

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: (Abou-Is-hāq:) 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 الْمَرَضُ The disease scarcely, or never, quitted him. (S, K.)

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

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

ثَبُطٌ 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 ثَبْنًا, aor. -, inf. n. ثَبَّنَ and ثَبَّنَ, He folded the extremity of the garment, and sewed it; (S, K:) [he made a tuck in the garment, to shorten it:] like خَبَّنَهُ: (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 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, 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 اِثْبَنَ:] or you say, ثَبَّنَ 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.

ثَبْنَةٌ: see what next follows, in four places.

ثَبْنٌ 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 ثَبْنَةٌ: (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 ثَبْنٌ and ثَبْنَةٌ: (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 ثَبْنَةٌ, of which the pl. is ثَبْنَانٌ, (T,) or its pl. is ثَبْنٌ, like as the pl. of خَبْنَةٌ [which has a similar meaning] is خَبْنٌ, (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 خَبْنَةٌ:] or, as some say, ثَبْنَانٌ 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 ثَبْنَةٌ signifies only what one carries before him, that is little in quantity: and what is great is not called ثَبْنَانٌ. (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 خَبْنَةٌ.]) And one says, قَدِمَ فَلَانٌ بِثَبَانٍ فِي ثَوْبِهِ مَا أَدْرَى مَا هُوَ, [Such a one came with a ثَبَان in his garment: I know not what it was]. (T.)

ثَبْنَانٌ: see ثَبْنَانٌ.

ثَبْنَةٌ 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 خَيْرًا, I sent him good after good, or evil [after evil]. (TA.) [See also 2.]

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

art. ثَبَّى.] 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. ثَبَّى:) 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, ثَبَّى الرَّجُلَ, (M,) or ثَبَّى 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, ثَبَّيْتُ مَعْرُوفَكَ Complete and augment [thy beneficence, or bounty, or favour]. (T.) And ثَبَّى اللَّهُ لَكَ التَّعَمُّرَ [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:\*) — ثَبَّى الْمَالُ He kept, preserved, guarded, or took care of, the property. (K, M.) — ثَبَّيْتُ عَلَى الشَّيْءِ, (As, S,) inf. n. ثَبَّيَّةٌ, (As, T, S, M, K,) I kept constantly, or perseveringly, to the thing. (As, 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 "Disposuit paravitque se:" app. from the former's having found اِثْبَعْدَارًا written in a copy of the K for اِثْبَعْدَارًا.] — اَنَا اِثْبَعْدَارًا 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 ثَبَّيَّةٌ; (M, K;) [in the CK erroneously written ثَبَّيَّةٌ]; and ثَبَّيَّةٌ: (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, الْعَصَبَةُ is erroneously put for الْعَصَبَةُ:]) the pl. is ثَبَّاتٌ and ثَبَّوْنٌ (T, S, M, K) and ثَبَّوْنٌ, (S, M) and (the pl. of ثَبَّيَّةٌ, TA) ثَبَّابِي and ثَبَّابِيَّةٌ, in which last the ة is a substitute for the last ي [of ثَبَّابِي]: (M, TA:) or [accord. to some,] ثَبَّابِي, which signifies companies, has no sing.; but, as some say, its sing. is ثَبَّيَّةٌ, of the measure اُثْبَوْنَةٌ, [originally اُثْبَوِيَّةٌ], which means a numerous company: (Ham p. 796:) [it is also said that] ثَبَّيُّ is