth, the second time : when one sews it the first time, [in a slight manner,] you say of him مَلَهُ شَلَّهُ*, i. e. “he sewed it in the manner termed ‘running’”]. (T.) — **أَثَابَ الْحَوْضَ** — *He filled the watering-trough, or tank :* (K, TA;) or nearly filled it. (K.)

5. **تَبَيَّبَتْ :** **تَشَوَّبَ** : see 2, in the latter part of the paragraph. — The former also signifies *He gained, or earned, a ثُواب* [or recompense, &c.]. (K.) But this is said to be post-classical. (MF.)

6. **ثَابَ :** *see* ثَابَ, in art. ثَابَ.

10. **إِسْتَثَابَ مَالًا** *He restored to himself, or repossessed himself of, property; syn. استرجمَة*; (T, A, K;) his property having gone away. (T, A.) And **إِسْتَثَبَتْ بِمَالِكَ** *I restored to myself, or repossessed myself of, property, by means of that*

which thou gavest me ; my property having gone away. (A.) El-Kumeyt says,

* إِنَّ الْعَشِيرَةَ تَسْتَثِيبُ بِهِمَالِهِ
* فَيَغِيرُ وَهُوَ مُوَقَّرٌ أَمْوَالَهَا

[*Verily the tribe restore to themselves wealth by means of his property; and he makes incursions into hostile territories at his own expense, making their property abundant by the spoil that they gain with him.*] (T, TA.) — **إِسْتَثَابَهُ** *He asked him to recompense, compensate, requite, or reward, him.* (S, K.)

ثُوبُ : *A garment, (M, Mgh, Mṣb, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, خَزْ [q. v.], (Mgh, Mṣb,) silk, or the like ; (Mṣb;) but [properly] not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c. ; (Mgh;) though often applied to a shirt or shift (قِيمِص) or دَرْع (and to a جَبَّة &c. :] it seems to be so called because the wearer returns to it, or it to the wearer, time after time : (Mgh:) [also a garment worn by women and girls over the shift; (see أُصْدَة;) app., as in the present day, a long gown, reaching to the feet, with very wide sleeves :] pl. ثِيَابُ [the pl. of mult.] (T, S, M, A, Mgh, Mṣb, K) and **أَنْوَابُ** [a pl. of pauc.] (S, M, Mṣb, K) and **أَثُوبُ** and **أَثُوبَ** and **أَثُوبَ**, (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with و by some of the Arabs because the dammeh immediately after و is deemed difficult of utterance ; for which reason they substitute و for و in all instances like this. (S.) — *Curtains, and the like, are not [properly] called ثِيَاب ; but طَاهِرُ الْتَّوْبِ* : (Mgh, Mṣb;) though Es-Sarakhsee uses the phrase ثِيَابُ الْبَيْتِ (Mgh.) تَعْلَقُ ثِيَابِ الْبَيْتِ [He clung to the curtains of the House of God], i. e., to the curtains of the Kaabeh, is a tropical expression. (A.) — Sometimes, ثُوبُ is used metonymically to signify +*A thing [of any kind] that veils, covers, or protects : as in the saying of a poet,**

* حَتَّوْبُ أَبْنَى بِيَضٍ وَقَاهُمْ بِهِ
* فَسَدَ عَلَى السَّالِكِينَ السَّيْلَا

[*Like the means of protection adopted by Ibn-Beed : he protected them by it, and closed the way against the passengers.*] (TA.) Ibn-Beed was a wealthy merchant of the tribe of 'Ad, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. بِيَض.) — In the same manner, also, ثِيَابُ بِيَضٍ is used to signify +*Weapons.* (Ham p. 63.) — And **أَنْوَابُ** is sometimes employed to signify +*The wearers of garments; the wearers' bodies.* (R, TA.) Esh-Shemmākh says, (T,) or Leylā, describing camels, (TA,) is used to signify +*Weapons.* (Ham p. 63.) — And **أَنْوَابُ** is sometimes employed to signify +*The wearers of garments; the wearers' bodies.* (R, TA.) Esh-Shemmākh says, (T,) or Leylā, describing camels, (TA,)

* رَمَاهَا بِأَنْوَابِ حَفَافٍ فَلَا تَرَى
* لَمَّا شَهَّا إِلَّا النَّعَامُ الْمُنَقَّرَا

i. e. They mounted them, namely, the travelling-camels, (T,) with their [light, or agile,] bodies : [and thou seest not anything like them, except ostriches scared away.] (T, TA.) And in like

manner, also, the dual is employed to signify +*The wearer's body, or self; or what the garments infold : and ثِيَابُ is employed in the same manner.* (TA.) You say, اللَّهُ تَوَبَاهُ, i. e. †*To God be he [meaning his excellence] attributed !* [for nothing but what is excellent is to be attributed to God:] (A;) or it means اللَّهُ ذَرَهُ [To God be attributed the good that hath proceeded from him ! or his good deed ! &c. : see arts. دَرَهُ and دَرْ.] (K.) And في ثُوبِي أَبِي أَنْ أَفِيهُ meaning †[On me and on my father it rests, or lies, or be it, that

