

ث

The fourth letter of the alphabet: called **ث** and **ثا** [respecting which latter see the letter **ب**]: the pl. [of the former] is **ثَاءَات**; and [of the latter,] **أَثْوَاء** and **أَثْيَاء**. (TA in **باب الالف اللينة**.) It is one of the letters termed **مَهْمُوسَة** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **لَثْوِيَّة** [or gingival], which are **ث** and **ذ** and **ظ**. (TA at the commencement of **باب التاء**.) — It is sometimes substituted for **ف**, as in the instance of **حَفَالَة** and **حَفَالَة**; and for **س**, as in the instance of **جَسْبَان** and **جَسْبَان**; and for other letters. (TA in the latter place.) — [As a numeral, it denotes *Five hundred*.]

ثا

ثا and ثا: see the letter **ث**, and arts. **ثا** and **ثا**.

ثا

R. Q. 1. **ثَأَّتْ** *He watered camels to their satisfaction*: (S, M, K; but in some copies of the S, the verb is made trans. by means of **ب**:) 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 **ثَأَّتْ عَنْهُ غَضَبَهُ** *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.)* — **ثَأَّتْ عَنِ الْقَوْمِ** *He repelled from, or defended, the people, or company of men, (As, S, K,) and rendered them reciprocal aid. (As, TA.)* — **ثَأَّتْ**, (T, M, K,) inf. n. **ثَأْتَاء**, (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.)* — **ثَأَّتَاتِ الْإِبِلِ** *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 **ثَأَّتْ** *It became stilled; (K;) said of anger. (TA.)* — See also R. Q. 2. — **ثَأَّتْ بِالْتَّيْسِ**, (AA, AZ, M, K,) inf. n. **ثَأْتَاء**, (K,) like **تَأْتَأ**, (TA,) *He called the he-goat (AA, AZ, M, K) to copulate. (AA, K.)*

R. Q. 2. **ثَأَّتْ** *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 **ثَأَّتْ عَنِ الْأَمْرِ**, (M,) or **ثَأَّتْ عَنِ الشَّيْءِ**, (TA,) *He deemed it right that he should abstain from the affair, or thing, (M, TA,) or*

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

ثاب

1. **ثَاب**, (Eyn, T, M, K,) like **عَبِي**, (K,) and **ثَاب**, (IKoot, L, and so in a copy of the A,) inf. n. **ثَاب**, (K,) or **ثَاب**, (M,) *He became relaxed and sluggish; said of a man: (A:) or he became affected with sluggishness and languor; (M;) as also ثَاب: (M, A:) or he became affected with sluggishness and languor like the languor of drowsiness; as also ثَاب and ثَاب; (K;) which last is approved by IDrd and Thabit Es-Sarakustee, who disallow ثَاب, 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 ثَاب: (L:) or this last signifies he yawned, or opened his mouth, (Mgh, Mgh,) by reason, (Mgh,) or on the occasion, (Mgh,) of languor (Mgh, Mgh,) 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:) **التَّأْوُبُ** is from **التَّؤْبَاء**; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say **تَأْوَب**; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Mgh.) Hence, **إِذَا تَأْبَأْتِ أَحَدَكُمْ فَلْيَغْطِ فَاهُ** [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.

تَأْوَبَاء, (T, S, M, K, &c.,) as also **تَأْوَبَاء**, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from **التَّأْوُبُ**, like **مُطَوِّأ** from **التَّمْطِي**; (T;) or from **ثَاب**; 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 التَّؤْبَاءِ**, (S, A, TA,) and **التَّؤْبَاءِ**, [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 (إذا تَاب) in the presence of others, they become affected as he is. (TA.)

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

ثار

1. **ثَارَهُ**, (T, S, Mgh,) and **ثَارَ بِهِ**, (T, S, M, Mgh, K,) aor. , (Mgh, K,) inf. n. **ثَارٌ**, (S,) or the latter is a simple subst., as is also **ثَارَةٌ**, (Lh, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter; he slew his slayer. (T, S, M, Mgh, K.)* [Hence, **ثَارَ مَقْتُولُهُ** and **بِمَقْتُولِهِ** *The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter: see 10.*] — [Hence also,] **لَا تَأْرَثْ فُلَانًا بِدَاهِ**, (K,) or **عَلَى فُلَانٍ**, (A,) † *May his arms, or hands, not profit such a one. (A, K.)* — Also **ثَارَهُ**, and **ثَارَ بِهِ**, (M, K,) and **ثَارَ الْقَوْمَ**, inf. n. **ثَارٌ**, (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 Kamil of Mbr, [and in some copies of Meyd,] **مَنْ أَثَارَ** [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 مَتَّوْبٌ*.] — **ثَارْتِكَ بِكَذَا** *I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]. (S, K.)*

4: see 8.

8. **أَثَارَ**, originally **أَثَارَ**, *He obtained his blood-revenge, or retaliation; syn. أَدْرَكَ ثَارَهُ; (T, S, M, K;) **أَدْرَكَ ثَارَهُ**; (T, S;) as also **أَثَارَ**: (M, K;) and **أَثَارَ مِنْهُ** *he slew the slayer of his relation. (T.)* Lebeed says,*

• وَالْتَيْبُ إِنْ تَعَرَّ مَنِي رَمَّةً خَلَقًا •
• بَعْدَ الْمَمَاتِ فَإِنِّي كُنْتُ أَثِيرُ •

[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 **حَمَض**, they eat the bones of dead men and of camels instead thereof. (T.) — See also 1.

10. **استأثر** *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 (**لِيَأْتِيَ بِمَقْتُولِهِ**), (AZ, S, K,) or in order that he might take, or seek, revenge, or vengeance, for his slain [relation]. (A.)

ثَارٌ (S, M, A, Mgh, Mṣb, K,) which may be also pronounced **ثَارٌ**, i. e., with the ء suppressed, (Mṣb,) and **ثَارَةٌ**, (A,) and **ثُورَةٌ**, (S,) which last is a subst. [from **ثَارٌ**], as also **ثُورَةٌ**, (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 **ثَارٌ** 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. **ذَحَلٌ**: (S, A, Mṣb:) or **طَلَبٌ**: (M, K:) or **حَفْدٌ**: (Mgh:) or (so accord. to the M; but accord. to the K, “and”) *blood* (M, K) itself: (M:) pl. **أَثَارٌ** and **أَثَارٌ**; the latter formed by transposition. (Yaḳoob, M.) You say, **أَدْرَكَ ثَارَهُ** (S, Mgh, K) and **أَثَرْتَهُ** (Aṣ, 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 ثَارَهُ*: (Aṣ, T:) or *he slew the slayer of his relation.* (Mgh.) And **طَلَبَ بَثَارِهِ** *He sought to obtain his blood-revenge, or retaliation; syn. طَلَبَ بِذَحَلِهِ*. (S and Mṣb in art. **ذحل**.) And **أَنَا أَطَلَبُ ثَارِي عِنْدَهُ** *I seek my blood-revenge of him; syn. ذَحَلِي*. (A.) And **عِنْدَ فُلَانٍ ثَارِي** *My blood-revenge is a debt owed to me by such a one; syn. ذَحَلِي*: meaning *such a one is the slayer of my relation.* (A.) — **ثَارٌ** also signifies, (A,) or **ثَائِرٌ**, (T,) *One who seeks blood-revenge, or retaliation of the slaughter of his relation: and one of whom is sought blood-revenge, or retaliation of the slaughter of a relation:* (T, A:) the latter primarily signifies a slayer; and hence, a slayer of a person's relation in vengeance, or retribution: (Ḥam p. 637:) and the former, one who is sought, or pursued, for blood-revenge; an inf. n. used as a subst.: (Ḥam p. 87:) the slayer of a person's relation; (S, M, A, K;) as also **ثَائِرٌ**: (A:) pl. of the former **أَثَارٌ** and **أَثَارٌ** [as above] (K) and **ثَائِرَاتٌ**: (S, A, K:) the first of which three is [also] pl. of **ثَائِرٌ**. (T.) You say, **هُوَ ثَارُهُ** *He is the slayer of his relation.* (S.) And **يَا ثَائِرَاتِ فُلَانٍ** *O slayers of such a one.* (T, S, K.) **يَا ثَائِرَاتِ عَثْمَانَ**, occurring in a trad., which is also related with the substitution of **ثَائِرَاتٌ** for **ثَائِرَاتٌ**, may be explained in the same manner; or it may mean *O ye seekers of the blood-revenge of 'Othmán, aid me to obtain it; the prefixed noun طَالِبِي, or أَهْلُ, being understood.* (Nh, TA.) [See

also **تَارَةٌ** in art. **تور**.] **ثَارٌ مَنِيمٌ** [*A slayer of one's relation who causes his slayer to sleep,*] means *one with whom the seker [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:* (Ḥam 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 Moḥammad Ibn-Selemeh, relating to the day of Kheyber, occur the words, **يَا نَاهُ يَا رَسُولَ اللَّهِ الْمَوْتُورُ لِلثَائِرِ**, 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 **الموتور**].) — **ثَارٌ** signifies also *An enemy*: pl. **أَثَارٌ**: so explained as occurring in the following words of a trad.; **لَا تَغْمِدُوا سِوْفَكُمْ عَنْ أَحْدَانِكُمْ فَتَوْتِرُوا وَأَثَارَكُمْ** *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.)

ثَارٌ: see **ثَارٌ**.

ثُورَةٌ; said in the S to be an inf. n. of 1: see **ثَارٌ**, in two places.

ثُورَةٌ: see **ثَارٌ**.

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

مُؤَوَّرٌ and **مُؤَوَّرٌ بِهِ** [*Revenged, or avenged, by the retaliation of his slaughter; by the slaughter 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 Ḥam p. 87. [But retaliation is generally meant to be understood.]

ثال

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

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

ثَوَّلَ (T, S, M, &c.) which may also be pronounced with the ء suppressed, [**ثَوَّلَ**] (Mṣb,) [*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. **ثَائِلٌ**. (T, S, Mgh, Mṣb, K.) — Also, (as being likened to the excrescence above mentioned, TA,) *The nipple of the breast.* (Kr, M, K.)

ثبت

1. **ثَبَّتَ** (S, M, A, &c.) aor. **ثَبَّتَ**, (M, Mṣb,) inf. n. **ثَبُوتٌ** (S, M, A, Mgh, Mṣb, K) and **ثَبَاتٌ**, (S, M, Mgh, K,) or this latter is a simple subst., (Mṣb,) [unexplained in the S and M and A and K, as being well known,] *It* (a thing, S, M, Mṣb) *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, Mṣb:) and **اسْتَقَرَّ**: (Mṣb:) [*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. صَحَّ*. (Mṣb.) — **ثَبَّتَ بِالْمَكَانِ**, inf. n. **ثَبْرَتْ**, *He continued, remained, dwelt, or abode, in the place.* (T.) — **ثَبَّتَ الْجَرَادُ**, and **ثَبَّتَتْ**, and **ثَبَّتَتْ**, *The locusts stuck their tails into the ground to lay their eggs.* (T.) — **ثَبَّتَ عَلَى الْأَمْرِ** [*I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair*]. (K in art. **زعم**.) — **ثَبَّتَ بِيَدِكَ** † *May thy case, or state, or condition, be permanent.* (A, TA.) — [**ثَبَّتَ عِنْدَهُ كَذَا**] *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 صَحَّ*. And **ثَبَّتَ عَلَيْهِ** *It was, or became, established against him.* Hence, **ثَبَّتَ لَهُ عَلَيْهِ كَذَا** *Such a thing became established, or verified, as due to him from him: like صَحَّ*. And hence, **ثَبَّتَ** is also *syn. with وَجَبَ* [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 ثَبَّتَ عَلَيْهِ 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 ثَبَّتَ لَهُ it was, or became, or proved to be, due to him, or owing to him*]. (Telweeh, TA in art. **وجب**.) — [**ثَبَّتَ لَهُ**] 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.* — **ثَبَّتَ**, (S, M, A, Mṣb, K,) aor. **ثَبَّتَ**, (Mṣb, K,) inf. n. **ثَبَاتَةٌ** (M, A, K) and **ثَبُوتَةٌ**, (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: (Mṣb:) or courageous as a horseman, (K, TA,) earnest in the charge.* (TA.)

2. **ثَبَّتَ الْجَرَادُ**: see 1. — **ثَبَّتَ**: see 4, in two

places. — **ثَبَّطَهُ** *i. q.* **ثَبَّطَهُ** [He hindered him, withheld him, or prevented him, &c., from doing the affair, or thing]. (M.)

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

4. **ثَبَّتَ الْجَرَادُ**: see 1. — **ثَبَّتَهُ** trans. of **ثَبَّتَ**, as also **ثَبَّتَهُ** (S, M, Mṣb, 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.* (Mṣb.) — **طَعَنَهُ قَائِبَةً** *He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him; syn. أَنْفَذَهُ.* (M.) — **أَثَبَتْهُ بَوَاقٍ** [He made him fast with a bond, or ligature]. (TA.) — **لَيْبَتُوكَ** (S, Mgh, K,) or **لَيْبَتُوكَ** (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, **طَعَنْتُ قَائِبَتَهُ** †*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 أَثَبَّتُوهُ** †*They smote him, or beat him, so that they enervated him [and rendered him motionless]. (A, TA.)* And **أَثَبَّتَ الْجَرِيحَ** †*He weakened the wounded man so that he was unable to move.* (Mgh.) And **أَثَبَّتَهُ جِرَاحَةٌ** †*A wound rendered him unable to move: (T, A:) and in like manner one says of a malady. (A.)* And **أَثَبَّتْ** †*His malady became violent, or a wound affected him, so that he did not [or could not] move.* (T, TA.) — **أَثَبَّتْ حُجَّتَهُ** *He established his evidence, or proof, and made it clear, plain, or manifest.* (M.) — **أَثَبَّتَهُ** (M, K,) inf. n. **أَثَبَاتٌ** (TA,) also signifies †*He knew him, or it, certainly, or assuredly; and so ثَابَتَهُ (M, K, TA,) inf. n. **مَثَابَتَةً**. (TA.) And you say, **نَظَرْتُ إِلَيْهِ فَمَا أَثَبَّتَهُ بَبْصَرِي** †*I looked at him, or it, but I did not know him, or it, surely with my eye.* (A, TA.) And **أَثَبَّتْ** *أَثَبَّتْ* [He knew the thing certainly, completely, or thoroughly]. (A. [Explained in a copy of that work, followed in the TA, by **قَبَّلَهُ**; but this is undoubtedly a mistranscription for **قَتَلَهُ**, q. v.] — Also, (i. e. **أَثَبَّتَهُ** 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, Mṣb, TA,) 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, (عليه on him,) or due (له to him): and, said of a sentence &c., as meaning he necessitated it to take effect, or necessitated its taking effect,**

upon him: see حَقَّقَهُ. — And *He affirmed it; he averred it; i. q.* **أَوْجَبَهُ** as *contr. of نَفَاهَهُ.* And hence, **أَثَبَّتَهُ** 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.]* — **أَثَبْتُ فَلَانًا** *He kept, clave, or held fast, to such a one; scarcely, or never, quitting him.* (Mṣb.) And **أَثَبَّتَهُ السَّقَمُ**, i. e. [The malady claved to him;] *did not quit him.* (S.)

5. **تَثَبَّتَ فِي الْأَمْرِ** (T, S, M, A, TA,) and **الرَّأْيِ**; (T, TA;) and **أَسْتَبَيْتُ**; (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:) both signify the same: (S:) [or **أَسْتَبَيْتُ فِي أَمْرِهِ** *he consulted respecting his affair, and sought for information respecting it, or investigated it.* (T, TA.) [In the KL, **تَثَبَّتَ** is explained by the words **دَرَنَكَ كَرْدَنَ وَبَجَايَ أوردَنَ**, perhaps meaning *The delaying in an affair and (then) executing or performing.*]*

10. **أَسْتَبَيْتُ**: see 5, in two places. — [Also *He sought, or desired, or demanded, confirmation, evidence, proof, demonstration, verification, assurance, or positive or certain information, عَنْهُ respecting him, or it.* — And *He desired, or meant, an affirmation: see a remark on a verse cited voce **بَيَّنَّ**.] — **أَسْتَبَيْتُهُ** *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, **صَغَّرَ عَيْنَهُ** †*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. وِص.) — It is also said to mean *He made him, or asserted him to be, firm of heart: but Er-Rázeé says, I have not met with this verb used as one that is immediately transitive. (Har p. 426.)**

ثَبَّتَ: see **ثَابَتَ**. — Also *A man firm, or steady, of heart; (S;) and so **ثَبَّتَ الْجَنَانَ**; (A, Mṣb, TA;) pl. **ثَبَّتٌ**: (TA:) or a man who acts, or proceeds, [firmly, steadily,] deliberately, or leisurely, (A, Mṣb,) in his affairs: (Mṣb;) and a courageous horseman, (M, K, TA,) earnest in the charge; (TA;) as also **ثَبَيْتُ**: (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 **ثَبَّتَ الْعَقَامَ** *A man who does not quit his station, or abode. (M.)* And **ثَبَّتَ الْقَدَمَ** [Firm-footed,] *one who makes no slip in contention, or in fight. (A, TA.)* And **ثَبَّتَ الْفَدْرَ** *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 **ثَبَّتَ**: — and **ثَبَيْتُ**.*

ثَبَّتَ *Firmness of heart in war. (Mṣb, TA.)* You say, **لَهُ ثَبَّتٌ عِنْدَ الْحِمْلَةِ** *He has firmness, or steadiness, on the occasion of the charge, or*

assault. (S, A.) And **لَهُ ثَبَّتٌ عِنْدَ الْحَمَامِ** *He has firmness on the occasion of death. (L.)* [See also **ثَبَاتٌ**.] — Hence, (Mṣb,) *A proof, an evidence, or a voucher. (S, Mgh, Mṣb, TA.)* You say, **لَا أَحْكُمُ بِكَذَا إِلَّا بِثَبَّتٍ** *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 Shaabán or the first of Ramaḍán,] **ثُمَّ جَاءَ الثَّبَّتُ أَنَّهُ مِنْ رَمَضَانَ** *Then came the proof, or evidence, or voucher, that it was of Ramaḍán. (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 **ثَبَّتٌ** (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: (Mṣb:) pl. **أَثَبَاتٌ**. (A, Mgh, Mṣb, 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 sheykhhs [who are his authorities]: said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.)*

ثَبَاتٌ, a subst. from **ثَبَّتَ**, [or an inf. n., like **ثَبُوتٌ**, used as a simple subst.,] *Continuance, subsistency, lastingness, 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, truthness or truth, &c. (Mṣb.)* [See also **ثَبَّتَ**.]

ثَبَاتٌ (A,) or **دَاءُ ثَبَاتٍ** (K, TA,) †*A disease that renders one unable to move. (A, K, TA.)*

ثَبَاتٌ *The two threads or strings, or each of the two threads or strings, of [the kind of face-veil called] a **بُرُقُوعٌ**, 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 (رَحْلٌ) is bound: (M, K:) pl. **أَثَبَاتَةٌ**. (M.)*

ثَبَاتٌ: see **ثَبُوتٌ**.

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

ثَابَتٌ part. n. of **ثَبَّتَ**; (M, A, Mṣb, K;) as also **ثَبَّتٌ** (M, A, K) and **ثَبَيْتٌ**; (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, ثَبُوتٌ; but when it is a proper name, its dim. is ثَبِيثٌ. (T.) — ثَابِتٌ ثَابِتٌ بِمَكَانٍ Continuing, remaining, dwelling, or abiding, in a place. (TA.) — الثَّوَابِتُ الثَّوَابِتُ [and الثَّوَابِتُ] The fixed stars. (Kz &c.) — سُنُونَ ثَابِتَةٌ Years lasting long. (TA in art. قعس.) — قَوْلٌ ثَابِتٌ A sound, valid, true, right, correct, just, or proper, saying. (M.) بِالْقَوْلِ الثَّابِتِ in the Kur xiv. 32 means By the assertion of the unity of God. (Jel.)

مُثَبِّتٌ Bound with the strap, or thong, called ثَبَاتٌ; applied to a camel's saddle (رَحْلٌ). (M, K.) — ثَبَاتٌ 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 مُثَبِّتٌ, (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 مُثَبِّتٌ lit. An affirmed sentence; i. q. مَوْجِبٌ as contr. of مَنفِيٌّ; virtually the same as كَلَامٌ مُثَبِّتٌ an affirming, or affirmative, sentence.]

مُثَبِّتٌ: see ثَبَاتٌ, in two places.

ثَبَج

1. ثَبَجٌ, (S, K,) aor. -, (K,) inf. n. ثَبُوجٌ, (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 اسْتِنَجَاءٌ. (TA.) — [ثَبَجٌ: see the next paragraph.]

2. ثَبَجٌ بِالْعَصَا, (S,) inf. n. ثَبِيجٌ; (S, K;) and ثَبَجٌ 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.) — ثَبَجَةٌ, (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 ثَبِجٌ, inf. n. as above; [and app. ثَبِجٌ, aor. -, inf. n. ثَبِجٌ, q. v. infra;] said of writing; [and of speech, or language;] It was, or was made, confused [&c.]. (Lth, TA.)

5: see 2.

ثَبِجٌ The part between the كَاهِلٌ [app. here signifying the base of the neck] and the back: (S, A, Mṣb, K:) or the circuit of the upper part of the كَاهِلٌ, extending to the breast; as is shown by the phrase اَثْبَاجُ الْقَطَا: [see what follows:] (Aboo-Málik, TA:) or the part between the shoulder-blades and the كَاهِلٌ: 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 القَطَا: (K:) or the middle part of that bird: pl. اَثْبَاجٌ. (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.] اَثْبَاجٌ and [of mult.] ثَبُوجٌ. (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 اَثْبَجٌ, q. v.; as also ثَبِجَةٌ. (L.) — Incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K.) [App. an inf. n.: see 2, last sentence.]

ثَبِجَةٌ A thing of the middling sort, between good and bad: (K, TA:) the fem. ة is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed صَدَقَةٌ. (TA.) — See also اَثْبَجٌ.

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

اَثْبِيجٌ: see what next precedes.

ثَبَر

1. ثَبَرَةٌ, (M, TA,) aor. -, (M,) or ثَبَرْتُ, (TA,) inf. n. ثَبْرٌ, (M, K,) He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also ثَبَرْتُهُ, (M,) inf. n. ثَبِيرٌ. (K.) You say, ثَبَرْتُ بِالشَّيْءِ, aor. ثَبَرْتُ, inf. n. as above, He confined, restricted, or limited, him (a man) to the thing. (Mṣb.) And ثَبَرْتُ عَنْهُ, (T, S, M,) aor. -, (T,) or ثَبَرْتُ, (S, M,) inf. n. as above; (S, K;) and ثَبَرْتُهُ; (IAqr, TA;) He, or it, restrained, withheld, hindered, or prevented, him from it; (IAqr, T, S, K;) turned him away, or back, from it. (AZ, IAqr, T, M, K.) And مَا ثَبَرَكَ عَنْ حَاجَتِكَ What restrained, withhold, 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 النَّاسُ 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. ثَبَرْتُ, (Mṣb,) inf. n. ثَبِيرٌ, (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.) — ثَبَرْتُ, aor. ثَبَرْتُ, (Mṣb,) inf. n. ثَبِيرٌ, (S, Mṣb, K,) He perished: (S, Mṣb, K:) he suffered loss; erred, or went astray; or became lost. (S.) [See also ثَبِيرٌ below.] — Also, (M,) inf. n. ثَبِرٌ, (K,) It (the sea) ebbed. (M, K.)

2: see 1, in three places.

3. ثَبَرْتُ عَلَيْهِ, (T, M, A, K, *) inf. n. مَثَابِرَةٌ, (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.)

6. ثَبَرَتْ الرَّجَالُ, (K,) or ثَبَرُوا, (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. اَثْبَارَتْ عَنْهُ I was heavy, or sluggish, and held back from it. (K.)

ثَبِيرٌ Perdition: (Kátádeh, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Kátádeh, 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, *Alas for destruction from which there is no rising again!* (M, A.) In the Kur xxv. 14 and 15, ثَبِيرًا is in the accus. case as an inf. n., as though they said, ثَبِيرْنَا ثَبِيرًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

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

• وَرَأَتْ قُضَاعَةَ فِي الْآيَا • مِنْ رَأَى مَثَبِيرٍ وَثَابِرٍ •
And Kud'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.; ثَبِيرٌ here meaning مَخْسُورٌ. (S.)

مَثَبِيرٌ, 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: (IAqr, T:) cursed; accursed: (Fr, IAqr, 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 ثَابِرٌ: (S:) in a state of destruction. (Mujáhid, T.)

ثَبَط

1. ثَبَطْتُ, aor. -, [inf. n., accord. to rule, ثَبِطْتُ] (K,) or, as Sghl says, [judging from the part. n. ثَبِطٌ,] 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.

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

4. اِثْبَطَهُ الرِّضُ The disease scarcely, or never, quitted him. (S, K.)

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

Q. Q. 3. اِثْبَاطُتُ عَنِ الْأَمْرِ I held back, or hung back, from the affair, or thing, relinquishing it. (TA.)

ثَبِطٌ 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.] اِثْبَاطٌ and [of mult.] ثَبَّاطٌ, (K,) and, applied to men, ثَبَّاطُونَ also. (TA.)

ثبن

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

ment]: (M, K:*) [see also اِخْبَنَ:] or you say, ثَبَّنَهُ فِي ثَوْبِهِ he made it a ثَبَان (or thing carried [before him]) in his garment: (T:) and ثَبَّنَ ثَبَانًا 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.

ثَبَّنَةُ: see what next follows, in four places.

ثَبَانٌ 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 ثَبَّنَةُ: (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 ثَبَّنَانِ and ثَبَّنَةُ: (K:) and the extremity of the [garment called] رِدَاءٌ, 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 ثَبَّنَةُ, of which the pl. is ثَبَانٌ, (T,) or its pl. is ثَبَّنَانِ, like as the pl. of حَبْنَةٌ [which has a similar meaning] is حَبْنَانِ (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 حَبْنَةُ:] or, as some say, ثَبَانٌ 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 ثَبَّنَةُ signifies only what one carries before him, that is little in quantity: and what is great is not called ثَبَانٌ. (T.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثَبَانًا [When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make, a ثَبَان]: 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 حَبْنَةُ.]) And one says, قَدِمَ فَلَانَ بِثَبَانٍ فِي ثَوْبِهِ مَا أَدْرِي مَا هُوَ [Such a one came with a ثَبَان in his garment: I know not what it was]. (T.)

ثَبَانٌ: see ثَبَّنَانِ.

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

ثبي or ثبو

1. ثَبَّوْتُ لَهُ خَيْرًا بَعْدَ خَيْرٍ, or ثَبَّوْتُ لَهُ شَرًّا, I sent him good after good, or evil [after evil]. (TA.) [See also 2.]

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

art. ثبو,] The act of collecting (K, TA) in successive assemblages (ثَبَّةٌ ثَبَّةٌ). (TA.) You say, ثَبَّاهُ 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 (ثَبَّاتٌ) of praise: (Z, TA;) or the mentioning of the sundry good qualities or actions: (Er-Rāghib, TA:) and the magnifying [a person]; or honouring [him]. (T, K.) You say, ثَبَّبِي الرَّجُلَ, (M,) or ثَبَّبِي عَلَى الرَّجُلِ, (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, ثَبَّبَ مَعْرُوفًا, Complete and augment [thy beneficence, or bounty, or favour]. (T.) And ثَبَّبَ لَكَ التَّعَمَّرَ [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.) — ثَبَّبَ الْمَالَ He kept, preserved, guarded, or took care of, the property. (K, M.) — ثَبَّبْتُ عَلَى الشَّيْءِ, (Aṣ, S,) inf. n. ثَبَّبِيَّةٌ, (Aṣ, T, S, M, K,) I kept constantly, or perseveringly, to the thing. (Aṣ, 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 avengement. (K.) [One of the meanings assigned to the verb by Golius, as on the authority of the K, and by Freytag after him, is "Dispositio paravitque se:" app. from the former's having found اِثْبَعْدَاءُ written in a copy of the K for اِثْبَعْدَاءُ:] — اُنَّا اِثْبَعْدَاءُ 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 ثَبَّبِيَّةٌ; (M, K;) [in the CK erroneously written اَثْبِيَّةُ;] and اَثْبِيَّةٌ: (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 عَصَبَةٌ: (M, K;) [in the CK, العَصَبَةُ is erroneously put for العَصْبَةُ:] the pl. is ثَبَّاتٌ and ثَبَّوْنٌ (T, S, M, K) and ثَبَّوْنٌ, (S, M) and (the pl. of اَثْبِيَّةٌ, TA) اَثْبَابِي, in which last the ة is a substitute for the last ي [of اَثْبَابِي]: (M, TA:) or [accord. to some,] اَثْبَابِي, which signifies companies, has no sing.; but, as some say, its sing. is اَثْبِيَّةٌ, of the measure اَثْبَعُوَّةٌ, [originally اَثْبَوِيَّةٌ] which means a numerous company: (Ham p. 796:) [it is also said that] ثَبَّبِي is

a pl. of **ثَبَّة** as meaning a company; (L in art. **ثوب**, and **Ham** p. 271;) and hence the phrase **الثَّبِّي العَالِي**, for **الثَّبِّي العَالِيَة**, [the high, or exalted, companies,] the former word being made masc. because it is like **زُرَّ** [which is sing. and masc.]; but some say that this word here means the assemblies of the nobles: (**Ham** ubi suprâ:) **IAar** says, **الثَّبِّي العَالِي مِنْ مَجَالِسِ الْأَشْرَافِ**; but [**ISd** observes,] this is extraordinary, and I have not heard it except in the poetry of **El-Find Ez-Zimánée**. (**M.**) Accord. to some, it is from **ثَاب**, being originally **ثَوْبَة**; and its dim. is **ثَوْبِيَّة**: (**T:**) or it is originally **ثَبِي**: (**S:**) accord. to **Er-Rághib**, the letter elided from **ثَبَّة** as meaning "a company," but not as relating to a watering-trough or tank, is **ي**; and **ISd** holds it to be **ي**: and [if so,] its dim. is **ثَبِيَّة**: (**TA:**) [but **ISd** adds,] **IJ** says that the elided letter is **و**, because it is this in most cases, as in **أَب** and **أَخ** and **سَنَة** and **عَضَة** &c. (**M** in arts. **ثبو** and **ثبي**.) [See also art. **ثوب**. 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 **ثَاب**; (**T, S, ***) the **ا** is a substitute for the **و**, the medial radical, which is suppressed; for it is originally **ثَوْب**: (**S:**) or it is originally **ثَوْبَة**: (**T:**) or it may be from **ثَبِيَّت** "I collected:" but **Aboo-Is-hák** makes it to be from **ثَاب المَاءِ**, aor. **يُثَوَّب**; and this he infers to be the case from their saying that the dim. is **ثَوْبِيَّة**. (**M.**) [See also art. **ثوب**.]

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

ثَبِيَّة: see **ثَبَّة**, of which it is said to be the dim.

أَثَبِيَّة: see **ثَبَّة**, in two places.

مَثَبِي Property collected together. (**TA.**)

ثتل

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

ثَبَّل The **وَعَل** [or mountain-goat], (**M, K,**) as a general term: (**M:**) [in the present day, but vulgarly pronounced **تَبَّل**, 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 **بَدَن**:] or an old **وَعَل**: (**S, M, Mgh, K:**) or the male of the **أَرَوِي**: (**Sb, T, M, K:** [this is the same as the first explanation:]) **En-Nadr** says that it has small horns: (**T:**) **Aboo-Kheyreh**, that it is of

the **وَعُول**, does not quit the mountain, and its horns have branches: (**T, Mgh:***) he says that the **وَعُول** are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the **ثَبَاتِل** [pl. of **ثَبَاتِل**] are like them in their colours, and only distinguished from them by the horns; the **وَعَل** having long horns, which extend backwards until they meet over his tail: (**T:**) also a species of [the bovine antelope called] **بَعْر الوَحْشِ**, (**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 **تَبَتَل**. (**TA.**)

ثج

1. **ثَجَّ**, (**A, L, Mṣb, K,**) aor. **ثَجَّ**, (**A, Mṣb, TA,**) inf. n. **ثَجَّج**, (**L, Mṣb, TA,**) or **ثَجَّجَج**, (**A, TA,**) or **ثَجَّجَجَج**, (**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 **ثَجَّجَج** and **ثَجَّجَجَج** signify the same. (**K.**) **ثَجَّج** also signifies The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mekkeh. (**S, K, TA.**) = **ثَجَّجَه**, (**S, A, Mgh, Mṣb, K,**) aor. **ثَجَّجَه**, (**S, A, Mgh, Mṣb,**) inf. n. **ثَجَّجَج**, (**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 **ثَجَّجَه**; and **ثَجَّجَه** may also be used in the same sense. (**TA.**) Hence, (**Mgh, Mṣb,**) **أَفْضَلُ الْحَجِّ الْعَجِّ وَالْحَجِّ**, (**S, Mgh, Mṣb,**) a saying of **Moḥammad**, (**TA,**) meaning *The most excellent of the actions of the pilgrimage are* (**Mgh**) *the raising of the voice in the تَلْبِيَة* [see 2 in art. **لبي**] 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:

} see 1.

