

ت

The third letter of the alphabet: called تَا and تَا [respecting which latter see the letter ب]: the pl. [of the former is تَاءَات; and of the latter,] أَتَوَاءُ. (TA in باب الالف اللينة.) It is one of the letters termed مَهْمُوسَةٌ [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed نَطْعِيَّةٌ [and نَطْعِيَّةٌ and نَطْعِيَّةٌ and نَطْعِيَّةٌ pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it with an emission of the breath]: these latter are ط and د and ت, three letters that are among those which are changed into other letters. (TA at the commencement of التاء.) — It is one of the augmentative letters: (S:) and is movent when added at the beginning of a noun, and at the end of a noun, [and at the beginning of a verb,] and at the end of a verb, and is also quiescent at the end of a verb. (Mughnee, K.) — Added at the beginning of a noun, it is a preposition, or particle governing the gen. case, significant of swearing, (S, * Mughnee, K,) and denoting wonder; (Mughnee, K;) and [accord. to general usage] it is peculiarly prefixed to the name الله; (S, Mughnee, K;) as in تَالله لَقَدْ كَانَ كَذَا [By God, verily it was thus, or verily such a thing was]; (S;) and تَالله لَأَفْعَلَنَّ كَذَا [By God, I will assuredly do such a thing]: (TA:) but sometimes they said, تَرَبَّى [By my Lord], and تَرَبَّ الكعبة [By the Lord of the Ka'abah], and تَأَلَّوْحَمَان [By the Compassionate], (Mughnee, K,) as is related on the authority of Akh; deviating from common usage. (TA.) Thus used, it is a substitute for و, (S, Mughnee,) as it is also in تَتْرَى and تَرَأَتْ and تَجَاهَ and تَحْمَةٌ [&c.]; (S;) and the و is a substitute for ب; (S, Mughnee;) but the ت has the additional meaning of denoting wonder: so says Z. (Mughnee.) — Added at the end of a noun, it is a particle of allocution: (Mughnee, K:) it is thus added in أَنْت [Thou], (S, Mughnee, K,) addressed to a male, (TA,) and أَنْت [Thou], (Mughnee, K,) addressed to a female; (TA;) uniting with the noun, as though the two became one; not being an affixed noun governed in the gen. case. (S. [See أَنْ.]) — It is added in [the beginning of] the second person of the future, (S,) [i. e.,] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أَنْت تَفْعَلُ [Thou dost, or wilt do]. (S, TA.) — It is also added, as a sign of the fem. gender, in the beginning of the future, [or aor.,] as in هِيَ تَفْعَلُ [She does, or will do]. (S, TA.) — It is also added in the beginning of the third person [fem.] of the [aor. used as an] imperative, [as a sign of the fem. gender,] as in لَتَقْرُ هِنْدُ [Let Hind stand]. (TA.) — And sometimes it is added in the beginning of the second person

of the [aor. used as an] imperative, [as a particle of allocution,] as in the phrase in the Kur [x. 59, accord. to one reading], فَبِذَلِكَ فَتَنَّا قَوْمًا [Therefore therein rejoice ye]: and in the saying of the rájiz,

* قُلْتُ لِبَوَابٍ لَدَيْهِ دَارُهَا * تَنْذَنُ فَإِنِّي حَمِيْهَا وَجَارُهَا *

[explained in art. اِدْن]: and [thus] it is added in the beginning of [the second person of] the [aor. used as an] imperative of a verb of which the agent is not named, as in لَتَزُ يَا رَجُلُ [Be thou proud, vain, boastful, or self-conceited, O man], from زَهِيَ: but Akh says that the adding of the ل in the beginning of the second person of the [aor. used as an] imperative [except in the case of a pass. verb or a verb of which the agent is not named] is a bad idiom, because the ل is not needed. (S, TA.) — The movent ت added at the end of a verb is a pronoun, as in قُمْتُ [I stood], (Mughnee, K,) and قُمْتِ [Thou stoodest, addressed to a male], and قُمْتِ [Thou stoodest, addressed to a female]: (Mughnee:) thus added in the first and second persons of the pret., it is a pronoun denoting the agent. (S.) — The quiescent ت added at the end of a verb is a sign of the fem. gender, (Mughnee, K,) i. e., a particle applied to denote the fem. gender, (Mughnee,) as in قَامَتْ [She stood]. (Mughnee, K.) J says [in the S] that, when thus added at the end of the pret., it is a pronoun: but IB says [correctly] that it is a particle. (TA.) — It is also, sometimes, affixed to تَمَّر and رَبَّ and رَبَّت. (TA.) [See arts. تَمَّر and رَبَّ.] — ت is an imperative of أَتَى. (M in art. اتى.) — [As a numeral, ت denotes Four hundred.]

ت

تَا fem. of ذَا; (M;) i. q. ذَه [This and that]; (T;) a noun of indication, denoting that which is female or feminine; like ذَا (S, K) applied to that which is male or masculine; (S;) and you say also تَه, like ذَه: (S, K:) the dual is تَان: and the pl., أُوَلَاءُ. (S, K.) En-Nábigah [Edh-Dhubaynee] says, (T, S,) excusing himself to En-Noqamán [Aboo-Káboos], whom he had satirized, (TA.)

* هَا إِنَّ تَا عَذْرَةَ إِنْ لَمْ تَكُنْ نَفَعَتْ *

* فَإِنَّ صَاحِبَهَا قَدْ تَا فِي الْبَلَدِ *

[Now verily this is an excuse: if it profit not, then verily its author has lost his way in the desert, or in the waterless desert]: (T, S: but in the latter, لا is put in the place of لَمْ:) ت here points to the قَصِيْدَةٌ [or ode]; and عَذْرَةٌ is a subst.

from اِعْتَدَارُ; and تَاه means تَحْيِيرُ; and اِبْدَاءُ means اَلْمَغَازَةُ. (TA.) The dim. of تَا is تَيَّا, (T, S, M, K,) which is anomalous, like ذَيَّا the dim. of ذَا, &c. (I'Ák p. 343. [Much has been written respecting the formation of this dim. to reduce it to something like rule, but I pass it over as, in my opinion, unprofitable and unsatisfactory; and only refer to what is said respecting the duals اَلْيَا and اَلْيَاءُ in art. الی. See an ex. voce مَرَّةٌ — هَا is prefixed to it (T, S, K) [as an inceptive particle] to give notice of what is about to be said, (S,) so that one says هَاتَا [meaning This], (T, S, K,) as in هَاتَا فُلَانَةٌ [This is such a woman]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هَاتِيَاءُ: and the dim. is هَاتِيَاءُ. (S.) — When you use it in addressing another person, you add to it ك [as a particle of allocution], and say تَاكَ (S, K) and تَيْكَ and تَيْكَ (T, S, K) and تَيْكَ, which is a bad dial. var., (S, K,) and تَاكَ, (T, S,) which is the worst of these: (T:) [all meaning That:] the dual is تَانِكَ and تَانِكَ, the latter with teshdeed, (S, K, [but in some copies of the S, only the latter is mentioned,]) and تَاكَ [which, like تَانِكَ, is dual of تَيْكَ or تَيْكَ, which are contractions of تَاكَ; these two duals being for تَانِكَ, the original, but unused, form]: (K:) the pl. is اُولَايَكَ [or اُولَايَكَ] and اُولَايَكَ and اُولَايَكَ [respecting all of which see اَلْيَا in art. الی: (S, K:) and the dim. is تَيَّاكَ and تَيَّاكَ: (K: [in the TA, the latter is erroneously written تَيَّاكَ:]) the ك relates to the person or persons whom you address, masc. and fem. and dual and pl.: [but in addressing a female, you may say تَاكَ &c.; in addressing two persons, تَاكُمَا &c.; in addressing more than two males, تَاكُمُ &c.; and in addressing more than two females, تَاكُنَّ &c.:] what precedes the ك relates to the person [or thing] indicated, masc. and fem. and dual and pl. (S.) — هَا is also prefixed to تَيْكَ and تَاكَ, so that one says, هَاتَيْكَ هَاتَاكَ and هَاتَاكَ هِنْدُ [This, or that, is Hind]. (S, K.) Abu-n-Nejm says,

* جِئْنَا نَحْيِيكَ وَنَسْتَجِدِيكَ *

* فَافْعَلْ بِنَا هَاتَاكَ أَوْ هَاتَيْكَ *

meaning [We have come saluting thee and seeking of thee a gift: then do thou to us] this or that: [give us] a salutation or a gift. (S.) The هَا that is used to give notice of what is about to be said is not prefixed to تَيْكَ because the ل is made a substitute for that هَا: (S, TA:) or, as IB says, they do not prefix that هَا to ذَيْكَ and تَيْكَ because the ل denotes the remoteness of that which is indicated and the هَا denotes its nearness, so that

the two are incompatible. (TA.) = تَا and تَا Names of the letter ت: see that letter, and see arts. تَوَا and تَى. = تَا and تَا or تَا for تَشَاءَ: see (near its end) art. 1.

تَا

R. Q. 1. تَاتَا, inf. n. تَاتَاة, He reiterated the letter ت in speaking. (S, K.) — تَاتَا بِالْتَيْسِ (T, M,) inf. n. as above (T, M, K) and تَتَاتَا (M,) or تَاتَا (K,) He called the he-goat to copulate, (T, M, K,) or to approach, (M,) saying تَاتَا (M.)

تَاتَا: see what next precedes.

تَاتَاة An onomatopœia [imitative of the sound made in reiterating the letter ت in speaking: or, in calling a he-goat to copulate, or to approach: see the verb, above]. (T, K.)

تَاتَا A man who reiterates the letter ت in speaking. (S, K.)*

تَار

4. تَارَتْ إِلَيْهِ النَّظْرَ I continued to look at him time after time (تَارَةً بَعْدَ تَارَةٍ): (T, TA:) or I looked at him sharply, or intently. (Fr, T, M, K.) And تَارَتْ إِلَيْهِ, (T, S, M, K,) and تَارَتْ بَصْرِي (K,) I followed him with my eye; made my eye to follow him. (S, M, K.) [See also art. تَوْر.]

تَارَةٌ, without ء on account of frequent usage, (IAqr, T, Mṣb in art. تَوْر, and K.) A time; one time; [in the sense of the French fois;] syn. مَرَّة: (Mṣb, K:) or a time, whether long or short; syn. حِين: (IAqr:) sometimes, however, it is pronounced تَارَةٌ: (Mṣb:) pl. تَارَات (T, Mṣb, K) and تَارَات: (Mṣb:) these are pls. of تَارَةٌ; but the pl. of تَارَةٌ without ء is تَارَات (Mṣb) and تَارَات (S in art. تَوْر, and K in art. تَوْر,) and تَارَات (S in art. تَوْر.) [See also art. تَوْر.]

تَارَات in the saying

فَصِرْتُ كَأَنِّي قَرَأْتُ مَتَارًا

is [said by ISd to be] for مَتَارًا [pass. part. n. of أَتَارَ; so that the meaning is, And I became as though I were a wild ass looked at sharply or intently, or followed by the eye, in order to be captured or shot]. (M, TA. [But see art. تَوْر.])

تَام

3. تَامَ أَخَاهُ (K, TA, [in the TT, as from the M, written تَامَر, and so by Golius,]) inf. n. مَتَامَةٌ, (TA,) He was twinborn with his brother. (M, K, TA.) — تَامَر (S,) or تَامَر تَوْبًا (M, K, TA, [in the TT, again, written تَامَر,]) inf. n. as above, (S, TA,) † He wove a piece of cloth of threads two and two together (S, M, K) in its warp and its woof. (K.) [See مَتَامَر, and see also نَبِير.] — تَامَر الْفَرَسِ (K, [written by Golius تَامَر,]) inf. n.

as above, (TA,) † The horse fetched run after run. (K.)

4. أَتَامَتْ She (a mother, K, or a woman, S, M, Mṣb, and any pregnant animal, M) twinned, or brought forth two at one birth. (T, S, M, Mṣb, K.) = أَتَامَهَا i. q. أَفْضَاهَا [like أَتَمَهَا, q. v. in art. اْتَمَر]. (S, K.) [Golius and Freytag have rendered it as though it meant أَفْضَى إِلَيْهَا.]

هُوَ تَوْتُمُهُ, whence تَوْتُمَر, } see تَوْتُمَر.
هُوَ تَوْتِيمُهُ, whence تَوْتِيمَر, }

تَوْتُمِيَّة A pearl; (M, K;) so called in relation to تَوْتُمَر (TA,) which is a town twenty leagues from the metropolis of 'Omán, (K, TA,) in the tract next the sea, (TA,) a city of 'Omán whence pearls are purchased, (M,) erroneously called by تَوْتُمَر, [but in one copy of the S I find it written تَوْتُمَر,] and said by him to be the metropolis of 'Omán; (K;) as also تَوْتُمِيَّة, (TA, [and thus it is written in copies of the S, but in one copy I find it written تَوْتُمِيَّة,]) thought by En-Nejeereme to be thus called in relation to the oyster-shell, because this is always what is termed تَوْتُمَر, q. v. (TA.)

تَوْتُمَر A twin; one of two young, (S, M, Mgh, Mṣb, K,) and of more, (M, K,) brought forth at one birth, (S, M, Mgh, Mṣb, K,) of any animals; whether a male or a female, or a male [brought forth] with a female; (M, K;) and تَوْتُمِيَّة is [also] applied to a female: (S, M, Mgh, Mṣb, K:) it occurs in poetry contracted into تَوْتُمَر: (M:) the pl. is تَوْتُمَرَات and تَوْتُمَرَات, (S, M, Mṣb, K,) the latter of which is of a rare form, not without parallels, (M,) said by some to be a quasi-pl. n., and by some to be originally [تَوْتُمَرَات] with kesr, but the assertion of these last is condemned by AḤei; (MF;) and تَوْتُمُون is allowable as applied to human beings: (S, TA:) you say, هُوَ تَوْتُمُوهُ [in the TA, erroneously, تَوْتُمُوهُ, with damm,] and تَوْتُمُوهُ and تَوْتِيمُوهُ [in the CK تَوْتِيمُوهُ] (AZ, M, K) [meaning He is his twin-brother]: and هُمَا تَوْتُمَان (S, M, Mgh, Mṣb, K) and تَوْتُمَر (M, K) [They two are twin-brothers]: or تَوْتُمَر applies only to one of the two; (Mṣb;) it is a mistake to say هُمَا تَوْتُمَر and هُمَا زَوْج: (Mgh:) [but see زَوْج:] Lth says that تَوْتُمَر applies to two sons, or young ones, [born] together; and that one should not say هُمَا تَوْتُمَان, but هُمَا تَوْتُمَر: this, however, is a mistake: correctly, as ISk and Fr say, تَوْتُمَر applies to one, and تَوْتُمَان to two. (T, TA.) It is of the measure فَوَعَل (Kh, S, IB, Mṣb,) in the opinion of some, (IB,) and originally وَوَعَل (Kh, T, S, IB,) like as وَوَلَج is originally وَوَلَج; (Kh, T, S;) from الْوَالِئَامُ (T, IB,) “the being mutually near,” (T,) “mutually agreeing,” (T, IB,) “being mutually conformable;” (IB;) so that it means one that agrees with, or matches, another, (IB.) — It is metaphorically used in relation to all things resembling one another [so that it means † One of a pair]. (M.) A poet says,

قَالَتْ لَنَا وَدَمْعَهَا تَوَامِرٌ
كَالْدَرِّ إِذْ أَسْلَمَ النَّظَامُ
عَلَى الَّذِينَ ارْتَحَلُوا السَّلَامُ

† [She said to us, while her tears fell in pairs, or in close succession, like large pearls when the string lets them drop off, Upon those who have departed be peace]. (S.) [This citation, and what immediately follows it in the S, mentioning the pl. تَوْتُمُون, not تَوْتُمُون, have been misunderstood by Golius; and Freytag has followed him in this case.] — التَوْتُمَرُ is also [a name of] † A certain Mansion [of the Moon; namely, the Sixth; more commonly called الْهَبْعَةُ]; pertaining to الْجَوَازَاء [here meaning Gemini]; (M, K;) one of two [asterisms] called تَوْتُمَان: (M:) the تَوْتُمَان is † The Sign of Gemini. (Kzw.) — [The pl.] تَوْتُمَرَات also signifies † Clusters, or what are clustered together, (مَا تَشَابَكَ,) of stars, and of pearls. (M, K.) — And تَوْتُمَان, † A pair of pearls, or large pearls, for the ear: each of them is termed a تَوْتُمِيَّة to the other. (TA.) — And التَوْتُمَان, [in the CK التَوْتُمَان,] † A certain small herb, (AḤn, M, K,) having a fruit like cumin-seed, (AḤn, M, and K in art. وَامِر,) and many leaves, growing in the plains, spreading long and wide, and having a yellow flower. (AḤn, TA.) — التَوْتُمَرُ also signifies † The arrow of the kind used in the game called الْمَيْسِر: (M:) or a certain arrow of those used in that game: (K:) or the second of those arrows; (S, M, K;) said by Lh to have two notches, and to entitle to two portions [of the slaughtered camel] if successful, and to subject to the payment for two portions if unsuccessful. (M.) — And تَوْتُمَات, † A kind of women's vehicles [borne by camels], (T, K,) like the مَشَاجِر (T, TA,) erroneously said in the copies of the K to be like the مَشَاجِب (TA,) having no coverings, or canopies: the sing. is تَوْتُمِيَّة. (T, K.)

تَوْتُمِيَّة: see تَوْتُمِيَّة.

مَتْمَر Twinning, or bringing forth two at one birth; (S, M, Mṣb, K;) applied to a mother, (K,) or a woman, (S, M, Mṣb,) and to any pregnant animal; (M;) without ء. (Mṣb.)

مَتَامَر Accustomed to twin, or bring forth two at one birth; (S, M, K;) applied to a mother, (K,) or a woman, (S, M,) and to any pregnant animal: (M:) pl. مَتَامِير. (Ḥar p. 613.) — Hence, (Ḥar ubi suprâ,) ثَوْبٌ مَتَامَر (S, Ḥar,) or مَتَامَر (TA, PS,) [both app. correct,] † A piece of cloth woven of threads two and two together in its warp and its woof. (S, Ḥar, TA.) — Hence, also, أَيْبَاتٌ مَتَامِير, † Verses consisting of words in pairs whereof each member resembles the other in writing. (Ḥar ubi suprâ.) [See also مَتَوْتُمَر.]

مَتَامَر: see مَتَامَر.

فَرَسٌ مَتَامِرٌ † A horse fetching, or that fetches, run after run. (S, M.)

تَجَنَّبِيسٌ مُتَوْتُمَرٌ † The using two words resembling each other in writing but not in expression; as

in the saying, *عَزَكَ عَزَكَ فَصَارَ قُصَارُ ذَلِكَ فَأَخَشَ* [Thy might, or elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this]. (Har p. 269.)

تب

1. *تَبَّ*, aor. ٤, inf. n. *تَبَّ*, and perhaps *تَبَّبَ* and *تَبَّابًا* and *تَبَّيبًا*, He, or it, suffered loss, or diminution; or became lost: and perished, or died: as also *تَبَّ*, inf. n. *تَبَّيبًا*: and app. *تَبَّ* also.] (*M, A, K*) and *تَبَّيبًا* (*M, K*) [as inf. ns.] signify The suffering loss, or diminution; or being lost: and perishing, or dying: or [used as subst.] loss, or diminution; or the state of being lost: and perdition, or death: (*M, * A, K, **) and so *تَبَّابًا*, (*T, S, A, Mṣb, K,*) [said to be] a subst. from *تَبَّ*, with teshdeed, (*Mṣb,*) and *تَبَّيبًا* and *تَبَّيبًا*: (*K*:) or the last three signify [simply] perdition, or death: (*M*:) and *تَبَّيبًا* is explained as signifying loss, or diminution, that brings, or leads, to perdition or death; (*IAth, TA*;) and so *تَبَّابًا*; (*Bḍ* in cxi. 1;) and the causing to perish. (*T, TA*.) Hence you say, *تَبَّ تَبَّابًا* [meaning, in an emphatic manner, *May he suffer loss, or be lost, or perish*]. (*S*.) And *تَبَّ تَبَّابًا* May God decree to him loss, or perdition; or cause loss, or perdition, to cleave to him: (*S, M, * Mṣb, * K, **) *تَبَّ* being in the accus. case as an inf. n. governed by a verb understood. (*S*.) And *تَبَّ تَبَّيبًا*, [in the *CK*] meaning the same in an intensive, or emphatic, manner: (*M, K*:) and *تَبَّابًا*. (*TA*.) And *تَبَّ يَدَاهُ*, (*T, S, M, K,*) and *تَبَّ يَدَهُ*, aor. ٤, (*Mṣb,*) inf. n. *تَبَّ* and *تَبَّابًا*, but *IDrd* says that the former of these seems to be the inf. n., and the latter the simple subst., (*M*.) *May his arms, or hands, and his arm, or hand, suffer loss, or be lost, or perish*: (*T, M, Mṣb, K,* and *Bḍ* in cxi. 1:) or *† may he himself suffer loss, &c.*, (*Mṣb, ** and *Bḍ* ubi suprà,) i. e., *† his whole person*: (*Jel* in cxi. 1:) or *† his good in the present life and that in the life to come*. (*Bḍ* ubi suprà.) — [Hence,] *تَبَّ* (*A, TA*) and *تَبَّيبًا* (*T, K*) *† He became an old man*: (*T, A, K*:) the loss of youth being likened to *تَبَّابًا*. (*TA*.) = *تَبَّ*, [aor., accord. to rule, ٤,] *He cut, or cut off, a thing*. (*K*.) And *تَبَّ* *It was cut, or cut off*. (*TA*.)

2. *تَبَّ*, inf. n. *تَبَّيبًا*: see 1, in three places. = *تَبَّ*, (inf. n. as above, *S*;) [*He caused him to suffer loss, or to become lost: or*] *he destroyed him, or killed him*. (*S, K*.) — *He said to him* *تَبَّ*: (*M, K, **) [i. e.] *he imprecated loss, or perdition, or death, upon him*. (*A*.)

4. *أَتَبَّ اللَّهُ قُوَّتَهُ* *† God weakened, or impaired, or may God weaken, or impair, his strength*. (*K, TA*.)

10. *استتبت* *† It (a road) became beaten, or trodden, and rendered even, or easy to walk or*

ride upon, or easy and direct. (*A*.) — *† It (an affair) was, or became, rightly disposed or arranged; in a right state*: (*S, M, A, Mṣb*:) or *it followed a regular, or right, course; was in a right state; and clear, or plain*: from *مُسْتَبَّ* applied to a road, explained below: (*T, TA*:) or *it became complete, and in a right state*: lit. *it demanded loss, or diminution, or destruction*; because these sometimes follow completeness: (*Har* p. 35:) or the *ب* may be a substitute for *م*; the meaning being *استتبت*. (*TA*.)

R. Q. 1. *تَبَّتْ*: see 1.

تَبَّةٌ *A difficult, or distressing, state or condition*. (*K*.)

تَبَّ: }
تَبَّابًا: } see 1, in several places.
تَبَّيبًا: }

تَبُّوتٌ i. q. *مَهْلِكَةٌ* [*A place of perdition, or destruction; or a desert; or a desert such as is termed مَفَاذٌ*]. (*K*.) = [It is also said in the *K* to signify *What the ribs infold*: but I think it probable that this meaning has been assigned to it from its having been found erroneously written for *تَبُّوتٌ*, a dial. var. of *تَبُّوتٌ*.]

تَبَّ *† An old man*; (*AZ, T, M, A, K*:) fem. with *ة*: (*AZ, T, M, A*:) and *† weak*: pl. *أَتَبَابٌ*: of the dial. of *Hudheyl*; and extr. [with respect to analogy]. (*M*.) You say, *كُنْتُ شَابًا فَصِرْتُ تَبًّا*, [*I was a young man, and I have become an old man*]. (*A*.) And *أَشَابَةٌ أَنْتِ أُمُّ تَابَةٍ* [*Art thou a young woman or an old woman?*] (*A*.) — Also, (*T, K*.) or *تَابَ الظَّهْرُ*, (*T*.) *† An ass, and a camel, having galls, or sores, on his back*: (*T, K*:) pl. as above. (*K*.) — [See also *تَبَّابٌ*.]

مُسْتَبَّبٌ, applied to a road, *† Furrowed by passengers, so that it is manifest to him who travels along it*: and to this is likened an affair that is clear, or plain, and in a right state. (*T*.) [See the verb, 10.]

تبت

تَبُّوتٌ i. q. *تَبُّوتٌ*; (*K*:) a dial. var. of the latter. (*TA*.) See both in art. *توب*.

تبر

1. *تَبَّرَ*, aor. ٤, (*Lth, T, M, Mṣb, K,*) inf. n. *تَبَّرًا*; (*Lth, T, M*:) and *تَبَّرَ*, aor. ٤; (*Mṣb*:) *He, or it, (a thing, Lth, T, M,) perished*. (*Lth, T, M, Mṣb, K*.) = See also 2.

2. *تَبَّرَهُ*, inf. n. *تَبَّرِيرًا*; (*Zj, T, S, M, Mṣb, * K*:) and *تَبَّرَهُ*, aor. ٤, inf. n. *تَبَّرَ*; (*K*:) *He broke it: (K): or he broke it in pieces; (S, M); and did away with it: (M): or he crumbled it, or broke it into small pieces, with his fingers: (Zj, T): and he destroyed it: (Zj, T, S, Mṣb, K): He (God) destroyed him*. (*A*.)

تَبَّرَ [a coll. gen. n., of which the n. un. is with *ة*: *Native gold, in the form of dust or of nuggets*: this is the sense in which the word is gene-

rally used in the present day:] *broken gold*: (*M*:) it is not so called unless *in the dust of its mine, or broken*: (*IJ, M*:) or *gold, and silver, before it is wrought*: (*Lth, T, IF, Mṣb*:) or *broken, or crumbled, particles of gold, and of silver, before they are wrought*: when they are wrought, they are called *ذَهَبٌ* and *فِضَّةٌ*: (*IAṣr, T, K*:) or *uncoined gold* (*S, Mgh, Mṣb*) and *silver*: (*Mgh*:) when coined, it is called *عَيْنٌ*: (*S, Mṣb*:) [properly,] the term *تَبَّرَ* should not be employed save as applied to gold; but some apply it to silver also: (*S*:) the *تَبَّرَ* of silver, as well as of gold, is mentioned in a trad.: (*TA*:) or *gold* (*M, K*) universally: (*M*:) and *silver*: (*K*:) or *what is extracted from the mine, (M, K,) of gold and silver and all جَوَاهِرُ* [here meaning *native ores*] of the earth, (*M*,) before it is wrought (*M, K*) and used: (*M*:) or any *جَوْهَرٌ* [or *native ore*] before it is used, of copper (*Zj, T, Mgh, Mṣb*) and brass (*Zj, T, Mgh*) or iron (*Mṣb*) &c.: (*Zj, Mgh, Mṣb*:) and any *جَوْهَرٌ* [or *native ore*] that is used, of copper and brass: (*K*:) the word is sometimes applied to other minerals than gold and silver, as copper and iron and lead, but generally to gold; and some say that its primary application is to gold, and that the other applications are later, or tropical: (*TA*:) also *broken pieces of glass*. (*Zj, T, M, K*.)

تَبَّرِيَّةٌ a dial. var. of *هَبْرِيَّةٌ*, (*AO, S*;) i. e. [*Scurf on the head*;] *what is formed at the roots of the hair, like bran*. (*AO, S, K*.)

تَبَّارٌ *Destruction, or perdition*: (*Zj, T, S, M, &c.*:) inf. n. of *تَبَّرَ*. (*Lth, T, M*.)

مُتَبَّرٌ *Broken up [and] destroyed*: so in [the saying in the *Kur* vii. 135,] *هَؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ* [As to these people, that wherein they are shall be broken up and destroyed]. (*S*.) — *رَأَى مُتَبَّرًا* *Counsel destroyed, or brought to nought*. (*TA*, from a trad.)

مُتَبَّرٌ [*Destroyed*;] in a state of destruction: (*IAṣr, T, K*:) and *defective, or deficient*. (*IAṣr, T*.)

تبع

1. *تَبَّعَهُ*, (*S, Mgh, Mṣb, K, &c.*;) aor. ٤, inf. n. *تَبَّعٌ* (*S, Mṣb, K*) and *تَبَّاعَةٌ*, (*S, K*;) *He followed; or went, or walked, behind, or after*: (*S, Mgh, Mṣb, K*:) *him, (Mgh, Mṣb, K,) or it; namely, a people, or company of men*: (*S*:) or [in the *CK* “and”] *he went with him, or it, when the latter had passed by him*: (*S, Mgh, Mṣb, K*:) and *تَبَّعَهُ* signifies the same; (*Lth, S, K, **) and so does *تَبَّعَهُ*: (*Lth, Mgh, K*:) or *تَبَّعَهُ* signifies *I overtook them, they having gone before me*; (*Fr, * A'Obeyd, S, Mṣb, * K*:) as also *تَبَّعَهُ*: (*Fr, K*:) *Akh* says that *تَبَّعَهُ* and *تَبَّعَهُ* signify the same: and hence the saying in the *Kur* [xxxvii. 10], *فَاتَّبَعَهُ شَهَابٌ نَاقِبٌ* [and a shooting star piercing the darkness by its light overtaketh him]: (*S*:) and the saying in the same [vii. 174], *فَاتَّبَعَهُ الشَّيْطَانُ* and *the devil overtook him*: (*TA*:) and

the saying in the same [xx. 81], فَاتَّبَعَهُمْ فِرْعَوْنُ and Pharaoh overtook them with his troops: or almost did so: (Ibn-'Arafah, K:) or this signifies made his troops to follow them; (TA;) the ب, accord. to some, being redundant: (Bd:) or أَتَّبَعَهُ signifies he followed his footsteps; and sought him, following him: (TA:) but أَتَّبَعَهُمْ signifies he went [after them, or followed them,] when they had passed by him; as also تَبِعَهُمْ, inf. n. تَبِعَ: you say, مَا زِلْتُ أَتَّبَعُهُمْ حَتَّى أَتَّبَعْتَهُمْ, i. e. [I ceased not to follow them] until I overtook them: (A'Obeyd:) Fr says that أَتَّبَعُ is better than أَتَّبَعُ; for the latter signifies he went behind, or after, him, when the latter person was going along; but when you say, أَتَّبَعْتَهُ, it is as though [you meant that] you followed his footsteps: (TA:) and أَتَّبَعُ فَلَانًا [as in the L and TA, but perhaps a mistake for أَتَّبَعُ,] signifies also he followed him, desiring to do evil to him; like as Pharaoh followed Moses: (L, TA:) some say, تَبِعْتُ الشَّيْءَ, inf. n. تَبِعَ, meaning I went after the thing: and تَبِعَ الشَّيْءَ, inf. n. تَبِعَ and تَبِعَ, [+he followed the thing] in respect of actions: (L, TA:) you say, تَبِعَ الْإِمَامَ, +he followed the Imám [by doing as he did]: (Msb:) [but in this last sense, more commonly,] one says, أَتَّبَعَهُ, meaning +he did like as he [another] did: (TA:) and أَتَّبَعُ الْقُرْآنَ +he followed the Kurán as his guide; did according to what is in it: (TA:) and you say also, تَابَعَهُ عَلَى الْأَمْرِ; (Msb:) or عَلَى كَذَا, inf. n. مَتَابَعَةٌ and تَبَاعَ; (S;) +[he followed him, or imitated him, in the affair;] (Msb:) he followed him, or imitated him, in doing such a thing: (PS:) [but this last phrase has another meaning: see 3.] In the saying, لَا يَتَّبِعُ بِنَارٍ إِلَى الْقَبْرِ, [in which the verb may be pass. of تَبِعَ or of أَتَّبَعُ,] or, accord. to one relation, لَا يَتَّبِعُ, each in the pass. form, [Fire shall not be made to follow to the grave, though it may be rendered one shall not follow with fire to the grave, it is said that] the ب is to render the verb transitive. (Mgh.)—تَبِعْتُ الرَّجُلَ بِحَقِّي; and تَبِعْتَهُ, inf. n. مَتَابَعَةٌ [and probably تَبَاعَ also]; and أَتَّبَعْتَهُ بِهِ; I prosecuted, or sued, the man for my right, or due. (TA.) The saying in the Kur [ii. 173], فَاتَّبَاعَ بِالْمَعْرُوفِ means [Then] prosecution for the bloodwit [shall be made with lenity]. (TA.)—تَبِعَ, of which the aor., يَتَّبِعُ, occurs in a trad., [see 4,] (Mgh, TA,) pronounced by the relaters of trads. with teshdeed, [يَتَّبِعُ,] (TA,) also signifies +He accepted a reference from his debtor to another for the payment of what was owed to him. (Mgh, TA.)*

2. تَتَّبِعُ اللَّهُ فُلَانًا, inf. n. تَتَّبِعُ, May God make a thing to be followed by another thing to such a one, is said in relation to good and to evil; like سَبَعَهُ. (TA in art. سَبَع.)—See also 5.

3. تَبَاعَ [and مَتَابَعَةٌ, the inf. ns. of تَابَعُ,] i. q.

وَلَا [The making a consecution, or succession, of one to the other, بَيْنَ أَمْرَيْنِ between two things, or affairs: and the making consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like: see 6]. (S, K.) It is said in a trad., تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ [Make ye a consecution between the حج and the عمرة; meaning make ye the performance of the حج and that of the عمرة to be consecutive]; (TA;) i. e. when ye perform the حج, then perform ye the عمرة; and when ye perform the عمرة, then perform ye the حج: or when ye perform either of these, then perform ye after it the other, without any length of time [intervening]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jámi'-es-Sagheer of Es-Suyootee.) And you say, تَابِعْ بَيْنَنَا وَبَيْنَهُمْ عَلَى الْحَيْرَاتِ +Make thou us to be followers, or imitators, of them in excellencies. (TA.) And تَابِعَ الْأَغَانِي [He sang songs consecutively, successively, or uninterruptedly]. (S and K in art. جَو.) And تَابِعَ إِسْقَاطَهُ [He made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities]. (M and K in art. سَقَط: in the CK إِسْقَاطَهُ.) And تَابِعَ الْفَرَسَ [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce هَلَب; &c.) And هُوَ يَتَّبِعُ الْحَدِيثَ +He carries on the narrative, or discourse, by consecutive progressions, or uninterruptedly: or, as Z says, pursues it, or carries it on, well. (TA.) [See also a similar phrase in what here follows.]—تَابِعَ الْقَوْسَ +He pared, or trimmed, the bow well, giving to each part thereof what was its due. (K, TA.) Skr says that the phrase تَوْبَعُ بَرَبًا, used by Aboo-Kebeer El-Hudhalee in describing a bow, means The paring, or trimming, of which has been executed with uniformity, part after part. (TA.)—Hence, (TA,) the saying of Abu-l-Wákid El-Leythee, (S, TA,) in a trad., (S,) تَابَعْنَا الْأَعْمَالَ فَلَمْ نَجِدْ شَيْئًا أَهْلَغَ فِي طَلَبِ الْآخِرَةِ مِنَ الزُّهْدِ فِي الدُّنْيَا (S, TA) +We have practised works with diligence, and acquired a sound knowledge of them, [and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world.] (S, TA.) You say also, تَابِعَ عَمَلَهُ, meaning +He made his work sound, or free from defect: (Kr, S:) and in like manner, كَلَامَهُ his language, or speech. (Kr.)—[Hence also,] تَابِعَ الْمَرْعَى الْإِبِلَ +The pasture fattened the camels well and thoroughly. (K, TA.)—تَابِعَهُ عَلَى الْأَمْرِ +He aided, assisted, or helped, him to do the thing, or affair. (TA.)—See also 1, where another meaning of the same phrase is mentioned, in the latter half of the paragraph.—تَابَعْتَهُ بِحَقِّي: see 1, near the end of the paragraph.

4. اتَّبَعَهُ: see 1, from the beginning nearly to the end.—Also He made him to follow; or to overtake: (S, K:) he made him to be a follower: (Mgh, Msb:) or he urged him, or induced him,

to be a follower. (Mgh.) You say, [making the verb doubly trans.,] أَتَّبَعْتُهُمْ غَيْرِي [I made them to follow, or overtake, another, not myself]. (K.) And أَتَّبَعْتُهُ الشَّيْءَ [I made him to follow, or overtake, the thing, and he followed it, or overtook it]. (S.) And أَتَّبَعْتُ زَيْدًا عَمْرًا I made Zeyd to be a follower of 'Amr: (Mgh, Msb:) or I urged, or induced, Zeyd to be a follower of 'Amr. (Mgh.) And أَتَّبَعْتُ نَفْسَهُ مُتَحَسِّرًا عَلَى مَا فَاتَ +[He made his mind, or desire, to follow after it, regretting what had passed away]. (TA in art. عَجَز.) [See also 10.] It is said in a prov., (TA,) أَتَّبِعِ الْفَرَسَ لِحَامِيَا [Make thou its bit and bridle to follow the horse]: or النَّاقَةَ زِمَامِيَا [her nose-rein, the she-camel]: or الدَّلْوُ رِشَاهَا [its rope, the bucket]: used in bidding to complete a favour, or benefaction: (K, TA:) A'Obeyd says, I think the meaning of the first prov. to be, Thou hast liberally given the horse, and the bit and bridle are a smaller matter; therefore satisfy thou completely the want, seeing that the horse is not without need of the bit and bridle. (TA.)—Hence the trad., مَنْ أَتَّبِعَ عَلَى مَلِيٍّ فَلْيَتَّبِعْ; +Whoso is referred, for the payment of what is owed to him, to a solvent man, let him accept the reference: (Mgh, TA:*) [see also 1, last meaning:] the verb being made trans. by means of عَلَى because it conveys the meaning of إِحَالَةٌ. (Mgh.) You say [also], أَتَّبِعُ فَلَانٌ بِفُلَانٍ +Such a one was referred, for the payment of what was owed to him, to such a one. (S, TA.) And أَتَّبَعَهُ عَلَيْهِ +He referred him, for the payment of what was owed to him, to him. (TA.)—[See also إِتْبَاعُ, below.]

5. تَتَّبِعَهُ, inf. n. تَتَّبِعُ, (Lth, S, Msb, K,) for which أَتَّبِعُ is used by El-Kutámee, tropically, (S,) or, accord. to Sb, because the same in meaning; (TA;) and تَبِعَهُ, inf. n. تَتَّبِعُ; (S, K;*) He pursued it; investigated it; examined it; hunted after it; prosecuted a search after it; made successive, or repeated, endeavours to attain it, to reach it, or to obtain it; or sought it, sought for it, or sought after it, successively, time after time, or repeatedly, or in a leisurely manner, by degrees, gradually, step by step, bit by bit, or one thing after another, (Lth, S, Msb, K, TA,) following after it. (S.) Hence the saying of Zeyd Ibn-Thábit, respecting the collecting of the Kur-án, فَعَلِمْتُ أَتَّبَعُهُ مِنَ اللَّخَافِ وَالْعُسْبِ [And I set myself to seeking to collect it successively, &c., from the thin white stones and the leafless palm-branches upon which it was written]. (TA.) And تَتَّبِعُ الْبِلَادَ يَخْرُجُ مِنْ أَرْضٍ إِلَى أَرْضٍ [He investigated the countries, going forth from land to land]. (S and K in art. قَرَى.) And فُلَانٌ يَتَّبِعُ فُلَانًا [Such a one pursues, &c., the track of such a one]. (TA.) And يَتَّبِعُ مَسَاوِي فُلَانٍ [He seeks successively, &c., to discover the vices, faults, or evil qualities or actions, of such a one]. (TA.) And يَتَّبِعُ مَدَائِقَ الْأُمُورِ وَنَحْوَ ذَلِكَ [He pursues small, or little, affairs; and the like thereof: or he seeks successively, &c., to obtain a knowledge of the subtilities, niceties, abstrusities, or obscuri-

ties, of things, or affairs; and the like thereof]. (TA.) And **تَبَعَ الحَبْلُ** [*He took successive holds of the rope*]: said of a man descending from a part of a mountain such as is termed **شَيْق**, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. **شَيْق**.)

6. **تتابع** *It was, or became, consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَوَالَى.* (K.) You say, **تتابع سقوطه** [*Its falling, falling down, dropping, dropping down, or tumbling down, was, or became, consecutive, &c.; i. e. it fell, fell down, &c., in consecutive portions or quantities*]. (M and K in art. **سقط**.) And **تتابع القوم** *The people, or company of men, followed one another.* (Msb.) And **تتابعت الأمطار**, and **تتابعت الأمور**, *The things, and the rains, and the events, came one after another, each following near upon another.* (Lth.) And it is said in a trad., **تتابعت على فريش سنو**, **تتابع جدب** [*Years of dearth, drought, or sterility, came consecutively upon Kureysh*]. (TA.) — **تتابع الفرس** † *The horse ran evenly, not raising one of his limbs [above its fellow]*. (TA.) — **تتابع الإبل** † *The camels became fat and goodly*. (TA.)

8: see 1, throughout: and see also 5.

10. **استتبعه** *He desired, or demanded, of him that he should follow him: (TA:) or he made him to follow him.* (L.) [See also 4.]

