

ترمس

ترمس [vulgarly pronounced in the present day ترمس; from the Greek *θέρμος*, or Coptic *θαρμος*; *Lupines*; or the *lupine*;] a certain grain, well known, of the description termed قَطَانِي (Msb.); the produce of a tree [or plant] which has a grain ribbed and notched: (Lth, M,* K:) or *i. q.* بَاقِلِي مِصْرِي (the Minháj and K:) [but if this be the same as the بَاقِلِي قِبْطِي, it is a mistake, accord. to Ibn-Beytár, to identify it with the ترمس:] AHn says that it is the جَرَجِير مِصْرِي, and is of the description termed قَطَانِي; and under the head of the letter ج, he says that the جَرَجِير is the بَاقِلِي: accord. to the Minháj, it is a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the ترمس approaches more to medicine than to food: the best is the white, large, and heavy: (TA:) some say that the ت is augmentative, and that the word is from رَمَس, signifying "he concealed" a thing: (MF, TA:) the n. un. is with *é*. (Msb.)

ترن

ترنِي an appellation applied to *A female slave*; (T, K;) and to a *fornicatress, an adulteress, or a prostitute*; (M, K;) as also فَرْتَنِي (T, K:) and ابنُ تَرْنِي means *the son of a fornicatress or an adulteress or a prostitute*; (T, K;) as also ابنُ فَرْتَنِي (T:) or *one that is base-born*: (§ in art. رنو:) but it is said that تَرْنِي is of the measure رَنْبِت, from الرَنْو (M:) it may be from رَنْبِت meaning "she was looked at continuously." (T, K.)

ترنج

ترنجَة and تَرْنَجَة: } see art. ترح.
أُتْرَنْجَة and أُتْرَنْجَة:

ترنجبين

تَرَنْجَبِين and تَرَنْجَبِين [thus variously written, in the last manner in the TA, and there said to be "with *qamm*;" from the Persian *trankabin*; *A kind of manna*; the *manna* of the thorny plant called by the Arabs the حَاج, and hence by European botanists "*alhagi*:" accord. to Dr. Royle (art. "Man" in Kitto's Cycl. of Bibl. Lit.), it is a *sweetish juice which exudes from the alhagi maurorum, concretes into small granular masses, and is usually distinguished by the name of Persian manna*: he also states that the alhagi maurorum and another species, alhagi desertorum, are 'called in Mesopotamia "agool," according to some authorities, while by others this is thought to be the name of another plant:' by "agool" is meant عَاقُول, *q. v.:*] a kind of dew (طَل), that falls mostly in *Khurásán* and in *Ma-wará-l-n-nahr*, and, in our country, mostly upon the حَاج: the best thereof is that which is fresh, or moist, and white: (Ibn-Seenà, or

"*Avicenna*," vol. i. of the Arabic ed., p. 262:) the مَن [or *manna*] mentioned in the *Kur-án* [ii. 54]. (Ksh, Bđ, Jel, TA.) [See also "Ibn Baithar" (Ibn-Beytár), vol. i. p. 207.]

تره

1. تَرَه, aor. *é*, He fell into what are termed تَرَهَات, said to signify, originally, [deserts, such as are termed] قَفَار, and to be metaphorically applied to †false, or vain, sayings or actions or affairs; unprofitable sayings: (K,* TA:) or †the uttered false and confused and vain speech, with somewhat of embellishment, (Lth, TA,) or without foundation, or order, or method. (Akh, TA.)

تَرَه: see what next follows, in two places.

