

like طمر, aor. يَطُرُ, signifies *He passed by, or along, hastening, or going quickly*: (S, TA:) and hence, طَمَا [or طَمَى], said of a horse, *He hastened, or went quickly*. (TA.)

[طَمَايَة is said by Golius, as on the authority of Z, to signify *Solicitude, and fear*: but probably, I think, from his having found طَمَايَة هَمْرٌ erroneously written for هَمْرٌ وَخَوْفٌ وَخَوْفٌ, meaning “fear became vehement in him.”]

طَامَرٌ *Water rising high, and filling its channel*. (S.) And بَحْرٌ طَامِرٌ *A [high or] copious sea*. (TA.)

أَطْمَى [More, and most, vehement]: see the verse cited above.

طن

1. طُنَّ, (MA, Mṣb, K, TA,) aor. ٴ, (Mṣb, TA,) inf. n. طُنِينٌ [q. v. infra], (MA, Mṣb,) *It made a sound [of a continued or a reiterated kind, and either low or sharp]*; (MA, Mṣb, K, TA;) as also طُننٌ, and طُنُنٌ. (K.) You say, طُنَّ الذَّبَابُ [and طُنُنٌ, as also دَنٌّ and دَنُنٌ,] *The flies made a [humming, or buzzing,] sound*. (MA, Mṣb.) And in like manner طُنَّ is said of other things than flies. (Mṣb.) [Thus,] طُنَّتِ الطَّسْتُ, (MA,) or طُنَّتِ الطَّسْتُ, (S,) *The basin of brass or other metal made a [ringing, or tinkling,] sound*. (S, MA.) And ابْطَأَ طَبْنٌ *The duck, or goose, utters a sound or sounds [i. e. quacks]*. (S.) — [Hence,] one says also, طُنَّتْ فِي الْبِلَادِ [His fame resounded through the countries]. (TA.) — And طُنَّتِ الْإِبِلُ + *The camels thirsted* [app. because thirst is often attended with a ringing, or tingling, in the ears]. (TA.) — And طُنَّتْ سَاقُهُ † *His shank was quickly cut off*: the verb being imitative of the sound of the shank in its falling. (TA.) — And طُنَّ † *He (a man, TA) died*: (S, K:) so in the “*Muṣannaf*” [of Aboo-Amr Esh-Sheybānee]. (S.) — And † *He licked his finger*. (TA.)

2: see the foregoing paragraph, first sentence.

4. اَطَنَّ الطَّسْتُ *He caused the basin of brass or other metal to make a [ringing, or tinkling,] sound*. (S, K.) — And اَطَنَّ سَاقَهُ (S, K) † *He cut off his shank* (S, K, TA) *quickly*; (TA;) or اَطَنَّ يَدَهُ *he made his arm, or hand, to fall off*; (so in a copy of the S;) by a stroke [of a sword or the like]; the verb being meant to imitate the sound of the cutting, (S,) or the sound of the limb in its falling; and in like manner one says اُتَّسَّهَا [and اُطَّرَّهَا] and اُتَّرَّهَا, meaning the same. (TA.)

8. هُوَ يُطَنَّ بِكَذَا, meaning *He is suspected of such a thing*, is originally يُظَنَّ; as also يُظَنَّ. (TA.)

R. Q. 1. طُنُنٌ: see 1, first and second sentences.

طُنُّ [accord. to the CK طُنُّ, being there said to be with kesr, but not so in other copies of the K, nor in the TA,] *Fresh, ripe, red dates, very sweet*, (K, TA,) and *having much flowing juice*; as also طُنُّ, with damm. (TA.) — Also, [if not a mistranscription for طُنُّ,] *A half-load, such as is borne on one side of a beast, of cotton that has been separated, or loosened, and cleared of its seeds*: from El-Hejeree. (TA.)

طُنُّ *A bundle of reeds or canes*, (S, M, K,) or (so accord. to the Mṣb, but in the TA “and”) *of firewood*: (Mṣb, TA:) thought by IDrd to be not genuine Arabic: and pronounced by the vulgar طُننٌ, with kesr: (TA:) n. un. with ٴ; (K;) [i. e.] † طُنَّةٌ signifies *a single reed or cane [or piece of firewood] of a bundle*: (S:) and the pl. is أُطُنَانٌ: (Mṣb:) [or,] accord. to AHn, a طُنُّ of reeds or canes, and of fresh branches, is a *وريقة* [app. meaning a leafy bundle] put together and bound round, and having flowers, or blossoms, and plucked fruits put in the interior thereof. (TA.) — And *A thing that is put between the two half-loads that are upon the sides of a beast*. (AHeyth, K.) — And *The stature [of a man]: or, accord. to IAṣr, (TA,) the body of a man and of any animal*: pl. أُطُنَانٌ and طُنَانٌ: (K, TA:) whence, he says, the saying, فُلَانٌ لَا يَقُومُ بِطُنِّ نَفْسِهِ فَكَيْفَ يَقُومُ بِغَيْرِهِ [Such a one will not rise with his own body: how then with another?]: but accord. to IDrd, this is a saying of the vulgar; and he does not think it to be genuine Arabic. (TA.) — See also طُنُّ.

طُنَّةٌ: see the next preceding paragraph.

طُنَّةٌ: see طُنَّةٌ.

طُنِّيٌّ *A large-bodied man*. (K, TA.)

طُنِينٌ an inf. n.: (MA, Mṣb: [see 1:]) [as a simple subst.,] *The sound of flies [i. e. a humming, or buzzing]: and of a basin of brass or other metal [i. e. a ringing, or tinkling]*: (S, K, TA:) and of the ear [i. e. a ringing, or tingling]: and of a mountain: and of a hard thing [of any kind]: and طُنُنَّةٌ has a similar meaning. (TA.)

قَصِيدَةٌ طُنَانَةٌ [A sonorous ode.] (TA.)

طُنُنَّةٌ: see طُنِينٌ. It is an onomatopœia, meaning *The sound of the [kind of mandoline called] طُنُونٌ, and the like*, (K, TA,) such as the lute. (TA.) And *Low, faint, or soft, speech*. (TA.) And *Loquacity, and a sounding utterance of speech*. (TA.)

رَجُلٌ ذُو طُنُنَانٍ *A clamorous man*. (K.)

طنأ

1. طُنِيَ, aor. ٴ, said of a camel, *He had his spleen adhering to his side*. (K.) And, said of a

man, *He had a tertian fever, and his spleen in consequence became enlarged*. (Lh, TA.) Thus pronounced by some with ٴ [for طُنِيَ, q. v.]. (TA.)

4. أُطِنَا [He suffered not to retain the last remains of life]. One says, هَذِهِ حَيَّةٌ لَا تُطِنُّ, *This is a serpent that will not suffer one to survive*; (S, O, K;\*) *that kills instantly*: also without ٴ, but originally with ٴ; from طُنُّ in the first of the senses assigned to it below. (S, O.)

طُنُّ The [last] remains of the vital spirit. (S, O, K.) One says, تَرَكْتُهُ بِطُنِّهِ *I left him with the [last] remains of life*. (S, O.) — And *The remains of water in a watering-trough, or tank*. (O, K, TA.) And it is said that رَوْضَةٌ, by which it is also expl. in the K [and in the O], has this meaning [as well as that of *A meadow, &c.*]; and therefore this explanation without the former is given in the L. (TA.) — And *Ashes in a state of extinction*: (O, K:) and so طُنِّي. (K and TA in art. طُنِّي.) — [And app. *A bier*; for this is a meaning assigned to نَيْطٌ; and] one says, فِي طُنِّهِ رُمِي فُلَانٌ فِي طُنِّهِ [and فِي طُنِّهِ] and فِي طُنِّهِ [Such a one was cast into his bier]; meaning, when he died. (AZ, TA.) — And *A disease, or malady*. (K.) — And *Doubt, or suspicion, or evil opinion; or a thing that occasions doubt or suspicion or evil opinion*; syn. رَيْبَةٌ; (S, O, K, TA; in the CK زَيْبَةٌ;) and تَهْمَةٌ: (TA:) and so طُنِّي. (TA in art. طُنِّي.) Fr. cites,

\* كَانَ عَلَى ذِي الطَّنِّ عَيْنًا بَصِيرَةً \*

meaning, *As though there were a discerning eye upon him in whom is that which occasions doubt, &c.*. (TA.)

طنب

1. طُنِبَ, aor. ٴ, inf. n. طُنْبٌ, *He (a horse) was long in the back*. (O, Mṣb, TK.) [See طُنْبٌ below: and see also 2.] — [And app., in like manner said of a horse, *He was long and lax in the hind legs*. See, again, طُنْبٌ below.] — And *It (a spear) was, or became, crooked*. (TK.)

2. طُنِبَتْ, inf. n. طُنْبِيٌّ, *He extended it*, (K, TA,) namely, a tent, (A, TA,) by means of its أَطْنَابٌ [or tent-ropes], and tied it, or made it fast. (K, TA.) And طُنِبَ [alone] *He stretched his tent-ropes and pitched his tent*. (TA voce رَافَضٌ, q. v.) — [Hence,] طُنِبَ بِالْمَكَانِ (S, K,) or بِالْبَلَدِ (A,) † *He remained, stayed, dwelt, or abode, in the place, or in the country or town*. (S, A, K.) — And طُنِبَ الْقَوْسُ *He attached an إِطْنَابَةٌ [q. v.] to the bow*. (TA.) — And طُنْبِيٌّ السَّقَاءُ means *The hanging the milk-skin to a pole of the tent, and then agitating it to produce the butter*. (AA, TA.) — طُنِبَ said of a horse, *He was long in the مَنَنْ [i. e. the back, or the portion of flesh and sinew on either*