تبع *A follower of women: (Lh,* Az:) or a passionate lover, and follower, of a woman, (K,) whithersoever she goes: (TA:) and with ة, of a man: (Lh:) and تبع sedulous seer of women.* (K.) [See **تابع**.] You say also, **هو تبع ضلّة**, meaning *He is a follower of women: and with whom is no good, and with whom is no good: or, accord. to Th, you only say تبع ضلّة.* (TA.) — **هذا تبع هذا** *This is what follows this.* (M in art. **تلو**.) — See also **تبيّع**, in two places.

تبع: see **تابع**, in six places.

رجل تبع للكلام *A man who makes his speech consecutive, one part to another.* (Yoo, K.)*

بقرة تبعي *A cow desiring [and therefore following] the bull.* (Ibn-'Abbád, K.)

تبعه and **تباعه** signify the same; (T, S, O, L, K;) [The consequence of an action: and] a claim which one seeks to obtain for an injury, or injurious treatment, and the like: (T, O, L, K; and so the Msb in explanation of the former word:) the former is also explained as signifying a right, or due, annexed to property, claimed from the possessor of the property: (L:) pl. [of the former] **تبعات** and [of the latter] **تباعات**. (TA.) A poet says,

* **أكلت حنيفة ربها * زمن التّقحيم والمّجاعة**
* **لرّ يحذروا من ربهم * سوء العواقب والتّباعه**
[*Haneefeh ate their lord, in the time of experiencing dearth, or drought, or sterility, and*

hunger: they did not fear, from their lord, the evil of the results, and the consequence of their action]: for they had taken to themselves a god consisting of **حميس**, [i. e. dates mixed with clarified butter and the preparation of milk called **أقط**, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, **ما عليه من الله في هذا تبعه**, and **تباعه**, *There is not, against him, on the part of God, in this, any claim on account of wrong-doing.* (TA.)

تبيّع [One who is prosecuted, or sued, for a right, or due; of the measure **فعل** in the sense of the measure **مفعول**, from **تبعته بحق**]; one who owes property to another, (S, K, TA,) and whom the latter prosecutes, or sues, for it. (TA.) — **The young one of a cow in the first year; (S, Msb, K;) so says Aboo-Fak'as El-Asadee: (TA:) or that is a year old; (Az, Mgh, TA;) not so called until he has completed the year; erroneously said by Lth to signify a calf ripening to his perfect state: (Az, TA:) thus called because he yet follows his mother; (Mgh, Msb;) the word in this sense being of the measure فعل in the sense of the measure فاعل: (Msb:) and تبع signifies the same: (TA:) fem. of the former with ة: (S, Msb, K:) pl. تبع and تبع; (AA, S, O, K;) both pls. of تبع; (AA, S, O;) or the former is pl. of تبعه; (Msb;) and the pl. of تبع is تبع [a pl. of pauc.]; (L, Msb;) and أتابع and أتابع, the latter of which is extr., are pls. of تبع: (L:) the pl. of تبع in the above-mentioned sense is أتابع. (TA.) Accord. to Esh-Shaabee, (IF,) One whose horns and ears are equal [in length]: (IF, K:) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) — **I. q. تبع** [as signifying One who prosecutes, or sues, for a right, or due; and particularly for blood-revenge]. (S, K.) Hence the saying in the Kur [xvii. 71], **ثمّ لا تجدوا لكم** *Then ye shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein: (Fr. S, K:) or ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you: (Zj:) [or any aider against us; for] تبع also signifies an aider; and especially against an enemy.* (Lth, K.) — See also **تابع**, latter half.**

تباعه: see **تبعه**, in three places.

تبع *An appellation of each of the Kings of El-Yemen (S, K) who possessed Himyer and Hadramowt, (K, TA,) and, as some add, Sebà; (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. تبعه, (S, K,) with ة added as having the meaning of a rel. n.; [as though it were pl. of تبعي, like as حنيفة is pl. of حنيفة]; erroneously written in some of the*

copies of the **تباعه**: (TA:) the **تباعه** of Himyer were like the **أكاسرة** of the Persians and the **قباصرة** of the Romans. (Lth.) In the Kur xlv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) — And hence, (TA,) *A species of the يعاسيب [or kings of the bees], (K,) the greatest and most beautiful thereof, whom the other bees follow: (TA:) pl. تبع; (K;) in the L, تبع [which is probably a mistranscription for تبع]. (TA.) — A species of طير [which means any flying things, as well as birds; and may therefore, perhaps, be meant to indicate what next precedes]. (S.) — The shade, or shadow; (S, K;) because it follows the sun; as also تبع. (K.) A poet says, (S,) namely, Soadà El-Juhaneeyeh, (TA,) or Selma El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,*

* **يرد المياه حاضرة ونفيسة**
* **ورد القطاة إذا أسأل التبع**

(S) [*He comes to the waters when people are dwelling, or staying, there, (but see حاضرة,) and when no one is there, as the bird called kaṭāh comes to water] when the shade has become contracted at mid-day: or, accord. to Aboo-Leylā, the meaning is, the shade of night; i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Aboo-Sa'eed Ed-Dareer, the meaning here is [the star, or asterism, called] الدبران; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, أدل من قطاة. (Az, TA.) See **تابع**. — See also **تبع** *I know not who of men he is.* (Ibn-'Abbád, K.) — **تبع** is also a pl. of **تابع** [q. v.]. (TA.)*

تبع: see **تبع**.

تبوع الشمس *A certain wind, (K, TA,) also called التكبّاء, (TA,) which blows (K, TA) in the early morning, (TA,) with the rising of the sun, (K, TA,) from the direction of the wind called الصبا, unaccompanied by rising clouds, (TA,) and veers round through the various places whence winds blow until it returns to the place from which blows the wind called الصبا, (K, TA,) whence it commenced in the early morning: (TA:) the Arabs dislike it. (Z, TA.)*

تبع *Following; a follower: (TA:) and تبع also signifies the same as تابع; (K;) a thing that follows in the track of a thing; (Lth, Az;) or that is at the hinder, or latter, part of anything; (TA;) but is used alike as sing. and pl.: (S, Msb, K;) the pl. of تبع is تبع and تبع (TA) [and, applied to rational beings, تابعون]: and the pl. of تبع is أتبع; (S, K;) or this may be used as a pl. of تبع; (Msb;) or it is pl. of تبع, like*

as **خَدَم** is pl. of **خَادِم**, (Kr, Mgh,) and **طَلَب** of **طَالِب**, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, **الصَّالِي تَبِعَ** **الْمَأْمُومِ**: [The person praying is a follower of his *Imám*]: and **النَّاسُ تَبِعُوا لَهُ** [The people are followers of him]. (Msb.) And it is said in the **Kur** [xiv. 24, and xl. 50], **إِنَّا كُنَّا لَكُمْ تَبَعًا** [Verily we were followers of you]: (S, TA:) in which the last word may be a quasi-pl. n. of **تَابِع**; or it may be an inf. n., meaning **ذَوِي تَبِع**. (TA.) **تَبِعَ** is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying *The legs of a beast*. (K.) — *A jinnee, or genie, that accompanies a woman and follows her whithersoever she goes*, (K, TA,) *loving her*: (TA:) and **تَابِعَةٌ** *a jinneeyeh, or female genie, that does the same to a man*: (S, *K, TA:) or the **ة** is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of **دَاهِيَةٌ**, q. v.: the pl. is **تَوَابِعُ**: and this means *female associates*. (TA.) — *A servant*; as also **تَبِيعَ**. (TA.) **أَوِ التَّابِعِينَ** **غَيْرِ أُولَى الْإِرْبَةِ**, in the **Kur** [xxiv. 31], accord. to Th, means *Or the servants of the husband, such as the old man who is perishing by reason of age, and the aged woman*. (TA.) — See also **تَبِيعَ**. — [Also *One next in the order of time after the صاحب*; like **تَابِعِي**. — And in grammar, *An appositive*.] — **تَابِعُ النُّجُومِ** [The follower of the asterism; i. e., of the Pleiades,] a name of **الدَّبْرَانِ** [the Hyades; or the five chief stars thereof; or the brightest star among them, a of Taurus]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the Pleiades: (T:) also called **التَّابِعُ**, (T in art. **دبر**, Sb, IB, and others,) and **تَوْبِيعٌ**, (K,) which is the dim., (TA,) or **التَّوْبِيعُ**, (T in art. **دبر**,) and **تَبِيعٌ**, (K,) or **التَّوْبِيعُ** [q. v.], (Aboo-Sa'eed Ed-Dareer, T,) and **التَّبِيعُ**, (IB, Z,) and **التَّالِي**, and **الْحَادِي**, (IB,) or **حَادِي النُّجُومِ**, (S in art. **جدح**,) or **حَادِي النُّجُومِ**. (Kzw and others.) [See also **المَجْدُحُ**.]

تَابِعٌ: see **تَابِعِي**.

تَوْبِيعٌ: see **تَابِعٌ**, last sentence.

إِتْبَاعٌ in language is when one says the like of **حَسَنٌ بَسَنٌ** (S, K) and **قَبِيحٌ شَقِيحٌ**: (S:) The putting, after a word, an imitative sequent, i. e. another word similar to the former in measure or in its **رَوِي**, by way of pleonasm, or for fulness of expression, and for corroboration; (Mz 28th نوع, and Kull p. 11;) the latter word being one not used alone, and having no meaning by itself, as in **حَسَنٌ بَسَنٌ**; or being one which has a meaning of its own, as in **هَنِيئًا مَرِيئًا**. (Kull ubi suprâ.) — [Also The latter of such two words; i. e. an imitative sequent. — And used in the

former sense, as an inf. n., it denotes various other kinds of assimilation, i. e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.]

مَتَّبِعٌ She who has with her children, or young ones: (Lh:) or a ewe, or she-goat, and a cow, and a girl, having her offspring following her: (K:) or a cow having a **تَبِيعٌ**, q. v.: and IB mentions also **مُتَّبِعَةٌ** as signifying the same: and a female servant followed by her offspring whither she comes and goes. (TA.)

مَتَّبِعٌ [pass. part. n. of 1. — In grammar, The antecedent of a **تَابِع**, i. e., of an appositive.]

مَتَّبِعٌ †Anything made, or executed, soundly, thoroughly, well, or so as to be free from defect. (K, *TA.)

مُتَّبِعٌ Consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like. (TA.) You say **لُؤْلُؤٌ مُتَّبِعٌ** Pearls following one another, or doing so in uninterrupted order. (TA.) And **صِيَامٌ شَهْرَيْنِ مُتَّبَعَيْنِ** The fasting of two consecutive months. (TA.) — **عُضُنٌ مُتَّبِعٌ** †An even, or a uniform, branch, in which are no knots. (K, *TA.) And **فَرَسٌ مُتَّبِعٌ الْخَلْقِ** †A horse symmetrical in make, (A, K,) justly proportioned in his limbs or parts. (A, TA.) And **رَجُلٌ مُتَّبِعٌ الْعِلْمِ** †A man whose knowledge is uniform, consistent, without incongruity. (K, *TA.)

تب

1. **تَبَّلَهُ**, (Lth, T, M,) aor. -, (M,) inf. n. **تَبَّلَ**, (Lth, T, M,) *He pursued him with enmity, or hostility*: (Lth, T:) or *he bore enmity, or was hostile, to him*. (M.) — **تَبَّلَهُمُ الدَّهْرُ**, (S, M, K,) inf. n. **تَبَّلَ**, (M,) †Time, or fortune, smote them with its vicissitudes, (M, K,) and (K) destroyed them; (S, K;) as also **أَتَبَّلَهُمُ**. (S, TA.) — **تَبَّلَهُ** **الْحُبُّ**, (S, M,) or **الهُوَى**, (T,) aor. -, (M,) inf. n. **تَبَّلَ**; (T, K;) and **أَتَبَّلَهُ**, (S, M,) inf. n. **تَبَّلَ**; (K, TA;) *Love made him sick, or ill*; (T, S, M, K;) [in the CK, **وَالْإِسْقَامُ كَالِإِتْبَالِ** is erroneously put for **وَالْإِسْقَامُ كَالِإِتْبَالِ**;] and *caused him to be in a bad, or unsound, state*: (S:) or, as some say, **تَبَّلَهُ** signifies, (M,) or signifies also, (K,) *it took away his reason*, (M, K,) and *bewildered him*. (TA.) — You say also, of a woman, **تَبَّلَتْ** **فُؤَادَ الرَّجُلِ**, (M, K,) inf. n. as above, as though meaning, (M,) *She smote the man's heart with* **تَبَّلَ** [app. meaning *love-sickness*]. (M, K.) — See also Q. Q. 1.

2 and 3: see Q. Q. 1.

4. **أَتَبَّلَهُ**, inf. n. **إِتْبَالٌ**, *He made him a victim of blood-revenge, or retaliation of murder or homicide*. (S: the meaning is indicated there, but not expressed.) — See also 1, in two places.

Q. Q. 1. **تَوْبَلٌ الْقَدْرِ**, (A'Obeid, T, S, M, Msb, K,) and **تَابَلَهَا**, with hemz, (IJ, M,) or **تَابَلَهَا**, [without **ء**], (K,) mentioned by Ibn-Abbád in the

Moheet, (TA,) and **تَبَّلَهَا**, (T, M, K,) said by Lth to be allowable, (T,) and **تَبَّلَهَا**, (K,) *He seasoned [the contents of] the cooking-pot with*; (Msb;) *he put تَابِلٌ into the cooking-pot*; (K;) i. q. **فَحَاها** and **فَرَحَهَا**: (A'Obeid, T:) from **تَابَلٌ**. (S, M, *) — [Hence,] **تَوْبَلٌ كَلَامَهُ** † *He seasoned [meaning he embellished] his speech, or language*; syn. **فَرَحَهُ** (TA) and **بَزَّرَهُ**. (A in art. **بزر**.)

تَبَلٌ [originally inf. n. of 1, q. v. —] *Enmity, or hostility*, (Lth, T, M, K, TA,) *in the heart*, (TA,) *with which one is pursued*: (Lth, T:) pl. **تَبَلٌ** (Lth, T, M, K) and **تَبَائِلٌ**, which latter is extr. (K.) You say, **لِي عِنْدَهُ تَبَلٌ** [He has enmity, or hostility, towards me, with which he pursues me]. (T.) — I. q. **تَرَةٌ** (S) and **دَحْلٌ** (S, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, *blood-revenge*; or *retaliation of murder or homicide*; or *prosecution for blood*; or *a desire of, or seeking for, retaliation of a crime or of enmity*]: pl. **تَبَلٌ**. (S.) **التَّبَلُ** as meaning **الدَّحْلُ** is likened by Yezed Ibn-El-Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, **أُصِيبَ بِتَبَلٍ** [He was made a victim of blood-revenge, or retaliation of murder or homicide: or, perhaps, of enmity, or hostility]. (S.) And **بَيْنَهُمُ تَبَلٌ** [Between them are blood-revenges, &c.]. (TA.) — *Love-sickness*. (Kull p. 167. [See **حُبٌّ**].) See 1.

دَهْرٌ تَبَلٌ, (M,) or **تَابَلٌ**, (TA,) †Time, or fortune, that smites people with its vicissitudes, (M, TA,) and destroys them. (TA.) And **دَهْرٌ مُتَبَلٌ** **خَبَلٌ**, occurring in a poem of El-Aashà, †Time, or fortune, that destroys, or carries off, family and children. (S.)

تَبِيلٌ: see **مَتَّبِعٌ**.

تَبَائِلٌ: see **تَبَلٌ**.

تَبَالٌ A possessor [or seller] of **تَوَابِلٍ** pl. of **تَابَلٌ**. (K.)

تَابَلٌ, (A'Obeid, T, S, M, Msb, K,) also pronounced **تَابَلٌ**, with **ء**, (IJ, M,) and **تَابَلٌ**, (S, Msb, K,) and **تَوْبَلٌ**, (IAar, T, K,) *Seeds (أَبْزَارٌ Msb and K) that are used in cooking, for seasoning food*; (T, S, *M, Msb, K;) i. q. **فُحَا**; (T, M;) such as *cumin-seeds and coriander-seeds*: (TA voce **فَرَحٌ**;) said to be arabicized: Ibn-El-Jawáleekee says that the vulgar distinguish between **تَابِلٌ** and **أَبْزَارٌ**, [in the manner explained voce **بَزَّرَ**,] but the [classical] Arabs do not: (Msb;) pl. **تَوَابِلٌ**. (T, S, Msb, K.)

تَابَلٌ: see **تَبَلٌ**: — and see **تَابَلٌ**.

تَوْبَلٌ: see **تَابَلٌ**.

تَوْبَالٌ [from the Persian **تَوْبَالٌ** or **تَوْبَالٌ**?] *What falls in consecutive portions, or particles, on the occasion of the hammering of copper and of iron: a مقال thereof, with hydromel, drunk, powerfully alleviates the [ejection of] phlegm*. (K.)

تَبِيلٌ : see تَبِيلٌ.

مَتَّبِعٌ A man rendered love-sick; (T;) as also تَبِيلٌ (M:) and the former, a lover who is not granted that which he wants. (TA.)

تَبِن

1. تَبِنٌ, aor. تَبِنُ, (S, M, K,) inf. n. تَبِنٌ, (S,) He fed a beast with تَبِنٌ [q. v.]. (S, M, K.) — Also He sold [تَبِنٌ, i. e.] straw. (KL.) = تَبِنٌ, (T, S, M, K,) aor. تَبِنُ, (S, K,) inf. n. تَبِنٌ, (T, S,) or تَبِنٌ, (M, K,) and تَبَانَةٌ (T, S, * M, K) and تَبَانِيَةٌ, (M,) He was, or became, intelligent, sagacious, skilful, or knowing; syn. فَطِنٌ, (K,) or صَارَ فَطِنًا; (S;) and nice, or minute, in inspection (S, K) into affairs: (S;) or تَبَانَةٌ signifies the being very intelligent or sagacious or skilful or knowing, and nice, or minute, in inspection; as also تَبَانَةٌ; accord. to AO and AA: (T:) these two words signify the same (T, S, M*) accord. to [most of] the leading authorities: (T:) and Yaakooḥ asserts that the ت is a substitute for ط: (M:) [or the reverse seems to be the case in the opinion of Az, who here remarks that there are many instances of the change of ت into ط:] or the former is in evil; and the latter, in good: (M:) or, accord. to Lth, طَبِنٌ means in evil; and تَبِنٌ, in good; so that he makes طَبَانَةٌ to be in deceiving, or be-guiling, and suddenly, or unexpectedly, attacking or destroying: but En-Naḍr says the contr.; and accord. to him, طَبِنٌ signifies the having knowl-edge of affairs, and intelligence, or sagacity, and science: (T:) and تَبِنٌ, inf. n. تَبِينٌ signifies the same as تَبِنٌ: (K:) or he inspected nicely, or minutely: as in a trad. in which it is said, respecting a woman whose husband has died leaving her pregnant, يُنْفِقُ عَلَيْهَا مِنْ جَمِيعِ الْمَالِ حَتَّى تَبْتَمِرَ مَا تَبْتَمِرُ, meaning [She shall be expended upon from the whole of the property] until ye make a nice, or minute, inspection [into the circumstances of the case], and say otherwise, (T, S,) i. e., that she shall be expended upon from her own share: (T:) and so in another trad., in which it is said, إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ يَتَبِنُ فِيهَا يَبْوِي بِهَا فِي النَّارِ, (A'Obeyd, T, M,) i. e. [Verily a man will say a saying] in which he will be nice, or minute [in expression, whereby he will fall into the fire of Hell]: (TA:) here A'Obeyd thinks the meaning to be the making language obscure, or abstruse, and disputing in a matter of religion. (T.) You say also, تَبِنَ لَهُ, (T, M, TA) He understood it; or knew it; or had knowledge, or was cognizant, of it; (TA;) i. q. طَبِنَ. (M.)

2. تَبِنٌ, inf. n. تَبِينٌ: see 1. = تَبِينَةٌ, inf. n. as before, He clad him with a تَبَانٌ. (TA.)

8. تَبَانٌ He clad himself with a تَبَانٌ. (K.)

تَبِنٌ: see what next follows.

تَبِنٌ (S, M, Mṣb, K, &c.) and تَبِينٌ (M, K) Straw; i. e. the stalks, or stems, (عَصِيفٌ, M, K,) or the stalk, or stem, (سَاقٌ, Mṣb,) of seed-produce, (M, Mṣb, K,) such as wheat and the like, (M, K,)

[generally] after it has been trodden or thrashed [and cut]; (Mṣb;) wheat when it has been trodden or thrashed [and cut] by the feet of beasts or by repeatedly drawing over it the [machine called] مَدْوَسٌ [q. v.]: (Mgh in art. دوس:) [a coll. gen. n.:] n. un. with ة [signifying a straw, or piece of straw]. (S, M.) You say أَقْلٌ مِنْ تَبِنَةٍ [Less than a straw, or piece of straw]. (TA.) = Also, the former, A great bowl: (S:) or a bowl that satisfies the thirst of twenty: (K:) or the greatest of bowls, that almost satisfies the thirst of twenty: (Ks, S, M:) next is the صَعْنٌ, which is nearly equal thereto: then, the عَسٌّ, that satisfies the thirst of three and of four: then, the قَدَحٌ, that satisfies the thirst of two men: then, the قَعْبٌ, that satisfies the thirst of one man: then, the غَمِرٌ: (Ks, S:) or a bowl of rude, or rough, make; not made neatly, or skilfully. (M.) — [Hence, probably,] †A liberal, or bountiful, and noble, chief. (K.) — And A wolf. (K.)

تَبِنٌ Intelligent, sagacious, skilful, or knowing; and nice, or minute, in inspection (S, M, K) into affairs; (S;) as also طَبِنٌ: (M:) [or very intelligent, &c.: and accord. to some, in evil: or in good: see تَبِينٌ.] — And One who plays with his hand with everything. (K.)

تَبَانٌ A seller of تَبِنٌ: (S, M, K:) thus, perfectly decl., if of the measure فَعَالٌ, from التَّبِينُ: but if of the measure فَعْلَانٌ, from التَّبُّ [the act of cutting (for تَبِنٌ is generally cut by the thrashing-machine)], it is [تَبَانٌ], imperfectly decl. (S.)

تَبَانٌ Small سراويل [or breeches], (S, Mgh, K,) without legs, [i. e. having only two holes through which to put the legs,] (TA in art. ثغر,) [made of linen, and of leather,] of the measure of a span, (S, Mgh,) such as to conceal the anterior and posterior pudenda (S, Mgh, K, TA) only; (TA;) worn by sailors (S, Mgh) [and by wrestlers]: or a thing like سراويل: (M, Mṣb:) or a thing like small سراويل: (T:) [it is an arabicized word, from the Persian تَبَانٌ:] the Arabs make it masc. (T, M, Mṣb) and fem.: (Mṣb:) pl. تَبَانِيْنٌ. (T, Mṣb.)

تَبَانَةٌ (TA) and مَتَّبِنَةٌ (Mgh, Mṣb, TA) and مَتَّبِنٌ (Mgh, Mṣb) The place, (TA,) or house, or the like, (Mgh, Mṣb,) of [or for] تَبِنٌ. (Mgh, Mṣb, TA.)

مَتَّبِنٌ } see تَبَانَةٌ.
مَتَّبِنَةٌ }

مَتَّبُونٌ, applied to a horse such as is termed مَتَّبُونٌ, Of the colour of تَبِنٌ [or straw]. (TA.)

تَبِه

تَابُوَةٌ a dial. var. of تَابُوْتُ, of the dial. of the Anṣār. (S and K in art. توب, q. v.)

تَبُو

تَابُوْتُ: see art. توب. Accord. to some, it belongs to the present art., and was originally تَابُوَةٌ.

تَر

التَّارُ [and التَّارُ and التَّارُ] A certain people, or nation, (K,) [called by us the Tartars,] in the furthest countries of the East, in the mountains of طغماج, on the confines of China, (TA,) bordering upon the Turks, (K,) more than six months' journey from Má-narāá-n-nahr: so in the Murooj edh-Dhahab. (TA.)

تَتْرَى and تَتْرَى: see art. وتر.

تَجَر

1. تَجَرَ, (S, A, Mṣb, K,) aor. تَجَرُ, (S, Mṣb,) inf. n. تَجْرٌ (S, Mṣb, K) and تَجَارَةٌ, (S, A, K,) or the latter is a simple subst., (Mṣb,) or quasi-inf. n., (Mgh,) and مَتَجَرٌ: (A;) and تَجَّرَ, (S, A, Mṣb, K,) of the measure افْتَعَلَ; (S;) He practised traffic, merchandise, or commerce; trafficked; traded; dealt; sold and bought; (K;) employed property for the purpose of gain. (A.) You say, تَجَّرَ تَجَارَةً رَابِحَةً [He practised a profitable, or lucrative, traffic]. (A.) And فُلَانٌ يَتَجَرُّ فِي الْبَرِّ وَالْبَحْرِ [Such a one traffics on land and sea]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج, except تَج and رَج: the ت in تَجَّه is originally و. (Mṣb.)

3. تَجَرُّهُ, (A,) inf. n. مُتَجَرَّةٌ, (A, KL,) He practised with him [and (as is implied in the A) he vied with him in practising] traffic, or selling and buying. (KL.)

8. اتَّجَرَ: see 1, in two places. = See also 8 in art. وجر.

تَجَرٌ: } see تَجَرٌ.
التَّجَرُّ: }

تَجَارَةٌ a subst. from 1; (Mṣb;) or quasi-inf. n.; (Mgh;) [The practice of traffic, merchandise, or commerce; traffic; trade; selling and buying:] the trade of the تَاجِرٌ, i. e., of him who sells and buys for gain; (Ksh in ii. 15;) the seeking of gain by selling and buying. (Bḍ ibid.) [See also 1.] — Also Merchandise, meaning what is sold and bought, of goods, or commodities, or household-furniture, and the like; a quasi-inf. n. used in the sense of a pass. part. n. (Mgh.) [Hence the saying,] عَلَيْكُمْ بِتِجَارَةِ الْآخِرَةِ † [Keep ye to the merchandise of the life to come]. (A.)

تَاجِرٌ A merchant; one who practises traffic, merchandise, or commerce; a trafficker; a trader, or tradesman; a dealer; one who sells and buys; (K;) one who sells and buys for gain: (Ksh in ii. 15:) and a vintner, or seller of wine, (S, K,) was also called thus by the Arabs: (S;) accord. to I Ath, this latter is said to be the primary signification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [Verily the vintner is a transgressor]: (TA:) pl. تَجَارٌ and تَجَارٌ and تَجْرٌ, (S, Mṣb, K,) [or rather this last is a quasi-pl. n.,] like as صَاحِبٌ is of صَاحِبٌ, (S, Mṣb,) and تَجْرٌ, (K,) or this may be a pl. of تَجَارٌ. (ISd, TA.) التَّجْرُ, 38

occurring in a verse of El-Akhtal, [for التاجر,] is thought by ISd to be like طاهر [for طاهر]. (TA.) — [Hence,] † A man *skilful in an affair*. (K, TA.) The Arabs say, *انه لتاجر بذلك الامر*, † *Verily he is skilful in that affair*. (IAar, TA.) — And † A she-camel that is saleable, or easy of sale, or in much demand, in traffic, and in the market; (A'Obeyd, S, K;) as also تاجرة: (K:) or the latter, a she-camel that is goodly, and saleable, or in much demand: (A:) or that is easy of sale when offered, by reason of her excellence: (T:) or simply, that is easy of sale, or in much demand: (S:) as though, by reason of her beauty, or goodness, and fatness, she sold herself: (Ksh in ii. 15:) *contr. of كاسدة*: (S, TA:) the pl. of تاجرة is تاجير. (T, A.) You say also, عَلَيْكَ تَوَاجِرُ *is تاجرة*. † [Keep thou to the commodities] that are saleable, or in much demand. (A.) And *هو على اكرم تاجرة* + *He is upon a most noble horse*. (K.)

أرض متجرة [in the TA, متجرة, but this is wrong.] *A land in which traffic, merchandise, or commerce, is practised*; (S, L, K;) and to which people go for the purpose of practising the same: (K:) pl. متاجر. (TA.)

تجه

1. *تجه*, aor. -, (AZ, K, art. وجه), inf. n. *تجه*; (AZ, TA, in that art.) or, as Ag says, *تجه*, with damm; (TA in that art.) *i. q. توجه* and *وجه* (K in that art.) and *اتجه*. (K in art. توجه.) See art. وجه.

تجاه (S, Mṣb, K, in art. وجه) and *تجاه* (S, K, in that art.) and *تجاه* (K in that art.) *i. q. وجاه*, (S, Mṣb, K, in that art.) which is seldom used; the و being generally changed into ت. (Mṣb, ibid.)

تحت

تحت is the *contr. of فوق*: (Mṣb, K:) and التثت [signifying *The location that is beneath, below, or under,*] is opposed to الفوق, and is used in relation to that which is separate from another thing; الأسفل being used in relation to that which is united with [or a part of] another thing. (Kull.) Sometimes, (K,) تحت is an adv. n., (Mṣb, K,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase *هذا تحت هذا* [This is beneath, below, or under, this]. (Mṣb.) And sometimes, it is a simple noun; (K;) in which case, [not having the article ال,] it is indecl., with dammeh for its termination, (K, and I'Alk p. 204,) provided that the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself; (I'Alk ubi supra;) as in *من تحت* [Beneath, below, or under]; (K;) and in the saying,

أقب من تحت عريض من عل

[Lean beneath; broad above]: otherwise, it is decl.; (I'Alk ibid. ;) as in *من تحتها الأنهار* *تجرى*

[Rivers running beneath them]; (Kur ii. 23, &c.) i. e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, *فلان تحت أمر*, † *Such a one is under the command, rule, or authority, of such a one*. And *فلان تحت فلانة* † *Such a one has as his wife such a woman*: see an ex. in a verse cited voce *إذا*. The dim. is *تحتيت*: you say, *هذا تحتيت هذا*, and *من تحتيت هذا*, This is a little beneath, below, or under, this.] — التثت is also the sing. of التثوت, (IAth, TA,) which latter [in the CK erroneously written التثت] signifies *The low, base, vile, or ignoble, persons*. (A, IAth, K.) It is said in a trad., *لا تقوم الساعة حتى تظهر التثوت وتهلك الوعول*, i. e. [The hour of resurrection will not come until] the low, or ignoble, persons [shall prevail], and the noble persons [shall perish]: (A, IAth, TA:) or, as some say, until the treasures that are beneath the earth appear. (TA.) And in another trad. it is said that among the signs of the resurrection shall be this: *أن يعلوا* التثوت الوعول That the weak of mankind shall have ascendancy over the strong. (TA.)

تحتاني [Of, or relating to, the location that is beneath, below, or under; inferior; lower;] rel. n. of تحت, like as فوقاني is of فوق: ا and ن being very often added in the rel. n. (TA.)

[تحتيت dim. of تحت, q. v.]

تحف

4. *تحفه* به [He presented him with it; or gave it to him as a تحفة, q. v.]: (S, Mṣb:) and *تحفه تحفة* [He made a present to him; or gave him a تحفة; and so تحفه alone, as in an ex. cited voce *أطرقه بتحفة*]: (K, TA:) *i. q. تحفة* [which properly means *He presented him with a novel, or rare, and pleasing present; or a gift not given to any one before; or a gift of which he (the recipient) did not possess the like, and which pleased him*]: and *تحفه* signifies the same as *أتحفه*. (TA.)

8. *أتحفه*: see above. [Perhaps originally *أوتحفه*: see what follows.]

بر [as meaning *A gratuitous gift, or favour; or a bounty, or benefit*]; and *لطف* [meaning *a present; i. e. a thing sent to another in token of courtesy or honour*]; (K;) in some copies of the K, *لطف*; (TA;) [i. e.] *أتحفه* signifies *الرجل به الرجل* *ما أتحفت به* [which properly signifies *a gift not given to any one before; or of which the recipient did not possess the like, and which pleases him*]; (K, TA;) of fruit, and of sweet-smelling flowers: (TA:) [it generally means simply *a present; or a rare, or pleasing, or rare and pleasing, present*]: pl. *تحف*. (S, K.) Accord. to some, it is originally *وحفة*: (K, TA:) Az says that its ت is originally و: (Mṣb:) and *توحف* is quasi-pass. of *أتحفه*: (Lth, TA:) so that it should

be mentioned in art. *وحف*: (K, TA:) being like *تهمة* and *تحمة* &c. (TA.) It is said in a trad., *تحفة الصائير الدهن والمجمر* [The pleasing present for the faster is oil, and aloes-wood or the like]; i. e., these dispel from him the grievousness and distress occasioned by the fasting. (TA.) And in another, respecting dates, *تحفة* الكبير وصمته الصغير [i. e. The date is the pleasing gift for the big, or full-grown, or old, and the quieter of the little one, or child]. (TA.) And in another, *تحفة المؤمن الموت* [The boon for the believer is death]. (TA.)

تحين

ليت. *تحين*: see arts. حين and تحين.

تخ

1. *تخ*, (JK, S, L, K,) aor. -, (JK, L,) inf. n. *تخوخ*, (JK, L, and so in a copy of the S,) or both, *تخوخة*, (K, and so in a copy of the S,) or both, (TA,) *It (dough) became sour*: (JK, S, L, K:) *it became soft by reason of too much water*: and in like manner, clay, or mud, so that one could not plaster with it. (L.) Also, said of dough, *It became leavened; or mature*. (JK.)

4. *اتخه* He made it sour; namely, dough: (JK, S, L, K:) *he made it soft by putting into it too much water; namely, dough*: and in like manner, clay, or mud, so that he could not plaster with it. (L.)

تخ Sour dough: (JK, S, A, L, K:) *such as is soft by reason of too much water*. (L.) — Also *Dregs of sesame-grain from which the oil has been expressed*; (JK, L, K;) also called *كسب*. (TA.)

تأخ Having no desire for food [app. by reason of acidity in the stomach]. (JK, K.)

تحت

تحت A repository in which clothes are kept; (K;) [a chest for clothes; a wardrobe: pl. *تحتوت*]: a Persian word sometimes used by the Arabs. (IDrd.) — [The following significations of the word seem to be post-classical. — A throne: a seat: a seat of government: a moveable wooden bench, or sofa: all which are Persian. Hence, *تختروان*, from the Persian, *A kind of covered litter, like a palanquin, borne by two camels or horses, one before and the other behind, or by two or four mules*. — So too *تخته* A board, or plank: likewise of Persian origin. Hence the verb *تختت* He boarded, or planked.]

تخذ

1. *تخذ*, aor. -, inf. n. *تخذ* and *تخذ*: see 8 in art. اخذ.

8. *أخذ*: see 8 in art. اخذ.

استخذ, an irregularly formed verb: see 8 in art. اخذ.

تخرص

تَخْرِصُ and تَخْرِصَةٌ (Lth, K) dial. vars. of تَخْرِصُ and تَخْرِصَةٌ (Lth.) A بَيْقَةٌ [or gore] of a garment: arabicized words, from تَجْرِيزُ (Lth, K), which is Persian. (Lth.)

تخم and quasi تخم

1. تَخِمَ, [originally وَخِمَ] aor. ٤, (Mṣb, and K in art. وَخِمَ,) inf. n. تَخِمُ; (Mṣb;) and تَخَمَ, aor. ٤; (K ubi suprā;) and أَتَخَمَ; (Mṣb, and S and K &c. in art. وَخِمَ;) He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest; (Mṣb in art. وَخِمَ;) he suffered from a disease produced by unsuitable [or unwholesome] food, (K and TA in art. وَخِمَ,) or by fulness of the stomach: (TA in that art. :) followed by مِنَ الطَّعَامِ and عَنِ الطَّعَامِ. (S and TA in that art.)

3. تَاخَمَ, [inf. n. مَتَاخَمَةٌ] 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. وَخِمَ,) originally اتخمه; (S in that art.,) or formed from تَخِمَةُ, in consequence of imagining the ت in this word to be radical; (MF;) said of food, It caused him to suffer from تَخِمَةُ [or indigestion]. (S and K in art. وَخِمَ.)

8: see 1.

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

يَا بَنِي التَّخُومِ لَا تَطْلُبُوهُمَا

(Fr, S,) or, as some relate it, التَّخُومُ: (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 تَطْلُبُوهُ: but ISk says, I heard AA say, it is تَخُومٌ, and the pl. is تَخِمٌ; like صَبُورٌ and صَبْرٌ: (S:) both IAqr and ISk say that the sing. and pl. are like رَسُولٌ and رَسُلٌ: (Mṣb:) but the latter mentions also تَخُومٌ, with ḍamm, as a pl. form, having no sing.: (TA:) or تَخُومٌ signifies a sign, or mark [of a boundary or of a way]: and limits, or boundaries: and is sometimes with ḍamm [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 تَخُومٌ, with ḍamm, 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 تَخُومٌ also, and تَخِمٌ: (K:) this app. means that these are pls. of تَخُومٌ; but the former is a word that is used as a sing. and as a pl.; and the latter is pl. of تَخُومٌ, like as صَبْرٌ is of صَبُورٌ,

and غُفُورٌ of غُفُورٌ: (TA:) or (as ISk says, TA) the sing. is تَخِمٌ and تَخِمٌ (K) and تَخُومَةٌ: (AHn, S, * K:) accord. to A'Obeyd, the Arabic linguists say تَخُومٌ, like صَبُورٌ, making it fem. and sing.; but the people of Syria say تَخُومٌ, with ḍamm to the ت, making it pl., and the sing. is تَخِمٌ: accord. to IB, one says تَخُومٌ and تَخُومٌ, and زَبُورٌ and زَبُورٌ, and عَدُوبٌ and عَدُوبٌ; and no fourth instance of the kind is known; [but see عَدُوبٌ]; and the Bagrees pronounce it with ḍamm [to the ت], and the Koofees with fet-h. (TA.) It is said in a trad., مَلْعُونٌ مَنْ غَيَّرَ تَخُومَ 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 اجعل همك تخوماً, [or rather اجعل ليهك تخوماً], means †[Set thou to thy purpose] a limit, to which go thou, and pass not beyond it. (TA.) And هو طيب التَّخُومِ †He is good in respect of ancestry, or origin: (JK:) or in respect of natural dispositions; or, as some relate the saying, التَّخُومِ. (TA.) تَخُومٌ also signifies †A state, or condition, that one desires [app. as the limit of his wish]. (IAqr, Sh, K.)

تَخِمُ: see تَخِمُ.

تَخِمَةٌ, (Mṣb in the present art., and S and K in art. وَخِمَ,) originally وَخِمَةٌ, (Mṣb, and S in art. وَخِمَ,) and تَخِمَةٌ, (Mṣb, and S and K in art. وَخِمَ,) the latter vulgar, (S in art. وَخِمَ,) 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; (Mṣb in art. وَخِمَ;) a disease produced by unsuitable [or unwholesome] food, (K and TA in that art.,) or by fulness of the stomach: (TA ibid. :) pl. تَخِمَاتٌ (S and K ibid.) and تَخِمٌ. (Mṣb, and S and K in art. وَخِمَ.)

تَخُومٌ: see تَخِمُ, in seven places.

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

تَخُومَةٌ: see تَخِمُ.

طَعَامٌ مَتَخَمَةٌ, (JK, and S and K in art. وَخِمَ,) originally مَوْخَمَةٌ, (S in art. وَخِمَ,) Food that causes one to suffer from تَخِمَةُ [or indigestion]. (JK, and K in art. وَخِمَ.)

مَتَاخِمٌ Conterminous to a land (لأرض). (Mgh.) You say also, هو متاخمي He is my neighbour, his house, or tent, adjoining mine. (TA in art. جميد.)

تر

1. تَرَّ, (T, M, A, K,) aor. ٤ and ٤, (M, K,) the latter irregular, (TA,) inf. n. تَرُّ and تَرُّورٌ, (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 قَرَّتْ يَدُهُ, inf. n. تَرُّورٌ, 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 التَّوَاتُ, (S, M, A,) aor. ٤, (S, M,) and ٤, (S,) inf. n.

تَرُّورٌ, (T, M,) The date-stone leaped, (T, M,) or went forth, (S, A,) from the [mess called] حَبْسٌ [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. (Aṣ, 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. تَرُّ, (K,) He (an ostrich) ejected what was in his belly. (M, K.) — تَرَّ بَسَلِحَهُ, aor. ٤ and ٤, He ejected his excrement. (AA, T.) — See also 4, in two places. — تَرَّ, (T, M, K,) sec. pers. تَرَّرْتُ, (S,) aor. ٤, (T, M,) and [sec. pers. تَرَّرْتُ, aor.] ٤, (M,) [and app. sec. pers. تَرَّرْتُ, aor. ٤,] inf. n. [of تَرَّرْتُ or تَرَّرْتُ] تَرُّ and [of تَرَّرْتُ] تَرُّورٌ (M, K) and [of تَرَّرْتُ] تَرَّارَةٌ, [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. تَرُّ; (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 اطن. (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 مَقْلَاءُ. (T, S, * M, * A, * TA.) — اتره قومه His people separated him from themselves. (Aṣ, T.) — اتره القضاة Fate drove him far away from his country, or town. (S, M, K.)

R. Q. 1. تَرَّرَهُ, inf. n. تَرَّرَةٌ, 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 تَلْتَلَنَهُ, and تَلْتَلَنَهُ: (TA:) or تَرَّرَهُ and تَلْتَلَنَهُ and مَزْمَزَهُ all signify the act of shaking, agitating, or putting in motion, vehemently. (Mgh.)

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

تَرُّ: see تَارٌ: and تَرُّ.