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

ثَجَّجُج A source yielding abundance of water. (**TA.**) — See also **ثَجَّجَج**.

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

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

TA:) as also **ثَجَّجَجَج** and **ثَجَّجَجَجَج**: (**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. (**IDrd, M.**) — [Hence,] **فَلَانَ عَيْتُهُ ثَجَّجَجَج وَبَحْرُهُ** [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.**)

ثَجَّجَجَج: see **ثَجَّجَج**. — Also, (**K,**) or **ثَجَّجَجَج**, (**A,**) † An eloquent, or able, speaker or orator; (**K, TA;**) who pours forth a copious flow of words. (**TA.**)

ثجر

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

ثَجِير, 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 **ثَبِيد**: (**TA:**) or the expressed juice of dates; or the dregs of pressed dates: (**As, Mṣb:**) or pressed grapes from which the juice has run, and of which the dregs remain. (**Lth, TA.**)

ثخن

1. **ثَخَّنَ**, (**T, S, M, Mṣb, K,**) aor. **ثَخَّنَ**; (**K;**) and **ثَخَّنَنَ**, (**El-Aḥmar, ISd, Mṣb, TA,**) aor. **ثَخَّنَنَ**; (**TA;**) inf. n. **ثَخَّنَانَة** (**T, S, Mṣb, K, &c.**) and **ثَخْنُونَة** (**ISd, Mṣb, K**) and **ثَخْنَن** (**Z, Mṣb, K**) and **ثَخْنَن**; (**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 **ثَخِين**):] 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. **أَثَخَّنَه** [in its primary sense, He, or it, rendered it **ثَخِين**, 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 suprâ, **TA:**) or weakened him, rendered him languid, or enervated him. (**S, Mgh, Mṣb, K, TA.**) You say, **أَثَخَّنَهُ ضَرْبًا** † He rendered him heavy by beating: (**JK:**) or he beat him much, or vehemently, or excessively. (**TA.**) And **أَثَخَّنَهُ بِالْجِرَاحَة** † I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (**Mṣb.**) — **إِذَا أَثَخَّنْتُمُوهُمْ**, in the **Kur** xlvii. 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.) — ائخن في العدو † He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K.)

— ائخن في الأرض † He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the S, ائخن في الأرض قتلاً, which means the same: TA:) or he went against the enemy, and made a wide, or large, slaughter of them [in the land]: (Msb:) or he fought vehemently in the earth, or land. (Jel in viii. 68.) — ائخن في الأمر † 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.) — ائخنه قوله † His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.) — ائخنت فلاناً معرفة † I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.)

8. ائخن, in the saying of El-Aashà,

تَمَهَّلَ فِي الْحَرْبِ حَتَّى أَتَخَّنَ

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

10. استخن منه التوم † Sleep overcame him. (JK, K, TA.) — استخن بين المرض والإعياء † He became overcome by [lit. between] disease and fatigue. (A, TA.)

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

ثخن i. q. ثقل [app. a mistranscription for ثقل or ثقل, meaning † A heaviness in the chest or body, or a heaviness and langour, or a heaviness on the heart]; as also ثخنة: El-'Ajjáj says,

حَتَّى يَبْعَجَ ثَخَانًا مِّنْ عَجَعِبَا

[app. meaning So that he who cries out cries out by reason of heaviness, &c.]: (TA: [this saying is also cited in the S, in art. عَج; but there, in one copy, I find ثخناً; and in another, لثناً; and in both, مِنْ instead of مِّن:]) and hence he received the surname of العجاج: (S and TA in art. عَج:) so says IDrd. (TA in that art.) [Golius explains ثخن as meaning "crassities, spissitudo;" on the authority of Ibn-Maaroof and Ibn-Beytár; but I suspect that he found ثخن in their works written for ثخن or ثخن, both inf. ns. of ثخن.]

ثخنة: see ثخن.

ثخين part. n. of ثخن; (S, Msb;) Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong: (S:) [thick, dense, or compact: &c.: see 1: pl. ثخان.] You say ثوب ثخين 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:)

or ثخين السلاح has this meaning. (S.) — Also (JK, TA) † Forbearing, clement, grave, sedate, or calm: (JK, K, TA: [in some copies of the K, الحكيم is erroneously put for الحليم:]) in the M, heavy in his sitting-place. (TA.)

مُثخن [pass. part. n. of 4, q. v.]. You say, تَرَكْتُهُ مُثَخَّنًا وَقَبِيذًا [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 ثخين.] — Metonymically applied by the people of Syria to † One who causes laughter; who is quick, brisk, or lively, in his motions. (TA.)

مُثخن † 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.)

ثدا

ثدوة and ثدوة, (M,) or ثدوة, (Lth, T,) or ثدوة, of the measure ثدعة, with damm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being ثدوة, (Msb in art. ثدى,) or ثدوة and ثدوة, (ISK, T, S, Mgh, Msb, K,) with damm to the ث if with ء, (ISK, T, S, Mgh, Msb,) and of the measure ثدعة, (ISK, S,) and with fet-h to the ث if with و, without ء, (ISK, T, S, Mgh, Msb, K,) and in this case of the measure ثدوة, (ISK, S, K,) like قرونوة and عرقوة, (ISK, S,) [the ن in both cases, accord. to ISK, being radical,] so in the Bári', (Msb,) and so says Ktr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without ء, (Msb,) The ثدى [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 ثدى of a woman: (T, S, Msb, K:) or the flesh of the ثدى: (Lth, T, M, Mgh:) or the flesh that is around the ثدى: (ISK, T, S, K:) or the base of the ثدى: (A, Zj in his "Khalk el-Insán," S, Msb, K, KL*:) or the portion of flesh that is at the base thereof: (Msb:) or i. q. ثدى: (TA:) and the pap, or mamilla, of a woman and of a man: (KL:) accord. to the author of the Wá'ee, the pl. [of ثدوة] is ثداه, [with ء substituted for ء, unless the former be a mistranscription for the latter,] (TA,) and [that of ثدوة is] ثداه. (Msb, TA.) The word ثدى is used in relation to men in the Şahceh of Muslim, and ثدوة in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثدى is common to men and women. (MF in art. ثدى.) — ثدوة الأنف, occurring in a trad., The tip, or fore part, of the nose. (IAth, TA.)

ثدو

1. ثداه, aor. ء: see art. ثدى.

ثدى

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

(T, K.) ثدىت الأرض i. q. سدىت [The land became moistened by much dew]: mentioned by Yaakooob, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) — ثداه, aor. ء (T, K) and ء, (T,) He moistened it. (T, K.) — And ثداه [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 ثداه, for its inf. n.] ثدىة signifies the act of feeding, or nourishing. (K.)

2: see 1.

ثدى (T, S, M, Mgh, Msb, K, &c.) and ثدى and ثدى: (K:) the first of these is the form most commonly obtaining: (TA:) [The breast, or mamma;] the part of the chest whereof the حلمة is the head; each of the two parts whereof the حلمات are the two heads: (Zj in his "Khalk el-Insán:") [and sometimes, but not properly, the حلمة alone; i. e., the pap, nipple, or mamilla:] you say ثدى مفعداً a breast that is swelling, prominent, or protuberant, (S, A, L, K, in art. قعد,) that fills the hand, (A in that art.) and has not yet become folding: (S, L, K, in that art. :) and رضع ثدى أمه [he sucked the breast, meaning the pap, or nipple, of his mother]. (IKt in TA, art. رضع:) it is peculiar to woman; (T, K:) or common to woman and man; (S, Msb, K;) being sometimes used in relation to a man; (Msb;) accord. to the opinion held to be most chaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (S, Msb, K;) but most chastely masc.: (TA:) the pl. [of pauc.] is ثدى, (S, M, Msb, K,) [originally ثدى], of the measure ثدى, (Msb,) and [of mult.] ثدى, (S, M, Msb, K,) [originally ثدى], of the measure ثدى, (S, Msb,) and ثدى, with kesr to the ث because of the kesr to the letter following, (S,) and sometimes ثداه, [originally ثداه], like سها; (Msb;) and a poet says,

وَأَصْبَحَتِ النِّسَاءُ مُسَلِّبَاتٍ

لَهُنَّ الْوَيْلُ يَمْدُونُ الثُّدَيَا

[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 الثدى, and changed the [latter] into ن for the sake of the rhyme. (M.) It is said in a prov., ثجوع الحرة ولا تأكل ثديها, meaning, أجرة ثديها, [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, بثديها, 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.) And جدد ثدى أمه, 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. (A, L in art. جد.) The saying of 'Alee, on the day of his slaughter of the Khawarij, أنظروا فإن فيهم, Digitized by Google

رَجُلًا إِحْدَى يَدَيْهِ مِثْلَ ثَدْيِ الْمَرْأَةِ [Look ye, for among them is a man one of whose arms is like the breast of the woman], not احدى ثدييه 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 ثديية, the dim., whence the surname ذو الثديية, he who holds ثدى to be masc. [only] says that the ة is added because the word [virtually] means اليد, [which is fem.] for the man thus surnamed had a short arm, of the size of the ثدى, as is indicated by the fact that they also called him ذو اليدية: (S:) or, accord. to Fr, (A'Obeyd, T,) ة is added, in this instance, in the dim., though ثدى is masc., because it applies to what resembled the remains (بقية) of a ثدى, the greater part of it having gone, so that it is like لحمية and شحمية [dims. of لحم and شحم]: (T, M:) or the ة is added because the word is regarded in this case as meaning البضعة [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of ثندوة; (Mgh, TA;) but this requires consideration. (Mgh.)

ثديية: see ثدى. — Also A repository, or receptacle, (AA, K,) of the size of the fist, (AA,) in which the horseman carries the [sinews called] عقب [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 عقب and عقب),] and the feathers [which he may require to attach to any of his arrows]. (AA, K.)

ثدأ A certain plant [growing] in the desert. (S.)

ثديية A woman large in the ثديان [or breasts]: ثدى, the masc. form, is not used. (S, M.)

ثندوة, [written by some ثندوة, as well as ثندوة and ثندوة,] mentioned here in the S, and in art. ثدا: see the latter art.

ثرب

1. ثربه, aor. ٢, (K,) inf. n. ثرب, (TK,) [probably, in its primary sense, He stripped it of its ثرب: see 2: — and hence,] † He stripped him of his garment; namely, a sick man. (K.) — See also 2, in three places.

2. ثرب, in its primary sense, is The removing of the ثرب, i. e., the fat that forms the integument of the stomach of a ruminant: so says Z. (Har p. 1٤7.) — And hence, † The act of blaming; reproving; and punishing, or chastising, for an offence, or a crime: (Har ubi suprâ:) or † severe blaming or reproving, that rends reputations, and takes away the brightness of countenances: (Z in Har ubi suprâ:) which last meaning it has in the Kur xii. 92: (Bd:) or تشریب عليكم there means † No evil, or mischief, shall come upon you: (Zj, T:) or † your offences, or crimes, shall not be mentioned: (Th, M:) تشریب signifies † the act of blaming, or reproving; (S, Mgh;) or doing so severely, or angrily; or, with the utmost severity

or harshness: the act of upbraiding, or reproaching: and the going to the utmost length in blaming or reproving: one says, تشریب عليك † [No blame, &c., shall be laid on thee]: and it is from الثرب [as explained above]. (S.) You say, ثرب and ثرب and اثارب, meaning † He blamed, or reproved; or did so severely, or with the utmost severity; or reproached, or upbraided: (T:) and ثرب عليه, (S, M, K,) and ثربه; (A, K;) and ثربه, [and ثرب عليه,] aor. ٢, (K,) inf. n. ثرب; (TK;) and اثاربه; (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: (Ag, S:) or ثرب عليه, aor. ٢, signifies † he blamed him, or reproved him; and, as Suh says, ثرب عليه, † he blamed him, or reproved him, much. (Mgh.) — 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 طى, which means The building [or casing a well] with stones: but [SM says,] I fear that this is a mistranscription for ترويب, with و. (TA.)

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

ثرب A thin integument of fat that covers the stomach of a ruminant and the bowels or intestines; (Lth, T, S, M, Mgh, K;) the fat that is spread over the bowels, or intestines: (T:) pl. (of mult., TA) ثروب (M, K) and (of pauc., TA) اثارب, and pl. pl. اثارب. (K.) Hence, صارت الثمس كالاثارب 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, صارت الشمس كثراب الناقة [The sun upon the ground became like the ثرب of the she-camel]. (TA.) — And [hence,] † A land of which the stones are such as those of the حرة [q. v.], save that they are white. (L.)

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

اثرب, (TA,) fem. ثرباء, (T, K,) A sheep having a large ثرب; (T, TA;) i. e. (TA) a fat sheep. (K, TA.)

مثرب † One who gives little, (K, TA,) reproaching for that which he has given. (TA.)

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

ثرد

1. ثرد, aor. ٢, (M, L,) or ٢, (so in one place in the TT,) inf. n. ثرد, (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,] ثرد خبزًا, (S, M, A, Mgh, K,) aor. ٢, (Mgh,) inf. n. as above, (S, Mgh,) He crumbled bread, or broke it into small pieces, with his fingers, (M, A, Mgh, K,) then moistened it with broth, (A, Mgh,) and then piled it up in the middle of a bowl: (A:) or he broke bread: (S:) and in like manner اترده, originally اترده; and اترده: (S, K:) and اترده, and اترده, he made, or prepared, ثريد [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.) — ثرد من المعركة, (so in a copy of the T, and in some copies of the K, and in the CK,) or ثرد, (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. ثرد, (T, M, K,) inf. n. توريد; (T, S, Mgh;) and ثرد; (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 اوداج [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 اوداج, 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 توريد in slaughtering is the breaking [the bones or joints &c. of the animal] before it is cold; and this is forbidden. (S.) [See also مترد.] — See also 1, last sentence. — And see ثرد, below.

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

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

ثرد Weak rain. (IAqr, M, K.)

ثرد (S, K) and توريد (A) † A chapping in the lips. (S, A, K.)

ثرد: see what next follows.

ثريد and مثرود Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth: (Mgh:) or [simply] broken bread. (S.) — Also, the former, (T, A,) and ثريده (T, M, A, K) and ثرد (S, M, A, Mgh) and ثرودة (M, K) and مثرودة (K accord. to the TA) and اتردان, (Fr, M, K,) Bread, itself, crumbled, or broken into small pieces, with the fingers, (T, S, M, A, Mgh, K,) then moistened with broth (T, A, Mgh) &c., (T,) and then piled up in the middle of a bowl; (A;) generally having some flesh-meat with it: (L:) or ثريده signifies a mess, or

portion, of **ثريد** [or bread crumbled or broken &c.]; (T;) [and so **ثُرودَة**, and **مُثْرودَة**:] 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 **ثريده** is **ثُرَائِد** and **ثُرْد** and **ثُرْد**; (A, and Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi supra.) A poet, as cited by IAqr, says,

* **أَلَا يَا حَبِيزُ يَا أَبْنَةَ يَمْرَدَانَ** *
 * **أَبَى الْحَلْقَوْمِ بَعْدَكَ لَا يَنَامُ** *

[Now surely, O bread, O daughter of two preparers of **ثريد**, 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 **ثريد**, and gives tenween to **يَمْرَدَانَ** by a poetic license, instead of saying **يَمْرَدَانِ**, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is **أَثْرَدَانِ**; and [ISd says,] I think that this is a determinate subst., for **الْمُرِيد** or **الْمُرُود**, 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 **ثريد** above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with **ثريد**, because this is generally prepared with flesh-meat, and it is said to be one of the two things called **لَحْم**. (TA.)

ثُرودَة: }
ثُرِيدَة: } see **ثريد**; for each, in two places.
أَثْرَدَان: }

مُثْرودَة A [bowl such as is called] **قَصْعَة** [app. for **ثريد**]. (TA.)

مُثْرِد 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, (IAqr, M, K,) so that he mangles the flesh. (IAqr, M.)

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

مُثْرود: see **ثريد**. — Also A garment, or piece of cloth, dipped in dye. (ISH, T.)

مُثْرودَة: see **ثريد**, in two places.

يَمْرَدَان: see **ثريد**.

ثرم

1. **ثَرَم**, (T, S, M, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. **ثَرَم**, (T, S, M, Mgh,) He (a man, T, S, Mgh) had one of his central incisors broken: (AZ, T, Mgh:) 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 **اَثْرَم**. (M, K.) = **ثَرَمَة**, (T, S, M, Mgh, K,) aor. ʿ, (M, K,) or ʿ, (Mgh,) inf. n. **ثَرَم**; (S, M, Mgh;) and **اَثْرَمَة**; (T, M, K;) He (a man, T, S, Mgh) broke one of his central incisors: (T, Mgh:) or rendered him **اَثْرَم**: (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 **اَثْرَم**, (S.) And **ثَرَمْتُ ثَيْبَتَهُ** I broke his central incisor. (T, S.)

4: see 1, in two places.

7: see 1. — Also **اَثْرَمْتُ ثَيْبَتَهُ** His central incisor became broken. (T, S, Mgh.)

اَثْرَم, applied to a man, *Having one of his central incisors broken*: (T, Mgh:) 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. **ثَرَمَة**, (M, Mgh, K:) pl. **ثَرَم**. (Mgh.) — **الْاَثْرَمَانِ** † Night and day: (M, K:) and † time, or fortune, and death. (TA.)

ثرو

1. **ثَرَا الْقَوْمِ**, (As, S, M, K,) aor. ʿ, (As, S;) and **ثَرَى**; (T, TT;) inf. n. **ثَرَا**; (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, **الْمَالِ**, (As, S, M, K,) i. e., *the cattle, or other property, became many, much, or great in number or quantity*. (As, S, M.) — **ثَرَى**, (T, M, K,) aor. ʿ, inf. n. **ثَرَى** [or **ثَرَا**?] and **ثَرَا**, (T, TA,) He (a man, T, K) was, or became, abundant in cattle, or other property; (T, M, K;) as also **اَثْرَى**, (T, S, M, Mgh, K,) and **اَثْرَى**: (M:) or **اَثْرَى** signifies *he was, or became, in a state of competence or sufficiency, in no need, or rich*; syn. **اَسْتَعْنَى**: (Mgh:) or it signifies *more than* **اَسْتَعْنَى**: (T:) and **ثَرَيْتُ بِكَ**, *I became, or have become, abundant [in property] by means of thee*: (T, S:) and **ثَرَيْتُ بِفُلَانٍ** *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,

* **كَمَرِ مَسْجِدَا اللَّهِ الْمُرُورَانِ وَالْحَصَى** *
 * **كَمَرِ قَبْضَهُ مِنْ بَيْنِ اثْرَى وَأَقْتَرَا** *

[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 أَقْتَرُ** **مِنْ بَيْنِ مَثَرٍ وَمَقْتَرٍ**, i. e., **مِنْ بَيْنِ مَنْ أَقْتَرُ وَمَنْ أَقْتَرُ**. (S.) — **ثَرَى**, (T,) or **بِهِ**, inf. n. **ثَرَا**, (M,) also signifies *I rejoiced* (T, M) *in thee*, (T,) or *in him*, or *it*: (M:) and **ثَرَى بِذَلِكَ**, aor. ʿ, *He rejoiced in, or by reason of, that*. (ISK, S.) = **ثَرَوْنَا هُمْ** *We were, or became, more than they*: (AA, S, M:) or *more in cattle, or other property*. (K.) — **ثَرَا الْقَوْمِ**

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

4: see 1, in three places. — **لَا يَثْرِينَا الْعَدُو** *The enemy will not say much respecting us*. (M, TA.)

ثَرَا; dual **ثَرَوَانِ**; see **ثَرَى**, in art. **ثَرَى**.

ثَرَى: see **ثَرَى**. — **أَنَا ثَرِبُهُ** *I am in no need of other men by means of him*; (T, S, M;) as also **ثَرَى**. (M.) — See also art. **ثَرَى**.

ثَرَوَة *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, Mgh;) as also **ثَرَاءَة**: (S, M, Mgh;) and **فَرَوَة** signifies the same as **ثَرَوَة**; the **ف** being a substitute for the **ث**. (M.) One says, **إِنَّهُ لَذُو ثَرَوَة**, **وَإِنَّهُ لَذُو ثَرَاءَة**, (ISK, S,) or **وَذُو ثَرَاءَة**, (T,) *Verily he possesses a number [of men] and much property*. (ISK, T, S.) Accord. to IAqr, one says **ثَرَوَة مِنْ رَجَالٍ** and **ثَرَوَة**, meaning *A great number of men*: but only **مَالٍ مِنْ ثَرَوَة**. (TA.) — Also *The night of the conjunction of the moon and the الثَّرِيَا [or the Pleiades]*. (M, K.)

ثَرَوَانِ, fem. **ثَرَوَى**: see **ثَرَى**.

ثَرَاءَة: see **ثَرَوَة**, in three places. — Also *A state of competence or sufficiency; or richness*. (Mgh.)

ثَرَى *Many, or numerous*; [applied to a company of men;] and so **ثَرِيَّة** applied to spears (وَمَاح): (TA:) also *many, or much, cattle, or other property*; (S, M, K, TA;) and so **ثَرَى**. (T, TA.) — Also *A man possessing many, or much, cattle, or other property*; and so **اَثْرَى**; (M, K;) and **مَثْرَى**: (T:) so too **ثَرَوَانِ**; (T, S, Mgh;) or *abounding* (M, K, TA) *in cattle, or other property*: (TA:) and [its fem.] **ثَرَوَى**, 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 **ثَرِيَّة**. (T, S, M, K.) — See also **ثَرَى**. — And see art. **ثَرَى**.

الثَّرِيَا: see **ثَرَى**. — **الثَّرِيَا** [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. **نَزَل**, and see also **نَوْء**); hence what is said of it in Job xxxviii, 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] **النَّجْمُ** [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; (IAth, 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 **نَوْء** [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.) — [ثُرَيًّا 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 ثُرَيَّا of lamps is so called as being likened to the asterism above mentioned. (M.)

أَثْرَى: } see ثُرَى: and see also art. ثُرَى.
مُثْرَى:

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

أَنَا مُثْرَى بِهِ *I am rejoiced in him*. (ISk, TA in art. ثُرَى.) — See also art. ثُرَى.

ثُرَى

1. ثُرَيْتِ الْأَرْضِ, aor. -, inf. n. ثُرَى, *The earth, or land, became moist and soft, after drought and dryness*: (M, K:) or *became watered by rain that penetrated to its moistness*. (Msb.) — See also the same form of the verb in the first paragraph of art. ثرو, in six places.

2. ثُرَى, (T, S, M, K,) inf. n. ثُرَيْةٌ, (S, K,) *He moistened* (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K,) and سَوَيْق [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] أَقَط, (M, K,) and سَوَيْق. (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. اِثْرَى *It* (rain) *moistened the earth*. (S.) — أَثْرَتِ الْأَرْضَ *The land, or earth, had much moisture; became abundant in moisture*: (S, M, Msb, K:) or *it became compact with moisture*. (AHn, M.) [See also مُثْرَى.]

ثُرَى *Moisture; humidity*; (S, M, K;) of the earth: (S, Msb:) and *moist earth*; (S, M, Msb, K;) ثُرَاب that is not moist is not called ثُرَى; (Msb;) or *such as, when moistened, does not become cohesive mud or clay*; (M, K;) as also ثُرَاةٌ [an epithet used as a subst.]: (AO, T, K, TA: [in the CK, erroneously, ثُرَاة:]) and the earth; (M, K;) مَا تَحْتِ الثَّرَى, in the Kur [xx. 5], being explained as meaning *what is beneath the earth*: (M:) الثَّرَى and ثُرَى both signify the earth; and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual ثُرَيَانِ (S, M, K) and ثُرَوَانِ (Lh, M, K: [but the sing. of the latter should be written ثُرَا:]) pl. أَثْرَاءُ. (M, K.) اِثْرَى الثَّرَيَانِ [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, شَهْرُ ثُرَى وَشَهْرُ ثُرَى وَشَهْرُ مَرَعَى وَشَهْرُ اسْتَوَى, meaning *A month [of moisture] in which the rain begins, and sinks into the ground, and moistens and softens the earth; for شَهْرُ ذُو ثُرَى: and a month in which thou seest the heads of the herbage grown forth; for شَهْرُ تَرَى فِيهِ رُؤُوسَ النَّبَاتِ: 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 الْمَاءِ مِنَ الْفَرَسِ, meaning *The sweat of the horse appeared*. (S, *M.) And اِبْتَى لِأَرَى ثُرَى الْعَضْبِ فِي وَجْهِ فَلَانٍ, meaning † *Verily I see the effect of anger in the face of such a one*. (T.) And هُوَ أَبْنُ ثُرَاهَا + *He is the knowing with respect to it*. (T in art. ابنى.) — [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, خَيْر; and this, which he has rendered "Terræ tractus," he has given as a signification, not of ثُرَى, but of ثُرَاة, which, like ثُرَى, he also explains as meaning "terra."]) So in the saying, فَلَانٌ قَرِيبُ الثَّرَى [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 فَلَانًا قَرِيبُ الثَّرَى بَعْدَ التَّبَطِّ, 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 يَمْسَسِ الثَّرَى بَيْنِي وَبَيْنَهُ [The fresh and vigorous friendship between me and him has not withered]: whence the phrase, مَا بَيْنِي وَبَيْنَ فَلَانٍ, meaning † *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 تُوْبَسُوا بَيْنِي وَبَيْنَكُمْ الثَّرَى

فَإِنَّ الَّذِي بَيْنِي وَبَيْنَكُمْ مُثْرَى

[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 ثُرَى, fem. ثُرَاةٌ, *Moist; humid*.] You say ثُرَاةٌ, (M, Msb,) like عَمِيَّةٌ, (Msb,) or ثُرَاةٌ, like غَنِيَّةٌ, (K, [but this is anomalous, as part. n. of ثُرَيْتِ,]) and ثُرَاةٌ, (Msb, 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*: (Msb:) or the last, *land of just, or moderate, moisture*: (AHn, M:) or *moist land*; (T, S, M;) and so the first. (M.) And ثُرَيَانٌ مَكَانٌ *A place of which the earth has in it moisture*. (TA.) And يَوْمٌ ثُرَى *A humid day*. (TA.) — See also art. ثرو.

ثُرَى, fem. ثُرَاةٌ: see ثُرَى, in two places: — and see also art. ثرو.

ثُرَى: see ثُرَى: — and see also ثُرَى.

ثُرَيَانٌ: see ثُرَى.

ثُرَى: see art. ثرو.

أَثْرَى: see ثُرَى: — and see also art. ثرو.

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

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

نط

1. نَطَّ, aor. -, (Lth, TA;) [app. accord. to him who says رَجُلٌ أَثَطَّ; for Lth adds,] and, accord. to him who says رَجُلٌ نَطَّ, (Lth, TA,) نَطَّ, aor. -, and نَطَّ; (Lth, K;) inf. n. [of نَطَّ of which the aor. is -;] نَطَطَّ, (Lth, IDrd, S, K,) and [of the verb of which the aor. is -,] نَطَّ, and [of that of which the aor. is -,] نَطَطَّ, (Lth, IDrd, S, K,) and [of the verb app. نَطَطَّ,] نَطَطَّ and نَطَطَّ; (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 نَطَّ* and أَثَطَّ [explained below]. (Lth, IDrd, S, K.)

نَطَّ and أَثَطَّ, (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-Jawáleeqee, and K,) the latter being vulgar, (IDrd, K,) but AZ. asserted his having heard the latter, (AHát, 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. كَوْنَج: (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 رَجُلٌ نَطَّ الْحَاجِبَيْنِ, (K,) *a man having thin, or scanty, eyebrows*; as also

أَمْرَأَةٌ نَطَّ الْحَاجِبَيْنِ, (TA;) the mention of the eyebrows being indispensable; (IAqr, K;) and امْرَأَةٌ نَطَّ الْحَاجِبَيْنِ [a woman having thin, or scanty, eyebrows]: (S, TA:) pl. (of pauc., TA) أَثَطَّطُ (Kr, K) and (of mult., TA) نَطَطَّطُ (AZ, K) and (of mult., TA) نَطَطَّطُ (IAqr,) [all of which may be of either sing.,] and نَطَطَّطُ, (AZ, S, K,) which is of the former sing., (S,) and نَطَّطُ, (AZ, S, K,) which is of the latter. (S.) You say also امْرَأَةٌ نَطَّطُ *A woman having no hair on the pubes*; in the copies of the K incorrectly written اِثَطَّطُ. (TA.) And عَارِضٌ أَثَطَّطُ *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. سَلْخ. (Sgh, K.) [See also نَطَطَّطُ.]

نَطَّطُ, and its fem. نَطَّطَاةٌ: see نَطَّطُ, in four places. — نَطَّطَاةٌ 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 *النَّطَاءُ*, like *شَفَاءُ*, [app. a mistake for *النَّطَاءُ*, like *شَفَاءُ*,] a certain small creeping thing: or, as some say, it is *النَّطَاءُ*, of the measure of *فَعَالًا*. (TA.)

نعب

1. *نَعَبَهُ*, (S, A, K,) aor. *عَبَّ*, (K,) inf. n. *نَعْبٌ*, (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.) نَعَبَ دَمًا*, [thought by MF to be *نَعَبَ*, but I see no reason why it should not be *نَعَبَ*,] said of a wound, means *It flowed, or ran, with blood.* (TA.)

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

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

نَعْبٌ, (so in the S, expressly said to be *بِالتَّحْرِيكِ*,) or *نَعْبٌ*, (so in the K,) in some copies of the K, erroneously, *مَنَعَبٌ*, (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 نَعْبَانٌ. (S, K.) One says, سَالَتِ النَّعْبَانُ كَمَا سَالَ النَّعْبَانُ, i. e. The torrent [or rather the torrents] ran like the serpent called *نَعْبَانٌ*. (A, TA.) — See also *نَعْبٌ*.*

نَعْبَانٌ *A kind of long serpent: (S:) a great serpent; applied to the male and the female: (Msb:) 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], (Ktr, K,) that is yellow, and ruddy: (Ktr:) or the serpent in general, (Ish, K,) male and female, great and small: (Ish:) [also applied to an enormous fabulous serpent; described by Kz and others:] pl. نَعْبَانٌ. (S, Msb.) — [رئيس] *النَّعْبَانِ* *The basilisk. (Golius, from a Glossary.) — دَمُ النَّعْبَانِ: see دَمٌ.**

فَمَهُ, (A, S, K,) or *فَمُهُ*, (TA,) and *سَعَابِيْبٌ*, (S,) *His mouth runs with clear water, having an extended [or a ropy] flow. (A, S, K.)*

نَعْبَانٌ: see نَعْبٌ.

نَعْبٌ: see *نَعْبٌ*, in three places.

مَنَعَبٌ [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 *مَنَعَبُ الْحَوْضِ* [The outlet for the water of the watering-trough or tank]: (S, A.) and *مَنَعَبُ السَّطْحِ* [the outlet for the water of the house-top]: (A:) and *مَنَعَبُ الْمَطَرِ* [the outlet, or channel, for the rain-water]: (TA:) from *نَعَبَ الْمَاءَ* “he gave vent to the water,” or, “made it to flow forth,” &c. (A, TA.) And *مَنَاعِبُ الْبَدِيَّةِ*, 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 *مَنَعَبٌ* signifies [only] a مَزْرَابٌ [or spout for conveying away water from a house-top &c.]: not a channel, or place of flowing. (TA.) [See also *صَبُورٌ*, and *لَوْلَبٌ*.]

نعد

نَعْدٌ, 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 نَعْدٌ مَعْدٌ* in this sense; (S, A;) the latter word being an imitative sequent, not [generally] used alone; but some use it alone: (S:) and it is said to be syn. with the former. (TA.) You say also *رَطْبَةٌ نَعْدَةٌ*, meaning *A fresh, juicy, ripe date. (IAar, TA.)* And *تُرَى نَعْدٌ* *Soft, moist earth; (S, K;) as also جَعْدٌ. (S.) — [As a coll. gen. 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: (As, S:) that which is ripening, but as yet hard and indigestible, is termed جُمُتَةٌ. (As, TA.) [See نَسْرٌ.] — Fresh butter: so accord. to Is-hāk Ibn-Ibrāheem El-Kurashī, in a trad. related by him. (IAth, TA.) — مَا لَهُ نَعْدٌ وَلَا مَعْدٌ *He possesses not little nor much. (K.) [Here, again,] the last word is an imitative sequent. (TA.)**

نعل

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

4. *انْعَلُوا*, 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.) — انْعَلُوا عَلَيْنَا* *They acted contrarily, or adversely, to us; they opposed us. (Lth, S, K.) — انْعَلْ* 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.)*

نُعْلٌ: see *نُعْلٌ*.

نُعْلٌ (K, and Ham p. 647) and *نُعَلٌ* and *نُعْلُولٌ* (K,) the last from Ibn-'Abbād, (TA,) *A tooth in excess, or exceeding the usual number, (K, and Ham ubi suprā,) behind the other teeth: (K:) or the entering of a tooth beneath another, with irregularity in the place of its growth: (K:) or نُعْلٌ signifies superfluities in the teeth, and irregularity in their places of growth, so that they overlies 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 نُعْلٌ (S, K, and Ham ubi suprā) and *نُعْلٌ* and *نُعْلٌ* (K) *An excess, or a redundance, (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 نَعْلُولٌ.]) — Also نُعْلٌ, [not نُعَلٌ 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-'Abbād, K.)****

نُعَلٌ: see *نُعْلٌ*, in three places.

