

a period between two drinkings, or waterings, of camels, (K,) [counting the night of the next preceding drinking, or watering, as the first: see رُبْع and خَمْس and c.] See also 4.

**ثَمَن** The price of a thing; i. e. the thing that the seller receives in return for the thing sold, whether money or a commodity; (Er-Rághib, TA;) the ثَمَن of a thing sold: (S;) and also (Er-Rághib, TA) a compensation, or substitute, (Mgh, Mṣb, Er-Rághib, TA,) whatever it be, for a thing, (Er-Rághib, TA,) i. e., for a thing that is sold; but in the sense commonly known, such as it is incumbent upon one to pay, of pieces of silver, and of gold [or other money]; not commodities and the like: (Mgh:) or the value, or worth, of a thing; (K;) its قِيَمَة: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the قِيَمَة is its real value or worth, its equivalent: (MF:) pl. أَثْمَان (T, Mgh, Mṣb, K) and أَثْمَن (S, Mṣb, K), the latter used only as a pl. of pauc., (Mṣb,) and [so] أَثْمَنَة. (CK: not in the TA.) The saying in the Kūr [ii. 38 and v. 48], وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا is metaphorical, meaning † And take ye not in exchange for my signs a small substitute: [i. e. purchase not in exchange for belief in my word the happiness, or enjoyments, of the present life.] (Mgh.) With respect to this saying, Fr remarks, when ثَمَنًا occurs in the Kūr, with ب prefixed to the name of the thing sold or bought, in most cases it relates to two things whereof neither is a ثَمَن in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, إِشْتَرَيْتُ ثَوْبًا بِكَسٍّ [I purchased a garment with a كَس, q. v.]: either of these may be termed a ثَمَن for the other: but in speaking of pieces of silver and of gold, you prefix the ب to the ثَمَن [only]; as is done in [the chapter of] Yūsuf, [i. e. ch. xii., v. 20, where it is said,] وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ [And they sold him for a deficient, or an insufficient, price: for pieces of silver not many, so as to require their being weighed, but few, and therefore counted]: for pieces of silver are always a ثَمَن: and when you purchase pieces of silver and of gold with the like, you prefix the ب to whichever of the two you will, because each of them in this case is a purchase and a price. (T.)

**ثَمَن** (S, M, Mgh, Mṣb, K) and **ثَمْن** (M, Mṣb, K) An eighth; an eighth part or portion; as also ثَمِين; (S, M, Mgh, Mṣb, K;) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but ثَلِث was ignored by AZ (T and S in art. ثَلَاث) and by others, (TA,) and so was خَمِيس: (S in art. ثَلَاث:) pl. أَثْمَان. (M, K.)

ثَمَانِيَة and ثَمَان: see ثَمَانِيَة.

**ثَمِين**: see ثَمْن. = Also High-priced; or of high value; (S, TA;) and ثَمِين [signifies the same; or] having a price, or value: (TA:) but accord. to the Durrat el-Ghowwās, the assertion that the former has the meaning here assigned to it is a mistake; for it means [only] the same

as ثَمْن; and a thing that has a price, or value, is termed ثَمِين [app. ثَمِين, as above; but perhaps ثَمِين, q. v.]. (Har p. 42.)

**ثَمَانِيَة** a noun of number, well known; [meaning Eight;] as also ثَمَان (M, TA,) which is like ثَمَان (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Mṣb:) this is not a rel. n. [though likened above to ثَمَان]: (M, K:) or it is originally a rel. n. from الثَمْن, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-h, because they make changes [in some other cases] in the rel. n., (S, K,) as when they say سَهْلٌ and دَهْرٌ, [which are rel. ns. of سَهْلٌ and دَهْرٌ,] (S,) and they suppress one of the two ي which are characteristic of the rel. n., and compensate it by the insertion of l, as they do in the rel. n. of الِثْمَان [when they say يَمَان, originally يَمَانِي, for يَمْنِي]: (S, K:) [and the like is said in the Mgh:] El-Fārisee says that the l of ثَمَان is the characteristic of the rel. n., because this word is not a broken pl. like صَحَار; and IF assents to this, and says that were it not so, the ة would be inseparable, as it is in عَابِقَة &c. (M.) You say ثَمَانِيَة رَجَال [Eight men], (T, S, Mgh,) and ثَمَانِيَة أَيَّام [eight days]. (Mṣb.) And when ثَمَان is prefixed to another noun, its ي is retained, like the ي in القَاضِي: (S, Mṣb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Mṣb:) you say ثَمَانِي نِسْوَة [Eight women], (T, S, Mgh, Mṣb, K,) and ثَمَانِي مَائَة [eight hundred], (S, Mṣb, K,) [in the nom. and gen. cases;] and رَأَيْتُ ثَمَانِي نِسْوَة [I saw eight women], pronouncing the fet-hah [at the end, in this case]. (Mṣb.) When it is with tenween, the ي is dropped in the nom. and gen. cases, but it is retained in the accus. case: (S, K:) [i. e.,] when the fem. form is not prefixed to another noun, you say, عِنْدِي مِنَ النِّسَاءِ ثَمَان, مَرَرْتُ [I have with me, of women, eight], and مَرَرْتُ مِنْهُنَّ ثَمَان [I passed by, of them, eight], and رَأَيْتُ ثَمَانِيَة [I saw eight]. (Mṣb.) It sometimes occurs, in poetry, indecl.: (S, M:) this is because it is fancied to be a pl.; (S;) or because it is likened, as to the letter, but not as to the meaning, to جَوَارِي. (M.) The people of El-Hijáz pronounce the masc. and the fem. with naṣb in every case, in phrases like أَتَوْنِي ثَلَاثَتَهُمْ and أَتَيْنِي ثَلَاثَهُنَّ; and so on to ten [inclusive]. (S) voce ثَلَاثَة, q. v.) Th mentions ثَمَان; (TA;) and some instances of its occurrence are cited; but Aṣ disallows it. (T, Mgh, TA.) كَسَاءٌ ثَمَان means A [garment of the kind called] كَسَاءٌ made of eight fleeces. (T.) تَقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَان [She advances with four and goes back with eight] is a saying of one of the مُخَشَّنُون of El-Medeeneh; meaning, with four creases (عُكْن) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of the woman spoken of. (Mgh in art.

.) The saying ثَوْبٌ سَبْعٌ فِي ثَمَانٍ should properly be ثَمَانِيَة, (S,) which means, The garment, or piece of cloth, is seven cubits in length by eight spans in breadth; (Mṣb;) because the length is measured by the ذِرَاع, which is fem., and the breadth by the شِبْر, which is masc.; but they use the fem. when they do not mention things; as when they say, صُمْنَا مِنَ الشَّهْرِ خَمْسًا [We fasted, of the month, five], though meaning days: (S:) or because ذِرَاع is fem. in most instances, and شِبْر is masc. (Mṣb.) [But it is said that when ثَمَانِيَة means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, ثَمَانِيَة أَكْثَرُ مِنْ ثَمَانِيَة [Nine things are more than eight things]. (TA voce ثَمَانِيَة, q. v.) [See also ثَمَانِيَة.] — When you make it a compound [with the number ten], you say, عِنْدِي ثَمَانِيَة عَشْرَ رَجُلًا, and in the case of the fem., you may either make the ي to be with fet-h or make it quiescent, saying, عِنْدِي ثَمَانِي عَشْرَة or مِنَ النِّسَاءِ ثَمَانِي عَشْرَة [I have with me, of women, eighteen women]; but the former is the more chaste; and in one dial., the ي is elided, on the condition of [saying ثَمَان عَشْرَة], making the ن to be with fet-h; (Mṣb;) or in this case you say ثَمَان عَشْرَة, with kesr. (T.) A poet says, (T, S,) namely, El-Aṣṣhā, (K,)

- فَلَا تُشْرِبَنَّ ثَمَانِيًا وَثَمَانِيًا
- وَثَمَانٍ عَشْرَة وَاثْنَتَيْنِ وَأَرْبَعًا

[And I will assuredly drink eight cups of wine, (a pl. of كَأْس, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K: but in the S and K, وَلَقَدْ شَرِبْتُ; and in the K, and in one copy of the S, وَثَمَان;) he should properly have said ثَمَانِي عَشْرَة or ثَمَانِي عَشْرَة, (accord. to different copies of the T and S and K,) but he elides the ي after the dial. of him who says طَوَالَ الْأَيْدِي [for الْأَيْدِي], (S, K,) and he makes the ن to be with kesr in order to indicate the ي. (T.) — The dim. of ثَمَانِيَة may be formed either by suppressing the l, which is the preferable way, so that you say ثَمِينِيَة, or by suppressing the ي, saying ثَمِينِيَة, changing the l into ي and incorporating into it the ي that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying ثَمِينِيَة and ثَمِينِيَة]. (S.) — الثَّمَانِي is also the name of A certain plant. (Aṣ, T, K.)

**ثَمَانُون** a well-known noun of number; [meaning Eighty;] sometimes used as an epithet: El-Aṣṣhā says,

- لَيْنٌ كُنْتُ فِي جُمِّ ثَمَانِينَ قَامَة
- وَرَقِيَّتْ أَسْبَابَ السَّمَاءِ بِسَلَمٍ

[Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder]: he uses it thus as meaning deep. (TA.) [But in this verse, as cited in the present art. in the TA, أَبْوَاب is put in the place