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

لَأَضْطَرَّكَ : (IAgr, T, K:) so in the saying, **لَأَضْطَرَّكَ إِلَى تَرْكِ وَقَحَاحِكَ** [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or constrain thee to do thine utmost]: (IAgr, T, and L in art. **قَح**: see **قَحَاح**: [accord. to ISd,] **لَأَضْطَرَّكَ إِلَى تَرْكِ** means **إِلَى مَجْهُودِكَ** [i. e. I will assuredly make thee to have recourse to thine utmost effort, or endeavour]. (M. [In the K, the signification of **المَجْهُود** is erroneously assigned to **التَّرَّ**. See also the saying **إِلَى قَرَارِكَ** explained voce **قَرَارِكَ**].)

تَرِي An arm, or a hand, cut off. (K.)

تَرَاتِرٌ [a pl. of which the sing. is not mentioned] Great, or formidable, or terrible, things or events or affairs: (S:) distresses, afflictions, or calamities; (M, A, K;) such as are in war. (A.)

تَارٌ A man apart, or separate, from his people. (As, T.) = **Plump** (Lth, T, S, A) in body, (Lth, T,) and having the bones full of moisture; (Lth, T, A;) **fat, soft, thin-skinned, and plump**: (S, TA:) applied to a youth: fem. with **ة**, applied to a girl; (A, TA;) meaning [plump &c.: or] beautiful and foolish and soft or weak. (T.) You say, **غَلَامٌ تَارٌ طَارٌ** [A boy that is plump, and with bones full of moisture, whose mustache is growing forth]. (A.) And **قَصَبَةٌ تَارَةٌ** [A bone of the kind called **قَصَبَةٌ** full of moisture]. (A.) — **Relaxed, or flaccid, by reason of impatience** (**جَزَع** T) or **hunger** (**جَوْع** K) [or the contrary (see **أَتْرَشِي**, below,)] or some other cause: (T, K:) so says Abu-l-'Abbás. (T.) — A tall man; as also **تَرٌّ**, which is app. [a contraction of **تَرٌّ**,] of the measure **فَعْلٌ**. (M.)

أَتْرَشِي A man in the most relaxed state by reason of fullness of the belly: (TA:) or, accord. to Abu-l-'Abbás, by reason of fatigue. (T, TA.)

ترب

1. **تَرِبَ**, (S, M, K,) aor. **تَرَبَ**, (K,) inf. n. **تَرِبٌ**, (M,) It (a thing) became dusted, or dusty; dust lighted upon it: (S, TA:) it (a place, M,) had much dust, or earth; abounded with dust, or earth. (M, K, TA.) — He (a man, M) had dust, or earth, in his hand. (M, K.) — Also, (T, S, M, &c.) inf. n. as above, (M,) He clave to the dust, or earth: (M, K:) or he clave to the dust, or earth, by reason of poverty; (M;) he became so poor that he clave to the dust, or earth: (A'Obeyd, T:) or he became poor, (T, S, M, &c.) as though he clave to the dust, or earth: (S, M, &c.) and he suffered loss, and became poor, (M, K,) so that he clave to the dust, or earth: (M;) inf. n. as above, (M, K,) and **مَتَرِبَةٌ**, (M,) or **مَتَرِبٌ**, (K,) or both of these: (TA:) his wealth became little; (A;) as also **اتَرِبَ**, (M, A, K,) and **تَرِبَ**: (K:) or **تَرِبَ** signifies, (T, S, M,) or signifies also, (A, K,) and so **تَرِبَ**, (A,) and **تَرِبَ**, (K,) his wealth became much, or abundant, (T, M, A, K,) so that it was like the dust, or earth; which is the more known meaning of the verb; (M;) or he became rich; (S, M, &c.) as

though he became possessed of wealth equal in quantity to the dust, or earth: (S, A:) accord. to Abu-l-'Abbás, **تَتَرِبٌ** signifies [the having] much wealth; and also [the having] little wealth. (T.) You say, **تَرِبَ بَعْدَ مَا أَتَرِبَ**, meaning **He became poor after he had been rich.** (A.) — **يَدَاكَ**, (T, S, A, M, &c.) in the M and K **يَدَاكَ**, a form of imprecation, (S, M, &c.) meaning [May thine arms, or thy hands, cleave to the dust, or earth, by reason of poverty; as is implied in the T: or] may thy hands have in them dust, or earth: (Ham p. 275:) or mayest thou not obtain, or attain, good: (S, K:*) or mayest thou be unsuccessful, or fail of attaining thy desire, and suffer loss: (A:) occurring in a trad., and as some relate, (A'Obeyd, T,) not meant as an imprecation; (A'Obeyd, T, M, &c.) being a phrase current with the Arabs, who use it without desiring its fulfilment; (A'Obeyd, T;) but meant to incite, or instigate: (M, &c.) some say that it means **may thy hands become rich**; but this is a mistake: (A'Obeyd, T:) and it is said to mean **لَهُ دَرَكٌ** [which see in art. **دَرَكٌ**]: and some say that it is literally an imprecation: but the first assertion is the most worthy of respect, (that it is not meant as an imprecation,) and is corroborated by the saying, in a trad., **أَنْعِمَ صَبَاحًا تَرِبَتْ يَدَاكَ** [Mayest thou have a pleasant morning: may thine arms, or thy hands, &c.]. (TA.) **تَرِبَتْ جَبِينُهُ** [May his forehead (for so **جَبِينٌ** here means, as it does in some other instances,) cleave to the dust, or earth,] was said by Mohámmad in reproving a man, and is said to mean a prayer that the man might be frequent in prostrating himself in prayer. (TA from a trad.) And he said to one of his companions, **تَرِبَتْ نَحْرُكَ** [May the uppermost part of thy breast cleave to the dust, or earth,] and the man was [afterwards] slain a martyr: therefore this is to be understood in its obvious sense. (TA.) — See also 4, in four places.

2. **تَرِبَ**, inf. n. **تَتَرِبٌ**: see 1, in three places: — and see also 4, in four places.

3. **تَرِبَتْ تَارِتَبًا** She became her **تَرِبٌ**; (M, K;) [i. e.] she (a girl) matched her, namely, another girl; she was, or became, her match, fellow, or equal; syn. **حَادَتْهَا**. (A, TA.) — [The inf. n.] **مَتَارِبَةٌ** also signifies The associating, or consorting, of **أَتْرَابٌ** [pl. of **تَرِبٌ**, q. v.]. (K.)

4. **اتَرِبَ**: see 1, in three places. — **اتَرِبَهُ** He put dust, or earth, upon it, (S, M, A, K,) namely, a thing; (S, M;) as also **تَرِبَهُ**: (A, K:) or the latter, inf. n. **تَتَرِبٌ**, signifies he defiled it, or soiled it, (namely, a thing,) with dust, or earth: (S:) or you say, **تَرِبَهُ**, (TA,) or **بِالتَّرَابِ**, (M, &c.) aor. **تَرَبَ**, (M, &c.) inf. n. **تَرِبٌ**, (TA,) [meaning he sprinkled it with dust,] namely, a writing [for the purpose of drying up the ink], (M, &c.) or a paper; (TA;) and **تَرِبَهُ**, (T, M, &c.) with teshdeed, (M, &c.) [meaning he sprinkled much dust upon it; or sprinkled it much with dust;] namely, a writing; (T, M, &c.) the latter having an intensive signification: (M, &c.) or the former of the last two verbs is used in

speaking of anything that is improved, or put into a right or proper state [by means of dust or earth]; and the latter of them, in speaking of anything that is injured or marred or spoiled [thereby]: you say, **تَرَبَتِ الإِهَابُ** [She sprinkled, or put, dust, or earth, upon the hide], to prepare it properly for use; and so of a skin for water or milk. (TA.) It is said in a trad., [accord. to one reading,] **اتَرَبُوا الكِتَابَ** [Sprinkle ye the writing with dust]. (S. [So in three copies of that work: probably **أَتَرَبُوا**; but perhaps **اتَرَبُوا**: the reading commonly known is **تَرَبُوا**].) — **اتَرِبَ** also signifies **He possessed a slave who had been possessed three times.** (T, K.)

5. **تَتَرِبَ** He, (T,) or it, (S,) became defiled, or soiled, (T, S,) in the dust, or earth, (T,) or with dust, or earth: (S:) it had dust, or earth, sticking to it. (M.)

تُرَابٌ: see **تَرِبٌ**.

تَرِبٌ: see **تُرَابٌ**, in three places.

تَرِبٌ One born at the same time with thee; (M, K;) a coëtanean; a contemporary in birth; an equal in age: an equal; a match; a fellow; a peer, or compeer: syn. **لُدَّةٌ**: (T, S, M, A, K:) and **سِنٌ**: (M, A, K:) applied to a male and to a female; (TA;) but mostly to a female; (M;) or, accord. to an opinion confirmed by [most of] the leading lexicologists, only to a female; and **سِنٌ** is applied, as also **قِرُونٌ**, to a male; and **لُدَّةٌ** to a male and a female: (TA:) pl. **أَتْرَابٌ**. (S, M, A.) [The following exs. are given.] You say, [applying it to a female,] **هَذِهِ تَرِبٌ هَذِهِ**, (T, S,) and **هِيَ تَرِبَةٌ**, (M,) and **هِيَ تَرِبِي**, (K;) and [applying it to females and males,] **هَمَّا تَرِبَانِ**, (T, A,) and **هُنَّ أَتْرَابٌ**, (S, A,) and **هُنَّ أَتْرَابٌ**. (A.) Accord. to Th, **عَرَبًا أَتْرَابًا**, in the Kur [lvi. 36], means [Showing love to their husbands:] like, or equal, unto them, or resembling them: which is a good rendering, as there is no begetting or bearing of children, [or rather as the latter word does not apply to females born or generated,] in that case. (TA.)

تَرِبٌ, applied to a place, (M, TA,) and to soil, (TA,) Abounding with dust; dusty: (T, M, TA:) and to food, (T,) or flesh-meat, (A,) defiled, or soiled, (T, A,) in the dust, (T,) or with dust. (A.) You say also **أَرْضٌ تَرِبَةٌ** meaning **Land in which are dust and moist earth.** (M.) And **رِيحٌ تَرِبَةٌ**, (T, S, M,) and **تَرِبٌ**, (T,) A wind that carries with it dust: (T:) or that brings dust: (S:) or that drives along the dust: [or having dust: for] thus used it is a possessive epithet. (M.) — Also **Cleaving to the dust by reason of want; having nothing between him and the earth**: (IAgr, T:) [cleaving to the dust by reason of poverty; see 1:] **poor, as though cleaving to the dust**: (M, &c.) and [simply,] **poor**: (IAgr, T, TA:) or **needy, or in want.** (M.) [See also **مَتَرِبٌ**.]

تُرْبَةٌ: see **تُرَابٌ**, in seven places. — Also **A man's رَمْسٌ** [i. e. his grave: so in the present

day: pl. تُرْبٌ: or the earth, or dust, thereof]: (M:) or a cemetery, burial-place, or place of graves or of a grave: [so, too, in the present day:] pl. تُرْبٌ. (Mṣb.)

تُرْبَةٌ: see the word next following.

تُرْبَةٌ The end of a finger; i. e. the joint in which is the nail; syn. أُنْمَلَةٌ (S, K:) pl. تُرْبَاتٌ. (S.) = Also, (S, M, K,) and تُرْبَةٌ, and تُرْبَاءٌ, (M, K,) A certain plant, (S, M, K,) growing in the plains, or in soft land, having serrated leaves: or, as some say, a certain thorny tree, of which the fruit is like a suspended unripe date, growing in the plains, or in soft land, and in rugged ground, and in Tihámeh: accord. to AHn, the تُرْبَةٌ is a green herb, or leguminous plant, that has a purging effect upon camels: (M:) [accord. to Meyd, as stated by Golius, what is called in Persian خننج; i. e. the plant thlaspi; and to this it is applied in the present day.]

تُرْبَةٌ: see تُرَابٌ, in five places: = and see تَرَبٌ: = and تَرِبَةٌ.

تُرْبَاءٌ: see تُرَابٌ.

تُرْبُوتٌ A submissive, or tractable, camel; applied to the male (T, S, M, K) and to the female: (T, S, K:) from تُرَابٌ, (S, M,) because of the abasement thereof; or, as Sb holds it to be, for دَرَبُوتٌ, by the change of د into ت: accord. to Lh, a [camel such as is termed] بَكْرٌ that is trained, or rendered submissive or tractable; and in like manner a she-camel, one that will follow a person if he takes hold of her lip or her eyelash: and As, who derives it from تُرَابٌ, says that this epithet is applied to land, or ground, and any other thing, that is ذَلُولٌ [i. e. easy to walk or ride upon, &c.]. (M.)

تُرَابٌ and تُرْبٌ (Lth, T, S, M, A, Mṣb, K) and تُرْبٌ (CK [but this I do not find elsewhere]) and تُرْبَةٌ (S, A, *K) and تُرْبَاءٌ (Lth, T, S, A, *K) and تُورَابٌ (S, M, K) and تُورَبٌ and تُورِبٌ and تُيرَابٌ and تُيرَبٌ [and تُيرِبٌ as will be seen below] and تُرِبٌ (S, M, K) and تُرَبٌ (M, K) accord. to MF تُرَبٌ, which is perhaps a dial. var., and accord. to some تُرَبٌ, and تُرَبَابٌ, (TA,) signify the same, (Lth, T, S, M, A, K,) and are words of which the meaning is well known: (A, K:) [i. e. Dust: and earth: generally the former; i. e. fine, dry, particles of earth; as when we say, الرِّيحُ تَسُوقُ التُّرَابَ The wind drives along the dust: but we also use the expression تُرَابٌ نَدٌّ, meaning moist earth, the explanation, in Lexicons, of the word تُرَى: تُرَابٌ is تُرَى; and when it ceases to be moist, it is still تُرَابٌ, but is not then called تُرَى: (Mṣb voce تُرَى:) accord. to Fr, تُرَابٌ is a gen. n., from which is formed neither dual nor pl.: and its rel. n. is تُرَابِيٌّ (TA:) [but when it means a kind of dust or earth, as تُرْبَةٌ also does sometimes, it has a pl.: in this case,] accord. to Lh, (M,) its pl. is أُتْرِبَةٌ [a pl. of pauc.] and تُرْبَانٌ [a pl. of mult.]; (S, M, K:) and some add تُرْبَانٌ: (TA:) [and when تُرْبَةٌ has this, or a similar, meaning, it has for its pl.

تُرْبٌ; as in the phrase أَطْيَبُ التُّرْبِ the best of the kinds of earth, occurring in this art. in the A:] but no pl. of any of the other syn. words mentioned above has been heard: (M, K:) AAF says that تُرَابٌ is the pl. of تَرَبٌ; [app. meaning that تُرَابٌ is a quasi-pl. n. (which is often called in lexicons a pl.) of تَرَبٌ;] but MF observes that this requires consideration: (TA:) Lth says that تُرَابٌ and تُرَبٌ are syn.; but when the fem. forms of these words are used, they say, أَرْضٌ طَيِّبَةٌ التُّرْبَةِ meaning Land that is good in respect of the natural constitution of its dust or earth; and تُرْبَةٌ when meaning A layer, or lamina, of dust or earth, such as is not perceived by the sight, but only by the imagination: (T:) or this last word and تُرْبَةٌ signify a portion of dust or earth: and تُرْبَةٌ الأَرْضِ signifies the exterior, or external part, of the earth: (M:) and التُّرْبَاءُ, the earth (S, K) itself. (S.) The Arabs said, التُّرَابُ لَكَ [Dust, or earth, be thy lot]; using the nom. case, although meaning an imprecation, because the word is a simple subst., not an inf. n.: but Lh mentions the phrase التُّرَابُ لِلْأَبْعَدِ [Dust, or earth, be the lot of the remote from good]; saying that the accus. case is used, as though the phrase were an imprecation [of the ordinary kind, in which an inf. n. is used in the accus. case as the absolute complement of its own verb understood]. (M.) And التُّرَابُ لَهُ is a phrase used as meaning + [He has, or shall have, or may he have,] disappointment, (Mṣb in art. عَمِرَ,) or, nothing. (A'Obeyd, Mgh in art. فَرَشَ) لَهُ وَجَدَلًا. (فَرَشَ) is also a form of imprecation, in which substs. in the proper sense of the term are used in the manner of inf. ns., put in the accus. case by reason of a verb unexpressed; as though it were for تَرِبَتْ يَدَاہُ وَجَدَلَتْ [May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty]: and some of the Arabs put the nouns in the nom. case, still using the phrase in the same sense, as though they were in the accus. (M.) One says also, بِغِيهِ التُّورِبُ and التُّيرِبُ and التُّيرَبُ and التُّورَابُ and التُّورَبُ [In his mouth is dust, or earth: or may dust, or earth, be in his mouth; i. e. may he die, or be in his grave]. (T.) It is said in a trad. that God created the تُرْبَةَ [meaning the dust, or soil, or, accord. to the TA the earth (أَرْضُ)] on the seventh day of the week; and created upon it the mountains on the first day; and the trees, on the second day. (T.) And one says, لِأَضْرِبَهُ حَتَّى يَعْصُ بِالتُّرْبَاءِ, (Lth, T, A,) meaning [I will assuredly beat him so that he shall bite] the dust, or earth. (Lth, T.) And وَبَيْنَهُمَا مَا بَيْنَ الْجُرَبَاءِ وَالتُّرْبَاءِ, meaning [Between them two is the space that is between] the heaven and the earth. (A.)

تُرِبٌ: see تُرَابٌ: = and see also تَرِبَةٌ, in two places.

تُرِبٌ }
تُرِبٌ }
تُرِبٌ } see تُرَابٌ.
تُرِبَةٌ }

تُرِبَةٌ (S, M, TA,) or تُرِبٌ (TA,) sing. of تُرَابٌ, (S, M, TA,) which signifies The part of the breast which is the place of the collar, or necklace: (T, M, K:) so by the common consent of the lexicologists: (T:) or the bones of the breast: (M, A, K:) or the bones of the breast that are between the collar-bone and the pap: (S:) or the part of the breast, or chest, that is next to the two collar-bones: or the part that is between the two breasts and the collar-bones: or four ribs of the right side of the chest and four of the left thereof: (M, K:) or the two arms and two legs and two eyes: (T, M, K:) it is also said that the تُرِبَتَانِ are the two ribs that are next to the two collar-bones: I Ath says that the تُرِبَةٌ is the uppermost part of the human breast, beneath the chin; and its pl. is as above: accord. to IF, in the Mj, the تُرِبٌ is the breast, or chest: MF says that تُرَابٌ relates to males and females in common; but most of the authors on strange words affirm decidedly that it is peculiar to women: (TA:) the تُرِبَةٌ of the camel is the part in which it is stabbed, or stuck; syn. مَنَحَرٌ. (M.)

تُرَابِيٌّ rel. n. of تُرَابٌ, q. v. (Fr, TA.)

تُرَابٌ: see تُرَابٌ.

تُورِبٌ }
تُيرِبٌ } see تُرَابٌ, first sentence, and near the
تُيرَبٌ } end of the paragraph.

تُورَابٌ:

تُورَبٌ: see تُرَابٌ.

أُتْرِبٌ: see what next follows.

مُتْرِبٌ Possessing much wealth; (T, K;) rich; without want; or having wealth like the dust, or earth: (Lh and M: [in the TA, اِتْرِبٌ is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be أُتْرِبٌ:]) and having little wealth: thus it bears two contr. significations: (K:) but the former is the more known. (TA.)

مُتْرِبَةٌ The suffering loss, and becoming poor, so as to cleave to the dust, or earth; an inf. n. of تُرِبٌ: (M:) or poverty, or neediness: (S, TA:) [or (as a word of the same class as مَجْبُوتَةٌ and مَبْحَلَةٌ) a cause of cleaving to the dust, or earth: and hence,] ذُو مُتْرِبَةٍ Poor, so as to be cleaving to the dust, or earth: (T:) or [simply] cleaving to the dust, or earth. (S.)

ترث

Quasi وَرَثٌ and وَرِثٌ: تُرَاثٌ.

ترج

تُرْنَجَةٌ and تُرْنَجٌ: see what follows.

أُتْرَجٌ (S, Mṣb, K, &c.) the most chaste of the forms here mentioned, (Az, Mṣb, MF, TA,) a pl., (AHát, MF, TA,) [or rather a coll. gen. n.,] and تُرْنَجٌ, (AZ, S, Mṣb, K, &c.) [which is Persian,] a dial. var. of weak authority, (Mṣb,)

by some disallowed, (MF, TA,) used by the vulgar, (TA,) the ن in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and **أُتْرَجُ**, mentioned by Ibn-Hishām El-Lakhmee, in his Faṣeḥ, and also used by the vulgar, (TA,) and by some of the people of Hims, (Lth cited in the L voce **حَطَّ**, q. v.,) [and this is likewise a coll. gen. n.,] and **أُتْرَجَةٌ**, (S, Mṣb, K, &c.,) which is the sing. of the first, (AHát, MF, TA,) or its n. un., (L, Mṣb,) also pronounced **أُتْرَجَةٌ**, without teshdeed, (TA,) and **أُتْرَجَةٌ**, (AZ, S, L, &c.,) likewise a n. un., (L,) *A certain fruit, (Mṣb,) well known, (L, Mṣb, K,) plentiful in the land of the Arabs, but not growing wild, (L, TA,) [of the species citrus medica, or citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger, there called تُرْنَجُ بَلْدِي; the other, ribbed, and called تُرْنَجُ مُصْبَعُ: accord. to Golius, citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:] the sour sort allays the lust of women, clears the complexion, and removes the [discoloration of the face termed] كُفَّ (K, TA,) that arises from phlegm; (TA;) the peel thereof, put among clothes, preserves them from the moth-worm: (K, TA:) it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague, or pestilence, is beneficial in the highest degree; and jinn, or genii, do not enter the house in which it is; wherefore a reciter of the Kur-án is appropriately likened to it: (TA:) the pl. of **أُتْرَجَةٌ** is **أُتْرَجَاتٌ** as well as **أُتْرَجٌ**: [or rather the latter is a coll. gen. n., as stated above:] but one should not say **أُتْرَجَاتٌ** [app. because it is vulgar; for it is agreeable with analogy as pl. of **أُتْرَجَةٌ**; as is also **أُتْرَجَاتٌ** as pl. of **أُتْرَجَةٌ**]. (AHát, MF, TA.)*

أُتْرَجَةٌ and **أُتْرَجٌ**: see above.

ترجم

Q. 1. **تَرْجَمَهُ**, (S in art. **رَجِمَ**, and Mṣb and K in the present art.,) and **تَرْجَمَ عَنْهُ**, (K,) inf. n. **تَرْجِمَةٌ**, (KL,) *He interpreted it, (S, Mṣb, KL, K,) or explained it in another language; (S, Mṣb, KL;) namely, the speech, or language, (S, Mṣb, K,) of another person: (Mṣb:) or, as some say, translated it from one language into another: (TA:) and he explained it; namely, his own speech. (Mṣb.) [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] — **تَرْجَمَهُ**, inf. n. as above, also signifies *He wrote his life; wrote a biography, or biographical notice, of him. (TA, passim; and other works of post-classical times.)* — Accord. to the K, the ت in this verb is a radical: but see **تَرْجَمَانٌ**, below. (TA.)*

تَرْجِمَةٌ [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation: pl. تَرْجِمَاتٌ. — Also] A life, or biography, or biographical notice, of any person: pl. as above. (TA, passim; and other works of post-classical*

times.) — And *An article, a head, chapter, section, or paragraph, of a book. (TA, passim; and other works of post-classical times.)*

تَرْجَمَانٌ and **تَرْجِمَانٌ** and **تَرْجِمَانٌ**, (S in art. **رَجِمَ**, and Mṣb and K in the present art.,) of which three dial. vars. the first is the best, (Mṣb,) and is that which commonly obtains, (TA,) *An interpreter; (S, Mṣb, K;) an explainer of speech in another language: (S, Mṣb:) [a translator: (see the verb, above:)] pl. تَرْجِمَاتٌ and تَرْجِمَاتٌ; which latter favours the opinion of those who hold the word to be of foreign origin. (S, Mṣb.) The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and **تَرْجِمَانٌ** is mentioned in the T [as well as in the S] in art. **رَجِمَ**, though the author of the T has mentioned the verb among quadrilateral-radical words; and there is a reason [for deriving it from **رَجِمَ**], for one says **لِسَانٌ يَرْجِمُ** meaning “a tongue that is chaste, or perspicuous, and copious, in speech:” most, however, hold the ت to be a radical. (Mṣb.) It is said in the K that the verb shows the ت to be radical; whereas J and AHai and IKt hold it to be augmentative; but there is a difference of opinion whether it be from **الرَّجْمِ** **بِالْحِجَارَةِ** [the throwing stones], or from **الرَّجْمِ** **بِالْغَيْبِ** [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from **درغمان** [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.)*

مُتَرْجِمٌ [Interpreted: or translated. — And also The subject of a biography, or biographical notice. — And] † *Confused, or dubious. (Har p. 537.)*

ترج

1. **تَرَجَ**, aor. ʔ, inf. n. **تَرْجٌ**, *He grieved; he was, or became, sorrowful, unhappy, or anxious; (Mṣb, K;) syn. حَزِنَ; (Mṣb;) [contr. of فَرِحَ; (see تَرَجَ, below);] as also تَتَرَجُ. (K.) — [Also He perished, or died: became cut off; was put an end to; or came to an end: so accord. to explanations of **تَرَجَ** given below on the authority of IAth.]*

2. **تَرَجَهُ**, (S, A, K,) inf. n. **تَرْجِيحٌ**; (S, K;) and **أَتْرَجَهُ**; (A, Mṣb;) *It (an affair, or an event, &c., TA,) grieved him; it made him sorrowful, unhappy, or anxious. (S, A, Mṣb, K.)* A poet cited by IAṣr says,

قَدْ طَالَ مَا تَرَجَهَا الْمُتَرَجُّ

[Long did that which made unhappy make her, or them, unhappy]; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.)

4: see 2.

5: see 1.

تَرَجٌ Poverty; need; indigence. (K.)

تَرْجٌ Grief, sorrow, unhappiness, or anxiety; syn. **حَزْنٌ**, (Mṣb,) or **هَمٌّ**, (K,) or **عَمٌّ**; (Har p. 141;) *contr. of فَرَحٌ. (S, A.)* [It is the inf. n.

of 1; but used as a subst., it has a pl., namely, **أُتْرَاجٌ**, like **أُفْرَاجٌ**. Hence the saying,] **مَا الدُّنْيَا إِلَّا فَرَحٌ وَتَرَجٌ** [The present world, or life, is nothing but a scene, or state, of joy and grief]. (A.) — *A perishing, or dying: becoming cut off; being put an end to; or coming to an end. (IAth, TA.) — A descending, going down, or going down a declivity; syn. هَبُوطٌ. (Ibn-Munádhir, K.)* One says, **مَا زِلْنَا مَدَّ اللَّيْلَةِ فِي تَرْجٍ** i. e. [We have not ceased from the beginning of this night to be] in a state of descending, &c. (Ibn-Munádhir.)

تَرْجٌ Grieving; sorrowing; unhappy. (Mṣb.) — *A man (A) who possesses, or does, little, or no, good, (A, K,) so that he who asks of him grieves. (A.)*

تَرْجَةٌ A grief; a sorrow; an unhappiness. (L.) [Hence the saying,] **مَا مِنْ فَرْحَةٍ إِلَّا وَبَعْدَهَا تَرْجَةٌ** [There is no joy but there is after it a grief]. (A.)

مُتَرْجٌ, or **مُتَرَجٌ**, accord. to different copies of the K, (TA,) *One who ceases not to hear and see that which does not please him. (K.)*

مُتَرْجَةٌ A cause of grief, sorrow, unhappiness, or anxiety: pl. **مُتَرَجٌ**. Hence the saying,] **تَرَجَتْهُ الْمَتَارِجُ** [Misfortunes (lit. the causes of grief, &c.,) grieved him, or made him sorrowful, &c.]. (A.)

مُتَرَجٌ Strait, difficult, or distressful, life. (A, K.) — *A scanty torrent, or flow of water, in which is a stopping, or an interruption. (K.) — A garment, or piece of cloth, dyed so as to be saturated with the dye. (Az, K.)*

مُتَرَجٌ A she-camel whose milk soon comes to an end, or stops: (S, L:) pl. **مُتَرَجِيحٌ**. (L.)

توس

1. **تَوَسَّ**, aor. ʔ, inf. n. **تَوَسٌّ**, *He fastened, or closed, the door [with a bar or] in any manner. (TA.)*

2. **تَوَسَّ**, inf. n. **تَوَسُّيسٌ**, *He made a person to arm himself with a shield. (KL.) — See also 5.*

5. **تَوَسَّ**, (S, A, K,) or **تَوَسَّ بِتَوَسٍّ**, (M,) *He defended himself with a تَوَسٌّ [or shield]; (S, M, A, K;) as also تَوَسَّ, inf. n. **تَوَسُّيسٌ**; (S, K;) and **أَتَوَسَّ**, (Sb, M, A, TA,) inf. n. **أَتَوَسَّسٌ**, of the measure **أَفْتَعَالٌ**: (TA:) and **تَوَسَّ بِشَيْءٍ** *he made a thing to be as a تَوَسٌّ; he defended, or protected, himself with it. (Mṣb.)* You say also, **تَسَرَّطْتُ بِكَ** [I protected myself by thee from calamities, and so shielded myself from the arrows of fortune]. (A.) And **أَخَذَتْ إِبِلِي سِلَاحَهَا وَتَوَسَّتْ بِتَوَسِّهَا**, meaning *My camels became fat and goodly, and prevented their owner from slaughtering them. (A, TA.)* [See **سِلَاحٌ**.]*

8. see 5.

تَوَسٌّ [A shield;] a certain piece of defensive

armour; (M, TA;) a thing well known: (A, Mṣb, K:) pl. *تِرَاسَة* and *تِرَاس* (S, M, Mṣb, K) and *أَتِرَاسَة* (S) and *تُرُوس*, [all pls. of mult.,] and *أَتِرَاس*, [a pl. of pauc.,] (S, M, Mṣb, K,) but not *أَتِرَاسَة*. (ISK, S, Mṣb.) A *تُرُوس* that is made of skins, without wood and without sinews in it, is called *حَجَفَة* and *دِرَقَة*. (Mṣb.) — Also † The *disk* of the sun. (A, TA.) — And † A *smooth, round, level piece of ground*: (A, TA:) or a *rugged piece of hard, or hard and level, ground*. (Ibn-'Abbád, K.) — See also *مَتْرَس*.

تِرَاسَة The art of making shields. (K.)

تِرَاس A man having a shield; (S, M, A, K;) as also *تَارِس*. (S, A.) — And A *maker of shields*. (K.)

تَارِس: see *تِرَاس*.

مَتْرَس; so accord. to El-Háfídh Ibn-Hajar, and this is the correct form; written in the T and the Towsheeh *مَتْرَس*; and by some, *مَتْرَس* [as in the CK]; and by some, *مَتْرَس* [as I find it in two copies of the S and in a copy of the K]; (TA;) [A wooden door-bar;] a *piece of wood that is put behind the door*; (S, K;) the *شَجَار* [or wooden bar] that is put against the door as a stay: (T, L, TA:) [*مَتْرَس* is] a Persian word, [having the above-mentioned signification, but originally a contraction of *مَه تَرَس*, and] meaning “fear not thou,” with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is *تُرُوس*: (M, TA:) which also signifies a *piece of wood with which a couch-frame (سَرِير) is repaired, by its being affixed as a ضَبَة*: (M:) [and the Arabic word *شَجَار* has this latter signification also:] the Persian word is *مَتْرَس*. (M, TA.) — Their saying *مَتْرَس*, with fet-ḥ to the م and ت, and sukoon to the ر, means [also] *Security [is given] to thee, therefore fear thou not*: it is said to be Persian. (Mṣb.)

مَتْرَسَة, (M, A,) or *مَتْرَسَة*, (K, accord. to the TA, [and so I find in a MS. copy of that work, and in the CK, but the former is probably the correct form, being agreeable with analogy, like *مَجْبَة* and *مَجْبَة* &c.,]) *Anything by which one is defended, or protected*. (M, Mṣb, K.) You say also *هُوَ مَتْرَسَة لَكَ* † [He is a cause of defence, or protection, to thee]. (A.)

بَاب مَتْرُوس A door fastened, or closed, [with a bar, or] in any manner. (TA.)

ترع

1. *تَرَع*, aor. ʿ, inf. n. *تَرَع*, It (a vessel, S, or a thing, TA) was, or became, full, or filled; (S, Z, K;) as also *أَتَرَع*: (Sgh, K:) or it was, or became, very full, or much filled. (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, *تَرَع الإِنَاءَة*.]) = He hastened to do evil, or mischief; (Ks, K;) and to do a thing: (TA:) and *تَتَرَع* به إلى الشرّ, accord. to the K; but accord. to the S and O and L, *تَتَرَع*

إليه بالشرّ; (TA;) he hastened to him to do evil, or mischief. (S, O, L, K.) — He rushed headlong into affairs by reason of excessive briskness, liveliness, or sprightliness. (Lth, K.) = *تَرَعَة*, inf. n. *تَرَع*, [app. a mistake for *تَرَع*,] He hastened to him, forbidding [him to do a thing]. (L.) — *تَرَعَة عَنْ* وجهه He averted him, or turned him back, from his course, or manner of acting or proceeding. (Ibn-'Abbád, Sgh, L, K.)

2. *تَرَع الباب*, inf. n. *تَتَرَع*, He locked, or closed, the door; syn. *أَغْلَقَهُ* [which has both these significations]. (K.) In the Kur [xii. 23], some read, *وَتَرَعَتِ الأبواب* And she locked, or closed, the doors, instead of *غَلَقَت*. (O, TA.)

4. *الترعة* He filled it; (S, K;) namely, a vessel. (S.)

5: see 1, in two places.

8: see 1.

تَرَع Full; applied to a watering-trough or tank for beasts &c.; (S, K;) and to a mug: (S:) an inf. n. used as an epithet: (TA:) the regular form is *تَرَع*, which signifies the same. (K.)

تَرَع: see *تَرَع*. — Also A cloud containing much rain. (TA.) — *عُشْب تَرَع* Fresh, juicy, or sappy, herbs or herbage. (Sgh in art. *درع*, and L.) = A man quick to do evil, or mischief, (Ks, S,) and to become angry: (S:) ready and quick to become angry: and *مَتْرَع* evil, or mischievous, hastening to do what is not fit, or proper, for him. (TA.) — One who rushes headlong into affairs by reason of excessive briskness, liveliness, or sprightliness: (O, L, TA:) thus correctly written; but in the copies of the K, *تَرَع*. (TA.) — *Light-witted; weak and stupid; deficient in intellect; or light and hasty in disposition or deportment*. (TA.) — And, with ʿ, A woman who transgresses the proper bounds or limits, and is light [in conduct]. (TA.)

تَرَعَة The mouth of a streamlet or rivulet; (IB, Mṣb, K;) i. e. a place hollowed out by the water in the side of a river, whence it flows forth: (Mṣb:) pl. *تُرُع* (IB, Mṣb) and *تُرَعَات* and *تُرَعَات*: (Mṣb:) in the S it is said to signify the mouths of streamlets or rivulets; but correctly the sentence should be, *تُرُع* is pl. of *تَرَعَة*, and has this signification. (IB.) — A canal, or channel of water, to a meadow or garden or the like: (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) — The opening, or gap, of a watering-trough or tank, by which the water enters, and where the people draw it: (Az, Mgh, K, TA:) and, (K,) accord. to AA, (TA,) the station of the drinkers at the watering-trough or tank; as in the O and K; or, as in the L, the part of the watering-trough or tank which is the station of the drinkers. (TA.) — A meadow, or garden, or the like, (S, K,) in an elevated place: (K:) if in low land, it is called *رَوْضَة*. (TA.) — A stair; or a flight of steps by which one ascends; syn.

دَرَجَة: (S, K:) so accord. to some in a trad., which see in what follows: (S, TA:) and particularly the flight of steps of a pulpit. (AA, Sgh, K.) — † A door, or gate: (S, Sgh, Mṣb, K:) pl. *تُرُع*. (K.) You say, *فَتَح تَرَعَة الدَّار*, † He opened the door of the house. (TA.) And it is said in a trad., *إِنَّ مَنبِرِي هَذَا عَلَى تَرَعَة مِنْ تَرُع*, *الجَنَّة*, (S, TA,) as though meaning, † *Verily this my pulpit is at a gate of the gates of Paradise*: thus explained by Sahl Ibn-Saʿd Es-Sáʿidee, the relater of the trad.; and AʿObeyd says, *وَهُوَ الْوَجْه* [“and it is the proper,” or “the valid and obvious way,” of explaining it], meaning that it is the preferable explanation: but the author of the K, mistaking his meaning, makes *وَجْه* to be another signification of *تَرَعَة*: or the meaning of this trad. is, he who acts according to the exhortations recited upon the steps of my pulpit will enter Paradise: or, accord. to Kt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad., *إِنَّ قَدَمِي عَلَى تَرَعَة مِنْ تَرُع الحَوْض*, † [Verily my foot is at a gate of the gates of the pool of Paradise]. (TA.)

تَرَع: see *تَرَع*.

أَتَرَع A torrent filling the valley; as also *أَتَرَع*: (K:) or a torrent which fills the valley: (S:) and † the latter, a vehement torrent. (TA.) J says, in the S, that *سَبْر أَتَرَع* signifies *شَدِيد*; and he cites the words of a poet thus:

فَأَقْتَرَشَ الْأَرْضَ بِسَبْرٍ أَتَرَعًا

ascribed by some to El-'Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying *اقترش*, in the sing., and *سبر*: moreover, the last word in the citation is a pret. verb: [the right reading is]

فَأَقْتَرَشُوا الْأَرْضَ بِسَبْلٍ أَتَرَعًا

[And they travelled the land with a multitude like a torrent that filled the valleys]: the poet describes the Benoo-Temeem, and their travelling the land like the torrent by reason of multitude. (Sgh, TA.) = † A door-keeper. (Th, S, K.)

أَتَرَع: see *تَرَع*, in three places.

حَوْض مَتْرَع A filled watering-trough or tank: (TA:) and *جَفَنَة مَتْرَعَة* a filled bowl. (S.)

مَتْرَع: see *تَرَع*.

ترف

1. *تَرَف*, aor. ʿ, (Sgh, K,) inf. n. *تَرَف*, (M, TA,) He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; (M, Sgh, K;) as also *تَرَف*. (K.) — And the former verb, † It (a plant, or herbage,) was, or became, luxuriant, flourishing, succulent, or sappy; or bright and fresh, by reason of plentiful irrigation. (M, TA.)

2: see 4, in two places. — *تَرِيف* [app. as the inf. n. of the pass. verb, *تَرَف*, also signifies] Good

feeding. (M.) — And تَرَفَ الرَّجُلُ, and اِتْرَفَهُ, He rendered the man submissive; or made him to submit: and he made the man king, or prince: [in both senses] like وَقَلَهُ. (M.)

4. اَتْرَفَتْهُ النِّعْمَةُ [Wealth, or what God bestowed upon him,] made him to behave exorbitantly; to be excessively disobedient or rebellious; to exalt himself, and be inordinate in infidelity; or to be extravagant in acts of disobedience and in wrongdoing: (S, K:) and so سَعَةُ الْعَيْشِ [plentifulness and easiness of life]: and in like manner, تَرَفَتْهُ it caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.) And [Wealth, or what God bestowed upon him,] made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; as also تَرَفَتْهُ. (K.) — اَتْرَفَ الرَّجُلَ He gave the man the object of his eager desire; or of his yearning, or longing, or appetency. (Lh, M.) — See also 2. — اَتْرَفَ also signifies He persevered in, or persisted in, or resolved upon, transgression, wrongdoing, or deviation from the right way. (El-'Ozeyzee, K.)

5: see 1.

10. اِسْتَرَفَ He magnified himself; or behaved proudly, haughtily, or insolently: he behaved exorbitantly; was excessively disobedient or rebellious; exalted himself, and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing. (Z, Sgh, K.)

تَرْفَةٌ Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; a life of softness or delicacy, and ease, comfort, or affluence; or ease and plenty; syn. نَعْمَةٌ, (T, K, TA,) and سَعَةُ الْعَيْشِ: (TA:) or i. q. نَعْمَةٌ [i. e. wealth; or what God bestows upon one; &c.]. (Mgh, and so in the CK. [But this I think a mistranscription, for نَعْمَةٌ.] — Good, sweet, or pleasant, food. (IDrd, M, K.) — A new, or strange, thing, (طَرِيفٌ, [in some copies of the K, طَرِيفٌ is put in the place of طَرِيفٌ,]) that one appropriates, or peculiarly assigns, [as a gift] to a friend; or by [the gift of] which one distinguishes a friend: (K:) any طَرْفَةٌ [i. e. gift not given to any one before; or of which the recipient did not possess the like, and which pleases him; or novel, or rare, and pleasing, present]. (M, TA.) — A thing protuberant in the middle of the upper lip, by nature. (Lth, T, S, M, K.) — A مِسْقَاةٌ [q. v.] with which one drinks. (M, TA.)

اَتْرَفَ Having a natural protuberance in the middle of his upper lip, called تَرْفَةٌ. (Lth, T, M, K.)

