

تخرص

تخرص and تخرصة (Lth, K) dial. vars. of تخرص and تخرصة, (Lth,) A بنية [or gore] of a garment: arabicized words, from تخرص, (Lth, K, which is Persian. (Lth.)

تخرم and quasi تخرم

1. تخرم, [originally وخرم,] aor. ٤, (Msb, and K in art. وخرم,) inf. n. تخرم; (Msb;) and تخرم, aor. ٤; (K ubi supra;) and تخرم; (Msb, and S and K &c. in art. وخرم;) He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest; (Msb in art. وخرم;) he suffered from a disease produced by unsuitable [or unwholesome] food, (K and TA in art. وخرم,) or by fulness of the stomach: (TA in that art. :) followed by من الطعام and عن الطعام. (S and TA in that art.)

3. تاخرم, [inf. n. متاخمة,] It (a land or country) bordered upon, or was conterminous with or to, another land or country. (AHeyth, Mgh, K.)

4. اتخمه, (S and K in art. وخرم,) originally وخرمه; (S in that art.,) or formed from تخمة, in consequence of imagining the ت in this word to be radical; (MF;) said of food, It caused him to suffer from تخمة [or indigestion]. (S and K in art. وخرم.)

8: see 1.

تخرم. The limit, or boundary, (S, Msb,) of any town (S) or land: (S, Msb:) pl. تخوم: (S, Msb:) a poet (Aboo-Kays Ibn-El-Aslat, TA) says,

يا بني التَّخُومِ لَا تَظْلِمُوهُمَا

(Fr, S,) or, as some relate it, التَّخُومِ: (TA:) accord. to the former reading, Fr says, the meaning is, [O my sons,] the limits, or boundaries, [misplace ye not them], for he does not say تَظْلِمُوهُ: but ISk says, I heard AA say, it is تَظْلِمُوهُ, and the pl. is تَظْلِمُوهُ; like صَبْرٌ and صَبْرٌ: (S:) both IAar and ISk say that the sing. and pl. are like رَسُولٌ and رُسُلٌ: (Msb:) but the latter mentions also تَظْلِمُوهُ, with damm, as a pl. form, having no sing.: (TA:) or تَظْلِمُوهُ signifies a sign, or mark [of a boundary or of a way]: and limits, or boundaries: and is sometimes with damm [to the ت]: (Mgh:) Lth says that تخوم [written without any vowel-sign] signifies a division, or place of division, between two districts and two towns or villages; and the limit, or boundary, of the land of any district and town or village is its تخوم: and AHeyth says that this word signifies limits, or boundaries: (TA:) or تخوم, with damm, signifies a sign, or mark, and a limit, or boundary, that is a division between two lands; and is of the fem. gender: and the pl. is تَظْلِمُوهُ also, and تَظْلِمُوهُ: (K:) this app. means that these are pls. of تخوم; but the former is a word that is used as a sing. and as a pl.; and the latter is pl. of تخوم, like as صَبْرٌ is of صَبْرٌ,

and غُفُورٌ of غُفُورٌ: (TA:) or (as ISk says, TA) the sing. is تَظْلِمُوهُ and تَظْلِمُوهُ (K) and تَظْلِمُوهُ: (AHn, S, * K:) accord. to A'Obeyd, the Arabic linguists say تَظْلِمُوهُ, like صَبْرٌ, making it fem. and sing.; but the people of Syria say تَظْلِمُوهُ, with damm to the ت, making it pl., and the sing. is تَظْلِمُوهُ: accord. to IB, one says تَظْلِمُوهُ and تَظْلِمُوهُ, and عَذُوبٌ and عَذُوبٌ, and زَبُورٌ and زَبُورٌ, and no fourth instance of the kind is known; [but see عَذُوبٌ;] and the Basrees pronounce it with damm [to the ت], and the Koofees with fet-h. (TA.) It is said in a trad., مَلْعُونٌ مَن غَيَّرَ تَظْلِمُوهُ الْأَرْضِ, meaning, accord. to A'Obeyd, [Cursed is he who alters] the limits, or boundaries, of land; and the signs, or marks, of the way: or, as some say, the limits, or boundaries, of the sacred territory. (TA.) And اجْعَلْ هِمَاكَ تَظْلِمُوهُ, [or rather اجْعَلْ لِهَمَاكَ تَظْلِمُوهُ], means [Set thou to thy purpose] a limit, to which go thou, and pass not beyond it. (TA.) And هُوَ طَيِّبُ التَّظْلِمُوهِ † He is good in respect of ancestry, or origin: (JK:) or in respect of natural dispositions; or, as some relate the saying, تَظْلِمُوهُ. (TA.) تَظْلِمُوهُ also signifies † A state, or condition, that one desires [app. as the limit of his wish]. (IAar, Sh, K.)

تَظْلِمُوهُ: see تَظْلِمُوهُ.

تَظْلِمُوهُ, (Msb in the present art., and S and K in art. وخرم,) originally وخرمة, (Msb, and S in art. وخرم,) and تَظْلِمُوهُ, (Msb, and S and K in art. وخرم,) the latter vulgar, (S in art. وخرم,) but occurring in poetry, (S and K in that art.,) Indigestion, or heaviness of the stomach arising from food which it is too weak to digest; (Msb in art. وخرم;) a disease produced by unsuitable [or unwholesome] food, (K and TA in that art.,) or by fulness of the stomach: (TA ibid. :) pl. تَظْلِمَاتُ (S and K ibid.) and تَظْلِمَاتُ. (Msb, and S and K in art. وخرم.)

