

تموز

تَمُوزُ [sometimes written تَمُوزُ, without tesh-deed,] *The [Syrian] month [sacred, in ancient times, to the god of that name, (mentioned in Ezek. viii. 14,) corresponding to July, O. S.,] after حَزْرَانُ. (§ in art. حزر.)*

تن

1. تَنَّنَ بِالْمَكَانِ, [aor., accord. to rule, -, i. q. تَنَّنَا.] *He remained, stayed, dwelt, or abode, in the place. (M.)*

3. تَنَّنَا بَيْنَهُمَا, (K,) inf. n. مُتَانَّةٌ, (TA,) *He measured, or compared, them two together. (K.)*

4. اِتَّنَّنَ, (K,) inf. n. اِتَّنَانٌ, (TA,) *He, or it, was, or became, distant, or remote. (K.)* — اِتَّنَّنَهُ *It (a disease) stunted him, (AZ, IAqr, T, S, M, K,) namely, a child, or boy, (IAqr, T, S, M, K,) so that he did not attain to the stature of his equals in age, (AZ, T,) or so that he did not attain to full growth. (IAqr, T, S, M, K.)*

R. Q. 1. تَتَنَّنَ [in the Cق] *He (a man, IAqr, T) left, or deserted, his friends, and associated with others. (IAqr, T, K.)*

تَنَّنَ: see تَنَّنَ. — See also a poetical citation voce تَو.

تُنُّ and تَنَّةٌ *The tunny-fish. (Golius on the authority of Ibn-Beytár; and so in the present day; but the former is a coll. gen. n., and the latter is a n. un.)*

تُنُّ *A like; an equal, a match, or a fellow; (S, M, K;) as also تَنِينٌ; (K, TA [in the Cق] تَنِينٌ); an equal in age; (T, M;) an equal in intellect, or in weakness, or in strength, or in manliness, or manly virtue: (ISk, S;) or a companion: (M:) pl. اِتَّنَانٌ. (T, M.) You say, فَلَانٌ تَنُّ فَلَانٍ [Such a one is the like, or equal, &c., of such a one]. (S.) And تَنُّهُ and هُوَ سَنُّهُ and حَتْنُهُ [He is his like, or equal, &c.]. (T.) And هُمَا تَنَانٌ *They two are equals in intellect, or in weakness, or in strength, or in manliness, or manly virtue. (ISk, S.)* And صِبْوَةٌ اِتَّنَانٌ [Boys that are like each other, or equals, &c.]. (T.) And هُمَا اِتَّنَانٌ *They are equals in age. (IAqr, T.)* — *A boy stunted by disease, (Lth, T, M,) so that he does not attain to full growth; (Lth, T;) as also تَنَّنَ. (M.)* — Also i. q. شَخْصٌ [The body, or corporeal form, of a man or other thing, which one sees from a distance; or a person; an individual]. (T.) — And i. q. مَثَالٌ [A model; a pattern; &c.]: (T:) and تَبَانٌ [likewise] signifies the مثال of a thing. (K.)*

تَنِينٌ: see تَنِينٌ.

تَنِينٌ [in Hebr. תַּנִּינִים] *A great serpent; (K;) a kind of serpent, (Lth, T, S, M,) one of the greatest of serpents, (Lth, T,) or like the greatest thereof: (M:) it is related that a company of soldiers, on the shore of the Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the تَنِين in a state of commotion in the fringe of the cloud: it is also related*

