

(JK,) and **تَهْمَرُ**; (K;) or these mean *he came to Tihámeh*. (TA.)—[Accord. to Golius, on the authority of a gloss. in the KL, it signifies also, *He went into a region of hot air*: and this, if correct, may be the primary meaning.] **تَهْمَرُ** *He found the country, or town, to be insalubrious*, (K, TA,) *and to have a bad, or foul, odour*. (TA.)=**تَهْمَرُ**, inf. n. **إِتْهَامَرُ**; in measure like **أَكْرَمَرُ**, inf. n. **إِكْرَامَرُ**; (Msb;) [originally **أَوْهَمَرُ**; or] formed from **تَهْمَرُ**, in consequence of imagining the ت in this word to be radical; (MF in art. **وَهَمَرُ**;) [like as is said of **أَنْخَمَرُ**]; *He did a thing that made him an object of suspicion*: (JK and Msb and TA in the present art.:) or *he was an object of suspicion*: (K in art. **وَهَمَرُ**;) [in the CK and TK, erroneously, **أَتَهْمَرُ**:] or *there was in him that which induced suspicion*: you say of a man, when you suspect him, **أَتَهْمَمْتُ**, inf. n. **إِتْهَامَرُ**; like **أَدَوَاتُ**, inf. n. **إِدْوَاتُ**. (S in art. **وَهَمَرُ**.) *He suspected him; thought evil of him*; as also **أَتَهْمَمْتُ** [which is the more common]. (Msb in this art.) You say, **أَتَهْمَمْتُ بِكَذَا**, (K, and so in some copies of the S, both in art. **إِتْهَامَرُ**, inf. n. **إِتْهَامَرُ**; (K in that art.); or **أَتَهْمَمْتُ بِهِ**; (Msb and K, and so in some copies of the S, all in that art.); and **أَوْهَمَمْتُ**; (K in that art.); *He suspected him of such a thing; imputed it to him*; (Msb and K\* and TA, all in that art.); [and *he accused him of such a thing*]; i. e., a thing attributed to him. (TA.) And **أَتَهْمَمْتُ فِي قَوْلِهِ** [*I suspected him in respect of his saying*]; *I doubted of the correctness, or truth, of his saying*. (Msb in art. **وَهَمَرُ**.)

5: see 4.

8: see 4, in three places.

**تَهْمَرُ** [in the CK, erroneously, **تَهْمَرُ**] *Land descending* (**أَرْضٌ مُتَّصِيَةٌ**) [in the CK, here and afterwards, erroneously, **مُتَّصِيَةٌ**] *to the sea*; as also **تَهْمَرَةٌ**; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from Aṣ: (TA:) these two words seem to be [originally] inf. ns. from **تَهْمَمْتُ**: (K:) [and accord. to F,] **تَهْمَمْتُ** is a dial. var. of **تَهْمَمْتُ**: (K:) [but J says,] **تَهْمَمْتُ** is used in the place of **تَهْمَمْتُ**, as though it were [originally] the inf. n. un., accord. to the saying of Aṣ that **تَهْمَرُ**, with fet-ḥ to the medial radical, is an inf. n. from **تَهْمَمْتُ**: (S:) for the **تَهْمَمْتُ** [pl. of **تَهْمَمْتُ**, and thus meaning the *parts of Tihámeh*, or, accord. to the JK, meaning *lands descending to the sea*,] do descend to the sea: (K, TA:) so says Aṣ: (TA:) and [hence] the rájiz says, (namely, Sheyṭán Ibn-Mudlij, TA,)

\* نَظَرْتُ وَالْعَيْنُ مُبِينَةُ التَّهْمَرِ \*

[*I looked, the eye distinguishing Et-Taham*], (S, and Ḥam p. 659,) meaning *Et-Tihámeh*. (Ḥam ibid.)—[As inf. n. of **تَهْمَرُ**, q. v.,] **تَهْمَرُ** also signifies *Vehemence of heat*, and [or with] *stillness of the wind*. (K.) And hence Tihámeh is said to be thus called. (TA.)