نُعَلٌ: see *نُعَالَةٌ*. — One says in reviling a man, *هَذَا النُّعَلُ وَالنُّعَلُ*, meaning *This ignoble fellow, that is naught. (Ibn-'Abbād, TA.)*

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

نُعَالٍ: pl. of *نُعَلَبٌ* [q. v.]. (K in art. *نُعَلَبٌ*.)

نُعَالٌ: see *نُعَالَةٌ*.

نُعْلُولٌ, applied to a she-camel, a cow, and a sheep or goat, *Having an excess, or a redundance, 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 نُعْلٌ [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, that may be milked from her نُعْلٌ. (Ham p. 647. [See also نَعْلُولٌ.]) — نَعْلُولٌ *A wound made with a spear or the like from which the blood is scattered, or sprinkled. (TA.) — جَيْشٌ نَعْلُولٌ* *A numerous army. (TA.)* And *نَعْلُولٌ كَتِيْبَةٌ* *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.)**

نُعَالَةٌ, a determinate noun, *النُّعَلَبُ* [or fox]; (S, O;) as also *نُعَلٌ*: (IDrd, TA:) or *the female Dry herbage: or نُعَالَةٌ* is [the plant commonly called] *عَنْبُ النُّعَلَبِ* [see art. *نُعَلَبٌ*]: (K:) this is from AHn. (TA.)

أَنْعَلٌ *A man whose teeth are irregular in their places of growth, and overlying one another: (Msb:) or having superfluities in his teeth, and irregularity in their places of growth, so that they overlies 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. ثعلّاء, applied to a woman; (S, Mgh, Mṣb, K;) and also to a gum (لثة): (K:) pl. ثعلل. (Mṣb, TA.) — A portly, or corpulent, personage, or chief, characterized by superabundances of beneficence, or bounty. (Lth, K.)

ثعلل Spread, scattered, or sprinkled. (TA.) — وَرْدٌ مُثَعَّلٌ [A company of men coming to water] straitening, or crowding, one another. (K.) — جَاءَ الْقَوْمَ مُثَعَّلِينَ The people, or company of men, came in a connected, or continuous, body. (TA.)

ثُعَالِبُ أَرْضٌ مُثَعَّلَةٌ A land in which are many ثُعَالِبُ [or foxes]; (S, K;) like مَعْقَرَةٌ meaning "a land in which are many عَقَارِبُ [or scorpions];" (S;) as also مَثَعْلَةٌ. (K in art. ثعلب. [But see this last word.]

ثعلب

Q. 1. ثُعَلَبَ 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 ثَعَلَبَ: his doing so being thus likened to the running of the ثُعَلَب. (TA.) And ثعلب منه فرقا [He was cowardly, and eluded him, or turned away from him, &c., through fear]; i. e., from another man. (TA.)

Q. 2. ثَعَلَبَ: see above.

ثُعَلَبُ [The fox; canis vulpes of Linn.: but in the dial. of Egypt, the jachal; canis aureus of Linn.: the former animal being there called أَبُو الْحَصِينِ, 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 ثُعَلَبٌ ذَكَرٌ and ثُعَلَبٌ أُنْثَى; but if one would designate the male by a single word applying to it only, he says ثُعَلْبَانٌ, with damm to the ث and ل: (IAmb, Mṣb:) or the former applies to the female: (K:) or the female is called ثُعَلْبَةٌ; (Ks, S, Mṣb, K;) and the male, ثُعَلْبَانٌ (Ks, S, K) and ثُعَلْبٌ, (K.) [accord. to some,] like as one says عَقْرَبَةٌ [and عَقْرَبَانٌ] and عَقْرَبٌ: (Mṣb:) or ثُعَلْبٌ is the male; and the female is called ثُعَالَةٌ: (Az, TA: [but see this word is art. ثعل:]) the pl. of ثعلب is ثُعَالِبٌ and ثُعَالٌ, (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 ثُعَلْبَانٌ signifies the male, the following verse:

- أَرَبٌ يَبُولُ الثُّعَلْبَانَ بِرَأْسِهِ •
- نَقَدَ ذَلَّ مَنْ بَالَتْ عَلَيْهِ الثُّعَالِبُ •

[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. م:.) 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 ثُعَلْبَانٌ, dual. of ثُعَلَبٌ, as he pronounces it to be, but ثُعَلْبَانٌ, which is said to be the masc. of ثُعَلَبٌ, like as أَفْعَوَانٌ and عَقْرَبَانٌ are masc. of أَفْعَى and عَقْرَبٌ. (TA.) — دَاءُ الثُّعَلْبِ [for which Golius seems to have found in a copy of the K] دَوَاءُ الثُّعَلْبِ A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) — عِنَبُ الثُّعَلْبِ [Fox-grape: rendered by Golius "uva vulpinæ, i. e. solanum:" but now applied by some to the gooseberry: and the solanum nigrum, or garden-nightshade, is now commonly called عِنَبُ الذُّبِّ:] a certain astringent, cooling plant: seven (or, as in one copy of the K, nine) حَبَاتٍ [which here seems to mean berries] thereof, swallowed, are a cure for the jaundice (اليرقان), and stop pregnancy, (K, TA,) like the berries of the خِرْوَج [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) — أَجْرٌ, (TA.) [And particularly,] The outlet, hole, or aperture, (مَخْرَجٌ, S and Mṣb, or جُحْرٌ, K, or ثُقْبٌ, TA,) whence the rain-water flows from the place where dates are dried. (S, Mṣb, 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] رَاكُوبٌ, on the trunk of a palm-tree. (AA, K.)

ثُعَلْبَةٌ: see ثُعَلَبٌ. — Also The os coccygis, or tail-bone; syn. عَضْعُصٌ. (K.) — And The pudex, or the anus; syn. اسْتٌ. (K.)

ثُعَلْبَانٌ: see ثُعَلَبٌ, in three places.

ثُعَلْبِيَّةٌ A running of the horse like the running of the dog. (K.)

ثُعَالَةٌ: see ثُعَلَبٌ, and see art. ثعل.

ثُعَالِبُ أَرْضٌ مُثَعَّلَةٌ A land having ثُعَالِبُ [or foxes]: (S:) or, having many thereof; as also مَثَعْلَةٌ; (K;) which is from ثُعَالَةٌ; or it may be from ثُعَلَبٌ, like مَعْقَرَةٌ applied to "a land having many عَقَارِبُ [or scorpions]." (S, L.)

ثغر

1. ثَغْرَةٌ, (T, A, K,) aor. ثَغَرَ, (K,) inf. n. ثَغِرُ, (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, (IAar, S, Mṣb, K,) aor. as above, (Mṣb, K,) He broke his ثَغْرُ [or front teeth], (S, Mṣb, K,) or his teeth. (IAar, and TA as from the K.) And ثَغِرُ, in the pass. form, inf. n. ثَغُورٌ, He (a boy) had his ثَغْرُ

[or front teeth] broken. (Mṣb.) — ثَغْرَتُ سِنَةٍ I pulled out his tooth. (El-Hujeymee, TA.) And ثَغِرَ He (a man) had a tooth, or teeth, pulled out. (As, TA.) — Also ثَغِرَ, (AZ, S, Mgh, Mṣb, K,) inf. n. ثَغِرَ, (AZ, Mṣb,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K,) or his ثَغْرُ [or front teeth]: (AZ, Mṣb:) or ثَغِرَ has this latter meaning, (A, K,) or ثَغِرَ; (As, TA;) and ثَغِرَ, (K,) or ثَغِرَ, (Sh, TA,) or ثَغِرَ, (Mṣb,) signifies he shed his teeth: (Sh, Mṣb, K:) ثَغِرَ is said to have this last signification in the Kifāyet el-Mutahaffidh; and ثَغِرَ and ثَغِرَ are there said to have the contr. signification, explained below [see 8]. (Mṣb.) — ثَغِرَ also signifies He had his mouth bruised; and so ثَغِرَ. (K.) — ثَغِرَ الثُّلْمَةَ, aor. ثَغِرَ, He stopped up, or obstructed, the gap, or breach: thus the verb bears two contr. significations. (K.) And ثَغِرْنَا هُمُ 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.

8. ثَغِرَ (AZ, Sh, S, Mgh, Mṣb, K) and ثَغِرَ (AZ, Mgh, Mṣb) and ثَغِرَ, (K,) originally ثَغِرَ, (AZ, S, K,) He (a boy) bred his central milk-teeth, (S,) or his ثَغْرُ [or front teeth]; (Sh, Mṣb, K;) as also ثَغِرَ: (K:) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and ثَغِرَ, inf. n. ثَغِرَ, of the measure of أَكْرَمٌ, inf. n. إِضْرَامٌ, he grew his ثَغْرُ [or front teeth] after the former ones had fallen out: by some, ثَغِرَ and ثَغِرَ are used specially in relation to a beast: the Benoo-Kilāb thus used the former; not in relation to a boy. (Mṣb.) — See also 1, in five places.

ثَغْرٌ The front teeth; (S, A, K;) syn. مَبْسَرٌ; (Mṣb;) described by a poet as eight in number, four upper and four lower: (TA:) afterwards applied to the central incisors: (Mṣb:) 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. ثَغُورٌ. (TA.) [Hence, صَحِكَ ثَغْرُهُ 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 ثَغْرَةٌ: (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 ثَغْرٌ. (S.) You say, هَذِهِ مَدِينَةٌ فِيهَا ثَغْرٌ This is a city in which are gaps, or breaches. (S.) — †A frontier-way of access to a country, [In the CK, فُرُوح is erroneously put for ثَغْرٌ, 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 ثَغْرُورٌ: (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: (Msb:) 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. نُغُورٌ. (Msb.) You say, فُلَانٌ يَسُدُّ النَّغْرَ نُغُورًا † [Such a one stops up, or obstructs, the frontier-access of the country by his bravery]. (A.) — See also نُغْرَةٌ, in two places. — اُمُّوَا نُغُورًا † They became dispersed, or scattered, (JK, A, K,) and lost, or in a state of perdition: (A, K:) sing. نُغْرٌ. (JK, K.)

نُغْرَةٌ; pl. نُغْرٌ: see نُغْرٌ, 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 نَحْرٌ: pl. as above: (Msb:) in a camel, the pit which is the stabbing-place: and in a horse, [the part] above the جَوْجُورٌ, (K,) which is the prominent portion of the نَحْرٌ, between the upper parts of the فَهْدَتَانِ [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 نُغْرٌ. (TA.) You say, مَا بَيْتَكَ الشُّغْرَةَ مِثْلَهُ 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 نُغْرٌ: (TA:) or any road that people tread, or pass along, with ease; because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence,] نُغْرُ السَّجِدِ The ways leading to the mosque: or نُغْرَةُ السَّجِدِ means the upper part of the mosque [app. next to the kibleh]. (TA.) And هُوَ يَخْتَرِقُ هُوَ يُغْرُ الْمَجْدِ † [He travels] the ways of glory. (A.)

نُغْرُورٌ: see نُغْرٌ.
نَاغِرَةٌ The root, or lower part, of a tooth: pl. نَوَاغِرٌ. (JK.)

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

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

نجر

4. اِنْجَرٌ It (a valley) produced the kind of plant called نَجَامٌ: (K:) or abounded therein. (A, TA.) — And † It (the head) became like the نَجَامَةُ in whiteness. (K, TA.)

نَجَامٌ A kind of plant, (S, Msb, K, TA,) generally (Msb) found in the mountains, (S, Msb,) having a green stem, (TA,) which becomes white when it dries, (S, Msb, TA,) and to which hoariness is likened; (S, Msb; [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 Tikáneh: (TA:) A'Obeyd

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

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

نَجَامَةٌ: see نَجَامٌ.

نغو

1. نَغَتْ, aor. ٢, (S, Mgh, K,) inf. n. نُغَاءٌ, (S, [in a copy of the Mgh, نُغَاءٌ,]) She, or it, bleated, 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. اِنْعَى He made a sheep or goat [&c.] to utter the cry termed نُغَاءٌ. (K.) — أَتَيْتُهُ فَمَا أَنْعَى I came to him and he gave not anything: (K:) or مَا أَنْعَى and he gave not a sheep or goat, &c., that uttered the cry termed نُغَاءٌ, nor a camel that uttered the cry termed رَغَاءٌ. (TA.)

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

نُغَاءٌ 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 نَغَايَةٌ, 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 نَغَايَةٌ, as in the Tekmileh [and in the JK], (TA.) The fissure in the lip of the sheep or goat. (K.)

نَغَايَةٌ: see what next precedes.

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

نُغَاءٌ fem. of نَاغٌ [q. v.]. — See also نُغَاءٌ.

نفا

نُفَاةٌ (T, Jm, S, M, K,) of the measure نُفَاعٌ, (S,) or نُفَاةٌ, (Mgh, Msb,) of the measure of غُرَابٌ,

(Msb,) [a coll. gen. n.,] i. q. خَرْدَلٌ [i. e. Mustard]; (S, M, K;) in the dial. of the people of El-Ghowr: (M:) or خَرْدَلٌ worked together, or mixed up, or compounded, (مُعَالِجٌ,) with صِبَاغٌ [i. e. sauce, or fluid seasoning]: (M, Mgh:) or what is called خَرْدَلٌ (S, M, K, TA) in the dial. of the people of El-Ghowr, (TA,) or, (M,) which is the same thing, (TA,) what is called حَبُّ الرَّشَادِ (M, Mgh, Msb, TA) in the dial. of the people of El-'Irāk, (TA,) which is eaten in case of necessity: (Msb: [see art. رَشَدٌ:]) n. un. with ة: (S, M, K:) the ة may be original, or it may be substituted for ي or و: (M:) Sgh says, in the O; that he thinks the latter to be the case. (TA.) It is said in a trad., مَا ذَا فِي الْأَمْرَيْنِ مِنَ الشِّفَاءِ الصَّبْرِ وَالشَّقَاءِ, [What remedy is there in the two most bitter things, aloes and the شَقَاءُ?]. (T, Mgh: but in the latter, the last word is without tesheed to the ف.)

نفر

1: and 2: see 4.

4. اِنْفَرَهُ He bound, tied, or fastened, upon him a نُفْرٌ [or crupper]; (S, M, A, Msb, 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 نُفْرٌ [or crupper]. (M, K.) [Hence,] اِنْفَرْتُهُ بَيْعَةً سَوْءٌ † [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.) — † He drove him, or urged him on, from behind; (A, K;) as also اِنْفَرَهُ, inf. n. تَشْفِيرٌ; (K;) in some copies of the K, اِنْفَرَهُ, aor. ٢. (TA.) — اِنْفَرَتْ She (a goat) showed, or gave evidence of, pregnancy, or bringing forth. (K: in the CK, بَيِّنَتِ الْوِلَادَ: in MS. copies of the K, and in the TA, الْوِلَادَةَ.)

10. اِسْتَفْرَ † He (a man, M) put [a part of] his اِزَارٌ [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 اِسْتَفْرَ بِرُؤْيِهِ, (S, Msb,) or بِاِزَارِهِ, (T, Mgh,) or اِسْتَفْرَ اِزَارَهُ, (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, Msb,) or his اِزَارَ, (T, Mgh,) round the lower part of his body, (IF, Mgh, Msb,) 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, Msb.) — اِسْتَفْرَتْ, said of a menstruous woman, signifies the like; (Msb;) † i. q. تَلَجِمَتْ; (A, Msb;) 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.) — اِسْتَفْرَ بِرُؤْيِهِ, (M,) or اِسْتَفْرَ بِرُؤْيِهِ, (S, A, Msb, K,) said of a dog, † He put his tail between his thighs, (S, M, A, Msb, K,) making it to cleave to his belly. (M, K.)

اِسْتَفْرَ (S, M, Msb, K) and اِسْتَفْرَ (M, K) The vulva

of an animal of prey, (Aṣ, T, Ṣ, M, Mṣb, K,) and of any creature that has claws, or talons: (Ṣ, Mṣb, K:) or the *vagina* thereof: (M, K:) and metaphorically used in relation to other animals: (Mṣb:) thus applied to that of a cow, (Ṣ, 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 نوع.) — See also ثَغْرٌ.

ثَغْرٌ: see ثَغْرٌ.

ثَغْرٌ (Ṣ, M, A, Mṣb, K,) and sometimes ثَغْرٌ (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, (Ṣ, A, Mgh, Mṣb,) of a horse, an ass, or a camel: (T, TA:) *its two ends are bound to the دَقْتَانِ*: (IDrd in his book on the Saddle and Bridle, p. 4:) pl. أَثَغَارٌ. (Mṣb.)

مِثْغَرٌ: see what follows.

مِثْغَرٌ A *beast that throws its saddle backwards*. (Ṣ, M, A, K.) — † A *catamite*; syn. مَأْبُونٌ (K); and also مِثْغَرٌ (M, K.)

ثغرق

ثَغْرُوقٌ The *قَمِيع* [or *base*] of a date: (Ṣ, K:) or the *قَمِيع* 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, Ṣ, K) of the date (El-'Adebbes, A 'Obeyd, Ṣ) to which the *قَمِيع* adheres: (El-'Adebbes, A 'Obeyd, Ṣ, K:) or, accord. to Lth, the *connecting medium* (علاقة) between the stone of the date and the *قَمِيع*; and AZ says the like: (TA: [see *قَرَضٌ* 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. ثَغْرَائِقٌ; (Ṣ, K;) explained by Ks as meaning the *أَقْمَاع* of full-grown unripe dates. (Ṣ.) ثَغْرُوقٌ is a dial. var. thereof. (TA in art. ثغرق.) The pl. also signifies The *bases* (أَقْمَاع) of grapes: (JK:) or the *ثَغْرُوق* of a grape is *what adheres to the raceme*; and a *closed perforation therein*. (Mgh.) — [Hence.] مَّا لَهُ ثَغْرُوقٌ + *He possesses not anything*. (JK, Ibn-'Abbád, K.)

ثغل

1. [ثَغَلٌ, accord. to Golius, as on the authority of J, quasi سَفَلٌ, i. q. وَسَبٌ, i. e. *It subsided*; said of any sediment: but I do not find this in the Ṣ, nor in any other lexicon.] — ثَغَلٌ الرَّحَى, (K,) aor. 2, inf. n. ثَغَلٌ; (TA;) or ثَغَلْنَا; (so in a copy of the M;) *He placed a ثَغَالٌ* [q. v.] beneath the hand-mill. (M, K.) — ثَغَلْنَا, (Lth, T, K,) aor. 2, (TA,) inf. n. ثَغَلٌ, (T, M,) *He left it, or cast it away as a thing of no account, or neglected it, strewn it, or dispersed it, (ثَرَكَهُ, Lth, T, M,) or he scattered it, (ثَرَوَهُ, K,) all of it, (Lth, T, TA,) at once*. (Lth, T, M, K.)

2. ثَغَلْتُ عَنِ اللَّبَنِ بِالطَّعَامِ, inf. n. ثَغَلْتُ, *He ate wheat, or other food, with the milk*. (Ibn-'Abbád, K.) — See also 1.

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

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

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

ثَغَلٌ The *sediment*, or *settlings*, of anything; (Ṣ;) the *dregs*; *lees*; or *thick, or turbid, portion that sinks to the bottom of a thing*, (T, M, Mṣb, K,) beneath the clear portion; (T, Mṣb;) 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 ثَغَالٌ. (IDrd, M, K.) — † *Grain*, (T, Ṣ, 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 طعام* [i. e. *wheat, or other food*]. (Ḥam p. 768.) You say, شَرِبَ الْمَاءَ ثَغَلٌ † [He drank water, or the water, not upon, i. e. not having eaten, grain, or flesh-meat, &c.]. (A in art. بحت.) — See also ثَغَالٌ.

ثَغَالٌ: see ثَغَالٌ.

ثَغَلٌ † One who eats ثَغَلٌ. (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, ثَغَلْتُ ثَغَالٌ كَأَنَّكَ لَمْ تَشْرَبْ, i. e. † *He who eats pure milk*. (TA.) And هُمْ مِثْغَالُونَ † *They are eating ثَغَلٌ*, i. e. *grain*, (T, Ṣ, M, K, TA,) or *flesh-meat, or bread, or dates*, (T,) [&c.] being in want of milk; (T, Ṣ;) the hardest of the means of subsistence (T, Ṣ, M) to the Bedawee. (T, Ṣ.)

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

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

ثَغَالٌ: see the paragraph next following.

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

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

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

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

ثَغَلٌ: see ثَغَلٌ.

نغن

1. نَغْنَتْ يَدَهُ, (Ṣ, M, A, K,) aor. 2, (Ṣ, K,) inf. n. نَغْنٌ, (Ṣ, M,) † *His hand was, or became, rough, or callous, [as though resembling a نَغْنَةٌ of a camel,] (Ṣ, M, A, K,) and blistered, (A,) from work*. (M.) — نَغْنَتْهُ, (Ṣ, K,*) aor. 2, inf. n. نَغْنٌ, (Ṣ,) *She* (a camel) *struck him with her نَغْنَات* [pl. of نَغْنَةٌ, q. v.]. (Ṣ, K,*) — And نَغْنَةٌ, (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. 2 (M, K) and 2, (M,) inf. n. نَغْنٌ, (T, M,) *He followed him*: (M, K:) or *he came to him from behind him*: (T, K:) or you say, جَاءَ يَنْغِنُ, as meaning *he came closely pursuing a thing, having almost overtaken, or reached, it*: and مَرَّ يَنْغِنُهُمْ, and مَرَّ يَنْغِنُهُمْ, *he went along, or away, following them*. (M.) — And نَغْنُ الشَّىءِ, aor. 2, inf. n. نَغْنٌ, *He kept, clung, or held fast, to the thing*. (M.) — And نَغْنُ الرَّجُلِ *He associated with the man in such a manner that nothing of his case was hidden from him*. (T.) [See also 3.]

3. نَغْنَتْهُ, (T, Ṣ, K,) inf. n. مِثْغَانَةٌ, (T,) *He sat with him*: (Ṣ, K:) said to be derived from نَغْنَةٌ: as though meaning *he made the نَغْنَةٌ [or lower portion of the fore part] of his knee to cleave to the نَغْنَةٌ of the knee of the other*: (Ṣ:) or *he sat with him, knee to knee, or each sitting upon his knees, fighting with him*. (T.) — *He kept, clung, 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, clung, or clung, to him, that he might know his inward state or case, or his opinion, or his mind*. (M.) [See 1, last signification.] — نَغْنَتْهُ عَلَى الشَّىءِ: *He aided, or assisted, him to do the thing*. (Ṣ, M.)

4. نَغْنَتْ يَدَهُ *It* (work) *rendered his hand rough, or callous*. (Ṣ, K.) [See 1, first signification.]

ثَفْنٌ *Weight: or a weight: syn. ثَقْلٌ.* (T.)

ثَفْنٌ *A disease in the ثَفْنَةُ [q. v.].* (K.)

ثَفْنٌ مَزَادَةٌ *The sewed sides of a leathern water-bag.* (S.)

ثَفْنَةٌ [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 كِرْكِرَةُ and the سَعْدَانَةُ, [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. ثَفْنٌ and ثَفَانٌ (M, K) and ثَفْنَاتٌ: (T, S, M:)

the ثَفْنَاتُ 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 كِرْكِرَةُ, with which they are five in number [as explained above]: or, as some say, the ثَفْنَةُ 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 الثَفْنَاتِ (S, M, K*) from his much praying, (M,) because long prostration produced an [indurating] effect upon his ثَفْنَات: (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 ثَفْنَةُ of the camel in consequence of his much praying: (TA:) so too was ‘Alee Ibn-Abd-Allah Ibn-El-Abbás. (A, K.)—الثَفْنَةُ مِنَ الْجِلَّةِ, (K, [in some of the copies of the K الْجِلَّةِ, which, as is said in the TA, is a mistake,]) or ثَفْنَتَا الْجِلَّةِ, (AHn, M,) *The two edges of the lower part of the جِلَّةِ, (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 ثَفْنٌ, which is perhaps unused,] *A she-camel that strikes with her ثَفْنَات [here meaning her stifle-joints] on the occasion of her being milked.* (M, K.) Her case is easier than that of the ضَجُور. (M.)

ثَفْنٌ (M,) or ثَفْنٌ (TA,) may mean *Large in the ثَفْنَات.* (M, TA.)

ثَفْنٌ: see ثَفْنٌ: and see also ثَفَانٌ.

ثَفْنٌ لَخْصِيهِ *A man who keeps, cleaves, clings, or holds fast, to his adversary, or antagonist.* (M.) [See also ثَفَانٌ.]

ثَفْنٌ: see ثَفَانٌ.

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

ثَفَانٌ *Keeping to a person, or thing, constantly, perseveringly, or assiduously: (T, M:) or keeping, cleaving, or clinging, to another: as also ثَفْنٌ or ثَفْنٌ (K, accord. to different copies, [or, probably, ثَفْنٌ, q. v.].*

ثفو

1. ثَفَاهُ, aor. 2: see art. ثَفَى.

ثفى

1. ثَفَاهُ, aor. 2: (M, K) and 2, (K,) *He followed him; (M, K;) as also أَثَفَهُ: or he was with him, near after him, or at his heels, as though treading in his footsteps: (TA:) or ثَفَوْتُ الرَّجُلَ signifies I was with the man, near after him, &c.: and جَاءَ يَثْفُوهُ, he came following him. (M.)—ثَفَيْتُ الْقَوْمَ I drove away, or drove away and pursued closely, or hunted, the people, or company of men; syn. طَرَدْتُ: (K:) perhaps from أَثَفَهُ, which also signifies طَرَدَهُ. (TA.)*

2. ثَفَى الْقَدْرَ, (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) *He put the cooking-pot upon the أَثَافِي [pl. of أَثَفِيَّة, q. v.]; (S, M, K:*) as also أَثَفَاها; (M, K;) and أَثَفَا, (K,) inf. n. تَأْتِفٌ; (TA;) and أَثَفَا; (so in some copies of the K;) or أَثَفَا, (so in other copies of the K, and in the TA,) inf. n. إِثْفَافٌ: (TA:) or أَثَفَاها signifies he put, or made, for it أَثَافِي. (S.)—[Hence,] ثَفَيْتُ الْبِرَّةَ † *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 أَثَافِي of the cooking-pot.* (M.) And † أَثَفَى † *He took three women as his wives.* (K.)*

4. ثَفَى الْقَدْرَ: see 2, in two places. See also Q. Q. 1 in art. ائف. — And ائفى said of a man: see 2.

5. ثَفَى ثَفَى فَلَانًا عَرَقٌ سَوْءٌ [Evil origin, or a bad hereditary disposition,] *withheld such a one (قَصْرَبِه) [in the CK, erroneously, قَصْرَبِه] from generous actions.* (K.)

ثَفَاةٌ, or ثَفَاةٌ; n. un. with ة: see art. ثَفَا.

أَثَفِيَّةٌ (S, M, K, &c.) and إِثْفِيَّةٌ (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. أَثَافِي and أَثَافِي. (S, K, &c.) [See more in art. ائف.]*

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

ثَفَى, (M,) or ثَفَى, (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 ثَفَاةٌ, (T, M,) or ثَفَاةٌ, (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 ثَفَاةٌ signifies [like مَوْتَفَةٌ] † a woman whose husband has two wives beside her; she being the third of them; they being likened to the أَثَافِي of the cooking-pot: and ثَفِيَّةٌ, † a woman of whom three husbands have died: and ثَفَى, † a man of whom three wives have died. (S.)—ثَفَاةٌ, (S,) or ثَفَاةٌ, (K,) also signifies † *A brand, or mark made with a hot iron, upon an animal, resembling the أَثَافِي [of the cooking pot]. (S, K.)**

ثَفَى, and its fem. ثَفِيَّةٌ: see what next precedes.

أَثَافِيَّةٌ *A cooking-pot put upon the أَثَافِي. (K* and TA, and M in art. ائف, q. v. [In the CK, erroneously, مَوْتَفَاةٌ.]*

ثقب

1. ثَقَبَ, (S, A, K, &c.,) aor. 2, (JK, Msh,) inf. n. ثَقْبٌ, (JK, S, Msh,) *He made a hole in a thing (JK, *S, *A, Mgh, Msh, K) with a ثَقْبٌ; (A, Msh;) meaning, a hole of small size; (Mgh;) such as passed through; he perforated, bored, or pierced, it: (A, Mgh, K:) and in like manner, ثَقَبَ, (K,) but this signifies he did so much, or to several, or many, things; (S, TA;) and ثَقَبَ. (K, TA.) You say, ثَقَبَ الدَّرَّ [He bored, or perforated, or pierced, the pearls]; (A, TA;) and ثَقَبَ الأذُنَ [the ear]. (Mgh.) And ثَقَبَ القَرْحَ *He pierced, or punctured, the purulent pustule, in order that the fluid, or water, in process of excretion, might issue.* (A, TA.) And ثَقَبَ حَلْمَ الجِلْدِ *The [ticks called] حَلْمٌ pierced holes in the skin.* (A, TA.) And ثَقَبَ البَرَاقِعَ (A, Mgh) *They made holes in the face-veils, (Mgh,) لَعْيُونِهِنَ [for their eyes]: (A:) said of women. (Mgh.)—[Hence,] ثَقَبَ الكَوْكَبَ (K, and Ham p. 701,) [aor. 2,] inf. n. ثَقُوبٌ, (JK, Ham,) † *The star shone brightly [as though it pierced through the darkness: see ثَقَابٌ]: (K:) or shone and glistened intensely. (Ham ubi suprâ.)* And ثَقَبَتِ النَّارُ, (S, L, K,) aor. 2, (S, L,) inf. n. ثَقُوبٌ (S, L, K) and ثَقَابَةٌ, (S, L,) † *The fire burned brightly; burned, blazed, or flamed, up.* (S, L, K.) And ثَقَبَ الزُّنْدَ, (JK, TA,) aor. 2, inf. n. ثَقُوبٌ, (TA,) † [The زَنْد emitted fire]: said when the spark falls (JK, TA) upon [or from] the زَنْد [or wooden instrument for producing fire]. (JK.)—ثَقَبَتِ الرَّائِحَةُ † *The odour diffused itself, and rose.* (K, TA.)—ثَقَبَ رَأْيَهُ, (K,) inf. n. ثَقُوبٌ, (TA,) † *His judgment was penetrating; syn. نَفَذَ. (K.)—ثَقَبَتِ النَّاقَةُ, (JK, S, K,) aor. 2, inf. n. ثَقُوبٌ, (JK, TA,) † *The she-camel had****

much milk; abounded with milk. (JK, S, K.)
 — ثقف, aor. 2, (K,) inf. n. ثَقْفَةٌ, (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.)

2. ثقف: 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.) —
 ثقف الشيب, (JK, A, K,) inf. n. ثَقْفِيبُ; (JK,
 K;) and ثقف فيه; (IAqr, K;) † *Hoariness ap-*
peared upon him: (K:) *or began to appear upon*
him: (A, TA:) *or became intermixed in his hair;*
or appeared and spread upon him; or his black-
ness and whiteness of hair became equal. (A,
 TA.) And ثقف الشيب بالبحية † *Hoariness com-*
menced in the sides of the beard. (A.) — ثقف
 عود العرفج † *The stalk of the عرفج* [q. v.], *the*
plant being rained upon, became soft: (S:) *or the*
sap ran in it, and it put forth leaves. (JK, A.)
 When it has become blackish, one says of it,

قيل: when it has increased a little, أذني; in
 which state it is fit to be eaten: and when its
 حوص are perfect, أخوص. (S.) — ثقف, (A, K,)
 inf. n. ثَقْفِيبُ, (S, K,) also signifies † *He made*
a lamp, and a fire, to burn, shine, glisten, or
gleam, very brightly, as though piercing through
the darkness, and dispelling it; and so ثقف;
 (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 ثقف: (K:) or, accord. to AZ, ثقف النار,
 inf. n. ثَقْفَابُ, signifies *he scraped a hole for the*
fire, in the ground, then put upon it, [i. e. the
fire] dung, such as is called بعور, and small pieces
of fire-wood or similar fuel, and then buried it
in the dust; and so ثقف النار, and ثقف بها;
 as also ثقف بالنار, inf. n. تَمْسِكُ: and ثقف النار
 signifies also *he struck fire:* and ثقف, inf. n.
 as above, *he made a spark to fall from a زند,*
 q. v. (TA.)

4: see 2, in three places.

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

7. انثقف *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,] ثقف.
 (K.) You say, ثقف الجلد *The skin was, or*
became, pierced with holes by the [ticks called]
حلمر. (S, A.)

ثقف (S, A, Mgh, Mṣb, K) and ثقف (Mṣb)
 and ثقفة (S, A, Mgh, Mṣb) *A hole, perforation,*
or bore, that penetrates, or passes through, a
thing; (A, Mgh, K;) accord. to Mṣr, (Mṣb,) only
such as is small; (Mgh, Mṣb;) such as is
large being termed ثقف, with ن: (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 شق: (TA:) pl. [of mult.] (of
 the first word, S, Mṣb, K) ثقوب (S, A, Mṣb,

K) and [of pauc.] ثقوب (K) and (of ثقفة, S, Mṣb)
 ثقوب (S, A, Mṣb) and ثقف. (S) [in which this
 last is said to be with damm, meaning, to the ق,
 not (as some have supposed) to the ث only,] and A.)

