



The fourth letter of the alphabet : called **تَا** and **تَآ** [respecting which latter see the letter **ب**]: the pl. [of the former] is **تَائَات**; and [of the latter,] **أَتَائَة** and **أَتَائَة**. (TA in الإلف اللينة.) It is one of the letters termed **مَهْمُوسَة** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **لِشْوِيَة** [or gingival], which are **ث** and **ذ** and **ظ**. (TĀ at the commencement of **أَتَائَة**.) — It is sometimes substituted for **ف**, as in the instance of **حُفَائَة** and **حُفَائَة**; and for **س**, as in the instance of **جُسْمَان** and **جُسْمَان**; and for other letters. (TA in the latter place.) — [As a numeral, it denotes *Five hundred.*]

تَا

تَا and تَآ: see the letter **ث**, and arts. **ثَوَا** and **ثِي**.

تَا

R. Q. 1. **تَائَا** *He watered camels to their satisfaction*: (S, M, K; but in some copies of the S, the verb is made trans. by means of **ب**: or *he watered them* (T, M) *so as to quench their thirst*, (T,) *but not so as to satisfy them.* (T, M.) — Also, contr., *He kept camels thirsty*; i. e. *he did not water them at all*; or *he watered them little, so that they were not satisfied.* (K, TA.) — *He extinguished fire.* (Sgh, K.) — *He stilled another's anger.* (TA.) And **تَائَا عَنْهُ غَضَبُهُ** *He quenched his anger.* (M.) [Or this may be rendered *He dispelled from him his anger*: agreeably with what follows.] — *He removed* (IDrd, M, K) *a thing* (M) *from its place.* (IDrd, M, K.) — **تَائَا عَنِ الْقَوْمِ** *He repelled from, or defended, the people, or company of men,* (As, S, K,) *and rendered them reciprocal aid.* (As, TA.) — **تَائَا**, (T, M, K,) inf. n. **تَائَاة**, (T,) also signifies *He restrained, or withheld*, (T, M, K,) *a man* (T, M,) *from* (عَنْ) *another man*, (T,) *or from* (عَنْ) *a thing, or an affair.* (M.) — **تَائَاتُ الْإِبِلِ** *The camels drank to their satisfaction*: (M, K;) or *drank, but not so as to satisfy themselves.* (M.) — And, contr., *The camels thirsted.* (K.) — And **تَائَا** *It became stilled*; (K;) *said of anger.* (TA.) — See also R. Q. 2. — **تَائَا بِالْتَمِيسِ**, (AA, AZ, M, K,) inf. n. **تَائَاة**, (K,) like **تَائَاة**, (TA,) *He called the he-goat* (AA, AZ, M, K) *to copulate.* (AA, K.)

R. Q. 2. **تَائَا** *He deemed it right that he should abide, or remain, where he was,* (AZ, T, K,) *and abstain,* (AZ, TA,) *after he had desired to make a journey* (AZ, T, K) *to a country, or land.* (AZ, TA.) And **تَائَا عَنِ الْأَمْرِ**, (M,) or **تَائَا عَنِ الشَّيْءِ**, (TA,) *He deemed it right that he should abstain from the affair, or thing,* (M, TA,) *or*

*that he should pause at it,* (M,) *after he had desired it.* (M, TA.) — **لَقِيتُ فُلَانًا فَتَائَاتُ مِنْهُ** *I met such a one, and feared him.* (As, S, K.)

تَاب

1. **تَابَ**, ('Eyn, T, M, K,) like **عَبِيَ**, (K,) and **تَبَّ**, (IKoot, L, and so in a copy of the A,) inf. n. **تَابٌ**, (K,) or **تَابٌ**, (M,) *He became relaxed and sluggish*; *said of a man*: (A:) *or he became affected with sluggishness and languor*; (M;) *as also* **تَشَابَ**: (M, A:) *or he became affected with sluggishness and languor like the languor of drowsiness*; *as also* **تَشَابَ** and **تَشَابَ**; (K;) which last is approved by IDrd and Thábit Es-Sarakustee, who disallow **تَشَابَ**, though this is the form commonly known and approved, and is the most chaste form: (TA:) *or he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible*; (T;) *as also* **تَشَابَ**: (L:) or **تَشَابَ** this last signifies *he yawned, or opened his mouth*, (Mgh, Mshb,) *by reason*, (Mgh,) *or on the occasion*, (Mshb,) *of languor* (Mgh, Mshb,) *like the heaviness of drowsiness*; (Mgh;) *or he yawned, or opened his mouth, and stretched himself, on being affected by sluggishness or drowsiness or anxiety*; (MF, TA, on the authority of IDrst;) *or he yawned, or opened his mouth, and emitted wind from his stomach, by reason of some affection thereof*: (TA on the authority of Et-Tedmuree:) **التَّشَابُ** is from **التَّوْبَاءُ**; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say **تَشَابَ**; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Mshb.) Hence, **إِذَا تَشَابَ أَحَدُكُمْ فَلْيَغْطِ فَاةً** [When any one of you yawns, he should cover his mouth with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.)