**تَهْمَرُ**, applied to flesh-meat, *Altered for the worse*; (JK;) *having a foul odour; stinking*.

(JK,\* K.)—**أَرْضٌ تَهْمَرَةٌ** *A land vehemently, or intensely, hot*. (Er-Riyáshee, TA.)=**تَهْمَرُ**; (JK;) i. q. **تَهْمَرُ**. (TA in art. **لَعَثَ**.)

**التَّهْمَةُ**: see **تَهْمَرُ**.—It, (K,) or **التَّهْمَةُ**, (JK,) signifies also **الْبَلْدَةُ** [app. as meaning *Mekkeh*, like **تَهْمَمَةٌ**; as though *the city of cities*]: (JK, K:) so in the phrase **أَهْلُ التَّهْمَةِ** [which may mean *The people of Mekkeh*; and also, *of Tihámeh*, in the more extended sense of the latter appellation]. (JK.)

**تَهْمَمَةٌ**: see **تَهْمَمَةٌ**.

**فِيهِ تَهْمَةٌ** *In it is a foul odour; a stink*. (K.)—See also **تَهْمَرُ**.—**التَّهْمَةُ**: see **تَهْمَرُ**, and **التَّهْمَةُ**; the latter in two places.

**تَهْمَمَةٌ**, (S, M, K, &c., in art. **وَهَمَرُ**, and Msb in that art. and in the present also,) of which **تَهْمَمَةٌ** is a dial. var. mentioned by El-Farábee (Msb, and TA in art. **وَهَمَرُ**) and by several other authors, or, accord. to Ibn-Kemál, the latter is an inf. n. and the former is a simple subst., but Esh-Shiháb doubts of this; (TA;) originally **وَهْمَةٌ**, (S, ISd, Msb, &c.,) like as **تَخْمَةٌ** is originally **وَحْمَةٌ**; (ISd, TA;) a subst. from **أَتَهْمَمْتُ**; (S, Msb, both in art. **وَهَمَرُ**;) *Doubt*: and [more commonly] *suspicion, or evil opinion*; or *doubt combined with suspicion or evil opinion*: syn. **شَكٌّ**: and **رَيْبَةٌ**: (Msb in the present art.:) or i. q. **ظَنٌّ** [which is a preponderating wavering between the two extremes of indecisive belief; and often means *suspicion*]: (ISd and TA in art. **وَهَمَرُ**;) or *a thing for which one is suspected*: (K in that art.: [and this is often meant by **رَيْبَةٌ**, one of the syns. mentioned above:]) the pl. of **تَهْمَمَةٌ** is **تَهْمَمَاتٌ**, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying **هِيَ التَّهْمَمَاتُ** [*They are suspicions, &c.*], and not saying **هُوَ التَّهْمَمَاتُ** like as they say **هُوَ الرُّطْبُ**. (TA in art. **وَهَمَرُ**.)

**تَهْمَمَاتٌ**: see **تَهْمَمَاتٌ**.

**تَهْمَمَاتٌ**: see **تَهْمَمَاتٌ**.

**تَهْمَمَاتٌ** *Suspected; thought evil of*; (JK in this art., and Msb in this and in art. **وَهَمَرُ**;) [as also **تَهْمَمَاتٌ** and **تَهْمَمَاتٌ**]; or *being an object of suspicion*; as also **تَهْمَمَاتٌ**. (K in art. **وَهَمَرُ**.) [In the CK, the latter is erroneously written **تَهْمَمَاتٌ**.]

**تَهْمَمَاتٌ** a name of *Mekkeh*: (JK, K:) and [more commonly] *a certain land*, (Msb, K,) *well known*, (K,) *commencing from Dhát 'Irak*, (Msb, TA,) *towards Nejd*, (Msb,) *and extending to Mekkeh and beyond it to the distance of two days' journeys* (Msb, TA) *and more, then uniting with the Ghovr, and extending to the sea: some say that it adjoins the land of El-Yemen; and that Mekkeh is of تَهْمَمَاتٌ: (Msb:) [F says that] J has erred in terming it a **بَلَدٌ**: (K:) [but by **بلد**, J may mean both a city and a country or province:] some say that its name is from **تَهْمَرُ** in the first of the senses assigned to this verb above, because it is low in relation to Nejd, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because*

of its vehement heat: (Msb:) [it seems to have **تَهْمَمَاتٌ** for a pl.]: see **تَهْمَرُ**, in four places; and **التَّهْمَةُ**.