ثقف: } see ثقف.
 ثقفة: }

ثقاب: see what next follows.

ثقوب † *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 ثقاب;
 (K;) *consisting of small sticks, (S, TA,) or dung,*
such as is called بعور; (A, TA;) and tinder. (JK,
 A, TA.)

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

ثاقب † *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.) الثجر الثاقب
 [in the Kur lxxxvi. 3] means † *The star, or aster-*
ism, brightly shining; (Fr, Bd, L;) as though it
pierced through the darkness, or the celestial
spheres, by its light: (Bd:) or the star, or aster-
ism, 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.) — † *A*
زند (q. v.) that emits fire, when struck. (TA.) —
 † Applied to حسب [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 ثاقب العليم, for ثاقب
 في العليم, meaning † *Brilliant [or penetrating] in*
knowledge; as also ثقف: (TA:) which latter
 signifies also † *learned, and sagacious, or intelli-*
gent; (TA;) penetrating in judgment: (K:) and
 ثاقب الرأي † *a man of sound and penetrating*
judgment, sagacity, or intelligence. (A, TA.) —
 ثقفتي عنهم عين ثاقبة, (JK,) or عنك, (A, TA.)
 † *There came to me, from them, or from thee,*
certain, or sure, news or information. (JK, A,
 TA.) — ثاقبة ناقبة † *A she-camel having much*
milk; abounding with milk; (AZ, JK, S, A, K;) as
also ثقف; (AZ, JK, K;) and ثقفة: (TA,
 voce ثقفة:) pl. (of the former, A) ثقف, (so
 in a copy of the A,) or ثقف. (TA.) One says
 also, إنثا ثقفتي من الإبل, meaning *Verily she*
is one that vies with the other camels abounding
with milk, and surpasses them in abundance
thereof. (TA.)

أثقف [More, and most, piercing, or pene-
 trating: &c.] — [Hence,] أثقف حطب ناراً † [The
 most excellent of fire-wood in yielding fire]. (TA
 in art. مظ.)

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

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

مثقف *An instrument with which one perforates,*
bores, or pierces; a drill, or the like: (S, A, Mṣb,
 K:) pl. مثاقب. (A.) — And hence, † *A road*
passing through a mountain; as though perfor-
ating it: (A, TA:) or a road passing through a
stony and rugged tract: (L, TA:) and, with the
 article ال, particularly applied to the road of El-
 'Irāk, (A, K,) from El-Koofeh (K) to Mekkeh:
 (A, K:) or a road between El-Yemameh and El-
 Koofeh: (L, TA:) and a road between Syria
 and El-Koofeh: (K:) or, accord. to El-Bekree
 and the Marāsid, a road called after a man named
 مثقب. (MF, TA.) Hence the saying, هو طلاع
 مثقب, i. q. طلاع الثنايا [q. v. voce ثنية]. (A,
 TA.) — See also ثاقب.

مثقوب † *A bored, perforated, or pierced, pearls:* (S, TA:) the pl. of
 the latter is مثاقيب. (TA.) — إهاب مثقب *A*
hide pierced with holes by [the ticks called] حلمر.
 (A, TA.) — حن كما حن البراع المثقب [He, or
 it, uttered plaintive sounds like the reed pierced
 with holes; i. e., the musical reed]. (A, TA.)

مثقوب: see مثقب.

ثقف

1. ثقف, aor. 2, inf. n. ثَقْفَةٌ; and ثقف, aor. 2,
 inf. n. ثقف (S, K) and ثقف; (K;) *He* (a man,
 S) *became skilled, or skilful; and light, active,*
quick, or sharp; and intelligent, or sagacious.
 (S, K, TA.) — ثقف, aor. ثَقْفَةٌ, is also said of
 vinegar (خل), meaning *It was, or became, very*
acid; and so ثقف. (TA. [But I suspect that
 this may have been taken from a Mṣ. in which
 خل has been erroneously put for رجل. In the
 JK, I find رجل ثقف وقد ثقف ثقافة.]) — ثقفت
 ثقفت الشيء, aor. of the latter 2: see 3. — ثقفت
 ثقفت, aor. 2, inf. n. ثَقْفَةٌ and ثَقْفَةٌ, *I was, or*
became, skilled in the thing. (Ham p. 772.) — And ثقف
 signifies *The learning a thing quickly: [its verb*
 is ثقف or ثقف:] you say, ثقفت العليم في أوحى
 الصنعة, *I acquired knowledge, or the*
science, and the art, or handicraft, quickly [in
the shortest period]: (TA:) and ثقفت الحديث
I understood the narration, or tradition, &c.,
quickly. (Mṣb.) ثقفه, aor. 2, (S, Mṣb, K,) inf. n.
 ثقف, (S, K,*) or ثقف, (Mṣb,) [but the former
 is better known,] primarily signifies, *He per-*
ceived it, or attained it, by knowledge, or by
deed: (Bd ii. 187:) or he perceived it, or at-
tained 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 over-
coming: (Ksh in ii. 187:) or (K) † he took him,

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

2. ثقفه (S, Mṣb, K,) inf. n. تثقيف (S, Mgh, K, KL,) He straightened it, or made it even, (S, Mgh, K, KL,) or straightened what was crooked thereof; (Mṣb;) namely, a spear, (S, KL,) [and a bow, (see ثقاف)] or a crooked thing; with the ثقاف: (Mgh:) [and so ثقفه, accord. to an explanation of the inf. n. ثقف in the KL.] تثقيف السهم على القوس, 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, لولا تثقيفك وتوقيفك ما كنت شيئا † [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, يثقف الطعام, i. e. It makes food acid. (Ḥar p. 227.)

3. مئاقفه (K,) inf. n. of the former ثقافة and ثقاف (TA,) and aor. of the latter ثقف (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-Râghib says that this is metaphorical. (TA.) [Accord. to J,] المئاقفه is from ثقف in the first of the senses explained above. (S.) — ثقاف also signifies The contending with another: and particularly in fight, or with the sword: (K: [see also ثقف, below:]) and the using of, or performing with, the sword; like ثقافة. (TA.) And ثقفه, inf. n. مئاقفه, He played with him with the sword, or some other weapon. (TA.)

4. أثقفته [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,

فإن أثقفتوني فأقتلوني
وإن أثقفت فسوف ترون بالي

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: وممن أثقفت, meaning but whom I meet, of you, I will slay him: (Skr, Sgh,

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

5. ثقفت † [He was, or became, disciplined, or educated well, and amended, or improved; quasi-pass. of 2, q. v.] You say, هل ثقفت إلا على يدك † [Was I, or have I been, disciplined, &c., save by thy agency, or means?]. (A, TA.)

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

ثقف Skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious; as also ثقف and ثقف (S, K) and ثقيف and ثقيف (K:) or ثقيف signifies quick in understanding a narration: (Mṣb:) and ثقاف, applied to a woman, intelligent, or sagacious. (K.) You say also ثقف رجل ثقف and ثقف ثقف, meaning A man who is a relater, a poet, an archer or a caster of the spear &c.: (Lth, JK, TA:) or light, active, quick, or sharp, and skilful: (S and K in art. ثقف:) 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 ثقيف ثقيف: and Ibn-'Abbâd, ثقيف ثقيف. (TA.) — A man quick in taking, or seizing, his opponents, or adversaries. (Ksh ii. 187.) — ثقف, or (as it is written in one place in the TA) ثقف, also signifies Contention: and particularly in fight, or with the sword: like ثقاف [inf. n. of 3, q. v.]. (TA.)

ثقف } see ثقف.
ثقف }

ثقف: see ثقف, in two places.

ثقاف: see ثقف.

ثقاف Skill, and intelligence, or sagacity; as also ثقافة. (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: (AḤn, TA:) the pl. [of pauc.] is أثقفة and [of mult.] ثقف. (JK, TA.) — [Also The handle of a shield of the kind called حجة: see إحادة.]

ثقيف: see ثقف, in three places. — Also Very acid; applied to vinegar; (K;) and so ثقيف (S, K,) like حريف applied to the onion. (S.) And أبو ثقيف † Vinegar [itself]; so named because it makes food acid. (Ḥar p. 227.) — Also, and ثقوف, A thing skilled in. (Ḥam p. 772.) — And both these words, A man thrust or pierced [with a spear or the like]. (Ḥam ibid.)

ثقافة The use of, or performance with, the sword; like ثقاف [inf. n. of 3, q. v.]. (TA.) You say, هو حسن الثقافة بالسيف [He is good in respect of performance with the sword]. (TA.)

ثقاف: see ثقوة.

ثقيف: see ثقف, in two places: — and see ثقيف.

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

مثقف A spear straightened, or made even. (TA.) [Accord. to Freytag, it is poetically used as signifying A spear itself; and so with 3.]

مثقوف: see ثقيف.

ثقل

1. ثقل, aor. ثقل, inf. n. ثقل (S, Mṣb, K, &c.) and ثقل, a contraction of the former, (Mṣb,) and ثقالة (K, TA, in the CK ثقالة, but) like كرامة (TA,) It (a thing, S, Mṣb) was, or became, heavy, weighty, or ponderous. (S, K.) [See ثقل, below.] — See also 4. — [+ It was, or became, heavy, weighty, or preponderant, ideally.] ثقل موازينه, in the Qur ci. 5, means † And as to him whose good deeds shall be preponderant. (Bḍ, Jel.) [See also Qur vii. 7 and xxiii. 104.] — [+ It was, or became, heavy, or weighty, as meaning onerous, burdensome, oppressive, afflictive, grievous, or troublesome.] You say, ثقل القول † The saying was [heavy, or weighty, &c.; or] unpleasant to be heard. (TA.) And it is said in the Qur vii. 186, ثقلت في السموات والأرض † 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, (Bḍ, Jel,) to the angels and men and genii; app. alluding to the wisdom shown in concealing it: (Bḍ:) or it means the knowledge thereof [is difficult]: (Ibn-'Arafef, TA:) or it is occult, or hidden. (Kt, TA.) [ثقل 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, ثقل عليه † 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, ثقل سعه † [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 damm to the ق; though said in the K to be ثقل, like فرح, 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, ثقل عن قبول ما يلقي إليه † [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 عَرُوجُ, and of the ثَمَامُ, † Its shoots became luxuriant, or succulent, or sappy. (K, TA.) — ثَقُلَهُ, (JK, S, K,) بِيَدِهِ, (K,) aor. 2, (TA.) inf. n. ثَقُلَ, (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.) — ثَقَلَ الشَّيْءُ: The thing surpassed the thing in weight; outweighed it. (PŞ.) — See also 2.

2. ثَقَلَهُ, inf. n. تَثْقِيلٌ, He, or it, made it, or him, ثَقِيلٌ [i. e. heavy, properly and tropically]: (K:) تَثْقِيلٌ is the contr. of تَخْفِيفٌ; (S;) and signifies the making heavy in weight [&c.]; as also ثَقُلَ [inf. n. of ثَقَلَهُ]. (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 تَحْقِيقُ الْهَمْزَةِ, and opposed to تَخْفِيفُهَا; 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 خَفَّفَهُ.]

4. اَثَقَلَهُ He, or it, (a load, S, or a thing, MŞb,) [burdened him: or] burdened him heavily: (K:) or beyond his power; overburdened him. (JK, MŞb, 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, † it [burdened him,] overcame him, and rendered him heavy. (K, TA, TK.) — اِثْقَلَتْ, said of a woman, She became gravid; her burden became heavy in her belly: (S:) or she had a burden, (Akh, S, and Bđ in vii. 189,) by reason of the greatness of the child in her belly: (Bđ, Jel:) or her pregnancy became apparent, or manifest; as also ثَقَلَتْ. (K.)

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

10. اسْتَقَلَهُ contr. of اسْتَحْفَهُ; (S and K and TA in art. خف;) He deemed it, or him, ثَقِيلٌ [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.] — اِسْتَقَلَّ نَوْمًا † [He was overcome, and rendered heavy, by sleep: and in like manner, مَرَضًا, by sickness or disease: and

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

ثَقُلَ Weight: or a weight: syn. وَزَنَ: (S, MŞb, KL:) pl. اَثْقَالٌ. (S.) So in the phrase اَعْطَهُ ثَقْلَهُ [Give thou him his, or its, weight]. (S, MŞb.) See also مَثَقَلٌ. You say also, اَثَقَى عَلَيْهِ ثَقْلَهُ or ثَقَلَهُ [He threw upon him his weight: see مَثَقَلٌ, last sentence: and see جَرَمٌ]. (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 اَثْقَالَكُمْ, in the Kur xvi. 7, means And they carry your loads, or burdens; (Bđ;) or your heavy loads or burdens. (TA.) — اَثْقَالٌ (as pl. of ثَقُلَ, K, or of ثَقُلَ, Bđ) also signifies † The treasures, or buried treasures, of the earth: and its dead, or corpses. (K, TA, and Bđ and Jel in xcix. 2.) — Also (as pl. of ثَقُلَ, K) † Sins. (JK, K.) So in the saying in the Kur [xxix. 12], وَيَحْمِلُنَّ اَثْقَالَهُمْ وَاثْقَالًا مَعَهُ † [And they shall assuredly bear their sins, and sins (of others whom they have seduced) with their sins]. (TA.)

ثَقُلَ 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, MŞb, K, Ham ubi suprâ, and Bđ in xcix. 2,) and (accord. to El-Fárabee, MŞb) the household and kindred and party, or domestics, or servants, (JK, S, Mgh, MŞb, K, and Ham,) of a man, (Ham,) or of a traveller: (JK, S, Mgh, MŞb, K:) [or the travelling-apparatus and baggage and train, of a man:] pl. اَثْقَالٌ; (JK, S, Mgh, MŞb, K,*) with which ثَقَلَهُ is syn., (JK, S, K,) as are also ثَقَلَهُ and ثَقَلَهُ and ثَقَلَهُ; (K;) as meaning all the household-goods or furniture and utensils of persons going on a journey. (S, K.) — See also ثَقُلَ. — † The requisites and apparatus, instruments, tools, or the like, of a man: (Ham ubi suprâ:) as, for instance, † the books and writing-reeds of the learned man: every craftsman has what is thus termed. (TA.) By the saying

كِلَا ثَقَلَيْنَا طَامِعٌ بِغَنِيمَةٍ

the author thereof, Iyâs Et-Tâ-ee, means Each of our two armies, the possessors of the ثَقْلَانِ [or apparatus, or weapons, &c., of war, is longing for spoil]: or an army may be termed ثَقُلٌ because it is heavy in assault. (Ham ubi suprâ.) — Anything held in high estimation, in much request, and preserved with care. (K, TA.) Hence the trad., اِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ 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 suprâ.) — Also Eggs of the ostrich; because he who takes them rejoices in them, and they are food. (TA.) — الثَّقْلَانِ Mankind and the jinn or genii; (S, MŞb, K;) because, by the discrimi-

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

ثَقُلَ Heaviness; weight, or weightiness; ponderousness; gravity; contr. of خَفَّةٌ: (S, K, and Er-Râghib:) and preponderance: in its primary acceptance, relating to corporeal objects: then, to ideal objects. (Er-Râghib, TA. [See ثَقُلَ, throughout.]) See also ثَقُلَ. — ثَقُلَ فِي أُذُنِهِ ثَقُلًا † [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.)

ثَقَلَهُ: see ثَقُلَ. — 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 ثَقَلَهُ: (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.)

ثَقَلَهُ: see ثَقُلَ.

ثَقَلَهُ: see ثَقُلَ. — and see ثَقَلَهُ, in three places.

ثَقَلَهُ: } see ثَقُلَ.

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

ثَقَالٌ: see ثَقِيلٌ.

ثَقِيلٌ part. n. of ثَقُلَ; (S, MŞb, K;) Heavy, weighty, or ponderous: (S, K, and Er-Râghib:) and so in relation to another thing; preponderant: primarily applied to a corporeal thing: (Er-Râghib, TA:) and ثَقَالٌ and ثَقَالٌ signify the same: (K:) pl. ثَقَالٌ and ثَقَالٌ and ثَقَالَةٌ [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-Râghib, 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 ثَقُلَ: heavy to the stomach; difficult of digestion: heavy applied to the hearing: see the verb.] ثَقِيلًا, in the Kur [lxxiii. 5], means † A heavy, or weighty, saying. (TA.) الثَّقِيلَةُ النَّوْنُ الثَّقِيلَةُ means † [The heavy-sounding ن; as in يَفْعَلُونَ &c.]; the contr. of الخفيفة. (TA in art. خف.) — It is also applied to a man, (JK,) meaning † [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 **مُسْتَقْبَلٌ**: (JK:) which also means, particularly, †overcome, and rendered heavy, by sleep (نَوْمًا), (JK, *K, *TK,) and by sickness or disease (مَرَضًا), and by meanness or sordidness (نُؤْمًا). **ثَقُلَ النَّاسُ** (K.) **ثَقُلَ النَّاسُ** [expressly said in the TA to be with Kesr, but in the CK, erroneously, **ثُقَال**,] and **ثَقَلَتِ النَّاسُ** mean †Those men whose company is disliked; (K;) whom others deem heavy: each is pl. of **ثَقِيلٌ**. (TA.) One says, **أَنْتَ ثَقِيلٌ عَلَيَّ جَسَائِكَ** [Thou art heavy, or dull, or unwelcome, to thy companions with whom thou sittest]. (TA.) And (to him who is **ثَقِيلٌ**, TA in art. نَسْرَ), **مَا أَنْتَ إِلَّا ثَقِيلٌ** (نَسْرَ), **ثَقِيلٌ** [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.) **ثَقِيلٌ**, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rághib, TA:) used in praise, it signifies †Grave, staid, steady, sedate, or calm. (Kull.) Applied to a horse, †Slow; (Kull;) and so **ثَقَالٌ** applied to a camel; (K;) a meaning also assigned to **ثُقَالٌ**, with ف; (TA;) and **مُسْتَقْبَلٌ**, applied to a horse or the like. (JK.) **أَنْفِرُوا خِفَافًا وَثِقَالًا**, in the Kur [ix. 41], means †[Go ye forth to fight] prompt and not prompt: (Kátádeh, 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.)

ثَقْلٌ A deenár of full weight; (Z;) not deficient: (S, K:) pl. **ثُقَالٌ**. (S, Z, K.)—**أَصْبَحَ ثَقِيلًا** †He became, or became in the morning, heavy by reason of sickness, or disease. (Aboo-Naṣr, K, TA.)

أَثْقَلٌ More [and most] heavy. (TA.)

مُسْتَقْبَلٌ 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-Rághib.)—See also **ثَقِيلٌ**.

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

مُسْتَقْبَلٌ: see **ثَقِيلٌ**.—Also †Ill received; disapproved; not rendered an object of love to hearts. (Ḥam p. 37.)

مُسْتَقْبَلَةٌ 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.)

مُسْتَقْبَلٌ The weight (مِيزَانٌ, JK, S, K, or وَزْنٌ, Mṣb, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or زِنَةٌ, TA) of a thing, (JK, S, Mṣb, K,) of the like thereof (مِنْ مِثْلِهِ) [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 (مِقْدَارٌ). (Bd in xxi. 48.) **مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ**, 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 notes that are seen in a ray of the sun that enters through an aperture. (Bd.)—A thing with which one weighs; as also ثَقُلَ; i. e., any of the weights of the balance. (Er-Rághib, 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. مك;) 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-Karmanee, TA:) or twenty keeráts. (Hidáyah, TA.)—[A certain coin;] i. q. دِينَارٌ, q. v.; (Mṣb in art. دِنَرٌ;) a مِثْقَالٌ of gold: pl. مِثْقَالٌ. (S, K.)—**أَلْقَى عَلَيْهِ مِثْقَالَهُ** He threw upon him his weight, or burden; syn. مَوْتَتَهُ [perhaps meaning the burden of supporting him]. (Aboo-Naṣr, S, K.) [See also **ثَقُلَ**.]*

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

ثَقِيلٌ: see **مُسْتَقْبَلٌ**.

تل

1. **تَكْتَنَةٌ**, (S, Mgh, Mṣb,) aor. تَكْتَنُ, (Mṣb,) inf. n. **تَكْتَنٌ**, (S, Mṣb,) or **تَكْتَنٌ**, (Mgh,) or this is a simple subst., (Mṣb,) and **تَكْتَنٌ**, (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 **تَكْتَنَةٌ**, aor. تَكْتَنُ, (K,) inf. n. **تَكْتَنٌ**, (TA,) he lost him; namely, a friend, or person beloved, or a child. (K.) **تَكْتَنَتْكَ أُمُّكَ** [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 **لَا أَبَا لَكَ**, [and قَاتَلَكُ اللَّهُ] &c. (Ḥar p. 165.)

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

تَكْتَنٌ: see what next follows.

تَكْتَنٌ 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 **تَكْتَنٌ** [which is the inf. n. by general consent], (S, K,) and **تَكْتَنٌ**. (TA.) It is said in a prov., **العُقُوقُ تُكْتَلُ مَنْ لَمْ يَتَكْتَلُ** [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.)

تَكْتَنٌ: see **تَكْتَنٌ**.

تَكْتَلَانٌ; fem. **تَكْتَلَانَةٌ** and **تَكْتَلَانَةٌ**: see **تَكْتَلٌ**.

تَكْتُولٌ: see **تَكْتَلٌ**.—**فَلَاةٌ تَكْتُولُ** †A desert in which the traveller becomes lost. (K, TA.)

تَكْتَلٌ, applied to a man, Bereft of a child, or of a friend, or person beloved; as also **تَكْتَلَانٌ** or **تَكْتَلَانَةٌ** [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 **تَكْتَلَةٌ**; (Mṣb;) as also **تَكْتَلِي** (S, Mṣb, K) and **تَكْتَلَانَةٌ**, (IAar, K,) which is rare, (K,) and **تَكْتُولٌ**; (S, K;) meaning bereft of her child [by death]; (S, Mṣb;) pl. (of **تَكْتَلٌ**, TA, [and of **تَكْتَلَةٌ**,]) **تَكْتَلَانٌ**, [and of **تَكْتَلٌ** also **تَكْتَلِي**, as is implied in the TA voce **عَبْرٌ**,] and (of **تَكْتَلِي**, TA) **تَكْتَالِي**. (Mṣb, TA.) **عُكْتُوَالٌ** and **عُكْتُوَالٌ** i. q. **عُكْتُوَالٌ** (S, K) and **عُكْتُوَالٌ**, i. e., The fruit-stalk (شِمْرَاخٌ) upon which are the ripening dates: pl. **أَتَاكُلٌ**, [app. a contraction of **أَتَاكِيلٌ**, like **عُكَاكِيلٌ**,] 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 **أ** is a radical, substituted for ع. (TA.)

أَتَكْتُوَالٌ: see what next precedes.

مُسْتَكْبَلَةٌ A woman whose state of bereavement is constant: (K:) or who is in a state of bereavement: (TA:) pl. **مُسْتَكْبَلَاتٌ** (K) [or this is pl. of **مُسْتَكْبَلَةٌ**]. Hence, **نِسَاءُ الْعِزَّةِ مُسْتَكْبَلَاتٌ** [The wives of the warriors are constantly bereft, or often bereft, of their husbands]. (TA.)—**قصيدةٌ مُسْتَكْبَلَةٌ** †An ode in which bereavement is mentioned. (Ibn-'Abbád, Z, K.)

رُمْحُهُ لِبُؤَالِدَاتٍ مُسْتَكْبَلَةٍ [His spear is a cause of bereavement to mothers] (S, K) is a saying similar to **الْوَلَدُ مَبْحَلَةٌ وَمَجْبَبَةٌ** [explained in art. بَحَلٌ]. (S.)

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

تل

1. **تَلٌّ**, (T, S, K,) aor. تَلُّ, (T,) inf. n. **تَلٌّ**, (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 **تَلَّلَ**; (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,] **تَلَّ اللَّهُ عَرْشَهُمْ** †God destroyed their dominion:

and **ثُلَّ عَرْشُهُ** † *Their might, or power, departed*: (S;) or **ثُلَّ اللَّهُ عَرْشَهُ** † *God caused him to die; or caused his dominion, or his might, or power, to depart*: (K, TA:) and **ثُلَّ عَرْشُهُ**, inf. n. **ثُلَّ**, † *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-Rāghib, it means **أُسْقَطَتْ ثَلَّةٌ مِنْهُ** [perhaps a company of men (ثَلَّةٌ) was made to fall away from him]: (TA:) El-'Othebi says that **عرش** here has two meanings; namely, a throne, and a booth, or shed, constructed for shade. (TA. See art. **عرش**.) You say also, **ثُلَّ عَرْشُهُ** and **عَرْشُهُ**, meaning † *He was slain*: and a poet says, of a sword, **ثُلَّ عَرْشِيهِ**, meaning † [It severed] the base of his neck; the part where his neck was set on his back. (IDrd, M.) — And **ثُلَّ**, (Aṣ, S, M, K,) aor. as above, (Aṣ, S, M,) inf. n. **ثُلَّ** (Aṣ, S, M, K) and **تُلَّ**, (Aṣ, S, K,) *He killed, or destroyed*, (Aṣ, S, M, K,) a man, (Aṣ, S,) or men. (M, K.) And **ثُلَّ** *He died, or perished*. (T.) — **ثُلَّ الْبَيْتُ**, (M, K,) aor. †, inf. n. **ثُلَّ**, (M,) *He took, or cast, forth the earth from the well*; (M, K;) and *the mud from the bottom of the well*. (M.) — **ثُلَّ الْوَعَاءُ**, aor. and inf. n. as in the next preceding case, *He took what was in the receptacle*; as also **ثُلَّ الثَّلَّةُ**; the latter from Ibn-'Abbād. (TA.) — **ثُلَّتِ الدَّابَّةُ**, (S, K,) and **ثُلَّ الْحَافِرُ**, (M, O,) aor. † [irregularly], (S, TA,) inf. n. **ثُلَّ**, (TA,) *The beast, and the solid-hoofed animal, dunged*. (S, M, O, K.) — And **ثُلَّ** *He became rich, or in a state of competence*. (T.)

4. **ثُلَّ** *He (a man, S) abounded in what is termed ثَلَّةٌ*, (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.) — **ثُلَّ** *He ordered, or commanded, the repairing of it*; (M;) or *the repairing of what had been thrown down, or demolished, of it*. (IAṣr, S, K.)

5. **تَثَلَّ** *It (a house) became thrown down, or demolished*; (K;) as also **انثَلَّ**: (TA:) or *it (a house) became thrown down, or demolished, and it fell by degrees, part after part*. (M.) And **تَثَلَّتِ الرَّكِيَّةُ** *The well became demolished*. (TA.)

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

8: see 1, near the end.

R. Q. 1. **ثُلَّ**: see 1, near the beginning.

ثَلَّةٌ *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. **ثُلَلٌ**. (K.) —

ثَلَّةٌ مَلُونَةٌ *A grave (تُرْبَةٌ) filled up with earth, after it has been dug*. (T.) — *A thing that is made of clay, or mud*, (M,) like a **مَنَارَةٌ** [q. v.], (K,) *in the desert, for the sake of its shade*. (M, K.) [Erroneously written by Golius and Freytag **مَتَلَّةٌ**, and compared to **مَطَلَّةٌ**.] — **وَلَّ**, (T, S, M, K,) alone: (M, K;) or *a portion of wool collected together*: (Er-Rāghib, TA:) and *wool and goats' hair (شَعْرٌ) and camels' hair (وَبْرٌ) together*; (Abou-Yoosuf, T, S, K;) but not the second of these alone, nor the third alone: (Abou-Yoosuf, T, S;) or it signifies *camels' hair (وَبْرٌ) also*: (T;) or *wool and شعر and وِبْرٌ together*; but none of these alone. (M.) **كِسَاءٌ جَيْدٌ الثَّلَّةُ** is said to mean *A كِسَاءٌ of good wool*: (S, M;) and **حَبْلٌ ثَلَّةٌ**, *a rope of wool*. (S.) It is said in a prov., **لَا تَعْدَمُ صَنَاعُ ثَلَّةٌ** [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 ثَلَّةٌ كَثِيرَةٌ**, meaning *Such a one has much wool and goats' hair (شَعْرٌ) and camels' hair (وَبْرٌ)*. (Abou-Yoosuf, S.) [Hence,] **فُلَانٌ كَثِيرُ الثَّلَّةِ** [sometimes] means † *Such a one has much hair on his body*. (TA.) — **ثَلَّةٌ** *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 **حَبَاةٌ** (Abou-Yoosuf, S, M;) pl. **ثُلَلٌ**, (S, M, K,) which is extr., (M,) and **ثُلَلٌ**. (M, K.) — **ثَلَّةٌ** *Many pieces of money; or much money*; (M, K;) as also **ثَلَّةٌ**. (Ibn-'Abbād, K.) — In relation to the times of camels' coming to water, (في مَوَارِدِ الْإِبِلِ, TA, [in the copies of the K, في is omitted, and مَوَارِدٌ is put for مَوَارِدِ,]) **ثَلَّةٌ** *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 **مَثَلَّةٌ**; and explained as meaning "Locus ubi aquantur cameli postquam per bidduum non biberint."])

ثَلَّةٌ *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 الثَّلَّةِ وَالْثَلَّةِ** [Such a one will not distinguish] between a flock of sheep or goats and a company of men. (Z, TA.) — See also **ثَلَّةٌ**.

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

ثُلِّي † *Might, power, or elevated condition, perishing, or passing away*. (K, TA.)

ثُلَّةٌ: see **ثَلَّةٌ**.

ثُلَّ *A man (S, M) abounding in what is termed ثَلَّةٌ*. (S, M, K.) [See 4. **أَثَلَّ**, mentioned by Golius with this word, as syn. therewith, and

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

مُهْرٌ مَثَلٌ [A colt that dungs much]. (M. [The meaning is there indicated, but not expressed.]

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

مَثَلٌ *A house thrown down, or demolished*. (TA. [See 1.]) — See also **ثَلَّةٌ**, second sentence.

ثلب

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; reprehended 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 punishings and the like*. (Lth, T.) — **ثَلَبَهُ**, (M, K,) inf. n. **ثَلَبٌ**, (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. ثَلَبَهُ*: (M, K;) formed from the latter by substitution of ب for م. (M.) — **ثَلَبَ**, (M,) inf. n. **ثَلَبٌ**, (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 **ثَلَبٌ**,] and *split, or cracked*. (KL.)

2. **ثَلَبَ**, (Aṣ, S, M,) inf. n. **ثَلَبٌ**, (S,) *He (a camel) became such as is termed ثَلَبٌ*. (Aṣ, S, M.)

ثَلَبٌ *Blamed; reprehended; found fault with; charged with a fault, vice, or the like*; as also **ثَلَبٌ**; 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 **نَابٌ**: (M;) pl. [of pauc.] **أَثَلَابٌ** (M, K) and [of mult.] **ثَلَبَةٌ**. (S, K.) — Hence, (A,) † *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*: (IAṣr, M, K;) [said to be] of the dial. of Hudhey; but IAṣr 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 **ثَلَبٌ**.) *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 وَبَيْدِهِ 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 النَّوَى A woman having cracked, or chapped, feet: (S, K:) from **ثَلْبٌ** as an epithet applied to a spear. (S.)

أَثْلَبٌ and **إِثْلَبٌ**, (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, **الْأَثْلَبُ** is like **الْإِثْلَبُ**; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, **بِفِيهِ الْإِثْلَبُ** and **الْإِثْلَبُ** *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 **الْإِثْلَبُ لَكَ** or **الْإِثْلَبُ** [*Dust, or earth, and stones, be thy lot*]; and **الْتَرَابُ**: 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.) **الْأَثْلَبُ** or **الْإِثْلَبُ**, occurring in a trad., means *For the adulterer, or fornicator, stone* (**الْحَجَرُ** [but see this word, and see also art. **عَبْر**]): or *dust, or earth: or small stones*. (TA.)

