

in excess, (Mgh, K,) behind the other teeth: (K:) or having a tooth entering beneath another, being irregular in the place of growth: (K:) fem. ثعلفة, applied to a woman; (S, Mgh, Mṣb, K;) and also to a gum (لثة): (K:) pl. ثعلل. (Mṣb, TA.) — A portly, or corpulent, personage, or chief, characterized by superabundances of beneficence, or bounty. (Lth, K.)

مُتْعَل Spread, scattered, or sprinkled. (TA.) — وَرْدٌ مُتْعَلٌ [A company of men coming to water] straitening, or crowding, one another. (K.) — جَاءَ الْقَوْمُ مُتْعَلِينَ The people, or company of men, came in a connected, or continuous, body. (TA.)

ثُعْلَابٌ أرضٌ مُتْعَلَةٌ A land in which are many ثُعْلَابٌ [or foxes]; (S, K;) like مَعْقَرَةٌ meaning “a land in which are many عقارب [or scorpions];” (S;) as also مُتْعَلَةٌ. (K in art. ثعلب. [But see this last word.])

ثعلب

Q. 1. ثُعْلَبٌ He (a man) was cowardly, and eluded, or turned away, or went this way and that, or to the right and left, quickly, and deceitfully, or guilefully; as also ثُعْلَبٌ: his doing so being thus likened to the running of the ثُعْلَب. (TA.) And ثُعْلَبٌ مِنْهُ فَرَقًا [He was cowardly, and eluded him, or turned away from him, &c., through fear]; i. e., from another man. (TA.)

Q. 2. ثُعْلَبٌ: see above.

ثُعْلَبٌ [The fox; canis vulpes of Linn.: but in the dial. of Egypt, the jackal; canis aureus of Linn.: the former animal being there called أَبُو الْخَصِين, as it often is by the Arabs of other countries:] a certain beast of prey; (TA;) well known: (S, K:) applied to the male and the female; so that one says ثُعْلَبٌ ذَكَرٌ and ثُعْلَبٌ أُنْثَى; but if one would designate the male by a single word applying to it only, he says ثُعْلَبَانٌ, with damm to the ث and ل: (IAmb, Mṣb:) or the former applies to the female: (K:) or the female is called ثُعْلَبَةٌ; (Ks, S, Mṣb, K;) and the male, ثُعْلَبَانٌ (Ks, S, K) and ثُعْلَبٌ, (K,) [accord. to some,] like as one says عَقْرَبَةٌ [and عَقْرَبَانٌ and عَقْرَبٌ: (Mṣb:) or ثُعْلَبٌ is the male; and the female is called ثُعْلَابَةٌ: (Az, TA: [but see this word is art. ثعلل:])] the pl. of ثعلب is ثُعْلَابٌ and ثُعَالٌ, (K,) accord. to Lh: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that ثُعْلَبَانٌ signifies the male, the following verse:

- أَرَبٌ يَبُولُ الثُّعْلَبَانَ بِرَأْسِهِ •
- لَقَدْ ذَلَّ مَنْ بَالَتْ عَلَيْهِ الثُّعَالِبُ •

[Is he a Lord, upon whose head the he-fox makes water? (the ب in برأسه being syn. with على: so in the Mughnee, in art. ب:) Vile indeed is he upon whom the foxes make water!] said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several autho-

rities that the correct reading of the word ثعلبان in a trad. whereby F attempts to establish his charge against J is not ثُعْلَبَانٌ, dual. of ثُعْلَبٌ, as he pronounces it to be, but ثُعْلَبَانٌ, which is said to be the masc. of ثُعْلَبٌ, like as أَفْعَوَانٌ and عَقْرَبَانٌ are masc. of أَفْعَى and عَقْرَبٌ. (TA.) — دَاءُ الثُّعْلَبِ [for which Golius seems to have found in a copy of the K, دَوَاءُ الثُّعْلَبِ] A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) — عَنَبُ الثُّعْلَبِ [Fox-grape: rendered by Golius “uvæ vulpinæ, i. e. solanum:” but now applied by some to the gooseberry: and the solanum nigrum, or garden-nightshade, is now commonly called عَنَبُ الذُّبَابِ:] a certain astringent, cooling plant: seven (or, as in one copy of the K, nine) حَبَاتٍ [which here seems to mean berries] thereof, swallowed, are a cure for the jaundice (الْبِرْقَان), and stop pregnancy, (K, TA,) like the berries of the خَرْجَوْن [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) — أَهْوَجٌ A hole, or aperture, (جُحْر,) whence rain-water flows. (TA.) [And particularly,] The outlet, hole, or aperture, (مَخْرَجٌ, S and Mṣb, or جُحْرٌ, K, or ثُقْبٌ, TA,) whence the rain-water flows from the place where dates are dried. (S, Mṣb, K, TA.) And The place whence the water flows forth (L, K) from, (L, TA,) or to, (K, [probably a mistake,]) a watering-trough or tank. (L, K.) — The upper extremity of a spear-shaft that enters into the head thereof. (S, K.) — The lowest part of a palm-shoot when it is cut from [the root of] the mother-tree: or the lowest part of a [shoot such as is termed] رَاكُوبٌ, on the trunk of a palm-tree. (AA, K.)