مَتْرَفٌ [pass. part. n. of 4, q. v.] One left to do what he will; not prevented from doing so. (Ibn-'Arafah, K.) — And hence, (Ibn-'Arafah, TA.) One enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty: (Ibn-'Arafah, M, K, TA:) luxurious, or indulging himself largely in the pleasures, or delights, of the present life, and in its appetites, or eager desires: (Ibn-'Arafah, TA:) one who is not prevented from enjoying himself: (K, TA:) and one whose means of subsistence are

made ample, or plentiful; as also مَتْرَفٌ: (M:) one whom plentifulness, and pleasantness or easiness, and softness or delicacy, of life, or whom a life of ease and plenty, (T,) or whom wealth, or what God has bestowed upon him, and plentifulness and easiness of life, (Mgh,) causes to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: (T, Mgh:) and i. q. جَمَّارٌ [i. e. one who magnifies himself; or behaves proudly, haughtily, or insolently; &c.]: (K:) so says Katādeh, in explaining the phrase اَمْرًا مَتْرَفِيهَا, in the Qur [xvii. 17: see اَمْرٌ]: or, accord. to some, مَتْرَفِيهَا here means the worst of its chiefs; and the leaders in evil. (TA.) — Also, (TA,) or مَتْرَفٌ, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.)

مَتْرَفٌ: see مَتْرَفٌ, in two places.

توق

Q. Q. 1. تَرَقَيْتُهُ, (ISk, JK, S, K,) inf. n. تَرَقَاةٌ, (ISk, S, K,) I hit, or hurt, his (a man's, ISk, JK, S) تَرَقْوَةٌ [or collar-bone]. (ISk, JK, S, K.)

تَرَقْوَةٌ The collar-bone; the bone between the pit at the uppermost part of the chest and the shoulder, (JK, S, Mgh, K,) on either side, connecting those two parts, (JK, Mgh,) of a man &c.; (TA:) each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned: (TA in art. تَرَبُّ) [and sometimes, as in a phrase which see below,] the fore part of the حَلْقِيُّ [here app. meaning the throat], at the uppermost part of the chest, the place into which the soul [for النَّفْسُ, in copies of the K, I read النَّفْسُ] rises [when one is at the point of death]: (K in art. رَقْوَةٌ) pl. تَرَاقِي (JK, Mgh, K) and تَرَاتِقِي (JK, K;) the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure فَعْلَوَةٌ, (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رَقْوَةٌ: (TA:) one should not say تَرَقْوَةٌ, with damm to the ت. (S, K.) إِذَا بَلَغَتِ التَّرَاقِي (S, K.) in the Qur lxxv. 26, means When it (the soul) reaches the uppermost parts of the chest; [or, the parts of the throat next the chest;] for النَّفْسُ is understood: (Bd:) said when one is at the point of death. (TA.)

تَرِيَاقٌ, an arabicized word, (S, Mgh, K,) from the Greek, (Mgh, K,) [i. e. from θηριακόν], or originally Persian, (S, O,) also written and pronounced دَرِيَاقٌ, (JK, Mgh,) and طَرِيَاقٌ; (Mgh;) or, as some say, from الرِّبِيُّ, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Mgh:) [Theriac; also called treacle;] an antidote for poisons; (S, O;) a certain compound medicine, (K,) comprising many ingredients, at most ninety or ninety-six, and at least sixty-four, (TA,) sometimes including the flesh of vipers, (K, TA,) and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction: (TA:) it is a

remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions: (K: [I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the K and other lexicons &c.:]) pl. تَرَايِيْقٌ. (K in art. فَرَقٌ.) The best kind is called تَرِيَاقُ الْفَارُوقِ, (K in art. فَرَقٌ,) vulgarly فَرَاوِقِي. (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i. e. asphaltum, also called mumia, and in Arabic مُومِيَا] (see De Sacy's "Rel. de l'Égypte par Abd-allatif," p. 274:) and this mumia, by itself, is called التَّرِيَاقُ التُّرْكِيُّ. — [It is sometimes applied to Treacle, as meaning the sirop that drains from sugar.] It is also said to be applied to the مَسُوْسٌ [or Bezoar-stone], likewise termed فَادُزَهْرٌ. (TA in art. مَس.) — Also, and تَرِيَاقَةٌ, † Wine; (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الْهَيْمُومِ. (TA.)

تَرِيَاقَةٌ: see the last sentence above.

[بَادِئُجَانُ تَرِيَاقِيٌّ Zanthium.]

ترك

1. تَرَكَهُ, (S, M, Mgh, K, &c.) aor. تَرَكَ, (S, M,) inf. n. تَرَكٌ (S, M, Mgh, K, &c.) and تَرَكَانٌ, with kesr, (Fr, K,) He left it, forsook it, relinquished it, abandoned it, deserted it, or quitted it; either intentionally, and by choice, or by constraint, and of necessity: (Er-Rāghib, TA:) he left it, forsook it, &c., as above; namely, a thing that he desired, or wished for, and also a thing that he did not desire, or did not wish for: (Ibn-'Arafah, TA:) he left it, quitted it, went away from it, or departed from it; namely, a place: and he left him, forsook him, relinquished him, abandoned him, deserted him, quitted him, or separated himself from him: (Mgh:) he cast it, or threw it away, as a thing of no account; rejected it; discarded it; cast it off; left it off: (MF, TA:) he left it, left it alone, let it alone; ceased, desisted, forbore, or abstained, from it; neglected it, omitted it, or left it undone; syn. خَلَاهُ; (S, A, O;) or وَدَعَهُ; (M, K;) as also اِتْرَكَهُ. (K. [But respecting this latter verb, see what follows.]) وَاتْرَكَ, in the Qur xlv. 23, And leave thou the sea opened with a wide interval; or motionless, in the same state as before thy passing through it, and strike it not with thy rod, nor alter anything thereof; (Bd;) or motionless, parted asunder; (Jel;) so that the Egyptians may enter it; (Bd, Jel;) is an instance of the verb meaning leaving intentionally, and by choice: (Er-Rāghib, TA:) and كَمْ تَرَكَوْا مِنْ جَنَّاتٍ وَعُيُونٍ, in the next verse, How many gardens and springs did they leave! (Jel,) is an instance of the verb meaning leaving by constraint, and of necessity. (Er-Rāghib, TA.) In a phrase such as تَرَكَ حَقَّهُ, meaning He made his right, or due, or claim, to be null, or he rejected it, and such as تَرَكَ رُكْعَةً مِنَ الصَّلَاةِ, meaning He neglected, omitted, or left unperformed, a

ركعة of the prayer, [it is said (but I think it doubtful) that] the verb, having an ideal substantive for its objective complement, is used metaphorically. (Msb.) **مَا قَالَ فِيهِ فَمَا أَتَرَكَ** means **مَا تَرَكَ شَيْئًا** [i. e. *He strove, laboured, or exerted himself, (اجتهد) in it, and neglected not, or omitted not, anything in his power*]: the verb is of the measure **افْتَعَلَ** (§). **مَنْ أَوْصَى بِالثَّلْثِ وَلِيَ** (§). **فَعَلْ فَمَا أَتَرَكَ** is a mistake for **وَلِمَ يَتْرُكُ شَيْئًا**, or **وَلِمَ يَتْرُكُ** without **شَيْئًا**, or **فَمَا أَتَرَكَ**; for this verb is not trans., except, sometimes, in poetry; and the meaning is, **وَلِمَ يَتْرُكُ فِيمَا أُذِنَ لَهُ فِيهِ شَيْئًا** [i. e. *He who bequeaths the third of his property, and does not omit anything of what he is allowed (to leave, or anything of the third part, for this is all that he is allowed to bequeath)*]: it is from the saying **فَعَلْ فَمَا أَتَرَكَ** [He did such a thing, and neglected not, or omitted not, anything]. (Mgh.) You say also, **تَرَكَ الْمَيِّتَ مَالًا**, i. e. *The deceased left property.* (Msb.) — **وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ** (§), in the Kur [xxxvii. 76 &c.], (TA,) means *And we have perpetuated (K, Jel, TA) to him a eulogy among the later generations (Jel, TA) of the prophets and peoples to the day of resurrection, [namely,] Salutation &c. (Jel.) — التُّرْكُ is also syn. with الجَعْلُ, (Lth, K, TA,) in some instances; (Lth, TA;) as though it had two contr. significations: (K:) [i. e.,] when تَرَكَ is doubly trans., it has the meaning of صَبَّرَ, (MF, TA,) or جَعَلَ. (TA.) So in the saying, **تَرَكْتُ الْحَبْلَ شَدِيدًا** *I made, or rendered, the rope strong; or made it, or caused it, to be, or become, strong.* (TA.) So too in the Kur ii. 16, **وَتَرَكَّهُمْ فِي ظُلُمَاتٍ** *And maketh, or causeth, them to be in darknesses.* (Ksh, Bd, MF.) And sometimes one says of any action that has come at last to a certain state, **مَا تَرَكَتُهُ كَذَا** [I did not make it, or cause it, to be thus]. (TA.) = **تَرَكَ**, aor. ٤, (IAqr, K,) inf. n. **تَرْكٌ**, (TK,) *He (a man, IAqr) married, i. e. took to wife, a تَرْيَكَةٌ, (IAqr, K,) meaning a woman that had remained a virgin, unmarried, until she had become of middle age, or long after she had attained to puberty, in the house, or tent, of her parents.* (TA.)*

3. **تَارَكُهُ** [inf. n. **مُتَارَكَةٌ**] is syn. with **خَالَاهُ** (§ in art. **خَلَوُ**) [which is explained in the K, in art. **خَلَوُ**, as syn. with **تَرَكَهُ**, *He left, forsook, relinquished, abandoned, &c., him or it; and thus it may often be well rendered: but it properly signifies he left him, forsook him, &c., being left, &c., by him; whence it is said in the Mgh, in art. **وَدِعَ**, that **مُؤَادَعَةٌ** is syn. with **مُصَالَحَةٌ** because it is **مُتَارَكَةٌ**: Golius, as on the authority of Ibn-Maʿroof, explains **تَارَكُهُ** as signifying *he dismissed him, and did not molest him: he left him unmolested* is one of its meanings, but is not the primary signification: accord. to the TK, **مُتَارَكَةٌ** signifies the leaving, &c., anything in the state in which it is: and the leaving, &c., one another]. One says also, **تَارَكْتُهُ الْبَيْعَ**, (§, Mgh, but in the latter **تَارَكْتُهُ**, and in the TA **بَيْعَ** (في البَيْعِ), **وَعَيْرُهُ**, (Mgh,) inf. n. **مُتَارَكَةٌ**, (§) [app. meaning *I**

relinquished with him, i. e. concurrently with him, the sale, &c.: see 6, by which this rendering is confirmed: Golius, as on the authority of J, who has not explained it, says that it means *I relinquished to him the merchandise, or commodity; and Freytag follows him.*] — [Hence,] **مُتَارَكَةٌ** is metonymically used as meaning *The making peace [or a truce], or reconciling oneself, with another or others.* (Mgh.) — In the saying, **لَا بَارَكَ اللَّهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ** (K,) all of these verbs having the same meaning [so that the saying may be rendered *May God not bless him nor felicitate him nor make him happy*]: (TA:) [or the meaning may be, *nor preserve him, or prolong his life; for*] IAqr says that **تَارَكَ** means **أَبْقَى**. (TA.)

6. **تَاتَرَكُوا الْأَمْرَ بَيْنَهُمْ**, (K,) or **الْأَمْرَ فِيمَا بَيْنَهُمْ**, (Mgh,) *They relinquished [concurrently], one with another, the affair that was between them.* (TK.)

8. **أَتَرَكَ**: see 1, in five places.

تَرْكٌ: see **تَرْيَكَةٌ**. = Also *A [drinking-cup or bowl such as is called] قَدَحٌ which a man lifts, or carries, with his two hands.* (Ibn-'Abbád, TA.)

التُّرْكُ *A certain nation; (S, Msb, K;)* [namely, *the Turks:*] **تُرْكِيٌّ** is its n. un.: (Msb, TA:) [and signifies also *Turkish:*] pl. **تُرَاكٌ**. (Msb, K.) It is said in a trad., **أَتْرَكُوا التُّرْكَ مَا تَرَكُوا كُمْ**, [Leave ye alone the Turks as long as they leave you alone]. (TA.) **تُرْكِيٌّ** often occurs in post-classical works as meaning *Having a Turkish face; i. e. round-faced, or broad-faced; opposed to عَرَبِيٌّ **الْوَجْهَ**.]*

تَرْكَةٌ: see **تَرْيَكَةٌ**, in two places. — Also *+ A woman such as is termed رُبْعَةٌ [i. e. of middling stature]: (Ibn-'Abbád, K:) pl. تَرْكَاتٌ.* (TA.) — It is said in a trad., **جَاءَ الْخَلِيلُ إِلَى مَكَّةَ يُطَالِعُ** [El-Khaleel (i. e. Abraham) came to Mekkeh to get knowledge of his تركة], meaning Hagar, and her son Ishmael: (K:) the word originally means an ostrich's egg, and is here used metaphorically; for the ostrich lays but one egg in the year, and then leaves it and goes away: (TA:) Z says, in the Fáilq, that it is thus related, with the ر quiescent; (Nh, O, TA;) but it would be a proper way if it were with kesr to the ر, [تَرْكَتَهُ], as meaning *the thing that he had left, or forsaken, &c.* (Nh, O, K.)

تَرْكَةٌ: see what next follows.

تَرْكَةٌ *A thing that is left, forsaken, relinquished, abandoned, deserted, or quitted; like طَلْبَةٌ meaning "a thing desired, or sought;" (TA;) see also تَرْكَةٌ: particularly, the inheritance, or property that is left, of a person deceased; (S, Msb, K;*) also pronounced تَرْكَةٌ: pl. تَرْكَاتٌ.* (Msb.)

أَتَرَكَ an imperative verbal noun, meaning **أَتَرَكَ** [Leave thou, &c.]. (§, TA.) Hence the saying, **تَرَكَ تَرَكَ تَرَكَ صُحْبَةَ الْأَتْرَاكِ** [Leave thou, leave thou, the companionship of the Turks]. (TA.) Yoo

says that **تَرَكَ** is a dial. var. of the same; but this is only when it is used as a prefixed noun, as in **تَرَكَهَا** for **تَرَكَهَا**. (TA.)

تَرْيَكٌ: see the next paragraph, in two places.

تَرْيَكَةٌ *A woman that is left unmarried; (S, K;) that has remained a virgin, unmarried, until she has become of middle age, or long after she has attained to puberty, in the house, or tent, of her parents: (TA:) it is not applied to a male: (Lh, TA:) pl. تَرَائِكٌ.* (§). — *A meadow the depasturing of which has been neglected: (S, K:) or a pasture-land where people have pastured their beasts, either in a desert or upon a mountain, and of which the beasts have eaten until there remain [only] some relics of wood.* (TA.) — *Water left by a torrent: (IB, K:) used in this sense by El-Farezdaq. (IB.) — An egg after the young bird has gone forth from it: (K:) or an ostrich's egg (S, K) which she forsakes (S, TA) in the desert after it has become empty: (TA:) or, as some say, an ostrich's eggs left solitary: (TA:) and تَرْكَةٌ signifies the same. (K.) [For the pl., see the next sentence.] — + An iron helmet; (K;) in the opinion of ISd, as being likened to the egg thus termed; (TA;) and so تَرَائِكٌ (§, K:) the pl. [of the former] is تَرَائِكٌ [mentioned in the S as pl. of the former applied to an ostrich's egg] and تَرْيَكٌ and تَرْكٌ [the latter of which is termed in the S pl. of تَرْكَةٌ are coll. gen. ns. of which تَرْيَكَةٌ and تَرْكَةٌ are the ns. un.]. (K.) — *A raceme of dates (كِبَاسَةٌ [in the CK, erroneously, كُنَاسَةٌ]) after it has had what was upon it shaken off, (AHn, K, TA,) and is left: pl. تَرَائِكٌ: (AHn, TA:) and تَرْيَكٌ signifies a raceme (عَنْقُودٌ) when what was upon it has been eaten; (AHn, K, TA;) and a raceme of dates (عَدْقٌ) that has had what was upon it shaken off, (K, TA,) so that nothing remains upon it: so AHn says in one place. (TA.) — It is said in a trad., **إِنَّ لِلَّهِ تَرَائِكٌ فِي خَلْقِهِ**, meaning [Verily to God are referrible] conditions which He hath perpetuated in mankind, of hope and heedlessness, so that they apply themselves thereby with boldness, forwardness, presumptuousness, or arrogance, to the things of the present world. (TA.)**

مُتْرُوكٌ [pass. part. n. of **تَرَكَ**, *Left, forsaken, &c.* — In lexicology, *Obsolete.* (Mz 10th نوع.)

تركمان

التُّرْكُمَانُ [*The Turkumán; a certain people, or race, of the Turks; [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said تَرَكَ إِيْمَانَ [the Turks of belief]; which was afterwards contracted into تَرْكُمَانُ: (K, TA:) [a coll. gen. n.: n. un., and rel. n., تَرْكُمَانِيٌّ: pl. تَرَائِكَةٌ.* (TA.)

ترما

[which see in art. **سَوَى**.] **لَا سِيْمَا q. i. لَا تَرْمَا** (K.)

ترمس

تُرْمَس [vulgarly pronounced in the present day ترمس; from the Greek *θήρμος*, or Coptic *θαρμος*; *Lupines*; or the *lupine*;] a certain grain, well known, of the description termed قَطَانِي; (Mṣb;) the produce of a tree [or plant] which has a grain ribbed and notched: (Lth, M, * K:) or i. q. *بَاقَلِي مِصْرِي*: (the Minháj and K:) [but if this be the same as the *بَاقَلِي قَبِيطِي*, it is a mistake, accord. to Ibn-Beyṭár, to identify it with the ترمس:] AHn says that it is the *جرجير مِصْرِي*, and is of the description termed قَطَانِي; and under the head of the letter ج, he says that the *جرجير* is the *بَاقَلِي*: accord. to the Minháj, it is a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the *ترمس* approaches more to medicine than to food: the best is the white, large, and heavy: (TA:) some say that the ت is augmentative, and that the word is from *رَمَس*, signifying "he concealed" a thing: (MF, TA:) the n. un. is with *ة*. (Mṣb.)

ترن

تُرْنِي an appellation applied to *A female slave*; (T, K;) and to a *fornicatress, an adulteress, or a prostitute*; (M, K;) as also *فُرْتَنِي*: (T, K:) and *ابنُ تُرْنِي* means *the son of a fornicatress or an adulteress or a prostitute*; (T, K;) as also *ابنُ فُرْتَنِي*: (T:) or *one that is base-born*: (§ in art. *رَنُو*.) but it is said that *تُرْنِي* is of the measure *زَيْتٌ*, from *الرَّنُو*: (M:) it may be from *زَيْتٌ* meaning "she was looked at continuously." (T, K.)

ترنج

تُرْنَجَةٌ and تُرْنَجٌ } see art. *ترنج*.
أُتْرَنْجَةٌ and أُتْرَنْجٌ }

ترنجبين

تُرْنَجَبِينٌ and تُرْنَجَبِينٌ [thus variously written, in the last manner in the TA, and there said to be "with damm;" from the Persian *ترنجبین*; *A kind of manna*; the *manna of the thorny plant called by the Arabs the حاج*, and hence by European botanists "*alhagi*:" accord. to Dr. Royle (art. "Man" in Kitto's Cycl. of Bibl. Lit.), it is a *sweetish juice which exudes from the alhagi maurorum, concretes into small granular masses, and is usually distinguished by the name of Persian manna*: he also states that the *alhagi maurorum* and another species, *alhagi desertorum*, are 'called in Mesopotamia "agool," according to some authorities, while by others this is thought to be the name of another plant:' by "agool" is meant *عاقول*, q. v.:] a kind of dew (طَلٌّ), that falls mostly in *Khurásán* and in *Ma-varáá-n-nahr*, and, in our country, mostly upon the *حاج*: the best thereof is that which is fresh, or moist, and white: (Ibn-Seenà, or

"Avicenna," vol. i. of the Arabic ed., p. 262:) the *مَن* [or *manna*] mentioned in the *Kur-án* [ii. 54]. (Ksh, Bd, Jel, TA.) [See also "Ibn Baithar" (Ibn-Beyṭár), vol. i. p. 207.]

تره

1. تَرَهٌ, aor. *ء*, He fell into what are termed تَرَهَات, said to signify, originally, [deserts, such as are termed] قَفَار, and to be metaphorically applied to *false, or vain, sayings or actions or affairs; unprofitable sayings*: (K, * TA:) or *the uttered false and confused and vain speech, with somewhat of embellishment*, (Lth, TA,) or *without foundation, or order, or method*. (Akh, TA.)

تَرَهٌ: see what next follows, in two places.

تَرَهَةٌ A small road branching off from a main road: (Aṣ, S, K:) a Persian word, arabicized: (Aṣ, S:) pl. تَرَهَات (Aṣ, S, K) and تَرَهَات. (TA.) — A [desert, such as is termed] قَفَر (see 1,) or] مَفَاذَةٌ, and صَحْرَاءٌ. (JK.) — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (Aṣ, S,) *A false, or vain, saying or action or affair*; (Aṣ, JK, S, K:) as also تَرَهٌ: (§, K:) pl. of the former, تَرَهَات (JK, S, K*) [and تَرَهَات, as above]; and of the latter, تَرَاهِيه: (§, K:*) or the primary signification of تَرَهَات is قَفَار: [see 1:] and it is metaphorically applied to *false, or vain, sayings or actions or affairs*; (K:) and *unprofitable sayings*: (Z, K, TA:) or, accord. to Az, *false, or vain, affairs*: and the sing. is تَرَهٌ: or, accord. to IB, this last is pl. of تَرَهَةٌ: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of *lying, and confusing [truth and falsehood]*. (Ḥar p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says التَرَهَاتُ البَسَابِسُ and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تَرَهَاتُ البَسَابِسِ and تَرَهَاتُ الصَّحَايِحِ: تَرَهَاتُ الصَّحَايِحِ is mentioned in the K, in this art., as a syn. of التَرَهَةُ]. (§.) — Also *A calamity; a misfortune; an evil accident*: (JK, * K:) pl. [تَرَهَاتٌ and] تَرَاهِيه. (JK.) — Wind. (JK, K.) — Clouds, or a collection of clouds. (JK, * K.) — *A certain small creeping thing (دَوْبِيَّة) [found] in the sand*. (JK, K.)

تسع

1. تَسَعَهُمُ, aor. *ء* (§, Mṣb, K) and *ء* (Yoo, Mṣb, K) and *ء*, (Mṣb,) inf. n. تَسَعٌ, (TK,) He took the ninth part of their possessions: or he became the ninth of them: (§, Mṣb, K:) or he made them to be nine with himself; (K;) they having before been eight. (TA.) [See also 2.]

2. تَسَعَهُ He made it nine. (Esh-Sheybáne, and K vocc وَحَدٌ.) [See also 1.] — تَسَعٌ لِأَمْرَاتِهِ, and عِنْدَهَا, He remained nine nights with his wife:

and in like manner the verb is used in relation to any saying or action. (TA voce تَسَعٌ.)

4. تَسَعُوا They became nine: (§, K:) and they became ninety. (M and L in art. ثَلَاث.) — They were, or became, persons whose camels came to water [on the ninth day, counting the day of the next preceding watering as the first; i. e.,] after an interval of nine days, [of which the first or last, or each of these, was not complete,] and eight nights. (§, * K, * TA.)

تَسَعٌ: see تَسَعَةٌ.

تَسَعٌ A ninth part; one of nine parts; (§, Mṣb, K;) as also تَسَعٌ; (Mṣb;) and تَسِيعٌ, (§, Mṣb, K,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard تَسِيعٌ on any authority but that of AZ. (TA.)

تَسَعٌ fem. of تَسَعَةٌ, q. v. — Also *A certain طَرَفٌ of the أَظْمَاءُ of camels*; (§, K, TA;) i. e., *their coming to water [on the ninth day, counting the day of the next preceding watering as the first; or, in other words,] after an interval of nine days, [of which the first or last, or each of these, is not complete,] and eight nights*. (TA.) — Also *The ninth young one, or offspring*. (A in art. ثَلَاث.)

تَسَعٌ The seventh and eighth and ninth nights of the [lunar] month; (K;) the three nights of the month which are after the نُفُل, because the last night of these is the ninth; (§;) among the nights of the month are three called غُرُرٌ, [pl. of غُرَّةٌ,] and after these are three called نُفُلٌ, and after these are three called تَسَعٌ because the last of them is the ninth night: (Az, TA:) or the three nights of the commencement of the month, as some say; but the first of these explanations is more agreeable with analogy. (TA.)

تَسَعٌ: see تَسَعٌ.

تَسَعَةٌ, applied to denote a number, [namely *Nine*,] is masc.; and تَسَعٌ, so applied, is fem.: (§) the latter is also written تَسَعٌ, with fet-ḥ to the ت; and is thus pronounced in the *Kur xxxviii. 22*, (Bd, MF,) accord. to one reading. (Bd.) You say تَسَعَةٌ رِجَالٌ [*Nine men*], and تَسَعٌ نِسْوَةٌ [*Nine women*]. (K.) When it means the things numbered, not the amount of the number, تَسَعٌ is imperf. decl., being regarded as a proper name: thus you say, تَسَعَةٌ أَكْثَرُ مِنْ ثَمَانِيَةٍ [*Nine things are more than eight things*]. (TA.) It is said in the *Kur [xvii. 103]*, وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ وَبَيِّنَاتٍ [And we formerly gave unto Moses nine evident signs; generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the K and other works; but by some supposed to mean statutes]. (K, * TA.) — In تَسَعَةٌ عَشْرٌ, which is masc., and تَسَعٌ عَشْرَةٌ, which is fem., [each signifying *Nineteen*,] each of the two words ends with fet-ḥ in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs تَسَعَةٌ عَشْرٌ: and the latter, thus in the dial. of El-Hijáz

[and of most of the Arabs], is pronounced **تَسَع** *عَشْرَةَ* in the dial. of Nejd. (§ in art. *عشر*.) In the *Kur* lxxiv. 30, some read, *تَسَعَةَ عَشْرَ*, making the *ع* in *عشر* quiescent, instead of *عَشْرَ تَسَعَةَ*, from a dislike of this consecution of vowels in what is like one word. (Bd, TA.)*

[*تِسْعُونَ* Ninety: and *ninetieth*.]

[*تِسْعَاء*, as meaning *Nine and nine*, or *nine and nine together*, or *nine at a time and nine at a time*, seems not to have been in use.] A'Obeyd says that more than *أَحَادٌ* and *ثَلَاثٌ* and *رَبَاعٌ* has not been heard, except *عَشَارٌ* occurring in a verse of El-Kumeyt. (TA in art. *عشر*.)

تَسِيعٌ: see **تَسَعٌ**.

تَاسِعٌ [*Making to be nine with himself*, or *itself*: and hence, *ninth*]. You say, *هُوَ تَاسِعٌ تَسَعَةً* [*He is the ninth of nine*]: and *تَاسِعٌ ثَمَانِيَةً* [*He is making eight to be nine with himself*]: but it is not allowable to say, *تَاسِعٌ تَسَعَةً*. (TA.) — [**تَاسِعٌ** *عَشْرَ* and *تَاسِعَةً عَشْرَةَ*, the former masc. and the latter fem., meaning *Nineteenth*, are subject to the same rules as *ثَالِثٌ عَشْرَ* and its fem., explained in art. *ثالث*, q. v.]

تَاسِعَاءُ, (Msb, TA, &c.) or **التَّاسِعَاءُ**, (§, K,) *The tenth day of [the month] El-Moharram*; (Msb, TA;) [*the day*] *before the day of العَاشُورَاءُ*, (§,) or *before the day of عَاشُورَاءُ*: (K:) or, accord. to some, *the same as the day of العَاشُورَاءُ*: (TA:) [see *عاشوراء*, where this is explained:] it is a post-classical word: (§gh, K:) J says, in the §, I think it post-classical: (Msb, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with *عاشوراء*, it has this form for the sake of resemblance; but as used alone, it must be conceded that it has not been heard [from the Arabs of the classical times]. (Msb.)

[**مُتَسَّعٌ** pass. part. n. of 2, q. v. See also **مُتَلَثٌّ**.] **مُتَسَّعٌ** A rope consisting of nine strands. (TA.)

تَشْرِينٌ

تَشْرِينٌ [in Chaldee *ܛܫܪܝܢ*] A Greek name of each of two months, (K,) of the months of Autumn, called *تَشْرِينُ الْأَوَّلِ* and *تَشْرِينُ الثَّانِي*, [and both together *تَشْرِينَانِ*, the two Syrian months corresponding, respectively, to October and November O.S.,] before the two months whereof each is called *كَأَنُونٌ*. (TA.)

تَع

R. Q. 1. **تَعْتَعٌ فِي الْكَلَامِ**, (Mgh, K,) inf. n. **تَعْتَعَةٌ**, (§, Mgh,) *He reiterated in speech, by reason of an impediment, or inability to say what he would*; (§, Mgh, K;) as also **تَعْتَعٌ**: (K:) and *he was unable to say what he would, or to find words to express what he would say*: (El-Ghooree, Mgh:) **تَعْتَعَةٌ** is the speech of him who is termed **أَلْتَعٌ**. (TA.) And **تَعْتَعٌ فِي الْقُرْآنِ** *He reiterated in reciting the Kur-an, and his tongue*

stuck fast in his doing so. (TA.) — **تَعْتَعَتِ الدَّابَّةُ**, (K,) inf. n. as above, (§,) *The beast stuck fast in the sand, (§, K,) or soft soil, (§,) or mire*: (TA:) sometimes the verb is thus used. (§.) And **تَعْتَعٌ** said of a camel &c. signifies *His feet sank into the soft soil, or soft sands*. (TA.) — **تَعْتَعَهُ** *He dragged him (namely another man) roughly, or vehemently, and agitated him*: (§:) or *he shook him, or shook him vehemently, (AA, K,) backwards and forwards, and treated him roughly*: (AA:) *he shook him roughly*: (IDrd, K:) or *he compelled him against his will, in an affair, so that he became disquieted, or agitated*. (IF, K.) — **تَعْتَعُ فُلَانٌ** *Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous*. (TA.)

R. Q. 2. **تَتَعْتَعُ**: see R. Q. 1, first signification.

تَعْتَعٌ i. q. **فَأَقَا** or **فَأَقَا** [accord. to different MSS., as meaning *One who reiterates his words much in speaking*]. (AA, K.)

تَعْتَعَةٌ [app. pl. of the inf. n. **تَعْتَعٌ**,] *They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like, (AA, S, K.)* and *confusion*. (AA, S, K.)

مُتَعْتَعٌ *Afflicted by an injury which disquiets or agitates*. (TA, from a trad.)

تَعِبٌ

1. **تَعِبٌ**, (§, A, Msb, K,) aor. **تَعَبَ**, (A, K,) inf. n. **تَعَبٌ**, (§, Msb,) *He [a man and a beast] was, or became, fatigued, tired, wearied [by labour or journeying &c.], or jaded*; (§, A, Msb;) *contr. of إِسْتَرَاخٌ*. (K.) [**تَعِبٌ**, which, used as a simple subst., may be rendered *Fatigue, tiredness, weariness, or the state of being jaded*, is here said in the TA to be *contr. of رَاحَةٌ*; and to signify *شِدَّةُ عَنَاءٍ*, which may be rendered *much fatigue &c.*; but accord. to an explanation of the verb of **عَنَاءٌ** in the § and TA in art. **عنى**, this word and **تَعِبٌ** signify the same. See also **مُتَعَبٌ**.]

4. **تَعِبَ** *He fatigued, tired, wearied, or jaded, another*; (§, Msb, K;) and himself, in a work that he imposed upon himself, or in which he laboured; and his travelling-camels, by urging them quickly, or by hard journeying. (TA.) — † *He broke a bone again after it had been set, or consolidated: or he caused a bone to have a defect in it, after it had been set, so that there remained in it a constant swelling, or resulted a lameness: أَعْنَتَهُ بَعْدَ الْجَبْرِ اتَّعِبَ الْعَظْمُ signifying *the bone became fatigued* (so in the CK:) or **أَعْنَتَهُ بَعْدَ الْجَبْرِ**. (So in MS. copies of the K and in the TA. [In the latter, in art. **عتب**, this reading is confirmed; but a remark below, voce **مُتَعَبٌ**, rather favours the former reading, that of the CK.] — † *He filled a vessel*; (A, K;) as, for instance, a drinking-cup, or bowl. (A.) — **اتَّعِبَ الْقَوْمُ** *The people's cattle became fatigued, tired, wearied, or jaded*. (K.)*

تَعِبٌ *Fatigued, tired, wearied, or jaded*; as also **مُتَعَبٌ**; (§, Msb, K;) but not **مُتَعَبٌ**. (§, K.)

[**تَعَبَانِ**, for **تَعَبَانِ**, fem. with *ة*, is used in this sense in the present day.]

تَعَبَانِ: see what next precedes.

مُتَعَبٌ A place of **تَعَبٌ** [or *fatigue*, &c.]: — and tropically, *syn. with تَعَبٌ*: pl. **مُتَاعِبٌ**. (Har p. 431.)

مُتَعَبٌ: see **تَعِبٌ**. — Also † A camel that has had a bone of one of his fore legs or hind legs broken and set, and has been fatigued beyond his power of endurance before the bone has consolidated, so that the fracture has become complete: whence the phrase **عَظْمٌ مُتَعَبٌ** [app. meaning † a bone broken again after its having been set, or consolidated: see 4]. (TA.) — A vessel, as, for instance, a drinking-cup, or bowl, † *filled*. (TA.) — Water † *squeezed forth, or expressed, from the earth, to be drunk*. (A, TA.)

مُتَعَبَةٌ [A cause of fatigue or weariness: a word of the same class as **مُجَبَّنَةٌ** and **مُبْخَلَةٌ**: loosely explained in Har p. 475 as meaning *a place of fatigue*]. One says, **إِسْتِخْرَاجُ الْمَعْنَى مُتَعَبَةٌ** [*The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds*]. (A.)

تَعَسٌ

1. **تَعَسَ**, aor. **تَعَسَ**, inf. n. **تَعَسٌ**; (§, A, Msb, K, &c.) and **تَعَسَ**, aor. **تَعَسَ**; (Sh, AHeyth, A, IATH, K;) but the latter is not chastic; (A, TA;) or the former is used in addressing a person, saying **تَعَسْتَ**; and the latter, in narration; (K;) accord. to Sh; but ISd says that this is strange; (TA;) *He fell, having stumbled*; *contr. of اتَّعَسَ*: this is the primary signification: (§:) or *he stumbled and fell* (AHeyth, A, IATH, K) *upon his hands and mouth, (AHeyth, TA,) or upon his face*: (IATH, TA:) or *he fell upon his face*: (Er-Rustamee, Msb, TA:) [and this may also be meant by one of the explanations of the inf. n. in the TA, which is **نَكَسٌ فِي سَفَالٍ**:] or *he fell in any manner*. (TA.) You say, by way of imprecation, **تَعَسْ وَأَنْتَكْسَ**, meaning *May he fall upon his face, and not rise after his fall until he fall a second time*. (Msb.) And **تَعَسَ قَبْلَ أَنْ تَقْشَ فَمَا أَنْتَقَشَ وَشَيْكَ فَلَا أَنْتَقَشَ** [*May he fall, having stumbled, or stumble and fall, &c., and not rise again; and may he be pricked with a thorn, and not extract the thorn*]. (TA.) And accord. to certain of the Kilábees, **تَعَسَ** signifies *He missed his proof in litigation, and the object of his search in seeking*. (TA.) — *He perished*. (Abou'Amr Ibn-El-'Alá, §, K.) You say, **تَعَسْتَ**, as though meaning *Mayest thou perish*. (ISh, TA.) — *He became far removed, (A, K.) — He became lowered, or degraded*. (A, K.) You say also, **تَعَسَ جَدُّهُ** [*His fortune, or good fortune, fell: or may his fortune, or good fortune, fall*]. (K in art. *عشر*.) — **تَعَسَهُ اللَّهُ**, [aor. **تَعَسَ**, inf. n. **تَعَسٌ**]; (A'Obeyd, A, Msb, K;) and **تَعَسَهُ**; (AHeyth, §, A, Msb, K;) the former unknown to Sh; (Az, TA;) *God made him to fall, having stumbled*: (§:) or *to stumble and fall* (AHeyth, A, K) *upon his hands and mouth, (AHeyth, TA,) or upon his*

face: (TA:) or to fall upon his face: (Mṣb:) or to fall in any manner. (TA.) — God destroyed him; or made him to perish. (A'Obeyd, Ṣ, K.) — God made him to become far removed. (A, K.) — God lowered, or degraded, him. (A, K.) — You say, by way of imprecation, **تَعَسَا لَهُ** *May he [fall, having stumbled: or, stumble and fall: or, stumble and fall upon his hands and mouth: or, upon his face: or] fall upon his face:* (Mṣb:) or *may God make destruction to cleave to him:* (Ṣ, TA:) [or *may God destroy him.*] Aboo-Is-hāk says, in explanation of the phrase **فَتَعَسَا لَهُ**, in the Kṣur xlvi. 9, that it may be in the accus. case as meaning **أَتَعَسَّرَ اللَّهُ**. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, **تَعَسَا**, meaning *May God throw thee down upon thy nostrils:* expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it **لَعَا**. (TA.) You say also, **أَتَعَسَّ اللَّهُ جَدَّهُ** [*May God make his fortune, or good fortune, to sink!*] (A.)

4: see **تَعَسَّ**, in three places.

تَعَسَّ inf. n. of 1 [which see, throughout]. — Also *Evil; mischief.* (K.)

تَعَسَّ: see what next follows.

تَاعَسَّ (A, K) and **تَعَسَّ** (Mṣb, K) act. part. ns. of 1, [i. e., respectively, of **تَعَسَّ** and **تَعَسَّ**, accord. to rule, used intransitively,] (A, Mṣb, K,) both applied to a man: (K:) and the former, to fortune, or good fortune. (A.)

مَتَعَسَّة [A cause of falling after stumbling: or of stumbling and falling &c. (See 1.)] You say, **هَذَا الْأَمْرُ مَنَحَسَّةٌ مَتَعَسَّةٌ** [*This affair is a cause of ill luck; a cause of falling &c.*] (A, TA.)

تفت

1. **تَفَتَّ**, aor. ʿ, inf. n. **تَفَتُّ**, *He left off, or abstained from, anointing himself, and shaving his pubes, and in consequence became dirty:* (Mṣb:) or **تَفَتُّ** signifies the state of being dirty; (Mgh:) the state of having matted and dusty hair, or a dusty head, long left unanointed: (T, Mgh, K:) so in relation to the rites and ceremonies of the pilgrimage: (T, K:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is one of the rites and ceremonies of the pilgrimage; (T;) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the shaving, and shortening, or clipping, of the beard and mustache and [the hair of] the armpit, and slaughtering [of the victims], and casting [of the pebbles]: accord. to Fr, the slaughtering of the [victims termed] **بَدَن**, and other victims, namely, hine, and sheep or goats, and shaving the head, and paring the nails, and the like: (T:) AO says that no poem is adduced as presenting an ex. of it: (Mṣb, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the Kṣur-ān; (T, M;) who say that it is the clipping the mustache, and paring the nails,

and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair [of the head]: (T:) or the plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the **مُحْرَم**: (M:) as though it were a passing from the state of **إِحْرَام** to the state of **إِحْلَال**: (T, M:) or, in the rites and ceremonies of the pilgrimage, the doing such things as paring the nails, and clipping the mustache, and shaving the pubes (Ṣ, K) and the head, and casting the pebbles, and slaughtering the **بَدَن**, (Ṣ,) &c.: (Ṣ, K: [but in two copies of the Ṣ, this art. is omitted:]) or the doing away with the matted and dusty state of the hair, and pollution and dirt, absolutely. (TA.) Accord. to ISh, **قِضَاءُ التَّفَتِّ** means *The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like:* (T:) or it means *the doing away with the state of تَفَتُّ; by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes.* (Mgh.) Accord. to IAar, **نَمْرٌ لِيَقْضُوا تَفَتُّهُمْ** [in the Kṣur xxii. 30] means *Then let them accomplish their needful acts of shaving and cleansing:* (T:) or it means *then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of إِحْلَال: (Bd:) it is an allowance, after entering the state of **إِحْلَال**, of that which was forbidden them in the state of **إِحْرَام**. (Mṣb.) — **وَقَتَّتْ الدَّمَاءَ مَكَانَهُ** — *And the blood (lit. bloods) contaminated the place thereof.* (TA.)*

تَفَتُّ (T, Mgh, K,) accord. to ISh, applied to a man, (T, Mgh,) *Altered [in odour or the like], (Mṣb,) or dusty, (Mgh, K, or مَتَغَبَّرَ, TA,) having matted and dusty hair, not having anointed himself, (T, Mgh, K,*) nor shaven his pubes.* (T, Mgh. [In the former it is implied that this explanation is doubtful.]

تفح

4. **أَتَفَحَهُ** [He gave him an apple]. You say, **أَتَفَحَكَ مِنْ أَتَفَحِكَ** [*He makes a present to thee who gives thee an apple.*] (A: there immediately following the saying, **فَلَانَ تُحَفَّتُهُ تَفَاحَةٌ**.)