that a cloud carries the تَنِين to the country of Yájooj and Májooj [or Gog and Magog], and casts it down there, and they assemble thereupon, and eat its flesh: (T:) [these stories are fanciful accounts of the natural phenomenon called a water-spout, to which this name is applied by the Arabs in the present day: but the word is generally understood to mean a dragon: and a great sea-monster;] an aquatic animal, great in make, terrible in appearance, long and broad in the body, large in the head, having very glistening eyes, wide mouth and inside, and many teeth: it swallows many animals; the animals of the land and of the sea fear it; and when it moves, the sea becomes agitated with waves by reason of its great strength: in its first state, it is a malignant serpent, that eats what it sees of the beasts of the land; and when its mischief becomes great, God sends an angel that carries it away, and throws it to Yájooj and Májooj: it is related of one that was seen to fall, that it was found to be about two leagues in length, of a colour like that of the leopard, with scales like those of a fish, two great fins in form like those of a fish, a head like a great hill, resembling the head of a man, two long and great ears, and two round eyes; and from its neck branched forth six other necks, every one of them nearly twenty cubits long, and every one of them having a head like that of the serpent. (Kzw.) [Golius thinks it to mean The sharh ("carcharias").] — Hence, التَنِين is †A certain نجم [or constellation; the constellation of the Dragon]; thus named as being likened to the serpent so called; (M;) a constellation containing thirty-one stars within the figure; among which are those called الرَّاقِصُ and العَوَائِدُ and الرَّبِيعُ and الذُّبَابُ and الرُّبْعُ. (Kzw, TA.)* — [Also, app., †A certain imaginary figure in the heavens, extending along the line of the nodes of a planet, which are called the dragon's head and the dragon's tail, in Arabic الجَوْزَهْرُ (from the Persian كَوْزَهْرُ), or الجَوْزَهْرَانُ, and also العُقْدَاتَانُ, and, to distinguish each from the other, الرَّأْسُ وَالذَّنْبُ: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by the Arabs:] a slight whiteness in the sky, (Lth, T, K,) not an asterism, (Lth, T,) the body of which is in six signs of the zodiac, and the tail, which is slender, black, and twisted, in the seventh sign: it changes place like the planets; is called in Persian هَسْتَبَرٌ, (Lth, T, K,) [app. a mistranscription of هَسْتَبَرٌ] in astrological computation; and is inauspicious: (Lth, T:) accord. to J, a certain place in the sky; which is a correct explanation, though said in the K to be a mistake. (TA.)

تَنِينٌ: see تَنِينٌ. — Also *A wolf: (K, in this art. and in art. تَنِين:) but used only by El-Akhtal. (TA.)*

تتا

1. تَتَا, aor. -, inf. n. تَتَوُ, *He remained, stayed, dwelt, or abode, (T, S, M, Mṣb, K,) بِه in it,*

namely, a country, or town, (S, Mṣb,) or a place; (M;) *he settled therein: (Mṣb:) as also تَتَا, (M, Mṣb,) not a dial. var., but formed by substitution [of t for á], (M,) [i. e.] by suppression of the . (Mṣb.)* — تَتَا عَلَى كَذَا *He kept, or adhered, to such a thing, inseparably. (TA.)* — Also, inf. n. as above, *He was, or became, rich, wealthy, possessed of much property. (Mṣb.)*

تَتَا a subst. from تَتَا, (S, K,) meaning *A remaining, staying, dwelling, or abiding [in a country, or town, or place]. (TK.)*

تَتَانِي *Remaining, staying, dwelling, or abiding, (T, Mṣb,) in a country, or town [&c.]; settling therein: also pronounced تَتَان, by suppression of the .: (Mṣb:) one who remains, stays, or abides, in his country, or town; (Th, TA;) i. q. دِهْقَانٌ [app. as meaning a man having a fixed abode in a district of cultivated land, or in a village or town of such a district: but see below]: (Th, K, TA:) pl. تَتَانِي. (T, S, Mṣb, K.) It is said in a trad., نَبَسَ لِلتَّتَانَةِ شَيْءٌ, meaning *For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing; i. e., no share of the spoil. (TA.)* — *Rich; wealthy; possessing much property. (Mṣb.) [Or A man possessing much land or other immoveable property: for this is a signification assigned to دِهْقَانٌ.]**

تنور

تَنُورٌ [and تَنُورِيٌّ] *A maker of ovens of the kind called تَنُور. (M, K.)*

تَنُورٌ *A sort of كَانُون [or fire-place]; (M;) the thing, (S, Mṣb,) or كَانُون, (K,) in which bread is baked; (S, Mṣb, K;) but different from the فُون: (S in art. فون:) [it is a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes flesh-meat, cut into small pieces, is roasted in it, or upon it, on skewers:] such, accord. to some, is the meaning in the Kur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ham p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (AHát, Mṣb;) originally Persian: (M:) [in Hebrew תַּנּוּר: Ahmad Ibn-Yahya [i. e. Th, as is stated in Ham, ubi suprà,] says that it is of the measure تَفْعُول from التَّنَار, (M, and Ham ubi suprà,) or from التَّنُور; originally تَنُور; (Ham;) but this is wrong: (M:) the pl. is تَنَانِير. (M, Mṣb.) Mo-hammad is related to have said to a man wearing a garment dyed with bastard-saffron, "If thy garment were in the تَنُور of thy family, or beneath*