a pl. of ثُبَةٌ as meaning *a company;* (L in art. ثوب, and Ḥam p. 271;) and hence the phrase الثُّبَى العَالِى, for الثُّبَى العَالِيَةُ, [*the high*, or *exalted, companies,*] the former word being made masc. because it is like زُلَمٌ [which is sing. and masc.]; but some say that this word here means *the assemblies of the nobles:* (Ḥam ubi suprà:) IAạr says, الثُّبَى العَالِى مِنْ مَجَالِسِ الأَشْرَافِ; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find Ez-Zimmánee. (M.) Accord. to some, it is from ثَابَ, being originally ثُوبَةٌ; and its dim. is ثُوَيْبَةٌ: (T:) or it is originally ثُبَى: (Ṣ:) accord. to Er-Rághib, the letter elided from ثُبَةٌ as meaning "a company," but not as relating to a watering-trough or tank, is ى; and ISd holds it to be ى: and [if so,] its dim. is ▼ثُبَيَّةٌ: (TA:) [but ISd adds,] IJ says that the elided letter is و, because it is this in most cases, as in أَبٌ and أَخٌ and سَنَةٌ and عِضَةٌ &c. (M in arts. ثبو and ثبى.) [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, Ṣ, M, Ḳ,) *to which the water returns* [*when it has been emptied*], (Ṣ,) 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 ثَابَ; (T, Ṣ;*) the ة is a substitute for the و, the medial radical, which is suppressed; for it is originally ثُوَبٌ: (Ṣ:) or it is originally ثُوبَةٌ: (T:) or it may be from ثَبَّيْتُ "I collected:" but Aboo-Is-ḥáḳ makes it to be from ثَابَ المَاءُ, aor. يَثُوبُ; and this he infers to be the case from their saying that the dim. is ثُوَيْبَةٌ. (M.) [See also art. ثوب.]

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

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

أُثْبِيَّةٌ: see ثُبَةٌ, in two places.

مُثَبًّى Property *collected together.* (TA.)

ثتل

Q. Q. 1. ثَتْثَلَ, (Ḳ and TA, in the CḲ تَثَتْثَلَ,) *He feigned himself stupid after feigning himself intelligent:* (Ḳ, TA:) accord. to some copies, *after feigning himself negligent*, or *inadvertent:* (تَغَافُل being put in the place of تَعَاقُل:) [app. from the subst. below:] but the word as mentioned by IAạr is تنتل [app. a mistranscription for تَثْتَلَ]. (TA.)

ثَيْتَلٌ The وَعِل [or *mountain-goat*], (M, Ḳ,) as a general term: (M:) [in the present day, but vulgarly pronounced تَيْتَل, 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* وعل: (Ṣ, M, Mgh, Ḳ:) or the *male of the* أَرْوَى: (Sh, T, M, Ḳ: [this is the same as the first explanation:]) En-Naḍr says that *it has small horns:* (T:) Aboo-Kheyreh, that *it is of the* وُعُول, *does not quit the mountain, and its horns have branches:* (T, Mgh:*) he says that the وعول are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the ثَيَاتِل [pl. of ثَيْتَل] are like them in their colours, and only distinguished from them by the horns; the وعل having long horns, which extend backwards until they meet over his tail: (T:) also *a species of* [*the bovine antelope called*] بَقَرُ الوَحْشِ, (M, Ḳ,) *that abides in the mountains.* (M.) — A man *who sits with women.* (TA.) — *Incapable of going in to women;* or *not desirous of women.* (Ḳ.) — A *bulky*, or *corpulent*, man, *in whom one thinks there is good* (AA, Ḳ, TA) *when there is no good in him:* (AA, TA:) but, as mentioned by Aṣ, it is تيتل. (TA.)

ثج

1. ثَجَّ, (A, L, Mṣb, Ḳ,) aor. ـُ, (A, Mṣb, TA,) inf. n. ثَجٌّ, (L, Mṣb, TA,) or ثَجِيجٌ, (A, TA,) or ثُجُوجٌ, (TA,) *It* (water) *flowed:* (Ḳ:) or *poured forth vehemently*, (A, Mṣb, TA,) or *much:* or, as some say, *it* (much water) *poured forth:* (L, TA:) and ▼اثجّ and ▼تَثَجْثَجَ signify the same. (Ḳ.) ثَجٌّ also signifies The *flowing* of the blood of a victim brought for sacrifice to the sacred territory of Mekkeh. (Ṣ, Ḳ, TA.) — ثَجَّهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, A, Mgh, Mṣb,) inf. n. ثَجٌّ, (Ṣ, Mgh, Mṣb,) *He made it to flow;* (Ṣ, A, Mgh, Mṣb, Ḳ;) *poured it forth;* (Mṣb;) namely, water, (Ṣ, A, Mgh, Mṣb, Ḳ,) and blood (Ṣ, A, Mgh, Mṣb) of a victim for sacrifice; (Mgh, Mṣb;) as also ▼ثَجْثَجَهُ; and ▼اثجّهُ may also be used in the same sense. (TA.) Hence, (Mgh, Mṣb,) أَفْضَلُ الحَجِّ العَجُّ والثَّجُّ, (Ṣ, 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. لبى] *and the shedding of the blood of the victims brought for sacrifice to the sacred territory.* (Mgh, Mṣb.)