تَفَاحَةٌ A sweet odour. (Abu-l-Khattāb, L.)

تَفَاحٌ, of the measure **فَعَالٌ**; an Arabic word; [not arabicized;] (Mṣb;) [The apple, or apples;] a certain fruit, (L, Mṣb,) well known, (Ṣ, L, Mṣb, K,) plentiful in [the cooler parts of] the land of the Arabs: (AHn, TA:) the word is said by Abu-l-Khattāb to be derived from **تَفَحَّةٌ** "a sweet odour:" (L:) the n. un. is with ʿ: (Ṣ, L, Mṣb:) the pl. is **تَفَاحِيحٌ**: (T:) and the dim. of the n. un. is **تَفَاحِيحَةٌ**. (L.) You say, **فَلَانَ تُحَفَّتُهُ تَفَاحَةٌ** [*Such a one, his present is an apple.*] (A.) — **تَفَاحٌ** — **بَادِنَجَانٌ**: see **تَفَاحٌ** **ذَهَبِيٌّ** and **تَفَاحٌ** **الْحَبِّ**: see **بَادِنَجَانٌ**. — **تَفَاحَةٌ** also signifies † *The head of the thigh-bone, which is in the*

haunch-bone. (Kr, A, K.) — **لَطَمْنَ بِالْعُنَابِ التَّفَاحِ** [lit. *They (women) slapped, with the jujubes, the apples*] means, † *with the fingers, or the ends of the fingers, the cheeks.* (A.)

تَفَاحِيحَةٌ: see **تَفَاحٌ**.

مَتَفَاحَةٌ A place where apples grow (L, K) in abundance. (L.)

تفروق

تَفَرُّوقٌ The **قَمِيع** [or base] of a date; (Ibn-'Abbād, K;) a dial. var. of **تَفَرُّوقٌ** [q. v.]: pl. **تَفَارِيقٌ**. (TA.)

تفل

1. **تَفَلَّ**, [in the CK, erroneously, **تَفَلَّ**,] aor. ʿ (Ṣ, M, Mṣb, K) and ʿ, (Ṣ, Mṣb, K,) inf. n. **تَفَلُّ**, (T, Ṣ, M, Mṣb,) *He spat;* syn. **بَصَقَ**: (M, K:) [or rather, he spat, emitting a small quantity of saliva, generally in scattered portions, as when one spits forth some minute thing:] **التَّفَلُّ** is similar to **البِزْقُ**, but less in degree: (Ṣ, Mṣb:*) the first degree is **البِزْقُ**; then, **التَّفَلُّ**; then, **التَّفَتُّ**; and then, **التَّفِغُ**: (Ṣ:) **التَّفَلُّ** with the mouth is [an action] never without somewhat of spittle: a blowing without spittle is [said to be] termed **نَفَثٌ**. (T.) Hence, **تَفَلَّ الرَّاقِي** [*The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions:* see also **نَفَثٌ**. (Ṣ.) One says also, **ذَاقَ مَاءَ الْبَحْرِ تَفَلَّهُ**, i. e. [*He tasted the water of the sea, and] spirted it forth, by reason of dislike thereof.*] (TA.) — **تَفَلَّ**, (M, K,) aor. ʿ, (K,) inf. n. **تَفَلُّ**, (Ṣ, M, Mgh, K,) *He, or it, (a thing, M,) became altered for the worse in odour, ill-smelling, or frouzy:* (M, K:) *he neglected, or left off the use of, perfume:* (M:) *he was unperfumed:* (Ṣ:) *he neglected, or left off the use of, perfume, and so became altered for the worse in odour, ill-smelling, or frouzy:* (Mgh, TA:) and **تَفَلَّتْ**, aor. and inf. n. as above, *she (a woman) stank, by reason of having neglected, or left off the use of, perfume and ointments:* and also *she perfumed herself:* thus bearing two contr. significations. (Mṣb.)

4. **أَتَفَلَّهُ** *He, or it, made him, or it, to be altered for the worse in odour, ill-smelling, or frouzy, (K,) or unperfumed.* (Ṣ.) The rájiz says,

* **وَتَفَلَّ الْعَنْبِرَ وَالصَّوَارَ**

[*And she makes ambergris and musk, or the vesicle of musk, to have a bad odour, or to lose their fragrance.*] (Ṣ.) And it is said of the sun, **تَفَلَّ الرِّيحَ** [*It makes the odour of the person to be bad.*] (TA, from a trad.)

تَفَلُّ: see what next follows.

تَفَلُّ, (K,) or **تَفَلُّ**, (M, accord. to the TT,) and **تَفَالٌ**, (M, K,) vulgarly **تَفَلُّ** and **تَفَالٌ**, (TA,) *Spittle, or saliva, ejected from the mouth;* syn. **بُصَاقٌ**: (M, K;) as also **تَفَلُّ**: (Ibn-Abi-l-Hadeed, TA:) or it is similar to **بُصَاقٌ**. (TA.) [See 1.] — And *Froth, or foam,* (M, K,) of the sea; (TA;) and the like thereof. (M.)

مَا أَصَابَ فَلَانٌ مِنْ فَلَانٍ إِلَّا : تَغْلٌ. see تَغْلٌ. *Such a one obtained not from such a one save a little.* (T.)

تَغْلٌ : see تَغْلٌ.

تَغْلٌ, applied to a man; (S, M, K;) and تَغْلَةٌ, applied to a woman, (T, M, Mgh, Mṣb, K,) as also تَغْلٌ, (T, S, M, Mṣb, K,) which is a possessive epithet, (M,) or an intensive epithet, (Mṣb.) Altered for the worse in odour, ill-smelling, or frouzy: (M, K:) who has neglected, or left off the use of, perfume: (M:) unperfumed: (T, S:) who has neglected, or left off the use of, perfume, and so become altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) stinking, (T, Mṣb,) by reason of having neglected, or left off the use of, perfume and ointments: (Mṣb:) the pl. of تَغْلَةٌ is تَغْلَاتٌ; (T, Mgh, Mṣb;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning unperfumed. (T, *Mgh, *TA.) — قَوْمٌ سَفَلَةٌ تَغْلَةٌ [A company of men of the lowest and vilest sort]. (TA.)

تَغَالٌ and تَغَالٌ : see تَغْلٌ.

تَغْلَةٌ الشَّمْسُ مُتَغْلَةٌ [The sun makes the odour of the person to be bad]. (TA.)

مُتَغْلَةٌ A spittoon, or vessel in which to spit; syn. مَبْرَقَةٌ. (TA.)

تَغْلٌ : see تَغْلٌ.

تغه

1. تَغَهُ, aor. ٤, (S, Mgh, Mṣb, K,) inf. n. تَغَهُ, (JK, Mṣb, K, TA,) or تَغَهُ, (Mgh, CK,) and تَغُوهُ (K) and تَغَاهَةٌ, (Mṣb, TA,) or this last is a mistake; (Mgh;) and تَغَهُ, aor. ٤, inf. n. تَغُوهُ; (JK;) It (a thing, JK, Mgh, Mṣb) was, or became, paltry, sorry, mean, contemptible, or inconsiderable; (JK, S, Mgh, Mṣb;) and little, or small, in quantity or number. (JK, S, K.) — تَغَهُ, aor. ٤, inf. n. تَغُوهُ, He (a man) was, or became, stupid, or foolish. (JK, K.) And تَغَيْتُ نَفْسَهُ His mind became weak. (JK.) — تَغَهُ, aor. ٤; and تَغَهُ, aor. ٤; He, or it, was, or became, lean, or meagre; syn. غَتٌّ. (K.) It is said in a trad. (S, K) of Ibn-Mes'ood, (K,) الْقُرْآنُ لَا يَتَغَهُ وَلَا يَتَشَانُ, (S, K, [in the CK, erroneously, يَتَغَهُ and يَتَشَانُ, and in some copies of the K, for the latter is put لا يَغْتُ وَلَا يَخْلُقُ] i. e. [The Kur-án will not become meagre, nor will it become worn out]: (K: [in the CK, erroneously, لا يَغْتُ وَلَا يَخْلُقُ]) it is implied by the context in the S, that لا يَتَغَهُ means will not become paltry, or mean: لا يَتَشَانُ means will not become worn out by reason of much repetition; from شَانٌ signifying "a worn-out water-skin." (TA.)

4. تَغَهُ فِي عَطَاهُ [He was paltry, sorry, mean, or niggardly, in his gift;] he made his gift little, or small. (TA.)

تَغَهُ : see تَغَاهَةٌ. — Also *Inspid; tasteless; and*

so تَغَاهَةٌ. (KL.) You say تَغَاهَةٌ كُنُودٌ Kinds of food having no taste of sweetness, or of sourness, or of bitterness; and some include bread and flesh-meat among these. (K.)

تَغَاهَةٌ (S, Mgh, Mṣb, KL, TA) and تَغَهُ (Mgh, KL, TA) applied to a thing, (JK, Mgh, Mṣb,) and the former to a man also, (TA,) Paltry, sorry, mean, contemptible, or inconsiderable: (JK, S, Mgh, Mṣb, KL, TA:) and little, or small, in quantity or number. (JK, S, TA, and KL in explanation of the former.) — تَغَاهَةُ الْعَقْلِ A man having little sense, or intellect; (TA;) stupid, or foolish. (JK.) — See also تَغَهُ. — تَغَاهَةٌ also signifies Afflicted, or distressed, by reason of disease and fatigue. (JK.)

تَغَاهَةٌ; (JK, TA;) so in the handwriting of Sgh; in the K, مُتَغَاهَةٌ; (TA;) Easy, submissive, or tractable; applied to a she-camel. (JK, K.)

تقد

تَقْدَةٌ (JK, S, L, K) and تَقْدَةٌ (Hr, L, K) and تَقْدَةٌ (JK, L) Coriander-seed; syn. كُزْبُرَةٌ. (IĀq, JK, S, L, K.) — And Caraway-seed; syn. كَرَوِيَاءٌ. (IĀq, Th, L, K.)

تقن

2. تَقْنُوا أَرْضَهُمْ, (JK, K,) inf. n. تَقْنُوا, (K,) They watered their land with thick, or muddy, water, [or water containing تَقْنٌ,] (JK, *K,) in order that it might become good. (K.)

4. اتَّقَنَهُ, (K,) inf. n. اتَّقَانٌ, (JK, S,) i. q. أَحْكَمَهُ [He made it, or rendered it, (namely, a thing, JK, or an affair, S and K,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing]. (JK, S, K.) [And اتَّقَنَ لَهُ signifies the same as اتَّقَنَهُ: or he exercised, or possessed, the skill requisite for it; namely, an affair.] اَلَّذِي اتَّقَنَ كُلَّ شَيْءٍ in the Kur xxvii. 90, means Who hath created every-thing firmly, strongly, solidly, &c., (أَحْكَمَ خَلْقَهُ) and made it, fashioned it, or disposed it, in the fit, proper, or right, manner. (Bd.) [You say also, اتَّقَنَ عِلْمَهُ, meaning He made his knowledge sound; or made himself thoroughly learned.] And اتَّقَنَهُ عِنْدَهُ He knew it, or learned it, (namely, a tradition [&c.]) soundly, thoroughly, or well, from him. (TA in art. ذبر.)

تَقْنٌ The رَسَابَةُ of water, (JK, Mgh, K,) in a rivulet or in the channel of a torrent, (K,) in the [season called] رَبِيعٌ; (Lth, JK, Mgh;) i. e., (Mgh,) [its sediment, or] the thick matter that is borne by it [and that sinks to the bottom; used for improving land]: (Lth, JK, Mgh:) and (K) تَقْنٌ of a well (Mgh, K) and of the channel

of a torrent; i. e., the slime, mixed with black, or black and fetid, mud; accord. to the Jámi' of El-Ghooree. (Mgh.) — A thing by means of which one subsists, and makes good, or improves, the performance, or execution, or management, of an affair; as iron, and other things, of the جَوَاهِرُ [i. e. precious stones, or native ores,] of the earth: and anything by means of which a thing is made good, or improved, is called its تَقْنٌ. (TA.) —

A skilful man: (JK, S, K:) pl. اتَّقَانٌ. (TA.) — [Hence, probably,] تَقْنٌ [or ابْنُ تَقْنٍ] is also the name [or surname] of a certain man proverbial for his excellence in shooting. (S, K. [In the latter it is implied that this name or surname is التَّقْنُ.]) The rájiz says,

يَرْمِي بِهَا أَرْمَى مِنْ ابْنِ تَقْنٍ

[One more skilled in shooting than Ibn-Tiqn shoots it]. (S.) — Nature, or natural disposition. (JK, S, K.) You say, الفَصَاحَةُ مِنْ تَقْنِهِ Chasteness of speech, or eloquence, is [a quality] of his nature. (S.)

Quasi تقى : or, accord. to some, تقو

1. تَقَى, aor. ٤, (T, S, K, in art. وقى) and ٤, (T, TA,) or تَقَى, aor. ٤, (Mṣb, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. تَقَى, (S and TA in art. تقى, [which art. I find in only one copy of the S,]) or تَقَى, (K,) or تَقَاهُ, (Mṣb, and also mentioned in the TA,) of which تَقَى is pl., or coll. n., (Kzz, IB, Mṣb,) and تَقَاهُ (K) and تَقَاهُ; (Lh, K;) and اتَّقَى, (T, S, Mṣb, K,) inf. n. اتَّقَى, (Mṣb) and [quasi-inf. n.] تَقَاهُ and تَقَاهُ; (S, art. وقى;) He feared God: (S and TA in art. تقى: all else that follows is from art. وقى except where reference is made to another art.:) or he was cautious of a thing; guarded, or was on his guard, against it; prepared, prepared himself, or was in a state of preparation, against it; or feared it: (K:) or he looked forward to a thing, and guarded against it, sought to avoid it, or was cautious of it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. وقى.] اتَّقَى is originally اتَّقَى; (T, S;) then اتَّقَى; then اتَّقَى; and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word اتَّقَى, aor. يتَّقَى, with fet-h to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said تَقَى, aor. يتَّقَى, like قَضَى, aor. يَقْضَى: (S:) or, as is said in the T, they suppressed the ١, and the و changed into ت, in اتَّقَى, and said تَقَى, aor. يتَّقَى. (TA.) A poet says, (namely, Khufá Ibn-Nudbeh, TA,)

جَلَامًا الصِّقْلُونَ فَأَخْلَصُوا

خِفَانًا كُلُّهَا يَتَّقَى بِأَثْرِ

or, as some read it, يتَّقَى, with the ت movent, but without teshdeed; (S;) and this latter, accord.

to IB, is the right reading. (TA.) [See this verse explained in art. **اثر**.] IB adds that Aboo-Sa'eed [app. meaning **اثر**] disallowed **تَقَى**, aor. **تَقَى**, inf. n. **تَقَى**; saying that it would require the imperative to be **اتق**, which is not said; and this, he states, is right: [for] J says that the imperative used is **تق** [*Fear thou, or beware thou, &c.*], as in **تق الله** [*Fear thou God*]; and to a woman, **تقَى**; formed from the verb **اتقى**, without tesh-deed, by the suppression of the l. (TA.)

4. **مَا اتَّقَاهُ اللهُ** (S, TA) *How great is his reverential, or pious, fear of God!* (TA.) — **مَا اتَّقَاهُ** is also said of a saddle, as meaning *How good is it for not galling the back!* (TA.)

8: see 1, in two places; and see also art. **وقى**.

تَقَى: see **تَقَوَى**.

تَقَاةٌ: see **تَقَوَى**, in two places. — In the phrase in the *Kur* [iii. 27], **إِلَّا أَنْ تَتَّقُوا مِنْهُ تُقَاةً**, it may be an inf. n. [so that the meaning may be *Unless ye fear from them with a great fearing* (see 1)]: or it may be a pl. [app. of **تَقَى**, like as **كَمَاة** is pl. of **كَمَى**, so that the meaning may be *unless ye fear from them, being fearful*]: but it is better to regard it as an inf. n. because another reading is **تَقِيَةٌ**. (M, TA.)

تَقَى, applied to a man, (Msb, K, TA,) i. q. **تَقَى** (TA) and **مَتَقَى** (S) [*Fearing; cautious; &c.*: (see 1:) and particularly *having a reverential, or pious, fear of God: or simply pious: or one who preserves, or guards, himself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: (see 8 in art. **وقى**)] accord. to IDrd, one who preserves, or guards, himself from punishment [in the world to come], and from acts of disobedience, by righteous conduct: from **وَقَيْتَ نَفْسِي**: said by the grammarians to be originally **وَقَوَى**; then, **تَقَوَى**: or, accord. to Aboo-Bekr, [originally] of the measure **فَعِيلٌ**, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure **فَعُولٌ** says that it has that pl. because it has become like a word [originally] of the measure **فَعِيلٌ**: (TA:) or *righteous, virtuous, just, or honest*; (Msb in art. **تقى**); *contr. of فَاجِرٌ*: (idem in art. **بر**): pl. **اتَّقِيَاءٌ** (Msb in art. **تقى**, and K) and **تَقَوَاءٌ** (K), which is extr., and of a class disallowed by Sb, (TA,) [and app. also **تَقَاةٌ**, q. v. *suprà*.]*

تَقِيَةٌ: see what next follows.

تَقَوَى, or **تَقَوَى**, accord. to different readings in the *Kur* ix. 110, (Bd,) [of which readings the former is the more common,] is originally **تَقِيًا**, (K,) [or **تَقِيًا**,] or [rather **وَقِيًا**, or **وَقِيًا**, and then] **وَقَوَى**, of the measure **فَعَلَى**, from **وَقَيْتَ**, (ISd, TA,) or, accord. to MF, the right opinion is that it is [**وَقَوَى**], of the measure **فَعُولٌ**, (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as **حَزِيًا** and **صَدِيًا**: (K:) it is a subst. from **اتقى** or **وقى**; (Msb, K;) [and signifies *Fear; caution; &c.*:

(see 1:) and particularly *reverential, or pious, fear of God: or simply piety: or the preservation, or guarding, of oneself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: or the preservation, or guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct: or righteousness, virtue, justice, or honesty: (see **تَقَى**): its explanations in relation to religion are many and various, but are all resolvable into *fear of God, or of sin; or the preservation, or guarding, of oneself from sin:*] and **تَقَاةٌ** and **تَقَاةٌ** are syn. with each other (S) and with **تَقَوَى**, (Msb,) and are used as inf. ns. of **تَقَى**: (S:) and **تَقَى** [also] is syn. with **تَقَوَى**; (S;) or it is pl. of **تَقَاةٌ**, or a coll. n., (Kzz, IB, Msb,) like as **طَلِي** is of **طَلَاةٌ**, (Kzz, IB,) and as **رَطِبٌ** is of **رَطْبَةٌ**. (Msb.) **وَأَتَاهُمْ تَقْوَاهُمْ**, in the *Kur* xlvii. 19, means *And hath explained to them, (Bd,) or suggested to them, (Jel, TA,) what they should fear, or that from which they should preserve themselves: (Bd, Jel, TA:) or hath aided them to practise their تقوى: (Bd:) or hath given them the recompense of their تقوى. (Bd, TA.)* And **هُوَ أَهْلُ التَّقْوَى**, in the *Kur* lxxiv. last verse, means *He is entitled, or worthy, to be feared; or to be reverentially, or piously, feared. (Bd, Jel, K.)**

هُوَ أَتَقَى مِنْ فُلَانٍ [*He is more fearing, or cautious, &c., than such a one; more reverentially, or piously, fearful of God; or more pious; &c.:*] he has more **تَقَوَى** than such a one. (TA.)

تك

10. **بِالتَّكَّةِ**, (Msb,) or **استك التَّكَّةَ**, (IDrd, K,) *He inserted the تَكَّة in [the double upper border of] the drawers, or trousers. (IDrd, Msb, K.)* You say also, **هُوَ يَسْتَكُّ بِالْحَرِيرِ** *He makes use of a تَكَّة of silh. (A.)*

تَكَّةٌ The band [that is inserted in the double upper border] of the drawers, or trousers; (IDrd, K;) [generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and] sometimes, of silk: (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA;) and I Amb says, I think it to be arabicized: (Msb:) pl. **تَكَكٌ**. (S, Msb, K.)

تَكَّةٌ The thing by means of which the **تَكَّة** is inserted in [the double upper border of] the drawers, or trousers. (TA.) [It is generally a slender piece of wood, having at one end a loop through which a portion of the **تَكَّة** is passed.]

Quasi **تَكَأ**

تَكَأ &c.: see art. **وكأ**.

Quasi **تَكَل**

1. **أَتَكَلَّ عَلَيْهِ**, aor. **تَكَلَّ**, a dial. var. of **أَتَكَلَّ**. (Ibn-'Abbád, K.) See art. **وكل**; where, also, see **تَكَلَّةٌ**, &c.

تل

1. **تَلَّ**, (T, S, M, Msb, K,) aor. **تَلَّ**, inf. n. **تَلَّ**, (M, Msb,) *He prostrated him, or threw him down; (T, S, M, Msb, K;) [as some say,] upon the تَل: (TA:) or he threw him down (M, K, TA) upon his تَلِيل, i. e., (TA,) upon his neck, and his cheek: (M, K, TA:) but the former is the more approved; and thus it is explained as used in the phrase **وَتَلَّهُ لِلْجَبِينِ** [in the *Kur* xxxvii. 103], (M,) *and he prostrated him, or threw him down, (Aboo-Is-hák, T, S, Bd,) upon his side, so that the side of his forehead fell upon the ground; (Bd;) or upon his mouth; (Kátá-deh, T;) or upon his face. (Bd.)* And **تَلَّ الشَّاةَ** *He made the she-camel to lie down upon her breast. (TA.) — He threw it upon the ground: said of any corporeal thing. (M.) — تَلَّ, aor. **تَلَّ**, (IAar, T, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] also signifies *He poured (IAar, T, K, TA) into the hand of another. (TA.)* And **تَلَّ الشَّيْءَ فِي يَدِهِ** *He gave, or delivered, the thing to him: (M, K*:) or he threw, or put, the thing into his hand. (K.)* The Prophet says, **بَيْنَمَا أَنَا نَائِمٌ أُتِيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ**, i. e. [*While I was sleeping, I had the keys of the treasures of the earth brought to me,] and they were poured into my hand: (IAar, T, M:) or were thrown, or put, into my hand. (IAmb, M.) — Also, (K,) inf. n. تَلَّ, (M,) *He lowered, or let down, the rope into the well, (M, K,) with the hand, on the occasion of drawing water. (M.) — تَلَّ بِتَلَّةٍ سَوْءٌ, [aor. **تَلَّ**, accord. to rule,] *He charged him, or upbraided him, with an evil, or a foul, thing. (Th, M, K.) — تَلَّ, aor. **تَلَّ**, (IAar, T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] *He was, or became, prostrated, or thrown down; (M, K;) he fell, or fell down. (IAar, T, M, K.) — تَلَّ, (M, K,) aor. **تَلَّ**, (T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case also, and doubtful,] inf. n. **تَلَّ**, (T, M,) *The side of his forehead sweated, or exuded sweat. (M, K.)* And in like manner the verb is used in relation to a watering-trough. (Lh, M.) **تَلَّتْ** is an imitative sequent to **ضَلَّتْ**. (M.)******

4. **اتَلَّ الْمَائِعَ** *He made the fluid, or liquid, to drop, or fall in drops. (K.)*

R. Q. 1. **تَلَّتْهُ**, (S,) inf. n. **تَلَّتْهُ**, (M, K,) *He moved him, agitated him, shook him, put him into a state of motion or commotion; (S, M, K;) or did so vehemently: (S, K, and Mgh in art. **تر**;) he shook him, or shook him violently, (namely, a drinker,) and ordered him to breathe in his face, that he might know whether he had drunk [wine or the like], or not; (TA in this art. and art. **تر**;) as also **تَرَّتْهُ**, and **مَزَمَتْهُ**. (TA in the latter art.) — **تَلَّتْهُ** also signifies *Hard journeying: and rough, or severe, or vehement, driving. (K.)* You say, **تَلَّتْهُ الرَّجُلُ** *The man was rough, or severe, or vehement, in his driving. (M.) — تَلَّتْهُ بَهْرَاءٌ is [The tribe of] *Bahrá's pronouncing the ت of***

تَفْعَلُونَ *with hesr*; (M, K;) *saying تَفْعَلُونَ, and تَشْهَدُونَ, and the like.* (M.)

تَلٌّ, accord. to Lth, [and accord. to general present usage,] *A mound, or hill, of dust, or earth, [or rubbish,] pressed together, not natural*: but this is a mistake [if meant as an explanation of the proper application], for with the Arabs it signifies a natural hill: En-Nadr says that it is of the smaller sort of إِكْرَامُ [pl. of أَكْمَةٌ]; it is of the height of a house, or tent, and the breadth of its back is about ten cubits; it is smaller than the أَكْمَةُ, has fewer stones, gives growth to nothing good, and its stones are compacted together exactly like those of the أَكْمَةُ: (T:) [the mound, or artificial hill, above mentioned, is what is meant by its being said,] the تَلٌّ of dust, or earth, is well known: and the word signifies also a heap of sand: (M, K:*) in both of these senses from التَّلُّ signifying "the throwing upon the ground" anything of a corporeal kind: (M:) also a hill (M, K, TA) *overtopping what is adjacent to it*: (TA:) pl. [of pauc.] أَتْلَالٌ (M, TA) and أَتْلٌ (TA) and [of mult.] تَلَالٌ (T, S, Mṣb, K) and تَلُولٌ. (TA.) = Also *A pillow*: pl. أَتْلَالٌ, which is extr.: or the pl. signifies *certain sorts of cloths, or of garments*: (K, TA:) or, as some say, of pillows. (TA.)

تَلَّةٌ [inf. n. un. of 1, by Golius erroneously written تَلَّةٌ, and wrongly explained by him,] *A single act of pouring [&c.].* (T, K.) = *A single act of lying upon the side.* (K.) = See also تَلْتَلَةٌ.

تَلَّةٌ *A mode, or manner, of lying upon the side.* (Fr, K.) = *Sluggishness, laziness, or indolence.* (Fr, T, K.) = *A state, or condition.* (S, M, K.) You say, *هُوَ بِتَلَّةِ سَوْءٍ* *He is in an evil state or condition*; like as you say *بِيبَّةِ سَوْءٍ*: (S:) and *بَاتَ بِتَلَّةِ سَوْءٍ* *He passed the night in an evil state or condition.* (M.) = *A thing*; as in the saying, *تَلَّةٌ بِتَلَّةِ سَوْءٍ* [explained above]: see 1. (Th, M, K.) = *I. q. بَلَّةٌ*, (T, M,) or *بَدَلٌ*, as also *تَلَّلٌ*: (K:) Abu-s-Semeyda' says that *تَلَّلٌ* and *بَدَلٌ* and *تَلَّةٌ* and *بَلَّةٌ* are all one [i. e. *Moisture*]. (T.) One says, [app. to a person suspected of having drunk wine or the like,] *أَبَلَّةٌ مَا هَذِهِ التَّلَّةُ بِفِيكَ* i. e. *أَبَلَّةٌ [What is this moisture in thy mouth?]*. (T, M.)

تَلَّلٌ: see تَلَّةٌ.

التَّلَالُ in the phrase *هُوَ الصَّلَالُ بِنُ التَّلَالِ* is an imitative sequent. (S, K.)

تَلِيلٌ *Prostrated, or thrown down*; as also *مَتَلُولٌ*: (IAḡr, T, M, K:) [pl. of the former تَلَّى, like as *صَرَعَى* is pl. of *صَرِيعٌ*, and *تَلَّى* of *قَتَلَى*, &c.; as in the phrase] *قَوْمٌ تَلَّى* *A company of men prostrated, or thrown down.* (M, K.) = *The neck*: (T, M, K:) and *the cheek*: (TA:) pl. [of pauc.] أَتْلَةٌ and [of mult.] تَلَالٌ and تَلَالٌ. (M, K.) You say, *لَهُ تَلِيلٌ كَجِدْعِ السَّحْوِقِ* [He has a neck like the trunk of the tall palm-tree]. (TA.)

التَّلَالَةُ is an imitative sequent to الصَّلَالَةُ. (T,* S, M,* K.)

تَلْتَلَةٌ inf. n. of R. Q. 1 [q. v.]. — Also *Hardship, difficulty, distress, or adversity*: (M, K:) pl. تَلَاتِلٌ, (TA,) signifying *hardships, difficulties, &c.* (Aboo-Turáb, T, S, M.) = *A drinking-vessel that is made of the envelope قِبْقَاءَةٌ, S, or قِبْقَاءٌ, M and K) of the spadix of a palm-tree*; (S, M, K;) so called because what it contains is poured into the throat; (T;) as also *تَلَّةٌ*: (M, K:) it is said that *نَبِيذٌ* is drunk with it. (TA.)

تَالٌ is an imitative sequent to ضَالٌ. (T,* S, M,* K.)

مَتَلٌ *A place of prostrating.* (TA.)

مَتَلٌ [as a subst.] *A thing with which one prostrates*: (M, K:) and hence *a spear*: (Mṣb:) and [as an epithet], applied to a spear, *with which one prostrates*: (T,* S, M:) or, applied to a spear, *erect*; or *even and erect.* (K.) = *Strong*; (S, M, K;) applied to a man and to a camel (M, K, TA) &c. (TA.) = *A man erect in prayer*: (T, M, K:) so accord. to Lth, who cites the saying,

رِجَالٌ يَتَلُونَ الصَّلَاةَ قِيَامًا

but this is a mistake; for *يَتَلُونَ* is from تَلَّى, and means, *who make prayer to follow prayer.* (T.)

مَتَلٌ *One who prostrates much, or often; who does so by twisting his leg with the leg of another.* (T.)

تَلِيلٌ: see مَتَلُولٌ.

تَلَابٌ

Q. 4. أَتْلَابٌ: &c.: see art. تَلَبٌ.

تَلَانٌ

تَلَانٌ i. q. الآنَ [At the present time; now]: (Aḡ, K:) the ت is added, as in تَجِينٌ. (A'Obeyd &c.) See art. آيِنٌ.

تَلَبٌ

Q. Q. 4. أَتْلَابٌ, (T, S, M, &c.) inf. n. أَتْلَابٌ, (S, K,) *It* (a thing, M, or an affair, or a case, S, K, or a road, A) *was, or became, uniform or undeviating, (A,) right, or rightly directed or ordered*: (S, M, A, K:) or (M) *it* (a thing, M, or a road, S, K) *was, or became, extended, (Fr, T, S, M, A, K,) and right, direct, even, or uniform*: (S, M, K:*) or (M) *it* (a thing, M) *was, or became, set up, or erect.* (M, A, K.) You say, *مَرُّوا فَأَتْلَابَتْ بِهِمُ الطَّرِيقُ* [They went along, and the road was, or became, uniform, &c., with them; i. e., their road was, or became, uniform, &c.]. (A.) And *أَتْلَابَتْ أَمْرَهُمْ* [Their affair, or case, was, or became, right, or rightly directed or ordered]. (A.) = *He* (an ass) *raised his breast and head.* (S, K.) — This verb and its derivatives are mentioned in the [T and] S and K in the present art.; but they are held by [ISd and] IB to be radically quadrilateral. (TA.)

تَلَبٌ *Loss*; or the state of being lost; or perdi-

tion. (A, K.) One says, *تَبَّأَ لَهُ تَلَبًا*, (Lth, T,) or *تَلَبًا* [which may be rendered *May God decree loss and perdition to him*]. (K.)

أَتْلَابِيَّةٌ a subst. (S, M, K) from أَتْلَابٌ; (Fr, T, S, M, K;) [signifying *The state of being uniform or undeviating, right, &c.*]; like طُمَأْنِينَةٌ [from أَطْمَأَنَّ]. (TA.)

تَوْتَبٌ, perfectly decl. [when used as a proper name as well as when used as an appellative], because it is of the measure فَوَعَلٌ; (Sb, S;) for we judge its ت to be a radical, and its و to be augmentative, because فَوَعَلٌ is more common [as the measure of a noun] than تَفَعَلٌ; (M;) but accord. to Suh, the ت is a substitute for و, and, if so, it should be mentioned in art. وَلَبٌ; (TA;) *A young ass*; syn. جَحْشٌ: (S, K:) or the *foal of a wild ass, when he has completed a year.* (M.) And *أَمْرٌ تَوْتَبٌ* is an appellation given to *The she-ass.* (S.) — The former is sometimes metaphorically applied to *A [young] man*: (M:) or *a boy.* (S.)

مُتَشَبِّهٌ [Uniform or undeviating,] *right, or rightly directed or ordered* [&c.: see the verb]; as also مُسَلْحَبٌ. (Aḡ, T.) Also applied to a rule, (A, TA,) as meaning *Uniform, undeviating, or of general application; uniformly, or constantly, obtaining.* (TA.)

مَتَابٌ [app. pl. of مَتَلَبٌ or مَتَلِبٌ] *The places where a wound causes death*; syn. مَقَاتِلٌ. (IAḡr, T.)

Quasi تَلَجٌ

أَتْلَجٌ and تَوَلَجٌ: see art. وَلَجٌ.

تَلَدٌ

1. تَلَدٌ, aqr. (T, S, M, Mṣb, K) and تَلَدٌ, (T, S, M, K,) inf. n. تَلَدٌ; (S, M, Mṣb, K;) [and تَلَدٌ; (see Ham p. 699);] *It* (property, consisting of camels or the like, syn. مَالٌ, T, S, M, &c.) *was, or became, old, or long-possessed*; (Mṣb;) *such as is termed تَلَادٌ*. (T, S, M, Mṣb, K.) = *تَلَدٌ* *Such a one was born of parents at our abode, or home.* (L.) — And *تَلَدٌ*, (T, S, M, K,) aor. تَلَدٌ, (M, K,) inf. n. as above; (T, L;) and *تَلَدٌ*, aor. تَلَدٌ; (K;) *He remained, stayed, abode, or dwelt*, (Aḡ, T, S, M, K,) *في بَنِي فَلَانٍ* *among the sons of such a one*, (S,) and *بَيْنَهُمْ* *among them*, (M,) and *بِكَانٍ* *in a place.* (Aḡ, T, L.) = See also 2.

2. تَلَدٌ, (IAḡr, T, K,) inf. n. تَلِيدٌ; (K;) or تَلَدٌ; (so in the L as on the authority of IAḡr, and accord. to Lh as is said in the TA;) i. q. *مَنَعَ* and *جَمَعَ* [app. as meaning *He collected and defended property*]; (IAḡr, T, L, K;) said of a man. (IAḡr, T, L.)

4. اِتْلَدٌ, (T, S, L,) and اِتْلَدَ مَالًا, (T, M, Mṣb, K,) *He got, obtained, or acquired, (اِتْلَدَ) property [such as is termed تَلَادٌ, as is implied in the T and M and K]:* (T, S, L, Mṣb:) or *he possessed*

property such as is termed تَلَاد. (So accord. to the explanation of the act. part. n., q. v., in the Mgh.)

8: see 1.

تَلَد: see تَلَاد, in two places.

تَلَد: see تَلَاد, in two places. — Also The young one of an eagle. (M, K.)

تَلَد: see تَلَاد: — and تَلِيد.

تَلَاد, applied to مَال [i. e. property, consisting of camels or the like], (T, S, M, &c.) Old, or long-possessed; as also تَالَد and تَلِيد, (Mgh, Mṣb,) both of these meaning old, original, property, (A,) and مُتَلَد: (L:) or original, old, or long-possessed, born at one's own abode, or home; as also تَالَد and تَلَاد: (S:) contr. of طَارِف (S, A, Mgh, Mṣb) and طَرِيف: (Mgh, Mṣb:) or born at the owner's abode, or house; or that brings forth there; (M, K;) as also تَالَد (K) and تَلِيد and تَلَد (M, K) and تَلِيد (K) and تَلِيد and تَلَاد, (M, K,) like إِسْنَام, (M, [in the CK written تَلَاد, and so accord. to the Mṣb,]) and مُتَلَد; (M, K; [written in a copy of the M مُتَلَد;]) wherefore, [i. e. because of the meaning,] Yaḡkoob judges that the ت is a substitute for و; [as is said to be the case in the S;] but this is not a valid decision; for, were it so, the word in some of its variations would be reduced to its original: (M:) or any old, or long-possessed, property, (T, M, L,) consisting of animals &c., (M, L,) inherited from parents; (T, M, L;) as also تَالَد (T, L) and تَلِيد and مُتَلَد (T, M, L [the last written in a copy of the T مُتَلَد, and in a copy of the M مُتَلَد,]) and تَلَد and تَلَد and تَلَاد, as above: (M:) or slaves, or pasturing beasts, that breed at one's own abode, or home, and become old, or long possessed: (Ish, as related by Sh:) or that which you yourself breed, or rear. (Aṣ, T.) [See also تَلِيد, below. — Hence,] هُنَّ مِنْ تَلَادِي, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُور) of the K̄ur-ān, meaning † They are of those which I acquired (or learned, L) long ago from the K̄ur-ān: (S, M, L:) thus saying, he likened them to the property, or camels &c., called تَلَاد. (M, L.) — [Az says,] I heard a man of Mekkeh say, تَلَادِي بِمَكَّة, i. e. ميلادِي [app. meaning My birth was in Mekkeh]. (T.)

تَلِيد: see تَلَاد, in three places. — Also That which is born at the abode, or home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee: (Aṣ, T:) or one who is born in a foreign country, and is carried away while young to the territory of the Arabs: (Mgh:) or one who is born in a foreign country, and then brought away while young, and who grows up in the territory of the Muslims; (S, K;) as also تَلَد: (K:) or i. q. مُوَلَّد and مُوَلَّدَة, [masc. and fem.,] meaning one that is born at thine own abode, or home: (Ish, T: [see also تَلَاد:]) or one who has parents at thine own abode, or home; whereas مُوَلَّد sig-

nifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn:] the fem. is with ة; (S;) signifying a female slave who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs: (K̄t, T:) or a female slave whose father and family and all her relations are in one country and who is herself in another: (Ish, L in art. وِلْد:) or a female slave born the property of a people with whom are her parents: (L in art. وِلْد:) or a female slave inherited by her owner; if born at his own abode, or home, [of a mother already belonging to him,] she is called وِلِيدَة: (T, L:) you say رَجُلٌ تَلِيدٌ pl. تَلِيدَاءُ: and اِمْرَاةٌ تَلِيدَةٌ [and تَلِيدَة]; pl. تَلَائِدُ (Lh, M, L) and تَلِيد. (Lh, L.) It is related in a trad. of Shureyḡ, that a man purchased a female slave, and the two parties made it a condition that she should be a مُوَلَّدَة; but the purchaser found her to be a تَلِيدَة, and therefore returned her: (S, Mgh:) a مُوَلَّدَة is like a تَلَاد, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) — Also, metaphorically, † A child, absolutely. (Ḥar p. 317.)

تَالِد: see تَلَاد, in four places. — تَالِدٌ بَالِدٌ: see art. بَلَد.

اِتْلَاد, by some written اَتْلَاد: see تَلَاد, in three places.

مُتَلَد, applied to مَال (S, Mṣb,) pass. part. n. of 4: (Mṣb:) see تَلَاد, in three places. — [Hence,] مُتَلَدٌ, (M, L, TA,) in the K, مُتَلَدٌ, said to be like مُعْظَر, but this is a mistake, (TA,) [and in the CK, خَلْقٌ is erroneously put for خَلْقٌ.] † An old, or a long-possessed, natural disposition, or quality. (M, L, K.) IAṣ cites as an ex. this verse:

مَا ذَا رُؤِينَا مِنْكَ اَمَّ مَعْبِدٍ *
مِنْ سَعَةِ الْخَلِيمِ وَخَلْقِي مُتَلَدٍ *

[app. meaning What has been experienced from us, on thy part, Umm-Ma'qbad, of largeness of forbearance, and of long-possessed good natural dispositions, or qualities? رُؤِينَا seems to be here used for رُؤِينَا; or the latter may be the correct reading]. (M, L.)

مُتَلَدٌ [act. part. n. of 4:] A possessor of property such as is termed تَلَاد: and hence, — A first owner or proprietor; as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.)

