

portion, of ثريد [or bread crumbled or broken &c.]; (T;) [and so ثرودة, and ثرودة:] that of Ghassan is said by common consent to have been prepared with marrow, and with eggs, or the yolks of eggs; and there was no kind more delicious than these two kinds. (TA.) The pl. of ثريدة is ثرايد and ثرد and ثرد; (A, and Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi supra.) A poet, as cited by IAqr, says,

• اَلَا يَا حُبْزُ يَا اَهْنَةَ يَتْرُدَانِ •
• اَبَى الْحَلْقَوْمِ بَعْدَكَ لَا يَنَامُ •

[Now surely, O bread, O daughter of two preparers of ثريد, the throat refuses, after swallowing thee, to rest, by reason of desire for more]: he says that the poet calls the bread after two young men, or slaves, who were preparing ثريد, and gives tenween to يتردان by a poetic license, instead of saying يتردان, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is اتردان; and [ISd says,] I think that this is a determinate subst., for الثريد or المثرود, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Aisheh above other women is as the excellence of ثريد above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with ثريد, because this is generally prepared with flesh-meat, and it is said to be one of the two things called لَحْم. (TA.)

ثرودة: }
ثريدة: } see ثريد; for each, in two places.
اتردان: }

مثرودة A [bowl such as is called] قَصْعَة [app. for ثريد]. (TA.)

مثرود One who slaughters (an animal intended to be slaughtered, M) with a stone or a bone, (M, K,) or the like thereof; to do which is forbidden: (M:) or one whose iron instrument is not sharp, (IAqr, M, K,) so that he mangles the flesh. (IAqr, M.)

مثراد A stone, or bone, or blunt iron instrument, with which an animal is slaughtered [in a bungling manner: see مثرود]. (M, K.)

مثرود see ثريد. — Also A garment, or piece of cloth, dipped in dye. (ISh, T.)

مثرودة see ثريد, in two places.

يتردان see ثريد.

ثرم

1. ثرم (T, S, M, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. ثرم, (T, S, M, Mgh,) He (a man, T, S, Mgh) had one of his central incisors broken: (AZ, T, Mgh:) or he had a central incisor fallen out: (S:) or he had a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the

central incisors and the teeth between the central incisors and the canine teeth; (M, K;*) or, peculiarly, a central incisor: as also اثمر. (M, K.) — ثومه (T, S, M, Mgh, K,) aor. ٤, (M, K,) or ٤, (Mgh,) inf. n. ثوم; (S, M, Mgh;) and اثمره; (T, M, K;) He (a man, T, S, Mgh) broke one of his central incisors: (T, Mgh:) or rendered him اثمر: (M, K:) or the former, he struck him on his mouth, so that one of his central incisors fell out: and the latter, He (God) rendered him اثمر. (S.) And ثومت ثبته I broke his central incisor. (T, S.)

4: see 1, in two places.

7: see 1. — Also اثمرت ثبته His central incisor became broken. (T, S, Mgh.)

اثمر, applied to a man, Having one of his central incisors broken: (T, Mgh:) or having a central incisor fallen out, (S, and Ham p. 613,) so as to have a gap between two of his teeth: (Ham ib.:) or having a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K;*) or, peculiarly, a central incisor: (M, K:) fem. ثومة: (M, Mgh, K:) pl. ثوم. (Mgh.) — الاثومان + Night and day: (M, K:) and + time, or fortune, and death. (TA.)

