

a pl. of **ثَبَّة** as meaning *a company*; (L in art. **ثوب**, and Ham p. 271;) and hence the phrase **الثَّبِّي العَالِي**, for **الثَّبِّي العَالِيَّة**, [the high, or exalted, companies,] the former word being made masc. because it is like **زَلَمَ** [which is sing. and masc.]; but some say that this word here means *the assemblies of the nobles*: (Ham ubi supra:) I Aar says, **الثَّبِّي العَالِي مِنْ مَجَالِسِ الْأَشْرَافِ**; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find Ez-Zimmāne. (M.) Accord. to some, it is from **ثَاب**, being originally **ثَوْبَة**; and its dim. is **ثَوْبِيَّة**: (T:) or it is originally **ثَبِّي**: (S:) accord. to Er-Rāghib, the letter elided from **ثَبَّة** as meaning "a company," but not as relating to a watering-trough or tank, is **ي**; and ISd holds it to be **ي**: and [if so,] its dim. is **ثَبِّيَّة**: (TA:) [but ISd adds,] IJ says that the elided letter is **و**, because it is this in most cases, as in **أَب** and **أَخ** and **سَنَة** and **عَضَة** &c. (M in arts. **ثوب** and **ثبي**.) [See also art. **ثوب**. It seems to signify also *An assemblage, or a collection, of things of any kind*:] see 2, in two places. — Also The middle of a watering-trough or tank, (T, S, M, K,) to which the water returns [when it has been emptied], (S,) or to which what remains of the water returns: (T:) and the place where the water collects in a valley or low ground: (Aboo-Kheyreh, T:) but this is from **ثَاب**; (T, S;\*) the **ة** is a substitute for the **و**, the medial radical, which is suppressed; for it is originally **ثَوْب**: (S:) or it is originally **ثَوْبَة**: (T:) or it may be from **ثَبَّيْتُ** "I collected:" but Aboo-Is-hāk makes it to be from **ثَابَ الْمَاءَ**, aor. **يُثَوِّبُ**; and this he infers to be the case from their saying that the dim. is **ثَوْبِيَّة**. (M.) [See also art. **ثوب**.]

**ثَبِّي** One who praises men much [while they are living: see 2]. (TA.)

**ثَبِّيَّة**: see **ثَبَّة**, of which it is said to be the dim.

**أَثَبِيَّة**: see **ثَبَّة**, in two places.

**مُثَبِّي** Property collected together. (TA.)

## ثتل

Q. Q. 1. **ثَتَل**, (K and TA, in the CK **ثَتَل**.) He feigned himself stupid after feigning himself intelligent: (K, TA:) accord. to some copies, after feigning himself negligent, or inadvertent: (app. from the subst. below:) but the word as mentioned by I Aar is **تَتَل** [app. a mistranscription for **ثَتَل**]. (TA.)

**ثَتَل** The **وَعَل** [or mountain-goat], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced **تَتَل**, applied to the wild goat of the Arabian and Egyptian deserts and mountains; the *capra jaela* of Hamilton Smith; called by some an *ibex*; as is also **بَدَن**:] or an old **وَعَل**: (S, M, Mgh, K:) or the male of the **أَرَوِي**: (Sh, T, M, K: [this is the same as the first explanation:]) En-Nadr says that it has small horns: (T:) Aboo-Kheyreh, that it is of

the **وَعُول**, does not quit the mountain, and its horns have branches: (T, Mgh:\*) he says that the **وَعُول** are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the **ثَيَاتِل** [pl. of **ثَيْتَل**] are like them in their colours, and only distinguished from them by the horns; the **وَعَل** having long horns, which extend backwards until they meet over his tail: (T:) also a species of [the bovine antelope called] **بَقَرُ الْوَحْشِ**, (M, K,) that abides in the mountains. (M.) — A man who sits with women. (TA.) — Incapable of going in to women; or not desirous of women. (K.) — A bulky, or corpulent, man, in whom one thinks there is good (AA, K, TA) when there is no good in him: (AA, TA:) but, as mentioned by Aq, it is **تَيْتَل**. (TA.)

## ثج

1. **ثَجَّ**, (A, L, Mgh, K,) aor. **ثَجَّ**, (A, Mgh, TA,) inf. n. **ثَجَّ**, (L, Mgh, TA,) or **ثَجَّجَ**, (A, TA,) or **ثَجَّجُ**, (TA,) It (water) flowed: (K:) or poured forth vehemently, (A, Mgh, TA,) or much: or, as some say, it (much water) poured forth: (L, TA:) and **ثَجَّجَ** and **ثَجَّجُ** signify the same. (K.) **ثَجَّ** also signifies The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mekka: (S, K, TA.) = **ثَجَّهَ**, (S, A, Mgh, Mgh, K,) aor. **ثَجَّهَ**, (S, A, Mgh, Mgh,) inf. n. **ثَجَّهَ**, (S, Mgh, Mgh,) He made it to flow; (S, A, Mgh, Mgh, K;) poured it forth; (Mgh;) namely, water, (S, A, Mgh, Mgh, K,) and blood (S, A, Mgh, Mgh) of a victim for sacrifice; (Mgh, Mgh;) as also **ثَجَّجَهَ**; and **ثَجَّجَهَ** may also be used in the same sense. (TA.) Hence, (Mgh, Mgh,) **أَفْضَلُ الْحَجِّ الْعَجَّ وَالْثَجَّ**, (S, Mgh, Mgh,) a saying of Mohammad, (TA,) meaning The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice in the **تَلْبِيَّة** [see 2 in art. **لَبَّى**] and the shedding of the blood of the victims brought for sacrifice to the sacred territory. (Mgh, Mgh.)