تلع

تَلَعَة High, or elevated, land or ground: (AO, S, K:) and low, or depressed, land or ground: (AO, S, Mṣb, K:) thus bearing two contr. significations, (S, K,) accord. to AO: (S:) or it has not these significations, but means a water-course from the upper part of a valley to its lower part; therefore sometimes its upper part is described [by this name], and sometimes its lower part: (IAṣ, IB, TA:) or it has the second of the significations above, (Mṣb, K,) and the

first, (K,) and signifies also a water-course (Mṣb, K) from the upper part of a valley: (Mṣb:) and also, (K,) or, accord. to IDrd, (TA,) the wide part of the mouth of a valley: and a high, or an elevated, piece of land or ground: (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify high, or elevated, and rugged, land or ground, in which the torrent goes to and fro, and from which it then pours to another تَلَعَة, lower than it; and which is fertile in plants, or herbage: (L, TA:) or a water-course from the higher part of the ground to the bottom of a valley: (AA, S:) pl. تِلَاع (AA, S, Mṣb, K) and تَلَعَات (K:) and, (K,) or, accord. to Sh, (TA,) تِلَاعٌ signifies water-courses flowing from acclivities and the [eminences termed] نَجَاف and the mountains, until they pour into the valley: (Sh, K:) to which Sh adds, the تَلَعَة of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it: (TA:) but تِلَاع are nowhere except [the word تِلَاع has been dropped in the CK] in the صَحَارَى [or deserts]; (Sh, K;) and sometimes a تَلَعَة comes from a distance of five leagues (فَرَسَاخ) to the valley; and when it flows from the mountains, and falls into the صَحَارَى [or deserts], it excavates in them what resembles a moat: when it becomes so large as to be like the half, or two thirds, of the valley, it is termed مَيْثَاء: (Sh, TA:) مَيْثَاء is also said to be like رَحْبَة [i. e. رَحْبَة or رَحْبَة], app. as meaning the part of a valley in which its water flows into it from its two sides; and the pl. [or rather coll. gen. n.] is said to be تَلْع. (TA.) It is said in a trad., فَيَجِيءُ مَطَرٌ لَا يَمْتَنِعُ, [And a rain will come, in consequence of which the end of a water-course will not be impeded]: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فَلَانٌ لَا يَمْتَنِعُ ذَنْبَ تَلَعَةٍ [Such a one will not impede the end of a water-course]: (K, TA:) applied to the abject and contemptible. (K.) And in another, (Ish,) لَا اَتَقِي بِسَيْلِ تَلَعَتِكَ [I do not, or will not, trust in the flow of thy water-course]: applied to him in whom one does not trust: (Ish, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (Ish.) And in another, (IAṣ,) مَا اَخَافُ اِلَّا مِنْ سَيْلِ تَلَعَتِي [I fear not save from the flow of my water-course]: i. e., from the sons of my uncle, and my relations: (IAṣ, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAṣ.)

تلف

1. تَلَف (S, M, Mṣb, K,) aor. ʿ, (K,) inf. n. تَلَفٌ, (Lth, T, S, M, &c.) He, or it, (a thing, Lth, T, S, Mṣb, of any kind, Lth, T,) perished, passed away, was not, was no more, became non-existent or annihilated; or went away, no one knew whither; or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled; [in this sense the verb is often used in the present

day;] or *he died*: syn. هَلَكَ; (M, K;) and of the inf. n., عَطَبَ (Lth, T,) and هَلَكَ. (Lth, T, S.) [See also تَلَفَ, below.]

4. اتلفه *He caused him, or it, (a thing, S, Mṣb, or property, M,) to perish, pass away, or be no more; or to go away, no one knew whither; or to become corrupted, vitiated, marred, or spoiled: (S, M:) or he made it (his property, T) to pass away, come to an end, come to nought, or be exhausted; destroyed, wasted, consumed, or exhausted, it; (T, K;) by prodigality. (T.)* [See an ex. in a verse of Ibn-Mukbil cited voce أَخْلَفَ.] — El-Farezdaq says,

• وَقَوْمٍ كِرَامٍ قَدْ نَقَلْنَا إِلَيْهِمْ •
 • قِرَاهِمَ فَاتَلَفْنَا الْمَنَايَا وَأَتَلَفُوا •
 (so in the T and L,) or
 • وَأَصْيَافٍ لَيْلٍ قَدْ نَقَلْنَا قِرَاهِمَ •
 • إِلَيْهِمْ وَأَتَلَفْنَا الْمَنَايَا وَأَتَلَفُوا •

(so in some copies of the K,) or قَدْ بَلَّغْنَا قِرَاهِمَ (so in other copies of the K and in the TA,) or قَدْ فَعَلْنَا قِرَاهِمَ (so in the O,) i. e., [accord. to the different readings, *How many a generous company of men has there been, or how many guests of the night have there been, to whom we have brought their entertainment, and] we have found the fates to be destructive, (T, K,*) and they have found them to be so: (T:) it is like the phrase the fates to destroy us, and they found them to destroy them: or we made the fates to be destruction to them, and they made them to be destruction to us: (ISk, K:) he means, we engaged with them in vehement fight, and slew them. (TA.)*

تَلَفَ *A perishing, passing away, &c. [See 1.] (Lth, T, S, &c.) It is said in a trad., (TA,) مِنْ اتَلَفَ الْقَرْفَ التَّلَفَ (T, TA) Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.) And in a prov., السَّلَفُ تَلَفَ [The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, طَلَفًا وَذَهَبَتْ نَفْسُهُ تَلَفًا, (S, K,) both meaning the same, (S,) *His blood went for nothing, or as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)**

تَلَفَ (M,) or تَلَفَ (Mṣb, TA,) part. n. of 1, *Perishing, &c.; (M, Mṣb,* TA;) as also تَلَفَانُ, which is post-classical. (TA.)*

تَلَفَةٌ *A [hill, mountain, or mass of rock, such as is termed] هَضْبَةٌ, difficult of access, so that he who attempts it fears perdition, or death. (El-Hejeree, M.)*

تَلَفَانُ: }
 تَلَفَ: } see تَلَفَ.

مَتَلَفَ *A place of perishing or perdition: (K:) a [desert such as is termed] مَعَارَةٌ; (S, K;) because most of those who traverse it perish; and so مَتَلَفَةٌ; (TA;) or the latter signifies a [desert such as is termed] قَفَرٌ: (M:) the pl. of the former [or of both] is مَتَالِفٌ. (TA.)*

Bk. I.

رَجُلٌ مُتَلَفٌ لِبَالِهِ (Mṣb,) or رَجُلٌ مُتَلَفٌ, and مُتَلَفٌ (M,) *A man who destroys, or wastes, his property: (M:) or the last has an intensive signification, (Mṣb,) meaning who destroys, or wastes, his property much. (S.) You say also, رَجُلٌ مُخْلَفٌ مُتَلَفٌ, (K, and Har p. 312,) or مُخْلَفٌ مُتَلَفٌ, (TA in art. خَلَفَ,) and مُخْلَفٌ مُتَلَفٌ, (K, and Har ubi suprâ,) meaning *A man of courage and liberality, who makes what he takes as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends. (Har ubi suprâ.)**

مَتَلَفٌ: see the next preceding paragraph, in two places.

مَتَلَفَةٌ: see مَتَلَفٌ. — Also *A deep hollow, cavity, or pit, where one looks down upon destruction. (M.)*

مَتَلَفٌ: see مَتَلَفٌ, in two places.

مَعْرُوفٌ [i. q. مُنْكَرٌ, q. v.; i. e.] contr. of مَتَلُوفٌ but this is post-classical. (TA.)

تلك

تَالِكٌ and تَلِكٌ and تَلِكٌ: see art. U.

تلميذ

Q. 1. تَلْمِذٌ *He was, or became, a تَلْمِذٌ [or disciple, &c.], لِفُلَانٍ to such a one. (TA, passim.)*

تَلْمِذٌ *A disciple; a pupil; a learner: or a special servant of a teacher: so says 'Abd-El-Kâdir El-Baghdádee, who composed a treatise solely on this word: (MF, TA:) or simply a servant; a follower; a dependant: pl. تَلَامِذٌ (L, TA) [and تَلَامِذَةٌ].*

تلو

1. تَلَا *He followed; or went, or walked, behind, or after. (IAḡr, T.) You say, تَلَوْتُهُ, (S, M, Mṣb, K,) aor. ʔ, (S, Mṣb, K,) inf. n. تَلُوْ (S, M, Mṣb, K) and تَلُوْ, (Er-Rághib, MF,) I followed him or it; or went, or walked, behind, or after, him or it; (S, M, Mṣb, K;) namely, a man [&c.]; (S, Mṣb;) immediately, or without intervention; and sometimes it means *bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Rághib:) and so تَلَيْتُهُ; (K;) and تَلَيْتُهُ, (Aṣ,* T,* K,) inf. n. تَلَيْتُهُ. (K.) The phrase, in the Kur xci. 2, تَلَا الْقَمَرَ إِذَا تَلَاهَا means *By the moon when its rising follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bḡ:) or, when it follows in rising the setting thereof, (Bḡ, Jel,) on the night of the full moon: (Bḡ:) or, when it follows it in becoming round, and in fullness of light; (M,* Bḡ;) i. e., when it follows it in the way of imitation, and in respect of rank; for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Rághib.) Here, Ks pronounced تَلَاهَا with imáleh, [either because تَلَيْتٌ is a dial. var. of تَلَوْتُ, or] because, although it has و for its last radical letter, it***

occurs with words that may be so pronounced, namely, يَغْشَاهَا and بَنَاهَا. (M.) — تَلَوْتُ الْإِبِلَ † *I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.) — هُوَ يَتَلُوْ فُلَانًا He imitates such a one, and follows what he does; he follows him in action. (T.) — تَلَا, (T,) first pers. تَلَوْتُ, (S, M, Mṣb, K,) aor. ʔ, (T,) inf. n. تَلَاوَةٌ, (T, S, M, Mṣb, K,) *He read, or perused, or he recited, (T, M, K,) the Kur-án, (S, M, Mṣb, K,) or any discourse, or piece of language: (M, K:) or he followed it, (I'Ab, T, S,* M,) and did according to it; (I'Ab, Mujáhid, T;) namely, the Scripture: (I'Ab, Mujáhid, T, M:) or the inf. n. specially signifies the following God's revealed Scriptures, sometimes by reading, or perusing, or by reciting, and sometimes by conforming therewith [as well as by reading, &c. but not otherwise, for] every تَلَاوَةٌ is قِرَاءَةٌ, but the reverse is not the case. (Er-Rághib, TA.) [You say also, تَلَا عَلَيْهِ He recited, or related, to him a narrative &c.: see Kur v. 30, &c.] And فُلَانٌ يَتَلُوْ عَلَى فُلَانٍ, and يَقُولُ عَلَيْهِ, *Such a one lies, or says what is false, against such a one. (TA.) وَأَتَّبَعُوا مَا تَتَلَوُ الشَّيَاطِينُ in the Kur ii. 96, means [And they followed] what the devils related, or rehearsed, ('Aṭā, T,) or spoke; (A'Obeyd, T;) or, what the devils of the Jinn, or of mankind, or of both, read, or recited, or what they followed, of the writings of enchantment: (Bḡ:) some here read تَتَلَوُ. (T.) Hence the saying, لَا دَرِيْتٌ وَلَا تَلَيْتٌ (T:) or, accord. to Yoo, it is وَلَا أَتَلَيْتٌ (T, S:) and others say that it is وَلَا أَتَلَيْتٌ, from تَلَوْتُ. (T.) [See these three readings explained in the latter part of the first paragraph of art. الو.] — He remained behind, or held back. (IAḡr, ISk, T.) You say, تَلَا بَعْدَ قَوْمِهِ He held back, or lagged behind, after his people, or company, and remained. (TA.) And تَلَوْتُهُ, (AZ, A'Obeyd, T, S, M, K,) and تَلَوْتُ عَنْهُ, (AZ, T, M, K,) aor. ʔ, (AZ, T,) inf. n. تَلُوْ, (AZ, T, M,) *I left him, and held back from going with him: (AZ, T:) I held back from him, or from aiding him, and left him: (AZ, A'Obeyd, T, S, M, K:) thus the verb bears two contr. significations. (K.) — He bought a تَلُوْ, meaning the young one of a mule. (IAḡr, T, K.) — تَلَيْتٌ تَلَيْتُهُ, and تَلَاوَةٌ, aor. ʔ, (ISk, S,) inf. n. تَلَا, (TA,) *There remained to me, of my right, or due, a remainder. (ISk, S.) And تَلَيْتُ لِي عِنْدَهُ تَلَيْتُهُ There remained to me, with him, or there remained owing to me by him, a remainder. (Aṣ, T.) And تَلَيْتُ مِنَ الشَّهْرِ كَذَا, (M, K,) inf. n. تَلَا, (M,) *There remained, of the month, such a portion. (M, K.)******

2: see 1, in two places. — هُوَ يَتَلَى بَعِيَّةَ حَاجَتِهِ He demands, and seeks to obtain, the remainder of that which he wants. (T.) — تَلَى صَلَاتَهُ, (T, M, K,) inf. n. تَلَيْتُهُ, (K,) *He made his prayer to be followed by other prayer: (T:) or he made his prescribed prayer to be followed by supererogatory prayer. (Sh, M, K.) — تَلَى, inf. n. as above, [is also said to signify] He stood erect for*

prayer. (TA. [But see **مَتَلَّ**, in art. **تَلَّ**].) — Also *He accomplished, or fulfilled, his vow.* (IAqr, M, K.) — And *He was at the last gasp.* (AZ, S, M, K.) — See also 4.

3. **تَلَاهُ**, inf. n. **مَتَلَاهُ**, i. q. **رَأَسَهُ** [meaning, *He relieved him, or aided him, in singing, by taking up the strain when the latter was unable to prolong his voice sufficiently for the accomplishing of the cadence; or he did so with a high voice: see **مَتَالٍ**, below]. (TA.)*

4. **أَتَلَيْتُهُ إِيَّاهُ** *I made him to follow him; or, it to follow it.* (M, K.) Hence, (TA.) **اتَلَاهُ اللَّهُ** *God made him, or may God make him, to have little children following him.* (S, TA.) And **أَتَلَتْ** *She (a camel) had her young one following her:* (S, K:) whence the saying, **لَا دَرَيْتُ وَلَا أَتَلَيْتُ**; accord. to Yoo: (S:) but see 1, where two other readings are mentioned, with a reference to the explanations. — [Hence also,] **أَتَلَيْتُهُ** *I preceded him, outwent him, outstripped him, or got before him.* (S.) And **أَتَلَيْتُهُ حَتَّى أَتَلَيْتُهُ** *I ceased not to follow him until I became before him.* (S.) — **أَتَلَيْتُ حَقِّي عِنْدَهُ** *I left a remainder of my due with him.* (S, K.) And **أَتَلَيْتُ عِنْدَهُ** *I left with him a remainder (T, M) of a thing, or of a debt, or of a needful thing.* (M.) — **أَتَلَيْتُهُ عَلَى فُلَانٍ** *I referred him, or turned him over, for the payment of what was owing to him, to such a one, transferring the responsibility for the debt to the latter.* (T, S, *K,*) — **اتَلَاهُ** *He gave him a bond, or an obligation, whereby he became responsible for his safety:* (S, K:) and **اتَلَاهُ** alone (T, M, K) signifies the same; (T;) *he gave him what is termed **تَلَاةٌ**, (M, K,) i. e. **ذِمَّةٌ**, (K,) or **جَوَارًا**, (M, K,) and meaning also an arrow on which was written his (the giver's) name, (K, *TA,) in order that, when he went to a tribe, he might show it to them, and they would not harm him:* (TA:) and **اتَلَاهُ** *he gave him a sandal for that purpose:* (TA:) and it means † *he made him his **تَلُو** [or follower], and his companion.* (TA.) † **تَلَى**, also, signifies, like **أَتَلَى**, *He gave him his bond, or obligation, by which he became responsible for his safety.* (TA.)

5. **تَتَلَى** *He sought repeatedly, or in a leisurely manner, or by degrees, (T, S, M, K,) to obtain his right, or due, until he received it fully, or wholly, (T, S,) or to obtain a thing.* (M, K.) — *He collected much wealth.* (IAqr, T.) — **تَتَلَيْتُ حَقِّي عِنْدَهُ** *I left with him, or in his possession, somewhat remaining of my right, or due.* (IAqr, T.) — *Somewhat remained of his debt.* (IAqr, T.)

6. **تَتَالَتِ الْأُمُورُ** *The things, or events, were consecutive; they followed one another.* (M, K.) And **جَاءَتِ الْخَيْلُ تَتَالِيًا** *The horses, or horsemen, came consecutively.* (S.)

10. **اسْتَلَاهُ الشَّيْءُ** *He, or it, invited him to*

follow the thing. (M, K.) — **اسْتَتَلَيْتُ فُلَانًا** *I made such a one to follow me.* (IAqr, T.) — And *I looked for, expected, awaited, or waited for, such a one.* (IAqr, T.) — **اسْتَلَى فُلَانًا** also signifies † *He sought, or demanded, of such a one, the arrow of protection [called **تَلَاءٌ**, q. v.].* (TA.)

تَلَا: see **تَلَيْتُهُ**.

تَلُو *A thing that follows another thing: (K:) and a follower of another man.* (TA.) See also **تَلَى** *That which follows the thing: (S:) and **هَذَا تَلُو هَذَا**, This is what follows this.* (M.) [Hence,] **تَلُو النَّاقَةِ** *The she-camel's young one that follows her: (S:) and **تَلُو** [alone] a ewe's, or she-goat's, (M,) or she-camel's, (K,) young one when weaned, and following the mother; pl. **أَتْلَاءٌ**; and fem. with **ة**: (M, K:) and the young one of the ass; (M, K;) because he follows his mother: (M:) and the young one of a mule: (IAqr, T, K:) and, accord. to En-Nadr, a kid, and a lamb, that has become large in the stomach or belly (**استكرش**) and in no need of his mother; fem. with **ة**: (T:) or the fem. signifies a she-kid that has passed beyond the limit of those that are termed **أَجْفَارٌ** [pl. of **جَفْرٌ**, q. v.], (M, K,) until she has completed a year [from her birth] and so become a **جَذَعٌ**. (M.) And a **تَلُوَةٌ** of sheep or goats is *One that is brought forth, or that brings forth, [the verb is **تُنْتَجِعُ**, which has both of these meanings,] before the **صَفْرِيَّةُ** [q. v.]. (S, K.) — Also **High, or lofty.** (K.) One says, **إِنَّهُ تَلُوُ الْبَعْدَارِ**, *Verily he, or it, is high, or lofty, in measure.* (TA.)**

تَلَاةٌ *A bond, or an obligation, by which one becomes responsible for the safety of another: (S, M, K:) and an arrow upon which the giver writes his name, (M, K, [in the CK, **الْمَتَلَى** is erroneously put for **الْمَتَلَى**]) and which he gives to a man, who, when he goes to a tribe, and shows it to them, passes unmolested: (M:) and, accord. to IAmb, responsibility, or suretiship. (TA.) — Also The transfer of a debt, or of a claim, by shifting the responsibility from one person to another. (Z, TA.)*

تَلُو *A man incessantly following: (IAqr, M, K:) not mentioned by Yaakoob among the instances of this measure which he has limited; as **فَسُو** and **حَسُو**. (M.)*

تَلَى [accord. to the CK, erroneously, **تَلَى**] *Using many oaths (**كَثِيرُ الْإِيمَانِ**): and Having much wealth.* (IAqr, T, K.)

تَلَيْتُهُ [accord. to the CK, erroneously, **تَلَيْتُهُ**] and **تَلَاةٌ** (ISk, T, S, M, K) and **تَلَاةٌ** (M, TA) *A remainder (ISk, T, S, M, K) of a thing, (M,) or of a right or due, (ISk, S,) or of a debt, (S, M, K,) and of a thing wanted, (ISk and T in explanation of the second word, and M,) &c. (K.) One says also, **ذَهَبَتْ تَلَيْتَةُ الشَّبَابِ**, † *The remainder of youthfulness, or youthful vigour, departed.* (TA.) And **فُلَانٌ تَلَيْتَةُ الْأَحْرَارِ** † [*Such a one is the last remaining of the ingenuous.*] (TA.) — **وَقَعَ***

كَذَا تَلَيْتُهُ كَذَا *Such a thing happened after such a thing.* (M.)

تَلَاةٌ: see **تَلَاةٌ**.

تَلَوَى *A kind of boat: (M, K:) of the measure **فَعُولٌ**, (M, TA,) or **فَعْلُولٌ**: (TA:) so called because it follows the larger vessel: mentioned by Aboo'Alee in the Tedhkireh. (M.)*

تَلَاةٌ لِلْقُرْآنِ *One who reads, peruses, or recites, the Kur-an, or who follows it, or acts according to it, much, or often.* (Mgh.)

تَلَى act. part. n. of **تَلَا**; *Following; going, or walking, behind, or after; [immediately, or without intervention; either in reality, or only in effect; (see 1;)] (T, Mṣb;) as also **تَلَوَى**.* (Mṣb.) — **التَّالِي** *The fourth of the ten horses that are started together in a race.* (TA voce **سَكَيْتٌ** &c., and Ham p. 46.) — Also, (Sh, TA voce **مَجْدَحٌ**) and **تَالِي التَّجْمِرِ** [meaning *The follower of the Pleiades*], (Kzw,) *the star called **الدَّبْرَانُ**.* (Sh, Kzw.) — And **تَالِيَاتُ الشُّجُومِ** *The last of the stars; [app. the last that are seen in the morning-twilight;] (TA;) as also **التَّوَالِي**.* (M, TA.)

تَالِيَاتٌ and **تَوَالِي** are both pls. of **تَالِيَةٌ**, fem. of **تَالَى**. — **التَّوَالِي** also signifies *The last of women journeying in vehicles upon camels; (M, K;) and in like manner, of camels. (M.) — Also Hinder parts, posteriors, or rumps: and the hinder parts of horses: or (of a horse, M) the tail and hind legs.* (M, K.) One says, **إِنَّهُ لَحَيْثُ التَّوَالِي** and **سَرِيحُ التَّوَالِي** [app. meaning *Verily he is quick in the hind legs*]. (M.) And the Arabs say, **نَيْسَ نَيْسَ فَالتَّوَالِي** *The necks of horses are not like their hinder parts.* (TA.) — **فالتَّالِيَاتُ ذُكْرًا** [in the Kur xxxvii. 3] means *And those angels, or angels and others, that recite the praise of God.* (M.)

تَلَى and **مَتَلَى** (T, M) *A mother, (T,) or a she-camel, and a female wild animal, (M,) having her young one following her: pl. **مَتَالٍ**.* (T, M.) — Also, both sings., *A she-camel that brings forth in the last portion of the breeding-time: or the latter sing. signifies one that is late in bringing forth; and the former sing. has the first of the meanings explained in this paragraph: (M:) or, as some say, the latter sing. signifies one that has become heavy by pregnancy, so that the head of her foetus has turned towards the tail and the vulva; a meaning not agreeing with the derivation: (IJ, M:) or, as some say, this word signifies [simply] pregnant: (Ham p. 688:) accord. to El-Báhilee, the pl. signifies she-camels of which some have brought forth, and others have not.* (TA.) You say, **إِبْلَهُمْ مَتَالٍ**, meaning *Their camels have not brought forth until the season called the **صَيْفُ**, (K, TA,) which is the last part of the breeding-time.* (TA.)

مَتَالٍ *One who relieves, or aids, another, in singing, and in work, by taking up the strain, or the work, when the latter is unable to continue it: (IAqr, T:) or one who so relieves, or aids, the singer, with a high voice: (S, TA:) and one who*

sings to camels to urge them on, or excite them. (TA.)

مُسْتَلٍ [act. part. n. of 10, q. v. It is said in the T to have a signification derived from تَلَا in the last of the senses assigned to the latter word above; so that it seems to mean Seeking, or demanding, the transfer of a debt, or claim, or the like, by shifting the responsibility from one person to another].

تلى

- 1. تَلَوْتُهُ: see تَلَوْتُهُ.
- تَلَى &c.: see art. تلو.

تم

1. تَمَّ الشَّيْءُ (T, S, M, K, &c.), aor. َ, (T, M, K,) inf. n. تَمَامٌ (T, S,) or تَمَامٌ (M,) or both, and تَمَامٌ (K,) and تَمَامَةٌ (M, K) and تَمَامَةٌ (K,) and تَمَّ and تَمَّ and تَمَّ (M, K,) of which last three forms the first is said to be the most chaste, (TA.) [The thing was, or became, complete, entire, whole, or full; i. e., without, or free from, deficiency: and sometimes, the thing was, or became, consummate, or perfect; which latter signification is more properly expressed by كَمَلَ:] accord. to the author of the K, as is shown in art. كمل, and accord. to some others, تَمَامٌ and كَمَالٌ are syn.; but several authors make a distinction between them: the former is said to signify a thing's being, or becoming, without, or free from, deficiency; and the latter, to signify تَمَامٌ and something more, as, for instance, goodness, and excellence, essential or accidental; though each is sometimes used in the sense of the other: or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Harállee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemál says, when one says of a thing كَمَلَ, he means that what was desired of it became realized. (TA.) [See also تَمَامٌ, below.] You say, تَمَّ خَلْقُهُ [His make, or formation, was, or became, complete, or perfect; he (a child or the like, and a man,) was, or became, fully formed or developed, or complete in his members; and he (a man) was, or became, full-grown]: (TA:) [whence, probably,] تَمَّ الشَّيْءُ [as meaning] The thing became strong and hard. (Msb.) And تَمَّ الْقَمَرُ (T, S, Msb,) or تَمَّ (M, K,) The moon became full, so that it shone brightly. (M, K.) And, of her who is pregnant, تَمَّتْ أَيَّامَ حَمْلِهَا [The days of her gestation became complete]. (S.) — تَمَّ إِلَى كَذَا He reached, attained, arrived at, or came to, such a thing; as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA.) — تَمَّ إِلَى مَوْضِعٍ كَذَا, and تَمَّ إِلَى مَوْضِعٍ كَذَا, He repaired, or betook himself, to, or towards, such a place; he went to it. (Har p. 508.) Aboo-Dhu-eyb says,

فَبَاتَ بِجَمْعٍ تَمَّ تَمَّ إِلَى مِئِي

[which may be rendered And he passed the night in Jemā (a name of El-Muzdelifeh): then he repaired, or went, to Minè; there completing the

ceremonies of the pilgrimage; wherefore ISd says,] I think that, by تَمَّ, [or rather تَمَّ إِلَى مِئِي,] he means he completed his pilgrimage. (M.) — تَمَّ بِهِ, and تَمَّ عَلَيْهِ: see their syn. اتَّه (4). —

[Hence,] تَمَّ عَلَيْهِ He performed it, or executed it; he accomplished it; namely, an affair; a fast; a purpose, or an intention. (Mgh.) — And He persevered in it; (Mgh, TA;) as also تَمَّ عَلَيْهِ, without teshdeed, as in the phrase إِنَّ تَمَّتْ عَلَى [If she persevere in what I desire], occurring in a trad.; but IAth says that the verb here means تَمَّتْ. (TA.) You say, تَمَّ عَلَى الْإِبَاءِ He persevered in refusal, or dislike, or disapproval. (Mgh.) — تَمَّ It was broken. (T.) — And i. q. بَلَغَ [app. بَلَغَ, i. e. He was jaded, harassed, distressed, fatigued, or wearied]. (T.)

2. تَمَّه: see its syn. اتَّه; and see also 1, near the end of the paragraph. — He, or it, destroyed it; made it to reach its appointed term of duration. (Sh, T, K.) — تَمَّه He gave them the share of their arrow in the game called الميسر; (IAq, M, K;) i. e. he gave them to eat the flesh which was their share. (M.) Accord. to Lh, التَّمِيمُ in the game called الميسر signifies A man's taking what has remained, so as to complete the shares, or make up their full number, when the players have diminished from the slaughtered camel [by taking their shares]. (T.) — تَمَّ عَلَى الجريح He hastened and completed the slaughter of the wounded man; or made his slaughter sure, or certain. (M, K, TA.) — تَمَّ الكسر (M, K,) and تَمَّ (M, TA,) in the copies of the K, erroneously, تَمَّ (TA,) [in the CK, تَمَّ again,] i. e. [The fracture, or the broken bone, or simply the bone,] cracked, without separating (وَلَمْ يَبْنَ): or cracked, and then separated. (M, K.) You say, تَمَّ الكسر فَمَمَّ and تَمَّ [He, or it, completed the fracture, or cracked the broken bone, or the bone, and it cracked, &c.]. (M.) And تَمَّ فَلَانَ ثُمَّ تَمَّ, i. e. [Such a one limped, or halted, or was slightly lame: then] his lameness became complete by fracture: from تَمَّ signifying "it was broken." (T:) [or تَمَّ signifies his lameness became complete by an increased fracture, after he had had a fracture with which he was able to walk: this is what is meant by the following loose explanation:] التَّمِيمُ مَنْ كَانَ بِهِ كَسْرٌ يَمْشِي بِهِ ثُمَّ أَهَتْ فَتَمَّ (K.) [In the CK, تَمَّ is here erroneously put for أَهَتْ.] — تَمَّ He hung تَمَّ (Th, M,) or a تَمَّ (K,) upon the new-born child, or young infant. (Th, M, K.) — تَمَّتْ عَنْهُ الْعَيْنُ I repelled from him the evil eye by hanging [upon him] the تَمَّ. (A, TA.) — تَمَّ also signifies He became, in the inclination of his mind, (Lth, T, M, K,) and in his opinion, and his place of abode or settlement, (Lth, T, K,) as one of the tribe of Temeem; (Lth, T, M, K;) as also تَمَّ (K, TA;) [in the CK, تَمَّ again;] or accord. to analogy it would be تَمَّ, like تَمَّ and تَمَّ. (T.) And He asserted himself to be related to the tribe of Temeem. (M.)

3. تَمَّه [inf. n. of تَمَّ] The vying, or contending, with another in completeness, or perfection. (KL.) [You say, تَمَّه He vied, or contended, with him &c.]

4. تَمَّ, said of the moon: see 1. — Said of a plant, It became tall and full-grown; or became of its full height, and blossomed. (M, K.) — تَمَّتْ, said of one that is pregnant, She completed the days of her gestation: (S:) or, said of a woman and of a she-camel, (M,) she became near to bringing forth. (M, K.) — تَمَّ إِلَى مَوْضِعٍ كَذَا: see 1. — تَمَّ إِلَى مَوْضِعٍ كَذَا (S, M, K,) or الأَمْرُ (Mgh,) and تَمَّ إِلَى مَوْضِعٍ كَذَا (M,) inf. n. تَمَامٌ; (TA;) and تَمَّه (T, S, M, K,) inf. n. تَمِيمٌ and تَمِيمَةٌ; (T, TA;) and تَمَّه (S, Mgh, K;) and تَمَّ بِهِ, and تَمَّ عَلَيْهِ (M, K;) signify the same; (S, Mgh;) i. e. جَعَلَهُ تَامًا (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and أَكْمَلَهُ (M in explanation of the last) [He made the thing, or the affair, complete, entire, whole, or full; i. e., without, or free from, deficiency; he completed it: and sometimes, he consummated, or perfected, it]. وَأَتَمُّ الْحَجِّ وَالْعُمْرَةِ, in the K̄ur [ii. 192], means And perform ye, or accomplish ye, completely, the rites and ceremonies [of the pilgrimage and the minor pilgrimage]; (M, Bd;) accord. to some: or, as some say, إِتْمَانُ الْحَجِّ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَاتَمَّنَّ, in the K̄ur [ii. 118], means And he performed them, or accomplished them, completely, (Bd, Jel,) and rightly: (Bd:) or he did according to them. (Fr, TA.) — اتَّه He gave him what are termed تَمَّ, pl. of تَمَّة, and meaning جَزَز [explained below, voce تَمَّة], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He gave him a تَمَّ, meaning a فَأَس or a مِسْحَاة.]

5: see 2, in four places.

6. تَمَّوْا They came, [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, they drank,] all of them, and were complete. (S, K.) One says, اجْتَمَعُوا فَتَمَّوْا عَشْرَةَ [They collected themselves together, and came, all of them, making altogether ten]. (TA.) And it is said in a trad., تَمَّتْ إِلَيْهِ قُرَيْشٌ, i. e. Kureysh obeyed his call, and came to him, all of them, following one another. (TA.)

10. اسْتَمَّه: see 4. — اسْتَمَّه النَّعْمَةُ He asked for the completion of the benefit, or boon, or favour. (M, K.) — He sought, demanded, or requested, of him what are termed تَمَّ, pl. of تَمَّة, and meaning جَزَز [explained below, voce تَمَّة], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He sought, demanded, or requested, of him a تَمَّ, meaning a فَأَس or a مِسْحَاة.]

R. Q. 1. **تَمَّتْ** is the inf. n. of **تَمَّرَ** (Mḡb,) and signifies *The reiterating in uttering the letter ت*: (Mbr, Zj in his "Khalk el-Insán," T, S, Mḡb:) [if so, *syn. with تَأْتَتْ*:] or the *tongue's pronouncing indistinctly, missing the place of the letter, [i. e. the place of its pronunciation in the organs of speech,] and recurring to an utterance like ت and م, though this be not distinct*: (Lth, T:) or the *making the speech [or tongue] to revert [repeatedly] to ت and م*: (M, K:) or the *jabbering, or hurrying in one's speech, so as hardly, or not at all, to make a person understand*: (M:) or the *uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth*. (M, K.)

تَمَّرَ an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in two places. = See also **تَمَّةٌ**.

تَمَّرَ an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in two places.

تَمَّرَ an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in five places: — and **تَمَّرَ**, in three places. = Also *i. q.* **قَاسٌ** [app. here meaning *A kind of hoe*]: (IAḡr, T, K:) or *i. q.* **مِسْحَاةٌ** [a spade, or a shovel]: (K:) pl. **تَمَّةٌ** (IAḡr, T,) or **تَمَّرَ**. (So in the TA.)

تَمَّةٌ: see what next follows, in two places.

تَمَّةٌ (M, K) and **تَمَّةٌ** (TA) [the former written in the CK **تَمَّةٌ** sings. of **تَمَّرَ** (M, K, TA) and **تَمَّرَ** (K, TA,) or **تَمَّرَ**, which [ISd says] I think to be a quasi-pl. n., (M,) or **تَمَّرَ** is the quasi-pl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* (**جَزْرٌ** [in the CK **جَزْرٌ**, for which Golius appears to have found **جَزْرٌ**, for he has rendered it by "amuletum," and Freytag has done the same,] of **شَعْرٌ** [meaning *goats' hair*], and of *camels' hair, and of wool*, (M, K, TA,) of that wherewith a woman [or a man] completes her [or his] web: (TA:) and **تَمَّةٌ** signifies *what is given, of wool, or camel's hair, [or goats' hair,] (S, TA, [and mentioned also in the K, but there, by misplacement, made to relate to **تَمَّرَ** instead of **تَمَّةٌ**,] for a man to complete therewith the weaving of his كِسَاءٌ; (S;) as also **تَمَّى**. (K, TA.)*

تَمَّى: see **تَمَّةٌ**.

تَمَّامٌ: see **تَمَّامٌ**, in four places: = and see also **تَمَّةٌ**.

تَمَّامٌ (T, S, K) and **تَمَّامٌ** (M, K) and **تَمَّامٌ** (K) inf. ns. of 1, in the first of the senses explained above; (T, S, M, K;) as also **تَمَّرَ** and **تَمَّرَ** and **تَمَّرَ**. (M, K.) [Hence,] **وَلَدَتْهُ لَيْتَمًا** and **لَيْتَمًا** *She brought him forth at the completion of formation*; (K, TA;) i. e., *when his formation was complete*: (TA:) [or, at the completion of gestation:] and, accord. to Aḡ, **وَلَدَتْهُ لَيْتَمًا**, with the art. ال; not indeter-

minate, except in poetry. (IB, TA.) And **وَلَدَتْهُ لَيْتَمًا** and **لَيْتَمًا** [She brought forth at the completion of formation; or, of gestation]. (S.) And **أَلْقَتِ الْوَلَدَ لَيْتَمًا** and **لَيْتَمًا** [She cast the child at a period not that of the completion of formation; or, of gestation; i. e., prematurely]. (Mḡb.) And **وَلَدَ الْوَلُودُ لَيْتَمًا** and **لَيْتَمًا** [The infant was born at the completion of formation; or, of gestation]. (T, S.) And **وَلَدَ الْوَلَدُ لَيْتَمًا** and **لَيْتَمًا** [The child was born at the completion of gestation]. (Mḡb.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, **وَلَدَ الْوَلَدُ لَيْتَمًا**, and **لَيْتَمًا**, and that in every other case it is **لَيْتَمًا**, with fet-ḥ, requires consideration.] You say also, **بَدُرُ تَمَّامٌ** and **تَمَّامٌ** [lit. *The full moon of completion*]: and **بَدُرُ تَمَّامٌ** [lit. *A complete full moon*]: all meaning *the moon, or a moon, when it is full, so that it shines brightly*: (M, K:) and **قَمَرُ تَمَّامٌ** and **تَمَّامٌ** *A complete, or full, moon*. (S.) And **لَيْلَةُ تَمَّامِ الْغَمْرِ** and **لَيْلَةُ التَّمَّامِ**, with fet-ḥ to the ت, (ISh, T,) or **لَيْلَةُ التَّمَّامِ**, with kesr, [which seems to be at variance with general usage,] and sometimes with fet-ḥ, (Mḡb,) [The night of the completion of the moon; i. e.] *the night of the full moon*; (ISh, T, Mḡb;) which is *the thirteenth night*; (ISh, T;) or *the fourteenth*. (T.) And **لَيْلُ التَّمَّامِ**, with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also **لَيْلُ تَمَّامٍ**, and in like manner, **لَيْلُ تَمَّامٍ** (T) and **لَيْلُ تَمَّامِي**, (T, K,) *The longest night of the year*; (Lth, T, S;) *the longest night of winter*; (Aḡ, ISh, T, M, K;) *that in which our Lord Jesus was born*: (Aḡ, T:) or *each of three nights of which no deficiency is apparent*: (Lth, T, M, K:) or *the night that is from thirteen to fifteen hours in length*: (Aboo-Amr Esh-Sheybánee, T:) or *the night that is twelve hours or more in length*: (AA, T, M, K:) and *any night that is long, or tedious, to one, and in which one does not sleep, is called لَيْلَةُ التَّمَّامِ, or said to be like the night thus called. (IAḡr, T.) And **رُئِيَ الْبَلَالُ لَيْتَمًا** [The new moon was seen at the completion of the month; showing that another month was commencing]. (T.) And **أَبِي قَائِلًا إِلَّا تَمَّامًا** and **تَمَّامًا** and **تَمَّامًا**, (S, M,) three dial. vars., of which the first is the most chaste, i. e., **تَمَّامًا** [meaning *The sayer thereof refused, or did not consent to, aught save completion*]; he executed, or accomplished, or kept to, his saying; he did not go back from it. (S, TA.) — **تَمَّامٌ** (with fet-ḥ only, AZ, AAF, M) also signifies *The complement of a thing; the supplement thereof; the thing by the addition of which is effected the completion or perfection of a thing*; (AZ, T, AAF, M, K;) and so **تَمَّامَةٌ** (M, K) and **تَمَّامَةٌ**. (T, M, K.) You say, **هَذِهِ الدَّرَاهِمُ تَمَّامَةٌ**. (T, M, K.) *These dirhems are the complement of this hundred*; or, *what complete this hundred*. (T.) [And **تَمَّامَةٌ***

كُتَابٍ *The supplement of, or to, a book.*] — See also **تَمَّامٌ**, in two places.

تَمَّامٌ: see **تَمَّامٌ**, first sentence.

تَمَّامٌ: see **تَمَّامٌ**, throughout the greater part of the paragraph: — and see also **تَمَّامٌ**.

تَمَّامٌ *Strong; firm; hard*: (A'Obeyd, T, S, M, Mḡb, K:) or *strong in make, or formation*: (TA:) or *complete, or perfect, in make, or formation, and strong*: (M:) applied to a man and to a horse: (M, TA:) fem. with ة. (TA.) See also **تَمَّامٌ**. — Also *Tall*; (T;) applied to a man. (TA.) = See also **تَمَّامَةٌ**.

تَمَّامَةٌ: see **تَمَّامٌ**, near the end of the paragraph.

تَمَّامَةٌ *A remainder, or remaining portion*, (K.) of anything. (TA.)

تَمَّامَةٌ *A kind of amulet (عُودَةٌ, T, S) which is hung upon a human being; forbidden to be worn*: (S:) or *a kind of bead*: (S, Mḡb:) erroneously imagined by some to be the same as **مَعَاذَةٌ**: (El-Kutabee, Mḡb:) but as to the **مَعَاذَاتُ** that are inscribed with something from the Kur-án, or with the names of God, in these there is no harm: (S, Mḡb:) *a speckled bead, black speckled with white, or the reverse, which is strung upon a thong, and tied to the neck*: (M, K:) sing. of **تَمَّامَةٌ** and [n. un. of] **تَمَّامَةٌ**: (T, M, K:) signifies *certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye*: (T, Mḡb:) or the **تَمَّامَةٌ** is, accord. to some, a necklace (**قِلَادَةٌ**) upon which are put thongs and amulets (**عُودٌ**): (M:) or a necklace (**قِلَادَةٌ**) of thongs: and is sometimes applied to the amulet (**عُودَةٌ**) that is hung upon the necks of children: (T:) but he who makes **تَمَّامَةٌ** to signify thongs is in error: El-Farezdaq uses the phrase **سُورُ التَّمَّامِ** because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T, Mḡb:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the **تَمَّامَةٌ**, as to its being the bead itself: (TA:) but accord. to En-Nakha'ee, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were **تَمَّامَةٌ**: (Mḡb:) the **تَمَّامَةٌ** is [said to be] thus called because by it the condition of the child is rendered complete. (Har p. 22.)

تَمَّامِي: see **تَمَّامٌ**.

تَمَّامٌ One whose utterance is such as is termed **تَمَّامَةٌ**: (S, M, Mḡb, K:) [see R. Q. 1: accord. to most authorities,] one who reiterates in uttering the letter ت: (S, Mḡb, Mḡb:) or, accord. to AZ, one who jabbars, or hurries in his speech, so as not to make another understand: (Mḡb, Mḡb:) fem. with ة. (M, K.)

