

ك.) inf. n. ثَوَا (T, S, M, Mgh, Mṣb, K) and ثَوَى (S, M, Mgh, K) and مَثَوَى (T, M;) and اَثَوَى (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 ثَوَى signifies also *he alighted, or alighted and abode*, (M,) or *he settled*, (TA,) *إِنَّا نَطِيلُ الثَوَى* in the place. (M.) Hence, *إِنَّا نَطِيلُ الثَوَى فِي دَارِ الْحَرْبِ* [Verily we prolong the stay in the seat of war]. (Mgh.) [You say also, *ثَوَى إِلَى* *He betook himself to the woman to remain, stay, dwell, or abide, with her*: see ثَوَيْتَ.] — [Hence,] ثَوَى (T, M, IB, TA,) aor. : in the K, incorrectly, ثَوَى, inf. n. تَثْوِيَة (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. حسب, conj. 2.] = ثَوَى *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. اَثَوَى: see 1. = اَثَوَاهُ *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 اَثَوَاهُ (Kr, S, M, K,) inf. n. تَثْوِيَة (S,) signifies the same. (Kr, S, M, K.) [In the CK, ثَوَيْتَهُ is erroneously put for ثَوَيْتَهُ.] — And *He lodged him; made him his guest; or entertained him as a guest*. (M, K.) You say, *أَنْزَلَنِي فَأَثَوَانِي* [He lodged me, and entertained me well as a guest]. (T.)

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

ثَا [mentioned in this art. in the K, as “A certain letter of the alphabet,” namely, ث]: see art. ثَوَا: 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 ثَوِيَة, though the author of the Kitāb [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 ثَوِيَة 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*. (IAqr, M. [And in like manner ثَايَة is explained in the T, in art. ثَاي.]) — Also, (AZ, T, S, M,) and ثَوِيَة, (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 ثَوِيَة (K,) with damm, (TA, [in the CK ثَوِيَة]) *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.]

ثَوِيَة: see art. ثَوَا: and see ثَايَة in the present art., above.

ثَوِي A guest: (IAqr, T, S, M, K;) the vulgar erroneously pronounce it ثَوِي. (TA. [See also مَثَوَى.]) — *Remaining, staying, dwelling, or abiding*; as also ثَوَى; but the former is better known in this sense. (M in art. ثَوَى.) — *One who abides* [مَجَاوِرُ] [generally meaning for the purpose of study] in either of the two sacred cities or territories [of Mekkeh and El-Medeenah]. (IAqr, 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*. (IAqr, 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.)

ثَوِي: see art. ثَوَا: = Also an inf. n. of 1. (S &c.)

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

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

قَافِيَة ثَاوِيَة: see ثَايَة, in art. ثَوَا: You say قَافِيَة ثَاوِيَة [in the CK, erroneously, ثَاوِيَة] *A rhyme of which the characteristic is ث*. (K, TA.)

مَثَوَى 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 المَثَوَى* 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 المَثَوَى* The mistress of the house or tent. (M.) And *أَبُو مَثَوَى 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 ثَوَى.] And *أُمُّ مَثَوَى 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 ثَوَى (T, M.)

ثَى

2. حَنَا and ثَيِّتُ ثَا: حَسَنَة [I made, or wrote, a beautiful ث]. (TA in باب الالف اللينة.)

ثَيِّتَة 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. ثَوَى]. (IB, TA.)

ثَاي: } see art. ثَوَى.
ثَايَة: }

ثَوَا: see ثَايَة, in art. ثَوَى.

ثَب

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

ثِتَل

ثِتْل: } see art. ثِتَل.
ثِتْل: }

ثِيخ

1. ثَوِخ: see art. ثِيخ. ثَاخ, aor.

ثِيل

ثِيل: see what next follows.

ثِيل 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 ثَيْل signifies the same; (K;) mentioned by Ibn-'Abbād; and IAth adds أَخْلَفَ مِنْ ثِيل, (TA.) Hence the prov., ثِيلُ الْجَبَلِ [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 ثَيْل: (K;) *a certain plant having a root and stem; when short, called نَجْم*; 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] جَنْبِيَة, 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 ثِيل (M,) or ثَيْل (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-