فِي ذُمَتِي وَذُمَّةَ أَبِي] [on my responsibility and the responsibility of my father]. (K, TA.) And أَسْلَلْ ثِيَابَكَ مِنْ ثِيَابِي †*Withdraw, or separate, thyself from me.* (A.) — [The following exs. are mostly, or all, tropical.] **إِنَّ الْوَبِيتَ** — **لَيَبْعَثُ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا** a saying of Mohammad, repeated by Aboo-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on : (TA :) it means *Verily the dead will be raised in his garments in which he dies*; accord. to some ; and was used in this sense by Aboo-Sa'eed : (El-Khattābee, MF, TA :) or †[agreeably with] his works (K, TA) with which his life is closed : (TA :) or †*in the state in which he dies*, according as it is good or evil. (TA.) — **وَثِيَابَكَ فَطَبِّرْ** — *And purify thy garments :* (Abu-l-'Abbās, T :) or shorten thy garments ; for the shortening them is a means of purity : (T :) or †*put not on thy garments in a state of disobedience or unrighteousness :* (I'Ab, T :) or +*be not perfidious* ; for [figuratively speaking,] he who is so pollutes his garments : (Fr, T :) or, as some say, +*purify thy heart :* (Abu-l-'Abbās, T, K :) or +*purify thyself* (IKt, T, TA) from sins, or offences : (IKt, TA :) or +*trectify thine actions, or thy conduct.* (TA.) — You say, فَلَانْ نَقِيُّ التَّوْبِ, meaning †*Such a one is free from vice, or fault :* (A :) and طَاهِرُ الْتَّوْبِ طَاهِرٌ نَقِيٌّ التَّوْبِ [free from vice, or fault] : (A :) and دَنْسُ الثِّيَابِ دَنْسُ الثِّيَابِ [the same; or pure in heart, or conduct, or reputation]. (TA in art. نَصْر.) And دَنْسُ الثِّيَابِ دَنْسُ الثِّيَابِ

† *Vicious, or faulty :* (A :) or *perfidious :* (Fr, T :) or *fool, or evil, in reputation,* (T, TA,) in conduct, or actions, and in the way that he follows [with respect to religion and morality]. (TA.) — **أَغْرَضَ ثُوبَ — مُتَشَبِّعَ** : مُتَشَبِّعَ see : كَلَابِسُ ثُوبِيُّ زُورَ — **ثُوبُ الْمَاءِ** — عَرَضَ ثُوبُ الْمَاءِ and المَلْبِسِ &c. : see الغُرْسُ الْمَلْبِسِ and السَّلْيَ الْمَلْبِسِ. (K.) See these two words.)

ثَبَّ : ثَبَّ, in two places.

ثَبَّةُ The place where the water collects in a valley or low ground ; so called because the water returns to it: (Aboo-Kheyreh, T :) and the middle of a watering-trough or tank, (T, S, M,) to which the water returns when it has been emptied, (S,) or to which what remains of the water returns ; (T;) as also مَكَابِسُ : (S:) the ة is a substitute for the و, the medial radical, which is suppressed ; (S, L;) the word being from ثَابَ, aor. يَمْكُوبُ : (L:) Aboo-Is-hák infers that this is the case from its having for its dim. ثُوبِيَّةً : but it may be from ثَبَّتْ “I collected together :” (M :) it is

mentioned in the **K** in art. ثبٰي or ثبٰي, and not here. (TA.) See also art. ثبٰي or ثبٰي. — Also *A company of men; (T, M, L;)* and so أثَيَةُ : (M:) or *a company of men in a state of separation or dispersion; (T;)* a distinct body, or company, of people : (Yoo, T:) and *a troop of horsemen: (M:)* pl. ثبٰونَ and ثبٰنَ (T, M) and ثبٰونَ: (S and M in art. ثبٰي, and M in art. ثبٰي also:) accord. to some, from قَابٌ, being originally ثوبَة; and its dim. is ثوبَةٌ: accord. to others, it is originally ثبٰة; (T, L;) and its pl. is فَانْفَرُوا ثبٰي. (L.) Hence, in the Kur [iv. 73], فَانْفَرُوا ثبٰنَاتٍ, i. e. [And go ye forth to war against the unbelievers] in troops, (Fr, T,) or in distinct bodies. (Yoo, T.) See, again, art. ثبٰي or ثبٰي.

ثأبٰ: see ثوبَةٌ, in art. ثوبَةٌ.

