

variety; the green, the coarsest. (Chrest. Arabe, 2nd ed., iii. 453; where see more.) Golius, on this word, in his Lex., says, "Optima est quæ vel naturalis, sc. Indica, cærulea, et pellucida; vel artificialis, sc. Carmanica, alba cum partis viridioris strictura. Zein." i. e. Zeyn El-'Attâr. "Ex plumbi præstantissimi, quod dicitur قلعى, fuligine concreescere præstantissimum genus, commune vero ex fuligine æris, tradit Jacutus ex Abulfed."]

توتیا

تُوتِيَاءُ: see the art. next preceding.

توٹ

تَوْتُ *i. q.* قَرَضْتُ; a dial. var. of تَوْتُ, [q. v.,] mentioned by IF, (L, K,) and by AHn, who cites a verse in which it occurs, and says that he had not heard any one pronounce it with ت, but only with ث, though تَوْتُ is Persian and تَوْتُ is Arabic; (IB, TA;) but it is disallowed by El-Hareere and others: (TA:) in the Expos. of the work entitled Adab el-Kátib, it is said that تَوْتُ is an arabicized word, originally تَوْتُ and تَوْتُ: (Mz, MF:) the n. un. is with ذ. (L, K.)

توجہ

2. تَوَجَّهَ *He crowned him; invested him with the crown.* (S, A, M^{sb}, * K.) — *He made him a prince, lord, or chief.* (M^{sb}, * TA.) — † *He turbaned him; invested him with the turban.* (TA.)

5. تَوَّجَ *He was, or became, crowned, or invested with the crown.* (S, A, K.) [For the verb تَوَّجَ, in this or a similar sense, mentioned in the Lexicons of Golius and Freytag, in the former as from the K, I find no authority: on the contrary, it is said in the TA that no verb answering to تَوَّجَ has been heard.] — *He was made, or became, a prince, lord, or chief.* (TA.) — † *He was, or became, turbaned, or invested with the turban.* (TA.)

تاج *A crown*; (S, A, K, TA;) i. e. *a thing that is made for kings, of gold and jewels*; (TA;) *peculiar to the عجم [or Persians and other foreigners]*: (Msb:) [*a Persian word*:] pl. [of mult.] تيجان (S, A, Mgh, Msb, K) and [of pauc.] أتواج. (TA.) — † *A turban*; as being likened to a crown. (TA.) It is said in a trad., (TA,) العمامة تيجان العرب [*Turbans are the crowns of the Arabs*]; (S, TA;) i. e. *turbans are to the Arabs as crowns to the kings*; for the Arabs in the deserts are [or were] mostly bare-headed or wearing قلانس [pl. of قَنْسَوَة, q. v.]; turbans among them being few. (TA.) — Also *Silver*. (TA.) [See what next follows.]

تَاجَمَةٌ *An ingot of purified silver*: originally تَاجَزَةٌ, a Persian word, applied to a dirhem recently coined. (TA.)

تاج *Having a تاج* [i. e. crown, or † turban];
an epithet applied to an امام: (K:) it is a pos-

sessive epithet, like دَارِعٌ, for we have not heard any verb answering to it. (TA.)

مُتَوَّجٌ *Crowned*; applied to a king: (A, TA:) [†]*made a prince, lord, or chief*: [†]*turbaned*. (TA.)

مَنَاجٍ [a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Rá'ee,

• وَهُنَّ يَعْجَمِينَ مِنَ الْمَلَامِجِ

• بِقَرْدٍ مُخَرَّنَطٍ الْمَتَاوِجِ

signifies [properly The *parts of the head*] where one is crowned (حَيْثُ يَتَوَّجُ) with the turban: (K,* TA:) [but it is evidently here used in a tropical manner: the poet is speaking of she-camels:] the ملامح are the mouths; [or the parts around the mouths;] and the قَرْد, a word like كَتَف, is the accumulated foam which the camel casts forth from his mouth. (TA.) [It seems that the poet means, *And they cast forth, from the parts around the mouth, accumulated foam, elongated in the extremities*: مُخْرَظِمُ being app. syn. with مُخْرَطِمُ, as meaning "elongated like a خُرْطُوم," or "snout."]

توح

1. تَأَح, aor. يَتَوَّح, inf. n. تَوَّح : see تَأَح in art.

تور

1. تَارَ, aor. يَتَوَّرُ, (TA in art. تير,) inf. n. قَوَّرٌ, (K,) *It (water, TA) ran, or flowed*: (K, TA :) but this verb is obsolete. (TA in art. تير.) = تِيرَ الرَّجُلُ [app. for تُسِرَ] *Blood-revenge was had of the man.* (M. [See also تَارَةً.])

3. تَوْرَهُ *He returned to him, or it, time after time*; syn. عَاوَدَهُ. (A. [See also 4.])

