

ت

The third letter of the alphabet : called تآ and تآ [respecting which latter see the letter ب]: the pl. [of the former is تآآت; and of the latter,] آآتآ. (TA in باب الالف اللينة.) It is one of the letters termed مَبْسُوتَةٌ [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 التآ.) — It is one of the augmentative letters: (§:) 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, (§, Mughnee, K.) and denoting wonder; (Mughnee, K.) and [accord. to general usage] it is peculiarly prefixed to the name الله; (§, Mughnee, K.) as in تآلله تَقْد كَان [By God, verily it was thus, or verily such a thing was]; (§;) and تآلله لَأَفْعَلَنَّ كَذَا [By God, I will assuredly do such a thing]: (TA:) but sometimes they said, تَرَبَّى [By my Lord], and تَرَبَّى الكعبة [By the Lord of the Ka'abah], and تآلرحمان [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, (§, Mughnee,) as it is also in تَتْرَى and تَرَات and تَجَاه and تَخْمَةٌ [&c.]; (§;) and the و is a substitute for ب; (§, 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 أنت [Thou], (§, Mughnee, K.) addressed to a male, (TA,) and أنت [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. (§.) [See أن.] — It is added in [the beginning of] the second person of the future, (§,) [i. e.] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أنت تَفْعَل [Thou dost, or wilt do]. (§, TA.) — It is also added, as a sign of the fem. gender, in the beginning of the future, [or aor.,] as in هي تَفْعَل [She does, or will do]. (§, 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 لتَقْر هند [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 فَلتَفْرَحُوا [Therefore therein rejoice ye]: and in the saying of the rájiz,

• قُلْتُ لِبَوَابٍ لَدَيْهِ دَارَهَا • تَتَدَنَّ فَإِنِّي حَمُوهَا وَجَارَهَا •
[explained in art. ادن]: 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 تَنْزَهُ يَا رَجُلُ [Be thou proud, vain, boastful, or self-conceited, O man], from زهى: 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. (§, TA.) — The movent ت added at the end of a verb is a pronoun, as in قُمْتُ [I stood], (Mughnee, K.) and قُمْتُ [Thou stoodest, addressed to a male], and قُمْتُ [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. (§.) — 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 §] 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 أتى. (M in art. اتى.) — [As a numeral, ت denotes Four hundred.]

ت

تآ fem. of ذآ; (M;) ذآ [This and that]; (T;) a noun of indication, denoting that which is female or feminine; like ذآ (§, K.) applied to that which is male or masculine; (§;) and you say also تآ, like ذآ: (§, K.) the dual is تآن: and the pl., أَوْلَاء. (§, K.) En-Nábigah [Edh-Dhub-yánee] says, (T, §,) excusing himself to En-Noqmán [Aboo-Káboos], whom he had satirized, (TA,)

• هَا إِنِّ تَا عَذْرَةٌ إِن 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, §: but in the latter, لآ is put in the place of لَمْ:) تآ here points to the قَصِيدَةٌ [or ode]; and عَذْرَةٌ is a subst.

from اِعْتَذَارٌ; and تَاه means تَحْمِيرٌ; and البلد means اَلْمَغَازَةُ. (TA.) The dim. of تآ is تَيَّا, (T, §, M, K,) which is anomalous, like ذَيَّا the dim. of ذآ, &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 أُتَيَّا and أُتَيَّا in art. الى. See an ex. voce مَرَّة.] — هَا is prefixed to it (T, §, K.) [as an inceptive particle] to give notice of what is about to be said, (§,) so that one says هَاتَا [meaning This], (T, §, K,) as in هَاتَا فَلَانَةٌ [This is such a woman]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هَاتَاءَ: and the dim. is هَاتِيَّا. (§.) — When you use it in addressing another person, you add to it ك [as a particle of allocution], and say تَاكَ (§, K) and تَيْكَ and تَلْكَ (T, §, K) and تَلْكَ, which is a bad dial. var., (§, K,) and تَالْكَ, (T, §,) which is the worst of these: (T:) [all meaning That:] the dual is تَانْكَ and تَانْكَ, the latter with tesh-deed, (§, K, [but in some copies of the §, only the latter is mentioned,]) and تَالْكَ [which, like تَانْكَ, is dual of تَلْكَ or تَلْكَ, which are contractions of تَالْكَ; these two duals being for تَانْكَ, the original, but unused, form]: (K:) the pl. is أُوْلَايْكَ and أُوْلَايْكَ and أُوْلَايْكَ [respecting all of which see اَلَى in art. الى: (§, 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. (§.) — هَا is also prefixed to تَيْكَ and تَاكَ, so that one says, هَاتَيْكَ هَاتَاكَ and هَاتَاكَ هَاتَاكَ [This, or that, is Hind]. (§, K.) Abu-n-Nejm says,

• جِئْنَا نَحْمِيكَ وَنَسْتَجِدِيكَ •
• فَأَفْعَلْ 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. (§.) The هَا that is used to give notice of what is about to be said is not prefixed to تَلْكَ because the لآ is made a substitute for that هَا: (§, TA:) or, as IB says, they do not prefix that هَا to ذَلْكَ and تَلْكَ because the لآ denotes the remoteness of that which is indicated and the هَا denotes its nearness, so that