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

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

ثلث

1. **ثَلَّثَ الْقَوْمَ**, aor. ٢, (S, M, Mṣb, K,) inf. n. **ثَلَّثْتُ**, (TA,) *He took the third of the goods, or property, of the people, or company of men*. (S, M, Mṣb, K.) And **ثَلَّثَتِ التَّرِكَةُ** *The property left at death had a third of it taken*. (A.) And **ثَلَّثْتُ**, aor. ٢, [but in this case it seems that it should be ٢, as above,] is also said to signify *He slew a third*. (L.) — **ثَلَّثَ الْقَوْمَ**, (T, S, K,) or **الْإِثْمِينَ**, (Fr, T, M,) or **الرَّجُلَيْنِ**, (Mṣb,) aor. ٢, (S, M, Mṣb, K,) [thus distinguished from the verb in the first sense explained above,] inf. n. **ثَلَّثْتُ**, (TA,) signifies *He was, or became, the third of the people*, (T, S, K,) or *a third to the two*, (Fr, T, M,) or *to the two men*: (Mṣb:) or *he made them, with himself, three*: (T, S, K:) and similar to this are the other verbs of number, to ten [inclusive], except that you say, **أَرْبَعُهُمْ** and **أَسْبَعُهُمْ** and **أَسْبَعُهُمْ**, with fet-h, because of the

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

• **فَإِنْ تَثَلَّثُوا نَزَبَعُ وَإِنْ يَكُ حَامِسٌ**
• **يَكُنْ سَادِسٌ حَتَّى يُبِيرَكُمُ 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]: (IAṣr, 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;) **ثَلَّثَ الْقَوْمَ** signifies *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 **ثَلَّثْتُ** also signifies *He made twelve to be thirteen*. (T.) — **ثَلَّثَ الْأَرْضَ** *He turned over the ground three times for sowing, or cultivating*. (A, TA.) — See also 2. — **ثَلَّثْتُ**, (T, M, L, TA,) [as though intrans., an objective complement being app. understood,] or **ثَلَّثْتُ**, (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 المَصَلِيُّ*: (T, M, L, K: [in the CK, **الْفَرَسُ**, should be omitted:]) then you say **رَبَعٌ**: then, **خَمْسٌ**. (T, M, L.) And in like manner it is said of a man [as meaning *He came third*]. (T.) — **لَا يَثْنِي وَلَا يَثْلُبُ**, (so in a copy of the M in art. **ثَنِي**, but in the present art. in the same copy written **لَا يَثْنِي وَلَا يَثْلُبُ** or **لَا يَثْنِي وَلَا يَثْلُبُ**, (so in a copy of the A, [in the CK in art. **ثَنِي**, and in Freytag's Arab. Prov. ii. 545, **لَا يَثْنِي وَلَا يَثْلُبُ**,]) or **لَا يَثْنِي وَلَا يَثْلُبُ**, (so in a copy of the K in art. **ثَنِي**, [in the TA, in the present art. and in art. **ثَنِي**, 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. **ثَلَّثَهُ** *He made it three; or called it three*: (**تَثْلِيثٌ** (Esh-Sheybānee, and K in art. **وَحَدٌ**) signifies the *making [a thing] three [by addition or multiplication or division]*; as also **ثَلَّثْتُ** [inf. n. of **ثَلَّثْتُ**]: and the *calling [it] three*. (KL.) — [Hence, **ثَلَّثْتُ**, inf. n. **تَثْلِيثٌ**, *He asserted the doctrine of the Trinity*.] — [Hence also,] **فُلَانٌ ثَلَّثْتُ** *Such a one counts two Khaleefehs, namely, the two Sheykh [Aboo-Bekr and 'Omar], and [does not count three, i. e.,]* rejects the other [that succeeded them]: and **فُلَانٌ يَثْلُبُ وَلَا يَرْبِعُ** *Such a one counts three Khaleefehs, [namely, those mentioned above and 'Othmán,] and [does not count a fourth, i. e.,]* rejects [‘Alee,] the fourth. (A, TA.) — **لَا يَثْنِي وَلَا يَثْلُبُ**: see 1. — **ثَلَّثْتُ لَأَمْرَاتِهِ**, or **عِنْدَهَا**, *He remained three nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce **سَبَعٌ**.) — **ثَلَّثْتُ بِنَاقَتِهِ** *He tied, or bound, three of the teats of his she-camel with the صِرَارٌ*.

(S.) — **ثَلَّثْتُ** said of a she-camel, and of any female: see 4. — **ثَلَّثْتُ** said of a horse in a race: see 1. — **ثَلَّثْتُ الْبُسْرَ**, (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 رَطْبٌ*. (M, K.) — **ثَلَّثْتُ** also signifies *The watering seed-produce*

[on the third day, i. e.,] *another time الثَّنِيَا* [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 مَثْلَبٌ*. (KL.)

4. **ثَلَّثَ الْقَوْمَ** *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.) — **ثَلَّثَتْ** *She (a camel, and any female,) brought forth her third young one, or offspring*; (Th, M;) and so **ثَلَّثَتْ**, or **اَثَلَّتْ**. (TA in art. **بَكَر**.) — **لَا يَثْنِي وَلَا يَثْلُبُ**: see 1. — **ثَلَّثْتُ** said of a grape-vine, *It had one third of its fruit remaining, two thirds thereof having been eaten*. (M.)

8: see 4. •

ثَلَّثْتُ: see **ثَلَّثْتُ**.

ثَلَّثْتُ *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 **ثَلَّثْتُ نَاقَةَ ثَلَّثْتُ** [after the manner of **ثَنِيْتُ**, q. v.]. (M.) — **سَقَى نَحْلَهُ الثَّلَثَ** *He watered his palm-trees once in three days*: (A:) or *he watered them بَعْدَ الثَّنِيَا* [which app. means *after excepting, or omitting, one day*]. (K.) **ثَلَّثْتُ** is not used [thus] except in this case: there is no **ثَلَّثْتُ** in the watering of camels; for the shortest period of watering is the **رَفَهُ**, when the camels drink every day; then is the **غَبُّ**, which is when they come to the water one day and not the next day; and next after this is the **رَبَعٌ**; then, the **خَمْسُ**; and so on to the **عَشْرُ**: so says Aṣ: (S, TA:) and this is correct, though J's assertion that **ثَلَّثْتُ** is not used except in this case is said by F to require consideration. (TA.) — **حَمَى الثَّلَثَ** i. q. **حَمَى الْغَبَّ**, [The tertian fever;] *the fever that attacks one day and intermits one day and attacks again on the third day*; called by the vulgar **الْمَثْلَبَةُ**. (Mṣb.)

ثَلَّثْتُ: see what next follows.

ثَلَّثْتُ (T, S, M, A, Mṣb, K) and **ثَلَّثْتُ** (Mṣb, K) and **ثَلَّثْتُ**, 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 **ثَلَّثْتُ**, (Aṣ, T, S, M, Mṣb, K,) like **ثَلَّثْتُ** and **ثَلَّثْتُ** and **ثَلَّثْتُ** and **ثَلَّثْتُ** (S,) though AZ ignored **ثَلَّثْتُ** (T, S) and

خَمِيسَ : (S:) [and مَثَلَاتٌ, q. v., app. signifies the same:] the pl. of ثَلَاثٌ, (M, Mṣb,) and of ثَلَيْتٌ also, (M,) is أَثَلَاتٌ. (M, Mṣb.) It is said in a trad., *وَيْدٌ شَبِيهُ الْعَمِدِ أَثَلَاتًا* [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 جَدَّةٌ, and thirty-four of which each is what is termed ثَنِيَّةٌ. (TA.)

إِنَاءٌ ثَلَاثٌ *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.)

ثَلَاثَانٌ, (so in a copy of the M,) or ثَلَاثَانٌ, and ثَلَاثَانٌ, (K,) *I. q. عِنَبِ الثَّلَعَلِبِ*; (K;) the tree thus called. (M, TA.)

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

ثَلَاثٌ and مَثَلَاتٌ (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, *مَرَرْتُ بِقَوْمٍ مَثَلَاتٌ ثَلَاثَةٌ* [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 ثَلَيْتٌ, perfectly decl., like حِمَارٌ &c., because it is like حَمِيرٌ [dim. of حِمَارٌ], assuming the form of that which is perfectly decl., though it is not so in the cases of أَحْسَنٌ and the like, as these words, in assuming the dim. form, do not deviate from the measure of a verb, for *فَأَنْتَحُوا مَا طَابَ* [How goodly is he!] is sometimes said. (S.) It is said in the Kṣur [iv. 3], *فَأَنْتَحُوا مَا طَابَ*, *لَكُمْ مِنَ النِّسَاءِ مَثَلَاتٌ وَثَلَاثٌ وَرَبَاعٌ* *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 مَثَلَاتٌ &c. are imperfectly decl. because deviating from the original form of اثْنَيْنِ اثْنَيْنِ, &c., and from the fem. form. (Zj, T, L.) And one says *مَثَلَاتٌ مَثَلَاتٌ*, like ثَلَاثٌ ثَلَاثٌ. (T.) You say also, *فَعَلْتُ الشَّيْءَ مَثَلَاتٌ 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,] *ذُو ثَلَاثٍ*, with ḍamm [to the initial ث, A camel's [girth of the kind called] الثَّقَاتُ عَرَا ذِي ثَلَاثِيهَا], (K.) You say, *ذِي ثَلَاثِيهَا*, [lit., *The loops of her girth met together*]; (A, TA; [but in a copy of the former, *ذِي ثَلَاثِيهَا*];) meaning, *she was, or became, lean, or lank in the*

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

وَقَدْ ضَمَرْتُ حَتَّى بَدَا ذُو ثَلَاثِيهَا

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

ثَلَاثٌ: see ثَلَاثٌ.

ثَلَاثٌ *A she-camel that fuis 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. (IAḡr, 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 مَثَلَاتٌ; but I think that this is a mistranscription:] or *that has had one of her teats cut off* (IAḡr, T, M, L, K) by cauterization, which becomes a mark to her, (IAḡr, M,) and [in some copies of the K “or”] *is milked from three teats:* (T, M, L, K;) or *that has three teats;* (IAḡr, TA;) [and] so *مَثَلَاتٌ* (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 ثَلَاثٌ.

ثَلَاثَةٌ, also written ثَلَاثَةٌ, a noun of number, [i. e. *Three,*] is masc., (S, M, Mṣb,) and is also written and pronounced *ثَلَاثَةٌ*, with ḍamm: (IAḡr, M, TA:) the fem. is *ثَلَاثٌ*, also written *ثَلَاثٌ*; (S, M, Mṣb;) [and app. *ثَلَاثٌ* also, mentioned above, under the head of *ثَلَاثٌ*, but only as occurring with *ذُو* prefixed to it.] You say *ثَلَاثَةٌ رِجَالٌ* [Three men]: and *ثَلَاثٌ نِسْوَةٌ* [three women]. (Mṣb.) In the saying of Moḡammad, *رَفَعَ الْقَلَمَ عَنْ ثَلَاثِ ثَلَاثِ* [The pen of the recording angel is withheld from three persons] *ثَلَاثِ* is for *ثَلَاثِ*. (Mṣb. [See art. رَفَعَ.]) [In like manner, *ثَلَاثٌ* occurs in several trads. for *ثَلَاثٌ* *ثَلَاثٌ* من; as, for instance, in the saying,] *كُنَّ فِيهِ حَاسِبَهُ اللَّهُ 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-Jāmi' eṣ-Ṣagheer.) The people of El-Hijāz say, *أَتُونِي ثَلَاثَتَهُمْ* [The

three of them came to me], and أَرَبَعَتَهُمْ, and so on to ten [inclusive], with naṣb in every case; and in like manner in the fem., أَتُونِي ثَلَاثَتَهُنَّ, and أَرَبَعَتَهُنَّ: but others decline the word with the three vowels, making it like كُتُبُهُم: after ten, however, only naṣb is used; so that you say, أَتُونِي أَحَدَ عَشْرَهُمْ, [and ثَلَاثَةٌ عَشْرَهُمْ], and أَحَدِي عَشْرَتَهُنَّ [and ثَلَاثٌ عَشْرَتَهُنَّ]. (S.) The saying وَلَدُ الزَّانَا شَرُّ الثَّلَاثَةِ means [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 ثَمَانِيَّةٌ.) See also سِتَّةٌ عَشْرَةٌ — ثَلَاثَةٌ عَشْرَةٌ — is pronounced by some of the Arabs ثَلَاثَةٌ عَشْرَةٌ: and [the fem.] ثَلَاثٌ عَشْرَةٌ, thus in the dial. of El-Hijāz [and of most of the Arabs], is pronounced ثَلَاثٌ عَشْرَةٌ in the dial. of Nejd. (S in art. عَشْر.)

ثَلَاثَةٌ: see ثَلَاثَةٌ.

الثَّلَاثَةُ, also written الثَّلَاثَةُ, (Lth, T, S, M,) or الثَّلَاثَةُ, (A, Mṣb, K,) and الثَّلَاثَةُ, with ḍamm, (A, K,) [meaning *The third day of the week, Tuesday,*] has this form for the sake of distinction; for properly it should be الثَّلَاثُ: (S, M:) or it has meddeh in the place of the ṣ 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 ثَلَاثَاوَاتٌ (S, M, Mṣb) and أَثَلَاتٌ. (Th, M.) It has no dim. (Sb, S in art. اَمَس.) Lḡ relates that Aboo-Ziyād used to say, *مَضَى الثَّلَاثَةُ بِمَا فِيهِ* [Tuesday passed with what occurred in it]; making ثَلَاثَةٌ sing. and masc.; [but this he did because he meant thereby *يَوْمٌ الثَّلَاثَةُ*; being masc.:] Th is related to have said, *بِمَا فِيهَا*; making it fem.: and Abu-l-Jarrāḡ used to say, *مَضَتْ الثَّلَاثَةُ بِمَا فِيهَا*, treating the word as a numeral. (M.)

الثَّلَاثَةُ: see الثَّلَاثَةُ.

ثَلَاثِيٌّ 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 عَشْرَةٌ; and therefore, if you name a man ثَلَاثُونَ, you do not make the dim. to be ثَلَاثِيُونَ, but [you assimilate the noun from which it is formed to a pl. with و and ن from عَشْرَةٌ, or to عَشْرُونَ, and say] ثَلَاثِيُونَ. (Sb, M.)

ثَلَاثُونَ: see what immediately precedes.

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

ثَلَاثُ: see ثَلَاثٌ.

ثَالِث [Third]: fem. with ة. (T, &c.) The final ث in الثَّالِث is sometimes changed into ي. (M.) You say, هُوَ ثَالِثٌ ثَلَاثَةَ [He, or it, is the third of three]: thus you say when the two [terms] agree, each with the other; but not ثَالِثٌ ثَلَاثَةٌ; ثَالِثٌ 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, S:) and in like manner you say, هِيَ ثَالِثَةٌ ثَلَاثَ [She is the third of three]; but when there is among the females a male, you say, هِيَ ثَالِثَةٌ ثَلَاثَةٍ, 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, هُوَ رَابِعٌ هُوَ رَابِعٌ ثَلَاثَةَ or هُوَ رَابِعٌ ثَلَاثَةً, like as you say زَيْدٌ ضَارِبٌ and هَذَا ثَالِثٌ, meaning This makes two to be three, with himself, or itself. (ISk, T, S.) [In most copies of the S, for ثَالِثٌ ثَلَاثَةٍ is put ثَالِثٌ ثَلَاثَةٍ; and, in the explanation of this phrase, ثَلَاثٌ ثَلَاثَةٍ for ثَلَاثٌ ثَلَاثَةٍ: IB has remarked that these are mistakes.] ثَلَاثٌ occurs in the sense of ثَالِثٌ in a trad. cited voce ثَانٍ in art. ثَنِى. (Sh, T in art. ثَنِى.) — ثَالِثَةٌ الْإِنَائِي means 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 الْإِنَائِي [explained in art. اِنْف]. (TA.) — ثَالِثَةٌ عَشْرَةٌ and ثَالِثٌ عَشْرٌ, 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. الثَّالِثُ عَشْرُ, accus. الثَّالِثَ عَشْرَ, and gen. الثَّالِثِ عَشْرَ; and in like manner in the fem. Accord. to some,] you say, هُوَ ثَالِثٌ عَشْرٌ as well as هُوَ ثَالِثٌ عَشْرَةٌ [He, or it, is a thirteenth]: he who uses the former phrase says that he means هُوَ ثَالِثٌ ثَلَاثَةَ عَشْرَ, (T, S,) i. e. He, or it, is one of thirteen, (T,) and that he suppresses ثَلَاثَةَ, and leaves ثَالِثٌ decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing ثَلَاثَةَ, he gives its final vowel to the word ثَالِثٌ, (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 Baḡrees disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, هَذَا هَذَا الثَّالِثُ عَشْرَةُ and هَذَا الثَّالِثَةُ عَشْرَةُ This is the thirteenth, or this thirteenth: for he adds,] and you say, هَذَا الْحَادِي عَشْرَ and هَذَا الثَّانِي 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, ثَالِثٌ عَشْرٌ ثَلَاثَةَ عَشْرَ [The thirteenth of thirteen]; and so on to تَاسِعٌ عَشْرٌ تِسْعَةَ عَشْرَ: and in like manner in the fem. (I' Aq p. 316.)

[الثَّالِثُ The Trinity.]

مَثَلٌ and مَثَلَةٌ: see ثَلَاثٌ. — مَثَلٌ [i. e. مَثَلٌ] signifies A chord [of a lute] composed of three twists: that which is of two twists is called مَثْنِي [i. e. مَثْنِي]: or, as some say, these two words signify [respectively] the third chord and the second: their pls. are مَثَالٌ and مَثَانٍ. (Har p. 244.)

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

مُثَلَّتٌ A thing having three angles or corners, triangular [or trilateral]; a triangle. (S, K.) You say مَثَلَّتْ حَادٌ [An acute-angled triangle]: and مَثَلَّتْ قَائِرٌ [A right-angled triangle]. (TA.) And أَرْضٌ مُثَلَّتَةٌ 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 مُثَلَّثٌ]; 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., مُثَلَّتَةُ الْبَاءِ is بِدَاءَةٌ; i. e., it is written بِدَاءَةٌ and بِدَاءَةٌ. As such also, A verb having its عَيْن (or middle radical letter) movent by any of the three vowels: ex. gr., مَثَلَّتْ بِهَا is مَثَلَّتْ; i. e., it is written مَثَلَّتْ and مَثَلَّتْ. And as such, مُثَلَّتَةٌ (not مُثَلَّتَةٌ) signifies Three-pointed; having three diacritical points: it is an epithet added to ثَاءٌ, to prevent its being mistaken for بَاءٌ or تَاءٌ or يَاءٌ. — Wine (شَرَابٌ) 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.)

مُثَلِّثٌ 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, S, K;) as also مُثَلِّثٌ; (K;) or thus accord. to Aboo'Owāneh. (Sh, T.) — See also ثَلَاثٌ, last sentence: — and see ثَلَاثٌ.

مَثَلَةٌ from ثَلَاثٌ is like مِرْبَاعٌ from رُبْعٌ. (M.) See مَثَلٌ and مِرْبَاعٌ.

مَثَلُوثٌ 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 مَثَلُوثٌ is مَثَلُوكٌ: (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 رَجَزٌ and مُنْسَرِحٌ: (M, TA:) the مَثَلُوثٌ 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 كِسَاءٌ woven of wool and camels' hair (وَبْرٌ) and goats' hair (شَعْرٌ). (Fr, T.) — مَزَادَةٌ مَثَلُوثَةٌ A مزادة [or leathern water-bag] made of three skins. (T, S, A, K.) — أَرْضٌ مَثَلُوثَةٌ Land turned over three times for sowing or cultivating. (A.) — See also ثَلَاثٌ.

ثلج

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 ثَلَجٌ is assumed to be well known.] — ثَلَجْنَا السَّمَاءَ, (S, Mṣb, K,) aor. 2; (S, Mṣb;) and أَثَلَجْنَا; (Mṣb, * K;) The sky snowed upon us; (S, Mṣb, K;) like as one says مَطَرْنَا. (S.) And ثَلَجُوا They were snowed upon. (TA.) You say, ثَلَجْنَا الْعَامَ ثَلَجًا كَثِيرًا [We were snowed upon this year much]. (A.) And ثَلَجَتِ الْأَرْضُ, (A, Mṣb, TA,) and أَثَلَجَتِ, (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 مَثَلُوجٌ. In the present day, ثَلَجَهُ signifies He cooled it, or made it cold, with snow or ice; iced it; froze it.] — See also 4. — [Hence,] ثَلَجَ, (IAqr, K,) aor. 2, (K,) inf. n. ثَلَجٌ, (TA,) † His heart became cool, or refreshed, and relieved of a thing: (IAqr;) and he rejoiced; or was, or became, joyful, glad, or happy: (IAqr, K;) and he was, or became, at ease, at rest, tranquil, or free from disquietude. (TA.) And ثَلَجَتْ نَفْسُهُ بِكَذَا † His mind became refreshed and happy by means of such a thing. (A.) And ثَلَجَتْ نَفْسِي, aor. 2, inf. n. ثَلَجٌ; (AA, S, K;) and ثَلَجْتُ, aor. 2, inf. n. ثَلَجٌ; (Aḡ, S, K;) [in the CK ثَلَجٌ;] and أَثَلَجْتُ; (K;) and ثَلَجْتُ; (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 ثَلَجْتُ إِلَيْهِ; and ثَلَجَ صَدْرِي: or this last, accord. to Sh, means my bosom became dilated [with joy], لِلْأَمْرِ at the event. (TA.) And ثَلَجْتُ بِمَا خَبَرْتَنِي † I became healed, and my heart became at rest, or tranquil, by means of the information which thou gavest me. (ISk, TA.) And ثَلَجَ قَلْبُهُ and ثَلَجَ, the latter mentioned by Lb, on the authority of 'Abd-El-Hakḡ, † His heart became certified, or assured. (TA.) ثَلَجٌ 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.) — ثَلَجٌ فُؤَادُهُ † He was, or became, stupid, dull, wanting in

intelligence: (IAqr, A, TA:) his heart, or his mind, or intellect, quitted him. (TA.) — ثَلَجَهُ, (Sh, K,) aor. 2, inf. n. ثَلَجٌ, (Sh, TA,) also signifies He, or it, soaked it; moistened it. (Sh, K, TA.)

2: see 1.

4. اِثْلَجَ *Li* (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 ثَلَجَ [written without any syll. signs, app. ثَلَجَ]. (TA.) He entered upon [a tract, or time, or season, of] snow. (TA.) — اِثْلَجْنَا السَّمَاءَ: and اِثْلَجَتِ الْأَرْضُ: see 1. — [Thus the verb is intrans. and trans. And hence,] اِثْلَجْتُ نَفْسِي: see 1. — And اِثْلَجَهُ + He rejoiced him; made him joyful, glad, or happy. (K.) And اِثْلَجَ صَدْرِي † It (news, or information,) healed and tranquillized me. (A,*TA.) And اِثْلَجْنِي بِهَذَا الْأَمْرِ † How joyful, or happy, am I made by this thing, or event! (TA.) — [Hence also,] اِثْلَجَ حَاخِرَتِي † 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.) — اِثْلَجَ مَاءَ الْبَيْتْرِ † The water of the well ceased, or stopped. (A, K.) And hence, (TA,) اِثْلَجَتْ عَنْهُ الْحُمَّى † The fever quitted him. (A, TA.) — اِثْلَاجٌ [the inf. n.] is also syn. with اِثْلَاجٌ [inf. n. of اِثْلَجَ, q. v.]. (K.)

ثَلَجٌ [Snow;] a thing well known, (S, A, Mṣb, K,) that falls from the sky: (TA:) pl. ثَلُوجٌ. (Mṣb.)

ثَلَجٌ Cold: (K:) applied to water. (TA.)

ثَلَجٌ † Men joyful, glad, or happy, by reason of news. (IAqr, TA.) — † Men who are stupid, dull, or wanting in intelligence. (TA.) [See also مَثْلُوجٌ.]

ثَلَجِي: see ثَلَجِي.

ثَلَجِي † 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.)

ثَلَجِي A seller of snow; (K;) as also ثَلَجِي. (TA.)

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

مَثْلُوجٌ: fem. with ة: the latter applied to land (أَرْضٌ), meaning Snowed upon. (S, A, Mṣb.) — Water cooled, or made cold, with snow. (TA.) A poet says, speaking of a woman's mouth,

يَخَالُ مَثْلُوجًا وَإِنْ لَمْ يَثْلَجْ

[It would be thought to be cooled with snow, though it was not cooled therewith]. (TA.) — مَثْلُوجُ الْفَوَاحِشِ † A man (S) stupid, dull, or wanting in intelligence. (S, A, Mṣb, K.) [See also ثَلَجٌ.]

ثَلَطَ

1. ثَلَطَ, aor. 2, (Az, S, K,) inf. n. ثَلِطٌ, (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 يَبْعُرُونَ بَعْرًا وَاتَّمَرُ تَثْلِطُونَ ثَلِطًا, (S, TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) — ثَلَطَ فَلَانًا He threm (K, TA,) i. e. thin dung, (TA,) at such a one: (K, TA:) and he befouled him, or smeared him, therewith. (K, TA.)

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

مَثْلِطٌ (K, TA, [but by rule it should be مَثْلِطٌ,]) or مَثْلِطَةٌ, (CK,) The place of exit of ثَلِطٌ. (K.)

نَمَرٌ

1. نَمَرٌ, aor. 2, (T, S, M, Mṣb, K,) inf. n. نَمْرٌ, (S, M, Mṣb,) He broke its edge; (S,* M, Mṣb, K;) namely, that of a vessel, (M, Mṣb, K,) and of a sword, and the like; (M, K;) as also نَمَرَهُ, aor. 2; (K, TA; [but I suspect that this latter form of the verb has been taken from a copy of the S in which the intrans. verb نَمِرَ has been erroneously made trans.];) and نَمَرَهُ; (M, K;) or this last signifies he did so much, or in many places: (S:) and the first signifies also he made a gap, or breach, in it; namely, a wall. (T,* S.) — [Hence,] نَمِرٌ فِي مَالِهِ, (TA,) or نَمِرٌ فِي مَالِهِ نَمْرَةً, (M,) † He suffered the loss of somewhat of his property. (M, TA.) And هَذَا مِمَّا يَنْمِرُ الدِّينَ + [This of the things that wound religion and impair sure faith]. (TA.) — نَمِرٌ, aor. 2, inf. n. نَمْرٌ; (S;) and نَمِرٌ, and نَمِرٌ; (S, M, Mṣb, K;) said of a thing, (S,) a vessel, (M, Mṣb, K,) a sword, and the like, (M, K.) It was, or became, broken in its edge: (S,* M, Mṣb, K;) [or † the last, being quasi-pass. of 2, it was, or became, broken much, or in several places, in its edge:] and نَمِرٌ and نَمِرٌ are said of a wall [as signifying it had a gap or breach, or gaps or breaches, made in it]. (T.) نَمِرٌ, [the inf. n. of نَمِرٌ,] when relating to a valley, signifies The having its حَرْفٌ, (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, انشَمِرُوا عَلَيْهِ They poured forth, or down, upon him, or against him; as also انشَمِرُوا. (Z, TA.)

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

نَمْرَةٌ A gap, or breach, (S, M, Mṣb, 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. نَمْرٌ. (T, Mṣb.) [See also نَمِرٌ.] — [Hence,] مَوْتُ فَلَانٍ نَمْرَةٌ فِي الْإِسْلَامِ نَمْرَةٌ لَا تُسَدُّ † [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. حَلَّةٌ.]

أَنْمَرٌ 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.) — أَنْمَرٌ Dust, or earth; and stones; like أَنْمَرٌ; accord. to El-Hejeree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.)

نَمِرٌ

1. نَمِرٌ, (S, M,* K,) aor. 2, (S, M,) inf. n. نَمْرٌ, (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 نَمَامٌ [q. v.]. (S.) Hence the saying, نَمِمْتُ أُمُورِي † 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 نَمِرِهِ وَرَمِهِ † [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, وَرَمِهِ; but A'Obeyd holds the former reading to be the right. (T.) — He spread نَمَامٌ for it, namely, a skin of milk, and put it [نَمَامٌ] 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 نَمَامٌ or absolutely: for] نَمِرٌ 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, نَمِرْ لَهَا, i. e. Collect thou [for them; namely, the cattle &c.; like نَمِرْ لَهَا, from] نَمِرٌ. (TA.) And هُوَ يَنْمِرُهُ وَيَقْمُهُ † He sweeps it, and collects the good and the bad. (S.) — نَمِرُ الطَّعَامِ, (M, K,) [aor. and] inf. n. as above, (M,) He ate the good of the food and the bad thereof; (M, K;) as also قَمَهُ. (TA.) — نَمِمْتُ, (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.) — نَمِرٌ 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.)

نَمْرٌ There; syn. هُنَاكَ; (Zj, S, M, K;) a noun of indication, (Zj, T, M, Mṣb, Mughnee, K,) denoting a place that is remote (Zj, T, S, M, Mughnee, K) from the speaker, (Zj, T, M,) like as هُنَا denotes that which is near; (Zj, T, S;) or denoting a place other than that of the speaker: (Mṣb:) 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], وَأَزَلْنَا ثُمَّ الْآخَرِينَ [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 ثُمَّ رَأَيْتَ نَعِيمًا, 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 تَرَى [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.) — [ثم من ثم is used by post-classical writers as meaning *Therefore; for that reason; on that account.*]

ثم (T, S, M, &c.) for which one also says ثم (M, Mughnee,) substituting ف for the ث, (M,) and ثم (T, S, M) and ثم (M, TA,) but ثم is the more common, (Mughnee and K on the letter ت,) and ثم and ثم (M, TA,) [meaning *Then, i. e., afterward, or afterwards,*] a particle, (M, K,) or conjunction, (Zj, T, S, M, M, Mughnee,) denoting order (Zj, T, S, M, M, Mughnee) and a delay, (S, M, M,) 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 رَحُبَتْ وَضَاقَتْ عَلَيْهِمُ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ [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 ثم, as though the meaning 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], خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا (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] فَصْرِي: 4th, that the creation of Eve from Adam being unusual, ثم 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 ثم 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 أَعْجَبُ [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 ثم 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 وَ [And], because it is used in cases in which there is no order; as in وَاللَّهُ ثُمَّ وَاللَّهُ لَأَفْعَلَنَّ [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 وَ (M, M,) it has the meaning of وَ (S, M, M,) the conjunction, (S,) in the saying in the Kur [x. 47], ثُمَّ اللَّهُ شَهِدَ عَلَىٰ مَا يَفْعَلُونَ [And God is witness of what they do]. (S, M, M.) — The Koofees allow its being used in the manner of فَ and وَ so as that the aor. immediately following it after a conditional verb may be mansoob: and Ibn-Malik 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 marfooa and mejzoom and mansoob. (Mughnee.)

مَا لَهُ ثُمَّ وَلَا رُمْ. ثم: see ثم. — In the saying مَا لَهُ ثُمَّ وَلَا رُمْ [He has not ثم nor رُمْ], 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 *مرمة 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, مَا يَمْلِكُ ثُمَّ وَلَا رُمْ, 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, جَفَّجَعَ بِي الدَّهْرُ عَنْ ثِيَبِهِ وَرَمَهُ, [thus in some copies of the S, and in the TA, in which

latter the last two nouns are expressly said to be with damm, but in two copies of the S, in this instance, erroneously written, ثِيَبِهِ وَرَمَهُ,] i. e. [Fortune has debarred me] from its little and its much. (S, TA.) And hence the saying of the vulgar, جَاءَ بِالثَّمِيرِ وَالرَّمْرِ, except that they pronounce both these nouns with kesr, meaning *He brought little and much.* (TA.) — See also 1.

ثُمَّ: see ثم.

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

ثم [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 "tummâm," to panicum dichotomum; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written "temâm," 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, M, K, [in the M termed شَجَرٌ,]) 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;) weak, or frail; having what are termed خوص [q. v.], or what resemble خوص, sometimes used for stuffing, (S, TA,) and for stopping up the interstices of houses; (S, M, TA;) and sometimes used for removing whiteness from the eye: (K:) accord. to Az, it is of several species, one of which is the ضَعَّة, and another is the جَلِيلِيَّة, and another is the غَرْف, which resembles rushes (أَسَل), 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 أَمْضُوخَةٌ:] it is also called ثَمْمُورٌ, (K,) and ثُمَّة, [but see what follows.] (T, M,) which is sometimes contracted into ثُمَّة; (T;) or it is also called ثَمْرٌ, of which ثُمَّة is the n. un.: (AHn, TA:) the n. un. of ثم is [likewise] with ة. (S, M, M, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) هُوَ عَلَىٰ طَرَفِ الثَّمَامِ (IAar, T, M, Z, K,*) i. e. †It is easy to thee, or within thy reach, no obstacle intervening between thee and it: (IAar, M:) because the ثم is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هُوَ لَكَ عَلَىٰ رَأْسِ الثَّمَّةِ [meaning the same]. (M.) And هُوَ عَلَىٰ رَأْسِ الثَّمَّةِ (TA,) or ذَلِكْ هُوَ عَلَىٰ رَأْسِ الثَّمَّةِ † [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, هُوَ أَبَوُهُ عَلَىٰ طَرَفِ الثَّمَّةِ, meaning †He is like his father: and some of them say هُوَ الثَّمَّةُ, with fet-h. (TA.) And it is said in a trad. of 'Omar, أَغْرُوا وَالغَزْوُ حُلُوٌّ خَضِرٌ, [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 ثم; (

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

ثَمْرٌ 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 ثَمَامٌ. (M, TA.)

ثَمَامٌ: see ثَمَامٌ.

ثَمِيرٌ (like مَسِينٌ, K [in the CK, erroneously, مَسِيرٌ, like مَسِينٌ,]) One who pastures for him who has no pastor, (T, K,) or no pasturage, (TA,) and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying (يُفَقِّرُ مَنْ لَا ظَهْرَ لَهُ) [in the CK, erroneously, يُفَقِّرُ,] and sets right (يُثَمِّرُ [in the CK, erroneously, يَثْمِرُ]) 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 مَعْمَرٌ مَثْمِرٌ A man who sets right an affair, and manages it, or acts vigorously in it. (IAḡr, T.) — رَجُلٌ مَثْمِرٌ وَمَقْمَرٌ and مَثْمِرَةٌ (S, K,) in which latter phrase the *ṣ* 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 مَخْمِةٌ, in art. خَمْرٌ.]

مَثْمِرَةٌ: see what next precedes.

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

ثمت

ثَمْرٌ: see ثَمْرٌ and ثَمْرٌ.