4:  
7:  
R. Q. 1: } see 1.  
R. Q. 2:

**ثَجَّجَا** He milked into it milk abundantly flowing. (TA from a trad.)

**ثَجَّجُ** A source yielding abundance of water. (TA.) — See also **ثَجَّجَ**.

**ثَجَّجَ** [originally an inf. n. (see 1)] A torrent, or flow. (S, K.) So in the saying, **أَتَانَا الْوَادِي بِثَجَّجِهِ** [The valley brought us its torrent, or flow]. (S.) — The sound of the pouring forth of water. (TA.) — See also **ثَجَّجَ**.

**ثَجَّجَ** Water pouring forth vehemently: (Mgh:) or poured forth; as also **ثَجَّجُ**: (TA:) or flowing: (Har p. 138:) or flowing much: (Id. p. 393:) and rain pouring forth vehemently; (S,

TA;) as also **ثَجَّجَ** and **ثَجَّجُ**: (TA:) and blood poured forth: (TA:) and a cloud pouring forth. (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. (IDrd, M.) — [Hence,] **فَلَانَ غَيْثُهُ ثَجَّجًا وَبَحْرُهُ** [lit. Such a one, his rain is such as pours forth vehemently, and his sea is noisy, or copious: meaning such a one is abundant in bounty or munificence]. (A.)

**ثَجَّجَ**: see **ثَجَّجَ**. — Also, (K,) or **ثَجَّجَ**, (A,) **ثَجَّجَ** An eloquent, or able, speaker or orator; (K, TA;) who pours forth a copious flow of words. (TA.)

## ثجر

1. **ثَجَّرَ**, aor. **ثَجَّرَ**, He mixed the **ثَجِير** of dates [i. e. the dregs of pressed dates] with other [dates] in the beverage called **نَبِيد**: (S:) or he mixed the dregs of pressed unripe dates with dried dates in making **نَبِيد**: (Mgh:) or **ثَجَّرَ الثَّمَر** he mixed the dried dates with the dregs of pressed unripe dates. (K.) The doing so is forbidden in a trad. (S, Mgh.)

**ثَجَّرَ**, an arabicized word, (Mgh,) pronounced by the vulgar with **ت**, (S, Mgh,) The dregs of anything that is pressed; (S, A, Mgh, Mgh;) as of pressed unripe dates: (K:) or the dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called **نَبِيد**: (TA:) or the expressed juice of dates; or the dregs of pressed dates: (Aq, Mgh:) or pressed grapes from which the juice has run, and of which the dregs remain. (Lth, TA.)

## نخن

1. **ثَخَنَ**, (T, S, M, Mgh, K,) aor. **ثَخَنَ**; (K;) and **ثَخَنَ**, (El-Ahumar, ISd, Mgh, TA,) aor. **ثَخَنَ**; (TA;) inf. n. **ثَخَانَة** (T, S, Mgh, K, &c.) and **ثَخُونَة** (ISd, Mgh, K) and **ثَخْن** (Z, Mgh, K) and **ثَخْن**: (TA;) It (a thing, S, Mgh) was, or became, thick, big, gross, or coarse; and hard, firm, stiff, tough, or strong: (S, K:) it was, or became, thick, dense, or compact: (M, TA:) [it (a garment, or piece of cloth,) was thick, or close, in texture: (see **ثَخِين**)] it [a semiliquid of any kind] was, or became, thick, so that it did not flow, nor continue in its passing away. (Er-Rāghib, TA.)

4. **أَثَخَنَهُ** [in its primary sense, He, or it, rendered it **ثَخِين**, i. e. thick, &c. — And hence,] He, or it, (a man, JK, T, Mgh, Mgh, and a wound, S, Mgh, and disease, Bd in viii. 68,) rendered him heavy: (JK, T, Bd ubi supra, TA:) or weakened him, rendered him languid, or enervated him. (S, Mgh, Mgh, K, TA.) You say, **أَثَخَنَهُ ضَرْبًا** He rendered him heavy by beating: (JK:) or he beat him much, or vehemently, or excessively. (TA.) And **أَثَخَنَهُ بِالْجِرَاحَةِ** I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (Mgh.) — **إِذَا أَثَخَنَتْهُمْ**, in the Kur xlvii. 4, means † When ye have made much slaughter among them: (Jel:) or when ye have made a great and vehement slaughter of them: (Bd:) or when ye have overcome them, and wounded them much, or inflicted