ثوابٰ (T, S, M, Mgh, Msb, K) and مَثَابٰ (T, Msb) and مَثَابٰ (T, S, M, K) and مَثَابٰ (T, S, M, K), the last anomalous, (M,) and unknown to the Kilábees, who knew the second of these words, (T,) *A recompence, compensation, requital, or reward, (T, S, M, Mgh, Msb, K,) of obedience [to God]: (S:) or absolutely; for good and for evil; as appears from the words of the Kur, هُلْ ثُوَّابُ الْكُفَّارُ [cited above, see 4]; but more especially and frequently, for good. (IAth, L, MF, TA.)* — **ثوابٰ** is also used as a quasi-inf. n., in the sense of إِثَابَةٌ; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying,

* لَأَنَّ ثَوَابَ اللَّهِ كُلُّ مُؤْمِنٍ
• جِنَانٌ مِنَ الْفِرْدَوْسِ فِيهَا يُخَلَّدُ

[For God's rewarding every believer in his unity will be the giving gardens of Paradise, wherein he will be made to abide for ever]. (Expos. of the Shudhoor edh-Dhabab.) — It signifies also † Honey; (K, TA;) i. e. (TA) the good that proceeds from bees. (A, TA.) — And in like manner, † Rain; i. e.] the good that results from the winds. (A, TA. [See ثأبٰ.] — And † Bees; (M, K;) because they return [to their hives]. (M.)

ثيوبٰ, [like سَيْدٌ; originally ثبٰي; or ثبٰي; i. e.] of the measure فَعِيلٌ, (Mgh,) or فَيْعِيلٌ, (Msb;) A woman who has become separated from her husband (Lth, T, M, Mgh, K) in any manner: (Lth, T, M, Mgh:) or a woman whose husband has died, or who has been divorced, and has then returned to the marriage-state: (AHeyth, TA:) or one that is not a virgin: (IAth, TA:) or a woman to whom a man has gone in; and a man who has gone in to a woman: (Ks, ISk, S, Mgh, K:) or a person who has married: (Msb:) applied to a man and to a woman; (As, S, M, Msb;) like بُنْكُرٌ and بُنْكُرٌ: (Mgh, Msb:) from ثأبٰ; (IAth, Mgh, Msb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to a woman; because she returns to her family in a manner different from the first [state]; (Msb;) or because the suitors return to her time after time: (Mgh:) or it is

not applied to a man (Lth, El-Eyn, T, M, Mgh, K) except in the dual form, as when one says وَلَدُ التَّبَيِّنِ: (Lth, El-Eyn, T, M, K:) and a woman is also termed مُتَبَّبٰ; (M;) or مُتَبَّبٰ, like مُعَظَّمٌ: (K:) [but see 2, last sentence but two:] the pl. of ثبٰي applied to a woman is ثبٰنَاتٍ, (T, Mgh, Msb,) and the post-classical writers say ثبٰبٰ, which has not been heard as genuine Arabic: (Mgh, * Msb:) its pl. if applied to a man is ثبٰنَاتٍ. (Msb.) It is said in a trad., ثبٰنَاتٍ يُرْجِمَانٌ وَالْكُرَانٌ يُجْلَدَانٌ وَيُغَرَّبَانٌ [The two persons of whom each has previously had carnal intercourse in marriage with one of the other sex shall be stoned if they commit adultery together; and the two who have previously had no connubial intercourse with others shall be flogged and banished if they commit fornication together]. (T.) — It is also applied to † A woman who has attained the age of puberty, though a virgin; tropically, and by extension of its proper signification. (IAth, TA.) — This word is mentioned in the K [and M] in art. ثبٰي; and its mention in art. ثوبٰ is said by the author of the K to be wrong: but IAth and many others decisively assert that it is from قَابٌ, aor. يَقُوبُ, "he returned." (MF, TA.)

ثوبَةٌ: see ثبٰةٌ, in two places.

ثيابٰ and ثوبَةٌ, as meaning The state of being a ثبٰبٰ, are not of the genuine language of the Arabs. (Mgh.)

ثيابٰ One who takes care of the clothes in the bath. (K.) [A post-classical word.]

ثوابٰ i. q. ثوابٰ [One who repents, or returns from disobedience to obedience to God, much or often]. (T.) — A seller of garments, or pieces of cloth: (AZ, T, L, K:) and a possessor thereof. (Sb, S, L, K.)

ثاثٰبٰ: بِثُرٌ لَهَا ثاثٰبٰ: A well into which water returns after one has drawn from it; (A, TA;) see مَثَابٰ; and in like manner, [but in an intensive sense in the second of the following phrases,] ذَاتُ ثبٰبٰ وَعَيْبٰ [in which ثبٰبٰ is an epithet]: (T, L, TA:) or the first of these three phrases means a well of which the water stops sometimes, and then returns. (Ham p. 598.) You say of a well ما أسرع ثاثبها, (بَثَرٌ,) How quick is its returning supply of water! (T.) — ثاثبٰ الْبَحْرٌ — The water of the sea when it flows after ebbing. (K.) Hence, كَلَّا مُثْلُ ثاثبٰ الْبَحْرٌ Fresh, sappy, [green,] herbage. (T, L.) قَوْمٌ لَهُمْ ثاثبٰ — A people, or number of men, who come company after company. (A, TA.) — also signifies ثاثبٰ — A violent wind that blows at the beginning of rain. (S, K, TA.)

