

## ث

The fourth letter of the alphabet: called **ثَا** and **ثَ** [respecting which latter see the letter **ب**]: the pl. [of the former] is **ثَنَاتٌ**; and [of the latter,] **أَثْنَاءُ** and **أَثْنَاءُ**. (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 **لَسَوِيَّةٌ** [or gingival], which are **ث** and **ذ** and **ظ**. (TA at the commencement of **باب الثاء**.) — It is sometimes substituted for **ف**, as in the instance of **حَفَالَةٌ** and **حَفَالَةٌ**; and for **س**, as in the instance of **جُثْمَانٌ** and **جُثْمَانٌ**; and for other letters. (TA in the latter place.) — [As a numeral, it denotes *Five hundred*.]

ث

ثَ and ثَا: see the letter **ث**, and arts. **ثِي** and **ثَوَا**.

ثَا

R. Q. 1. **ثَا** *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 **ثَا** *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.) — *He repelled from, or defended, the people, or company of men*, (As, S, K,) and rendered them reciprocal aid. (As, TA.) — **ثَا**, (T, M, K,) inf. n. **ثَانَا**, (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.) — **ثَانَاتُ الْإِبِلِ** *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 **ثَانَا** *It became stilled*; (K;) said of anger. (TA.) — See also R. Q. 2. — **ثَانَا بِالْتَّيْسِ**, (AA, AZ, M, K,) inf. n. **ثَانَا**, (K,) like **ثَانَا**, (TA,) *He called the he-goat* (AA, AZ, M, K) to copulate. (AA, K.)

R. Q. 2. **ثَانَا** *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 **ثَانَا** *عَنْ*, (M,) or **ثَانَا** *عَنْ*, (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 فَتَثَانَتْ مِنْهُ**, (As, S, K,) *I met such a one, and feared him*.

ثَاب

1. **ثَابَ**, (Eyn, T, M, K,) like **عَنِ**, (K,) and **ثَبَّ**, (IKoot, L, and so in a copy of the A,) inf. n. **ثَابٌ**, (K,) or **ثَابٌ**, (M,) *He became relaxed and sluggish*; said of a man: (A:) or he became affected with sluggishness and languor; (M;) as also **ثَابَ**: (M, A:) or he became affected with sluggishness and languor like the languor of drowsiness; as also **ثَابَ** and **ثَابَ**; (K;) which last is approved by IDrd and Thabit Es-Sarakustee, who disallow **ثَابَ**, 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 **ثَابَ**: (L:) or 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:) **الْثَوْبَاءُ** is from **الْثَوْبَاءُ**; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say **ثَاوَبَ**; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Msh.) Hence, **أَحَدُكُمْ فَلْيَغْطِ إِذَا ثَابَ** *أَحَدُكُمْ فَلْيَغْطِ إِذَا ثَابَ* [When any 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.

**ثَوْبَاءُ**, (T, S, M, K, &c.,) as also **ثَوْبَاءُ**, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from **الْتِمَاطُ**, like **مُطَوِّدٌ** from **الْتِمَاطُ**; (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., **الْثَوْبَاءُ**, (S, A, TA,) and **الْثَوْبَاءُ**, 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 ثَابَ) in the presence of others, they become affected as he is. (TA.)

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

ثَارَ

1. **ثَارَ**, (T, S, M, Msh,) and **ثَارَ بِهِ**, (T, S, M, Msh, K,) aor. **ثَارَ**, (Msh, K,) inf. n. **ثَارٌ** and **ثَوْرَةٌ**, (S,) or the latter is a simple subst., as is also **ثَوْرَةٌ**, (Lh, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter; he slew his slayer*. (T, S, M, Msh, K.) [Hence, **ثَارَ مَقْتُولُهُ** and **بِمَقْتُولِهِ** *The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter*: see 10.] — [Hence also,] **لَمْ يَثَارْ فُلَانٌ يَدَاهُ**, (K,) or **عَلَى فُلَانٍ**, (A,) *May his arms, or hands, not profit such a one*. (A, K.) — Also **ثَارَ بِهِ**, 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 Kamil of Mbr, [and in some copies of Meyd,] **مَنْ أَثَارَ** [which seems to signify the same]. (TA.) — [And **ثَارَ بِهِ** and **ثَارَ بِهِ** signify also *He slew him in blood-revenge, or in retaliation of the blood of a relation*: see 10.] — **ثَارَتْكَ بِكَذَا** — **مَثَوْرٌ** *I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]*. (S, K.)

4: see 8.

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

وَالْتَبَّ إِن تَعْرِ مَيِّ رِمَّةً خَلَقًا  
بَعْدَ الْمَمَاتِ فَإِنِّي كُنْتُ أَثِيرُ

[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