

ك: ) and **مَتَان** [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 **ثَلُث** [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. **ثُنَاء**, like **ظَوَار** pl. of **ظُور**, accord. to Sb, (M, TA,) and **أُنَاء** 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 Aq, 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 **بُكْر**; and her first young one, her **بُكْر**; and when she brought forth a second, she is termed **ثُنَى**; and her young one, her **ثُنَى**: and this is what is correct. (T.) [Hence the saying,] **ثُنَى** **مَا هَذَا الْأَمْرُ مِنْكَ بُكْرًا وَلَا ثُنَى** *† This thing, or affair, is not thy first nor thy second.* (A and TA in art. **بُكْر**.) — See also **ثُنْيَان**.

**ثُنَى**: see **ثُنَى**, first sentence.

**ثُنَى**: see **ثُنَى**: — and see also **ثُنْيَان**: — and **أُنْيَان**.

**ثُنَى** The repetition of a thing; doing it one time after another: (Aboo-Sa'eed, TA:) or a thing, or an affair, done twice: (S, Mṣb, TA:) this is the primary signification: (TA:) and **ثُنَى** signifies the same. (IB, TA.) It is said in a trad., **لَا ثُنَى 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:* (Aq, Ks, T, S, M, Mgh, 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:* (Mgh, K,\* TA:) this last is the meaning accord. to Aboo-Sa'eed, (Mgh, TA,) i. e. Ed-Dareere, (Mgh,) 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 **ثُنَى** has the meaning first assigned to it above in this paragraph. (TA.) — See also **ثُنْيَان**: — and **أُنْيَان**.

**ثُنَى** and **ثُنَى**: see **ثُنَى**, in four places.

**ثُنَى**: see **ثُنَى**, in three places.

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

**ثُنَى** a subst. from **أَسْتَنْأ**; (S, Mgh, Mṣb;) as also **ثُنَى**; the former with **ḍamm**, and the latter with **fet-ḥ**: (S, Mṣb:) both are syn. with **أَسْتَنْأ** [used as a subst., meaning *An exception*]; (T;) as also **ثُنَى**, (T, K,) or **ثُنَى**, (accord. to one copy of the T,) and **ثُنَى**: (T:) so in the saying, **حَلَفَ يَمِينًا لَيْسَ فِيهَا ثُنَى** and **ثُنَى** and

**ثُنَى** or **ثُنَى** and **ثُنَى** [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,] **ثُنَى** **حَلَفَ غَيْرَ ذَاتِ مَثْنَوِيَّةٍ** *a swearing not made lawful [by an exception]:* (M:) [so too in the saying,] **ثُنَى** **بِيعَ مَا فِيهِ مَثْنَوِيَّةٌ** [and **ثُنَى** &c.] (K in art. **لِج**) *a sale in which there is not an exception:* (TA in that art.:) or **ثُنَى** signifies a thing excepted, (M, Mgh, K,) whatever it be; (K;) as also **ثُنَى**, (M, K,) with **و** substituted for **ي**, (M,) or **ثُنَى**, (so in the TA, [but probably through inadvertence,]) and **ثُنَى**, (M, K,) or **ثُنَى**. (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 Moḥammad, **مَنْ أَسْتَنْأَ فَلَهُ ثُنْيَاهُ** 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:* (Sgh, TA:) whence, applied to a she-camel, **مَذْكْرَةُ الثَّنِيَا**, (T, M,) meaning *Resembling the make of the male in [the largeness of] her head and legs;* (Th, M;) or **جَمَالِيَّةُ 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. **ثَلُث**, and **ثَلُث** in the same art.] And **ثُنَى** 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 Kaḥb, are **ثُنَى** **فِي الْأَرْضِ** *[those whom God has excepted on the earth];* (T, M;) alluded to in the **Kur** [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.)

**ثُنْيَان** 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, **سَيْل**]) *in rank;* (S;) as also **ثُنَى** (A'Obeyd, T, S, M, K) and **ثُنَى** (A'Obeyd, T, S, K) and **ثُنَى**: (K:) pl. (of the first, S) **ثُنْيَان** [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce **بَدَأَ**.] — 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 **ثُنَى** [q. v.]. (S, M, &c.)

**ثُنَى** rel. n. of **أُنْيَان**, and of **عَرَر**, when either or these is used as the proper name of a man; as also **أُنْيَان** [with **أ** when connected with a preceding word]; like **بُنَى** and **أُنْيَان** as rel. ns. of **أُنْ**. (S.) — And **الثَّنَوِيَّة** [*The Dualists;*] *the sect who assert the doctrine of Dualism* [الإثْنَوِيَّة]. (TA.)

**ثُنَى**, [and accord. to the CK, **ثُنَى**, but this is a mistranscription for **ثُنَى**, inf. n. of **ثُنَى**, and **ثُنَى** is a mistake for **ثُنَى**, inf. n. of **ثُنَى**, (see 4,)] *Praise, eulogy, or commendation,* (T, S, M, Mṣb, K,) of a man, (T, M,) and of God: (T:) and *dispraise, censure, or discommendation,* (T, M, Mṣb, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Mṣb:) so termed because it is repeated: (Ḥam p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

**ثُنَى** and **ثُنَى**: see **ثُنَى**.

**ثُنَى** 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-Seedeḥ] 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 بِثُنَيْنِ**, 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 **ا** because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying **بِثُنَيْنِ** also; but the Baḡrees and Koofees [in general] agree that it is without **ا**: (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 **ثُنَى**; but a single rope for binding one fore shank and arm is not thus called. (T.) See also **ثُنَى**. — And see **ثُنَى**. = **ثُنَى** [or *court, or open or wide space, in front, or extending from the sides,*] (M, K,) of a house: (M:) [in the CK, **ثُنَى** is erroneously put for **ثُنَى**:] accord. to IJ, from **ثُنَى**, aor. **ثُنَى**, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the **ث** to be a substitute for **ف**. (M.)

**ثُنَى** *Shedding his tooth called the ثُنَى* [q. v.]: (S, M, Mṣb:) or *that has shed the tooth so called:* (T, Mgh:) 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, Mṣb, K:) a camel in the sixth year; (T, S, M, IAth, Mgh, Mṣb, K;) the least