

their cooking-pot, it were better:" whereupon he went away, and burned it: but he meant, "Wert thou to spend its price for flour to make bread, or for fire-wood with which to cook, it were better for thee:" as though he disliked a garment so dyed. (IAth.) — The surface of the ground: (T, S, M, K:) so in the Kur ubi suprà, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.) — The highest part of the earth or ground: so in the same passages of the K̄ accord. to Katádeh. (TA.) — Any place from which water pours forth. (M, K.) — A place where the water of a valley collects. (M, K.) — The shining of the dawn: so accord. to some in the Kur ubi suprà: (T:) and 'Alee is related to have said that وَقَارَ التَّنُورُ means and daybreak rose or rises: (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or التَّنُورُ here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Maseehah; (I'Ab, K, TA;) i.e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.)

تَوْرِيٌّ: see تَنَّارٌ.

### تَفٌّ

تَفٌّ, [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَافِقٌ, [pl. of تَنَوْفَةٌ,] meaning Of which the extremities are far apart; (Ibn-'Abbád, K;) wide, or spacious. (Ibn-'Abbád.)

تَنَوْفَةٌ (T, S, M, K, &c.) and تَنَوْفَةٌ, (S, K,) like دَوَيَّةٌ and دَوَيَّةٌ, the latter a rel. n. from the former, (S,) A [desert such as is termed] مَفَازَةٌ: (T, S, K:) or a land such as is termed قَفْرٌ [i. e. vacant, or void, or desert, destitute of vegetable produce and of water; or destitute of human beings, but sometimes containing a little herbage or pasture]: (M:) or a wide, or spacious, land, of which the extremities are far apart: (El-Muārij, K:) or a desert (فَلَةٌ) in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (El-Muārij, T;) so says ISh: (TA:) or a far-extending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness: (Aboo-Kheyreh, T:) pl. تَنَافِقٌ. (T, M.)

تَنَوْفَةٌ: see تَنَوْفَةٌ: and see an ex. voce نَذْرٌ.

### تَهٌّ

1. تَهٌّ, (M, K, [in the CK, erroneously, تَنَوْمَ]), without teshdeed to the ن, (M, TA,) He (a camel) ate the تَنَوْمَ. (M, K.)

تَنَوْمٌ A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the حُرْفُونَ [or castor-oil plant], (M,) which, bursting, discloses grains, that are eaten by the people of the desert: (S, M:) as the sun declines, it follows it with the [upper] sides of its leaves: (M:) its fruit, with حُرْفٌ الرَّشَادِ [q. v.], (TA,) and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice,

draws forth warts: (K:) n. un. with ة: (S, M, K:) AHn says, it is a kind of dust-coloured trees, of those termed أَغْلَاثٌ, eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root (عُنْقٌ), sometimes made into a رُنْدٌ [for producing fire]: the places where it grows are mostly the sides of valleys: IAṣr says, the تَنَوْمَ is a tree of the kind called جِبْنَةٌ, of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning, or condiment: it dries up at the beginning of winter, and disappears: all this is from AHn: (M:) A'Obeyd says, it is one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich: the pl. [or coll. gen. n.] is تَنَوْمٌ: (T: the author of which then adds,) I say, it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they anoint their hair with it when they comb themselves: AA says, the تَنَوْمَ has a grain which is oily and dust-coloured: En-Nadr says, the تَنَوْمَ is of an ill savour, and the beasts do not like it, or eat much of it: (T:) [it is erroneously said in the K, voce طَلَامُ, to be hemp-seed (حَبْ الشَّاهْدَانِجْ): and] some say that it is the hemp-plant (شَجَرُ الشَّهْدَانِجْ). (Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تَنَوْمَ. (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the تَنَوْمَ, and black hair to تَنَوْمٌ; saying

وَلَمَّا رَأَيْتُ الْأَقْحَوَانَ مُنَوِّرًا  
وَلَمَّا أَرَى تَنَوْمًا تَذَكَّرَتْ مُنْزِلِي

[And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode]. (Ham ubi suprà.)