ثُعْلَبَةٌ: see ثُعْلَبٌ. — Also The os coccygis, or tail-bone; syn. غُصْعُص. (K.) — And The podex, or the anus; syn. اسْت. (K.)

ثُعْلَبَانٌ: see ثُعْلَبٌ, in three places.

ثُعْلَبِيَّةٌ A running of the horse like the running of the dog. (K.)

ثُعْلَابَةٌ: see ثُعْلَبٌ, and see art. ثعلل.

أَرْضٌ مُتْعَلَةٌ A land having ثُعْلَابٌ [or foxes]: (S:) or, having many thereof; as also مَتْعَلَةٌ; (K;) which is from ثُعْلَابَةٌ; or it may be from ثُعْلَبٌ, like مَعْقَرَةٌ applied to “a land having many عقارب [or scorpions].” (S, L.)

نغر

1. نَغَرَ (T, A, K,) aor. نَغَرُ, (K,) inf. n. نَغْرٌ, (T,) He broke it; (T, A;) namely, a part of a wall; (A;) he demolished it: this is [said to be] the primary signification: he demolished it, or pulled it down; namely, a wall: (T:) and he broke it (namely, anything, [as a wall and a vessel, &c.,] A) so as to make a gap in it, or a hollow in its edge. (A, K.) — Also, (IAar, S, Mṣb, K,) aor. as above, (Mṣb, K,) He broke his نَغْرٌ [or front teeth], (S, Mṣb, K,) or his teeth. (IAar, and TA as from the K.) And نَغَرَ, in the pass. form, inf. n. نَغُورٌ, He (a boy) had his نَغْرٌ

[or front teeth] broken. (Mṣb.) — نَغَرْتُ بَنَةً I pulled out his tooth. (El-Hujeymee, TA.) And نَغَرَ He (a man) had a tooth, or teeth, pulled out. (Aṣ, TA.) — Also نَغَرَ, (AZ, S, Mgh, Mṣb, K,) inf. n. نَغْرٌ, (AZ, Mṣb,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K,) or his نَغْرٌ [or front teeth]: (AZ, Mṣb:) or نَغَرَ has this latter meaning, (A, K,) or نَغَرَ; (Aṣ, TA;) and نَغَرَ, (K,) or نَغَرَ, (Sh, TA,) or نَغَرَ, (Mṣb,) signifies he shed his teeth: (Sh, Mṣb, K:) نَغَرَ is said to have this last signification in the Kifāyet el-Mutahaffidh; and نَغَرَ and نَغَرَ are there said to have the contr. signification, explained below [see 8]. (Mṣb.) — نَغَرَ also signifies He had his mouth bruised; and so نَغَرَ. (K.) — نَغَرَ الثَّلِمَةَ, aor. نَغَرَ, He stopped up, or obstructed, the gap, or breach: thus the verb bears two contr. significations. (K.) And نَغَرْنَا هُمْ We stopped up, or obstructed, against them the gaps, or passes of the mountain; (S, TA;) we stopped up, or obstructed, against them the place of exit, so that they knew not what way to take. (A.)

4: see 1, in two places: — and 8 also, in two places.

8. نَغَرَ (AZ, Sh, S, Mgh, Mṣb, K) and نَغَرَ (AZ, Mgh, Mṣb) and نَغَرَ, (K,) originally نَغَرَ, (AZ, S, K,) He (a boy) bred his central milk-teeth, (S,) or his نَغْرٌ [or front teeth]; (Sh, Mṣb, K;) as also نَغَرَ: (K:) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and نَغَرَ, inf. n. نَغَارٌ, of the measure of أَكْرَمٌ, inf. n. إِكْرَامٌ, he grew his نَغْرٌ [or front teeth] after the former ones had fallen out: by some, نَغَرَ and نَغَرَ are used specially in relation to a beast: the Benoo-Kiláb thus used the former; not in relation to a boy. (Mṣb.) — See also 1, in five places.

نَغْرٌ The front teeth; (S, A, K;) syn. مَبِيرٌ; (Mṣb;) described by a poet as eight in number, four upper and four lower: (TA:) afterwards applied to the central incisors: (Mṣb:) or all the teeth (TA) while they remain in their places of growth, (K, TA,) before they fall out: (TA:) or the teeth, (K, TA,) all of them, whether in their places of growth or not: (TA:) or the mouth: (K:) pl. نَغُورٌ. (TA.) [Hence, ضَحَكَ نَغْرَهُ He laughed so as to show his front teeth, or his teeth.] — Any gap, opening, interstice, or open intervening space, (M, K,) in a mountain, or in the bottom of a valley, or in a road along which people pass; (TA;) as also نَغْرَةٌ: (A, TA:) or the latter signifies a gap, or breach, in a wall &c.; the hollow of the broken edge of a vessel &c.; and its pl. is نَغْرٌ. (S.) You say, هَذِهِ مَدِينَةٌ نَغْرٌ This is a city in which are gaps, or breaches. (S.) — A frontier-way of access to a country, [in the CK, فُرُوح is erroneously put for فُرُوج, the word occurring in its place in MSS. of the K and in the S,] such as is a place of fear; (S, K;) as also نَغْرُورٌ: (K:) the part of a country from which the invasion of the enemy is feared; so that it is like a gap in a wall, from