

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

[**تَعْنُون** Ninety: and ninetyeth.]

[**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'Obeid says that more than **أَحَادَ** and **ثَنَاءَ** and **ثَلَاثَ** and **رُبَاعَ** has not been heard, except **عَشَارَ** occurring in a verse of El-Kumeit. (TA in art. **عشر**.)

تَسَع: see **تَسَع**.

تَسَاع [Making to be nine with himself, or itself: and hence, *ninth*]. You say, **هُوَ تَسَاعُ تَعَبَ** [He is the ninth of nine]: and **تَسَاعُ ثَمَانِيَةَ** [He is making eight to be nine with himself]: but it is not allowable to say, **تَسَاعُ تَعَبَ**. (TA.) — **تَسَاعُ** and **تَسَاعَةُ**, the former masc. and the latter fem., meaning *Nineteenth*, are subject to the same rules as **عَشْرَ** and **ثَلَاثَ** and its fem., explained in art. **ثلاث**, q. v.]

تَسَاعَةُ (Mgh, TA, &c.) or **التَّاسِعَةُ** (S, K,) *The tenth day of [the month] El-Moharram*; (Mgh, TA;) [the day] before the day of **العَاشُورَاءُ**, (S,) or before the day of **عَاشُورَاءُ**: (K:) or, accord. to some, the same as the day of **العَاشُورَاءُ**: (TA:) [see **عَاشُورَاءُ**, where this is explained:] it is a post-classical word: (Sgh, K:) J says, in the S, I think it post-classical: (Mgh, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with **عَاشُورَاءُ**, 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]. (Mgh.)

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

تشرين

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

تعب

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

stuck fast in his doing so. (TA.) — **تَعَبَتِ 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 **تَعَبَ** said of a camel &c. signifies *His feet sank into the soft soil, or soft sands.* (TA.) — **تَعَبَهُ** *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.) — **تَعَبَ فُلَانٌ** *Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous.* (TA.)

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

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

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

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

تعب

1. **تَعَبَ** (S, A, Mgh, K,) aor. **تَعَبَ**, (A, K,) inf. n. **تَعَبَ** (S, Mgh,) *He [a man and a beast] was, or became, fatigued, tired, wearied [by labour or journeying &c.], or jaded*; (S, A, Mgh;) contr. of **اسْتَرَاخَ**. (K.) **تَعَبَ**, 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 الْعَنَاءِ**, which may be rendered *much fatigue &c.*; but accord. to an explanation of the verb of **عَنَاءٌ** in the S and TA in art. **عنى**, this word and **تَعَبَ** signify the same. See also **مُتَعَبٌ**.]

4. **تَعَبَ** *He fatigued, tired, wearied, or jaded, another*; (S, Mgh, 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.) — **تَعَبَ** *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: signifying the jaded* (so in the CK:) or **أَعْتَبَهُ 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.]) — **تَعَبَ** *He filled a vessel*; (A, K;) as, for instance, a drinking-cup, or bowl. (A.) — **تَعَبَ الْقَوْمُ** *The people's cattle became fatigued, tired, wearied, or jaded.* (K.)

تَعَبَ *Fatigued, tired, wearied, or jaded*; as also **مُتَعَبٌ**; (S, Mgh, K;) but not **مُتَعَبٌ**. (S,

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 **تَعَبٍ** [or *fatigue, &c.*]: — and tropically, syn. with **تَعَبٌ**: pl. **مُتَعَبَاتٌ**. (Har p. 431.)

مُتَعَبٌ: see **تَعَبٌ**. — Also **مُتَعَبٌ** 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, **مُتَعَبٌ** [filled]. (TA.) — Water **مُتَعَبٌ** *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 **مُجِنَّةٌ** and **مُخِلَّةٌ**: loosely explained in Har p. 475 as meaning *a place of fatigue*]. One says, **اسْتِخْرَاجُ الْمَعْنَى مُتَعَبَةٌ** [The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A.)

تعب

1. **تَعَسَ**, aor. **تَعَسَ**, inf. n. **تَعَسَ**; (S, A, Mgh, K, &c.) and **تَعَسَ**, aor. **تَعَسَ**; (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;) **تَعَسَ** *He fell, having stumbled; contr. of تَعَسَّ*: 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, Mgh, 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 وَأَتَسَّ**, meaning *May he fall upon his face, and not rise after his fall until he fall a second time.* (Mgh.) And **تَعَسَ قَعَسَ** [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.) — **تَعَسَ** *He perished.* (Abou-Amr Ibn-El-'Alá, S, K.) You say, **تَعَسْتَ**, as though meaning *Mayest thou perish.* (ISh, TA.) — **تَعَسَ** *He became far removed.* (A, K.) — **تَعَسَ** *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**.) — **تَعَسَ اللَّهُ**, [aor. **تَعَسَ**, inf. n. **تَعَسَ**]; (A'Obeid, A, Mgh, K;) and **تَعَسَ**; (AHeyth, S, A, Mgh, K;) the former unknown to Sh; (Az, TA;) **تَعَسَ** *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