ثرو

1. ثرا القوم (Aq, S, M, K,) aor. ٤; (Aq, S;) and ثرى; (T, TT;) inf. n. ثرا; (M;) The people, or company of men, became many, much, or great in number or quantity; and increased: (Aq, T, S, M, K:) and in like manner, البال (Aq, S, M, K,) i. e., the cattle, or other property, became many, much, or great in number or quantity. (Aq, S, M.) — ثرى (T, M, K,) aor. ٤, inf. n. ثرى [or ثرا?] and ثرا; (T, TA,) He (a man, T, K) was, or became, abundant in cattle, or other property; (T, M, K;) as also اثرى (T, S, M, Mgh, K,) and اثرى: (M:) or اثرى signifies he was, or became, in a state of competence or sufficiency, in no need, or rich; syn. استغنى: (Mgh:) or it signifies more than استغنى: (T:) and ثريت بك, I became, or have become, abundant [in property] by means of thee: (T, S:) and ثريت بفلان I became in no need of other men by means of such a one. (T, S, M.) A poet says, (S,) namely, El-Kumeyt, praising the Benoo-Umeiyeh,

• لَكُم مَسْجِدًا اَللّٰهُ الْبَزْوَرَانِ وَالْحَصَى •
• لَكُم قَبْضَةٌ مِنْ بَيْنِ اَثْرَى وَاَقْتَرَا •

[Ye have the two visited mosques of Mekkeh and El-Medeeneh, and ye have the number of the pebbles of such as are between him who is wealthy and him who is poor]: he means, مِنْ بَيْنِ مَنْ اَقْتَرَّ مِنْ بَيْنِ مَثْرٍ وَمَقْتَرٍ; i. e., اَثْرَى وَمَنْ اَقْتَرَّ ثرى (T,) or به, inf. n. ثرا, (M,) also signifies I rejoiced (T, M) in thee, (T,) or in him, or it: (M:) and ثرى بذلك, aor. ٤, He rejoiced in, or by reason of, that. (ISk, S.) — ثروناهم We were, or became, more than they: (AA, S, M:) or more in cattle, or other property. (K.) — ثرا القوم

He (God) made the people, or company of men, to be many, or numerous; multiplied them. (AA, T, S.)

4: see 1, in three places. — لا يثرينا العدو The enemy will not say much respecting us. (M, TA.)

ثرى; dual ثروان: see ثرى, in art. ثرى.

ثرى see ثرى. — انا ثرى به I am in no need of other men by means of him; (T, S, M;) as also ثرى. (M.) — See also art. ثرى.

ثروة Many, or a great number, (S, M, K,) of men; and of cattle, or other property: (M, K:) or much, or a great quantity, of property; (Mgh, Mgh;) as also ثراء: (S, M, Mgh;) and ثروة signifies the same as ثروة; the ف being a substitute for the ث. (M.) One says, اِنَّه لَدُو ثَرَوَةٌ, (ISk, S,) or وَثَرَوَةٌ, (T,) Verily he possesses a number [of men] and much property. (ISk, T, S.) Accord. to IAqr, one says ثروة من رجال and ثروة, meaning A great number of men: but only مال من ثروة. (TA.) — Also The night of the conjunction of the moon and الثريا [or the Pleiades]. (M, K.)

ثرى fem. ثروى: see ثرى.

ثراء see ثروة, in three places. — Also A state of competence or sufficiency; or richness. (Mgh.)

ثرى Many, or numerous; [applied to a company of men;] and so ثرية applied to spears (رمح): (TA:) also many, or much, cattle, or other property; (S, M, K, TA;) and so ثرى. (T, TA.) — Also A man possessing many, or much, cattle, or other property; and so اثرى; (M, K;) and مثرى: (T:) so too ثروان; (T, S, Mgh;) or abounding (M, K, TA) in cattle, or other property: (TA:) and [its fem.] ثروى, applied to a woman, (T, S, M, K,) likewise signifies possessing many, or much, cattle, or other property: (T, S, K:) the dim. of this last is ثريا. (T, S, M, K.) — See also ثرى. — And see art. ثرى.

ثريا see ثرى. — الثريا [The Pleiades; the Third Mansion of the Moon: it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see منازل القمر, in art. نزل; and see also ثوى:) hence what is said of it in Job xxxviii. 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] التجمر [the Asterism]: (S, K:) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, K;*) for it is said that amid its conspicuous stars are many obscure stars; (IAth, TA;) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its ثوى [here meaning auroral