

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.) — اِثْنَنْتَ 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 idghám from اِثْنَنْتَ. (S, TA.)

10. اسْتِثْنَنَ مِنْهُ التَّوَمُّ † Sleep overcame him.

(JK, K, TA.) — اسْتِثْنَنَ بَيْنَ الْمَرَضِ وَالْإِعْيَاءِ † He became overcome by [lit. between] disease and fatigue. (A, TA.)

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

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

• حَتَّى يَبْعَجَ ثُخْنًا مِّنْ عَجَبًا •

[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 ثُخْنًا; and in another, ثُخْنًا; and in both, مِّنْ instead of مِّنْ:] and hence he received the surname of العَجَاجِ: (S and TA in art. عَجَجَ:) so says IDrd. (TA in that art.) [Golius explains ثُخْنٌ as meaning "crassities, spissitudo;" on the authority of Ibn-Maḡroof and Ibn-Beyḡár; but I suspect that he found ثُخْنٌ in their works written for ثُخْنٌ or ثُخْنٌ, both inf. ns. of ثَخِنَ.]

ثُخْنَةٌ: see ثَخِنَ.

ثُخِينٌ part. n. of ثَخِنَ; (S, Msb;) *Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong*: (S:) [thick, dense, or compact: &c.: see 1: pl. ثُخَانٌ.] You say ثُوبٌ ثُخِينٌ 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 السَّلَاحِ 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.)

مُثْنِنٌ [pass. part. n. of 4, q. v.]. You say, تَرَكْتَهُ مَثْنِنًا وَقِيدًا [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.)

مُثْنِنٌ † *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.)

ثدا

تُدُوَّةٌ and تُدُوَّةٌ (M,) or تُدُوَّةٌ (Lth, T,) or تُدُوَّةٌ, 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 فُعْلَوَةٌ, (Msb in art. ثدى,) or تُدُوَّةٌ and تُدُوَّةٌ (ISK, T, S, Mgh, Msb, K,) with ḍamm to the ث if with ء, (ISK, T, S, Mgh, Msb,) and of the measure فُعْلَةٌ, (ISK, S,) and with fet-ḥ to the ث if with و, without ء, (ISK, T, S, Mgh, Msb, K,) and in this case of the measure فُعْلَوَةٌ, (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 Kṭr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without ء, (Msb,) The ثدى [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 ثدى of a woman: (T, S, Msb, K:) or the flesh of the ثدى: (Lth, T, M, Mgh:) or the flesh that is around the ثدى: (ISK, T, S, K:) or the base of the ثدى: (Aḡ, 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. ثدى: (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 تُدُوَّةٌ] is تُنَادِرُهُ, [with ء substituted for ء, unless the former be a mistranscription for the latter,] (TA,) and [that of تُدُوَّةٌ is] تُنَادِرٌ. (Msb, TA.) The word ثدى is used in relation to men in the Ṣaḡeeḥ of Muslim, and تُدُوَّةٌ in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثدى is common to men and women. (MF in art. تُنَدُّ) — تُنَدُّوَةٌ الْأَنْفِ, occurring in a trad., *The tip, or fore part, of the nose*. (IAth, TA.)

ثدو

1. ثدى, aor. 2: see art. ثدى.

ثدى

1. ثدى, aor. 2, *It became moist or moistened*.

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

2: see 1.

ثدى (T, S, M, Mgh, Msb, K, &c.) and ثدى and ثدى: (K:) the first of these is the form most commonly obtaining: (TA:) [The breast, or mamma;] the part of the chest whereof the حَلْمَةٌ 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 حَلْمَةٌ alone; i. e., the pap, nipple, or mamilla:] you say ثدى مُقَعَّدٌ *a breast that is swelling, prominent, or protuberant*, (S, A, L, K, in art. قعد,) *that fills the hand*, (A in that art.) and *has not yet become folding*: (S, L, K, in that art.) and رَضَعَ ثدى أُمِّهِ [he sucked the breast, meaning the pap, or nipple, of his mother]. (IKṭṭ in TA, art. رضع:) 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 chastely masc.: (TA:) the pl. [of pauc.] is أَثْدَى, (S, M, Msb, K,) [originally أَثْدَى,] of the measure فُعْلٌ, (Msb,) and [of mult.] ثدى (S, M, Msb, K,) [originally ثدى] of the measure فُعُولٌ, (S, Msb,) and ثدى, with kesr to the ث because of the kesr to the letter following, (S,) and sometimes ثدى, [originally ثدى], like سَهَامٌ; (Msb;) and a poet says,

• وَأَصْبَحَتِ النِّسَاءُ مُسَلِّبَاتٍ •

• لَهِنَّ الْوَيْلُ يَمُدُّونَ الثَّدْيَيْنَا •

[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 الثدى, and changed the [latter] ى into ن for the sake of the rhyme. (M.) It is said in a prov., تَجُوعُ الْحَرَّةِ وَلَا تَأْكُلُ ثدىيها, meaning, أُجْرَةٌ ثدىيها, [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, بئدىيها, 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 ثدى 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. (Aḡ, L in art. جد.) The saying of 'Alee, on the day of his slaughter of the Khawárij, أَنْظَرُوا فَإِنَّ فِيهِمْ