

many wounds upon them, (Abu-l'Abbás, K, TA,) so that they give with their hands. (Abu-l'Abbás, TA.) — ائخن فى العدو †He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K.) — ائخن فى الأرض †He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the §, ائخن فى الأرض قتلاً, which means the same: TA:) or he went against the enemy, and made a wide, or large, slaughter of them [in the land]: (Msb:) or he fought vehemently in the earth, or land. (Jel in viii. 68.) — ائخن فى الأمر †He exceeded the usual, or the just, bounds, or degree, in the affair; strove, or exerted himself, vigorously, or strenuously, therein; or did his utmost therein. (TA.) — ائخنه قوله †His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.) — ائخنت فلاناً معرفة †I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.)

8. ائخن, in the saying of El-Aqshà,
 • تمهل فى الحرب حتى آئخن •
 [He acted deliberately in war until he became heavy, or weakened, or languid, or enervated, by wounds], is contracted by idghám from ائخنت. (S, TA.)

10. استئخن منه النوم †Sleep overcame him. (JK, K, TA.) استئخن بين المرض والإعياء †He became overcome by [lit. between] disease and fatigue. (A, TA.)

ئخن an inf. n. of ثخن: [commonly used as a simple subst., meaning Thickness, &c.]: one says ثوب له ثخن [A garment, or piece of cloth, having thickness, or closeness, of texture]. (TA.)

ثخن i. q. ثقلة [app. a mistranscription for ثقلة or ثقلة, meaning †A heaviness in the chest or body, or a heaviness and langour, or a heaviness on the heart]; as also ثخنة: El-'Ajjáj says,

• حتى يعج ثخننا من عجبنا •
 [app. meaning So that he who cries out cries out by reason of heaviness, &c.]: (TA: [this saying is also cited in the §, in art. عج; but there, in one copy, I find ثخننا; and in another, ثخننا; and in both, من instead of من:] and hence he received the surname of العجاج: (§ and TA in art. عج:) so says IDrd. (TA in that art.) [Golius explains ثخن as meaning "crassities, spissitudo;" on the authority of Ibn-Magroof and Ibn-Beytár; but I suspect that he found ثخن in their works written for ثخن or ثخن, both inf. ns. of ثخن.]

ثخنة: see ثخن.

ثخين part. n. of ثخن; (§, Msb;) Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong: (§:) [thick, dense, or compact: &c.: see 1: pl. ثخائن.] You say ثوب ثخين A garment, or piece of cloth, thick, or close, or full, in texture, and, as Az adds, in warp. (TA.) — Applied to a man, Completely armed: (KL:)

or ثخين السلاح has this meaning. (§.) — Also (JK, TA) †Forbearing, clement, grave, sedate, or calm: (JK, K, TA: [in some copies of the K, الحكيم is erroneously put for الحليم:]) in the M, heavy in his sitting-place. (TA.)

مئخن [pass. part. n. of 4, q. v.]. You say, تركته مئخناً وقيداً [I left him weakened, languid, enervated, or much wounded; beaten until he was at the point of death]. (TA.) — †Forbearing, clement, grave, sedate, or calm, in mind, or intellect. (TA.) [See also ثخين.] — Metonymically applied by the people of Syria to †One who causes laughter; who is quick, brisk, or lively, in his motions. (TA.)

مئخن †One who exceeds the usual, or the just, bounds, or who does his utmost, in narration, and in the rehearsal of sayings. (TA.) — And, with ة, †A large, corpulent, fleshy, woman. (JK, A, K.)