ثمد

1. ثَمَدَةٌ, aor. *ṣ*, inf. n. ثَمَدٌ, He took forth, or dug out, from it (i. e. a ثَمَدٌ q. v. infra) the earth, in order that the water might come forth; (M, L;) as also ثَمَدَةٌ, (so in the TA, and in the TT from the M,) or ثَمَدَةٌ, (accord. to the L,) and ثَمَدَةٌ. (M, L.) — Also, (K,) aor. and inf. n. as above, (TA,) He took it (أَتَاخَذَهُ) as a ثَمَدٌ; and so ثَمَدَةٌ and ثَمَدَةٌ. (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 ثَمَدْتُ النَّاقَةَ بِالْحَلَبِ † I exhausted the she-camel by milking. (A.) — And ثَمَدْتُهُ † Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK ثَمَدْتُهُ) — † He gave him a gift. (A.) — ثَمَدٌ, (K,) inf. n. ثَمَدٌ, (TA,) He (a man, TA) was, or became, fat; as also ثَمَدٌ (K) and ثَمَدٌ. (Ish, TA.)

4: see 1, in two places. — ائتمد عينه He applied as a collyrium to his eye. (A, TA.)

8. ائتمد and ائتمد He (a man, S) came to a ثَمَدٌ [q. v.] to drink. (S, K.) — ائتمد ثَمَدًا He made, or prepared, (أَتَمَدَ,) a ثَمَدٌ. (Isk, L.) See also 1.

10. استئتمده: 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. ائتماد: see 1.

Q. Q. 4. ائتماد: see 1.

ثَمَدٌ: see what next follows.

ثَمَدٌ (T, S, M, A, K) and ثَمَدٌ (S, M, K) and ثَمَادٌ, (M, K,) or the last is a pl. of one of the two preceding words, (MF,) Water that is little in quantity, (Lth, 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 (الصَّيْفُ): (M, K:) or a small round hollow or cavity (قَلْبٌ) in which the rain-water collects and from which men drink during two months of the spring-season (الصَّيْفُ), but which fails when the summer (الْقَيْظُ) comes: (IAḡr, T:) and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground: (A:) pl. ثَمَادٌ (T, A) and ثَمَادٌ [a pl. of pauc.]: (so in the L:) some say that ثَمَادٌ signifies holes dug or excavated, in which is a little water; and hence A'Obeyd says, سَجَرَتِ الثَّمَادِ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or ثَمَادٌ 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.)

ثَمَادٌ: see ثَمَادٌ.

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

ثَمَادٌ [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (حَجَرُ الكحلِّ), (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 (كحلٌّ) is prepared: or collyrium (كحلٌّ) itself: (M:) or a substance resembling it: (Scer, M:) or a species thereof: (Lth, T:) or black كحلٌّ, 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. (Mṣb.) 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.)

مَثْمُومٌ 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.)

ثمر

1. ثَمْرٌ: see 4, in three places. — Also It (fruit) was, or became, ripe. (T.) — ثَمْرٌ لِبَغْتَمِرٍ He collected trees (which are called ثَمْرٌ, TA [or rather shrubs]) for the sheep or goats. (K.) — ثَمْرٌ, aor. *ṣ*, † It (a man's wealth) became abundant. (A, TA.) — † فُلَانٌ مَجْدُودٌ مَا يَثْمِرُ † [Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.)

2. ثَمْرٌ, inf. n. ثَمِيرٌ, 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.) — ثَمْرٌ السَّقَاءِ, inf. n. as above; and ثَمْرٌ; † The skin [of milk] showed upon it the forming of the butter in little clots: (S, M, K:) and ثَمْرٌ اللَّبَنِ, and ثَمْرٌ, (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], ثَمْرٌ and ثَمْرٌ: (T:) and ثَمْرٌ + 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. ائتمار, [inf. n. ائتمار] It (a tree) put forth its fruit: (T, S:) or put forth its fruit yet unripe: (IAḡr:) or began to put forth its fruit: (T, Mṣb:) or bore fruit; as also ثَمْرٌ, (M, K,) aor. *ṣ*: (TA:) or [ثَمْرٌ signifies it bore fruit; and ثَمْرٌ, 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] ثَمْرٌ signifies bearing fruit; and ثَمْرٌ, 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. (IAḡr, 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 ثَمْرٌ, (A, K,) aor. *ṣ*, (TA,) inf. n. ثَمُورٌ. (A, TA.) — † مَا أَثْمَرَ أَبْنُ ثَمِيرٌ † [As long as the

moonlight-night renens 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. (Shifā el-Ghaleel, MF.) — Also *He fed a person with fruits.* (TA.)

ثمر: see ثمر, in two places.

ثمر (T, S, M, A, Mṣb, K) and ثمر (Sb, M, A) and ثمر (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: (Mṣb:) pl. of the first, ثمر; and pl. pl. (i. e. pl. of ثمر, Fr, S, M, Mṣb) ثمر; and pl. pl. pl. (i. e. pl. of ثمر, S, Mṣb) ثمر; (S, Mṣb, K;) and the pl. of ثمر is ثمرات; (IHsh, TA:) or ثمر is pl. of ثمر; (AHeyth, TA;) or it may be pl. of ثمر, because it is of a form more common as that of a pl. of a word of this form than of the form of ثمر: (M:) ثمر is the n. un. of ثمر, (S, M, K,) and ثمر is that of ثمر: (Sb, M, K:*) the pl. of ثمر is ثمرات (S, Mṣb) and ثمر: (K:) [or rather this last is a quasi-pl. n.:] ثمر, which none but Sb mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like ثمر in its series of pls. except أكرم. (MF: see أكرم.) — Also ثمر (M, A, K,) or ثمر (T, S,) and ثمر (S,) and ثمر (K,) or ثمر (M,) or ثمر (TA;) of which last three, the first (ثمر) is disapproved by several writers; and some say that it is for ثمر, 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 Mujāhid, ثمر, in the Kṣur, means fruit; and ثمر, property, or wealth; but Yoo did not admit this, app. holding both to mean the same: (T:) in the Kṣur xviii. 32, AA read ثمر, and explained it as signifying kinds of property or wealth. (S.) — ثمر also signifies † Gold and silver: (AAF, M, K:) so accord. to Mujāhid in the Kṣur xviii. 32; but this is not known in the proper language. (AAF, M.) — And Trees [or shrubs]: (TA:) and ثمر a tree [or shrub]. (Th, M, K. [In the CK, erroneously, ثمر.]) — And [the n. un.] ثمر, [in the CK, erroneously, ثمر,] † A child, or son; (K, B, TA;) as also ثمر القلب, [of which other meanings will be found below,] and ثمر الفؤاد [lit, like the next preceding expression, fruit of the heart]: accord. to some, in the Kṣur ii. 150, الأولاد الثمرات means [or children] and الأحماد [or grandchildren, &c.]. (B, TA.) — † Progeny; or offspring. (K.) [Whence, app.,] † 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: (Mṣb, TA:) as that of knowledge, namely, good works; and that of good works, namely, Paradise. (TA.)

Bk. I.

Hence, ثمر له ثمر † There is no profit pertaining to it. (Mṣb.) [Hence also,] ثمر مال † The increase of property. (A.) — † The knot of the extremity, (A,) or of the extremities, (K,) of a whip; (A, K;) because like a fruit in its form and in its manner of hanging: (B, TA:) and ثمر, the knots of the extremities of whips: (S, Mj, Mgh:) or the former signifies the end, or extremity, of a whip: (T:) or, more correctly, the tail, which is [the appendage that forms] the end, or extremity, of a whip; its عذبة. (Mgh.) — † The extremity, (T, K,) or tip, (A,) of the tongue: (T, A, K:) or its lower extremity. (Iath, TA.) — † A man's prepuce: pl. ثمر: so in the phrases ثمر فلان, and قطعت ثمرهم, meaning † Such a one was circumcised, and they were circumcised. (A.) [Another meaning of the former of these phrases has been mentioned above.] — † The skin of the head. (Ish, T, K.) — ثمر القلب [of which one meaning has been given above] also signifies † The heart's core; or the black, or inner, part of the heart; syn. سويداء, and حبة. (S in art. ح.) [Hence,] † خصني بثمر قلبه † [He distinguished me peculiarly, or specially,] by his love, or affection. (A, TA.) And أعطاه صفة يده وثمر قلبه † [He gave him his ratification of the bargain, and] his sincerest agreement. (A, TA.) — في ثمر السماء and ثمر † In the sky is a small portion, or quantity, of cloud. (A, TA.) — ثمر الحناء: see art. حناء. — See also ثمر.

ثمر: see ثمر, in three places.

ثمر † Wealth blessed with increase: (A, TA:) or much, or abundant, wealth; as also ثمر. (K.) — ما نفسي لك بثمر. — ثمر: أرض ثمر: † My mind has no sweetness for thee: (K, TA:) but accord. to Z, in the A, art. ثمر, the last word in this phrase is with ت, and so it is written in the K in that art., and explained as meaning طيبة [or agreeably affected]. (TA.)

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

ثمر: see ثمر, second sentence.

أرض ثمر; fem. with ة: hence شجرة ثمر, and أرض ثمر: see ثمر. — ثمر also signifies † Milk of which the butter has not come forth; (M, K;) and so ثمر: (K:) or both signify milk of which the butter has appeared: (M, K:) or لبن ثمر, milk of which the butter has not been taken forth: (TA in art. جهر:) or milk of which the butter has formed into little clots: (Iath, TA:) and لبن ثمر [in like manner], milk fit for churning, and showing upon it the formation of little clots of butter: (As, M:) and ثمر, (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 ثمر, what is seen upon milk, when it has been churned, resembling dry scabs on the skin, (T, A,) is also termed the ثمر of milk. (T.) [See 2.] — ابن ثمر: † The moonlight-night, (S, M, K,) when the moon is full; (TA;) [contr. of ابن سحر.] See 4.

ثمر fem. of ثمر. — Also a subst.: see ثمر, in three places.

ثمر: see 4. — ثمر الحليم: † Perfect, or complete, in respect of forbearance, or clemency; like ripe fruit. (IAar, M.) — الثمر: The flower of the حمض [or rose-coloured sorrel]; (AHn, M, K;) which is red. (TA.) — ثمر لوبيا [dolichos lubia of Forskål]. (AHn, M, K.)

ثمر, or ثمر: see ثمر, in three places.

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

ثمر: see ثمر.

ثمر: see ثمر. — قوم ثمر: † A people, or company of men, abounding in wealth. (K, *TA.)

تمر

1. ثمر, [aor., app., and 2,] inf. n. ثمر, It (water) remained in a watering-trough or tank. (Mṣb.) — Also, (T, TA,) aor. 2 and 2, (TK,) inf. n. ثمر (T, M, K) and ثمر (M, K,) He (a man, T) remained, stayed, resided, dwelt, or tarried. (T, M, K.) You say, ثمر فلان فما يبرح, Such a one remained, &c., and does not quit his place. (T.) And ارتحل بنو فلان وتمر فلان في دارهم, i. e., [The sons of such a one removed, or departed, and such a one] remained [in their abode]. (T, TA.) — ثمر: He steeped it, or macerated it, and left it, or kept it, long; namely, poison. (Skr p. 194.) [See ثمر.] — ثمر الصبيان: aor. 2, [inf. n., app., ثمر,] She (a woman) was a support to the children, remaining, or abiding, with them. (M.) And ثمرهم (T, M, K,) aor. 2 (T, K) and 2, (K,) inf. n. ثمر (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.) — ما ثمر شرابه بشيء: (Yoo, T, S, M, K) من طعام (Yoo, S) He ate no food before drinking. (Yoo, T, S, M, K.) — You say also, أكلت العاشية من الكلال ما يتمر ما في أجوافها, The cattle ate of the herbage what was equal to the water that they had drunk. (T.) — And ثمر, aor. 2, He ate (K) food. (TK.) — ثمر (S, M, K,) aor. 2, (K,) inf. n. ثمر (S, M, K,*) He (a man, S) became intoxicated. (S, M, K.)

2. **ثَمِل** as an intrans. v.: see 4. — **ثَمَلَةٌ**, inf. n. **تَثْمِيلٌ**, *He made it, or caused it, to remain; he left it; or reserved it*; (S, K; [in the former of which, for the explanation **بَقَاؤُهُ**, Golius found **ثَمَلَةٌ**];) as also **أَثْمَلُهُ**. (S, TA.) You say, **أُثْمِلُ الصَّوْبَةَ** **وَأُثْمِلُ الصَّوْبَةَ**, i. e., [Collect thou the clear milk in a skin, and] leave the **ثَمَلَةٌ** [or froth] in the milking-vessel. (T.) — **ثَمَلْتُ الحَبَّ**, *I took forth the ثَمَلَةٌ [or remaining water or the like] from the bottom of the jar; as also أَثْمَلْتُهُ*. (TA.)

4. **أَثْمِلُ** *It (a thing, S, or milk, TA) had much ثَمَلَةٌ, i. e., froth*; (S, TA;) as also **ثَمِلُ**. (TA.) — **أَثْمَلَتْ** *She (a camel) gave much froth in her milk*. (TA in art. **حَلَب**.) — See also 2, in three places.

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

ثَمِلُ: see **ثَمِلُ**, in four places.

ثَمَلَةٌ: see **ثَمَلَةٌ**.

ثَمَلٌ *Remanence, stay, residence, or tarriance*; like **ثَمِلٌ**: (T, M, K;) [the latter is an inf. n.: see 1:] and both signify also *ease; repose; easiness of life, and ampleness of the circumstances thereof*. (T.) You say **دَارُ ثَمَلٍ** (T, M) and **ثَمِلٌ** (M) *An abode of [fixed] residence, (T, M,) and of ease, or repose, &c.* (T.) And **ثَمِلٌ مَكَانٌ** *A place peopled, inhabited, well stocked with people and the like*. (Th, AAF, M.) And **دَارُ بَنِي ثَمَلٍ** *The abode of the sons of such a one is an abode of [fixed] residence*. (IDrd, TA.) — **شَدَاةٌ**, or **شَدَاةٌ**. (M, K.) — **إِثْمَالٌ**: (K;) inf. n. of **ثَمِلُ**. (S, M.) — See also **ثَمَلَةٌ**, in two places.

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

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

ثَمَلَةٌ *Grain, and meal of parched barley or wheat (سَوِيْق), 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 **ثَمَلَةٌ** (K) and **ثَمَلَةٌ**: (M, K;) pl. (of the first, TA) **ثَمَلٌ** and (of the last, TA) **ثَمَلٌ**. (K.) — And in like manner, *A [heap such as is termed] صَبْرَةٌ of wheat*. (TA.) — Also, and **ثَمَلَةٌ**, (AA, S, M, K,) and **ثَمَلَةٌ**, (K,) and **ثَمَلَةٌ**, (S, M, Mṣb,) and **ثَمَلَةٌ**, (K,) *A remainder, (AA, S,) or water remaining, (Mṣb,) or a little water remaining, (M, K,) in a watering-trough, (Mṣb,) 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 **ثَمَلَةٌ**, of which **ثَمَلٌ** 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 **ثَمَلَةٌ** in a verse cited voce **قَصْر**.] — **ثَمَلٌ بِهِ** and **ثَمِلٌ** *In him is somewhat [remaining] of intelligence, and prudence, (K, TA,) and judgment, to which regard, or recourse, may be had*. (TA.) — See also **ثَمَلَةٌ**. — And see **ثَمَلَةٌ**.

ثَمَلَةٌ: see **ثَمَلَةٌ**. — Also, (IF, TA,) or **ثَمِلٌ**, (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 **ثَمَلَةٌ** (M, K) and **ثَمَلَةٌ**. (S, K.) — And (hence, as being likened thereto, TA) **ثَمَلٌ** *The rag of the menses*: pl. [or rather coll. gen. n.] **ثَمَلٌ**. (M, K.)

ثَمَالٌ *Steeped, or macerated, poison*; as also **ثَمَلٌ**: (T, S, K; [in the CK, **الْمُتَمَعِّعُ** is put for **الْمُتَمَعِّعُ**];) or **ثَمَلٌ** 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,] **رَتَحَهُ مُمَلٌ الكَرَى** *† [The infection of drowsiness made him to incline from side to side]*. (TA.) — See also **ثَمَلَةٌ**.

ثَمَالٌ *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*: (Lḥ, M;) *a refuge, or protector*. (Mgh. [See also **مُثَمِّلٌ**].) Hence, (Mgh.)

ثَمَالُ 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 Mohámmad. (TA.) [See also another ex. in a verse cited voce **أَنْ**.]

ثَمَلٌ: see **ثَمَلَةٌ**.

ثَمَلَةٌ: see **ثَمَلَةٌ**, in two places: — and see **ثَمَلَةٌ**. — Also, (S, M, Mgh, Mṣb, K,) and **ثَمَالٌ**, (M, Mgh,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Mṣb, K,) [or rather coll. gen. n.], *Froth, (S, M, Mgh, Mṣb, K,) of any kind*: (M;) or *froth of milk* (Th, M) *when it is drawn*. (M.)

ثَمَلَةٌ: see **ثَمَلَةٌ**, 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 **ثَمَلَةٌ**: (K;) and *food that has been eaten before drinking*: (T, S;) and *any remains, or anything remaining*: (S;) pl. **ثَمَالٌ**. (TA.) — Also *The part (Lḥ, M, K) of the belly (K) of a man (Lḥ, M) in which are*

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

مُثَمِّلٌ, (S, Sgh, K,) like **مَنْزِلٌ**, (K, TA, but in one copy of the S **مُثَمِّلٌ**, and in another **مُثَمِّلٌ**, and in the CK like **مُنْبِرٌ**.) *A refuge; an asylum*. (S, Sgh, K. [See also **ثَمَالٌ**].)

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

مُثَمِّلَةٌ: see **ثَمَلَةٌ**.

مُثَمِّلٌ: see **ثَمَالٌ**, in three places.

مُثَمِّلٌ: see **ثَمَلٌ**.

ثمن

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

2. **ثَمِنُهُ** *He made it eight: or called it eight*. (Esh-Sheybánee, and K in art. **وَحَد**.) — [He made it octangular.] — **ثَمِنَ لَأَمْرَاتِهِ**, or **عِنْدَهَا**, *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. **سَبَع**.) — Also, (T, TA,) inf. n. **تَثْمِينٌ**, (TA,) *He collected it together*. (T, TA.) — Also, inf. n. as above, (Mṣb, TA,) *He made known, or notified, [or he set, or assigned it,] its price; i. e., the price of a commodity; like قَوْمُهُ*: (TA;) or *he assigned it a price by conjecture*: (Mṣb;) and **ثَمِنَهُ** *he named a price for it*. (TA.)

4. **اِثْمِنُ الْقَوْمِ** *The party of men became eight*: (S, K;) and also *the party of men became eighty*. (M and L in art. **ثَلَاث**.) — **أَثْمِنَتْ** *She brought forth her eighth offspring*. (TA in art. **بَكَر**.) — **اِثْمِنَ** said of a man, *He was, or became, one whose camels came to water ثَمِنًا*, (S, K,) i. e., *on the eighth night [after the next preceding watering]*. (K.) — **اِثْمِنَ** said of a commodity: see 1. — **اِثْمِنَهُ** *He sold it for a price*. (Mṣb.) — See also 2. — **اِثْمِنَ الرَّجُلُ مَتَاعَهُ**, (T, S,) or **سَلَعَتَهُ**, (K,) and **اِثْمِنَ لَهُ**, (T, S, K,) [i. e. *متاعه*, or *سلعته*,] signify the same, (T, S,*) *He gave the man the price of his commodity*: (K;) or **اِثْمِنَ الرَّجُلُ بِمَتَاعِهِ**, and **اِثْمِنَ لَهُ مَتَاعَهُ**, *he named to the man a price for his commodity, and assigned it to it, or to him*. (Mgh.)

ثَمْنٌ: see **ثَمْنٌ**.

ثَمْنٌ *The eighth young one or offspring*. (A in art. **ثَلَاث**.) — *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 رُبْع and خَمْس &c.] See also 4.

ثَمَن 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-Rāghib, TA;) the ثَمَن of a thing sold: (S:) and also (Er-Rāghib, TA) a compensation, or substitute, (Mgh, Mṣb, Er-Rāghib, TA,) whatever it be, for a thing, (Er-Rāghib, 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 قِيَمَة: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the قِيَمَة is its real value or worth, its equivalent: (MF:) pl. اَثْمَان (T, Mgh, Mṣb, K) and اَثْمَان (S, Mṣb, K,) the latter used only as a pl. of pauc., (Mṣb,) and [so] اَثْمَانَة. (CK: not in the TA.) The saying in the Kur [ii. 38 and v. 48], وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا 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 ثَمَنًا occurs in the Kur, with ب prefixed to the name of the thing sold or bought, in most cases it relates to two things whereof neither is a ثَمَن in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, اشْتَرَيْتُ ثَوْبًا بِكَسَاءٍ [I purchased a garment with a كساء, q. v.]: either of these may be termed a ثَمَن for the other: but in speaking of pieces of silver and of gold, you prefix the ب to the ثَمَن [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 ثَمَن: and when you purchase pieces of silver and of gold with the like, you prefix the ب to whichever of the two you will, because each of them in this case is a purchase and a price. (T.)

ثَمَن (S, M, Mgh, Mṣb, K) and **ثَمْن** (M, Mṣb, K) An eighth; an eighth part or portion; as also **ثَمِين**; (S, M, Mgh, Mṣb, K;) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but ثَلِيث was ignored by AZ (T and S in art. ثَلث) and by others, (TA,) and so was خَمِيس: (S in art. ثَلث:) pl. اَثْمَان. (M, K.)

ثَمَان and ثَمَان: see ثَمَانِيَة.

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

as ثَمْن; and a thing that has a price, or value, is termed مَثْمِين [app. مُثَمِّن, as above; but perhaps مُثَمِّن, q. v.]. (Har p. 42.)

ثَمَانِيَة a noun of number, well known; [meaning Eight;] as also **ثَمَان**, (M, TA,) which is like **يَمَان**, (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Mṣb:) this is not a rel. n. [though likened above to **يَمَان**]: (M, K:) or it is originally a rel. n. from **الْثَمْن**, 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 **دَهْرِي** and **سَهْلِي**, [which are rel. ns. of **سَهْل** and **دَهْر**], (S,) and they suppress one of the two **ي** which are characteristic of the rel. n., and compensate it by the insertion of **ل**, as they do in the rel. n. of **الْيَمْن** [when they say **يَمَان**, originally **يَمَانِي**, for **يَمْنِي**]: (S, K: [and the like is said in the Mgh:]) El-Fārisee says that the **ل** of **ثَمَان** is the characteristic of the rel. n., because this word is not a broken pl. like **صَحَار**; and IF assents to this, and says that were it not so, the **س** would be inseparable, as it is in **عَبَاقِيَة** &c. (M.) You say **ثَمَانِيَة رِجَال** [Eight men], (T, S, Mgh,) and **ثَمَانِيَة أَيَّام** [eight days]. (Mṣb.) And when **ثَمَان** is prefixed to another noun, its **ي** is retained, like the **ي** in **القَاضِي**: (S, Mṣb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Mṣb:) you say **ثَمَانِي نِسْوَة** [Eight women], (T, S, Mgh, Mṣb, K,) and **ثَمَانِي مَائَة** [eight hundred], (S, Mṣb, K,) [in the nom. and gen. cases;] and **رَأَيْتُ ثَمَانِي نِسْوَة** [I saw eight women], pronouncing the fet-hah [at the end, in this case]. (Mṣb.) When it is with tenween, the **ي** 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, **عِنْدِي مِنَ النِّسَاءِ ثَمَان**, [I have with me, of women, eight], and **مَرَرْتُ مِثْمَان** [I passed by, of them, eight], and **رَأَيْتُ ثَمَانِيًا** [I saw eight]. (Mṣb.) It sometimes occurs, in poetry, indecl.: (S, M:) this is because it is fancied to be a pl.; (S;) or because it is likened, as to the letter, but not as to the meaning, to **جَوَارِي**. (M.) The people of El-Hijāz pronounce the masc. and the fem. with naṣb in every case, in phrases like **أَتُونِي ثَلَاثَتَهُمْ** and **أَتَيْتَنِي ثَلَاثَتَهُنَّ**; and so on to ten [inclusive]. (S voce ثَلَاثَة, q. v.) Th mentions **ثَمَان**; (TA;) and some instances of its occurrence are cited; but Aṣ disallows it. (T, Mgh, TA.) **كِسَاءُ ثَمَان** means A [garment of the kind called] **كِسَاء** made of eight fleeces. (T.) **تَقْبَلُ بِأَرْبَعٍ وَتَدْبِرُ ثَمَانِيًا** [She advances with four and goes back with eight] is a saying of one of the مُخْتَلُون of El-Medeeneh; meaning, with four creases (عُكْن) 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.

هيت.) The saying **ثَمَان سَبْعُ فِي ثَمَان** should properly be **ثَمَانِيَة سَبْعُ**, (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 ذِرَاع, which is fem., and the breadth by the شِبْر, which is masc.; but they use the fem. when they do not mention things; as when they say, **صُمْنَا مِنَ الشَّهْرِ خَمْسًا** [We fasted, of the month, five], though meaning days: (S:) or because ذِرَاع is fem. in most instances, and شِبْر is masc. (Mṣb.) [But it is said that when ثَمَانِيَة means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, **تِسْعَةٌ أَكْثَرُ مِنْ ثَمَانِيَة** [Nine things are more than eight things]. (TA voce تِسْعَة, q. v.) [See also سِتَّة.] — When you make it a compound [with the number ten], you say, **عِنْدِي ثَمَانِيَة عَشْرَ رِجَالًا**, [I have with me eighteen men]: and in the case of the fem., you may either make the **ي** to be with fet-h or make it quiescent, saying, **عِنْدِي ثَمَانِي عَشْرَة** or **عِشْرَة** [I have with me, of women, eighteen women]; but the former is the more chaste; and in one dial., the **ي** is elided, on the condition of [saying **ثَمَان عِشْرَة**], making the **ن** to be with fet-h; (Mṣb;) or in this case you say **ثَمَان عِشْرَة**, with kesr. (T.) A poet says, (T, S,) namely, El-Aṣhā, (K,)

• فَلَا شَرِبَنَّ ثَمَانِيًا وَثَمَانِيًا •
• وَثَمَانِ عَشْرَة وَاثْنَتَيْنِ وَأَرْبَعًا •

[And I will assuredly drink eight cups of wine, (a pl. of كَأْس, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K: but in the S and K, **وَلَقَدْ شَرِبْتُ**; and in the K, and in one copy of the S, **وَتَمَان**;) he should properly have said **ثَمَانِي عَشْرَة** or **ثَمَانِي عِشْرَة**, (accord. to different copies of the T and S and K,) but he elides the **ي** after the dial. of him who says **طَوَالَ الأَيْدِي** [for **الأَيْدِي**], (S, K,) and he makes the **ن** to be with kesr in order to indicate the **ي**. (T.) — The dim. of **ثَمَانِيَة** may be formed either by suppressing the **ل**, which is the preferable way, so that you say **ثَمِينِيَة**, or by suppressing the **ي**, saying **ثَمِينَة**, 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 **ثَمِينِيَة** and **ثَمِينِيَة**]. (S.) — **الْثَمَانِي** is also the name of A certain plant. (Aṣ, T, K.)

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

• لَيْتَنُ كُنْتُ فِي جُبِّ ثَمَانِينِ قَامَةً •
• وَرَقِيتُ أَسْبَابَ السَّمَاءِ بِسَلْمٍ •

[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. (TA.) [But in this verse, as cited in the present art. in the TA, **أَبْوَاب** is put in the place

اسباب, which is the reading commonly known, and given in the § and TA in art. سب, and in the TA in art. رقى. [أحمق من صاحب ضأن ثمانين] [More stupid than an owner of eighty sheep], (§, K,) or راعي ضأن ثمانين [than a pastor of eighty sheep], as in some of the copies of the §, or, as in the Proverbs of Aboo-'Obeyd, طالب ضأن ثمانين [than a demander of eighty sheep], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisrà an event that rejoiced him, whereupon he said, "Ask of me what thou wilt," and he asked of him eighty sheep. (§, K.) — [It also signifies Eightieth.]

ثمانية: see ثمانية and ثمانية and ثمانية, last sentence but one.

ثامن [Eighth: fem. with ة]. (§, K, &c.) — ثامنة عشرة and ثامن عشر, the former masc. and the latter fem., meaning Eighteenth, are subject to the same rules as ثالث عشر and its fem., explained in art. ثلث, q. v. — إبل ثوامن, [the latter word pl. of ثامنة,] Camels that come to water on the eighth night [after the next preceding watering]: from ثمن. (TA.)

أثمن Of more [and of most] price or value. (§.)

مُثْمِن Sold for a price: (Mṣb:) or having a price named for it, and assigned to it. (Mgh.) [See also ثمين.]

ثمين: see ثمين.

مُثْمِنَة A مَحْلَاة [or nose-bag]: (IAḡr, T:) or the like thereof. (§.)

مُثْمِن Octangular. (§, K.) — A verse composed of eight feet. (TA.) — Collected together. (T, TA.) — Poisoned; syn. مَسْمُوم. (K.) — Fevered; syn. مَحْمُوم. (K.)

ثن

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

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

5. ثنتن He pastured, or fed, upon ثن [q. v.]. (T.)

ثن Dry herbage: (§:) or dry herbage when it lies heaped together, one part upon another: (T:) or dry herbage, (K,) or what has become dried up of حلى and نهيى and حوض, (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 بقل nor of عشب: (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.)

ثنّة, 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: (§:) or the thin skin (مريطاً) 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, §, M, K) and the like, (T, §, K,) The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, §, M, K,) hanging down (§, M) over the part called أم القردان so as nearly to reach the ground: (§:) pl. ثنن. (§, M.) — ثنن [app. meaning We were engaged in light and confused talk] is a metaphorical saying, borrowed from the ثنّة of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

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

ثنتان

ثنى. ثنى fem. of اثنان, which see in art. ثنى.

ثندا and ثندا

ثندوة and ثندوة and ثندوة and ثندوة: see art. ثندا.

ثنو Quasi

اثنوى: ثنوية and ثنوي: ثنوي and ثنوي: ثنوي: ثنوي: see art. ثنى.

ثنى

1. ثناه (T, §, M, Mgh, Mṣb, K,) said in the K to be like سعى, implying that the aor. is -, but this is a mistake, (MF, TA,) [for it is well known that] the aor. is -, (Mṣb,) inf. n. ثنى, (§, M, Mṣb, &c.) He doubled it, or folded it; (T;) he turned one part of it upon another; (M, K;) he bent it; (T, §, 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, §, 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, به ثنتى الخناصر, (T,) meaning With [the mention of] him, (T, and Mṣb in art. خصر,) among others of his class, (Mṣb ib.,) the little fingers are bent. (T, and Mṣb ubi supr.) [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 pbet says,

فإن عد مجد أو قديم لمعشر
فقومى بهم ثنتى هناك لأصابع
[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; (IAḡr, M;) for the best are not many. (M.) One says also, ثنى وركه فنزل [lit. He bent his hip, and alighted], meaning he alighted from his beast. (T.) And ثنى رجله عن دابته, meaning He drew up his leg to his thigh, and alighted. (M.) But قبل أن يثنى رجله, 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.) ثنى صدره, 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], ألا إنهم يثنون صدورهم, 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, اثنونى صدره: you say, ثنوني: صدورهم, 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: (Bḍ:) [for] — ثناه (T, §, 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, §, Mṣb, TA.) Also He turned him, or turned him away or back, (Lth, T, §,) from the course that he desired to pursue, (Lth, T,) or from the object of his want: (§:) or you say, ثناه عن وجهه, (Mgh,) and عن حاجته, (TA,) and عن مراده, (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, فلان لا يثنى عن قرنه ولا عن وجهه [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, ثنيت البعير بثنايين, meaning, accord. to Aḡ, 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:) عقلتُه بثنايين means I bound one of his fore shanks to the arm with two ties, or tyings. (T, M.) — ثنى [as inf. n. of ثنى] also signifies The act of drawing, or joining, or adjoining, one [thing] to another; (Lth, T, Mgh;) and so ثنيتُه [inf. n. of ثنى]. (Mgh.) — [As ثنيتهم 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] ثناه signifies He took the half of their property: or he drew, or adjoined, to him what became with him two: (TA:) or ثنيتُه, (§, Mṣb,) aor. and inf. n. as above, (Mṣb,) signifies I became (§, Mṣb) to him, (§, Mṣb,)

or with him, (Mṣb,) a second; (S, Mṣb;) or I was a second to him, or it: (Er-Rāghib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَأَثْنَيْهِ (M, K [but in the latter, هَذَا in the place of هُوَ, and in the CK, فَأَثْنَيْهِ]) 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. ثَلَاثٌ) — ثَنَى الْأَرْضَ, inf. n. as above, He turned over the land, or ground, twice for sowing, or cultivating: (Mgh, and A* and TA* in art. ثَلَاثٌ) and ثَنَى [inf. n. of ثَنَى] and ثَنَانٌ [app. another inf. n. of ثَنَى, and app. correctly written ثَنَانٌ] are often used by [the Imām] Mohammad in the sense of ثَنَى: he who explains ثَنَى 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.) — قَاتِنِي, 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 يَثْنِي وَلَا يَثْلُثُ (a phrase mentioned by IAqr, M,) or لَا يَثْنِي وَلَا يَثْلُثُ, or لَا يَثْنِي وَلَا يَثْلُثُ: see 1 in art. ثَلَاثٌ.

