

of اسباب, which is the reading commonly known, and given in the § and TA in art. سب, and in the TA in art. رقى. [More stupid than an owner of eighty sheep], (S, K,) or **مَنْ رَاعَى ضَائِنَ ثَمَانِينَ** [than a pastor of eighty sheep], as in some of the copies of the §, or, as in the Proverbs of Aboo-'Obeyd, **مَنْ طَالِبَ ضَائِنَ ثَمَانِينَ** [than a demander of eighty sheep], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisra an event that rejoiced him, whereupon he said, "Ask of me what thou wilt;" and he asked of him eighty sheep. (S, K.) — [It also signifies *Eightieth*.]

ثَمَانِيَةٌ and **ثَمِينَةٌ** and **ثَمِينَةٌ** and **ثَمِينَةٌ**: see **ثَمَانِيَةٌ**, last sentence but one.

ثَامِنٌ [Eighth: fem. with ة]. (S, K, &c.) — **ثَامِنَةٌ** and **ثَامِنَةٌ**, the former masc. and the latter fem., meaning *Eighteenth*, are subject to the same rules as **ثَالِثٌ** and its fem., explained in art. **ثَلَاثٌ**, q. v. — **إِبِلٌ ثَوَامِنٌ**, [the latter word pl. of **ثَامِنَةٌ**.] *Camels that come to water on the eighth night [after the next preceding watering]*: from **ثَمِنٌ**. (TA.)

أَثْمَنٌ *Of more [and of most] price or value.* (S.)

مُثْمِنٌ *Sold for a price: (Msb.) or having a price named for it, and assigned to it.* (Mgh.) [See also **ثَمِينٌ**.]

مُثْمِنٌ: see **ثَمِينٌ**.

مُثْمِنَةٌ *A مخللة [or nose-bag]: (IAqr, T:) or the like thereof.* (S.)

مُثْمِنٌ *Octangular.* (S, K.) — *A verse composed of eight feet.* (TA.) = *Collected together.* (T, TA.) = *Poisoned; syn. مَسْمُومٌ.* (K.) — *Fevered; syn. مَحْمُومٌ.* (K.)

ثن

2. **ثَنَّنَ** *He (a horse) lifted his ثَنَّة [or fetlock] so that it did not touch the ground in his running, by reason of his briskness, or lightness: (M:) [or] his ثَنَّة touched the ground in consequence of his being ridden by a heavy person.* (T.)

4. **ثَنَّ** *He (a weak old man) became wasted and worn out.* (K.)

5. **ثَنَّ** *He pastured, or fed, upon ثِن [q. v.].* (T.)

ثِنٌّ *Dry herbage: (S:) or dry herbage when it lies heaped together, one part upon another: (T:) or dry herbage, (K,) or what has become dried up of حَلْقِي and بَهْمِي and حَمِيض, (M,) when it is much in quantity, and lies heaped together, one part upon another: or what has become black of any branches, or twigs; not consisting of بَقْل nor of عُشْب: (M, K:) or dry herbage broken in pieces: (IDrd, M:) or [simply] herbage, or pasture: (Th, M:) or herbage that is weak, and soft, or easily broken.* (IJ.)

ثِنَّةٌ, of a human being, (Lth, T,) *The part below the navel, (Lth, T, M,) above, (Lth, T,) or*

*extending to, (M,) the hair of the pubes, (Lth, T, M,) in the lower part of the belly; (Lth, T;) the part between the navel and the hair of the pubes: (S:) or the thin skin (مُرِيطَاء) between the navel and the hair of the pubes: (M, K:) or the hair of the pubes, (T, M, K,) itself. (M.) — And, of a horse (T, S, M, K) and the like, (T, S, K,) *The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, S, M, K,) hanging down (S, M) over the part called أَمْر الْقِرْدَان so as nearly to reach the ground: (S:) pl. ثَنَّ. (S, M.) — كُنَّا فِي ثَنَّةٍ مِنَ الْكَلَامِ وَغَنَّةٍ [app. meaning *We were engaged in light and confused talk*] is a metaphorical saying, borrowed from the ثَنَّة of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)**

ثَنَّانٌ *Numerous, or abundant, and tangled, or luxuriant, plants or herbage.* (T, K.)

ثنان

ثَنِيٌّ fem. of **اِثْنَانٌ**, which see in art. **ثَنِيٌّ**.

ثنداً and ثند

ثَنْدُورَةٌ and **ثَنْدُورَةٌ** and **ثَنْدُورَةٌ**: see art. **ثَدَأٌ**.

ثنو

اِثْنَوِيٌّ: **ثَنَوِيَّةٌ** and **ثَنَوِيٌّ**: **ثَنَوِيٌّ** and **ثَنَوِيٌّ**: see art. **ثَنِيٌّ**.

