

(M) and *brought him into subjection*: (S, K:) and *she enslaved it, and brought it into subjection*; namely, his heart: (S:) or *she deprived him of his reason; disordered his reason.* (T.) And *تَامَهُ* (K,) inf. n. as above; (M, K;) and *تَمَّه*; (S, K;) *It* (love, S, K, or love and desire, M, and excessive love, K) *enslaved him*, (S, M, K,) and *brought him into subjection.* (S, K.)

2: see 1, in two places.

5: see 1.

8. *اَتَامَ*, (T, S,) inf. n. *اَتِيَامَ*, (T, S, M,) *He* (a man) *slaughtered his تَيْمَةَ* [q. v.]: (T, S, M:) and in like manner, *اَتَامَتْ*, said of a woman: (T:) or *اَتِيَامَ* signifies the *slaughtering camels, and sheep or goats, for no cause.* (IAar, T.)

*تَمَّرَ* i. q. *عَبَّدَ* [as meaning *A slave, and a servant or worshipper of God or of a false god*]: whence the names *تَمَّرَ اللهُ* [The servant of God] and *تَمَّرَ اللّٰتِ* [The servant of El-Lât]: (S, M, K:) pl. *تَمَّرُوا*: it is originally an inf. n., from *تَمَّه*: or an epithet like its syn. *عَبَّدَ*: J says that it is from *تَيْمَةَ الحَبِّ*. (TA.)

*نَيْمَةٌ* (as *النَّيْمَةُ*, with *heinz*, K) *A ewe, or she-goat, which her owner milks for himself*, (A'Obeyd, T, S, M, K,) *in his abode*, (S, M, K,) *of those which he has reared*, (A'Obeyd, T,) *not left to pasture where she pleases*; (A'Obeyd, T, S, M, K;) *but sometimes slaughtered, when her owner is in want of flesh-meat*: (A'Obeyd, T:) or *one that is slaughtered in a time of famine*: (AZ, T, M, K:) or *one beyond forty, until the number attains to the next amount that requires one to be given for the poor rate*: (M, K:) or *one that is slaughtered gratuitously, not for a compensation, when persons desire flesh-meat.* (AHeyth, T.) = Also *A [kind of amulet, such as is called] تَمِيمَةٌ, that is hung upon a child*: (K:) app. a contraction of *تَمِيمَةٌ*. (TA.)

*أَرْضٌ تَيْمَاءٌ* *A [desert] land such as is termed قَفْرَةٌ, that causes one to lose his way and to perish: or a wide tract of land*: (M, K:) or *a land in which is no water*: (T:) and *تَيْمَاءٌ* alone *a [desert such as is termed] فَلَاحَةٌ*; (T, S, K;) because one loses his way therein: (T:) and *a wide فَلَاحَةٌ*. (T.) = *The stars of الجَوْزَاءِ* [app. meaning *Gemini*, also called *التَّوَمَانِ*]. (K.)

*أَتَمَّرَ* [More, and most, enslaved by love]. Hence *أَتَمَّرَ مِنَ المَرْقَشِ* [More enslaved by love than El-Murakhshish a prov.: see Freytag's Arab. Prov. i. 255]. (TA.)

*مَتَمَّرَ*: see what follows.

*مَتَمَّرَ* *Enslaved, and brought into subjection, by love*: (S:) *having the heart enslaved, and brought into subjection, and affected with vehement love so as to be deprived of his reason*: (Abu-l-'Abbás El-Ahwal, TA:) or *deprived of his reason; disordered therein; by women*; as also *مَتَمَّرَ*: and *led astray.* (T.)