2. ثَنَاهُ, (S, M, Mṣb, K,) inf. n. ثَنِيَّةٌ, (S, K,) He made it two; or called it two. (S, M, Mṣb, K.) [Hence,] ثَنَى means also He counted two; whence the saying, فَلَانٌ يَثْنِي وَلَا يَثْلُثُ; see art. ثَلَاثٌ: (A and TA in art. ثَلَاثٌ) [and so, app., ثَنَى; for] a poet says,

بَدَأَ بِأَبِي ثُمَّ آتَى 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 ي.] — He repeated it; iterated it. (Mgh.) See 1, in three places. — عِنْدَهَا, ثَنَى لِأَمْرَاتِهِ, He remained two nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّحَ) — ثَنَى بِالْأَمْرِ, He did the thing immediately after another thing. (T.) — ثَنِيَّةٌ also signifies A man's requesting others [who are playing with him at the game called الميسر] 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. أَثْنَتْ, or أَثْنَتَتْ, She brought forth her second offspring. (TA in art. بَكَرٌ) — See also 1, in two places. — اِثْنَى, (inf. n. اِثْنَاءٌ, TA,) He shed his tooth called the ثَنِيَّةُ; (S, Mgh, Mṣb;) he became what is termed ثَنِيَّةٌ; said of a camel [&c.]: (M, K:) he shed his رَوَاضِعُ [pl. of رَاضِعَةٌ] which is the same, in this case, as ثَنِيَّةٌ; said of a horse [&c.]. (IAqr, T.) — اِثْنَى عَلَيْهِ, (T, S, M, Mṣb, K, &c.) inf. n. اِثْنَاءٌ; (T;) and اِثْنَى, inf. n. اِثْنِيَّةٌ, accord. to the K, but this is a mistake for

ثَنَى, inf. n. ثَنِيَّةٌ; (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 IAqr, اِثْنَى signifies he spoke, or said, well, or good; and ill, or evil; and اِثْنَى, "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, اِثْنَى 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, اِثْنَيْتُ فَعْلَهُ [I praised his deed]; meaning عَلَى فَعْلِهِ; or because اِثْنَى means مَدَحٌ. (Ham p. 696.)

5. تَثْنَى: 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. تَمَائِلٌ: (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. تَبَخَّرٌ. (Idem p. 271.) You say, تَثْنَى فِي مَشِيَّتِهِ (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. اِثْنَى, (T, S, M, K,) and اِثْنَى, and اِثْنَى, of the measure اِثْنَعَلٌ, (M, K,) originally اِثْنَيْتِي, (M,) and اِثْنَوْنِي, (T, S, K,) of the measure اِثْنَوَعَلٌ, (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,] اِثْنَى 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. زَمَعٌ.)

8: see 7, and 4: — and see also 2.

10. اسْتَثْنَاهُ He set it aside as excluded; or he excluded it, or excepted it; مِنْ شَيْءٍ from a thing; syn. حَاشَاهُ: (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:) اِثْتِثْنَاهُ [in grammar] is the turning away the agent from reaching the object of the اِثْتِثْنَاءِ: (Mṣb:) in the case of an oath [and the like], it means the saying اِنْ شَاءَ اللهُ [If God will]. (Mgh.) [See ثَنِيَّةٌ.]

12. اِثْنَوْنِي: see 7; and see also 1.

اِثْنَى A duplication, or doubling, of a thing: (T, * S, Mṣb:) pl. اِثْنَاءٌ; (S, Mṣb;) or the sing. may be ثَنَى. (Mṣb.) — A folding: so in the saying, اِنْفَذْتُ كَذَا ثَنَى كِتَابِي, (S, TA,) or اِثْنَى, (so in a copy of the S,) i. e., فِي ثَنَى كِتَابِي [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 يَثْنِيهِ عَلَيْهِ اِثْنَاءً مِنْ سَعْتِهِ [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,] وَكَانَ ذَلِكَ فِي اِثْنَاءِ كَذَا, i. e., فِي غُضُونِهِ [lit. And that was in the folds, meaning, in the midst, of such a thing, or such an affair, or event]. (TA.) And جَاؤُوا فِي اِثْنَاءِ الْأَمْرِ They came in the midst of the affair, or event. (Mṣb.) [And hence, app.,] مَضَى ثَنَى مِنَ اللَّيْلِ An hour, or a period, or a short portion, of the night passed; (M, K;*) syn. سَاعَةٌ, (Th, M, K,) or وَقْتُ. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] — Also sing. of اِثْنَاءٌ 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; (فَوَاهُ, and طَاقَاتُهُ; [rendered by Freytag "virtutes, facultates rei;"] and مَثَانٌ, of which the sing. is مَثَانَةٌ and مَثَانَةٌ, signifies 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, ثَنَى [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. اِثْنَاءٌ, (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 وشاح [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,

لَعَمْرُكَ إِنَّ الْمَوْتَ مَا أَخْطَأَ الْفَتَى
لَكَالَطَوْلِ الْمَرْخَى وَثَنِيَاهُ بِالْيَدِ

[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 مَا أَخْطَأَ, he means اِخْطَايَهُ, (S in art. طَوْلٌ,) or مَدَّةُ اِخْطَايِهِ: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi supra.) You say also, رَبَّنَا اِثْنَاءَ 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,

ك:) and ثمان [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 ثلث [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. ثنأ, like طوار pl. of ظفر, accord. to Sb, (M, TA,) and ثنأ 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 Az, 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 بكر; and her first young one, her بكر; and when she brought forth a second, she is termed ثنى; and her young one, her ثنى: and this is what is correct. (T.) [Hence the saying,] ثنى ما هذا الأمر منك بكرًا ولا ثنىًا † This thing, or affair, is not thy first nor thy second. (A and TA in art. بكر.) — See also ثنيان.

ثنى: see ثنى, first sentence.

ثنى: see ثنى: — and see also ثنيان: — and اثنان.

ثنى 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 ثنى signifies the same. (IB, TA.) It is said in a trad., لا ثنى في الصدقة 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. Eḍ-Dareere, (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 ثنى has the meaning first assigned to it above in this paragraph. (TA.) — See also ثنيان: — and اثنان.

ثنوى and ثنوى: see ثنى, in four places.

ثنية: see ثنى, in three places.

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

ثنى a subst. from استثنأ; (S, Mgh, Mṣb;) as also ثنوى; the former with ḍamm, and the latter with fet-h: (S, Mṣb:) both are syn. with استثنأ [used as a subst., meaning An exception]; (T;) as also ثنية, (T, K,) or ثنية, (accord. to one copy of the T,) and مثنوية: (T:) so in the saying, حلف يمينًا ليس فيها ثنى, and ثنوى and

مثنوية or ثنية and مثنوية [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,] حلف غير ذات مثنوية a swearing not made lawful [by an exception]: (M:) [so too in the saying,] بيع ما فيه مثنوية [and ثنى &c.] (K in art. لحن) a sale in which there is not an exception: (TA in that art. :) or ثنى signifies a thing excepted, (M, Mgh, K,) whatever it be; (K;) as also ثنوى, (M, K,) with و substituted for ي, (M,) or ثنوى, (so in the TA, [but probably through inadvertence,]) and ثنية, (M, K,) or ثنية. (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 Moḥammad, من استثنى فله ثنيه means Whoso 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, مذكرة الثنى, (T, M,) meaning Resembling the make of the male in [the largeness of] her head and legs; (Th, M;) or جمالية الثنى, 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. ثلث, and ثلث in the same art.] And ثنى 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 Kaḥb, are ثنية في الأرض [those whom God has excepted on the earth]; (T, M;) alluded to in the Qur [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.)

ثنيان The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the سيد, (S, M, K, [in some copies of the K, erroneously, سيل,]) in rank; (S;) as also ثنى (A'Obeyd, T, S, M, K) and ثنى (A'Obeyd, T, S, K) and ثنى: (K:) pl. (of the first, S) ثنية [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce هدى.] — 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 ثنى [q. v.]. (S, M, &c.)

ثنى rel. n. of اثنان, and of اثنا عشر, when either or these is used as the proper name of a man; as also اثنى [with ا when connected with a preceding word]; like بنوى and ابنى as rel. ns. of ابن. (S.) — And الثنوية [The Dualists;] the sect who assert the doctrine of Dualism [الثنوية]. (TA.)

ثنأ, [and accord. to the CK, ثنية, but this is a mistranscription for ثنية, inf. n. of ثنى, and ثنية is a mistake for ثنية, inf. n. of ثنى, (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.)

ثنى and ثنأ: see مثنى.

ثنى 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, عقلت البعير بشنيتين, 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 ى because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying ثنى also; but the Baḡrees and Koofees [in general] agree that it is without ى: (T:) IB says that it has nq 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 ثنية; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثنية. — And see ثن. = ثنأ [or court, or open or wide space, in front, or extending from the sides,] (M, K,) of a house: (M:) [in the CK, الثنأ is erroneously put for الثنأ:] accord. to IJ, from ثنى, aor. يثنى, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.)

ثنى Shedding his tooth called the ثنية [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 ى: (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 ; (IAar, T, Mgh, K;) or in the third year : (S, Mgh) and a cloven-hoofed animal, (S, Mgh, Mghb) or a sheep or goat and an animal of the bovine kind, [respecting which last see عَضْبُ,] (T, IAth, K,) in the third year : (T, S, IAth, Mgh, Mghb, 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 جَدْعُ : (M: [see شَصْرُ:]) in all cases, after what is termed جَدْعُ and before what is termed رِبَاعُ : (Mgh:) pl. (masc., S, TA) ثَنِيَانٌ and ثَنَاءٌ (S, M, Mgh, Mghb) and ثَنَاءٌ, and, accord. to Sb, ثَنِيَانٌ; (M;) and pl. fem. ثَنِيَاتٌ. (S.)

اثنانِ, or الثنَى, see اثنانِ.

ثَنِيَةٌ I. q. عَقَبَةٌ : (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 عَقَبَةٌ : (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 نَقَبٌ [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-Rāghib, TA:) pl. ثَنِيَاثٌ : (T, S:) which signifies also [such roads as are termed] مَدَارِجٌ. (T.) Hence the phrase, فَلَانٌ طَلَّاعُ الثَّنِيَاثِ Such a one rises to eminences, or to lofty things or circumstances, or to the means of attaining such things; like the phrase اُنْجِدُ طَلَّاعُ [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 اَبْنُ جَلَا, in art. جَلُو: and see also art. طَلَع.] — Also, (T, S, M, &c.,) pl. ثَنِيَاثٌ (T, S, Mgh, Mghb) and ثَنِيَاتٌ, (Mghb,) One of certain teeth, (T, S, M, Mgh, Mghb, K,) the foremost in the mouth, (M,) [namely, the central incisors,] four in number, (T, M, Mgh, Mghb,) 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 ثَنِيَّةُ of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.) — Also fem. of ثَنِيٌ [q. v.]. (T, S, M, &c.) — See also ثَنِيَاثٌ, in five places.

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

syn. with ثَنِيَانٌ: and signifies also a long rope; whence the saying of Zuhayr, describing the [she-camel termed] سَانِيَةٌ,

• تَمَطُّو الرِّشَاءَ وَتَجْرِي فِي ثَنِيَاتِهَا •
• مِّنَ المَحَالَةِ قَبًا وَآثِدًا قَلَقًا •

(T,) meaning [She draws the well-rope, and causes to run,] with her ثَنِيَةٌ upon her, (ISk, T,) [a wabbling, unsteady, sheave (?) of the large pulley;] the ثَنِيَةٌ here being a rope of which the two ends are tied to the saddle (قَتَبُ) of the سَانِيَةٌ; the [upper] end of the well-rope being tied to its ثَنِيَةٌ [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, (طَرَفَا) المِهْلِينِ, [the latter of which words I here render conjecturally, supposing it to be similar in meaning to القَعْوُ or القَعْوَيْنِ,] above the مَحَالَةِ, and a similar piece below; the مَحَالَةُ and [qu. or] the sheave turning between the two pieces thus called. (T, in a later portion of the art.)

ثَنِيَاتٌ [a rel. n. from اثنانِ, anomalously formed, but analogous with other rel. ns. from ns. of number, as ثَلَاثِيٌّ, رُبَاعِيٌّ, &c., Of, or relating to, two things]. — كَلِمَةٌ ثَنِيَاتِيَّةٌ A word comprising, or composed of, two letters; as يَدٌ, and دَمٌ [or دَمْرٌ?]. (TA.)

اثنانِ a fem of ثَنِيَانٌ, q. v.

ثَانٌ [act. part. n. of 1; Doubling, or folding; &c.]. Hence, وَهُوَ ثَانٌ رِجْلَهُ While he was bending his leg before rising, or standing up. (TA from a trad.) [And جَاءَ ثَانِيٌّ عَطْفَهُ: see art. عَطَف.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, جَاءَ ثَانِيٌّ العِنَانَ [He came bending the bridle by pulling it with both hands a little apart]: (T:) or جَاءَ ثَانِيًّا 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 يَفْخَرُ بِمِثْلِ أَبِي وَجَدِّي •
• يَجِيئُ 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,] شَاءَ ثَانِيَةٌ 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, هَذَا ثَانِيٌّ [This is the second of this]; i. e. this is what has made this a pair, or couple: (M:) and ثَانِيٌّ (T) or هَذَا (S) ثَانِيٌّ (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 ثَلَاثَةٌ ثَانِيٌّ; and so on to عَشْرَةٌ: but not with tenween: (S:)

[i. e.,] you may not say ثَانِ اثْنَيْنِ (T: [see ثَانِيٌّ:]) but if the two [terms] disagree, you may use either mode; (S:) you may say, هَذَا (S) or هُوَ (Mgh) ثَانِيٌّ وَاحِدًا and ثَانِيٌّ وَاحِدًا (S, Mgh,) i. e. This has become a second to one, (S,) [or rather, becomes &c. (i. e. ثَانِيٌّ rather than ثَانِيٌّ),] or he, or it, makes one, with himself, or itself, to be two. (Mgh.) ثَانِيٌّ also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أَوْلَاهَا مَلَامَةً وَثَنَانًا نَدَامَةً وَثَلَاثًا عَذَابَ يَوْمِ 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 الثَوَانِيُّ [pl. of الثَانِيَّةُ] signifies [The second horns;] the horns that are [next] after the أوائلُ. (M.) — ثَانِيَّةٌ عَشْرَةٌ and ثَانِيٌّ عَشْرٌ, the former masc. and the latter fem., meaning Twelfth, are subject to the same rules as ثَالِثٌ عَشْرٌ and its fem., explained in art. ثَلِثٌ.]

ثَانِيَّةٌ pl. of ثَانِيٌّ and of اثنانِ: and also syn. with this latter, q. v.

ثَانِيٌّ: see ثَانِيٌّ.

اثنانِ a noun of number; (S, Mghb;) applied to the dual number; (Mghb;) meaning [Two;] the double of وَاحِدٌ; (M, K;) with a conjunctive ا [when not immediately preceded by a quiescence, written اثنانِ]; (T, S, Mghb;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, S:) of the masc. gender: (S:) fem. اثنانِ, (T, S, Mghb,) in which, also, the ا is conjunctive; (T, Mghb;) and ثَنِيَانٌ; (T, S, M, Mghb, K;) the latter sometimes 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; (Mghb;) like as one says, هِيَ بِنْتُهُ وَهِيَ ابْنَةٌ فَلَانٍ, (T:) the ت in the dual is a substitute for the final radical, ي, (M, TA,) as it is in اُسْتَوُوا, the only other instance of this substitution except in words of the measure اَفْعَلٌ: (Sb, M, TA:) in اثنانِ, the final radical, ي, is suppressed: (Mghb:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be اثنٌ [for the masc.] and ائنةٌ [for the fem.], like اَبْنٌ and ابنةٌ: (S:) accord. to some, (Mghb,) it is originally ثَنِيَانٌ; (T, Mghb, CK;) and hence the dual ثَنِيَانٌ: (Mghb:) or it is originally ثَنِيٌّ, (M, Mghb, and so in a copy of the K,) the conjunctive ا being then substituted for the ي, whence the dual اثنانِ, like اثنانِ: (Mghb:) this is shown by the form of its pl., which is اثنَاءٌ, (M, K,) like اَبْنَاءٌ [pl. of اَبْنٌ, which is originally بَنِيٌّ or بَنَوٌ] and اَحْبَاءٌ [pl. of اَحِبٌّ, which is originally اَحْبُوٌ]. (M.) In the saying in the Kur [xvi. 53], لَا تَتَّخِذُوا لِلْبَيْنِ اثنانِ, the last word is added as a corroborative. (M.) The phrase ثَنِيَانٌ حَنْظَلٌ occurs, by poetic license, for اثنانِ حَنْظَلَانِ, meaning اثنانِ حَنْظَلَانِ [Two colo-

cynths. (§.) You say also, شَرِبْتُ أَثْنَاءَ الْقَدَجِ and شَرِبْتُ أَثْنَى هَذَا الْقَدَجِ meaning [I drank] twice as much as the bowl, and as this bowl: and in like manner, شَرِبْتُ أَثْنَى مَدِّ الْبَصْرَةِ and أَثْنَيْنِ مَدِّ الْبَصْرَةِ [I drank twice the quantity of the مد of El-Başrah]. (M.) And a poet says,

- فَمَا حَلَبْتُ إِلَّا الثَّلَاثَةَ وَالْثْنَى •
- وَلَا قَلَيْتُ إِلَّا قَرِيبًا مَقَالَهَا •

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 (§, Msb,) or الْإِثْنَانِ alone, (M, K,) One of the days of the week; [the second; namely, Monday;] because the first, with the Arabs, is الْأَحَدُ; (M;) as also الْيَوْمِ الثَّنِي, like الْيَوْمِ الْإِثْنَيْنِ; (K;) so in the copies of the K; [or,] accord. to some, الْيَوْمِ الثَّنِي, [originally الثَّنَوِي,] of the measure فَعُول, like ثَدِي [pl. of ثَدِي], is used in this sense; (TA;) or الْيَوْمِ الثَّنِي, [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَاءُ and أَثْنَيْنِ (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَاءُ form this pl. from الْإِثْنَانِ, although this has not been in use: (M:) or it has neither dual nor pl., (§, Msb,) being itself a dual; (§;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَثْنَيْنِ (§, Msb:) IB says that أَثْنَيْنِ 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 أَثْنَاءُ: Seer and others mention, as heard from the Arabs, إِنَّهُ لَيَصُومُ الْإِثْنَاءَ [Verily he fasts on the Mondays]. (TA.) الْإِثْنَيْنِ in يوم الاثنين has no dim. (Sb, § in art. امس.) IJ says that the article ال in الاثنين 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 الْيَوْمِ الثَّنَانِي [the second day]. (M.) The saying الْيَوْمِ الْإِثْنَانِ means The name of to-day [is الاثنين]; and is like the saying الْيَوْمِ يَوْمَانِ [to-day is two days] and الْيَوْمِ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يَوْمِ اثْنَيْنِ, without the article ال, occurs in poetry. (M, K.) When a pronoun refers to الاثنين [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, مَضَى الْإِثْنَانِ 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 الْجُمُعَةَ fem.: Abu-l-Jarráh used to say, مَضَى الْإِثْنَانِ بِمَا فِيهَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهَا. (M.) — ائْتَنَا عَشْرًا, fem. ائْتَنَا عَشْرَةَ; respectively, in a case of naḡb and khaḡḡ, ائْتَى عَشْرًا and ائْتَى عَشْرَةَ; and with ا when not immediately preceded by a quiescence; mean Twelve: see عَشْرَةَ.]

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

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

مَثْنِي (§, Mgh) and ثُنَاءُ (T, §) [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 [مَثَلْتُ and] ثَلَاثٌ, as explained in art. ثَلث; (§, TA;) [because] changed from the original form of ائْتَانِ ائْتَانِ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of ائْتَانِ; (Sb, § in art. ثَلث, 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 ائْتَانِ ائْتَانِ.

(§ ibid.) You say, جَاؤُوا مَثْنِي and ثُنَاءُ (M, K) or مَثْنِي مَثْنِي (§,) 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. (§, M, K.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَثْنِي مَثْنِي, i. e. The prayer of night is two rek'ahs [and] two rek'ahs (رَكْعَتَانِ رَكْعَتَانِ). (TA.) [See also other exs. voce ثَلَاثٌ.] مَثْنِي الْاِيَادِي The repeating a benefit, or benefaction; or reiterating it; conferring it twice, or thrice; (Aq, T, K;) or twice, or more than twice: (K;) or the shares remaining of the slaughtered camel (A'Obeyd, T, §, M, K) in the game called الْمَيْسِرُ, (A'Obeyd, T, §, K,) which shares a bountiful man used to purchase, and give for food to the اِبْرَاهِمَ, (A'Obeyd, T, §, 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, §, M.) — مَثَانِ [is pl. of مَثْنِي 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 ثُنَى.) — And, as pl. of مَثْنِي, The chords of the lute that are after the first: (M, K;) or مَثْنِي signifies a chord [of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244. See مَثَلْتُ.) — مَثْنِي also signifies The زَمَامُ [or nose-rein] of a she-camel: and Er-Rághib says that the مَثَانَةُ [i. e. ثُنَاءُ or مَثْنَانَةُ] is the doubled, or folded, part of the extremity of the زَمَامُ. (TA.) — مَثْنِي as relating to the Kur-án is pl. of مَثْنِي, (Mgh,) or of ثُنَاءُ: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies The Kur-án altogether; (A'Obeyd, T, §, 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; (§;) 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, §, Mgh,) [the first chapter, called] the فَاتِحَةُ, (A'Obeyd, T, §, M, Mgh,) or الْحَمْدُ, (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] رَكْعَةٌ, (Fr, Zj, AHeyth, T, §,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see السَّبْعُ الْمَثَانِي voce سَبْعَةٌ:] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, §, Mgh,) the chapters that are less than those containing a hundred verses, (§, M, Mgh,) or that are less than the long ones (الطُّوَلُ, q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K,) but in [most of] the copies of the Kur the مَثَانِي is put in the place of دُونَ الْمَثَانِي, which is the right reading, (TA,) and more than [those of the portion called] the مُفَصَّلُ, (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 الْقَصَصُ and الْحَجَجُ and النَّبَلُ and الْعَنْكَبُوتُ and مَرْيَمَ and الْاِنْفَالُ and النُّورُ and الْحَجُّورُ and الْفُرْقَانُ and يَا سِينَ and الْرُومُ and صَادُ and اِبْرَاهِيمَ and الْمَلِكَةَ and سَبَاَ and الرَّعْدُ and الْمُؤْمِنُ and الْغُرَفُ and لُقْمَانَ and مُحَمَّدٌ and الْجَاثِيَةُ and الْاَحْقَافُ and السَّجْدَةُ and الزُّخْرُفُ and الدُّخَانُ (T, K) and الْاَحْزَابُ (K,) which last has been omitted by the copyists of the T: (TA:) or the chapters of which the first is the بَقْرَةُ, and the last is بَرَاءَةُ: or what is repeated, of the Kur-án, time after time. (M, K.)

مَثْنِي and ثُنَاءُ: see مَثَانِ pl. مَثْنَانُ; 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 مَثْنَانَةُ, (T, §,) which means That which has been desired to be transcribed from a source other than the Book of God: (T:) or a certain book, (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 بَيْتِي (§, 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: (§:) it is what is known among the 'Ajám by the term مَثْنَوِي, as though this were a rel. n. from مَثْنَانَةُ: the vulgar say [erroneously] دُو بَيْتِ, with the pointed ذ. (TA.)

مُثْنَاة; pl. مَثَانٍ: see ثُنِيَ: and ثِنَايَةٌ; the latter in two places: and see also مَثْنِي.

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

مَثْنِي [pass. part. n. of 1; Doubled or folded &c.] — أَرْضٌ مَثْنِيَّةٌ Land, or ground, turned over twice for sowing, or cultivating. (Mgh, and A and TA in art. ثَلث.)

مَثْنَوِي: see مَثْنَاة.

مَثْنَوِيَّة: see ثُنْيَا, in four places.

ثو

ثَوَةٌ [mentioned in the M under the head of ثو, as the radical letters, but in the T and K in art. ثَوِي.] sing. of ثَوِي, (IAqr, T, K,) which latter, (IAqr, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent: (IAqr, 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 ثَوِيٌّ (M, K;) which latter we hold to be from ثوو because syn. with ثَوَةٌ, like قَوَةٌ: (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. ثَوِي: (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 صَوَةٌ. (M. See also ثِنَايَةٌ, in art. ثَوِي.)

ثَوِي: see above.

ثوا

4. اُنْأَتَهُ بِسَهْمٍ, (S in art. ثَأ, [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. اُنْأَتَهُ, (S,) I shot him, or shot at him, with an arrow; (S, K;) so says AA, and Ks says the like; (S;) as also اُنْأَتَهُ, and, accord. to Aq, اُنْأَتَهُ, (TA in art. ثَأ,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. اُنْأَتَهُ;) and this is its proper place; (TA in the present art. ;) the verb, accord. to him, being like اُقَامَر: (TA in art. اُنْأَتَهُ) A'Obeyd has mentioned it in art. اُنْأَتَهُ.

Bk. I.

(K in that art.,) as also Az; holding the verb to be like صَنَعَ; and so IKṭṭ and IKoot assert it to be. (TA.)

ثَاءٌ The name of the letter ث, q. v.; as also ثَا: pl. [of the former,] ثَاءَاتٌ; and [of the latter,] اُنْأَاتٌ and اُنْأَاتٌ. (TA in الالف اللينة.) — It also stands for ثِنَاءٌ, and ثَوَابٌ, 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.)

ثَاوِي and ثَاوِي rel. ns. of ثَاءٌ and ثَا, the names of the letter ث; as also ثَاوِي. (TA ubi suprà.)

ثوب

1. ثَابٌ, (T, S, M, &c.,) aor. يَثُوبُ, (S, Mgh, &c.,) inf. n. ثُوبٌ (S, M, Mṣb, K) and ثَوْبَانٌ (S) and ثُوبٌ (M, K,) He, or it, (a thing, M,) returned; (M, Mgh, Mṣb, K;) as also ثُوبٌ, inf. n. تَثُوبٌ: (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, تَفَرَّقُوا ثُمَّ ثَابُوا i. e. [They became separated, or dispersed: then] they returned. (A.) — ثَابَ إِلَى اللَّهِ, like تَابَ, + He returned [from disobedience] to obedience to God; he repented; as also اُنْأَابَ. (T.) — ثَابَ also signifies + He returned to a state of advertency, 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 جِسْمُهُ, (M, A, K,) inf. n. اِنْأَابَ جِسْمُهُ; (M, K;) and اِنْأَابَ جِسْمُهُ; (IKṭ, M;) and ثَابَ إِلَيْهِ جِسْمُهُ; (T, M, A;) and اِنْأَابَ, alone; (S, M, A;) + He became fat, after leanness; (A;) his good state of body returned to him; (S, M, K,*) his condition of body become good, after extenuation; and health, or soundness, thereof returned to him. (T.) — ثَابَ إِلَيْهِ: [His reason, or intellect, returned to him]: and حَلْمُهُ [his forbearance, or clemency]. (A.) — ثَابَ الْمَاءُ + 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 ثَوْبَانٌ (AZ, T) and ثُوبٌ, (M, K,) + It became full: (AZ, T, M, A, K:) or nearly full. (AZ, T, M, K.)

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

تَثُوبٌ meaning The calling, or summoning, (M, Mgh, K,) to prayer, (M, K,) and to other things, (M,) is said to be from ثُوبٌ "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, ثُوبٌ: (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, ثُوبٌ, inf. n. as above, (T, Mṣb,) meaning he called, or summoned, one time after another; (T;) he repeated his call, or cry: (Mṣb:) and hence تَثُوبٌ in the أَذَانِ; (T, Mṣb;) i. e., the saying of the مُؤَذِّن, after having, by the أَذَانِ, called the people to prayer, الصَّلَاةَ رَحِمَكُمُ اللَّهُ [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,) الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ [Prayer is better than sleep]; (S, TA;) for he resumes his call by saying this after he has said, حَيَّ عَلَى الصَّلَاةِ [and حَيَّ عَلَى الْفَلَاحِ]; desiring the people to hasten to prayer: (TA:) or his saying, in the morning call to prayer, النوم من الصلاة حتى على الصلاة twice, (T, K,) after having said, الصلاة خَيْرٌ مِنَ النَّوْمِ, and the modern, الصلاة خَيْرٌ مِنَ النَّوْمِ; or قَامَتِ الصَّلَاةُ. (Mgh.) It also signifies The إِقَامَةُ; (Mgh, K, TA;) [meaning, the chanting, by the مَبْلُغُونَ, in a mosque, not by the مُؤَذِّن, the common words of the أَذَانِ, with the addition of قَامَتِ الصَّلَاةُ (The time of prayer has come), pronounced twice after حَيَّ عَلَى الْفَلَاحِ; i. e. the إِقَامَةُ of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثُوبَ بِالصَّلَاةِ [When the words of the اِقَامَةُ are chanted]. (IAth, Mgh, TA.) And The praying after the prayer divinely ordained. (Yoo, T, K.) You say, ثُوبٌ, meaning He performed a supererogatory prayer after the prescribed; being only after the prescribed; being the praying after praying: (T:) and تَثُوبٌ signifies the same. (K.) And ثُوبٌ بِرُكْعَتَيْنِ 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. — تَثْبِيْتُ, (T, S, Mgh,) inf. n. تَثْبِيْبٌ; (T, Mgh;) formed from ثَبِيْبٌ, upon supposition [that the medial radical letter of this word is ي, whereas many hold that letter to be و]; (Mgh;) or تَثْبِيْتُ; (K in art. ثَبِيْب;) [the author of which seems to have supposed that, for تَثْبِيْتُ, one should read ثُوبِيْتُ; and therefore he gives مُثْبِيْبٌ as syn. with ثَبِيْب;] She (a woman) became what

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

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

4. اثاب: 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.) — اثاب الله جسمه = God restored him to fatness, after leanness; (A;) restored his body to a good state, or condition. (TA.) — اِنَّ عَمُودَ الدِّينِ لَا اِنَّ عَمُودَ الدِّينِ لَا يَتَّابُ بِالتَّسَاءِ اِنَّ مَالِ Verily the column of the religion cannot be set upright again by women, if it incline: said by Umm-Selemeh to 'A'isheh, when the latter desired to go forth to El-Basrah. (T, L.) — اِثَابَةُ اللهِ (T, S, *M, A, Mgh, K,) inf. n. اِثَابَةٌ; (Mgh;) and اِثَابَةٌ [dev. from rule]; (M, K;) and اِثَابَةٌ (T, A,) inf. n. اِثَابَةٌ; (T, Mgh;) God recompensed, compensated, requited, or rewarded, him: (T, S, *M, A, Mgh, *Mgh, K:) said in relation to good and to evil. (T.) And اِثَابَةٌ (Lh, M,) and اِثَابَةٌ (T,) اِثَابَةٌ حَسَنَةً (Lh, T, M,) and اِثَابَةٌ (Lh, M,) He (God) gave him a good recompense, compensation, &c. (M.) And اِثَابَةٌ ثوبه He gave him his recompense, &c. (M, K.) It is said in a trad., اِثَابُوا اَخَاكُمْ, i. e. Recompense ye your brother for his good deed. (TA.) And in the Kur [lxxxiii. last verse], هَلْ اِثَابُوا لِمَا كَانُوا يَفْعَلُونَ Have the unbelievers been recompensed for what they did? (T, S, M.) And one says also, اِثَابَهُ مِنْ هَبْتِهِ, meaning He gave him a substitute, something instead or in exchange, or a compensation, for his gift. (Mgh, * and TA in art. جنب.) And اِثَابَةٌ مِنْ كَذَا (M,) inf. n. اِثَابَةٌ; (K,) He gave him a substitute, &c., for such a thing. (M, K.) — اِثَابَةُ الثَّوبِ, inf. n. اِثَابَةٌ, 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 مَلَّه [and شَلَّه, i. e. "he sewed it in the manner termed 'running'"]. (T.) — اِثَابَةُ الْحَوْضِ — He filled the watering-trough, or tank: (K, TA:) or nearly filled it. (K.)

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

6. تَثَابَ: see تَثَبَّيْتُ, in art. ثاب.

10. اِسْتَابَ مَالًا He restored to himself, or repossessed himself of, property; syn. اِسْتَرْجَعَهُ; (T, A, K;) his property having gone away. (T, A.) And اِسْتَثَبْتُ 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,

• اِنَّ الْعَشِيرَةَ تَسْتَثِبُّ بِمَالِهِ
• فَيَغِيرُ وَهُوَ مُوقِرٌ اَمْوَالِهَا

[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.) — اِسْتَاثَبُهُ He asked him to recompense, compensate, requite, or reward, him. (S, K.)

