

like طَمَر, aor. يَطْمِر, 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.)

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

مَاءٌ طَامَ Water rising high, and filling its channel. (S.) And بَحْرٌ طَامٍ A [high or] copious sea. (TA.)

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

طن

1. طُنَّ, (MA, Mṣb, K, TA,) aor. ٸ, (Mṣb, TA,) inf. n. طَنِينٌ [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 طَنَّنَ, and طَنَّنَ. (K.) You say, طُنَّ الذَّبَابُ [and طَنَّنَ, as also دَنَّ and دَنَدَنَ,] *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 الطَّنْطُ, (MA,) or طَنَّتِ الطَّنْطُ, (S,) *The basin of brass or other metal made a [ringing, or tinkling,] sound*. (S, MA.) And طُنَّتِ الطَّنْطُ *The duck, or goose, utters a sound or sounds [i. e. quacks]*. (S.) — [Hence,] one says also, طُنَّ ذِكْرُهُ 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 Abū-ʿAmr Esh-Sheybānee]. (S.) — And + *He licked his finger*. (TA.)

2: see the foregoing paragraph, first sentence.

4. اَطَنَّ الطَّنْطُ *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 اَطَنَّهَا [اَطَرَهَا] and اَطَرَهَا, meaning the same. (TA.)

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

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

طُنَّ [accord. to the CK طُنَّ, 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 طُنَّ, with damm. (TA.) — Also, [if not a mistranscription for طُنَّ,] *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.)

طُنَّ 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 طُنَّ, with kesr: (TA:) n. un. with ٸ; (K;) [i. e.] طُنَّةٌ signifies a single reed or cane [or piece of firewood] of a bundle: (S:) and the pl. is أَطْنَانٌ: (Mṣb:) [or,] accord. to AHn, a طُنَّ 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 IAar, (TA,) the body of a man and of any animal: pl. أَطْنَانٌ and طُنَّانٌ: (K, TA:) whence, he says, the saying, لَا فُلَانٌ يَقُومُ بِطُنَّ نَفْسِهِ كَيْفَ بغيرِهِ [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 طُنَّ.

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 طُنُنَةٌ has a similar meaning. (TA.)

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

طُنُنَةٌ: see طُنِينٌ. It is an onomatopœia, meaning *The sound of the [kind of mandoline called] صُبُور, 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 طُنْطَانٍ A clamorous man. (K.)

طنا

1. طَنَنَ, aor. ٸ, 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 ٸ [for طَنَنَ, q. v.]. (TA.)

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

طُنَّ The [last] remains of the vital spirit. (S, O, K.) One says, تَرَكْتُهُ بِطُنَّهِ 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 طُنِّيهِ رَمَى فُلَانٌ فِي طُنَّتِهِ [and فِي طُنِّيهِ] [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 رَيْبَةٌ;) and تَبَيُّنَةٌ: (TA:) and so طُنِّي. (TA in art. طُنِّي.) Fr. cites,

كَأَنَّ عَلَى ذِي الطَّنِّ عَيْنًا بَصِيرَةً

meaning, عَلَى ذِي الرَّيْبَةِ [i. e. As though there were a discerning eye upon him in whom is that which occasions doubt, &c.]. (TA.)

طنب

1. طَنَبَ, aor. ٸ, inf. n. طَنْبٌ, *He (a horse) was long in the back*. (O, Mṣb, TK.) [See طَنْبٌ 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, طَنْبٌ below.] — And *It (a spear) was, or became, crooked*. (TK.)

2. طَنْبَ, inf. n. طَنْبٌ, *He extended it*, (K, TA,) namely, a tent, (A, TA,) by means of its أَطْنَابُ [or tent-ropes], and tied it, or made it fast. (K, TA.) And طَنْبَ [alone] *He stretched his tent-ropes and pitched his tent*. (TA voce أَفَضَ, q. v.) — [Hence,] طَنْبَ بِالْمَكَانِ (S, K,) or بِالْبَدْوِ (A,) + *He remained, stayed, dwelt, or abode, in the place, or in the country or town*. (S, A, K.) — And طَنْبَ الْقَوْسَ *He attached an أَطْنَابَةٌ [q. v.] to the bow*. (TA.) — And طَنْبَ السَّغَا *means أَطْنَبَهُ [q. v.], (K,) i. e. The hanging the milk-skin to a pole of the tent, and then agitating it to produce the butter*. (AA, TA.) — طَنْبَ said of a horse, *He was long in the مَتْنٌ [i. e. the back, or the portion of flesh and sinew on either*