

M) **أَتَيْسُ** (S, M, K) and **أَتَيْسٌ** (M, TA,) and (of mult., M) **تَيْسٌ** (S, M, Mṣb, K) and **تَيْسَةٌ** and **مَتَيْسَةٌ** [like **مَشْيُوحَةٌ**, q. v.]: (K:) the last [which is properly a quasi-pl. n.] signifies the same as **تَيْسٌ** (S,) or a herd of **تَيْسٌ**. (M.) You say of the **نَكَاح**, [i. e. of him who marries often, or the like,] **هُوَ مِنْ مَتَيْسَاءَ بَنِي فُلَانٍ** [lit. *He is of the he-goats of the sons of such a one*]. (A, TA.)

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

**تَيْسِي**: see 1.

**عَنْزُ تَيْسَاءَ** A she-goat having long horns, (M, A,) like the **تَيْسٌ**: (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 **تَيْسٌ** [or he-goats]: (M:) or one who holds the **تَيْسٌ**. (S, K: explained in the former by **الَّذِي يُمْسِكُ التَّيْسَ**: and in like manner in the latter, by **مُمْسِكُهُ**.)

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

تيك

**تَيْكٌ**: see art. **تَا**.

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. **يَتِيمِرُ**, inf. n. **تَيْمِيرٌ**,] He loved excessively: (T:) [or he became enslaved, or brought into subjection, by love; (see 2;)] and so **تَيْمِيرٌ**, as explained in Kull p. 165: (see **حُبٌّ**:) or his reason departed, and became disordered, in consequence of love and desire; for **تَيْمِيرٌ** 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.) — **تَمَّرَتْهُ**, (T, S, M, K,) aor. **تَيْمِيرُهُ**, (T,) inf. n. **تَيْمِيرٌ**; (T, M, K;) and **تَيْمِيرَةٌ**, (T, M, K,) [which is the more common,] inf. n. **تَيْمِيرٌ**; (K;) She (a woman) enslaved him (S, M, K) by love of her,

(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 **تَمَّرَ**, (K,) inf. n. as above; (M, K;) and **تَيْمِيرٌ**; (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. **أَتَمَّرَ**, (T, S,) inf. n. **أَتَيْمَارٌ**, (T, S, M,) He (a man) slaughtered his **تَيْمِيرَةٌ** [q. v.]: (T, S, M:) and in like manner, **أَتَمَّرَتْ**, said of a woman: (T:) or **أَتَيْمَارٌ** signifies the slaughtering camels, and sheep or goats, for no cause. (IAḡr, T.)

**عَبْدٌ** i. q. **تَيْمِيرٌ** [as meaning A slave, and a servant or worshipper of God or of a false god]: whence the names **تَيْمِيرُ اللَّهِ** [The servant of God] and **تَيْمِيرُ اللَّاتِ** [The servant of El-Lát]: (S, M, K:) pl. **تَيْمِيرٌ**: it is originally an inf. n., from **تَمَّرَ**: or an epithet like its syn. **عَبْدٌ**: J says that it is from **تَيْمِيرَةُ الْحَبِّ**. (TA.)

**تَيْمِيرَةٌ** (as also **تَيْمِيرَةٌ**, with hemz, 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] **تَيْمِيرَةٌ**, that is hung upon a child: (K:) app. a contraction of **تَيْمِيرَةٌ**. (TA.)

**أَرْضُ تَيْمِيرَةٍ** 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 **تَيْمِيرَةٌ** alone a [desert such as is termed] **فَلَاةٌ**; (T, S, K;) because one loses his way therein: (T:) and a wide **فَلَاةٌ**. (T.) — **النَّجْمَاتُ التَّيْمِيرِيَّةُ** The stars of **الجَوْزَاءَ** [app. meaning Gemini, also called **التَّوَمَانِ**]. (K.)

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

**مَتَيْمِرٌ**: see what follows.

**مَتَيْمِرٌ** 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-Aḡwal, TA:) or deprived of his reason; disordered therein; by women; as also **مَتَيْمِرٌ**: and led astray. (T.)

تين

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

*carica*]: or the **بَلْسِ** itself: (M:) [or both; i. e.] a certain well-known kind of tree; and the fruit thereof: (TA:) [or the latter only;] a certain thing that is eaten, (S, Mṣb,) well known: (Mṣb, 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 **مُغْفَلٌ**, which I render agreeably with the **تَيْنٌ**, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is *fattening*, for **فَمِلٌ** 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: (Bḡ xcv. 1:) Aḡn 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: (Mṣb:) [a coll. gen. n.:] n. un. with **ة**. (S, M, Mṣb.) This is what is meant in the **Ḳur** [xcv. 1], where it is said, **وَالزَّيْتُونِ وَالزَّيْتِينِ**, (T, S, M, Mṣb,) accord. to I'Ab, (T, S, Bḡ, Jel,) and the generality of the interpreters: (Mṣb:) or these two words mean two mountains (S, M, Bḡ, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bḡ,) 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, Bḡ:) or the mosque of Damascus and that of Jerusalem: (Bḡ:) or two mosques in Syria: accord. to Aḡn, the former is the name of a mountain in the country of Ghatafán; but there is no mountain thus called in Syria. (M.) — Among the kinds of **تَيْنٍ** is that called **تَيْنُ الْجَمِيمِ** [The sycamore-fig; *figus sycomorus*; also called the Egyptian fig]; described voce **جَمِيمٌ**, q. v. (Aḡn.) — **التَّيْنُ السُّوْكِيُّ** and **التَّيْنُ الْإِفْرَنْجِيُّ** 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*: (Aḡn, M, K:) [opposed to **التَّيْنَةُ الْجَمِيمَةُ** as meaning "the pudendum muliebre."]

**تَيْنَانٌ**: see art. **تِن**.

**تَيْيَانٌ** A seller of **تَيْنٍ** [or figs]. (TA.)

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