

ك:) and ثمان [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 ثلث [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. ثنَاء, like طَوَار pl. of ظُر, accord. to Sb, (M, TA,) and اثنَاء 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 بَكْر; and her first young one, her بَكْر; and when she brought forth a second, she is termed ثَنِي; and her young one, her ثَنِي: and this is what is correct. (T.) [Hence the saying,] مَا هَذَا الْأَمْرُ مِنْكَ بَكْرًا وَلَا ثَنِيًا † This thing, or affair, is not thy first nor thy second. (A and TA in art. بكر.) — See also ثَنِيَان.

ثنى: see ثَنِي, first sentence.

ثنى: see ثَنِي — and see also ثَنِيَان — and اثنان.

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 ثَنِي signifies the same. (IB, TA.) It is said in a trad., لَا ثَنِي 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 ثَنِي has the meaning first assigned to it above in this paragraph. (TA.) — See also ثَنِيَان — and اثنان.

ثنى and ثَنِي: see ثَنِي, in four places.

ثنية: see ثَنِي, in three places.

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

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

ثَنِيَّة or ثَنِيَّة and ثَنَوِيَّة [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 غَيْرِ ذَاتِ ثَنَوِيَّة a swearing not made lawful [by an exception]: (M:) [so too in the saying,] بَيْعَ مَا فِيهِ ثَنَوِيَّة [and ثَنِيًا &c.] (K in art. لِحج) a sale in which there is not an exception: (TA in that art. :) or ثَنِيًا signifies a thing excepted, (M, Mḡb, K,) whatever it be; (K;) as also ثَنَوِي, (M, K,) with و substituted for ي, (M,) or ثَنَوِي, (so in the TA, [but probably through inadvertence,]) and ثَنِيَّة, (M, K,) or ثَنِيَّة. (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 اِسْتَنْى فَلَهُ ثَنِيَاهُ 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, مَذْكُرَةُ الثَّنِيَا, (T, M,) meaning Resembling the make of the male in [the largeness of] her head and legs; (Th, M;) or جَمَالِيَّة الثَّنِيَا, 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. ثلث, and ثلث in the same art.] And ثَنِيَّة 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 ثَنِيَّة 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.)

ثنيان 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 ثَنِي (A'Obeyd, T, S, M, K) and ثَنِي (A'Obeyd, T, S, K) and ثَنِي (K:) pl. (of the first, S) ثَنِيَّة [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce بَد.] — 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 ثَنِي [q. v.]. (S, M, &c.)

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

ثناء, [and accord. to the CK, ثَنِيَّة, but this is a mistranscription for ثَنِيَّة, inf. n. of ثَنِي, and ثَنِيَّة is a mistake for ثَنِيَّة, inf. n. of ثَنِي, (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 ثَنِي: see مَثِي.

ثناء 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 بِثَنَائِيْن, 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 ء because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying بِثَنَائِيْن also; but the Baḡrees and Koofees [in general] agree that it is without ء: (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 ثَنِيَّة; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثَنِيَّة. — And see ثَان. — The فَنَاء [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 ثَنِي, aor. يَثْنِي, 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 ثَنِيَّة [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