4: } see 1.
7: }
R. Q. 1: }
R. Q. 2: }

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

ثَجُوجٌ A source *yielding abundance of water.* (TA.) — See also ثَجَّاجٌ.

ثَجِيجٌ [originally an inf. n. (see 1)] *A torrent*, or *flow.* (Ṣ, Ḳ.) So in the saying, أَتَانَا الوَادِى بِثَجِيجِهِ [*The valley brought us its torrent*, or *flow*]. (Ṣ.) — The *sound of the pouring forth* of water. (TA.) — See also ثَجَّاجٌ.

ثَجَّاجٌ Water *pouring forth vehemently:* (Mṣb:) or *poured forth;* as also ▼ثَجُوجٌ: (TA:) or *flowing:* (Ḥar p. 138:) or *flowing much:* (Id. p. 393:) and rain *pouring forth vehemently;* (Ṣ, TA;) as also ▼ثَجِيجٌ and ▼مِثَجٌّ: (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,] فُلَانٌ غَيْثُهُ ثَجَّاجٌ وَبَحْرُهُ عَجَّاجٌ ‡ [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.)

مِثَجٌّ: see ثَجَّاجٌ. — Also, (Ḳ,) or خَطِيبٌ مِثَجٌّ, (A,) ‡ *An eloquent*, or *able, speaker* or *orator;* (Ḳ, TA;) *who pours forth a copious flow of words.* (TA.)

ثجر

1. ثَجَرَ, aor. ـُ, *He mixed the* ثَجِير *of dates* [i.e. *the dregs of pressed dates*] *with other* [*dates*] *in the beverage called* نَبِيذ: (Ṣ:) or *he mixed the dregs of pressed unripe dates with dried dates in making* نبيذ: (Mgh:) or ثَجَرَ التَّمْرَ *he mixed the dried dates with the dregs of pressed unripe dates.* (Ḳ.) The doing so is forbidden in a trad. (Ṣ, Mgh.)

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

ثخن

1. ثَخُنَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـُ; (Ḳ;) and ثَخَنَ, (El-Aḥmar, ISd, Mṣb, TA,) aor. ـَ; (TA;) inf. n. ثَخَانَةٌ (T, Ṣ, Mṣb, Ḳ, &c.) and ثُخُونَةٌ (ISd, Mṣb, Ḳ) and ثَخْنٌ (Z, Mṣb, Ḳ) and ثُخْنٌ; (TA;) *It* (a thing; Ṣ, Mṣb) *was*, or *became, thick, big, gross*, or *coarse;* and *hard, firm, stiff, tough*, or *strong:* (Ṣ, Ḳ:) *it was*, or *became, thick, dense*, or *compact:* (M, TA:) [*it* (a garment, or piece of cloth,) *was thick*, or *close, in texture:* (see ثَخِينٌ:)] *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. اثخنهُ [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, Ṣ, Mgh, and disease, Bḍ in viii. 68,) *rendered him heavy:* (JK, T, Bḍ ubi suprà, TA:) or *weakened him, rendered him languid*, or *enervated him.* (Ṣ, Mgh, Mṣb, Ḳ, TA.) You say, اثخنهُ ضَرْبًا † *He rendered him heavy by beating:* (JK:) or *he beat him much*, or *vehemently*, or *excessively.* (TA.) And أَثْخَنْتُهُ بِالجِرَاحَةِ † *I weakened him, rendered him languid*, or *enervated him, by the wound*, or *wounds.* (Mṣb.) — إِذَا أَثْخَنْتُمُوهُمْ, in the Ḳur xlvii. 4, means † *When ye have made much slaughter among them:* (Jel:) or *when ye have made a great and vehement slaughter of them:* (Bḍ:) or *when ye have overcome them, and wounded them much*, or *inflicted*

Digitized by Google