

many wounds upon them, (Abu-l-'Abbás, K, TA,) so that they give with their hands. (Abu-l-'Abbás, TA.) — اِثْنَنَ فِي الْعَدُوِّ †He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K.) — اِثْنَنَ فِي الْأَرْضِ †He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the S, اِثْنَنَ فِي الْأَرْضِ قِتْلًا, 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.) — اِثْنَنَ فِي الْأَمْرِ †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.) — اِثْنَنَهُ قَوْلُهُ †His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.) — اِثْنَنَتْ فَلَانًا مَعْرِفَةً †I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.)

8. اِثْنَنَ, in the saying of El-Aqshà,

• تَمَهَّلَ فِي الْحَرْبِ حَتَّى اِثْنَنَ •  
[He acted deliberately in war until he became heavy, or weakened, or languid, or enervated, by wounds], is contracted by idghām from اِثْنَنَ. (S, TA.)

10. اِسْتِثْنَنَ مِنْهُ التَّوَمُ †Sleep overcame him. (JK, K, TA.) اِسْتِثْنَنَ بَيْنَ الْمَرَضِ وَالْإِعْيَاءِ †He became overcome by [lit. between] disease and fatigue. (A, TA.)

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

ثَخْنٌ i. q. ثَقْلَةٌ [app. a mistranscription for ثَقْلَةٌ or ثَقْلَةٌ, meaning †A heaviness in the chest or body, or a heaviness and languor, or a heaviness on the heart]; as also ثَخْنَةٌ: El-'Ajjāz says,

• حَتَّى يَبْعَجَ ثَخْنًا مِّنْ عَجَجَا •  
[app. meaning So that he who cries out cries out by reason of heaviness, &c.]: (TA: [this saying is also cited in the S, in art. عَجَجَ; but there, in one copy, I find ثَخْنًا; and in another, ثَخْنًا; and in both, مِنْ instead of مِّنْ]) and hence he received the surname of الْعَجَّاج: (S and TA in art. عَجَجَ:) so says IDrd. (TA in that art.) [Golius explains ثَخْنٌ as meaning "crassities, spissitudo;" on the authority of Ibn-Maḡroof and Ibn-Beyṭār; but I suspect that he found ثَخْنٌ in their works written for ثَخْنٌ or ثَخْنٌ, both inf. ns. of ثَخَنَ.]

ثَخْنَةٌ: see ثَخْنٌ.

ثَخِينٌ part. n. of ثَخَنَ; (S, Msb;) Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong: (S:) [thick, dense, or compact: &c.: see 1: pl. ثَخَانٌ.] You say ثَوْبٌ ثَخِينٌ 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 ثَخِينُ الْبَلَّاحِ has this meaning. (S.) — Also (JK, TA) †Forbearing, clement, grave, sedate, or calm: (JK, K, TA: [in some copies of the K, الْحَكِيمُ is erroneously put for الْحَلِيمُ:]) in the M, heavy in his sitting-place. (TA.)

مُثْنَنٌ [pass. part. n. of 4, q. v.]. You say, تَرَكْتُهُ مُثْنَنًا وَقِيذًا [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 ثَخِينٌ.] — Metonymically applied by the people of Syria to †One who causes laughter; who is quick, brisk, or lively, in his motions. (TA.)

مُثْنَنٌ †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.)