5: see 1.

6: see 1, in six places.

**تَوْبَاءُ**, (T, S, M, K, &c.,) *as also* **تَوْبَاءُ**, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from **التَّشَابُ**, like **مُطَوَّاءُ** from **التَّمْطِي**; (T;) or from **تَبَّ**; and means *A state of relaxation and sluggishness*: (A:) *or sluggishness and languor* (M, K) *like the languor of drowsiness*: (K:) *or languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility*: (T, L:) *or a yawning, or opening the mouth, by reason of languor like the heaviness of drowsiness*: (Mgh:) *or a yawning, or opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety*: (IDrst, MF, TA:) *or a yawn-*

*ing, or opening the mouth, and emitting wind from the stomach, by reason of some affection thereof.* (Et-Tedmuree, TA.) Hence the prov., **التَّوْبَاءُ**, (S, A, TA,) and **أَعْدَى مِنَ التَّوْبَاءِ**, without **ء**, as some say; (MF;) or the pronunciation without **ء** is vulgar, (IDrst, TA,) or erroneous; (TA;) [*More catching than yawning*]; for when a man yawns (**إِذَا تَشَابَ**) in the presence of others, they become affected as he is. (TA.)

**تَشَابٌ مُتَوَّبٌ** *Affected with sluggishness and languor like the languor of drowsiness*: from **تَبَّ**, q. v. (K.)

تَار

1. **تَارَهُ**, (T, S, Mshb,) and **تَارَ بِهِ**, (T, S, M, Mshb, K,) aor. **ء**, (Mshb, K,) inf. n. **تَارٌ** and **تُورَةٌ**, (S,) or the latter is a simple subst., as is also **تُورَةٌ**, (Lh, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter*; *he slew his slayer.* (T, S, M, Mshb, K.) [Hence, **بِمَقْتُولِهِ** and **بِقَتْلِهِ** *The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter*: see 10.] — [Hence also,] **لَا تَارَتْ فُلَانًا يَدَاةً**, (K,) or **عَلَى فُلَانٍ**, (A,) *May his arms, or hands, not profit such a one.* (A, K.) — Also **تَارَهُ**, and **تَارَ بِهِ**, (M, K,) and **تَارَ الْقَوْمَ**, inf. n. **تَارٌ**, (T,) *He sought to revenge, or avenge, or retaliate*, (T, M, K,) *his blood*, (M, K,) *and the blood of the people, or party.* (T.) It is said in a prov., **لَا يَنَامُ مَنْ تَارَ** [*He will not sleep who seeks to revenge, or avenge, or retaliate, blood*]: in the Kámil of Mbr, [and in some copies of Meyd,] **مَنْ آتَارَ** [which seems to signify the same]. (TA.) — [And **تَارَهُ** and **تَارَ بِهِ** signify also *He slew him in blood-revenge, or in retaliation of the blood of a relation*: see **مَتُورٌ**.] — **تَارَتِكَ بِكَذَا** *I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]*. (S, K.)

4: see 8.

8. **آتَارَ**, originally **آتَارَ**, *He obtained his blood-revenge, or retaliation*; syn. **أَدْرَكَ تَارَهُ**; (T, S, M, K;) *as also* **آتَارَ**: (M, K;) and **آتَارَ مِنْهُ** *he slew the slayer of his relation.* (T.) Lebeed says,

• **وَالْتَيْبُ إِذْ تَعْرُ مِثِّي رِمَةً خَلَقًا**  
• **بَعْدَ الْمَمَاتِ فَإِنِّي كُنْتُ أَتِيرُ**

[And the old she-camels, if they seek to obtain benefit from a worn rotten bone of me after death, I used to retaliate upon them by anticipation]: (T, S:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones