

or with him, (Mṣb,) a second; (S, Mṣb;) or I was a second to him, or it: (Er-Rāghib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَاتْنِي (M, K [but in the latter, هَذَا in the place of هُوَ, and in the CK, فَاتْنِي,]) he is one, and be thou a second to him. (M, K.) — ثنى, aor. as above, also signifies *He made eleven to be twelve.* (T in art. ثلث.) — ثنى الأرض, inf. n. as above, *He turned over the land, or ground, twice for sowing, or cultivating:* (Mgh, and A* and TA* in art. ثلث:) and ثنى [inf. n. of ثنى] and ثنى [app. another inf. n. of ثنى, and app. correctly written ثنى] are often used by [the Imām] Moḥammad in the sense of ثنى: he who explains ثنى as signifying the turning over [the land, or ground,] for sowing, or cultivating, after the harvest, or as signifying the restoring land to its owner turned over for sowing, or cultivating, commits an inadvertence. (Mgh.) — فَاتْنِي, occurring in a poem of Kutheiyir 'Azzeh, is explained as meaning *Then give thou to me a second time:* (M, TA:) but this is strange: (TA:) [ISd says,] I have not seen it in any other instance. (M.) — لَا يَنْتِي وَلَا يَنْتِي (a phrase mentioned by IḤar, M,) or لَا يَنْتِي وَلَا يَنْتِي, or لَا يَنْتِي وَلَا يَنْتِي: see 1 in art. ثلث.

2. ثنَاهُ, (S, M, Mṣb, K,) inf. n. ثَنِيَّةُ, (S, K,) *He made it two; or called it two.* (S, M, Mṣb, K.) [Hence,] ثنى means also *He counted two;* whence the saying, فَلَانٌ يَنْتِي وَلَا يَنْتِي; see art. ثلث: (A and TA in art. ثلث:) [and so, app., ثنى; for] a poet says,

• بَدَأَ بِأَبِي ثُمَّ آتَنِي بِأَبِي أَبِي •

[which seems plainly to mean *He began with my father; then counted two with the father of my father.* (M.) — [He dualized it, namely, a word; made it to have a dual. — He marked it with two points, namely, a ث or a ي.] — He repeated it; iterated it. (Mgh.) See 1, in three places. — ثنى لِمَرْأَتِهِ, or عِنْدَهَا, *He remained two nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَعَ.) — ثنى بِالْأَمْرِ, *He did the thing immediately after another thing.* (T.) — ثَنِيَّةٌ also signifies *A man's requesting others [who are playing with him at the game called الميسر] to return, for [a chance of] the stakes, his arrow, when it has been successful, and he has been secure, and has won.* (Lh, M.) — See also 4.

4. أَتْنَتْ, or أَتْنَتْ, *She brought forth her second offspring.* (TA in art. بَكَر.) — See also 1, in two places. — ائْنِي, (inf. n. ائْنَاءُ, TA,) *He shed his tooth called the ثنية;* (S, Mgh, Mṣb;) *he became what is termed ثنى;* said of a camel [&c.]: (M, K:) *he shed his رَوَاضِعُ* [pl. of رَاضِعَةٌ which is the same, in this case, as ثنية]; said of a horse [&c.]. (IḤar, T.) — ائْنِي عَلَيْهِ, (T, S, M, Mṣb, K, &c.) inf. n. ائْنَاءُ; (T;) and ثنى, inf. n. ثَنِيَّةُ, accord. to the K, but this is a mistake for

ثنى, inf. n. ثَنِيَّةُ; (TA;) *He praised, eulogized, commended, or spoke well of, him:* and *he dispraised, censured, discommended, or spoke ill of, him:* (T, M, Mṣb, K:) the object is either God or a man: (T:) or it has the former meaning only: (M, K;) or the former meaning is the more common: (Mṣb:) accord. to IḤar, ائْنِي signifies *he spoke, or said, well, or good;* and ill, or evil; and ائْنِي, “he defamed,” or “did so in the absence of the object;” and “he disdained, scorned, shunned, disliked, or hated,” a thing: (T:) and you say, ائْنِي عَلَيْهِ خَيْرًا [He spoke, or said, well, or good, of him]; (S, and TA from a trad.); and شَرًّا [ill, or evil], also. (TA from the same trad.) One says also, ائْتَنَيْتُ [I praised his deed]; meaning ائْنِي عَلَيْهِ; or because ائْنِي means مَدَحٌ. (Ham p. 696.)

5. تَشَنَّى: see 7. — Also *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side;* syn. تَبَايَلٌ: (Ḥar pp. 269 and 271:) and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; or with a twisting of the back, and with extended steps;* syn. تَبَخَّرَ. (Idem p. 271.) You say, تَشَنَّى فِي مَشْيِهِ (S, and Ḥar p. 269) *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait.* (Ḥar ib.) [And in like manner, and more commonly, one says of a woman.]

7. ائْنَى, (T, S, M, K,) and ثنى, and ائْنَى, of the measure ائْتَعَلَ, (M, K,) originally ائْتَنَى, (M,) and ائْتُونَى, (T, S, K,) of the measure ائْفَعُولَ, (T, S,) *It was, or became, doubled, or folded;* (T;) *it had one part turned upon another;* (M, K;) *it was, or became, bent.* (T, S.) — [Hence,] ائْنَى signifies also *He turned, or turned away or back,* (Ḥar pp. 44 and 120,) *from an affair, after having determined to do it.* (Lth in TA art. زَمَعَ.)

8: see 7, and 4: — and see also 2.

10. اسْتَنَاهُ *He set it aside as excluded; or he excluded it, or excepted it;* syn. حَاشَاهُ: (M:) or *he set it aside, or apart, for himself:* and in the conventional language of the grammarians, [he excepted it; i. e.] *he excluded it from the predicament in which another thing was included, or in which other things were included:* (Mgh:) ائْتَنَاهُ [in grammar] is the turning away the agent from reaching the object of the ائْتَنَاهُ: (Mṣb:) in the case of an oath [and the like], it means *the saying* ائْنَى شَاءَ اللَّهُ [If God will]. (Mgh.) [See ثَنِيَّةُ.]

12. ائْتُونَى: see 7; and see also 1.

أُتْنَى *A duplication, or doubling, of a thing:* (T, S, Mṣb:) pl. أُتْنَاءُ; (S, Mṣb;) or the sing. may be أُتْنَى. (Mṣb.) — *A folding:* so in the saying, ائْنَفَذْتُ كَذَا ثْنِي كِتَابِي, (S, TA,) or ائْنَفَذْتُ كَذَا ثْنِي كِتَابِي, (so in a copy of the S,) i. e., [lit. I sent, or transmitted, such a thing within the folding of my writing, or letter; meaning infolded, or enclosed, in it; and included

in it]. (S, TA.) — *A duplicature, or fold, of a garment, or piece of cloth:* (TA:) or *what is turned back of the extremities thereof:* (T:) pl. as above: whence, in a trad. of Abou-Hureyreh, كَانَ يُثْنِيهِ عَلَيْهِ ائْتْنَاءُ مِنْ سَعْتِهِ [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,] ائْنَفَذْتُ كَذَا فِي ائْتْنَاءِ كَذَا, i. e., ائْنَفَذْتُ فِي غُضُونِهِ, [lit. And that was in the folds, meaning, in the midst, of such a thing, or such an affair, or event]. (TA.) And ائْنَفَذْتُ فِي ائْتْنَاءِ الْأَمْرِ They came in the midst of the affair, or event. (Mṣb.) [And hence, app.,] ائْنَفَذْتُ فِي ائْتْنَاءِ اللَّيْلِ An hour, or a period, or a short portion, of the night passed; (M, K;) syn. سَاعَةٌ, (Th, M, K,) or وَتْنٌ. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] — Also sing. of ائْتْنَاءُ meaning *The parts of a thing that are laid together like the strands of a rope, or that are laid one upon another as layers or strata, or side by side as the things that compose a bundle;* (طَائِفَاتُهُ, and قَوَاهُ; [rendered by Freytag “virtutes, facultates rei;”]) and ائْتْنَاءُ, of which the sing. is ائْتْنَاءُ and ائْتْنَاءُ, signifies the same. (M, K.) — Also *A bending of the neck of a sheep, or goat, not in consequence of disease:* (K: but in the M, ائْتْنَى [inf. n. of 1]:) and a serpent's bending, or folding, of itself: (M, K:) and also (thus in the M, but in the K “or”) *a curved part of a serpent that has folded itself;* (M, K;) pl. ائْتْنَاءُ, (M,) i. e. the folds of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning *The turns*] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.] — *A part that is bent, or folded, or doubled, of a وشاح* [q. v.]; (TA;) pl. as above: (T, TA:) and so of a rope: (S:) or *a portion of the extremity of a rope folded, or doubled, [so as to form a loop,] for binding therewith the pastern of the fore leg of a beast, to serve as a tether.* (T.) Tarafah says,

• لَعَمْرُكَ إِنَّ الْمَوْتَ مَا أَخْطَأَ الْفَتَى •
• لَكَالَطَوِيلِ الْمَرْخَى وَثْنِيَاهُ بِالْيَدِ •

[By thy life, death, while missing the strong young man, is like the tether that is slackened while the two folded extremities thereof are upon the fore leg, or in the hand: see طَوِيلُ:] (T, S:) he means that the young man must inevitably die, though his term of life be protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two extremities: (so in a copy of the T:) or by ثْنِيَاهُ he means its extremity; using the dual form because it is folded, or doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, while its two extremities are in the hand of its owner: (EM p. 91:) by ائْنَفَذْتُ فِي ائْتْنَاءِ كَذَا, (S in art. طَوِيلُ,) he means ائْنَفَذْتُ فِي ائْتْنَاءِ كَذَا: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi supra.) You say also, رَبَّنَا ائْتْنَاءُ الْحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T.) — Also *A bend, or place of bending, of a valley,* (S, M, K,) and of a mountain: (S:) pl. as above: (M,