

## ترمس

**تُرْمَس** [vulgarly pronounced in the present day **تُرْمَس**; 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 قِبَطِي**, it is a mistake, accord. to Ibn-Beytár, to identify it with the **ترمس**:] AHn says that it is the **جرجير مِصْرِي**, and is of the description termed **قَطَانِي**; and under the head of the letter ج, he says that the **جرجير** 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 ة. (Msb.)

## ترن

**تُرْنِي** an appellation applied to A female slave; (T, K;) and to a fornicatress, an adulteress, or a prostitute; (M, K;) as also **فُرْتَنِي**: (T, K:) and **ابْنُ تُرْنِي** means the son of a fornicatress or an adulteress or a prostitute; (T, K;) as also **ابن فُرْتَنِي**: (T:) or one that is base-born: (S in art. رنو.) but it is said that **تُرْنِي** is of the measure **رَيْثُ**, from **الرَّوْثُ**: (M:) it may be from **رَيْثُ** meaning "she was looked at continuously." (T, K.)

## ترنج

**تُرْنَجَة** and **تُرْنَج**: } see art. **ترج**.  
**أُتْرَنْجَة** and **أُتْرَنْج**:

## ترنجبین

**تُرَنْجَبِين** and **تُرَنْجَبِين** and **تُرَنْجَبِين** [thus variously written, in the last manner in the TA, and there said to be "with dāmm;" from the Persian **تُرَنْجَبِين**; A kind of manna; the manna of the thorny plant called by the Arabs **الحاج**, 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 (**طَلٌّ**), that falls mostly in *Klurásán* and in *Ma-wardā-n-nahr*, and, in our country, mostly upon the **حاج**: 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, Bd, Jel, TA.) [See also "Ibn Baithar" (Ibn-Beytár), vol. i. p. 207.]

## تره

1. **تَرَه**, aor. ٤, He fell into what are termed **تُرَهَات**, 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.

**تُرَهَة** A small road branching off from a main road: (Aḡ, S, K:) a Persian word, arabicized: (Aḡ, S:) pl. **تُرَهَات** (Aḡ, S, K) and **تُرَهَات**. (TA.) — A [desert, such as is termed] **قَفَار**, (see 1,) or **مَفَاة**, and **صَحْرَاء**. (JK.) — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (Aḡ, S,) † A false, or vain, saying or action or affair; (Aḡ, JK, S, K;) as also **تُرَهَة**: (S, K:) pl. of the former, **تُرَهَات** (JK, S, K\*) [and **تُرَهَات**, as above]; and of the latter, **تُرَاهِيَه**: (S, K:\*) or the primary signification of **تُرَهَات** 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 **تُرَهَة**: or, accord. to IB, this last is pl. of **تُرَهَة**: [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 **التُرَهَاتُ الْبَسَاسُ** and **التُرَهَاتُ الصَّاحِصُ**: and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says **التُرَهَاتُ الْبَسَاسُ** and **التُرَهَاتُ الصَّاحِصُ** is mentioned in the K, in this art., as a syn. of **التُرَهَة**]. (S.) — Also A calamity; a misfortune; an evil accident: (JK,\* K:) pl. [**تُرَهَات** and] **تُرَاهِيَه**. (JK.) — Wind. (JK, K.) — Clouds, or a collection of clouds. (JK,\* K.) — A certain small creeping thing (**دَوْبِيَّة**) [found] in the sand. (JK, K.)

## تسع

1. **تَسَعَّرَ**, aor. ٤ (S, Msb, K) and ٤ (Yoo, Msb, K) and ٤, (Msb,) inf. n. **تَسَعَّ**, (TK,) He took the ninth part of their possessions: or he became the ninth of them: (S, Msb, K:) or he made them to be nine with himself; (K;) they having before been eight. (TA.) [See also 2.]

2. **تَسَعَّ** He made it nine. (Esh-Sheybānee, and K voce وَحَدَّ) [See also 1.] — **تَسَعَّ لِمَرْأَتِهِ**, 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 **تَسَعَّ**.)

4. **تَسَعُّوا** They became nine: (S, K:) and they became ninety. (M and L in art. **ثَلَاث**.) — 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. (S,\* K,\* TA.)

**تَسَعَّ**: see **تَسَعَّ**.

**تَسَعَّ** A ninth part; one of nine parts; (S, Msb, K;) as also **تَسَعَّ**; (Msb;) and **تَسَعَّ**, (S, 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 **تَسَعَّ** on any authority but that of AZ. (TA.)

**تَسَعَّ** fem. of **تَسَعَّ**, q. v. — Also A certain **طَرِيق** of the **أُطْلَمَاء** of camels; (S, 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. **ثَلَاث**.)

**تَسَعَّ** The seventh and eighth and ninth nights of the [lunar] month; (K;) the three nights of the month which are after the **نُفْل**, because the last night of these is the ninth; (S;) among the nights of the month are three called **غُرَر**, [pl. of **غُرَّة**,] and after these are three called **نُفْل**, and after these are three called **تَسَعَّ** 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.)

**تَسَعَّ**: see **تَسَعَّ**.

**تَسَعَّ**, applied to denote a number, [namely Nine,] is masc.; and **تَسَعَّ**, so applied, is fem.: (S:) the latter is also written **تَسَعَّ**, with fet-h to the ت; and is thus pronounced in the *Kur xxxviii. 22*, (Bd, MF,) accord. to one reading. (Bd.) You say **تَسَعَّ رِجَالٍ** [Nine men], and **تَسَعَّ نِسَاءٍ** [Nine women]. (K.) When it means the things numbered, not the amount of the number, **تَسَعَّ** is imperf. decl., being regarded as a proper name: thus you say, **تَسَعَّ أَكْثَرُ مِنْ ثَمَانِيَةِ** [Nine things are more than eight things]. (TA.) It is said in the *Kur xvii. 103*, **وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ** [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 **تَسَعَّ عَشْرَ**, which is masc., and **تَسَعَّ عَشْرَةَ**, 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 **تَسَعَّ** and the latter, thus in the dial. of El-Hijáz