4. *اِتَارَهُ* *He repeated it, or did it again, time after time.* (§ in art. تِير, M, K.)—*He continued to look at him, or it, time after time.* (TA.) And اَتَرْتُ إِلَيْهِ النَّظَرَ, (T, K, *) and الرَّمَى, inf. n. اِتَارَهُ, (T,) i. q. اَتَارَتْهُ, (K,) i. e. *I looked at him sharply, or intently:* (TA:) [or *time after time:*] and *I cast, or shot, at him time after time.* (T.)—فُلَانٌ يُتَارَ عَلَى أَنْ يُؤْخَذَ is said by AA to mean *Such a one is encompassed, or gone round, (يُدَارُ), in order that he may be taken:* and he cites, from a poem of 'Amir Ibn-Ketheer El-Moháribec,

• لَقَدْ غَضَبُوا عَلَيَّ وَأُشْقِدُونِي

• فَصَرْتُ كَأُنْثَىٰ فَرًّا يَتَّارُ

[as though meaning *They have been angry with me, and driven me away, and I have become as though I were a wild ass encompassed in order to be taken*]: or, accord. as some relate it, مُتَّارٌ: (S:) [and it is said that] this signifies *cast at, or shot at, time after time*. (T, L. [See also art. تَارٍ.])

تَارُ: see تَارَةٌ.

تور A messenger (S, M, A, Msh, K) between

people, (S, M, K,) or that goes about between lovers: (A :) accord. to IDrd, (S,) a genuine Arabic word: (S, M :) pl. أَتَوَارٌ. (Msb.) And تَوْرَةٌ *A girl who is sent on messages between lovers.* (IAqr, T, K.) = *A vessel, (S,) a certain well-known vessel, (T, Msb,) a small vessel, (A, Mgh, K,) from which one drinks: (S, Mgh, K :) a vessel of brass, or of stone, like the إِبْجَانَةُ: (TA :) sometimes also used for the ablution termed وَضُوءٌ, (A, Mgh, TA :) so called from the same word as signifying the act of "running" or "flowing" [of water], (TA,) because it is mutually borrowed and returned; or from the same word as signifying "a messenger:" (A, TA :) of the masc. gender: (T, A, K :) [or fem., for Z says,] I passed, at the Gate of El-'Omrah, [of the Temple of Mekkeh,] by a woman who was saying to her female neighbour, أَعْيِرْنِي تَوِيرَتَكَ [Lend thou to me thy little تَوْر: for had she considered تَوْر as masc., she would have said تَوِيرَتَكَ]. (A.) — تَوْرٌ نُحَاسٌ *A cooking-pot of copper.* (Mgh.) = تَوْرٌ أَلْيَاقٌ i. q. طَحْلُبٌ, i. e. *A green substance that overspreads stagnant water.* (Msb.)*

تَارَةٌ, originally with ء, which is suppressed in account of frequent usage, (IAar, M̄sh,) and sometimes pronounced with ء; (M̄sh;) or its l is [originally] و [and therefore it is mentioned in most of the lexicons in the present art.]; (Lth, T;) [or ی, for it is mentioned in the § in art. تیر;] *A time; one time*; [in the sense of the French *fois*;] syn. مَرَّةٌ (S, M, A, M̄sh, K:) and *a time, whether long or short*; syn. حِينٌ (M, K:) sometimes [pronounced تَارٌ,] without ة: (S:) pl. تَارَاتٌ (Lth, T, S, M, M̄sh, K) and تِیرٌ, (Lth, T, S, M, K;) the latter a contraction of تَبَارٌ; like as they said قَامَاتٌ and قِیمٌ, because of the unsound letter. (S. [See also art. تَار.] You say, تَارَةٌ تَارَةٌ بَعْدَ تَارَةٍ *He did that time after time*. (S.) And هَذِهِ شَرُّ تَارَاتِكَ *This is the worst of thy times*. (A.) = يَا تَارَاتِ فُلَانٍ [app. meaning *O the blood-revenge of such a one!*] (M, K) is mentioned by Lh, (M,) or AA, (TA,) but not explained by him: and he cites the saying of Hassán,

• لَتَسْمَعَنَّ وَشَيْئًا فِي دِيَارِهِمْ

• اللَّهُ أَكْبَرُ يَا تَارَاتِ عُثْمَانُ

[which probably means *Thou wilt assuredly hear speedily, in their abodes, "God is most great! O the blood-revenge of 'Othmán!'"* for ISd says,] in my opinion, (M,) تارات is formed by transposition from وترٌ signifying *blood* [or rather *blood-revenge*], (M, K,*) though not agreeing with it in measure: (M:) and وشيكا here means سريعا: so says IB. (TA in art. وشك.) [See also تار.]

تَاثِرٌ *Applying himself constantly, or perseveringly, to work, after remitting, or remissness.*
(K.)

تیار: see art. تیر.

مُتَار: see 4.