occurring in a verse of El-Akhtal, [for التَّاجر,] is thought by ISd to be like طُهر [for طُهر]. (TA.) - [Hence,] A man shilfui in an affair. (K, انَّهُ لَتَاجِرُ بِذُلِكَ الأُمْرِ , The Arabs say, إِنَّهُ لَتَاجِرُ بِذُلِكَ الأُمْرِ 1 Verily he is skilful in that affair. (IAsr, 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 تُاجِرَة : (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: (Ş, TA:) the pl. of عَلَيْكَ (T, A.) You say also, عَلَيْكَ [Keep thou to the commodities] بِالسِّلَعِ التَّوَاجِرِ that are saleable, or in much demand. (A.) And He is upon a most noble مُوَ عَلَى أَكُرَم تَاجِرَة

in the TA, مُتْجِرَة , but this is wrong,] A land in which traffic, merchandist, or commerce, is practised; (S, L, K;) and to which people go for the purpose of practising the same: (K:) pl. مَتَاجِر. (TA.)

Quasi حجه

1. تَجه , aor. ع , (AZ, K, art. وجه ,) inf. n. تَجه ; (AZ, TA, in that art.;) or, as As says, تُجه, with damm ; (TA in that art.;) i. q. تُوجّه and وَجّه (K in that art.) and اتَّجه. (K in art. تجه.) See

(Ş, K, أتجاه and وجه (Ş, K, أتجاه) (Ş, K, in that art.) and آجاه (K in that art.) i. q. وجاه (S, Msb, K, in that art.,) which is seldom used; the being generally changed into . (Msb,

is the contr. of : فُوق (Msb, K:) and [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,) is an adv. n., (Msb, K,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase اهذا تحت هذا (This is beneath, below, or under, this]. (Msb.) And sometimes, it is a simple noun; (K;) in which case, [not having the article رال,] 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 suprà;) as in من تَحت [Beneath, below, or under]; (K;) and in the saying,

أُقَبُّ مِنْ تَحْتُ عَرِيضٌ مِنْ عَلُ

[Lean beneath; broad above]: otherwise, it is decl.; (I'Ak ibid.;) as in الأنْهَارُ

i. e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, أَفُلانْ تَحْتُ أُمْر + Such a one is under the command, rule, or authority, of such a one. And فُلَانَ تُحتَّهُ فُلَانَةُ † Such a one has as his wife such a moman : see an ex. in a verse cited voce 151. The dim. is مِنْ تُحَيِّتِ you say, انْحَيْتَ هٰذَا تُحَيِّتَ أَنْ you say, اتُحَيِّتُ Ais is a little beneath, below, or under, this.] _ ثُعُوتُ is also the sing. of التُعُونُ اللهِ (IAth, TA,) which latter [in the CK erroneously written التَّحْتُ significs The low, base, vile, or ignoble, persons. (A, IAth, K.) It is said in a لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التُّحُوتُ وَتَهْلكَ ,trad 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 يَعْلُو That the weak of mankind shall الشُحُوتُ الوُعُولُ have ascendency over the strong. (TA.)

Of, or relating to, the location that تَحْتَاني is beneath, below, or under; inferior; lower;] rel. n. of تَحْت, like as فَوْقَانِي is of وَ 1 and being very often added in the rel. n. (TA.)

[تُحْت dim. of تُحْت, q. v.]

4. اتحفه به [He presented him with it; or gave it to him as a تُحفة, q. v.] : (S, Msb :) and اتحفه تُحْفَة [He made a present to him; or gave him a ais; and so in alone, as in an ex. أَطْرَفُهُ بِتُحْفَةِ . [أَتَّقَعَ K, TA:) i. q. أَتَّقَعَ cited voce [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 taisin signifies the same as أَتُحَفَّهُ (TA.)

8. اتَّحَفْهُ: see above. [Perhaps originally : see what follows.]

and بر (S, Msb, K, &c.) i. q. بر [as meaning A gratuitous gift, or favour; or a bounty, or benefit]; and نَطْفُ [meaning a present; i. e. a thing sent to another in token of courtesy or honour]; (K;) in some copies of the K, نُطَف ; مًا أَتَّحَفَّتَ بِهِ الرَّجُلَ sigrafies التحفة [i. e.] (TA;) مَا أَتْحَفْتَ بِهِ [simply] or (\$;) ; مِنَ البِرِّ وَاللَّطَفِ [which properly sig- طُرْفَة Msb:) and a غَيْرُكُ nifics 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. تُحف. (S,K.) Accord. to some, it is originally وحفة: (K, TA:) Az says is تُوحَف Myb:) and و that its تَوحَف is originally الله its quasi-pass. of اتّحفه: (Lth, TA:) so that it should art. الفذ.

[Rivers running beneath them]; (Kur ii. 23, &c.;) be mentioned in art. : (K, TA:) being like مُنْمَة and مُنْمَة &c. (TA.) It is said in a trad., تُحْفَةُ الصَّائِمِ الدُّهْنُ وَالمِجْمَرُ [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, i. c. The date is the pleasing الكبير وصُمْتَةُ الصَّغير gift for the big, or full-grown, or old, and the quieter of the little one, or child]. (TA.) And in another, تُحْفَةُ المؤمنِ المَوْتُ [The boon for the believer is death]. (TA.)

ليت and حين. sec arts. تُحينُ

1. تُخُوخُ, (JK, Ṣ, L, Ḳ,) aor. عَ, (JK, L,) inf. n. تُخُوخُ, (JK, L, and so in a copy of the Ṣ,) or , (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 IIe made it sour; namely, dough: (JK, S, L, K:) he made it soft by putting info it too much water; namely, dough: and in like manner, clay, or mud, so that he could not plaster with it. (L.)

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 _____.

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

تخت

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

- 1. تَخْذُ aor. -, inf. n. تُخْذُ and تُخْذُ: see 8 in
 - 8. اتّخذ: see 8 in art. اخذ.

an irregularly formed verb: see 8 in