

occurring in a verse of El-Akhtal, [for التاجر], is thought by ISd to be like طاهر [for ظاهر]. (TA.) — [Hence,] † A man skilful in an affair. (K, TA.) The Arabs say, إِنَّهُ لَتَاجِرٌ بِذَلِكَ الْأَمْرِ † Verily he is skilful in that affair. (IAqr, 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 goodliness, and fatness, she sold herself: (Ksh in ii. 15:) contr. of كاسدة: (S,*TA:) the pl. of تاجرة is تَوَاجِرٌ. (T, A.) You say also, عَلَيْكَ التَّوَاجِرُ † [Keep thou to the commodities] that are saleable, or in much demand. (A.) And تاجرة أكرم 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. ٢, (AZ, K, art. وجه,) inf. n. تجه; (AZ, TA, in that art. ;) or, as Aq says, تجه, with damm; (TA in that art. ;) i. q. وجه and توجه (K in that art.) and اتجه. (K in art. تجه.) 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 التَّحْتُ [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,) تَحْتٌ 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 هَذَا تَحْتُ هَذَا [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'Ak 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'Ak ubi suprâ;) as in مِنْ تَحْتُ [Beneath, below, or under]; (K;) and in the saying,

* أقب من تحت عريض من عل *

[Lean beneath; broad above]: otherwise, it is decl.; (I'Ak ibid. ;) as in تَجْرِي مِنَ التَّحْتِ الأثَارُ as in تجري

[Rivers running beneath them]; (Kur ii. 23, &c. ;) i. e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, فَلَانَ تَحْتُ أَمْرٍ فَلَانَ † Such a one is under the command, rule, or authority, of such a one. And فَلَانَ تَحْتَهُ فَلَانَةٌ † Such a one has as his wife such a woman: see an ex. in a verse cited voce إذا. The dim. is تَحْتِي: you say, هَذَا تَحْتِي هَذَا, and مِنْ تَحْتِي هَذَا, This is a little beneath, below, or under, this.] — التَّحْتُ is also the sing. of التَّحَوُّتُ, (IAth, TA,) which latter [in the CK erroneously written التَّحْتُ] signifies The low, base, vile, or ignoble, persons. (A, IAth, K.) It is said in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التَّحَوُّتُ وَتَهْلِكَ الوَعُولُ, 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: أَنْ يَعْزُبُوا أَنْ يَعْزُبُوا التَّحَوُّتُ الوَعُولُ 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 تَحْتٌ, like as فوقاني is of فوق: and ن being very often added in the rel. n. (TA.)

[تحت dim. of تَحْتٌ, 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 تحفه [He made a present to him; or gave him a تحفة; and so تحفه alone, as in an ex. cited voce اتفح]: (K, TA:) i. q. اطرئه بتهفة [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 اتحفه signifies the same as اتحفه. (TA.)

8. اتحفه: see above. [Perhaps originally اتحفه: 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.] اتحفته signifies the رجل التحفة [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 اتحفه: (Lth, TA:) so that it should

be mentioned in art. وحف: (K, TA:) being like تهممة and تحمة &c. (TA.) It is said in a trad., تَحْفَةُ الصَّائِرِ الدُّهْنِ وَالْبِجْمَرِ [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, تَحْفَةُ الكَبِيرِ وَصِمْتَةُ الصَّغِيرِ [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, تَحْفَةُ الْمُؤْمِنِ الْمَوْتُ [The boon for the believer is death]. (TA.)

تحين

ليت and حين: see arts. تحين

تخ

1. تخ, (JK, S, L, K,) aor. ٢, (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.)

تخت

تخت A repository in which clothes are kept; (K;) [a chest for clothes; a wardrobe: pl. تخوت:] 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 تختة A board, or plank: likewise of Persian origin. Hence the verb تختت He boarded, or planked.]

تخذ

1. اتخذ, aor. ٢, inf. n. اتخذ and اتخذ: see 8 in art. اخذ.

8. اتخذ: see 8 in art. اخذ.

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