تَمَّامٌ [part. n. of 1 in the first of the senses explained above]: (T, M, K, &c.) *Complete, entire, whole, or full; without, or free from, deficiency: and consummate, or perfect*: (MF, TA:) as also **تَمَّامٌ**, [which see above,] (M, * KL,) [and **تَمَّامٌ**,

of which see three exs. voce تَمَامٌ,] and تَمَّرٌ, (Kh, T, Har p. 82,) and تَمَرٌ. (TA.) Thus تَمَّرَ الخَلْقُ signifies *Complete, or perfect, in make, or formation; without any deficiency in his members; applied to a man; (MF, TA);* [and, thus applied, signifying also *full-grown, as does, sometimes, تَمَّرٌ alone: and likewise applied to a new-born child, meaning fully formed or developed:]* and تَمِيرٌ signifies the same, (M, K,) applied to a man and to a horse, (M,) and تَمَرٌ also; and in like manner is used the phrase خَلَقَ تَمَرٌ [a complete, or perfect, make or formation]. (TA.) جَدَعَ تَمَرٌ [applied to a goat] signifies *That has completed the time in which he is termed جَدَعَ, and attained to that in which he is termed تَمَرٌ.* (TA.) And تَمَرٌ is applied to a bull, or an ox, *That is in the stage of growth next before that in which all his teeth are grown; in which latter stage he is termed عَمَّرٌ.* (L voce عَضَبٌ, on the authority of Et-Táifee.) You say also كَلِمَةٌ تَامَةٌ, and دَعْوَةٌ تَامَةٌ; [meaning *A perfect, or faultless, sentence, and oath;*] using the epithet تَامَةٌ in these instances because of the mention of God therein; for which reason there may not be in aught of either of them any deficiency or defect. (TA.) And جَعَلَهُ تَمًا i. e. تَمَامًا [He made it complete, or perfect]. (M.) And جَعَلْتَهُ لَكَ تَمًا I made it, or have made it, to be thine, or I assigned it, or have assigned it, to thee, completely, or wholly. (T.) — [Hence, فَعَلَ تَمًا meaning *A complete, i. e. an attributive, verb: opposed to فَعَلَ نَاقِصًا.*]

تَمَّتْ: see تَمَامٌ, in three places, at the close of the paragraph.

مَتَمَّرٌ The place of cutting, or termination, (عِرْقٌ مُنْقَطِعٌ, in the CK مُنْقَطِعٌ) of the vein (عِرْقٌ [app. meaning chord]) of the navel. (K.)

مَتَمَّرٌ, applied to one that is pregnant, (S,) or to a woman, (M, TA,) and a she-camel, (M,) *That has completed the days of her gestation: (S:) or that is near to bringing forth: (M:) or that is at the point of bringing forth.* (TA.)

مَتَمَّرٌ One whose arrow wins time after time [in the game called المَيْسِرُ], and who feeds the poor with the flesh [of the camel which constitutes the shares] thereof: (M, K:) or who, when players in the game called المَيْسِرُ have diminished the slaughtered camel [by taking their shares], takes what has remained, so as to complete the shares, or make up their full number. (K.) [See 2. In the CK, نَقَصَ إِيسَارَ جَزُورِ المَيْسِرِ is erroneously put for نَقَصَ إِيسَارَ جَزُورِ المَيْسِرِ.]

المُتَمَمِّةُ الجِهَالَةُ Consummate ignorance: improperly written المُتَمَمِّةُ, though this latter is explainable [as meaning *that completes the extent to which it can go, or the like.*] (Mgh.)

مُسْتَمِرٌ One who seeks, demands, or requests, wool, or camels' hair, to complete therewith the

weaving of his كَسَاءَ: so in a poem of Aboo-Duwád, (S,) where he says,

* فَمَيَّ كَالْبَيْضِ فِي الْأَدَاخِي لَا يُؤُ
* هَبْ مِنْهَا لِمُسْتَمِرِّ عِصَامُ

i. e., *And they (referring to certain camels) are, in respect of the care that is taken of them, and in smoothness, like the eggs [in the places where the ostrich has deposited them in the sand]; there may not be found upon them to be given from them, to one who demands a تَمَّة, [even so much as] a tie for a water-skin; for they have become fat, and cast their hair.* (TA.)

تمر

1. تَمَّرٌ, (S, M, K, &c.) aor. 2, (M, TA,) or تَمَرٌ, (Mgh,) inf. n. تَمِيرٌ; (S, Mgh, K;) and تَمَّرٌ, (M, K,) inf. n. تَمِيرٌ; (TA;) and تَمَرٌ; (M, K;) *He fed people with, or gave them to eat, تَمَرٌ [or dried dates].* (S, M, Mgh, K.)

2. تَمَّرٌ, inf. n. تَمِيرٌ, *He dried (S, M, K) dates. (S.) — † He dried flesh-meat: (T, S:) or he cut flesh-meat into small pieces, (M, A, * IATH, K,) like dates, (IATH,) and dried it. (M, A, IATH, K.)* It is said in a trad., كَانَ لَا يَرَى بِالتَّمِيرِ بَأْسًا, † *He used not to see any harm in cutting flesh-meat into small pieces, like dates, and drying it: meaning, in a Mohrim's thus preparing flesh-meat for travelling-provision; or in one's drying the flesh of wild animals before the state of ihrám.* (IATH.) — See also 1: — and 4, in two places.

4. تَمَّرٌ *He possessed many, or a large quantity of, تَمَرٌ [or dried dates].* (S, M, K.) — اتَمَرَتْ, (T, M, A, K,) and تَمَرَتْ, (M, K,) *The palm-tree bore تَمَرٌ [or dry dates]: (M, K:) or had ripe dates upon it. (K.) — التَمَرُ الرُّطْبُ; (T, K;) and تَمِيرٌ, inf. n. تَمِيرٌ; (K;) The ripe dates became in the state in which they are termed تَمَرٌ. (K.) — See also 1.*

5. تَمَّرٌ *It (flesh-meat) was cut into strips, or small pieces, and dried. (A.)*

تَمَرٌ, a coll. gen. n.; (S, A;) masc. in one dial. and fem. in another [like other nouns of the same class]; (Mgh;) *Dates, or the fruit of the palm-tree: (M:) or dried dates, like زَبِيبٌ as applied to grapes, by general consent of the lexicologists: (Mgh, Mghb:) the dates are left upon the palm-tree, after they have become ripe, until they are dry, or nearly so, when they are cut, and left in the sun to dry thoroughly; and sometimes, as AHát says, the fruit of the palm-tree is cut when full-grown but unripe, to lighten the tree, or from fear of theft, and left until it becomes تَمَرٌ: (Mghb:) the n. un. is with ة: and the pl. of تَمَرٌ is تَمَرَاتٌ and تَمَرَانٌ, (T, S, M, Mgh, K,) meaning sorts or varieties [of تَمَرٌ]; for a coll. gen. n. has not a pl. in the proper sense: (S:) and in like manner the dual تَمَرَانِ means two sorts [of تَمَرٌ]: (Sb cited in the M in art. بَسْر:) the pl. of تَمَرَةٌ is تَمَرَاتٌ. (S, K.) [See also بَسْر.] Hence the prov., أَعْطِ أَخَاكَ تَمَرَةً فَإِنَّ أَبِي فَجَمْرَةٌ [Give thou thy brother*

a dried date; and if he refuse it, a live coal]. (A, TA.) And التَّمَرُ بالسُّوَيْقِ [Dried dates with meal of parched barley or wheat] is another prov., used in allusion to requital. (Lh.) And one says, وَجَدَ عِنْدَهُ تَمَرَةَ الْغَرَابِ, meaning † *He found with him, or at his abode, what he approved.* (A.) And نَفْسُهُ تَمَرَةٌ بِكَذَا † *His mind is pleased, or agreeably affected, with, or by, such a thing; or consents to such a thing.* (A, K.) * [Accord. to the TA, it is here like فَرِحَتْ; but this seems to be true as to the meaning; not as to the form of the word. See also art. تَمَرٌ, voce تَمِيرٌ.] And دَعْنِي تَمَرَةً † *[Leave thou me, or let me alone: verily my mind is not pleased, or happy].* (A.) — تَمَرٌ هِنْدِيٌّ [The fruit of the tamarind-tree; thus called in the present day;] i. q. حَمْرٌ and حَوْمَرٌ. (K in art. حَمْر.)

تَمَرٌ One who loves تَمَرٌ [or dried dates]. (S, A, K.)

تَمَارٌ A seller of تَمَرٌ [or dried dates]. (S, A, K.)

تَمَرٌ Possessing تَمَرٌ [or dried dates]; (S, M, A, Mgh;) like لَابِنٌ “possessing milk:” (S, Mghb;) or تَمَرٌ, (Lh, M, K,) or تَمِيرٌ, (S, A,) signifies *possessing many, or a large quantity of, تَمَرٌ: (Lh, S, M, A, K:) the former of these two words is held by ISd to be a possessive epithet: (TA:) and sometimes it may signify feeding people with, or giving them to eat, تَمَرٌ. (S, TA.)*

&c.: تَمَرٌ and تَمَرٌ and تَمَرٌ and تَمَرٌ see art. تَمَرٌ.

تَمَرٌ: see تَمِيرٌ.

تَمَرٌ Furnished with تَمَرٌ [or dried dates] for travelling-provision. (S, K.)

تمك

1. تَمَكٌ, aor. 2 (S, K) and تَمَكَ, (K,) inf. n. تَمَكٌ (S, K) and تَمُوكٌ, (K,) *It (a camel's hump) was, or became, tall, or long and high: (S, K:) it was, or became, juicy, and compact, (O, K,) and plump. (M, TA.) — [Hence,] تَمَكَ فِيهِ الحَسَنُ [app. † Beauty became fully developed, or consummate, in him]. (TA.)*

4. اَتَمَكَ سَنَامَهُ [It made his (a camel's) hump to become tall, or long and high, or juicy and compact, and plump]; said of the [herbage called] رُبَيْعٌ. (A, TA.) And اَتَمَكَ النَّاقَةَ It (herbage) made the she-camel fat. (IDrd, K.)

تَمَامٌ, applied to a camel's hump, *Tall, or long and high: (S, TA:) or high: or juicy, and compact, and plump: (TA:) or a camel's hump, in whatever state it be. (M, K.) — A she-camel having a large hump: (ISd, K:) pl. تَمَامَاتٌ. (TA.) — A high, or lofty, building. (TA.) — You say also, إِنَّهُ لَتَمَامٌ الجَمَالِ [app. meaning † Verily he is a person of fully-developed, or consummate, beauty]. (TA.) — And شَرَفَكَ تَمَامٌ † [Thy nobility is lofty, and thy good fortune is high]. (A, TA.)*

تموز

تموز [sometimes written تموز, without tesh-deed,] *The [Syrian] month [sacred, in ancient times, to the god of that name, (mentioned in Ezek. viii. 14,) corresponding to July, O. S.,] after حَزِيرَان. (§ in art. حزر.)*

تن

1. تَنَّنَ بِالْمَكَانِ [aor., accord. to rule, ت, i. q. تَنَّنَا,] *He remained, stayed, dwelt, or abode, in the place. (M.)*

3. تَنَّنَا بَيْنَهُمَا, (K.) inf. n. مُتَنَّنَةٌ, (TA.) *He measured, or compared, them two together. (K.)*

4. اتَنَّ, (K.) inf. n. اِتْنَانٌ, (TA.) *He, or it, was, or became, distant, or remote. (K.) = اتَّنه It (a disease) stunted him, (AZ, IAar, T, S, M, K,) namely, a child, or boy, (IAar, T, S, M, K,) so that he did not attain to the stature of his equals in age, (AZ, T,) or so that he did not attain to full growth. (IAar, T, S, M, K.)*

R. Q. 1. تَنَّنَ [in the Cق تَنَّنَ] *He (a man, IAar, T) left, or deserted, his friends, and associated with others. (IAar, T, K.)*

تَنَّنَ: see تَنَّنَ. — See also a poetical citation voce تَو.

تَنُّنٌ and تَنُّنَةٌ The tunny-fish. (Golius on the authority of Ibn-Beytár; and so in the present day; but the former is a coll. gen. n., and the latter is a n. un.)

تَنُّنٌ A like; an equal, a match, or a fellow; (S, M, K;) as also تَنِينٌ; (K, TA [in the Cق تَنِينٌ];) an equal in age; (T, M;) an equal in intellect, or in weakness, or in strength, or in manliness, or manly virtue: (ISk, S;) or a companion: (M:) pl. اَتْنَانٌ. (T, M.) You say, فُلَانٌ تَنُّنٌ فُلَانٍ [Such a one is the like, or equal, &c., of such a one]. (S.) And هُوَ سَنُّهُ and تَنُّهُ and حَتُّهُ [He is his like, or equal, &c.]. (T.) And هُمَا تَنَانٌ They two are equals in intellect, or in weakness, or in strength, or in manliness, or manly virtue. (ISk, S.) And صِبْوَةٌ اَتْنَانٌ [Boys that are like each other, or equals, &c.]. (T.) And هُمَا اَسْنَانٌ اَتْنَانٌ They are equals in age. (IAar, T.) — A boy stunted by disease, (Lth, T, M,) so that he does not attain to full growth; (Lth, T;) as also تَنُّنٌ. (M.) — Also i. q. شَخْصٌ [The body, or corporeal form, of a man or other thing, which one sees from a distance; or a person; an individual]. (T.) — And i. q. مِثَالٌ [A model; a pattern; &c.]: (T:) and تَيَانٌ [likewise] signifies the مثال of a thing. (K.)

تَنِينٌ: see تَنِينٌ.

تَنِينٌ [in Hebr. תנין] A great serpent; (K;) a kind of serpent, (Lth, T, S, M,) one of the greatest of serpents, (Lth, T,) or like the greatest thereof: (M:) it is related that a company of soldiers, on the shore of the Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the تَنِين in a state of commotion in the fringe of the cloud: it is also related

that a cloud carries the تَنِين to the country of Yájooj and Májooj [or Gog and Magog], and casts it down there, and they assemble thereupon, and eat its flesh: (T:) [these stories are fanciful accounts of the natural phenomenon called a water-spout, to which this name is applied by the Arabs in the present day: but the word is generally understood to mean a dragon: and a great sea-monster;] an aquatic animal, great in make, terrible in appearance, long and broad in the body, large in the head, having very glistening eyes, wide mouth and inside, and many teeth: it swallows many animals; the animals of the land and of the sea fear it; and when it moves, the sea becomes agitated with waves by reason of its great strength: in its first state, it is a malignant serpent, that eats what it sees of the beasts of the land; and when its mischief becomes great, God sends an angel that carries it away, and throws it to Yájooj and Májooj: it is related of one that was seen to fall, that it was found to be about two leagues in length, of a colour like that of the leopard, with scales like those of a fish, two great fins in form like those of a fish, a head like a great hill, resembling the head of a man, two long and great ears, and two round eyes; and from its neck branched forth six other necks, every one of them nearly twenty cubits long, and every one of them having a head like that of the serpent. (Kzw.) [Golius thinks it to mean The shark ("carcharias").] — Hence, التَنِين is †A certain نَجْم [or constellation; the constellation of the Dragon]; thus named as being likened to the serpent so called; (M;) a constellation containing thirty-one stars within the figure; among which are those called الرَّاقِصُ and العَوَائِدُ and الرَّبِيعُ and الدَّيْبَانُ &c. (Kzw, TA.)* — [Also, app., †A certain imaginary figure in the heavens, extending along the line of the nodes of a planet, which are called the dragon's head and the dragon's tail, in Arabic الجَوْزَهْرُ (from the Persian گوزهر), or الجَوْزَهْرَانِ, and also العُقْدَتَانِ, and, to distinguish each from the other, الرَّأْسُ وَالذَّنْبُ: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by the Arabs:] a slight whiteness in the sky, (Lth, T, K,) not an asterism, (Lth, T,) the body of which is in six signs of the zodiac, and the tail, which is slender, black, and twisted, in the seventh sign: it changes place like the planets; is called in Persian هَسْتَنَبِيرُ, (Lth, T, K,) [app. a mistranscription of هَسْتَبِيرُ,] in astrological computation; and is inauspicious: (Lth, T:) accord. to J, a certain place in the sky; which is a correct explanation, though said in the K to be a mistake. (TA.)

تَنِينٌ: see تَنِينٌ. — Also A wolf: (K, in this art. and in art. تين:) but used only by El-Akhtal. (TA.)

تأ

1. تَأَّ, aor. تَأَّ, inf. n. تَأْوُ, *He remained, stayed, dwelt, or abode, (T, S, M, Mṣb, K,) به in it,*

namely, a country, or town, (S, Mṣb,) or a place; (M;) he settled therein: (Mṣb:) as also تَأَّ, (M, Mṣb,) not a dial. var., but formed by substitution [of ت for أ], (M,) [i. e.] by suppression of the ء. (Mṣb.) — تَأَّ عَلَى كَذَا *He kept, or adhered, to such a thing, inseparably. (TA.)* — Also, inf. n. as above, *He was, or became, rich, wealthy, possessed of much property. (Mṣb.)*

تَأَّ a subst. from تَأَّ, (S, K,) meaning A remaining, staying, dwelling, or abiding [in a country, or town, or place]. (TK.)

تَأْوٍ Remaining, staying, dwelling, or abiding, (T, Mṣb,) in a country, or town [&c.]; settling therein: also pronounced تَأْنٍ, by suppression of the ء: (Mṣb:) one who remains, stays, or abides, in his country, or town; (Th, TA;) i. q. دِهْقَانٌ [app. as meaning a man having a fixed abode in a district of cultivated land, or in a village or town of such a district: but see below]: (Th, K, TA:) pl. تَأْوَاءٌ. (T, S, Mṣb, K.) It is said in a trad., نَيْسٌ لِلتَّائِيَةِ سَيْءٌ, meaning For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing; i. e., no share of the spoil. (TA.) — Rich; wealthy; possessing much property. (Mṣb.) [Or A man possessing much land or other immoveable property: for this is a signification assigned to دِهْقَانٌ.]

تنر

تَنَّرَ [and تَنَّرِيٌّ] A maker of ovens of the kind called تَنُّور. (M, K.)

تَنُّورٌ A sort of كَانُونٌ [or fire-place]; (M;) the thing, (S, Mṣb,) or كَانُونٌ, (K,) in which bread is baked; (S, Mṣb, K;) but different from the فُرْن: (S in art. فرن:) [it is a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes flesh-meat, cut into small pieces, is roasted in it, or upon it, on skewers:] such, accord. to some, is the meaning in the Kur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ham p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (AHát, Mṣb;) originally Persian: (M:) [in Hebrew תנור:] Ahmad Ibn-Yahyà [i. e. Th, as is stated in Ham, ubi suprà,] says that it is of the measure تَنْعُولٌ from التَّار, (M, and Ham ubi suprà,) or from التَّور; originally تَنْوُورٌ; (Ham;) but this is wrong: (M:) the pl. is تَنَانِيرٌ. (M, Mṣb.) Mo-hammad is related to have said to a man wearing a garment dyed with bastard-saffron, "If thy garment were in the تَنْوُور of thy family, or beneath

their cooking-pot, it were better:" whereupon he went away, and burned it: but he meant, "Wert thou to spend its price for flour to make bread, or for fire-wood with which to cook, it were better for thee:" as though he disliked a garment so dyed. (IAth.) — The surface of the ground: (T, S, M, K:) so in the Kur ubi suprâ, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.) — The highest part of the earth or ground: so in the same passages of the Kur accord. to Kâtâdeh. (TA.) — Any place from which water pours forth. (M, K.) — A place where the water of a valley collects. (M, K.) — The shining of the dawn: so accord. to some in the Kur ubi suprâ: (T:) and 'Alee is related to have said that وَقَارُ التَّنُورِ means and daybreak rose or rises: (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or التَّنُورُ here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Mâseesah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.)

تَنَارٌ: see تَوْرِيٌّ.

تنف

تَنَفٌّ, [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَائِفٌ, [pl. of تَنُوفَةٌ,] meaning *Of which the extremities are far apart*; (Ibn-'Abbâd, K;) *wide, or spacious*. (Ibn-'Abbâd.)

تَنُوفَةٌ (T, S, M, K, &c.) and تَنُوفِيَّةٌ (S, K,) like دُوٌّ and دَوِيَّةٌ, the latter a rel. n. from the former, (S,) *A [desert such as is termed] مَفَازَةٌ: (T, S, K:) or a land such as is termed قَفْرٌ [i. e. vacant, or void, or desert, destitute of vegetable produce and of water; or destitute of human beings, but sometimes containing a little herbage or pasturage]: (M:) or a wide, or spacious, land, of which the extremities are far apart: (El-Muârrij, K:) or a desert (فَلَاةٌ) in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (El-Muârrij, T;) so says ISh: (TA:) or a far-extending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness: (Abou-Kheyreh, T:) pl. تَنَائِفٌ. (T, M.)*

نَدْرٌ: see تَنُوفَةٌ: and see an ex. voce نَدْرٌ.

تتم

1. تَمَّرَ, (M, K, [in the CK, erroneously, تَتَمَّرَ,]) without teshdeed to the ن, (M, TA,) *He (a camel) ate the تَمُورَ. (M, K.)*

تَمُورٌ *A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the خُرُوعُ [or castor-oil plant], (M,) which, bursting, discloses grains, that are eaten by the people of the desert: (S, M:) as the sun declines, it follows it with the [upper] sides of its leaves: (M:) its fruit, with حَرَفٌ, (K,) i. e. حَبُّ الرِّشَادِ [q. v.], (TA,) and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice,*

draws forth warts: (K:) n. un. with ة: (S, M, K:) AHn says, it is a kind of dust-coloured trees, of those termed أَغْلَاطٌ, eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root (عَرَقٌ), sometimes made into a زَنْدٌ [for producing fire]: the places where it grows are mostly the sides of valleys: IAar says, the تَمُومَةُ is a tree of the kind called جَنْبَةٌ, of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning, or condiment: it dries up at the beginning of winter, and disappears: all this is from AHn: (M:) A'Obeyd says, it is one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich: the pl. [or coll. gen. n.] is تَمُومٌ: (T: the author of which then adds,) I say, it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they anoint their hair with it when they comb themselves: AA says, the تَمُومُ has a grain which is oily and dust-coloured: En-Nadr says, the تَمُومَةُ is of an ill savour, and the beasts do not like it, or eat much of it: (T:) [it is erroneously said in the K, voce طَلَامٌ, to be hemp-seed (حَبُّ الشَّاهِدَانِجِ): and] some say that it is the hemp-plant (شَجَرُ الشَّهْدَانِجِ).

(Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تَمُومَةُ. (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the أَفْحَوَانُ, and black hair to تَمُومَ; saying

• وَلَمَّا رَأَيْتِ الْأَفْحَوَانَ مُنَوَّرًا •
• وَلَمْ أَرِ تَمُومًا تَذَكَّرْتُ مَنَزِلِي •

[And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode]. (Ham ubi suprâ.)

ته

R. Q. 1. تَهْتَبَةٌ, [inf. n. of تَهْتَبَةٌ] i. q. لَكِنَّةٌ [The having an impotence, or an impediment, or a difficulty, or barbarousness, or vitiousness, in speech]: (K:) or [the having] a distortion in the tongue, (TA,) like what is termed لَكِنَّةٌ: (S, TA:) accord. to Az, تَهْتَبَةٌ and تَهْتَبَةٌ signify the twisting, or distorting, of the tongue in speaking. (TA in art. هت.) — And تَهْتَبَةٌ signifies رَدَدٌ فِي الْبَاطِلِ (K, TA,) or فِي الْإِبَاطِيلِ (TA,) [app. meaning *He repeated, or used repetitions, in uttering false, or vain, or unprofitable, sayings: but Golius and Freytag render it as meaning he applied himself to vain things.*]

تَهْتَبَةٌ, (JK,) or تَهْتَبَةٌ, (K,) *An expression imitative of the تَهْتَبَةُ, [i. e., of him who has the faulty utterance termed تَهْتَبَةٌ,] (JK, K, TA, [in the CK, المَهْتَبَةُ is put for التَهْتَبَةُ,]) consisting in a distortion of the tongue. (JK.) — تَهْتَبَةٌ is also A cry by which one chides the camel, (K, TA,)*

and which makes him to run away. (TA.) — And A call to a dog. (K.)

تَهْتَبَةٌ: see art. تَهْتَبَةٌ.

تَهْتَبَةٌ *False, or vain, sayings or actions or affairs; or unprofitable sayings. (JK, S, K.)*

تَهْتَبَةٌ: see تَهْتَبَةٌ.

تهر

تَاهُرٌ [probably, in its primary acceptation, a dial. var. of تَيْهُورٌ; for the signification here following is said in the TA to be tropical: —] † *Clouds; or a collection of clouds: (JK, K, TA:) pl. تَوَاهِيرٌ. (JK.)*

تَيْهُورٌ, said by Az to be of the measure فَيْعُولٌ, from التَوَهْرُ; originally وَيَهُورٌ, like as تَيْغُورٌ is [said to be] originally وَيَغُورٌ; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) *Low, or depressed, sand: (T, TA:) or sand that falls apart, and does not hold together: (A, TA:) or elevated sand: (TA:) or sand having a جُرْفٌ [or part carried and eaten away by torrents]: (As, S, K:) pl. تَيَاهِيرٌ and تَيَاهِرٌ. (S, K.) — Low, or depressed, land, or ground. (K.) — The part between the top and bottom of the side of a valley, and of a mountain: (JK, K, TA:) of the dial. of Nejd, and of that of Hudheyh. (TA.) — High waves of the sea or of a great river. (K.) — Applied to a man, [like تَيَّارٌ, q. v.,] + *Vain, or having a fond opinion of himself, (S, K,) and proud. (K.) [For ذَاهِيًا in one copy of the S, and ذَاهِيًا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيًا بِنَفْسِهِ بِهِ تَيْهٌ, or ذَاهِيًا, I read زَاهِيًا.]**

تهم

1. تَمَّرَ, (JK, Mṣb, K,) aor. تَمَّرَ, (Mṣb, K,) inf. n. تَمِيرٌ, (Mṣb,) or تَمَامَةٌ, (JK,) *It (flesh-meat, JK, Mṣb, K, and milk, Mṣb, and oil, K) became altered for the worse, and stank: (JK, Mṣb, K:*) it (flesh-meat, TK) had a foul odour; it stank. (K.) — It (the heat) was, or became, vehement, or intense, with stillness of the wind. (Mṣb.) — Also, inf. n. تَمِيرٌ, *He (a camel) was penetrated by the heat: (JK:) or was smitten by the hot wind, and in consequence became lean, or emaciated. (TA.) — And, (JK, K,) inf. n. تَمِيرٌ, (TA,) *He (a camel) ate much of the pasture (اسْتَنَكَرَ الْمَرْعَى), and it was not wholesome: (JK:) or disapproved the pasture (اسْتَنَكَرَ الْمَرْعَى), and did not find it wholesome, (K, TA,) and his condition became bad. (TA.) — And, said of a man, *His impotence, or inability, became apparent, and he became confounded, or perplexed, and unable to see his right course. (K.)****

3: see 4.

4. تَمَّرَ *He (a man, S) went, (S,) or came, (K,) to Tihámeh: (S, K:) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irḳ: (TA:) or he alighted, or abode, therein: (K:) as also تَاهَمَرٌ, (JK, K, TA, [in the CK, erroneously, تَاهَمَرُ,]) in the latter sense,*

(JK,) and **تَهْمَرُ**; (K;) or these mean *he came to Tihámeh*. (TA.) — [Accord. to Golius, on the authority of a gloss. in the KL, it signifies also, *He went into a region of hot air*: and this, if correct, may be the primary meaning.] = **اتَهَمَرُ** *He found the country, or town, to be insalubrious*, (K, TA,) and *to have a bad, or foul, odour*. (TA.) = **اتَهَمَرُ**, inf. n. **إِتْهَامَرُ**; in measure like **أَكْرَمَرُ**, inf. n. **إِكْرَامَرُ**; (Msb;) [originally **اوهمر**; or] formed from **تَهْمَرُ**, in consequence of imagining the **ت** in this word to be radical; (MF in art. **وهمر**;) [like as is said of **أَنْتَهَمَرُ**]; *He did a thing that made him an object of suspicion*: (JK and Msb and TA in the present art. :) or *he was an object of suspicion*: (K in art. **وهمر**;) [in the CK and TK, erroneously, **اتَهَمَرُ**]; or *there was in him that which induced suspicion*: you say of a man, when you suspect him, **أَتَهَمَتَ**, inf. n. **إِتْهَامَرُ**; like **أَدَوَاتَ**, inf. n. **إِدْوَاتُ**. (S in art. **وهمر**.) = **اتَهَمَهُ** *He suspected him; thought evil of him*; as also **أَتَهَمَهُ** [which is the more common]. (Msb in this art.) You say, **أَتَهَمَهُ بِكَذَابٍ**, (K, and so in some copies of the S, both in art. **وهمر**;) inf. n. **إِتْهَامَرُ**; (K in that art. ;) or **أَتَهَمَهُ بِهِ**; (Msb and K, and so in some copies of the S, all in that art. ;) and **أُوهِمَهُ**; (K in that art. ;) *He suspected him of such a thing; imputed it to him*; (Msb and K* and TA, all in that art. ;) [and *he accused him of such a thing*]; i. e., a thing attributed to him. (TA.) And **أَتَهَمْتُهُ** [I suspected him in respect of his saying;] *I doubted of the correctness, or truth, of his saying*. (Msb in art. **وهمر**.)

5: see 4.

8: see 4, in three places.

تَهْمَرُ [in the CK, erroneously, **تَهْمَرُ**] *Land descending* [in the CK, here and afterwards, erroneously, **مَتَّصِيَةٌ**] *to the sea*; as also **تَهْمَرَةٌ**; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from Aš: (TA:) these two words seem to be [originally] inf. ns. from **تَهَامَرُ**: (K:) [and accord. to F,] **تَهْمَرَةٌ** is a dial. var. of **تَهَامَرَةٌ**: (K:) [but J says,] **تَهْمَرَةٌ** is used in the place of **تَهَامَرَةٌ**, as though it were [originally] the inf. n. un., accord. to the saying of Aš that **التَهْمَرُ**, with fet-ḥ to the medial radical, is an inf. n. from **تَهَامَرَةٌ**: (S:) for the **تَهَامَرُ** [pl. of **تَهَامَرَةٌ**, and thus meaning the *parts of Tihámeh*, or, accord. to the JK, meaning *lands descending to the sea*,] do descend to the sea: (K, TA:) so says Aš: (TA:) and [hence] the rájiz says, (namely, Sheyṭán Ibn-Mudlij, TA.)

* **نَظَرْتُ وَالْعَيْنُ مُبِينَةُ التَهْمَرِ** *
[I looked, the eye distinguishing Et-Taham], (S, and Ham p. 659,) meaning *Et-Tihámeh*. (Ham ibid.) — [As inf. n. of **تَهْمَرُ**, q. v.,] **التَهْمَرُ** also signifies *Vehemence of heat, and [or with] stillness of the wind*. (K.) And hence Tihámeh is said to be thus called. (TA.)

تَهْمَرُ, applied to flesh-meats, *Altered for the worse*; (JK;) *having a foul odour; stinking*.

(JK, *K.) — **أَرْضٌ تَهْمَرَةٌ** *A land vehemently, or intensely, hot*. (Er-Riyáshee, TA.) = **Sleeping**; (JK;) i. q. **تَهْنُ**. (TA in art. **لعت**.)

التَهْمَرَةُ: see **تَهْمَرُ**. — It, (K,) or **التَهْمَرَةُ**, (JK,) signifies also **الْبَلْدَةُ** [app. as meaning *Mekkeh*, like **تَهَامَةٌ**; as though *the city of cities*]: (JK, K:) so in the phrase **أَهْلُ التَهْمَرَةِ** [which may mean *The people of Mekkeh*; and also, of *Tihámeh*, in the more extended sense of the latter appellation]. (JK.)

تَهْمَرَةٌ: see **تَهْمَرَةٌ**.

فِيهِ تَهْمَرَةٌ *In it is a foul odour; a stink*. (K.) — See also **تَهْمَرُ**. — **التَهْمَرَةُ**: see **تَهْمَرُ**, and **التَهْمَرَةُ**; the latter in two places.

تَهْمَرَةٌ, (S, M, K, &c., in art. **وهمر**, and Msb in that art. and in the present also,) of which **تَهْمَرَةٌ** is a dial. var. mentioned by El-Farábee (Msb, and TA in art. **وهمر**;) and by several other authors, or, accord. to Ibn-Kemál, the latter is an inf. n. and the former is a simple subst., but Esh-Sliháb doubts of this; (TA;) originally **وَهْمَةٌ**, (S, ISd, Msb, &c.,) like as **تُخْمَةٌ** is originally **وُخْمَةٌ**; (ISd, TA;) a subst. from **أَتَهَمَهُ**; (S, Msb, both in art. **وهمر**;) *Doubt*: and [more commonly] *suspicion, or evil opinion*; or *doubt combined with suspicion or evil opinion*: syn. **شَكٌّ**: and **رَيْبَةٌ**: (Msb in the present art. :) or i. q. **ظَنٌّ** [which is a preponderating wavering between the two extremes of indecisive belief; and often means *suspicion*]: (ISd and TA in art. **وهمر**;) or *a thing for which one is suspected*: (K in that art. :) [and this is often meant by **رَيْبَةٌ**, one of the syns. mentioned above:] the pl. of **تَهْمَرَةٌ** is **تَهْمَرٌ**, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying **هِيَ التَهْمَرُ** [They are suspicions, &c.], and not saying **هُوَ التَهْمَرُ** like as they say **هُوَ الرُّطْبُ**. (TA in art. **وهمر**.)

تَهَامَرُ: see **تَهَامَرُ**.

تَهْمَرُ *Suspected; thought evil of*; (JK in this art., and Msb in this and in art. **وهمر**;) [as also **مُتَهْمَرٌ** and **مُتَهْمَرَةٌ**]; or *being an object of suspicion*; as also **مُتَهْمَرٌ**. (K in art. **وهمر**.) [In the CK, the latter is erroneously written **مُتَهْمَرٌ**.]

تَهَامَةٌ a name of *Mekkeh*: (JK, K:) and [more commonly] *a certain land*, (Msb, K,) *well known*, (K,) *commencing from Dhát 'Irak*, (Msb, TA,) *towards Nejd*, (Msb,) *and extending to Mekkeh and beyond it to the distance of two days' journeys* (Msb, TA) *and more, then uniting with the Ghowr, and extending to the sea: some say that it adjoins the land of El-Yemen; and that Mekkeh is of تَهَامَةُ الْيَمِينِ: (Msb:) [F says that] J has erred in terming it a **بَلَدٌ**: (K:) [but by **بلد**, J may mean both a city and a country or province:] some say that its name is from **تَهْمَرُ** in the first of the senses assigned to this verb above, because it is low in relation to Nejd, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because*

of its vehement heat: (Msb:) [it seems to have **تَهَامَرُ** for a pl.:] see **تَهْمَرُ**, in four places; and **التَهْمَرَةُ**.

تَهَامِيٌّ *Of, or belonging to, Tihámeh*; as also **تَهَامَرٌ**, (T, S, M, Msb, K, [in the CK, erroneously, **تَهَامَرٌ**],) with fet-ḥ, (Msb, K,) irregularly formed; (M, Msb;) fem. **تَهَامِيَّةٌ**; like **رَبَاعِيٌّ** and **رَبَاعِيَّةٌ**: (T, Msb:) when it is pronounced with fet-ḥ to the **ت**, it is without teshdeed [to the **ي** when you say **رَجُلٌ تَهَامِيٌّ** and **تَهَامِيَّةٌ**]; as in the instances of **رَجُلٌ يَمَانِيٌّ** and **شَامَرٌ**, except that the **ل** in **تَهَامَرٌ** is of the original word, and that in **يَمَانِيٌّ** and **شَامَرٌ** is a substitute for the two **ي**s of the [regular] rel. n., (S,) or rather, for one of those two **ي**s: (Abou-Zekereyà, TA:) and you say **قَوْمٌ تَهَامُونُ** [A people, or company of men, of Tihámeh], like **يَمَانُونُ**: (S, K:) and accord. to Sb, some say **تَهَامِيٌّ** and **يَمَانِيٌّ** and **شَامِيٌّ**, with fet-ḥ, and with teshdeed [to the **ي**]. (S.)

تَهْمَرٌ: see **تَهْمَرٌ**.

مُتَهْمَرٌ [Going, or coming, to Tihámeh: or alighting, or abiding, therein: and] *alighting, or abiding, in Mekkeh*. (TA.) — **وَادٌ مُتَهْمَرٌ** *A valley of which the water pours to Tihámeh*. (TA.) = See also **تَهْمَرٌ**.

مُتَهْمَرٌ *Often coming to Tihámeh*: (S, K:) pl. **مُتَهْمَرُونَ** (S, TA) and **مُتَهْمَرَةٌ**, (TA,) applied to men (S, TA) and to camels. (TA.)

تَهْمَرٌ: see **تَهْمَرٌ**.

تو

4. **جَاءَ تَوًّا**, said of a man, signifies *he came alone*; by himself: opposed to **أَزْوَى** meaning "he came with another." (T.) = See also art. **توى**.

تَوًّا [app. from the Persian **تَوُّ**, meaning "a fold," or "a single fold,"] *One, and no more; single; sole*. (T, S, M, K.) You say, **كَانَ تَوًّا فَصَارَ زَوًّا** *He, or it, was one only, and became a pair*. (TA.) And it is said in a trad., **الطَّوَّافُ تَوًّا وَالْإِسْتِجْمَارُ تَوًّا**, (S, TA,) i. e., *The circuiting [of the Ka'bah] is one action, and the casting of the pebbles [in the valley of Minè] is one action*. (TA.) You say also, **جَاءَ تَوًّا**, meaning *He came alone; by himself*: (T, S, M:) or *he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road*; for if he stop anywhere in the road, he is not said to be **تَوًّا**. (AZ, A'Obeyd, M, K.) And **عَقَدْتُهُ بِتَوٍّ وَاحِدٍ** *I tied it with a single knot; by turning the cord, or the like, once*: so says AZ; and he cites the following ex.:

* **جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشِيِّ** *
* **لَا تَعْقِدُ الْمِنْطِقَ بِالْمِشْتَنِ** *
* **إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنٍّ** *
i. e., [A girl that is not of the wild, or shy, sort: she does not tie the zone with the fist, but with a

single knot, or] half a knot: the ن in تَنْ [and in مُشْتَن and وَحْشَن is redundant: تَنْ being originally ت, which is a contraction [or rather the half, both as to the letter and the meaning,] of تَو. (T.) — A rope that is twisted of a single strand: pl. أَتَوَاءُ. (T, M, K.) — [It is said that] it signifies also A thousand horses, or horsemen. (AZ, T, K.) [But this requires consideration: for] one says, وَجَّهَ فُلَانٌ مِنْ خَيْلِهِ بِأَلْفِ تَوٍ, (AZ, T, S,) meaning [Such a one sent a troop of his horses] with a thousand men; i. e., with one thousand: (S, TA:) or, as some say, with one complete thousand. (TA.) = Also One who is unoccupied by the business of the present world and of the world to come. (AA, T, K. *) = Also A structure elevated, reared, or erected. (T, K.)

تَوَّةٌ A period, or a short period, (سَاعَةٌ, AA, T, K,) of time. (AA, T.) You say, مَضَتْ تَوَّةٌ مِنَ اللَّيْلِ, and النَّهَارِ, A period, or a short period, (سَاعَةٌ) of the night passed, and of the day. (TA.) And تَوَّةٌ مَا مَضَى إِلَّا تَوَّةٌ حَتَّى كَانَ كَذَا There passed not save a short period (سَاعَةٌ) to the time that such a thing happened. (IAgr, T.) Hence the saying of the vulgar, تَوَّةٌ قَامَ [commonly pronounced تَوَّه] Just now (السَّاعَةَ) he rose, or stood. (TA.)

توا

تَا The name of the letter ت, q. v.; as also تَاءُ pl. [of the former تَاءَاتُ and of the latter] أَتَوَاءُ. (TA in باب الالف اللينة.)

تَاوِي and تَائِي rel. ns. of تَا and تَاءُ the names of the letter ت; as also تَائِي: (TA ubi supra:) whence تَائِيَّةٌ and تَائِيَّةٌ and تَائِيَّةٌ (T, K, TA, ubi supra, [the last written in the CK تَائِيَّةٌ,] and the second is also mentioned in the S) A قصيدة of which the رَوِي is ت. (TA ibid.)

