

(JK,) and **تَهْمَر**; (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.] **اتَهَمَر** *He found the country, or town, to be insalubrious, (K, TA,) and to have a bad, or foul, odour.* (TA.)—**اتَهَمَر**, inf. n. **إِتْهَامَر**; in measure like **أَكْرَمَر**, inf. n. **إِكْرَامَر**; (Msb;) [originally **اوهر**; or] formed from **تَهْمَر**, in consequence of imagining the ت in this word to be radical; (MF in art. **وهر**;) [like as is said of **أَنْخَمَر**]; *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. **وهر**;) [in the CK and TK, erroneously, **اتَهَمَر**]; or *there was in him that which induced suspicion*: you say of a man, when you suspect him, **أَتَهَمْتَهُ**, inf. n. **إِتْهَامَر**; like **أَدَوَاتُ**, inf. n. **إِدْوَاةُ**. (§ in art. **وهر**.) *He suspected him; thought evil of him*; as also **أَتَهَمَهُ** [which is the more common]. (Msb in this art.) You say, **أَتَهَمُهُ بِكَذَا**, (K, and so in some copies of the S, both in art. **وهر**;) inf. n. **إِتْهَامَر**; (K in that art. ;) or **أَتَهَمُهُ بِهِ**; (Msb and K, and so in some copies of the S, all in that art. ;) and **أَوَهَمَهُ**; (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 **أَتَهَمْتُهُ فِي قَوْلِهِ** [I suspected him in respect of his saying;] *I doubted of the correctness, or truth, of his saying.* (Msb in art. **وهر**.)

5: see 4.

8: see 4, in three places.

تَهْمَر [in the CK, erroneously, **تَهْمَر**] *Land descending* [in the CK, here and afterwards, erroneously, **مَتْصَوِيَةٌ**] *to the sea*; as also **تَهْمَرَةٌ**; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from Aş: (TA:) these two words seem to be [originally] inf. ns. from **تَهَامَرَةٌ**: (K:) [and accord. to F,] **تَهْمَرَةٌ** is a dial. var. of **تَهَامَرَةٌ**: (K:) [but J says,] **تَهْمَرَةٌ** is used in the place of **تَهَامَرَةٌ**, as though it were [originally] the inf. n. un., accord. to the saying of Aş that **التَهْمَرُ**, with fet-h to the medial radical, is an inf. n. from **تَهَامَرَةٌ**: (§:) for the **تَهَامِرَاتُ** [pl. of **تَهَامَرَةٌ**, 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 Aş: (TA:) and [hence] the rájiz says, (namely, Sheyţán Ibn-Mudlij, TA,)

• نَظَرْتُ وَالْعَيْنُ مَبِينَةُ التَّهْمَرِ •

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

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

(JK, *K.) — **أَرْضُ تَهْمَرَةٍ** *A land vehemently, or intensely, hot.* (Er-Riyáshee, TA.) — **تَهْمَرٌ**; (JK;) i. q. **تَهْمَرٌ**. (TA in art. **لعت**.)

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

تَهْمَرَةٌ: see **تَهْمَرَةٌ**.

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

تَهْمَرَةٌ, (§, M, K, &c., in art. **وهر**, and Msb in that art. and in the present also,) of which **تَهْمَرَةٌ** is a dial. var. mentioned by El-Farábee (Msb, and TA in art. **وهر**) 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**, (§, ISd, Msb, &c.,) like as **تَحْمَرَةٌ** is originally **وَحْمَةٌ**; (ISd, TA;) a subst. from **أَتَهَمَهُ**; (§, Msb, both in art. **وهر**;) *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. **وهر**;) 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 **تَهْمَرَةٌ** is **تَهْمَرٌ**, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying **هِيَ التَهْمَرُ** [They are suspicions, &c.], and not saying **هُوَ التَهْمَرُ** like as they say **هُوَ الرُّطْبُ**. (TA in art. **وهر**.)

تَهَامِرٌ: see **تَهَامِرٌ**.

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

تَهَامَرَةٌ a name of *Mekkeh*: (JK, K:) and [more commonly] *a certain land*, (Msb, K,) *well known*, (K,) *commencing from Dhát 'Irk*, (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 Ghowr, and extending to the sea*: some say that it adjoins the land of *El-Yemen*; and that *Mekkeh is of تَهَامَرَةُ اليمَن*: (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 **تَهْمَر** 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 **تَهَامِرٌ** for a pl.:] see **تَهْمَرٌ**, in four places; and **التَهْمَرَةُ**.

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

مُتَهْمَرٌ: see **تَهْمَرٌ**.

مُتَهْمَرٌ [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.) — See also **تَهْمَرٌ**.

مُتَهْمَرٌ *Often coming to Tihámeh*: (§, K:) pl. **مُتَهْمَرُونَ** (S, TA) and **مُتَهْمَرُونَ**, (TA,) applied to men (S, TA) and to camels. (TA.)

مُتَهْمَرٌ: see **تَهْمَرٌ**.

تو

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

تَوٌّ [app. from the Persian **تَو**, 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**, (§, TA,) i. e., *The circuiting [of the Ka'beh] 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 **تَوًّا** *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 الْوَحْشَنِ •
- لَا تَعْقُدُ الْبِنْطِقَ بِالْمُسْتَنِ •
- إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنِ •

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