

ك,) inf. n. ثَوَّأَ (T, S, M, Mgh, Mṣb, K) and ثَوَّى (S, M, Mgh, K) and مَثَوَّى; (T, M;) and أَثَوَّى (T, S, M, Mṣb, K) بِالْمَكَانِ (S, M, K,) or فِيهِ; (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 فِي دَارِ الْحَرْبِ [Verily we prolong the stay in the seat of war]. (Mgh.) [You say also, ثَوَّى إِلَى الثَّوَّى *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 is explained in the K, he died. (T.)* [See a verse cited in art. ثَوَّى.] — 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. اَثَوَّى: see 1. — اَثَوَّأَ *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 اَثَوَّأَ, (Kr, S, M, K,) inf. n. اَثَوَّيَّة, (S,) signifies the same. (Kr, S, M, K.)* [In the CK, اَثَوَّيَّة is erroneously put for اَثَوَّيَّة.] — And *He lodged him; made him his guest; or entertained him as a guest. (M, K.)* You say, أَنْزَلَنِي فَأَثَوَّأَنِي [He lodged me, and entertained me well as a guest]. (T.)

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

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

ثَاي: } see what next follows.
ثَاوَة: }

ثَايَة, (S, M, K,) without ة, (S,) formed by permutation from ثَوَّيَة, though the author of the Kitáb [i. e. Sb] holds the 1 to be originally ي, (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 ثَاوَة: (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 ثَايَة is explained in the T, in art. ثَاي.] — 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 ثَايَة is ثَايَات: (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 ثَايَة 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 ثَايَة, above, in two places. — Also *A woman (K, TA) to whom one betakes himself to remain, stay, dwell, or abide, with her (يَثَوَّى إِلَيْهَا).* (TA.)

ثَاوٍ 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 ثَاوِي بَلَدَةٍ a stranger who keeps to a country, or town. (M.)* — *A man remaining in his grave. (IB, TA.)*

ثَاوِي: see ثَايَات, in art. ثَاوِي. You say قَافِيَةٌ ثَاوِيَّة [in the CK, erroneously, ثَاوِيَّة] *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. مَثَاوٍ. (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: (Har 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.)

ثِي

2. حَسَّنَا and ثَيَّبْتُ نَاءَ حَسَنَةً [I made, or wrote, a beautiful ث]. (TA in الإلف اللينة.)

ثَيَّبَة *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 ثَايَة [q. v. in art. ثَوَّى]. (IB, TA.)*

ثَاي: } see art. ثَوَّى.
ثَايَة: }

ثَاوِي: see ثَايَات, in art. ثَاوِي.

ثِيْب

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

ثِيْل

ثِيْل: } see art. ثِيْل.
ثِيْل: }

ثِيْح

1. ثَوْح: see art. ثِيْح: ثَاخ.

ثِيْل

ثِيْل: see what next follows.

ثِيْل *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 ثِيْلٌ signifies the same; (K;) mentioned by Ibn-'Abbád; and IAth adds أَخْلَفَ مِنْ ثِيْلٍ [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 ثِيْلٌ: (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] حَنْبِيَّة, 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 ثِيْل, (M,) or ثِيْلٌ, (Mgh,) [both appellations now applied to *triticum repens*, or *dog's grass*,] is the نَجْمَة; called in Persian ريزويادله [?]; (Mgh;) its leaves are like those of wheat, but shorter, and it spreads upon the face of the ground, extending far, and becoming com-*