مَثَابٰ: مَثَابٰ, in four places: — and see ثبٰةٌ. — Also † The place from which the water returns [to supply the place of that which has been drawn, in a well]: whence بِثُرٌ لَهَا ثاثٰبٰ [see ثاثبٰ]. (TA.) — And † The station of the water-drawer, (A'Obeyd, T, S, M, K,) above the عُرُوش [which means the pieces of wood upon

which he stands], (A'Obeyd, T,) or at the brink, where is the عُرُوش [sing. of عُرُوش], (S,) or which forms part of the عُرُوش, (M,) of a well: (A'Obeyd, T, S, M, K;) or the middle of a well: (K;) or it has this meaning also: (M:) pl. مَثَابَاتٍ. (T, M.) [See also مَثَابٰ.] — And † The construction, or casing, of stones طُى الحِجَارَة (that succeed one another from top to bottom round the interior of a well]. (IAar.) [See again مَثَابٰ.]

مَثَابٰ (accord. to Aboo-Is-hák originally مَثَابٰ, T) A place to which people return, (ISh, Aboo-Is-hák, T, S, Msb,) or to which one returns, (ISh, S, Msb,) time after time; (S;) and مَثَابٰ signifies the same: (Aboo-Is-hák, T;) and the former, a place of assembly or congregation: (ISh:) or a place where people assemble, or congregate, after they have separated, or dispersed; as also the latter word: (M, K;) and a place of alighting or abode; an abode; or a house; because the inhabitants thereof return to it (ISh, S) after having gone to their affairs: (S;) the pl. is مَثَابَاتٍ; [also mentioned above as pl. of مَثَابٰ;] (ISh;) or it is مَثَابٰ; (S;) [or this is a coll. gen. n. ;] or, accord. to Fr and others, مَثَابٰ and مَثَابٰ are the same: Th says that a house, or tent, (بيت,) is called مَثَابٰ; and some say مَثَابٰ; but no one reads thus [in the Kur]. (TA.) It has the first of all these meanings in the Kur ii. 119: (T, S, Bd, Jel, TA:) or it there means a place of recompence or reward for the pilgrimage to the Kaabeh and the visitation thereof. (Bd.) — And, sometimes, The place where the hunter, or fowler, puts his snare. (S.) — مَثَابٰ الْبَثَرٌ — † The place where the water of the well collects: (A, TA;) or the place reached by the water of the well when it returns and collects after one has drawn from it. (M, K.) [Hence,] جَمِتْ مَثَابَةُ جَهْنَمٍ [His ignorance became confirmed. (A, TA.) And بَثَرٌ مَثَابَةُ سَفَهٍ after one has drawn from it; (A, TA;) see مَثَابٰ; and in like manner, [but in an intensive sense in the second of the following phrases,] بِثُرٌ لَهَا ثاثٰبٰ [in which بِثُرٌ is a metaphorical phrase, occurring in a trad. (Har p. 68.) — Also † The stones that project, or overhang, around the well, (M, K,) upon which the man sometimes stands in order that the bucket (دُلو or عَرَبٌ) may not strike against the side of the well: (M:) or the place where it is walled round within مَوْضِعٌ طَبَّاهَا: (K;) or, accord. to IAar, it means طُى طَبَّاهَا: (K;) but [ISd says,] I know not whether he mean thereby مَوْضِعٌ طَبَّاهَا, or the building it [or walling it round within] with stones; though it is rarely that a word of the measure مَفْعَلَةٌ [like مَثَابٰ] is an inf. n. (M.) [See مَثَابٰ: and see what is said of ثوبٰ in the last sentence of the second paragraph of art. مَثَابَاتٍ — ثوبٰ [the pl.] also signifies † The foundations of a house. (IAar, T.) — See also ثوابٰ.

ثوابٰ: مَثَابٰ.

مَثَابٰ: مَثَابٰ, in two places: — and see also قَوْمٌ.

ثوبٰ: ثبٰبٰ and مُتَبَّبٰ: see ثبٰبٰ.

١. مُسْتَقَابَاتُ الرِّيَاحِ : Winds that are attended by prosperity and blessing; from which one hopes for a good result [i. e. rain]. (A, TA.)

ثوخ

1. سَاخَ both signify *He*, or *it*, sank into the ground; and Yaqooib asserts that the س in the former is a substitute for the س in the latter. (L, TA.) You say, تَأْخَتْ قَدْمَهُ بِالوَحْلٍ, (S,) or تَشَيَّخَ, (L,) aor. تَشَيَّخَ, His foot sank, or entered, into the mire. (S, L.) And تَأْخَتْ, aor. as above, (L, K,) inf. n. تَوْخُ, (L,) *The finger entered, or sank, into a swollen, or tumid, or a soft, or yielding, substance;* (L, K;) as also سَاخَتْ, (L,) and تَأْخَتْ: (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. توخ.)