### تَهٌّ

R. Q. 1. تَهٌّ, [inf. n. of تَهَّةٌ,] i. q. تَهٌّ [The having an impotence, or an impediment, or a difficulty, or barbarousness, or viciousness, in speech]: (K:) or [the having] a distortion in the tongue, (TA,) like what is termed تَهٌّ: (S, TA:) accord. to Az, تَهٌّ and تَهٌّ signify the twisting, or distorting, of the tongue in speaking. (TA in art. هٌّ.) — And تَهٌّ signifies تَهٌّ تَهٌّ تَهٌّ فِي الْبَاطِلِ, (K, TA,) or فِي الْأَبَاطِيلِ, (TA,) [app. meaning He repeated, or used repetitions, in uttering false, or vain, or unprofitable, sayings: but Golius and Freytag render it as meaning he applied himself to vain things.]

تَهٌّ, (JK,) or تَهٌّ, (K,) An expression imitative of the تَهٌّ, [i. e., of him who has the faulty utterance termed تَهٌّ,] (JK, K, TA, [in the CK, المسْتَهْنَةُ is put for المسْتَهْنَةُ,]) consisting in a distortion of the tongue. (JK.) — تَهٌّ is also A cry by which one chides the camel, (K, TA,)

and which makes him to run away. (TA.) — And A call to a dog. (K.)

تَهٌّ: see art. تَهٌّ.

تَهٌّ False, or vain, sayings or actions or affairs; or unprofitable sayings. (JK, S, K.)

تَهٌّ: see تَهٌّ.

### تَهٌّ

تَهٌّ [probably, in its primary acceptation, a dial. var. of تَهٌّ; for the signification here following is said in the TA to be tropical: —] ↑Clouds; or a collection of clouds: (JK, K, TA:) pl. تَهَّيْرٌ. (JK.)

تَهٌّ, said by Az to be of the measure فَهْوَلْ, from تَهٌّ, وَهْوَلْ, like as تَهٌّ is [said to be] originally وَهْوَلْ; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) Low, or depressed, sand: (T, TA:) or sand that falls apart, and does not hold together: (A, TA:) or elevated sand: (TA:) or sand having a جُرْفٌ [or part carried and eaten away by torrents]: (As, S, K:) pl. تَهَّاهِرٌ and تَهَّاهِرٌ. (S, K.) — Low, or depressed, land, or ground. (K.)

The part between the top and bottom of the side of a valley, and of a mountain: (JK, K, TA:) of the dial. of Nejd, and of that of Hudheyl. (TA.) — High waves of the sea or of a great river. (K.) — Applied to a man, [like تَهَّاهِرٌ, q. v.]

↑Vain, or having a fond opinion of himself, (S, K,) and proud. (K.) [For ذَاهِيَا in one copy of the S, and ذَاهِيَا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيَا بِنَفْسِهِ بِهِ تَيَّبَّهَ, I read ذَاهِيَا.]

### تَهٌّ

1. تَهٌّ, (JK, Msb, K,) aor. =, (Msb, K,) inf. n. تَهٌّ, (Msb,) or تَهَّةٌ, (JK,) It (flesh-meat, JK, Msb, K, and milk, Msb, and oil, K) became altered for the worse, and stank: (JK, \* Msb, K, \*) it (flesh-meat, TK) had a foul odour; it stank. (K.)

— It (the heat) was, or became, vehement, or intense, with stillness of the wind. (Msb.) — Also, inf. n. تَهٌّ, He (a camel) was penetrated by the heat: (JK:) or was smitten by the hot wind, and in consequence became lean, or emaciated. (TA.)

— And, (JK, K,) inf. n. تَهٌّ, (TA,) He (a camel) ate much of the pasture (أَسْتَهَنَرَ مِنَ الْمَرْعَى), and it was not wholesome: (JK:) or disapproved the pasture (أَسْتَهَنَرَ الْمَرْعَى), and did not find it wholesome, (K, TA,) and his condition became bad. (TA.) — And, said of a man, His impotence, or inability, became apparent, and he became confounded, or perplexed, and unable to see his right course. (K.)

تَهٌّ: see 4.

4. اتَّهٌّ He (a man, S) went, (S,) or came, (K,) to Tihámeh: (S, K,) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irķ: (TA:) or he alighted, or abode, therein: (K:) as also تَهٌّ, (JK, K, TA, [in the CK, erroneously, تَهَّهِ,]) in the latter sense,