

[and of most of the Arabs], is pronounced **تَسَع** **عَشْرَةَ** in the dial. of Nejd. (§ in art. عشر.) In the Kur lxxiv. 90, some read, **تَسَعَةَ عَشْرَ**, making the ع in عشر quiescent, instead of **عَشْرَةَ**, from a dislike of this consecution of vowels in what is like one word. (Bd, TA.)\*

[تِسْعُونَ Ninety: and ninetieth.]

[تَسَاع, 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 **رُبَاعٌ** has not been heard, except **عَشَارٌ** occurring in a verse of El-Kumeyt. (TA in art. عشر.)

تَسَعٌ: see تَسَعٌ.

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

تَسَاوَعًا (Mṣb, TA, &c.,) or التَسَاوَعَاءُ (S, K,) *The tenth day of [the month] El-Moharram; (Mṣb, TA;) [the day] before the day of العاشوراء, (S,) or before the day of عاشوراء: (K:) or, accord. to some, the same as the day of العاشوراء: (TA:)* [see عاشوراء, where this is explained:] it is a post-classical word: (Sgh, K:) J says, in the S, I think it post-classical: (Mṣb, 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]. (Mṣb.)

تَسَاعٌ pass. part. n. of 2, q. v. See also تَسَاعٌ. **مَسَاعٌ** A rope consisting of nine strands. (TA.)

تشرين

تَشْرِينٌ [in Chaldee תשרין] 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 **كَاوْنٌ**. (TA.)

تع

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

*stuck fast in his doing so. (TA.)—تَعَتَّعَتِ الدَّابَّةُ*, (K,) inf. n. as above, (S,) *The beast stuck fast in the sand, (S, K,) or soft soil, (S,) or mire: (TA:)* sometimes the verb is thus used. (S.) And **تَعَتَّعَ** said of a camel &c. signifies *His feet sank into the soft soil, or soft sands. (TA.)—تَعَتَّعَهُ *He dragged him (namely another man) roughly, or vehemently, and agitated him: (S:) 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.)—تَعَتَّعَ فُلَانٌ* *Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous. (TA.)**

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

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

تَعَتَّعُوا فِي تَعَاتِعِ, [app. pl. of the inf. n. تَعَتَّعَ,] *They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like, (IF, K.)—تَعَتَّعَ فُلَانٌ* *Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous. (TA.)*

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

تعِب

1. **تَعِبَ** (S, A, Mṣb, K,) aor. ʿ, (A, K,) inf. n. **تَعَبٌ** (S, Mṣb,) *He [a man and a beast] was, or became, fatigued, tired, wearied [by labour or journeying &c.], or jaded; (S, A, Mṣb;) contr. of اسْتَرَاحَ. (K.)* **تَعَبٌ**, 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 S and TA in art. عني, this word and **تَعَبٌ** signify the same. See also **مَتَّعَبٌ**.]

4. **تَعِبَ** *He fatigued, tired, wearied, or jaded, another; (S, Mṣb, 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: تَعِبَ الجَبْرُ signifying بعد الجبر العظم (so in the CK:) or اعْتَبَهُ بعد الجبر. (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 مَتَّعَبٌ, rather favours the former reading, that of the CK.]—† He filled a vessel; (A, K;) as, for instance, a drinking-cup, or bowl. (A.)—تَعِبَ الْقَوْمُ* *The people's cattle became fatigued, tired, wearied, or jaded. (K.)*

**تَعِبَ** *Fatigued, tired, wearied, or jaded; as also مَتَّعَبٌ; (S, Mṣb, K;) but not مَتَّعِبٌ. (S,*

K.) [تَعِبَانٌ, for تَعْبَانٌ, fem. with ة, is used in this sense in the present day.]

تَعْبَانٌ: see what next precedes.

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

مَتَّعَبٌ: 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 مَتَّعَبٌ [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.)*

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

تَعَس

1. **تَعَسَ**, aor. ʿ, inf. n. **تَعَسٌ**; (S, A, Mṣb, K, &c.) and **تَعَسَ**, aor. ʿ; (Sh, AHeyth, A, IAth, K;) but the latter is not chaste; (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 اتَّعَشَ*: this is the primary signification: (S:) *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, Mṣb, TA:)* [and this may also be meant by one of the explanations of the inf. n. in the TA, which is **تَعَسَ فِي سَفَالٍ**:] *or he fell in any manner. (TA.)* You say, by way of imprecation, **تَعَسْ وَأَنْتَكْسِ**, meaning *May he fall upon his face, and not rise after his fall until he fall a second time. (Mṣb.)* And **تَعَسْ فَلَا اتَّعَشْ** *[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. (Aboo-Amr Ibn-El-Alà, S, 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. ʿ, inf. n. **تَعَسَ**]; (A'Obeyd, A, Mṣb, K;) and **تَعَسَهُ**; (AHeyth, S, A, Mṣb, K;) the former unknown to Sh; (Az, TA;) *God made him to fall, having stumbled: (S:) or to stumble and fall (AHeyth, A, K) upon his hands and mouth, (AHeyth, TA,) or upon his*