ثور

1. ثُورٌ, aor. ثُورٌ, (M,) inf. n. ثُورٌ and ثُورٌ, (M,) *It (a thing, M) became raised, roused, excited, stirred up, or provoked;* syn. هَاجَ; (M;) as syn. of the inf. n. هَيَاجَنْ: (K:) as also تَشَوَّرٌ: (K:) Said of dust, (S, M, A, Mgh, Msb,) and of smoke, (M, A,) and of other things, (M, TA,) inf. n. ثُورٌ and ثُورٌ (S, M, Msb, K) and ثُورٌ, (K,) *It became raised, or stirred up;* (Mgh,) and spread: (Mgh:) or rose, (S, M, A, K,) and appeared; (M;) as also تَشَوَّرٌ: (K:) also said of the redness in the sky after sunset, inf. n. ثُورٌ and ثُورٌ, *it spread upon the horizon, and rose:* (TA: [see ثُورٌ:]) and ثُورٌ, said of anything, means *it appeared and spread.* (Mgh.) Said of a camel lying upon his breast, *He became roused, or put in motion or action;* as also تَشَوَّرٌ: (TA.) Said of the bird called القطا, (M, A,) inf. ns. as first mentioned above, (K,) or ثُورٌ and ثُورٌ, (M,) *It rose (M, A, K) from the place where it lay;* (M, A;) as also تَشَوَّرٌ: (K:) and of a swarm of locusts, *it rose;* (M, K;) as also تَشَوَّرٌ: (K:) or appeared; as also انتشارٌ. (TA.) Also, (S, M,) inf. ns. as first mentioned above, (M, K,) *He leaped, or sprang;* (M, K;) as also تَشَوَّرٌ: (K.) You say, ثار إِلَيْهِ *He leaped, or sprang, to, or towards, him, or it.* (M.) And ثار بِهِ النَّاسُ *The people leaped, or sprang, upon him.* (S.) And ثار إِلَى الشَّرِّ *He rose, or hastened, to do evil, or mischief.* (Msb.) ثار الماءُ *The water flowed forth with force; gushed forth.* (TA.) And ثار بِهِ الدَّمُ *He appeared in [or maniled in or mounted into] his face;* as also انتشارٌ. (M.) ثارت به الحَصَبةُ *He roused such a one for an affair.* (T.) And ثار الْبَعِيرُ *He roused the camel lying upon his breast, or put him in motion or action.* (T.) And ثورٌ الْبَرْكَ *He roused the camels lying upon their says of anything that appears:* (M;) one says,

ثوارٌ, meaning *it appeared.* (T.) And accord. to Lh, one says, ثار الرَّجُلُ, meaning *The man had the measles appearing in him.* (M.) ثار بِالْمَهْمُومِ التَّوْرُ *Pimples, or small pustules, breaking out in the mouth, appeared in the fevered man.* (A.) — ثارت نَفْسُهُ *[The fever rose, or became excited].* (TA from a trad.) — ثارت نَفْسُهُ *His soul [or stomach] heaved; or became agitated by a tendency to vomit;* syn. جَسَّاثُ, (T, S,) i. e. ارْتَفَعَتْ; ثار — فَارَتْ, (T, S,) i. e. جَاهَتْ, (T,) or فَارَتْ, (T, S,) i. e. جَاهَتْ. (T, S,) *Anger became roused, or excited, or inflamed: or became roused, or excited in the utmost degree: or boiled: or spread:* (see ثائِرٌ, below:) or *became sharp.* (M, Msb.) — ثارت بَيْنَهُمْ فَتْنَةٌ وَشَرٌ *Discord, or dissension, or the like, and evil, or mischief, became excited among them, or between them.* (Msb.)

2: see 4, in three places. — You say also, ثورٌ, aor. ثورٌ, inf. n. ثُورٌ, *+ He searched, or sought, for, or after, the thing, or affair; inquired, or sought information, respecting it; searched, or inquired, into it; investigated, scrutinized, or examined, it.* (M.) And ثور القرآن *He searched after a knowledge of the Kur-an,* (S, K,) or its meanings: (M;) or *he read it, and inquired of, or examined, diligently, those skilled in it, respecting its interpretation and meanings:* (Sh:) or *he scrutinized it, and meditated upon its meanings, and its interpretation, and the reading of it.* (TA.)

3. مُشَاوِرَةٌ (T, M, A, K,) inf. n. مُشَاوِرَةٌ (S, M, K) and ثوازِرٌ, (Lh, M, K,) *He leaped, or sprang, upon him, or at him; he assaulted, or assailed, him;* syn. وَاثِبَةٌ, (T, S, M, A, K,) and سَاوِرَةٌ. (T, A.)

