

## ث

The fourth letter of the alphabet: called **ثَاءٌ** and **ثَا** [respecting which latter see the letter **ب**]: the pl. [of the former] is **ثَاءَاتٌ**; and [of the latter,] **أَثْوَاءٌ** and **أَثْيَاءٌ**. (TA in باب الالف اللينة.) It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **لِسْوِيَّةٌ** [or gingival], which are **ث** and **ذ** and **ظ**. (TĀ at the commencement of **باب التاء**.) — It is sometimes substituted for **ف**, as in the instance of **حُفَالَةٌ** and **حُفَالَةٌ**; and for **س**, as in the instance of **جُمَانٌ** and **جُمَانٌ**; and for other letters. (TA in the latter place.) = [As a numeral, it denotes *Five hundred*.]

ث

ثى and ثوا: see the letter **ث**, and arts. ثوا and ثى.

ث

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 غَضَبُهُ** *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. **ثَأْتَانَةٌ**, (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.) = **ثَأَّتَتْ الإِبِلُ** *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 بِالْتَيْسِ**, (AA, AZ, M, K,) inf. n. **ثَأْتَانَةٌ**, (K,) like **تَأْتَتْ**, (TA,) *He called the he-goat* (AA, AZ, M, K) *to copulate*. (AA, K.)

R. Q. 2. **ثَأَّتْنَا** *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 **ثَأَّتْنَا عَنِ الْأَمْرِ**, (M,) or **ثَأَّتْنَا 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.)

ث

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

**ثَبَّابَةٌ**, (T, S, M, K, &c.,) as also **ثَبَّابَةٌ**, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from **الثَّبَابُ**, like **مَطْوَةٌ** from **الْمَطْيُ**; (T;) or from **ثَبَّ**; 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., **الثَّبَابَةُ**: (S, A, TA,) and **أَعْدَى مِنَ الثَّبَابِ** without **ء**, as some say; (MF;) or the pronunciation without **ء** is vulgar, (IDrst, TA,) or erroneous; (TA;) [More catching than yawning;] for when a man yawns (إذا ثاب) in the presence of others, they become affected as he is. (TA.)

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

ث

1. **ثَارَهُ**, (T, S, Msh,) and **ثَارَ بِهِ**, (T, S, M, Msh, K,) aor. **ء**, (Msh, K,) inf. n. **ثَارٌ** and **ثُورَةٌ**, (S,) or the latter is a simple subst., as is also **ثُورَةٌ**, (Lh, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter*; *he slew his slayer*. (T, S, M, Msh, K.) [Hence, **ثَبَّرَ مَقْتُولَهُ** and **بِمَقْتُولِهِ** *The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter*: see 10.] — [Hence also,] **لَا تَأْرَثْ فُلَانًا يَدَاهُ**, (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 Kámil 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 **مَثُورٌ**.] — **ثَارَتِكَ بَكْدًا** *I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]*. (S, K.)

4: see 8.

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

وَالْتَيْبُ إِذَا تَعَرَّ مِثِّي رِمَّةً خَلَقًا  
بَعْدَ الْمَمَاتِ فَأَرْتِي كُنْتُ أَثَّرُ

[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