

ك: ) and ثَمَانٍ [likewise] signifies the *bends* of a valley. (T, K.) = A she-camel that has brought forth twice, (S,) or two, (M,) or a second time: (K:) or, as some say, that has brought forth once: but the former is more analogical: (M:) one does not say ثَلْثٌ [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. ثَمَانٍ, like طَوَارٍ pl. of ظَمْرٌ, accord. to Sb, (M, TA,) and ثَمَانٍ accord. to others: (TA:) in like manner it is applied to a woman, (S, M,) metaphorically: (M:) and to the she-camel's *second young one*: (S, M:) accord. to Aḡ, as related by A'Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Az, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بَكْرًا; and her first young one, her بَكْرًا; and when she brought forth a second, she is termed ثَنِيٌّ; and her young one, her ثَنِيٌّ: and this is what is correct. (T.) [Hence the saying,] ثَمَانٍ مَا هَذَا الْأَمْرُ مِنْكَ بَكْرًا وَلَا ثَمَانٍ † This thing, or affair, is not thy first nor thy second. (A and TA in art. بكر.) — See also ثَمَانٍ.

ثنى: see ثَمَانٍ, first sentence.

ثنى: see ثَمَانٍ — and see also ثَمَانٍ — and ثَمَانٍ.

ثنى The repetition of a thing; doing it one time after another: (Aboo-Sa'eed, TA:) or a thing, or an affair, done twice: (S, Mḡb, TA:) this is the primary signification: (TA:) and ثَمَانٍ signifies the same. (IB, TA.) It is said in a trad., لَا ثَمَانٍ فِي الصَّدَقَةِ There shall be no repetition in the taking of the poor-rate; (IAth, TA:) [i. e.] the poor-rate shall not be taken twice in one year: (Aḡ, Ks, T, S, M, Mḡb, K:) or two she-camels shall not be taken in the place of one for the poor-rate: (M, IAth, K:\*) or there shall be no retracting of an alms; or no revoking it: (Mḡb, K, TA:) this last is the meaning accord. to Aboo-Sa'eed, (Mḡb, TA,) i. e. Ed-Dareere, (Mḡb,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that ثَمَانٍ has the meaning first assigned to it above in this paragraph. (TA.) — See also ثَمَانٍ — and ثَمَانٍ.

ثنى and ثَمَانٍ: see ثَمَانٍ, in four places.

ثنى: see ثَمَانٍ, in three places.

ثنى The lowest, most ignoble, or meanest, of the people of his house; applied to a man. (S, TA.) — Also pl. of ثَمَانٍ, q. v. (S, K.)

ثنى a subst. from اِسْتِثْنَاءٌ; (S, Mḡb, Mḡb;) as also ثَمَانٍ; the former with damm, and the latter with fet-h: (S, Mḡb:) both are syn. with اِسْتِثْنَاءٌ [used as a subst., meaning An exception]; (T:) as also ثَمَانٍ, (T, K,) or ثَمَانٍ, (accord. to one copy of the T,) and ثَمَانٍ: (T:) so in the saying, حَلَفَ بِمِثْلِ لَيْسَ فِيهَا ثَمَانٍ and ثَمَانٍ and

ثَمَانٍ or ثَمَانٍ and ثَمَانٍ [he swore an oath in which there was not an exception]; for when the swearer says, "By God I will not do such and such things unless God will otherwise," he reverses what he [first] says by God's willing otherwise: (T: [see 10:]) [and so in the saying,] حَلَفَ بِمِثْلِ لَيْسَ فِيهَا ثَمَانٍ a swearing not made lawful [by an exception]: (M:) [so too in the saying,] بَيْعَ مَا فِيهِ ثَمَانٍ [and ثَمَانٍ &c.] (K in art. لِحج) a sale in which there is not an exception: (TA in that art.:) or ثَمَانٍ signifies a thing excepted, (M, Mḡb, K,) whatever it be; (K:) as also ثَمَانٍ, (M, K,) with و substituted for ي, (M,) or ثَمَانٍ, (so in the TA, [but probably through inadvertence,]) and ثَمَانٍ, (M, K,) or ثَمَانٍ. (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things sold without measuring or weighing or numbering: and in a contract with another for labour upon land on the condition of sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Mohammad, مَنْ اِسْتِثْنَى فَلَهُ ثَمَانٍ means Whoso maketh an exception, his shall be what he excepteth: (M, TA:\*) as, for instance, when one says, "I divorce her thrice, save once:" or "I emancipate them, except such a one." (TA.) — It also means particularly The head and legs of a slaughtered camel; (T, M, K:) because the seller of the camel used, in the Time of Ignorance, to except them; (T:) and IF adds, but incorrectly, the back-bone: (Sḡh, TA:) whence, applied to a she-camel, مَذَكَّرَةُ الثَمَانِ, (T, M,) meaning Resembling the make of the male in [the largeness of] her head and legs; (Th, M;) or جَمَالِيَّةُ الثَمَانِ, having thick legs, like those of the male camel in thickness. (T.) [Also, app., The exception, or omission, of a day, in irrigation: see 3 in art. ثَلْث, and ثَلْث in the same art.] And ثَمَانٍ signifies also A palm-tree that is excepted from a bargain. (M, K.) And The martyrs whom God has excepted from those who shall fall down dead or swooning: (M, K:) these, accord. to Kaḡb, are ثَمَانٍ فِي الْأَرْضِ [those whom God has excepted on the earth]; (T, M;) alluded to in the Kḡr [xxxix. 68], where it is said, "And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]." (T.)