4. اثارةٌ, (T, S, M, A, Mgh, K,) and اثرةٌ, and هَرَةٌ, (K,) [but in the M, I find اثْرَتْهُ and هَرَتْهُ, in the latter of which the ه is substituted for the ه of the former, as in هَرَاقْ for هَرَقْ for position,] inf. n. اثارةٌ and اثراً: (Lh, M;) and استثارةٌ *He raised, roused, excited, stirred up, or provoked, him or it;* (S, M, A, Mgh, K;) [as, for instance,] an object of the chase or the like, (T, M, A,) a beast of prey, (T,) a lion, (M, A,) + dust, (M, Mgh,) + smoke, and any other thing: (M;) or *he drew it forth:* (M;) is [often used in this last sense, or as meaning he disinterred it, exhumed it, or dug it up or out,] said of a thing buried. (K in art. استثارةٌ) And ثور الماءُ *He disinterred it, exhumed it, or dug it up or out,* said of a thing buried. (K in art. ثور الماءُ.) اثارةٌ *He roused such a one for an affair.* (T.) And ثار الْبَعِيرُ *He roused the camel lying upon his breast, or put him in motion or action.* (T.) And ثورٌ الْبَرْكَ *He roused the camels lying upon their*

breasts, and made them to rise.

(S.) اثار — ثَرَابٌ بِقَوَافِيهِ *He [a beast] scraped up the earth, or dust, with his legs.* (T, M.) اثار الأرض — اثَارَتِ الْأَرْضَ *He tilled the ground, or land; cultivated it by ploughing and sowing:* (Mgh, Msb:) he turned the ground over upon the grain after it had been once opened: (M, TA:) he ploughed and sowed the land, and educed its increase, and the increase of its seed. (TA.) And اثارت الأرض *[She (a cow) tilled the ground].* (TA.) — اثار الفتنة — اثار الفتنة *He (an enemy) excited discord, or dissension, or the like.* (Msb.) And ثورٌ عَلَيْهِ الشَّرِّ *(inf. n. ثُورٌ, Msb) + He excited evil, or mischief, against them,* (T, S, A, * Msb,*) and manifested it. (S.)

5: see 1, in seven places.

7: see 1, in two places.

10: see 1, in three places.

ثائِرٌ: see ثَارٌ.

ثورٌ *A bull:* (S, M, Msb, K:) and ثُورٌ *a cow:* (S, M, Msb:) pl. [of pauc.] (M, Msb, K) ثيَرَةٌ *Thiiran* and ثيَرَةٌ *(S, M, K)* and [of mult.] ثيَرَةٌ *(T, S, M, Msb, K)* and ثُورَةٌ *(S, M, K)* and (M, K) and ثيَرَةٌ *(T, M, TA)*: Sb says of the pl. that in it is changed into ي because of the kesreh before it, though this is not accordant to general rule: (S:) accord. to Mbr, they said ثيَرَةٌ to distinguish it from the ثُورَةٌ of أقطَ، and that it was originally of the measure

فَعْلَةٌ: (S, M, *) accord. to Aboo'-Alce, it is a contraction of ثيَرَةٌ. (M.) [Hence,] + الثُّورُ *[The constellation Taurus;]* one of the signs of the Zodiac. (S, M, K.) — + A lord, master, or chief, (M, A, K,) of a people. (A.) 'Othmán is called, in a trad., the ثُورُ الأَبْيَضُ; the epithet being added because he was hoary; or it may denote celebrity. (M.) — + Stupid; foolish; of little sense: (T, K,) a stupid, dull man, of little understanding. (T.) — + Possessed by a devil, or insane, or mad; syn. مَجْنُونٌ; so in copies of the K; but in some copies, [and in the CK,] جُنُونٌ [diabolical possession, or insanity, or madness]. (TA; and thus in Har p. 415.) — A piece, (T, S, Mgh, Msb,) or large piece, (M, K,) of (T, S, M, Mgh, Msb, K,) i. e. milk which [has been churned and cooked and then left until it] has become congealed and hard like stone: (TA :) pl. [of mult.] ثُورَةٌ (T, S, M, K) and انْوَارٌ *(M, K)* — The green substance that overspreads stale water; (T, M, K,) this is called ثُورَ الماءُ; (S, Msb;) syn. طَحْلَبٌ, (AZ, T, S, M, Msb, K,) and عَرْمضٌ, and غَلْقَعٌ; (M,) and the like thereof: (T, M,) and small rubbish, or broken particles of things, (MsB, TA,) or anything, (K,) upon the surface of water, (MsB, K, TA,) which the pastor beats to make the water clear for the bulls or cows. (MsB.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khath'amiee:

إِنِي وَقْتَلَيْ سَلَيْكَا ثُمَّ أَعْقَلَهُ
كَالثُّورِ يُضَرِّبُ لَهَا عَافَتِ الْبَقَرُ