تَظْلِمُوهُ: see تَظْلِمُوهُ, in seven places.

تَظْلِمُوهُ pl. of تَظْلِمُوهُ, which see throughout: and also used as a sing.

تَظْلِمُوهُ: see تَظْلِمُوهُ.

طَعَامٌ مَتَّخِمَةٌ, (JK, and S and K in art. وخرم,) originally مَوَّخِمَةٌ, (S in art. وخرم,) Food that causes one to suffer from تخمة [or indigestion]. (JK, and K in art. وخرم.)

متاخمٌ Conterminous to a land (الأرض). (Mgh.) You say also, هُوَ مَتَّاخِمِي He is my neighbour, his house, or tent, adjoining mine. (TA in art. جمد.)

تر

1. تَر, (T, M, A, K,) aor. ٤ and ٤, (M, K,) the latter irregular, (TA,) inf. n. تَر and تَرور, (M, K,) It (a bone, M, K, or anything, M,) became severed, separated, or cut off, (T, M, K,) by a blow, or stroke [of a sword &c.]. (M, A.) And تَرَّتْ يَدُهُ, inf. n. تَرور, His arm, or hand, became cut off; (M;) and in like manner, any member: (TA:) or fell off; as also طَرَّتْ. (S in art. طر.) — تَرَّتْ † [I will assuredly make thee to conform to the rule of right behaviour]. (Lth, T, S, A.) = I. q.

تَرور, (T, M,) The date-stone leaped, (T, M,) or went forth, (S, A,) from the [mess called] حَبْس [in the process of kneading], (T,) or from the stone with which it was to be broken. (S, A.) — تَرَّ عَنْ قَوْمِهِ He was, or became, apart, or separated, from his people. (As, T.) — تَرَّ عَنْ بَلَدِهِ He was, or became, or went, far from his country, or town. (S, M, K.) = تَرَّ, (M,) aor. ٤, (TA,) inf. n. تَر, (K,) He (an ostrich) ejected what was in his belly. (M, K.) — تَرَّ بَسَلِحِهِ, aor. ٤ and ٤, He ejected his excrement. (AA, T.) — See also 4, in two places. = تَرَّ, (T, M, K,) sec. pers. تَرَّتْ, (S,) aor. ٤, (T, M,) and [sec. pers. تَرَّتْ, aor. ٤,] (M,) [and app. sec. pers. تَرَّتْ, aor. ٤,] inf. n. [of تَرَّتْ or تَرَّتْ] and [of تَرَّتْ] تَرور (M, K) and [of تَرَّتْ] تَرارة, [which last is the most common,] (Lth, T, S, M, K,) He was, or became, plump: (T in explanation of the first verb:) or his body became plump, and his bones full of moisture: (Lth, T, M, K:) or he became fat, soft, thin-skinned, and plump. (S.) — And تَرَّ, aor. ٤, He was, or became, relaxed, or flaccid, from impatience or some other cause. (T. [See تَرَّ.]

4. اتر, (T, S, M, A, K;) and تَرَّ, (IDrd, M, K,) inf. n. تَر; (IDrd, M;) or the former only; (M;) He cut off (T, S, M, K) a man's arm, or hand, by a blow, or stroke, (T, S, M, A,) of a sword; (T, S, A;) made it to fall off: (S:) and in like manner, any member: (M:) as also اطر and اطرن. (T.) — And the former, (S, A, TA,) or † the latter, (M, as in the TT,) He (a boy) made the piece of wood called قُلَّةٌ to fly away [by striking it] with the مِقْلَا. (T, S, * M, * A, * TA.) — اتره قَوْمُهُ His people separated him from themselves. (As, T.) — اتره القضا Fate drove him far away from his country, or town. (S, M, K.)

R. Q. 1. تَرَّتْ, inf. n. تَرَّتْ, He moved, put in motion, put into a state of commotion, agitated, or shook, him, or it: (S, M, K:) he shook him vehemently: (M:) he seized his (a man's) arms, or hands, and shook him: (Lth, T:) he shook him (a drunken man) violently, and ordered him to breath in his face, that he might know what he had drunk; (AA, T, K;) as also تَلْتَلَهُ, and مَزْمَزَهُ: (TA:) or تَرَّتْ and تَلْتَلَهُ and مَزْمَزَهُ all signify the act of shaking, agitating, or putting in motion, vehemently. (Mgh.) †

R. Q. 2. تَرَّتْ He became moved, put in motion, put into a state of commotion, agitated, or shaken. (S, K.)

تَرَّ: see تَرَّ = تَرَّ.

تَرَّ The string, or line, which is extended upon, or against, a building, (As, S, M,) and according to which one builds, called in Arabic the إمام; (As, M;) the string, or line, by which a building is proportioned: (As, T, M, K:) a Persian word, (T, M,) arabicized; (M;) not Arabic: (IAar:) it is called in Arabic the مَطْمَر. (As, T.) A man, when angry, says to another, لَأَقِيمَنَّكَ عَلَى التَّرِّ † [I will assuredly make thee to conform to the rule of right behaviour]. (Lth, T, S, A.) = I. q.