ثنى The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the سَيِّد, (S, M, K, [in some copies of the K, erroneously, سيل,]) in rank; (S;) as also ثَمَانٍ (A'Obeyd, T, S, M, K) and ثَمَانٍ (A'Obeyd, T, S, K) and ثَمَانٍ (K:) pl. (of the first, S) ثَمَانٍ [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce بَدُو.] — A man having no judgment nor intelligence, or understanding. (M, K.) — Applied to judgment, or an opinion, (M, K,)

Wrong, or having a wrong tendency; (M;) bad, corrupt, unsound, or wrong. (K, TA.) — Also a pl. of ثَمَانٍ [q. v.]. (S, M, &c.)

ثنى rel. n. of اِثْنَانٍ, and of اِثْنَانٍ, when either or these is used as the proper name of a man; as also اِثْنَانٍ [with ا when connected with a preceding word]; like اِثْنَانٍ and اِثْنَانٍ as rel. ns. of اِثْنَانٍ. (S.) — And الثَمَانِيَّةُ [The Dualists;] the sect who assert the doctrine of Dualism [الِاثْنَانِيَّةُ]. (TA.)

ثنى, [and accord. to the CK, ثَمَانٍ, but this is a mistranscription for ثَمَانٍ, inf. n. of ثَمَانٍ, and ثَمَانٍ is a mistake for ثَمَانٍ, inf. n. of ثَمَانٍ, (see 4,)] Praise, eulogy, or commendation, (T, S, M, Mḡb, K,) of a man, (T, M,) and of God: (T:) and dispraise, censure, or discommendation, (T, M, Mḡb, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Mḡb:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

ثنى and ثَمَانٍ: see ثَمَانٍ.

ثنى The cord, or rope, with which a camel's fore shank and his arm are bound together; (S, K;) and the like; consisting of a folded, or doubled, cord, or rope: each of the folds, or duplicatures, thereof would be thus termed if the word were used in the sing. form: (S:) Ibn-Es-Seed [in the CK, erroneously, Ibn-Es-Seede] allows it; and therefore it is given as on his authority in the K: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, عَقَلْتُ الْبَعِيرَ بِثَمَانِيْنٍ, meaning I bound together the fore shanks and the arms of the camel with a rope, (S,) or with two ropes, (M, [but this is probably a mistake of a copyist,]) or with the two ends of a rope; (AZ, T, S, M;) without ة because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying ثَمَانِيْنٍ also; but the Baḡrees and Koofees [in general] agree that it is without ة: (T:) IB says that it has no sing. because it is a single rope, with one end of which one fore leg is bound, and with the other end the other leg; and IAth says the like: (TA:) this rope is also called ثَمَانِيَّةٌ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثَمَانِيَّةٌ. — And see ثَمَانٍ. — The فَنَاءٌ [or court, or open or wide space, in front, or extending from the sides,] (M, K,) of a house: (M:) [in the CK, الفناء is erroneously put for الفناء:] accord. to IJ, from ثَمَانِي, aor. يَثْمَانِي, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.)

ثنى Shedding his tooth called the ثَمَانِيَّةُ [q. v.]: (S, M, Mḡb:) or that has shed the tooth so called: (T, Mḡb:) applied to a camel &c., as follows: (T, S, M, &c.): or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ة: (T, S, M, Mḡb, K:) a camel in the sixth year; (T, S, M, IAth, Mḡb, Mḡb, K;) the least