[Verily I, with respect to my slaying Suleyk and then paying the price of his blood, am like the green substance upon the surface of stale water, that is beaten when the cows loathe the water]: but accord. to others, by ثور the poet means the bull; for the cows follow him: (M, TA:) the cows are not beaten, because they have milk; but the bull is beaten that they may be frightened and therefore drink. (S.) [See a slightly-different reading, and remarks thereon, in Ham p. 416: and see Freytag's Arab. Prov. ii. 330. The latter hemistich is used as a prov., applied to him who is punished for the offence of another.] — + Pimples, or small pustules, breaking out in the mouth, in a person who is fevered. (A.) — + The redness shining, (ثائرة, K,) or spreading and rising, (ثائرة, M,) in the faint light that is seen above the horizon between sunset and nightfall: (M, K:) or ثور الشفق the spreading appearance of the redness above the horizon after sunset. (S, A, Mgh.) You say, سقط ثور الشفق [The spreading appearance of the redness above the horizon after sunset sank down, or set]. (S, A.) With its سقوط commences the time of the prayer of nightfall. (TA.) — + The whiteness in the lower part of the nail (M, K) of a man. (M, TA.)

ثير A covering of [or film over] the eye. (K.) One says, على عينه ثير Upon his eye is a covering [or film]. (TK.)

ثورة: see ثوره. — + An excitement: so in the saying, انتظر حتى تستثن هذه الشورة [Wait thou until this excitement become stilled]. (S.) — + Many; a great number; much; or a large quantity; of men; (T, M, K;) and of wealth, or of camels or the like; (T, K;) like ثورة: (T, M:) or not of wealth; for of this one says only. (M.)

خوان ثوار The [part of the body called the] [q. v.]. (K.)

ذئب ثائر [Locusts before they have wings] just coming forth from the dust, or earth. (T, S.) — + Having the hair of his head spreading out in disorder, and standing up: (As, T, * S, * TA:) or shaggy, or dishevelled. (T, A.) — رأيته ثائراً فريض رقته [I saw him with his external jugular veins, or with the sinews and veins of his neck, swelling by reason of anger]. (A.) — also signifies + Angry. (T.) — And + Anger: (S, A, K:) [or an ebullition of anger, rage, or passion: whence the phrase, ثار ثائرة, (T, S, M, A,) like فار قافثة, (T, A,)] + He was angry: (T:) or his anger became roused, or excited, (S, M,) or inflamed: (A:) or became roused, or excited, in the utmost degree: (TA:) or boiled: (S in art. فور:) or spread. (TA in that art.)

أرض مشارأ Land ploughed up. (T.)

أرض مسورة A land abounding with bulls [and cows]. (Th, M, K.)

مشيرة A cow that tills the ground; (Mgh, K;) and in like manner applied to bulls (ثيورة). (T.)

ثوى—ثور

ثول

1. ثال, (T, Sgh, K,) aor. يَتَوَلُّ, inf. n. ثول, (T,) He (a man, T) was, or became, stupid, foolish, or disordered in his intellect: (K:) or he was, or became, affected with incipient madness or demoniacal possession, not such as had become confirmed. (T, Sgh, K.) You say to a man, when you order him to be stupid and ignorant, ثلثل. (IAqr, Th, T.) — And ثول, (T, M, Msb, K,) aor. يَتَوَلُّ, (T,) inf. n. ثول, (T, M,) He (a man, and any animal,) was, or became, affected with confirmed madness or demoniacal possession: (T:) he (a sheep or goat) was, or became, affected with what is termed ثول, explained below; (M, Msb, K;) as also, accord. to Sb, اثنول; (so in the TT, as from the M;) or اثنول, inf. n. اثنولان, (K.) — اثنول علية (Sgh, K,) aor. يَتَوَلُّ, inf. n. اثنول, (TA,) He poured forth what was in the receptacle. (Sgh, K.)

4: see 1.

5. تثولت النحل The bees collected themselves together, and became dense. (M, K.) See also 7. — تثول عليه He, (a man, TA,) or they, (a company of men, S, M,) assailed him, or overcame him, with reviling (S, M, K) and beating (S, M) and oppressive conduct; (M, K;) as also انشال. (M.)

7. انشال It poured forth: (K:) or it poured forth at once. (Ms.) — انشال عليه التراب The dust, or earth, poured forth upon him. (S.) —

انشال عليه الناس من كل وجه The people poured forth upon him, or against him, from every quarter: (S, TA:) or collected themselves together against him: (Ms.) [for] also signifies they collected themselves together; and so تشوّلوا. (TA. [See also 7 in art. ثلثل.]) — See also 5. — انشال عليه القول Speech suggested itself to him uninterrupted and abundantly, so that he knew not with what to begin. (M, K.)

9: see 1.