تين

*تَيْنٌ* *The tree of the بَلْسِ [or common fig; ficus*

*carica*): or the *بَلْسِ itself*: (M:) [or both; i. e.] *a certain well-known kind of tree; and the fruit thereof*: (TA:) [or the letter only;] *a certain thing that is eaten*, (S, Msh,) *well known*: (Msh, K:) *fresh and ripe, it is the most approved of fruits, and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; and the eating much thereof engenders lice*: (K:) [the last word in this explanation in the K is *مُقَمِّلٌ*, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is *fattening*, for *قَمِلَ* signifies "he became fat after being lean;" and my opinion is confirmed by what here follows:] *it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body*: it is also said, in a trad., *that it stops hemorrhoids, and is good for the gout*: (Bd xcv. 1:) AHn says, *there are many kinds thereof; that of the desert, that of the cultivated land, that of the plains, and that of the mountains; and it is abundant in the land of the Arabs*: and he adds, on the authority of an Arab of the desert, of the Saráh, *that it is, in the Saráh, very abundant, and allowed to be commonly taken; and is eaten by the people there in its fresh state, and also dried and stored*: (M:) the word is Arabic: (Msh:) [a coll. gen. n.:] n. un. with *é*. (S, M, Msh.) This is what is meant in the Kur [xcv. 1], where it is said, *وَالتَّيْنِ وَالزَّيْتُونِ*, (T, S, M, Msh,) accord. to I'Ah, (T, S, Bd, Jel) and the generality of the interpreters: (Msh:) or these two words mean two mountains (S, M, Bd, Jel) of Syria, (S, Jel) or of the Holy Land, (Bd,) that produce the two fruits thus named: (Jel:) or, accord. to a Syrian interpreter, certain mountains extending from Hulwán to Hemdán, and the mountains of Syria: (Fr, T:) or Damascus and Jerusalem: (M, Bd:) or the mosque of Damascus and that of Jerusalem: (Bd:) or two mosques in Syria: accord. to AHn, the former is the name of a mountain in the country of Ghafán; but there is no mountain thus called in Syria. (M.)—Among the kinds of *تَيْنِ* is that called *تَيْنِ الجَمِيْزِ* [The sycamore-fig; *ficus sycomorus*; also called the Egyptian fig]; described voce *جَمِيْزٌ*, q. v. (AHn.)—[*التَّيْنِ الشَّوْكِيُّ* and *التَّيْنِ الإِفْرَنْجِيُّ*] are appellations applied in the present day to *The Indian fig*, or *prickly pear*; *cactus opuntia*: Forskál (Flora Aegypt. Arab. p. lxxvii) applies the former name to the cochineal Indian fig; *cactus cochinillifer.*]—*التَّيْنَةُ* also signifies † *The anus*: (AHn, M, K:) [opposed to *الجَمِيْزَةُ* as meaning "the pudendum muliebre."]

*تَيْنَانٌ*: see art. *تن*.

*تَيَانٌ* *A seller of تَيْنِ [or figs]*. (TA.)

*مَتَانَةٌ* [originally *مَتَيْنَةٌ*] *A fig-garden.* (KL.) And *أَرْضٌ مَتَانَةٌ* *A land abounding with تَيْنِ [or figs]*. (TA.)

*تَيْسٌ* *The quality, in a she-goat, of having horns like those of the mountain-goat*, (K, TA,) *in length.* (TA.)

*تَيْسِيٌّ*: see 1.

*عَنْزٌ تَيْسَاءٌ* *A she-goat having long horns*, (M, A,) *like the تَيْسِ*: (A:) or *having horns like those of the mountain-goat*, (K, TA,) *in length.* (TA.)

*فِيهِ تَيْسِيَّةٌ* [In him is goatishness]: some say *تَيْسِيَّةٌ*, [in the TA *تَيْسِيَّةٌ*, but the former, which is found in the L as well as in the S and K, seems, from what here follows, to be the right,] (S, L, K,) and [in like manner, for *كَيْفِيَّةٌ* they say] *كَيْفِيَّةٌ*, but [J says] I know not what is the truth thereof: (S:) the former word is preferable. (O, TA.)

*تَيْسِيَّةٌ*: see *تَيْسِيَّةٌ*.

*تَيْسٌ* *A possessor of تَيْسٍ [or he-goats]*: (M:) or *one who holds the تَيْسِ*. (S, K:) explained in the former by *الَّذِي يُمْسِكُ التَّيْسَ*: and in like manner in the latter, by *مُمْسِكُهُ*.

*مَتَيْسَاءٌ*: see *تَيْسٌ*, in two places.

تيك

*تَيْكٌ*: see art. *تا*.

تيل

*تَيْلٌ* [Hemp, of which ropes and cloths are manufactured; thus called by the Arabs in the present day; perhaps from the Persian *تَيْلَا* "a rope;" a certain thing resembling flax, that comes forth from the sea; [possibly meaning that it is imported into Arabia;] and of which cloths are woven. (TA.)

تيمر

1. *تَمَّرَ*, [aor. *يَتَمَّرُ*, inf. n. *تَمَّرَ*], *He loved excessively*: (T:) [or *he became enslaved, or brought into subjection, by love*; (see 2;) and so *تَمَّرَ*, as explained in Kull p. 165: (see *حَبٌّ*:) or *his reason departed, and became disordered, in consequence of love and desire*; for *تَمَّرَ* signifies the departing of reason, and its becoming disordered, (T, TA,) *in consequence of love and desire.* (TA.)—*He became alone, apart from others.* (T, TA.)—*تَمَّرَهُ*, (T, S, M, K,) aor. *تَمَّرَ*, (T,) inf. n. *تَمَّرَ*; (T, M, K;) and *تَمَّرَتْهُ*, (T, M, K,) [which is the more common,] inf. n. *تَمَّرَتْ*; (K;) *She* (a woman) *enslaved him* (S, M, K) *by love of her,*