توب

1. تَابَ (T, A,) or تَابَ إِلَى اللَّهِ (S, M, K,) aor. تَتَوَّبُ (Msb,) inf. n. تَوْبَةٌ and تَوَّبُ (T, S, M, Msb, K,) both of these signifying the same, (T, S, M, Msb,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ (Msb,) or, as Akh says, تَوَّبُ is pl. [or a quasi-pl. n.] of تَوْبَةٌ, like as عَوْمٌ is of عَوْمَةٌ (S,) or like as لَوْزٌ is of لَوْزَةٌ, and this is the opinion of Mbr, (M,) and تَابَةٌ (M, K,) which is for تَوْبَةٌ (M,) and مَتَابٌ (S, M, A, K) and تَتَوَّبَةٌ (S, * M, * K,) of the measure تَفَعَّلَةٌ (S, M,) an anomalous form, (TA,) syn. with تَوْبَةٌ, mentioned in the Book of Sb; (S;) [He repented; or repented toward God; as will be shown by what follows:] originally, he returned unto God, (T, TA,) or he returned, [or returned unto God,] (S, M, A, K,) from sin, (S,) or from his sin, (A,) or from disobedience (M, K) to obedience: (M:) or تَابَ مِنْ ذَنْبِهِ signifies he desisted from his sin:

(Msb:) تَوْبَةٌ signifies the repenting of sin; i. e. the grieving for it, or regretting it, with the confession of having no excuse for the commission thereof. (Kull.) It is said in a trad., التَّوْبَةُ تَوْبَةٌ [Repentance is] a returning from sin. (S.) The time of El-Islám is termed زَمَنُ التَّوْبَةِ as being The time of returning from [or repenting of] the belief in a plurality of gods. (A.) A poet says,

تَبْتُ إِلَيْكَ فَتَقَبَّلْ تَابِي
وَصُمْتُ رَبِّي فَتَقَبَّلْ صَامِي

[I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast]; meaning تَوْبَتِي and صَوْمَتِي (M.) — تَابَ اللَّهُ عَلَيْهِ God returned to forgiveness towards him; became again forgiving to him: (T:) or disposed, or adapted, him to repentance, or returning from sin or disobedience: (S, K:) or reverted from severity to mildness towards him: or returned to him with his favour, or grace, and his acceptance, or approbation; became again propitious to him: (A, K:) all these meanings are correct: (TA:) or God forgave him, and saved him from acts of disobedience: (Msb:) or accepted his repentance: (Jel in ii. 35 &c.) or returned towards him with mercy, and acceptance of repentance. (Bd ibid.)

10. اسْتَبَاهُ He proposed to him that he should return [to obedience unto God], (T, A,) and repent of that which he had committed: (T:) he asked him to return from sin, or disobedience: (S, K:) or he asked him to desist from his sin. (Msb.)

تَابُوتٌ, originally تَوْبُوتٌ, the ت not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فَعْلُوتٌ, and meaning A chest, or box, from التَّوْبُ, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تَابُوتَةٌ; (S, K;) [in the CK تَابُوتَةٌ;] the و being made quiescent, and the ة changed into ت: (S, K:) [in Chald. תַּבְּוּתָא: in Hebr. תַּבְּוּתָא:] it signifies also the ribs, with what they contain, as the heart and the liver &c.; as being likened to a chest, or box; (IAth, TA in art. تبت;) the chest, breast, or bosom: (A in that art.) or [primarily] the ribs, with what they contain, as the heart &c.: and [hence] applied to a chest, or box: (Towsheeh, MF, TA:) also written تَبُوتٌ. (K in art. تبت.) [It is generally applied in the present day to a bier: a coffin: and an oblong case that is placed over a grave: the pl. is تَوَابِيْتٌ.] El-Kásim Ibn-Maṣn says that it is the only word in the Kur-án in respect of which the dialects of Kureysh and the Anṣár differ; the former pronouncing it تَابُوتٌ; (S;) and the latter, تَابُوتَةٌ. (S, K.) But IB denies that its last letter is originally ة, the fem. termination; asserting the final ت to be a radical letter, the measure of the word to be فَاعُولٌ, and its proper place in art. تبت: he says that the final ت is changed in a case of pause, but not generally, into ة, as is that of الْفُرَاتُ [the Euphrates], in which the ت is not the fem. termination. (L, TA.) You say, مَا أَدْعَتْ تَابُوتِي شَيْئًا فَقَدْتُهُ, meaning I have

not deposited in my bosom anything of knowledge, or science, that I have lost. (A in art. تبت.)

تَوَابٌ, applied to a man, [One who repents much or often;] returning from disobedience to obedience [to God] (M, K, TA) much or often. (TA.) — And applied to God, One who returns [much or often] to forgiveness towards his servant who returns unto Him: (T:) or who [often] disposes, or adapts, to repentance, or returning from sin or disobedience; or reverts from severity to mildness; or returns with his favour or grace, &c.: (A, K: [see 1, last sentence:]) or who forgives much, and saves from acts of disobedience. (Msb.)

تَائِبٌ [Repenting of sin: (see 1:) originally,] returning from disobedience (M, K) to obedience to God. (M.)

توت

تُوتٌ (ISk, T, S, M, Mgh, Msb, K) and تُوتٌ (Mgh, and L and K in art. توت, q. v.); the latter sometimes used; (Msb;) or this is not allowable; (ISk, T, S, Msb;) for the word, which is app. Persian, is pronounced by the Arabs with ت for the final as well as for the initial letter; (T, Msb;) [The mulberry; and especially the white mulberry;] i. q. فِرْصَادٌ: (ISk, T, S, M, Mgh, Msb, K:) or, accord. to the people of El-Baṣrah, (Msb,) or some of the people of El-Baṣrah, (Mgh,) توت is the name of the fruit, and فِرْصَادٌ is that of the tree; (Mgh, Msb;) and this is what is commonly held: (Msb;) or, accord. to IDrd and others, توت is an arabicized word, and فِرْصَادٌ is the Arabic name: (TA:) [توت is a coll. gen. n.:] the n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-'Attár, that there are three kinds: "توت حلو," i. e. حُلُوٌ, "the sweet and white mulberry, peculiarly called فِرْصَادٌ; and توت حامض," i. e. حَامِضٌ, "the sour and black mulberry; and توت وحشى," i. e. وَحْشِيٌّ, "and توت العليق," i. e. العَلِيقِيُّ, "the wild mulberry, i. e., with red fruit." In Egypt, توت is applied to the sweet mulberry, white and black, and especially to the former, as also توت بلدي; and توت شامي to the latter. In the present day, توت العليق is applied to the raspberry; as also توت وحشى; and توت شوكي to the blackberry. توت إفرنجى and توت أرضي are applied to the stranberry.]

تُوتِيَاءُ, [of the masc. gender, as is shown by the phrase توتياء معدني, and therefore perfectly decl.,] an arabicized word, (S, Msb,) [Tutia, or tutty; an impure protoxide of zinc;] a certain stone [or mineral], (S, K,) well known, (M, K,) employed as a collyrium. (S, Msb.) [It is also applied in the present day to several kinds of vitriol; the sulphates of zinc and of copper and of iron. De Sacy says, on the authority of Ibn-Beytár, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like cadmia; and this latter species is what the Greeks call pompholyx: of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest

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 قلعي, fuligine condescere præstantissimum genus, commune vero ex fuligine æris, tradit Jacutus ex Abulfed."]

توتيا

توتيا: see the art. next preceding.

توت

توت i. q. قِرْصَاد; a dial. var. of تُوْت, [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 توت is Persian and توت is Arabic; (IB, TA;) but it is disallowed by El-Hareree and others: (TA:) in the Expos. of the work entitled Adab el-Kâtib, it is said that توت is an arabicized word, originally توت and تود: (Mz, MF:) the n. un. is with ة. (L, K.)

توج

2. توج He crowned him; invested him with the crown. (S, A, Mṣb, *K.) — He made him a prince, lord, or chief. (Mṣb, *TA.) — † He turbaned him; invested him with the turban. (TA.)

5. توج He was, or became, crowned, or invested with the crown. (S, A, K.) [For the verb تاج, 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 تاج 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]: (Mṣb:) [a Persian word:] pl. [of mult.] تيجان (S, A, Mgh, Mṣb, K) and [of pauc.] اتواج. (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 قانسوة, q. v.]; turbans among them being few. (TA.) — Also Silver. (TA.) [See what next follows.]

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

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

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

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

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

وَهْنٌ يَغْمِينُ مِنَ الْمَلَامِجِ

بِقَرْدٍ مُخْرَطِ الْمَتَاوِجِ

signifies [properly The parts of the head] where one is crowned (حَيْثُ يَتَوَجُّعُ) with the turban: (K, *TA:) [but it is evidently here used in a tropical manner: the poet is speaking of she-camels:] the ملامج are the mouths; [or the parts around the mouths;] and the قرد, a word like كنف, 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: مُخْرَطِ being app. syn. with مُخْرَطِ, as meaning "elongated like a خرطوم," or "snout."]

توح

1. توح, aor. يتوح, inf. n. توح: see تاح in art. تيح.

تور

1. تور, aor. يتور, (TA in art. تير,) inf. n. تور, (K,) It (water, TA) ran, or flowed: (K, TA:) but this verb is obsolete. (TA in art. تير.) — تير الرجل [app. for تير] Blood-revenge was had of the man. (M. [See also تارة.])

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

4. تاره He repeated it, or did it again, time after time. (S in art. تير, M, K.) — He continued to look at him, or it, time after time. (TA.) And أترت إليه النظر, (T, K, *) and الرمي, inf. n. إتارة, (T,) i. q. أترته, (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.) — 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-Moháribee,

لَقَدْ غَضِبُوا عَلَيَّ وَأَشَقَّدُونِي

فَصِرْتُ كَأَنِّي فَرٌّ يُتَارُ

[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, متار: (S:) [and it is said that] this signifies cast at, or shot at, time after time. (T, L. [See also art. تار.])

تار: see تارة.

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

people, (S, M, K,) or that goes about between lovers: (A:) accord. to IDrd, (S,) a genuine Arabic word: (S, M:) pl. اتوار. (Mṣb.) And تورة A girl who is sent on messages between lovers. (IAar, T, K.) — A vessel, (S,) a certain well-known vessel, (T, Mṣb,) a small vessel, (A, Mgh, K,) from which one drinks: (S, Mgh, K:) a vessel of brass, or of stone, like the إجانة: (TA:) sometimes also used for the ablution termed وضوء: (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, أعيبريني تويرتك [Lend thou to me thy little تور: for had she considered تور as masc., she would have said تويرك]. (A.) — تور نحاس A cooking-pot of copper. (Mgh.) — تور الماء i. q. طحلب, i. e. A green substance that overspreads stagnant water. (Mṣb.)

تارة, originally with ء, which is suppressed on account of frequent usage, (IAar, Mṣb,) and sometimes pronounced with ء; (Mṣb;) or its ء is [originally] و [and therefore it is mentioned in most of the lexicons in the present art.]; (Lth, T;) [or ي, for it is mentioned in the S in art. تير;] A time; one time; [in the sense of the French fois;] syn. مرة: (S, M, A, Mṣb, K:) and a time, whether long or short; syn. حين: (M, K:) sometimes [pronounced تارة,] without ء: (S:) pl. تارات (Lth, T, S, M, Mṣb, K) and تير; (Lth, T, S, M, K;) the latter a contraction of تيار; like as they said قامات and قير, because of the unsound letter. (S. [See also art. تار.]) You say, فعل ذلك تارة بعد تارة He did that time after time. (S.) And هذه شر تاراتك This is the worst of thy times. (A.) — يا تارات فلان [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 وَشَيْكَا فِي دِيَارِهِمْ

اللَّهُ أَكْبَرُ يَا تَارَاتِ عُثْمَانَ

[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 وتار 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.]

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

تيار: see art. تير.

متار: see 4.

توق

1. تَوَقَّأَ (K,) aor. يَتَوَقَّأُ (TA,) inf. n. تَوَقُّؤٌ and تَوَقُّؤٌ and تَوَقَّأَةٌ and تَوَقَّأَانِ, *He yearned towards, longed for, or desired, him or it*; (K, TA;) *his soul yearned towards, longed for, or desired, him or it.* (TA.) And تَوَقَّأْتُ نَفْسِي إِلَى الشَّيْءِ (JK, S, Mgh, Mṣb, but in the latter two inf. n. تَوَقُّؤٌ (JK, S, Mṣb) and تَوَقُّؤٌ (JK, Mṣb) and تَوَقَّأَانِ (S, Mgh, Mṣb), *My soul yearned towards, longed for, or desired, the thing*; (JK, S, Mgh, Mṣb;) and hastened to it: (Mṣb:) and so تَوَقَّأْتُ الشَّيْءَ. (TA.) — تَوَقَّأْتُ إِلَى الشَّيْءِ also signifies † *He desired, or purposed, to do the thing*; and *he was brisk, or prompt, to do it*: (JK, K, TA:) so in the Moḥeet. (TA.) You say, تَوَقَّأْتُ إِلَى الغَايَةِ † *He hastened, with briskness, or promptness, to the goal.* (TA.) And تَوَقَّأْتُ يَا فُلَانُ † *Hasten thou to me, O such a one.* (TA.) — تَوَقَّأْتُ القِدْحُ *The gaming-arrow came forth on the occasion of the shuffling in the game of the mīṣr*: (JK, K, TA:) so says Ibn-'Abbād. (TA.) — تَوَقَّأْتُ الدَّمُوعُ † *The tears issued from their channels.* (JK, K, TA.) — تَوَقَّأْتُ بِنَفْسِي, inf. n. تَوَقَّأَانِ (JK, K) and تَوَقَّأْتُ (K, TA,) or تَوَقَّأْتُ (CK,) *i. q. جَادَ بِهِ نَفْسَهُ* [*He gave up his spirit: or he was near to die*]: (JK, K:) said of a man: (JK:) AA says that تَوَقَّأْتُ signifies *the being in the very agony of death*; like التَوَقُّؤُ. (TA.) — تَوَقَّأْتُ is also syn. with أَشْفَقْتُ (JK, K,) accord. to Ibn-'Abbād. (TA.) You say, تَوَقَّأْتُ مِنْهُ, meaning *He was cautious, or in fear, of him or it.* (TK.)

5. تَوَقَّأْتُ إِلَى الشَّيْءِ *He was, or became, excited by a yearning towards, a longing for, or a desire for, the thing; or he affected and showed a yearning towards it, a longing for it, or a desire for it; syn. تَشَوَّقُ.* (TA.)

تَوَقَّأْتُ Persons convalescent; or in a state of recovery from disease, but not yet completely restored to health and strength: (IAḡr, K:) app. pl. of تَوَقَّأْتُ. (TA.)

تَوَقَّأْتُ *i. q. شَوَّأْتُ* [app. *Yearning, longing, or desiring, much, or vehemently; or very desirous*: but some regard it as a simple epithet, syn. with تَوَقَّأْتُ; for it is said that تَوَقَّأْتُ نَفْسِي تَوَقَّأَةً signifies the same as تَوَقَّأْتُ نَفْسِي تَوَقَّأَةً [A yearning, longing, desiring, or desirous, soul]. (JK, Mṣb.) It is said in a prov., (TA.)

المَرءُ تَوَقَّأْتُ إِلَى مَا لَمْ يَنْبَلْ
[Man is desirous, or very desirous, of that which he has not attained]. (S, TA.) — One whose soul yearns towards, longs for, or desires, every low, or base, action. (TA.)

تَوَقَّأْتُ, fem. with ة: see تَوَقَّأْتُ, in two places; and see تَوَقَّأْتُ.

تَوَقَّأْتُ, originally تَوَقَّأْتُ, A man who leaps, springs, or bounds, vehemently. (Ibn-'Abbād, K.)

تَوَقَّأْتُ Yearned towards, longed for, desired, or desired eagerly. (IAḡr, K.)

تولب

تَوَلَّبْتُ: see art. تَلَّبْتُ.

توم

تَوَمَّ: see تَوَمَّةٌ, below, in two places.

تَوَمَّ: see تَوَمَّرٌ, in art. تَمَّرٌ.

تَوَمَّرٌ sing. of تَوَمَّرٌ [in the CK, erroneously, تَوَمَّرٌ] and [n. un.] of تَوَمَّرٌ; (M, K;) *One of the things called تَوَمَّرٌ; (S, Mṣb;) i. e. a قُرْطٌ [as meaning a silver bead fashioned like a pearl]: (Lth, T:) or a قُرْطٌ [as meaning an earring] in which is a large حَبَّةٌ [or bead]: (M, K:) or a thing, (T,) or حَبَّةٌ [i. e. bead], (S, Mṣb,) made of silver, (T, S, Mṣb,) like a pearl, (T, S,) or like a large pearl, (S,) of a round form, which a girl puts in her ear. (T.) — And hence, as being likened to this, (T,) † *A large pearl*: (AA, T:) or a pearl. (M, K.) And تَوَمَّرَةٌ *The pearl-shell*: (K, TA:) a proper name, and therefore imperfectly decl. (TA.) — And † *An ostrich's egg*: (M, K, TA:) pl. as above: (M:) ostriches' eggs are called تَوَمَّرٌ (A'Obeyd, T, S) as being likened to pearls, which are thus called: (T:) they are so called by Dhu-r-Rummeh, where he says,*

وَحَسَى أَتَى يَوْمَ يَكَادُ مِنَ اللَّظَى
بِهِ التَّوَمَّرُ فِي أَحْوَجِهِ يَتَصَيَّحُ

[And until there came a day in which, by reason of the flaming heat, the ostriches' eggs, in the place where they were deposited in the sand, almost dried up.] (A'Obeyd, S, M.) — التَّوَمَّرَاتِي is an appellation applied to two ḡaseedehs of Jereer, in praise of 'Abd-El-'Azeez Ibn-Marwán. (T.)

تَوَمَّرٌ Having a قَلَادَةٌ [or necklace] put upon his neck; syn. مَعْلَدٌ. (K.) [In the CK, erroneously, مَعْلَدٌ.]

توه

1. تَوَّهَ, aor. يَتَوَّهُ, inf. n. تَوَّهٌ (Mṣb, K) and تَوَّهٌ (AZ, K,) is syn. with تَوَّهَ having for its aor. يَتَوَّهُ; (Mṣb, and TA in the present art. and in art. تَوَّهَ;) [and with طَاحَ, aor. يَطُوحُ and يَطِيحُ;] signifying *He deviated from, or lost, or missed, the right way; he lost his way*; (Mṣb, TA;) in the desert: (Mṣb:) or *he was, or became, confounded, or perplexed, and unable to see his right course*: (TA in the present art. :) or *he went away* (K, TA) in the land, confounded, or perplexed, and unable to see his right course: (TA in art. تَوَّهَ:) or, as some say, (TA,) *his mind, or intellect, was, or became, disordered, confused, or unsound*: (K, TA:) and *he perished*: (K, TA:) accord. to ISd, the تَوَّهَ in تَوَّهَ is shown to be originally وَ and by their saying, مَا أَتَوَّهَهُ, as syn. with مَا أَتَوَّهَهُ. (TA.) AZ says, A man of the Benoo-Kiláb said to me, أَلْقَيْتَنِي فِي التَّوَّهَةِ, with damm, meaning [Thou hast thrown me into] destruction. (TA.) — Also, [like تَوَّهَ aor. يَتَوَّهُ, q. v.,] *He magnified himself; or behaved proudly, haughtily, or insolently.* (K.)

2. تَوَّهَهُ, (Mṣb, K,) inf. n. تَوَّهِيَةٌ, (TA,) *i. q.*

تَوَّهَهُ, [and طَوَّحَهُ and طَوَّحَهُ,] i. e. *He made him to deviate from, or lose, or miss, the right way; made him to lose his way*: (Mṣb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his right course: &c.: see 1; and see تَوَّهَهُ, in art. تَوَّهَ:] or *he destroyed him.* (K.)

4. مَا أَتَوَّهَهُ *i. q. مَا أَتَوَّهَهُ* [How extraordinary is he in deviating from, or losing, or missing, the right way! in losing his way! or in confusion, or perplexity, and inability to see his right course! &c.: see 1]: (K in the present art., and S and K in art. تَوَّهَ:) as also مَا أَطَوَّحَهُ (TA in art. تَوَّهَ) and مَا أَطَوَّحَهُ. (S and TA in that art.)

10. اسْتَاهَهُ [He, or it, invited him to deviate from, or lose, or miss, the right way; to lose his way]; from تَوَّهَ, aor. يَتَوَّهُ and يَتَوَّهِي, signifying ضَلَّ. (Ḥam p. 685.)

فَلَاةٌ تَوَّهَ (with damm) [A desert, or waterless desert, in which one loses his way; or in which one is confounded, or perplexed, and unable to see his right course: or in which one perishes]: in the K, فَلَانٌ is erroneously put for فَلَاةٌ; (TA;) [and in the CK, تَوَّهَ for تَوَّهَ; which last, in the CK, is made a pl.:] the pl. is أَتَوَّهَةٌ and أَتَوَّهِيَةٌ: (K, TA:) the latter is a pl. of the former pl. (TA.)

تَوَّهَ part. n. of 1; *Deviating from, or losing, or missing, the right way; losing his way*: &c.: see 1; and see also art. تَوَّهَ. (TA.)

هُوَ أَتَوَّهَةُ النَّاسِ *He is the most extraordinary of men [in deviating from, or losing, or missing, the right way; in losing his way: or] in confusion, or perplexity, and inability to see his right course: as also أَتَوَّهَةُ النَّاسِ: but the former is more common.* (TA.) — [It may also mean *He is the proudest, or vainest, of men.*]

يَا مَتَوَّهَ [O misled! O misguided! or O thou who art made to deviate from, or lose, or miss, the right way!] is said in reviling: and one says also, مَا بَالُ ذَاكَ المَتَوَّهَةِ يَفْعَلُ كَذَا [What is the case of that misled, or misguided, man, that he does thus?] (TA.)

توى

1. تَوَّى, (T, S, M, Mgh, K,) in the dial. of Teiyi تَوَّى, (AAF, M,) aor. -, (S, K,) inf. n. تَوَّى, (T, S, M, Mgh, K,) *It perished; came to an end*; (S, Mgh, K;) *it passed away* (T, M, Mgh) *unhoped for*: (T, M:) said of property. (T, S, M, Mgh.) Hence the saying, in a trad., لَا تَوَّى عَلَى مَالِ امْرِئٍ مُسْلِمٍ [There shall be no perishing of the property of a man that is a Muslim]: applied to the case of a man to whom is transferred the responsibility for a debt, and who dies insolvent; meaning that the responsibility shall return to him who transferred it. (Mgh.)

4. اتَوَّاهُ *He* (God, M, K, or another, S) *destroyed it, made an end of it, or caused it to perish or come to an end*; (S, K;) *he made it away*; (T, M;) namely, property, (S, M,) or his property. (T.) — See also art. تَوَّى.

تَوَّى (S, M, Mgh, K) and تَوَّى (Mgh) *Perishing; coming to an end*; (S, Mgh, K;) *passing away* (M, Mgh) *unhoped for*: (M:) applied to property. (S, M, Mgh.)

تَوَّى *A perishing of property; its coming to an end; or becoming lost.* (TA.)

تَوَّى *Remaining, staying, dwelling, or abiding*: (IAar, M, K:) but تَوَّى, with ث, is better known in this sense. (M.)

تَوَّى: see تَوَّى.

تَوَّى الشَّحُّ مَتَوَّى [Niggardliness, or avarice, is a cause of perishing to property]: a saying of the Arabs, meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.)

تى

2. تَيَّيْتُ نَاءً حَسَنَةً [and حَسَنًا I made, or wrote, a beautiful ت]. (Lh, T.)

تَوَّى; and قَصِيدَةٌ تَوَّىةٌ: see تَوَّى, in art. تَوَّى.

تيا

تَيَّا, and تَيَّاكَ, and تَيَّاكَ: see art. تا.

تيتل

تَيَّتَلْ a dial. var., or a mispronunciation, of تَيَّتَلْ. (TA.)

تيع

1. تَيَّحَ, aor. تَيَّحَ, inf. n. تَيَّحَ, *It (a thing) was, or became, easy, and facilitated, or prepared.* (Msb.) And تَيَّحَ لَهُ (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and تَيَّحَ; (S, K;) *It (a thing) was appointed, or ordained, to him, or for him*: (S;) or *was prepared for him*; as also تَيَّحَ لَهُ, aor. تَيَّحَ, (K,) inf. n. تَيَّحَ: (TA;) and *it (an event) was appointed, ordained, or decreed, to betide him.* (L.) One says, وَقَعَ فِي مَهْلِكَةٍ قَتَّاحَ لَهُ رَجُلٌ فَأَنْقَذَهُ [He fell into a place of destruction, and a man was appointed, or ordained, or prepared, for him, and he saved him]: (Lth, TA;) or وَقَعَ فِي مَهْلِكَةٍ قَتَّاحَ لَهُ مَنْ أَنْقَذَهُ [and there was appointed, &c., for him he who saved him]. (A.) = تَيَّحَ فِي مَشْيِهِ *He affected an inclining of his body from side to side in his gait, or manner of walking.* (S, K.)

4. تَيَّحَهُ (S, A, Msb, K,) inf. n. تَيَّحَهُ, (Msb,) *He (God, S, A, Msb, K) made it (a thing) easy; facilitated it; (Msb;) or prepared it: (Msb, K;) or appointed it, or ordained it; (S, A;) whether good or evil; (TA;) لَهُ to him, or for him.* (S, A.) One says, وَقَعَ فِي مَهْلِكَةٍ فَأَتَّاحَ اللَّهُ لَهُ [He fell into a place of destruction, and God appointed, or prepared, for him, him who saved him]. (Lth, TA.) And it is said in a trad., لَا تَيَّحْتَهُمْ قِتْنَةً [I will assuredly appoint, or

ordain, or prepare, for them trial, or punishment, or conflict and faction, or the like]. (TA.) See also 1, in two places.

تَيَّحَانَ (T, S, A,) or تَيَّحَانَ, (so in one copy of the S,) or both, (L, K,) like تَيَّحَانَ and تَيَّحَانَ applied to a horse, and تَيَّحَانَ and تَيَّحَانَ applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham p. 58,) so says Sb, as is stated in a marginal note in a copy of the S, (TA,) applied to a horse, meaning *That goes obliquely, (S, A, K,) by reason of briskness, liveliness, or sprightliness, (S, K,) and bends over on each side; (S, A;) as also تَيَّحَانَ and تَيَّحَانَ: (S, A, K;) or that runs vehemently: and all signify, applied to a horse, fleet, swift, or excellent in running.* (T, TA.) AHeyth explains the first and second as meaning *Tall, or long.* (TA.) — It is also applied to a man, meaning *Who addresses himself to every generous action, and difficult affair: (T, TA;) or forward, officious, meddling, or a busybody, (A, and Ham pp. 58 and 505,) who says that which does not concern him: (Ham p. 505;) or who obtrudes himself, or interferes, in affairs: (Abu-l-'Alà El-Ma'arree in a marginal note in a copy of the S, and Ham p. 58;) or, as also تَيَّحَانَ, (S, K,) and تَيَّحَانَ, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K;) or who falls into trials, or afflictions: (K;) or تَيَّحَانَ, (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies *who obtrudes himself, or interferes, in everything, and falls into that which does not concern him; or who incessantly falls into trials, or afflictions; and its fem. is with ة; (TA;) or who intrudes among a people whose affair, or business, is not his: (IAar, T, TA;) and تَيَّحَانَ, (K,) applied to a man, (TA,) signifies *much in motion; forward, officious, meddling, or a busybody.* (K, TA. [In the CK, العَرِيضُ is erroneously put for العَرِيضُ.]])**

تَيَّحَانَ: see تَيَّحَانَ, in two places.

تَيَّحَانَ A thing appointed, ordained, or decreed; as also تَيَّحَانَ. (K.)

تَيَّحَانَ: see تَيَّحَانَ, in three places.

تَيَّحَانَ: see تَيَّحَانَ: = and تَيَّحَانَ.

تير

تَيَّرَ and تَيَّرَةٌ (mentioned in this art. in the S:) see the latter in art. تَوَّى.

تَيَّرَ A beam between two walls: (K:) [in which this word, with the art. ال, is explained by الجَائِزُ بَيْنَ الْحَائِطَيْنِ: in the M, الجَائِزُ بَيْنَ الْحَائِطَيْنِ, i. e. a partition between two gardens, or walled gardens of palm-trees: the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of تَيَّرَ in Persian; and it is said that تَيَّرَ is] a Persian word, arabicized. (M.) = + *Vanity, or a fond opinion of oneself, (K,) and pride.* (TA.)

تَيَّرَ Waves: (S, M, A, Msb:) or *waves of the sea, or of a great river, (M, IAth, K,) having a current; (K, TA;) and its main body, or deep: (IAth, TA;) [in the present day, the current, or main current, of a sea or great river:] or vehemence of flow or current: (Msb:) accord. to some, of the measure تَيَّرَ, from تَيَّرَ; (Msb;) i. e., from تَيَّرَ signifying "vanity" and "pride:" (TA;) accord. to others, of the measure تَيَّرَ, (Msb, TA,) from تَيَّرَ, aor. تَيَّرَ, though this verb is obsolete, (TA,) originally تَيَّرَ, the و being changed into ي and then incorporated into the preceding ي. (Msb.) — Applied to a man, † *Vain, or having a fond opinion of himself, (A, K,) and proud; (K;) who swells up like waves, in his vanity.* (A.) — † *A horse that rises like waves in his running.* (A.) — † *A vein that runs, or flows, quickly, when cut.* (S, A, K.)*

تيس

1. تَيَّسَ, [aor. تَيَّسَ,] *He (a kid) became a تَيَّسَ.* (M, TA.) — [Also, app., † *He became like a he-goat in stupidity: for what immediately follows appears to be the fem. of the imp. of this verb.*] تَيَّسَ is a word used in declaring a thing to be vain, and false: (M, K;) or it is an execration; [for تَيَّسَ, an evident mistake, which I find in copies of the K, and in the TA, I read تَيَّسَ;] and a reproach: (K:) the vulgar say تَيَّسَ, changing the س into ز. (TA.) One says to a she-hyena, تَيَّسَ جَعَارَ, (A, K,) meaning † *Be thou like the he-goat (تَيَّسَ) in stupidity, O she-hyena: and these words are a proverb applied to a stupid man.* (A, TA.) The same words were directed, by Abou-Eiyoub, as is related in a trad., to be said to a غُول, (M, TA,) as though one said to her, *Thou liest, or hast lied, O girl.* (TA.) And one says to a man, تَيَّسَ, and اِحْمَقِي, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

3. تَيَّسَ, (A,) inf. n. تَيَّسَ and تَيَّسَ, (A, K,) † *He strove, struggled, contended, or conflicted, with his adversary; syn. مَارَسَ: (A:) [he strove with his adversary to repel him, like as a he-goat strives with another:] the inf. n. signifies the same as مَارَسَ, and مَكَابَسَ, and مَدَافَعَةَ. (K.)*

6. تَيَّسَ الْهَاءَ † *The waves of the water conflicted, or dashed together.* (A, TA.)

10. اسْتَيَّسَتِ الْعَنْزُ † *The she-goat became like the تَيَّسَ [or he-goat]: (M, [but in a copy of that work, for الْعَنْزُ I find الشَّاةُ,] A, K;) like اسْتَيَّسَتِ الْجَمَلُ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say استتاست. (Th, M, TA.)*

تَيَّسَ A he-goat; the male of the مَعَزُ: (S, M, A, K:) and the male of the mountain-goat: (A, K;) and of the gazelle: (S, M, A, K:) the female of the last [as well as of the first and second] is called عَنْزُ: (S, M:) or *that has completed a year: (A, K;) or a yearling he-goat: before the year it is called جَدِي: (AZ, M, Msb, TA:) pl. (of pauc.,*

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

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

تَيْسِي: see 1.

عَنْز تَيْسَاءَ A she-goat having long horns, (M, A,) like the **تَيْس**: (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**.

تَيْسَانِ A possessor of **تَيْس** [or he-goats]: (M:) or one who holds the **تَيْس**. (S, K: explained in the former by **أَلَّذِي يُمْسِكُ التَّيْسَ**: and in like manner in the latter, by **مُمْسِكُهُ**.)

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

تَيْك

تَيْك: see art. **تَا**.

تَيْل

تَيْل [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.)

تَيْمَر

1. **تَمَر**, [aor. **تَيْمَر**, inf. n. **تَيْمِر**,] *He loved excessively*: (T:) [or *he became enslaved, or brought into subjection, by love*; (see 2;) and so **تَيْمِر**, as explained in Kull p. 165: (see **حَب**):] or his reason departed, and became disordered, in consequence of love and desire; for **تَيْمِر** 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.) = **تَمَرْتُهُ**, (T, S, M, K,) aor. **تَيْمِرُهُ**, (T,) inf. n. **تَيْمِر**; (T, M, K;) and **تَيْمِرْتُهُ**, (T, M, K,) [which is the more common,] inf. n. **تَيْمِر**; (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 **تَيْمِر**, (K,) inf. n. as above; (M, K;) and **تَيْمِرْتُهُ**; (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. **أَتَيْمَر**, (T, S,) inf. n. **أَتَيْمَار**, (T, S, M,) *He (a man) slaughtered his تَيْمِرَة [q. v.]: (T, S, M:) and in like manner, **أَتَيْمَرْتُ**, said of a woman: (T:) or **أَتَيْمَار** signifies the *slaughtering camels, and sheep or goats, for no cause*. (IAḥr, T.)*

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

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

أَرْضٌ تَيْمِرَاءَ A [desert] land such as is termed **قَفْرَة**, 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 **تَيْمِرَاءَ** alone a [desert such as is termed] **فَلَاةٌ**; (T, S, K;) because one loses his way therein: (T:) and a wide **فَلَاةٌ**. (T.) = **النَّجْمَاءُ** **الجَوْزَاءُ** [app. meaning Gemini, also called **التَّوَمَانِ**]. (K.)

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

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

تَيْن

تَيْن The tree of the **بَلَس** [or common fig; *ficus*

carica]: or the **بَلَس** 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 **مُقَبِّلٌ**, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is *fattening*, for **قَبِلَ** 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: (Bḍ xcv. 1:) AḤn 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 Kur [xcv. 1], where it is said, **وَالتَّيْنِ وَالزَّيْتُونِ**, (T, S, M, Mṣb,) accord. to I'Ab, (T, S, Bḍ, Jel,) and the generality of the interpreters: (Mṣb:) or these two words mean two mountains (S, M, Bḍ, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bḍ,) 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, Bḍ:) or the mosque of Damascus and that of Jerusalem: (Bḍ:) or two mosques in Syria: accord. to AḤn, 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 **تَيْن** is that called **تَيْنُ الْجَمِيمِ** [The sycamore-fig; *ficus sycomorus*; also called the Egyptian fig]; described voce **جَمِيمٌ**, q. v. (AḤn.) — **التَّيْنُ السُّوْكِيُّ** and **التَّيْنُ الْإِفْرَنْجِيُّ** are appellations applied in the present day to *The Indian fig*, or *prichly 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*: (AḤn, M, K:) [opposed to **الْجَمِيمَةُ** as meaning "the pudendum muliebre."]

تَيْنَانٌ: see art. **تَنْ**.

تَيْبَانٌ A seller of **تَيْن** [or figs]. (TA.)

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

تِه

1. تَاهُ, (S, Mgh, Mṣb, K,) aor. يَتِيهُ, (S, Mṣb,) inf. n. تِيهٌ (S, Mgh, Mṣb, K) and تِيَهٌ (K) and تِيَهَانٌ, (S, K,) is syn. with تَاهُ having for its aor. يَتَوُه; (Mṣb, TA;) [and with طَاح, aor. يَطِيحُ and يَطْوَحُ;] signifying *He deviated from, or lost, or missed, the right way; he lost his way; (Mgh, Mṣb, K, TA;) in the desert: (Mgh, Mṣb:) he was, or became, confounded, or perplexed, and unable to see his right course: (Mgh:) he went away in the land, confounded, or perplexed, and unable to see his right course: (S, TA:) [or his mind, or intellect, was, or became, disordered, confused, or unsound: (see تَاهُ in art. تَوُه.)] and he perished. (TA in art. تَوُه.)* You say also, تَاهُ عَيْ بَصْرِكَ *His ship deviated from the right course with him. (TA.)* And تَاهُ عَيْ بَصْرِكَ *Thine eye, or thy sight, passed me over; syn. تَحَطَّى. (Aboo-Turáb, TA.)* تَاهُ بَصْرَهُ [in the CK, erroneously, قَصْرَهُ] signifies also تَاف, (K, TA, [in the CK نَاف,] i. e., accord. to 'Arrám, *He looked at a thing continually, or continuously (app. as one confounded, or perplexed, and unable to see aright).* (Aboo-Turáb, TA.)— Also, تَاهُ, (S, K,) aor. يَتِيهُ, (S,) inf. n. تِيهٌ, (S, K,) and تِيَهٌ is said to be a dial. var. of this, but is doubtful; (MF;) [like تَاهُ having for its aor. يَتَوُه;] *He magnified himself; or behaved proudly, haughtily, or insolently: (S, K:) and he affected to be commended for, or praised for, or he gloried in, that which he did not possess; [i. e. he was, or became, conceited, or vain-glorious; or he behaved conceitedly, or vain-gloriously;] or he overpassed the due bounds in elegance of mind or manners or address or speech or person or attire and the like, and arrogated to himself superiority therein, through pride: (K:) [or rather, he was, or became, vain; or he behaved vainly: for] Er-Rághib makes a distinction between مُعْجَبٌ and تَاهُ; saying that the مُعْجَبٌ believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تَاهُ believes*

himself decisively. (MF and TA in art. عَجَب.) One says, هُوَ يَتِيهُ عَلَى قَوْمِهِ [He behaves proudly, or conceitedly, or vainly, towards his people]. (TA.)

2. تِيَهٌ i. q. تَوُهٌ [and طَوَّحَهُ and طَوَّحَهُ], i. e., *He made him to deviate from, or lose, or miss, the right way; made him to lose his way: (Mṣb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his right course: &c.: see 1:] he destroyed, or lost, or left or neglected, him or it. (K.)* And تِيَهٌ نَفْسَهُ *He made himself to be, or become, confounded, or perplexed, and unable to see his right course: (S, TA;) as also تَوَّهَهَا and طَوَّحَهَا: (S:) or he destroyed himself. (TA.)*

4. مَا أَتِيَهٌ: see مَا أَتَوُهٌ in art. تَوُه.

10. اسْتَاهَهُ: see art. تَوُه.

تِيَهٌ: see تِيَهٌ.

تِيَهٌ [originally an inf. n.: see 1, throughout:]

A مَفَازَةٌ [i. e. desert, or waterless desert, &c.,] (S, Mṣb, K) in which one loses his way, (S,) wherein is no sign, or mark, whereby one may be guided therein; as also تِيَهَاءٌ: (Mṣb:) pl. أَتِيَاهُ and أَتَاوِيَهُ, (S, K,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوِيَهُ. (Meyd, in Freytag's Lex.) [Hence,] التِّيَهُ, [also called بَنِي تِيَهِ بَنِي إِسْرَائِيلَ,] *The place [or desert] in which the Children of Israel lost their way, between Egypt and the Akabeh [at the head of the eastern gulf of the Red Sea], unable to find the way of egress from it. (TA.)* — مَتِيَهَةٌ and تِيَهَةٌ and تِيَهَاءٌ (K) and مَتِيَهَةٌ, (S, K,) originally [مَتِيَهَةٌ] of the measure مَفْعَلَةٌ, (S,) and مَتِيَهَةٌ and مَتِيَهَةٌ and مَتِيَهَةٌ (K) and مَتِيَهَةٌ (TA) *A land wherein one loses his way, (S, K, TA,) wide, and having in it no signs, or marks, of the way, nor mountains nor hills. (TA.)* And بَلَدٌ أَتِيَهُ *A country to which, and in which, one cannot find his way. (TA.)*

تِيَهَاءٌ: see تِيَهٌ, in two places.

تِيَهَانٌ: see تَاهُ, in two places. — Also, and

تِيَهَانٌ and تِيَهَانٌ, *Daring, or bold; who pursues a random, or heedless, course, without any certain aim or object, in affairs: applied to a man: and in like manner to a camel: and, with ة, to a she-camel. (TA.)*

تِيَهَانٌ and تِيَهَانٌ: see تِيَهَانٌ: and see also تَاهُ.

تِيَاهٌ: see تَاهُ, in two places.

تَاهُ *Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. تَوُه;) and so تِيَهَانٌ and [in an intensive sense, like مَتِيَهٌ,] تِيَاهٌ: (K:) deviating from the right way and magnifying himself or behaving proudly or haughtily or insolently: or deviating from the right way and being confounded or perplexed, unable to see his right course. (TA.) — † Deviating from the right way in opinion: (Mgh:) desiring a thing and unable to find the right way. (Mṣb.) — Magnifying himself; or behaving proudly, haughtily, or insolently: affecting to be commended for or praised for, or glorying in, that which he does not possess; or overpassing the due bounds in elegance of mind or manners &c.: [see 1, last sentence but one: it is best rendered behaving proudly, or conceitedly, or vainly:] and in like manner تِيَاهٌ; (K;) but this has an intensive signification; [meaning, like مَتِيَهٌ, very proud or conceited or vain;] (TA;) and تِيَهَانٌ and تِيَهَانٌ and تِيَهَانٌ: (K:) or only تَاهُ and تِيَاهُ, accord. to IDrd. (TA.)*

هُوَ أَتِيَهُ النَّاسُ: see أَتَوُهٌ in art. تَوُه, where it is explained on the authority of the TA. [In the S it seems to be indicated by the context that the meaning is *He is the proudest of men.*] — See also تِيَهٌ, last sentence.

تِيَهٌ: see تِيَهٌ.

مَتِيَهٌ *A man having much تِيَه [meaning pride, or conceit, or vanity]: or who deviates from, or loses, or misses, the right way, or who loses his way, much, or often. (TA.)*

تِيَهٌ: see مَتِيَهَةٌ and مَتِيَهَةٌ and مَتِيَهَةٌ and مَتِيَهَةٌ: see تِيَهٌ.