ثدا

ثدا (M,) or ثدوة (Lth, T,) or ثدوة, of the measure فُعْلَةٌ, with damm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فُعْلَةٌ, (Msb in art. ثدى) or ثدوة and ثدوة, (ISK, T, S, Mgh, Msb, K,) with damm to the ث if with ة, (ISK, T, S, Mgh, Msb,) and of the measure فُعْلَةٌ, (ISK, S,) and with fet-h to the ث if with و, without ة, (ISK, T, S, Mgh, Msb, K,) and in this case of the measure فُعْلَةٌ, (ISK, S, K,) like قُرْنَةٌ and عُرْفَةٌ, (ISK, S,) [the ن in both cases, accord. to ISk, being radical,] so in the Bári, (Msb,) and so says Ktr, (TA,) but A'Obeid says that the Arabs in general pronounced the word without ة, (Msb,) The ثدى [which generally signifies the breast, or mamma, but sometimes the pap, or mamilla,] of a man: (Mgh:) or the part, of a man, that corresponds to the ثدى of a woman: (T, S, Msb, K:) or the flesh of the ثدى: (Lth, T, M, Mgh:) or the base of the ثدى: (ISK, T, S, K:) or the base of the ثدى: (As, Zj in his "Khalk el-Insán," S, Msb, K, KL:) or the portion of flesh that is at the base thereof: (Msb:) or i. q. ثدى: (TA:) and the pap, or mamilla, of a woman and of a man: (KL:) accord. to the author of the Wá'ee, the pl. [of ثدوة] is ثداه, [with ة substituted for ة, unless the former be a mistranscription for the latter,] (TA,) and [that of ثدوة is] ثداه. (Msb, TA.) The word ثدى is used in relation to men in the Şaheeh of Muslim, and ثدوة in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثدى is common to men and women. (MF in art. ثد.) — ثدوة الأنف, occurring in a trad., The tip, or fore part, of the nose. (IAth, TA.)

ثدو

1. ثدى, aor. ء: see art. ثدى.

ثدى

1. ثدى, aor. ء, It became moist or moistened.

(T, K.) ثدى i. q. سدىت [The land became moistened by much dew]: mentioned by Yaşkoob, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) — ثداه, aor. ء (T, K) and ء, (T,) He moistened it. (T, K.) — And ثداه [so in the TT, as from the T, without teshaheed,] He fed him, or nourished him: (T, TT:) [or the verb in this sense is ثداه, for its inf. n.] ثدىة signifies the act of feeding, or nourishing. (K.)

2: see 1.

ثدى (T, S, M, Mgh, Msb, K, &c.) and ثدى and ثدى: (K:) the first of these is the form most commonly obtaining: (TA:) [The breast, or mamma;] the part of the chest whereof the حَلَمَةٌ is the head; each of the two parts whereof the حَلَمَتَانِ are the two heads: (Zj in his "Khalk el-Insán:") [and sometimes, but not properly, the حَلَمَةٌ alone; i. e., the pap, nipple, or mamilla:] you say ثدى مفعداً a breast that is swelling, prominent, or protuberant, (§, A, L, K, in art. قعد,) that fills the hand, (A in that art.,) and has not yet become folding: (§, L, K, in that art.:) and رَضَع ثدى أمه [he sucked the breast, meaning the pap, or nipple, of his mother]. (IKtt in TA, art. رضع:) it is peculiar to woman; (T, K:) or common to woman and man; (§, Msb, K;) being sometimes used in relation to a man; (Msb;) accord. to the opinion held to be most chaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (§, Msb, K;) but most chastely masc.: (TA:) the pl. [of pauc.] is أئدى, (§, M, Msb, K,) [originally أئدى,] of the measure فُعْلٌ, (Msb,) and [of mult.] ثدى, (§, M, Msb, K,) [originally ثدى,] of the measure فُعُولٌ, (§, Msb,) and ثدى, with kesr to the ث because of the kesr to the letter following, (§,) and sometimes ثداه, [originally ثداه,] like سباهر; (Msb;) and a poet says,

• وَأَصْبَحَتِ النِّسَاءُ مُسَلِّبَاتٍ •
 • لهنَّ الويلُ يمددنَّ الثدينا •

[And the women became widowed, or bereft of relations, and without their ornaments, or in mourning, having woe, pulling the breasts]; but this is something like a mistake; and it may be that he meant الثدينا, and changed the [latter] into ن for the sake of the rhyme. (M.) It is said in a prov., تَحْوَعُ الحرةُ وَلَا تَأْكُلُ ثديها, meaning, أجرة ثديها, [i. e. The ingenuous woman will be made to hunger and will not eat the hire of her breasts,] the prefixed noun being suppressed; or, as some relate it, بثديها, which is plain [as meaning, by means of her breasts]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.) And جَدَّ ثدى أمه, May his mother's breast be cut off, is a form of imprecation against a man, and used to imply a wish for his separation. (As, L in art. جد.) The saying of 'Alee, on the day of his slaughter of the Khawárij, أَنْظَرُوا فَإِنَّ فِيهِمْ