**تَهْمَمَاتٌ** *Of, or belonging to, Tihámeh*; as also **تَهْمَمَاتٌ**, (T, S, M, Msb, K, [in the CK, erroneously, **تَهْمَمَاتٌ**], with fet-ḥ, (Msb, K,) irregularly formed; (M, Msb;) fem. **تَهْمَمَاتٌ**; like **رَبَاعَةٌ** and **رَبَاعِيَةٌ**: (T, Msb:) when it is pronounced with fet-ḥ to the ت, it is without teshdced [to the ي when you say **رَجُلٌ تَهْمَمَاتٌ** and **تَهْمَمَاتٌ**]; as in the instances of **رَجُلٌ يَمَانٌ** and **شَامِرٌ**, except that the ل in **تَهْمَمَاتٌ** is of the original word, and that in **يَمَانٌ** and **شَامِرٌ** is a substitute for the two ي of the [regular] rel. n., (S,) or rather, for one of those two ي: (Aboo-Zekereeyà, TA:) and you say **قَوْمٌ تَهْمَمُونَ** [*A people, or company of men, of Tihámeh*], like **يَمَانُونَ**: (S, K:) and accord. to Sb, some say **تَهْمَمَاتٌ** and **يَمَانِيٌّ** and **شَامِيٌّ**, with fet-ḥ, and with teshdced [to the ي]. (S.)

**تَهْمَمَاتٌ**: see **تَهْمَمَاتٌ**.

**تَهْمَمَاتٌ** [*Going, or coming, to Tihámeh: or alighting, or abiding, therein: and] alighting, or abiding, in Mekkeh*. (TA.)—**وَادٌ مُتَهْمَرٌ** *A valley of which the water pours to Tihámeh*. (TA.)=**تَهْمَمَاتٌ**. See also **تَهْمَمَاتٌ**.

**تَهْمَمَاتٌ** *Often coming to Tihámeh*: (S, K:) pl. **مَتَاهِمٌ** (S, TA) and **مَتَاهِمٌ**, (TA,) applied to men (S, TA) and to camels. (TA.)

**تَهْمَمَاتٌ**: see **تَهْمَمَاتٌ**.

## تو

4. **جَاءَ تَوًّا** said of a man, signifies **أَتَوَّى**, i. e. *He came alone; by himself*: opposed to **أَزَوَّى** meaning "he came with another." (T.)=**تَوَّى**. See also art. **تَوَّى**.

**تَوَّى** [app. from the Persian **تَوَّى**, meaning "a fold," or "a single fold,"] *One, and no more; single; sole*. (T, S, M, K.) You say, **كَانَ تَوًّا فَصَارَ زَوًّْا** *He, or it, was one only, and became a pair*. (TA.) And it is said in a trad., **الطَّوَّافُ تَوٌّ وَالْإِسْتِجْمَارُ تَوٌّ**, (S, TA,) i. e., *The circuiting [of the Kaʿbeh] is one action, and the casting of the pebbles [in the valley of Minè] is one action*. (TA.) You say also, **جَاءَ تَوًّا**, meaning *He came alone; by himself*: (T, S, M:) or *he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road*; for if he stop anywhere in the road, he is not said to be **تَوٌّ**. (AZ, A'Obeyd, M, K.) And **تَوَّى** *I tied it with a single knot; by turning the cord, or the like, once*: so says AZ; and he cites the following ex.:

\* جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشَيْنِ \*  
\* لَا تَعْقِدُ الْبِنَاطِقَ بِالْمُسْتَنِّ \*  
\* إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنِّ \*  
i. e., [*A girl that is not of the wild, or shy, sort: she does not tie the zone with the fist, but with a*