ثوب A garment, (M, Mgh, Mgh, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, خَزَّ [q. v.], (Mgh, Mgh,) silk, or the like; (Mgh;) 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 (قميص) or درج] and to a جبة &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 اُصْدَةٌ); app., as in the present day, a long gown, reaching to the feet, with very wide sleeves:] pl. ثياب [the pl. of mult.] (T, S, M, A, Mgh, Mgh, K) and اَثْوَابُ [a pl. of pauc.] (S, M, Mgh, K) and اَثْوَابٌ and اَثْوَابٌ (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ة by some of the Arabs because the dammeh immediately after و is deemed difficult of utterance; for which reason they substitute ة for و in all instances like this. (S.) — Curtains, and the like, are not [properly] called ثياب; but اَمْتَعَةُ الْبَيْتِ (Mgh, Mgh:) though Es-Sarakhssee uses the phrase ثياب البيت. (Mgh.) ثياب البيت [He clung to the curtains of the House of God], i. e., to the curtains of the Kaabeh, is a tropical expression. (A.) — Sometimes, ثوب is used metonymically to signify †A thing [of any kind] that veils, covers, or protects: as in the saying of a poet,

• كَثُوبِ ابْنِ بَيْضٍ وَقَاهُمْ بِهِ
• فَسَدَّ عَلَى السَّالِكِينَ السَّبِيلَا

[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. بيض.) — In the same manner, also, ثياب is used to signify †Weapons. (Ham p. 63.) —

And اَثْوَابٌ is sometimes employed to signify †The wearers of garments; the wearers' bodies. (R, TA.) Esh-Shemmákh says, (T,) or Leylà, describing camels, (TA.)

• رَمَوْهَا بِاَثْوَابٍ خِفَافٍ فَلَا تَرَى
• لَهَا شَبَابًا اِلَّا النَّعَامَ الْمُنْفِرَا
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 ثياب is employed in the same manner. (TA.) You say, اِنَّ لَكَ ثوبًا, 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 اِنَّ لَكَ دَرَّةً [To God be attributed the good that hath proceeded from him! or his good deed! &c.: see arts. اله and در]. (K.) And فِي ثوبِي أَبِي اَنْ اَفِيَهُ meaning †[On me and on my father it rests, or lies, or be it, that I pay it: or] فِي ذِمَّتِي وَذِمَّةِ أَبِي [on my responsibility and the responsibility of my father]. (K, TA.) And اَسْلُتُ ثِيَابَكَ مِنْ ثِيَابِي †Withdraw, or separate, thyself from me. (A.) — [The following exs. are mostly, or all, tropical.] — اِنَّ الْحَيَّ اِنَّ الْحَيَّ — لَيُعْتَفُ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا a saying of Moḥammad, 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-Khattábee, 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 فَطَهَّرْ — in the Kur [lxxiv. 4], means And purify thy garments: (Abu-l-'Abbás, 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-'Abbás, T, K:) or †purify thyself (IKt, T, TA) from sins, or offences: (IKt, TA:) or †rectify thine actions, or thy conduct. (TA.) — You say, اِنَّ نَفْسَ الثَّوبِ, meaning †Such a one is free from vice, or fault: (A:) and طَاهِرُ الثَّوبِ †[the same; or pure in heart, or conduct, or reputation]. (TA in art. نصح.) And دَنَسَ الثِّيَابَ †Vicious, or faulty: (A:) or perfidious: (Fr, T:) or foul, or evil, in reputation, (T, TA,) in conduct, or actions, and in the way that he follows [with respect to religion and morality]. (TA.) — اَعْرَضَ ثوبٌ — مُتَشَبِّعٌ — see كَلَابِسِ ثوبِي زور — ثوب الماء — عَرْضٌ — &c. see اَلْمَلْبَسِ and اَلْمَلْبَسِ + [The membrane called] اَلْعَرَسُ and اَلسَّلَى (K. See these two words.)

ثوب: see ثاب, in two places.

ثوب 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 †مَثَابٌ (S:) the ة is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being from ثاب, aor. يثوب: (L:) Aboo-Is-hák infers that this is the case from its having for its dim. †ثوبية: but it may be from ثاب "I collected together:" (M:) it is

mentioned in the **ك** in art. **ثوب** or **ثوبى**, and not here. (TA.) See also art. **ثوبو** or **ثوبى**. — Also *A company of men*; (T, M, L;) and so **أُثْبِيَّة**: (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. **ثُبَات** and **ثُبُونَ** (T, M) and **ثُبُون**: (S and M in art. **ثوبى**, and M in art. **ثوب** also:) accord. to some, from **ثَاب**, being originally **ثُوْبَة**; and its dim. is **ثُوْبِيَّة**: accord. to others, it is originally **ثُبِيَّة**: (T, L;) and its pl. is **ثُبِي**. (L.) Hence, in the **كُر** [iv. 73], **فَانْفِرُوا** **ثُبَات**, i. e. [And go ye forth to war against the unbelievers] *in troops*, (Fr, T,) or *in distinct bodies*. (Yoo, T.) See, again, art. **ثوب** or **ثوبى**.

ثَاب: see **ثُوْبَة**, in art. **ثَاب**.

ثَوَاب (T, S, M, Mgh, Mṣb, K) and **مَثَابَة** (T, Mṣb) and **مَثَابَة** (T, S, M, K) and **مَثَابَة** (Et-Temeeme, T, M, K,) the last anomalous, (M,) and unknown to the Kilábees, who knew the second of these words, (T,) *A recompense, compensation, requital, or reward*, (T, S, M, Mgh, Mṣb, K,) *of obedience [to God]*: (S:) or *absolutely; for good and for evil*; as appears from the words of the **كُر**, **هَلْ ثَوَابُ الْكَافِرِ** [cited above, see 4]; but *more especially and frequently, for good*. (IAth, L, MF, TA.) — **ثَوَاب** is also used as a quasi-inf. n., in the sense of **إِنَابَة**; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying,

- لِأَنَّ ثَوَابَ اللَّهِ كُلَّ مُوَحِّدٍ
- جَنَّاتٍ 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-Dhahab.) — 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 **ثَائِب**].) — And † *Bees*; (M, K;) because they return [to their hives]. (M.)

ثَوْب, [like **سَيْد**; originally **ثَوْب**, or **ثَوْب**; i. e.] of the measure **فَعِيل**, (Mgh,) or **فَعِيل**; (Mṣb;) *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*: (Mṣb:) applied to *a man* and to *a woman*; (Aṣ, S, M, Mṣb;) like **بَثْر** and **أَيْم**: (Mgh, Mṣb:) from **ثَاب**; (IAth, Mgh, Mṣb;) 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]; (Mṣb;) 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 الثَّيْبَيْنِ**: (Lth, El-'Eyn, T, M, K:) and a woman is also termed **مَثَب**; (M;) or **مَثَب**, like **مُعْظَم**: (K: [but see 2, last sentence but two:]) the pl. of **ثَب** applied to a woman is **ثَبَات**, (T, Mgh, Mṣb,) and the post-classical writers say **ثَب**, which has not been heard as genuine Arabic: (Mgh, *Mṣb:) its pl. if applied to a man is **ثَبُونَ**. (Mṣb.) It is said in a trad., **الثَّيْبَانِ يُرْجَمَانِ وَالْبِكْرَانِ يُجْلَدَانِ وَيَعْرَبَانِ** [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 **ك** [and M] in art. **ثيب**; and its mention in art. **ثوب** is said by the author of the **ك** to be wrong: but IAth and many others decisively assert that it is from **ثَاب**, aor. **يُثَوِب**, "he returned." (MF, TA.)

ثُوْبِيَّة: see **ثُبَة**, in two places.

ثَابَة and **ثِيْبَة**, as meaning *The state of being a ثيب*, are not of the genuine language of the Arabs. (Mgh.)

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

ثَوَاب i. q. **تَوَاب** [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.)

ثَائِب † *A well into which water returns after one has drawn from it*; (A, TA;) see **مَثَاب**; and in like manner, [but in an intensive sense in the second of the following phrases,] **ذَاتُ نَيْبٍ** † **وَعَيْبٍ** and **بَثْرُ لَهَا نَيْبٍ** [in which **وَعَيْب** 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 (**بَثْر**) **مَا أَسْرَعَ ثَائِبَهَا**, † *How quick is its returning supply of water!* (T.) — **ثَائِبُ الْبَحْرِ** † *The water of the sea when it flows after ebbing*. (K.) Hence, **كَلَامٌ مِثْلُ ثَائِبِ الْبَحْرِ** † *Fresh, sappy, [green,] herbage*. (T, L.) — **قَوْمٌ لَهُمْ ثَائِبٌ** † *A people, or number of men, who come company after company*. (A, TA.) — **ثَائِبٌ** also signifies † *A violent wind that blows at the beginning of rain*. (S, K, TA.)

مَثَاب: see **مَثَابَة**, in four places: — and see **ثُبَة**. — Also † *The place from which the water returns [to supply the place of that which has been drawn, in a well]*: whence **بَثْرُ لَهَا ثَائِبٌ** [see **ثَائِب**]. (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. **مَثَابَات**. (T, M.) [See also **مَثَابَة**.] — And † *The construction, or casing, of stones (طِي الْحِجَارَة) that succeed one another from top to bottom [round the interior of a well]*. (IAṣṣ.) [See again **مَثَابَة**.]

مَثَابَة (accord. to Aboo-Is-hāk originally **مَثَابَة**, T) *A place to which people return*, (ISh, Aboo-Is-hāk, T, S, Mṣb,) or *to which one returns*, (ISh, S, Mṣb,) *time after time*; (S;) and **مَثَابٌ** signifies the same: (Aboo-Is-hāk, 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 **مَثَابَات**; [also mentioned above as pl. of **مَثَاب**]; (ISh;) or it is **مَثَابٌ**; (S;) [or this is a coll. gen. n.]; or, accord. to Fr and others, **مَثَابَة** and **مَثَابٌ** are the same: Th says that *a house, or tent, (بَيْت) is called مَثَابَة*; and some say **مَثَابَة**; but no one reads thus [in the **كُر**]. (TA.) It has the first of all these meanings in the **كُر** ii. 119: (T, S, Bḍ, Jel, TA:) or it there means *a place of recompense or reward for the pilgrimage to the Kaqbeh and the visitation thereof*. (Bḍ.) — And, sometimes, *The place where the hunter, or fowler, puts his snare*. (S.) — **مَثَابَةُ الْبِئْرِ** † *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,] **جَمَتْ مَثَابَةُ جَهْلِهِ** † *His ignorance became confirmed*. (A, TA.) And **كَانَ يَسْتَجِرُّ مَثَابَةَ سَفْهِهِ** † [He used to wait for his lightwittedness, or silliness, to attain its full degree]: a metaphorical phrase, occurring in a trad. (Ḥar 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 (عَرَبٌ or دَلْو) may not strike against the side of the well: (M:) or *the place where it is walled round within (مَوْضِعٌ طَيِّبٌ)*: (K:) or, accord. to IAṣṣ, it means **طِي الْبِئْرِ**; but [ISd says,] I know not whether he mean thereby **مَوْضِعٌ طَيِّبٌ**, or *the building it [or walling it round within] with stones*; though it is rarely that a word of the measure **مَفْعَلَةٌ** [like **مَثَابَة**] is an inf. n. (M.) [See **مَثَاب**: and see what is said of **تَثْوِيْب** in the last sentence of the second paragraph of art. **ثوب**.] — **مَثَابَات** [the pl.] also signifies † *The foundations of a house*. (IAṣṣ, T.) — See also **ثَوَاب**.

ثَوَاب: see **مَثَابَة**.

مَثَابَة: see **مَثَابَة**, in two places: — and see also **ثَوَاب**.

ثَب: see **مَثَب** and **مَثَب**.

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

توخ

1. تَاخَّ and سَاخَّ both signify *He, or it, sank* into the ground; and Yaakoob asserts that the ت in the former is a substitute for the س in the latter. (L, TA.) You say, تَاخَّتْ قَدَمُهُ بِالْوَحْلِ, (S,) or فِي الْوَحْلِ, (L,) aor. تَسُوخُ and تَسِيخُ, *His foot sank, or entered, into the mire.* (S, L.) And تَوَخَّ, aor. as above, (L, K,) inf. n. تَوَخُّ, (L,) *The finger entered, or sank, into a swollen, or tumid, or a soft, or yielding, substance; (L, K;); as also سَاخَّتْ, (L,) and تَاخَّتْ: (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. توخ.)*

ثور

1. ثَارَ, aor. يَتَوَّرُ, (M,) inf. n. تَوَّرُ and تَوَّرُ, (M, K,) *It (a thing, M) became raised, roused, excited, stirred up, or provoked; syn. هَاجَ; (M;) syn. of the inf. n. هَيَّجَانَ (K;) as also تَشَوَّرُ. (M, K.) — Said of dust, (S, M, A, Mgh, Mṣb,) and of smoke, (M, A,) and of other things, (M, TA,) inf. n. تَوَّرُ and تَوَّرُ (S, M, Mṣb, K) and ثَوَّرَانَ, (K,) † *It became raised, or stirred up; (Mgh, Mṣb;) and spread: (Mgh:) or rose, (S, M, A, K,) and appeared; (M;) as also تَشَوَّرُ: (K;) also said of the redness in the sky after sunset, inf. n. تَوَّرُ and ثَوَّرَانَ, † *it spread upon the horizon, and rose: (TA: [see تَوَّرُ:] and ثَارَ, 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 تَشَوَّرُ. (TA.) — Said of the bird called الْعَطَا, (M, A,) inf. ns. as first mentioned above, (K,) or تَوَّرَانَ and تَوَّرَانَ, (M,) *It rose (M, A, K) from the place where it lay; (M, A;) as also تَشَوَّرُ: (K;) and of a swarm of locusts, it rose; (M, K;) as also تَشَوَّرُ: (K;) or appeared; as also انشَارَ. (TA.) — Also, (S, M,) inf. ns. as first mentioned above, (M, K,) *He leaped, or sprang; (M, K;) as also تَشَوَّرُ. (K.) You say, ثَارَ إِلَيْهِ He leaped, or sprang, to, or towards, him, or it. (M.) And ثَارَ بِهِ النَّاسُ The people leaped, or sprang, upon him. (S.) And ثَارَ إِلَيَّ الشَّرُّ He rose, or hastened, to do evil, or mischief. (Mṣb.) — ثَارَ الْمَاءُ The water flowed forth with force; gushed forth. (TA.) — ثَارَ بِهِ الدَّمُ, (TA,) inf. ns. as first mentioned above, (K,) † *The blood appeared in him; as also تَشَوَّرُ. (K, TA.) And ثَارَ الدَّمُ فِي وَجْهِهِ † The blood appeared in [or mantled in or mounted into] his face; as also انشَارَ. (M.) — ثَارَتْ بِهِ الْحَصْبَةُ. (S, M, A,) inf. n. تَوَّرُ and تَوَّرُ and تَوَّرَ [or تَوَّرَ?] and ثَوَّرَانَ, (M,) † *The measles spread [or broke out] in him: (M;) and in like manner one says of anything that appears: (M;) one says,*******

ثَارَ, inf. n. تَوَّرُ and ثَوَّرَانَ, meaning † *it appeared.* (T.) And accord. to Lh, one says, ثَارَ الرَّجُلُ, inf. n. ثَوَّرَانَ, meaning † *The man had the measles appearing in him. (M.) — ثَارَ بِالْمَحْمُومِ التَّوَّرُ † Pimples, or small pustules, breaking out in the mouth, appeared in the fevered man. (A.) — ثَارَتْ الْحُمَى † [The fever rose, or became excited]. (TA from a trad.) — ثَارَتْ نَفْسُهُ † *His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. جَشَّتْ, (T, S,) i. e. ارتَفَعَتْ; (T;) or جَاشَتْ, (TA,) i. e. فَارَتْ. (T.) — ثَارَ الْغَضَبُ, (Mṣb,) inf. n. تَوَّرُ, (M,) † *Anger became roused, or excited, or inflamed: or became roused, or excited in the utmost degree: or boiled: or spread: (see ثَائِرٌ, below:) or] became sharp. (M, Mṣb.) — ثَارَتْ بَيْنَهُمْ فِتْنَةٌ وَشَرٌّ (A, Mṣb*) † *Discord, or dissension, or the like, and evil, or mischief, became excited among them, or between them. (Mṣb.)****

2: see 4, in three places. — You say also, ثَوَّرَ الْأَمْرَ, inf. n. تَتَوَّرُ, † *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 ثَوَّرَ الْقُرْآنَ † He searched after a knowledge of the Kur-án, (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. ثَاوَرَهُ, (T, M, A, K,) inf. n. مَثَاوَرَةٌ (S, M, K) and ثَوَّرَانَ, (Lh, M, K,) *He leaped, or sprang, upon him, or at him; he assaulted, or assailed, him; syn. وَابَّهَ, (T, S, M, A, K,) and سَاوَرَهُ. (T, A.)*

4. أَثَرَهُ, (T, S, M, A, Mgh, K,) and أَثَرَهُ, (K,) [but in the M, I find أَثَرَهُ and هَثَرَهُ, (in the latter of which the ه is substituted for the ا of the former, as in هَرَاقٌ for هَرَاقٌ) and it is evident that the author of the K erroneously supposed them to be from أَثَرٌ and هَثَرٌ, whereas they are from أَثَارٌ and هَثَارٌ, and are originally أَثَوَّرْتَهُ and هَثَوَّرْتَهُ, but, for أَثَرَهُ, SM appears to have read أَثَرَهُ, for he says that it is formed by transposition,] inf. n. إِثَارَةٌ and إِثَارٌ; (Lh, M;) and ثَوَّرَهُ; (M, K;) and اسْتَاوَرَهُ; (T, M, A, K;) *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:) اسْتَاوَرَهُ 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. سوع.) You say, ثَارَ فَلَانًا He roused such a one for an affair. (T.) And ثَارَ الْبَعِيرَ He roused the camel lying upon his breast, or put him in motion or action. (T.) And ثَوَّرَ الْبِرْكَ, and اسْتَاوَرَهَا, *He roused the camels lying upon their**

breasts, and made them to rise. (S.) — ثَارَ التُّرَابَ بِقَوَائِمِهِ He [a beast] scraped up the earth, or dust, with his legs. (T, M.) — ثَارَ الْأَرْضَ, (M, Mgh, Mṣb,) and أَثَوَّرَهَا, (M,) *He tilled the ground, or land; cultivated it by ploughing and sowing: (Mgh, Mṣb:) 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 أَثَارَتِ الْأَرْضَ [She (a cow) tilled the ground]. (TA.) — أَثَارَ الْفِتْنَةَ † He (an enemy) excited discord, or dissension, or the like. (Mṣb.) And ثَوَّرَ عَلَيْهِمُ الشَّرَّ † He excited evil, or mischief, against them, (T, S, A, Mṣb,*) and manifested it. (S.)*

5: see 1, in seven places.

7: see 1, in two places.

10: see 1, in three places.

ثَارٌ: see ثَارٌ.

ثَوَّرَ A bull: (S, M, Mṣb, K;) and ثَوَّرَةٌ a cow: (S, M, Mṣb, K) pl. [of pauc.] أَثَوَّرَاتُ (M, Mṣb, K) and ثَوَّرَاتُ (S, M, K) and [of mult.] ثَوَّرَاتٌ and ثَوَّرَاتٌ (T, S, M, Mṣb, K) and ثَوَّرَةٌ (S, M, K) and ثَوَّرَاتٌ (M, K) and ثَوَّرَاتٌ; (M, TA:) Sb says of the pl. ثَوَّرَاتٌ that و 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 ثَوَّرَاتٌ to distinguish it from the ثَوَّرَاتُ of أَقْط, and that it was originally of the measure فَعْلَةٌ (S, M:*) accord. to Aboo-'Alee, it is a contraction of ثَوَّرَاتٌ. (M.) [Hence,] الثَوَّرُ † [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., الثَوَّرُ الْأَبْيَضُ; the epithet الأبيض 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, Mṣb,) or large piece, (M, K,) of أَقْط, (T, S, M, Mgh, Mṣb, 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.] ثَوَّرَاتٌ (T, S, M, K) and أَثَوَّرَاتٌ. (M, K.) — The green substance that overspreads stale water; (T, M, K;) this is called ثَوَّرُ الْمَاءِ; (S, Mṣb;) syn. طَحْلِبٌ, (AZ, T, S, M, Mṣb, K,) and عَرْمُضٌ and غَلْفَقٌ; (M;) and the like thereof: (T, M:) and small rubbish, or broken particles of things, (Mṣb, TA,) or anything, (K,) upon the surface of water, (Mṣb, K, TA,) which the pastor beats to make the water clear for the bulls or cows. (Mṣb.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khath'amee:

• إِنِّي وَقَتْلِي سَلَيْكًا ثُمَّ أَعْقَلُهُ •
• كَالثَوَّرِ يُضْرَبُ لَهَا عَافَتِ الْبَقَرُ •

[Verily I, with respect to my slaying Suleyh 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 الثور 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, (نائرة, 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, سَقَطَ 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, ثير عينه Upon his eye is a covering [or film]. (TK.)

ثورة: see ثور. = † An excitement: so in the saying, انتظر حتى تسكن هذه الثورة [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 ثروة: (T, M:) or not of wealth; for of this one says ثروة only. (M.)

خوزان The [part of the body called the] ثوراة [q. v.]. (K.)

دبي 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.) — † رأيت ثائرا فريصا رقبته [I saw him with his external jugular veins, or with the sinews and veins of his neck, swelling by reason of anger]. (A.) — † ثائر also signifies † Angry. (T.) — And † Anger: (S, A, K:) [or an ebullition of anger, rage, or passion: whence the phrase,] ثار ثائره (T, S, M, A,) like فار فائره (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 مارة Land ploughed up. (T.)

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

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

ثور

1. ثال (T, Sgh, K,) aor. يتول, inf. n. تول (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, ثل ثل (IAqr, Th, T.) — And تول (T, M, Msb, K,) aor. يتول, (T,) inf. n. تول, (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 تول, explained below; (M, Msb, K;) as also, accord. to Sb, † اتول; (so in the TT, as from the M;) or † اتول, inf. n. اتول. (K.) = † ثال الوعاء, (Sgh, K,) aor. يتول, inf. n. تول, (TA.) He poured forth what was in the receptacle. (Sgh, K.)

4: see 1.
5. تثول التحل 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 † انثال. (M.)

7. انثال It poured forth: (K:) or it poured forth at once. (Msb.) انثال عليه التراب The dust, or earth, poured forth upon him. (S.) — [Hence,] انثال 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: (Msb:) [for] انثالوا also signifies they collected themselves together; and so † تتولوا. (TA.) [See also 7 in art. ثل.] — See also 5. — † انثال عليه القول † Speech suggested itself to him uninterruptedly 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-'Abbád, TA.) — Also The kind of trees called حمض. (M, K.)

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, (Msb,) 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.)

ثولول: see ثولول, in art. ثال.
ثويلة A company, or an assemblage, of men

come from detached, or scattered, houses or tents; (S, K;*) [in Har p. 261, written ثويلة; 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 Yaakooob, on the authority of Aboo-Sá'id. (S.) — Also A place in which fresh herbage is, or becomes, collected together. (Th, M, K.)

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

أثول 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 تول, explained above; fem. ثولة, 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. (Msb.) — 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 † أثولة, applied to old men, Slow (K, TA) in doing good, or in acting, or in running. (TA.)

أثولة: see what next precedes.

ثوم

ثوم [Garlic; the allium sativum of Linn.]; a kind of بقل, (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 الحية, 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 é. (AHn, M, K.) — Hence, as being likened thereto, (M,) ثومة signifies also † The pommel of a sword. (S, M, K.) Whence, أم 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.) — الثومة also signifies The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; (IAqr, TA;) i. q. الخنبة, &c. (TA in art. خنعب.) = ثوم is also a dial. var. of فوم, meaning Wheat. (Lh, T, M.) And the latter is used in the [ordinary] sense of the former. (T.)

ثوى

1. ثوى (T, S, M, Mgh, Msb, K) بالمكان (S, M, Mgh, Msb, K,) and فيه, (Msb,) and ثوى (S, M, Mgh, Msb, K,) aor. , (T, S, Msb,

ك,) inf. n. ثَوَّأَ (T, S, M, Mgh, Mṣb, K) and ثَوَّى (S, M, Mgh, K) and مَثَوَّى (T, M); and ثَوَّى (T, S, M, Mṣb, K) بالمكان (S, M, K,) or فيه; (so in the CK;) *He remained, stayed, dwelt, or abode, (T, S, Mgh, Mṣb,) in the place: (S, Mgh, Mṣb:) or he remained, stayed, dwelt, or abode, long (Lth, T, M, K) therein: (M, K:) or he alighted, or alighted and abode, in the place: (K:) or ثَوَّى signifies also he alighted, or alighted and abode, (M,) or he settled, (TA,) in the place. (M.)* Hence, *إِنَّا نَطِيلُ الثَّوَّى* [Verily we prolong the stay in the seat of war]. (Mgh.) [You say also, *ثَوَّى إِلَى* *He betook himself to the woman to remain, stay, dwell, or abide, with her: see ثَوَّى.*] — [Hence,] *ثَوَّى* (T, M, IB, TA,) aor. -; in the K, incorrectly, *ثَوَّى*, inf. n. *ثَوَّيَّة*; (TA;) signifies also *He was slain, (T, M,) and remained where he was: (M:) or he remained in his grave: (IB, TA:) or, as the latter verb is explained in the K, he died. (TA.)* [See a verse cited in art. *حَسَب*, conj. 2.] = *ثَوَّى* *He was buried: (M, K:) because there is no longer dwelling than that of him who is buried. (M.)*

2: see 4: — and see also 1.

4. *ثَوَّى*: see 1. = *ثَوَّأَ* *He made him to remain, stay, dwell, or abide; (S, Mṣb, K;) or to remain, &c., long; (M, K;) in a place; (M, K;) and ثَوَّأَهُ* (Kr, S, M, K,) inf. n. *ثَوَّيَّة*, (S,) signifies the same. (Kr, S, M, K.) [In the CK, *ثَوَّيَّة* is erroneously put for *ثَوَّيَّة*.] — And *He lodged him; made him his guest; or entertained him as a guest. (M, K.)* You say, *أَنْزَلَنِي فَأَثَوَّيْتُهَا* [He lodged me, and entertained me well as a guest]. (T.)

5. *ثَوَّأَهُ* *He became his guest. (TA.)*

ثَوَّى [mentioned in this art. in the K, as "A certain letter of the alphabet," namely, ث]: see art. ثَوَّى: ISd holds its 1 to be originally ثَوَّى. (TA.)

ثَوَّى: } see what next follows.
ثَوَّيَّة: }

ثَوَّيَّة (S, M, K,) without ء, (S,) formed by permutation from ثَوَّى, though the author of the Kitáb [i. e. Sb] holds the 1 to be originally ثَوَّى, (M,) The lodging-place, or nightly resting-place, of camels, (ISK, S, M, K,) and of sheep or goats, (ISK, S,) when they have gone away to a distance in the pasture, or around the tents or houses; (ISK, S, M, K;) as also ثَوَّيَّة and ثَوَّيَّة: (K:) or the first and second, (AZ, T, S, M,) and the third also, (M,) signify the lodging-place, or nightly resting-place, of sheep or goats, (AZ, T, S, M,) and of oxen, or bulls and cows; (M;) and the last is app. formed by permutation from the first. (M.) — Also A combination of two or three trees, upon which is thrown a piece of cloth, used for shade, or shelter from the sun. (IAḡr, M. [And in like manner ثَوَّيَّة is explained in the T, in art. ثَوَّى.]) — Also, (AZ, T, S, M,) and ثَوَّيَّة, (M,) Stones elevated for a sign of the

way to direct the pastor when he returns by night: (AZ, T, S, M:) and the former, or latter, (M,) or both, and ثَوَّيَّة, (K,) with damm, (TA, [in the CK, ثَوَّيَّة]) the lowest sign of the way, of the height of a man in a sitting posture. (M, K.) — Also The part which is the place of stabbing of a slaughtered camel. (TA.) — The pl. of ثَوَّيَّة is ثَوَّيَّ: (Lh, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.]

ثَوَّيَّة: see art. ثَوَّى: and see ثَوَّيَّة in the present art., above.

ثَوَّى A guest: (IAḡr, T, S, M, K:) the vulgar erroneously pronounce it ثَوَّى. (TA. [See also مَثَوَّى.]) — Remaining, staying, dwelling, or abiding; as also ثَوَّى; but the former is better known in this sense. (M in art. ثَوَّى.) — One who abides (مَجَاوِرٌ [generally meaning for the purpose of study]) in either of the two sacred cities or territories [of Mekkeh and El-Medeeneh]. (IAḡr, T, K.) — One who is very patient in military and predatory expeditions, who is detained in the territory of the enemy, or on the frontier of the enemies' country. (IAḡr, T.) — A captive. (Th, M, K.) = A chamber, or house, or tent, prepared for a guest: (T, M, K:) and, (M,) accord. to Lth, (T,) a chamber within a chamber. (T, M.)

ثَوَّى: see art. ثَوَّى. — Also an inf. n. of 1. (S &c.)

ثَوَّيَّة: see ثَوَّيَّة, above, in two places. = Also A woman (K, TA) to whom one betakes himself to remain, stay, dwell, or abide, with her (يُثَوَّى إِلَيْهَا). (TA.)

ثَوَّى part. n. of 1; (Mṣb;) [Remaining, &c.: or remaining, &c., long:] a stranger remaining, staying, dwelling, or abiding, in a country, or town: (T:) or ثَوَّى بَدْدَةً a stranger who keeps to a country, or town. (M.) — A man remaining in his grave. (IB, TA.)

ثَوَّى: see ثَوَّى, in art. ثَوَّى. You say قَافِيَةٌ ثَوَّيَّةٌ ثَوَّى. [in the CK, erroneously, ثَوَّيَّة] A rhyme of which the characteristic is ث. (K, TA.)

مَثَوَّى A place where one remains, stays, dwells, or abides; (T;) a place of alighting or abode, an abode, or a dwelling, (T, M, Mgh, Mṣb,) of a man: (T:) pl. مَثَوَّى. (T, M, Mgh, Mṣb, K.) Hence, *أَبُو المَثَوَّى* The master (M, K) of the house or tent, (M,) or of the place where one alights or abides, or of the abode or dwelling. (K.) And *أُمُّ المَثَوَّى* The mistress of the house or tent. (M.) And *أَبُو مَثَوَّى الرَّجُلِ* The master of the place of alighting, or of the abode, of the man: (S:) the host who entertains the man; to whom he betakes himself for lodging, and at whose abode he stays: (Ḥar p. 595:) and the guest whom the man entertains. (M, K.) [See also ثَوَّى.] And *أُمُّ مَثَوَّى الرَّجُلِ* The mistress of the place of alighting, or of the abode, of the man: (S:) the mistress of the man's place of

alighting, or abode, in which he passes the night; occurring in this sense in a trad., not meaning his wife. (TA.) — It is also an inf. n. of ثَوَّى. (T, M.)

ثى

ثى حَسَنًا and ثَيَّبْتُ ثَاءً حَسَنَةً 2. [I made, or wrote, a beautiful ث]. (TA in باب الالف اللينة.)

ثَيَّبَةُ The lodging-place, or nightly resting-place, of sheep or goats [when they have gone away to a distance in the pasture, or around the tents or houses]; (IB, K;) a dial. var. of ثَوَّيَّة [q. v. in art. ثَوَّى]. (IB, TA.)

ثَوَّى: } see art. ثَوَّى.
ثَوَّيَّة: }

ثَوَّى: see ثَوَّى, in art. ثَوَّى.

ثوب

For several words mentioned in the M and K as belonging to this art., see art. ثوب.

ثيتل

ثَيَّبَل: } see art. ثيتل.
ثَيَّبَل: }

ثيخ

1. ثَوَّى, aor. يَثِيخُ: see art. ثوخ.

ثيل

ثَيَّل: see what next follows.

ثَيَّل The sheath of the penis of a camel (Lth,* AZ, T, S, M, K) &c.; (K;) [i. e.,] of a he-goat also, and of a bull: (M:) or the penis itself: (Lth, T, M, K;) sometimes also used in relation to a man: (M:) and ثَيَّل signifies the same; (K;) mentioned by Ibn-'Abbád; and IAḡh adds أَخْلَفَ مِنْ ثَيْلٍ [More contrary to what is usual than the sheath of the penis, or than the penis, of the camel]: for the camel, like the lion, is a retro-mingent. (TA.) = A kind of plant; (S, K;) as also ثَيْلٌ: (K:) a certain plant having a root and stem; when short, called نَجْمٌ: and a certain herb, or, as some say, a plant, that is found on the banks, or sides, of rivers, in meadows: and, some say, a species of the [plants, or trees, called] جَنْبَةٌ, which grows in the territory of [the tribe of] Temeem, and becomes large, so that the sheep, or goats, lie in its shelter: (M:) AHn says, (M,) in the "Book of Plants," (Mgh,) the ثَيْل, (M,) or ثَيْلٌ, (Mgh,) [both appellations now applied to triticum repens, or dog's grass,] is the نَجْمَةٌ; called in Persian ريزوپادله [?]; (Mgh;) its leaves are like those of wheat, but shorter, and it spreads upon the face of the ground, extending far, and becoming com-

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 لحيمة التيس: and Sh says that the ثيلة is a green sma. tree [or plant] resembling the first shoots that come forth from grain. (F.)

ثيل: see ثيل, in two places.

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

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

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