ثنى

1. **ثَنَّاهُ**, (T, S, M, Mgh, Msb, K,) said in the K to be like **سَعَى**, implying that the aor. is **ثَنَّ**, but this is a mistake, (MF, TA,) [for it is well known that] the aor. is **ثَنَّنَ**, (Msb,) inf. n. **ثَنَّنِي**, (S, M, Msb, &c.,) *He doubled it, or folded it; (T;) he turned one part of it upon another; (M, K;) he bent it; (T, S, Mgh, Msb, TA;) he drew, or contracted, one of its two extremities to [or towards] the other; or joined, or adjoined, one of them to the other; thus bending it; (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, S, M, Msb, K,) of any kind. (T.)* One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, **بِهِ تُثْنِي الْخَوَاصِرُ**, (T,) meaning *With [the mention of] him, (T, and Msb in art. خَصْر,) among others of his class, (Msb ib.,) the little fingers are bent.* (T, and Msb ubi supr.) [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.] And a poet says,

• **فَإِنْ عَدَّ مَجْدٌ أَوْ قَدِيرٌ لِعَشْرِ**

• **فَقَوْمِي بِهِمْ تُثْنِي هُنَاكَ لِأَصْبَحِ**

[*And if glory, or any old ground of pretension to*

*honour, be reckoned as belonging to a body of men, it is my people, with the mention of them, in that case, the fingers are bent]; meaning that they are reckoned as the best; (IAqr, M;) for the best are not many. (M.) One says also, ثَنَّنِي وَرَكَهُ فَنَزَلْتُ [lit. *He bent his hip, and alighted*], meaning he alighted from his beast. (T.) And ثَنَّنِي رِجْلَهُ عَنْ دَابَّتِهِ, meaning *He drew up his leg to his thigh, and alighted.* (M.) But **أَنْ قَبْلَ أَنْ يَثْنِي رِجْلَهُ**, occurring in a trad., means *Before he turned his leg from the position in which it was in the pronouncing of the testimony of the faith.* (IAth.) **ثَنَّنِي صَدْرَهُ**, aor. and inf. n. as above, [lit. *He folded his breast, or bosom,*] means *+ he concealed enmity in his breast, or bosom: or he folded up what was in it, in concealment.* (TA.) It is said in the K **أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ**, meaning [Now surely] *they infold and conceal [in their bosoms] enmity and hatred: (Fr, T:) or they bend their breasts, or bosoms, and fold up, and conceal, what is therein: (Zj, T:) I'Ab read, تَثْنُونِي صُدُورَهُمْ: you say, ثَنَّنِي صَدْرَهُ*, meaning *his breast, or bosom, in-folded, or concealed, vehement hatred: (T:) or the phrase in the K, accord. to the former reading, means they bend, or turn, their breasts, or bosoms, from the truth; they turn themselves away therefrom: or they incline their breasts, or bosoms, to unbelief, and enmity to the Prophet: or they turn their backs: (Bd:) [for] — ثَنَّنَاهُ, (T, S, Msb, TA,) aor. as above, (Msb,) and so the inf. n., (T, Msb, TA,) also signifies *He turned him, or it, away or back. (T, S, Msb, TA.)* Also *He turned him, or turned him away or back, (Lth, T, S,) from the course that he desired to pursue, (Lth, T,) or from the object of his want: (S:) or you say, ثَنَّنَاهُ عَنْ وَجْهِهِ, (Mgh,) and عَنْ حَاجَتِهِ, (TA,) and عَنْ مَرَادِهِ, (Msb,) he turned him, or turned him away or back, (Mgh, Msb, TA,) from his course, (Mgh,) and from the object of his want, (TA,) and from the object of his desire. (Msb.)* One says also, **فَلَنْ لَا يَثْنِي عَنْ قَرْنِهِ**, [Such a one will not be turned, or turned away or back, from his antagonist, nor from his course]. (T.) — Also *He tied it; or tied it in a knot or knots; or tied it firmly, fast, or strongly. (TA.)* You say, **ثَنَّنْتُ الْبَعِيرَ بِثَنَائِيْنِ**, meaning, accord. to Aq, as related by A'Obeyd, *I bound both the fore legs of the camel with two bonds: but correctly, I bound the two fore legs of the camel with the two ends of a rope; the last word meaning a single rope: (T:) عَقَلْتَهُ بِثَنَائِيْنِ means I bound one of his fore shanks to the arm with two ties, or tyings. (T, M.) — ثَنَّنِي [as inf. n. of ثَنَّنِي] also signifies *The act of drawing, or joining, or adjoining, one [thing] to another; (Lth, T, Mgh;) and so ثَنَّنِي [inf. n. of ثَنَّنِي]. (Mgh.) — [As ثَنَّنِي signifies "he took the third of their property," and "he made them, with himself, three," and other verbs of number are used in similar senses, so] ثَنَّنَاهُ signifies *He took the half of their property: or he drew, or adjoined, to him what became with him two: (TA:) or ثَنَّنِي, (S, Msb,) aor. and inf. n. as above, (Msb,) signifies I became (S, Msb) to him, (S,)*****