

portion, of *ثريد* [or bread crumbled or broken &c.]; (T;) [and so *ثرودة*, and *مثرودة*:] 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 *ثريده* 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,

• *ألا يا حُبزُ يا أبنَةَ يثردانِ* •
• *أبى الحلقومِ بعدك لا ينام* •

[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 *يثردان* by a poetic license, instead of saying *يثردان*, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is *أثردان*; and [ISd says,] I think that this is a determinate subst., for *الثريد* or *المثرد*, 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 *لحم*. (TA.)

ثرودة: }
ثريده: } see *ثريد*; for each, in two places.
أثردان: }

مثرودة A [bowl such as is called] *قصة* [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.

يثردان: 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 *اثرم*. (M, K.) — *ثومه*, (T, S, M, Mgh, K,) aor. ٤, (M, K,) or ٤, (Mgh,) inf. n. *ثوم*; (S, M, Mgh;) and *اثرمه*; (T, M, K;) He (a man, T, S, Mgh) broke one of his central incisors: (T, Mgh:) or rendered him *اثرم*: (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 *اثرم*. (S.) And *ثومت ثبته* I broke his central incisor. (T, S.)

4: see 1, in two places.

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

اثرم, 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.) — *الاثرمان* † 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 *ثري*; (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, *الجال*, (Aq, S, M, K,) i. e., the cattle, or other property, became many, much, or great in number or quantity. (Aq, S, M.) — *ثري*, (T, M, K,) aor. ٤, inf. n. *ثري* [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 *أثرى*: (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,

• *لكرم مسجدا الله الزوران والحصى* •
• *لكرم قبضه من بين اثري واقترأ* •

[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, *من بين مثر* *من بين مثر ومقتر*; i. e., *من بين مثر ومقتر*. (S.) — *ثريت بك*, (T,) or *به*, inf. n. *ثرا*, (M,) also signifies I rejoiced (T, M) in thee, (T,) or in him, or it: (M:) and *ثري بذلك*, aor. ٤, He rejoiced in, or by reason of, that. (ISk, S.) — *ثرونهم* 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.)

ثرا; dual *ثروان*: see *ثري*, in art. *ثري*.

ثرو: see *ثري*. — *أنا ثري به* I am in no need of other men by means of him; (T, S, M;) as also *ثري*. (M.) — See also art. *ثري*.

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, *إنه لثرو ثروة*, *إنه لثرو ثروة* (ISk, S,) or *وثروة* and *وذو ثراء*; (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 the *الثريا* [or the Pleiades]. (M, K.)

ثري, fem. *ثروى*: see *ثري*.

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

ثري 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 *ثري*. (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 *ثري*. — And see art. *ثري*.

ثريا: see *ثري*. — *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 *مناريل القمر*, in art. *نزل*; and see also *نوء*):] 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] *التجم* [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 *نوء* [here meaning auroral