ثَدَا

ثَدَاوَةٌ and ثَدَاوَةٌ (M,) or ثَدَاوَةٌ (Lth, T,) or ثَدَاوَةٌ, of the measure فُعْلَةٌ, with ḍamm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فُعْلَةٌ, (Msb in art. ثَدَى,) or ثَدَاوَةٌ and ثَدَاوَةٌ (ISK, T, S, Mgh, Msb, K,) with ḍamm to the ث if with ة, (ISK, T, S, Mgh, Msb,) and of the measure فُعْلَةٌ, (ISK, S,) and with fet-ḥ 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 قُرُونَةٌ and عُرُقُونَةٌ, (ISK, S,) [the ن in both cases, accord. to ISK, being radical,] so in the Bári, (Msb,) and so says Kṯr, (TA,) but A'Obeid says that the Arabs in general pronounced the word without ة, (Msb.) The ثَدَى [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 ثَدَى of a woman: (T, S, Msb, K:) or the flesh of the ثَدَى: (Lth, T, M, Mgh:) or the flesh that is around the ثَدَى: (ISK, T, S, K:) or the base of the ثَدَى: (Aṣ, 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. ثَدَى: (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 ثَدَاوَةٌ] is ثَدَاوَةٌ, [with ة substituted for ة, unless the former be a mistranscription for the latter,] (TA,) and [that of ثَدَاوَةٌ is] ثَدَاوَةٌ. (Msb, TA.) The word ثَدَى is used in relation to men in the Ṣaḥeḥ of Muslim, and ثَدَاوَةٌ in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثَدَى is common to men and women. (MF in art. ثَدَى.) — ثَدَاوَةٌ الْإِنْفِ, occurring in a trad., The tip, or fore part, of the nose. (IAth, TA.)

ثَدَو

1. ثَدَاوَةٌ, aor. 2: see art. ثَدَى.

ثَدَى

1. ثَدَى, aor. 2, It became moist or moistened.

(T, K.) ثَدَيْتِ الْأَرْضُ i. q. سَدَيْتِ [The land became moistened by much dew]: mentioned by Yaḥkoob, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) — ثَدَاهُ, aor. 2 (T, K) and 2, (T,) He moistened it. (T, K.) — And ثَدَاهُ [so in the TT, as from the T, without teshdheed,] He fed him, or nourished him: (T, TT:) [or the verb in this sense is ثَدَاهُ, for its inf. n.] ثَدِيَةٌ signifies the act of feeding, or nourishing. (K.)

2: see 1.

ثَدَى (T, S, M, Mgh, Msb, K, &c.) and ثَدَى and ثَدَى: (K:) the first of these is the form most commonly obtaining: (TA:) [The breast, or mamma;] the part of the chest whereof the حَلْمَةُ is the head; each of the two parts whereof the حَلْمَتَانِ are the two heads: (Zj in his "Khalk el-Insán:") [and sometimes, but not properly, the حَلْمَةُ alone; i. e., the pap, nipple, or mamilla:] you say ثَدَى مُقْعَدٌ a breast that is swelling, prominent, or protuberant, (S, A, L, K, in art. قَعَدَ,) that fills the hand, (A in that art.,) and has not yet become folding: (S, L, K, in that art.:) and رَضَعَ ثَدَى أُمِّهِ [he sucked the breast, meaning the pap, or nipple, of his mother]. (IKṯ in TA, art. رَضَعَ:) it is peculiar to woman; (T, K:) or common to woman and man; (S, 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.; (S, Msb, K:) but most chaste masc.: (TA:) the pl. [of pauc.] is ثَدَاوَةٌ, (S, M, Msb, K,) [originally ثَدَاوَةٌ,] of the measure فُعْلٌ, (Msb,) and [of mult.] ثَدَاوَةٌ, (S, M, Msb, K,) [originally ثَدَاوَةٌ,] of the measure فُعْلٌ, (S, Msb,) and ثَدَاوَةٌ, with kesr to the ث because of the kesr to the letter following, (S,) and sometimes ثَدَاوَةٌ, [originally ثَدَاوَةٌ,] like سِهَامٌ; (Msb;) and a poet says,

• وَأَصْبَحَتِ النِّسَاءُ مُسَلِّبَاتِ  
• لَبَنَ الْوَيْلِ يَمْدَدْنَ الثَّدِيَّاتِ

[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 الثَّدِيَّاتِ, and changed the [latter] into ن for the sake of the rhyme. (M.) It is said in a prov., تَجُوعُ الْحَرَّةِ وَلَا تَأْكُلُ ثَدِيَّيَا, meaning, [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, بِثَدِيَّيَا, 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 ثَدَى أُمِّهِ, 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. (Aṣ, L in art. جَدَّ.) The saying of 'Alee, on the day of his slaughter of the Khawárij, اَنْظُرُوا فَإِنَّ فِيهِمْ