ثول A number, or collection, or swarm, of bees: (As, T, S, M, K:) or simply bees: (IAqr, Th, T:) a word having no proper sing.; (As, T, S, M, K;) and of the fem. gender: (M:) or the male bee; (M, K;) thus Lth explains it; but the right explanation is the first, that of As. (T.) — And A company of men. (Ibn-'Abbâd, TA.) — Also The kind of trees called حمض. (M, K.)

ثيل ثول a dial. var. of ثيل, meaning The sheath of the penis of the camel. (Nh, TA.)

ثول Madness, or demoniacal possession: (IAqr, Th, T:) or madness, (S,) or an affection like madness, (Lth, T, M, K,) [i. e.] a certain disease resembling madness, (Ms.) that befalls a sheep or goat, (Lth, T, S, M, Msb, * K,) in consequence of which the animal will not follow the other sheep or goats, but turns, or goes, round in his place of pasturage: (S, M, K:) or a laxness in the limbs of a sheep or goat; (M, K;) a certain disease that attacks a sheep or goat, occasioning a laxness in the limbs. (IF, Msb.)

ثال ثول: see ثول, in art. ثلثل.

ثوبلة A company, or an assemblage, of men

come from detached, or scattered, houses or tents; (S, K;* [in Har p. 261, written ثوبلة; but in the TA, said to be like سفينة, as written in the S and K;]) and of boys, or children; and of camels or the like (مال): mentioned by Ya'qoob, on the authority of Aboo-Sâ'id. (S.) — Also A place in which fresh herbage is, or becomes, collected together. (Th, M, K.)

ثوالثة A swarm, or large number, of locusts; (As, T, M, K;) a subst., like جماعة (M, K) and جمالة: (M:) or an assemblage of locusts, and of men. (IAqr, Th, T.)

اثول Mad, or possessed: and stupid, foolish, or disordered in intellect: (M, K;) and, applied to a ram (M, Msb) or he-goat, (S, Msb,) affected by what is termed ثول, explained above; fem. ثول, applied to a ewe (S, M, Msb) or she-goat; (S, Msb;) or this, applied to a ewe or she-goat &c., signifies mad: (Mgh:) pl. ثول. (Ms.) — Also Slow in aiding, or in aiding against an enemy: and slow in doing good, and in acting: and slow in running: pl. as above. (K.) And ثلثل, applied to old men, Slow (K, TA) in doing good, or in acting, or in running. (TA.)

أثاثولة: see what next precedes.

ثوم

ثوم [Garlic; the allium sativum of Linn.;] a kind of بصل, (AHn, M,) well known, (S,) abundant in the country of the Arabs; (AHn, M;) of two sorts; wild, (AHn, M, K,) and growing in the cultivated tracts, (AHn, M,) or in gardens: (K:) the former sort is called ثوم الحبة, and is the stronger, (K,) and is brought from Syria: (TA:) each of them is heating, expels flatulence and worms, and is strongly diuretic; and this is the most excellent [property] that is therein: it is good for obliviousness, and asthma, and chronic cough, and [pain in] the spleen and the flank, and colic, and sciatica, &c.: (K: [in which are added many other supposed uses:]) n. un. with ة. (AHn, M, K.) — Hence, as being likened thereto, (M,) ثوم signifies also + The pommel of a sword. (S, M, K.) Whence, ام ثومة, said to be the name of a certain woman, may mean + A sword. (M.) — [Hence, also,] + ثومة ذكر رجل [The glans of a man's penis]. (Az, in TA voce طرثوث.) — ثوم also signifies The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; (IAqr, TA;) i. q. الخنفنة, &c. (TA in art. خنفنة.) — ثوم is also a dial. var. of فوم, meaning Wheat. (Lb, T, M.) And the latter is used in the [ordinary] sense of the former. (T.)

ثوى

1. ثوى (T, S, M, Mgh, Msb, K) بِالمَكَانِ, (S, M, Mgh, Msb, K,) and فيه, (Ms,) and المَكَانِ, (S, M, Msb, K,) aor. ثوى, (T, S, M, Msb,

plicated, or tangled, so as to be like felt (M, Mgh) upon the ground; (M;) it has many joints, or knots, and short internodal portions; and scarcely, or never, grows anywhere but over water, or in a place beneath which is water; (M, Mgh;) and it is one of the plants that are regarded as indicative of the existence of water:

n. un. with ة: (M:) Lth says that the ثيل is a certain plant that tangles upon the ground: Th, on the authority of IAqr, says that it is a kind of plant said to be that called لحْيَةُ اللَّهِ يَسِّرٌ: and Sh says that the ثيل is a green small tree [or plant] resembling the first shoots that come forth from grain. (T.)

ثيل: see ثيل, in two places.

ثيل A camel large in the ثيل; (T, S, M, K;) wide therein: (M:) pl. ثيل. (K.)

مشيلة A place in which is the kind of plant called ثيل. (Mgh.)

END OF THE FIRST PART OF BOOK I.

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