تَرَهَة *A small road branching off from a main road*: (Aq, S, K:) a Persian word, arabicized: (Aq, S:) pl. تَرَهَات (Aq, S, K) and تَرَهَات. (TA.) — *A [desert, such as is termed قَفَر, (see 1,) or] مَفَاذَة, and صَحْرَاءَ.* (JK.) — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (Aq, S,) †*A false, or vain, saying or action or affair*; (Aq, JK, S, K;) as also تَرَهَة: (§, K:) pl. of the former, تَرَهَات (JK, S, K*) [and تَرَهَات, as above]; and of the latter, تَرَارِيه: (§, K:*) or the primary signification of تَرَهَات is قَفَار: [see 1:] and it is metaphorically applied to †false, or vain, sayings or actions or affairs; (K;) and unprofitable sayings: (Z, K, TA:) or, accord. to Az, false, or vain, affairs: and the sing. is تَرَهَة: or, accord. to IB, this last is pl. of تَرَهَة: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of *lying, and confusing [truth and falsehood]*. (Har p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says التَرَهَات البَسَائِس and التَرَهَات الصَّاحِح and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تَرَهَات البَسَائِس and تَرَهَات الصَّاحِح is mentioned in the K, in this art., as a syn. of التَرَهَة]. (S.) — Also *A calamity; a misfortune; an evil accident*: (JK,* K:) pl. [تَرَهَات and] تَرَارِيه. (JK.) — *Wind*. (JK, K.) — *Clouds, or a collection of clouds*. (JK,* K.) — *A certain small creeping thing [دُوْبِيَّة] [found] in the sand*. (JK, K.)

تسع

1. تَسَع, aor. *é* (§, Msb, K) and *é* (Yoo, Msb, K) and *é*, (Msb,) inf. n. تَسَع, (TK,) He took the ninth part of their possessions: or he became the ninth of them: (§, Msb, K:) or he made them to be nine with himself; (K;) they having before been eight. (TA.) [See also 2.]

2. تَسَع He made it nine. (Esh-Sheybáneq, and K voce وَحَد.) [See also 1.] — تَسَع لِأَمْرَاتِهِ, or عِنْدَهَا, He remained nine nights with his wife:

and in like manner the verb is used in relation to any saying or action. (TA voce تَسَع.)

4. تَسَعُوا They became nine: (§, K:) and they became ninety. (M and L in art. ثَلث.) — They were, or became, persons whose camels came to water [on the ninth day, counting the day of the next preceding watering as the first; *i. e.*,] after an interval of nine days, [of which the first or last, or each of these, was not complete,] and eight nights. (§,* K,* TA.)

تَسَع: see تَسَعَة.

تَسَع *A ninth part; one of nine parts*; (§, Msb, K;) as also تَسَع; (Msb;) and تَسِيع, (§, Msb, K,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard تَسِيع on any authority but that of AZ. (TA.)

تَسَع fem. of تَسَعَة, *q. v.* — Also *A certain ظَمْر of the أَظْمَاءَ of camels*; (§, K, TA;) *i. e.*, their coming to water [on the ninth day, counting the day of the next preceding watering as the first; or, in other words,] after an interval of nine days, [of which the first or last, or each of these, is not complete,] and eight nights. (TA.) — Also The ninth young one, or offspring. (A in art. ثَلث.)

تَسَع The seventh and eighth and ninth nights of the [lunar] month; (K;) the three nights of the month which are after the نُفَل, because the last night of these is the ninth; (§;) among the nights of the month are three called غُرُر, [pl. of غُرَّة,] and after these are three called نُفَل, and after these are three called تَسَع because the last of them is the ninth night: (Az, TA:) or the three nights of the commencement of the month, as some say; but the first of these explanations is more agreeable with analogy. (TA.)

تَسَع: see تَسَع.

تَسَعَة, applied to denote a number, [namely *Nine*,] is masc.; and تَسَع, so applied, is fem.: (§) the latter is also written تَسَع, with fet-*h* to the ت; and is thus pronounced in the *Kur* xxxviii. 22, (Bđ, MF,) accord. to one reading. (Bđ.) You say تَسَعَة رِجَال [Nine men], and تَسَع نِسْوَة [Nine women]. (K.) When it means the things numbered, not the amount of the number, تَسَع is imperf. decl., being regarded as a proper name: thus you say تَسَعَة أَكْثَرُ مِنْ ثَمَانِيَة [Nine things are more than eight things]. (TA.) It is said in the *Kur* [xvii. 103], وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ وَبَيِّنَاتٍ [And we formerly gave unto Moses nine evident signs; generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the K and other works; but by some supposed to mean statutes]. (K,* TA.) — In تَسَعَة عَشْر, which is masc., and تَسَع عَشْرَة, which is fem., [each signifying *Nineteen*,] each of the two words ends with fet-*h* in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs تَسَعَة عَشْر: and the latter, thus in the dial. of El-Hijáz