

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 حَمْس 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 قِيمَة: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the قِيمَة is its real value or worth, its equivalent: (MF:) pl. أَثْمَان (T, Mgh, Mṣb, K) and أَثْمَان (S, Mṣb, K,) the latter used only as a pl. of pauc., (Mṣb,) and [so] أَثْمَانَة (CK: not in the TA.) The saying in the Kṣur [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 Kṣur, 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, اشْتَرَيْتُ ثَوْبًا بِكَسَاءٍ [I purchased a garment with a كَسَاء, 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] Yoosuf, [i. e. ch. xii., v. 20, where it is said,] وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةً [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.)

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

ثَمَانِيَّةٌ and ثَمَانٌ: see ثَمَانِيَّةٌ.

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

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

ثَمَانِيَّةٌ a noun of number, well known; [meaning Eight;] as also **ثَمَانٌ**, (M, TA,) which is like **يَمَانٌ**, (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 **يَمَانٌ**: (M, K:) or it is originally a rel. n. from **الْثَمْنُ**, 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 **دَهْرِيٌّ** and **سَهْلِيٌّ** [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 **ل**, as they do in the rel. n. of **الْيَمَنُ** [when they say **يَمَانٌ**, originally **يَمَانِيٌّ**, for **يَمِينِيٌّ**]: (S, K:) [and the like is said in the Mgh:] El-Fárissee says that the **ل** of **ثَمَانٌ** is the characteristic of the rel. n., because this word is not a broken pl. like **صَحَارٌ**; and IF assents to this, and says that were it not so, the **ل** would be inseparable, as it is in **عَبَاقِيَّةٌ** &c. (M.) You say **ثَمَانِيَّةٌ رِجَالٌ** [Eight men], (T, S, Mgh,) and **ثَمَانِيَّةٌ أَيَّامٌ**. (Mṣb.) And when **ثَمَانٌ** is prefixed to another noun, its **ي** is retained, like the **ي** in **الْقَاضِي**: (S, Mṣb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Mṣb:) you say **ثَمَانِيَّةٌ نِسْوَةٌ** [Eight women], (T, S, Mgh, Mṣb, K,) and **ثَمَانِيَّةٌ مَائَةٌ** [eight hundred], (S, Mṣb, K,) [in the nom. and gen. cases;] and **رَأَيْتُ ثَمَانِيَّةَ نِسْوَةٍ** [I saw eight women], pronouncing the fet-hah [at the end, in this case]. (Mṣb.) When it is with **ت** between, 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 ثَمَانٌ**, [I have with me, of women, eight], and **مَرَرْتُ بِثَمَانٍ** [I passed by, of them, eight], and **رَأَيْتُ ثَمَانِيَّةً** [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 **جَوَارِيٌّ**. (M.) The people of El-Hijáz pronounce the masc. and the fem. with **ن** in every case, in phrases like **أَتَوْنِي ثَلَاثَتَهُمْ** and **أَتَيْنِي ثَلَاثَتَهُنَّ**; and so on to ten [inclusive]. (S) voce **ثَلَاثَةٌ**, q. v.) Th mentions **ثَمَانٌ**; (TA;) and some instances of its occurrence are cited; but **أ** disallows it. (T, Mgh, TA.) **كَسَاءٌ ثَمَانٌ** means A [garment of the kind called] **كَسَاءٌ** made of eight fleeces. (T.) **تَقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ** [She advances with four and goes back with eight] is a saying of one of the **مُحْتَسِنُونَ** of El-Medeeneh; meaning, with four creases (**عُكُنٌ**) 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.

هَيْت.) The saying **سَبْعٌ فِي ثَمَانٍ** should properly be **ثَمَانِيَّةٌ**, (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 **ذِرَاعُ**, which is fem., and the breadth by the **شِبْرٌ**, 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 **ذِرَاعٌ** is fem. in most instances, and **شِبْرٌ** is masc. (Mṣb.) [But it is said that when **ثَمَانِيَّةٌ** means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, **تِسْعَةٌ أَكْثَرُ مِنْ ثَمَانِيَّةٍ** [Nine things are more than eight things]. (TA voce **تِسْعَةٌ**, q. v.) [See also **سِتَّةٌ**.] — When you make it a compound [with the number ten], you say, **عِنْدِي ثَمَانِيَّةٌ عَشْرَ رِجَالًا**, [I have with me eighteen men]: and in the case of the fem., you may either make the **ي** to be with fet-h or make it quiescent, saying, **عِنْدِي ثَمَانِيَّةٌ عَشْرَةٌ** [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 **ثَمَانِيَّةٌ عَشْرَةٌ**], making the **ن** to be with fet-h; (Mṣb;) or in this case you say **ثَمَانِيَّةٌ عَشْرَةٌ**, with **كسر**. (T.) A poet says, (T, S,) namely, El-Aashà, (K,)

• فَلَأَشْرَبَنَّ ثَمَانِيًّا وَثَمَانِيًّا •
• وَثَمَانِيَّةً عَشْرَةً وَاثْنَتَيْنِ وَأَرْبَعًا •

[And I will assuredly drink eight cups of wine, (a pl. of **كَأْسٌ**, 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, **وَتَمَانٌ**;) he should properly have said **ثَمَانِيَّةٌ عَشْرَةٌ** or **ثَمَانِيَّةٌ عَشْرَةٌ**, (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 **كسر** in order to indicate the **ي**. (T.) — The dim. of **ثَمَانِيَّةٌ** may be formed either by suppressing the **ل**, which is the preferable way, so that you say **ثَمَانِيَّةٌ**, or by suppressing the **ي**, saying **ثَمَانِيَّةٌ**, changing the **ل** 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 **ثَمَانِيَّةٌ** and **ثَمَانِيَّةٌ**]. (S.) — **الثَمَانِيَّةُ** is also the name of A certain plant. (As, T, K.)

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

• لَيْسَ كُنْتُ فِي جُبِّ ثَمَانِينَ قَامَةً •
• وَرَقِيتَ أَسْبَابَ السَّمَاءِ بِسَلْمٍ •

[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, **أَبْوَابٌ** is put in the place