

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. (I Ath.) — The surface of the ground: (T, S, M, K:) so in the Kur ubi suprâ, (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 Kur accord. to Katâdeh. (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 suprâ: (T:) and 'Alee is related to have said that وَقَارُ التَّنُورِ 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-Maṣṣeṣah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bḍ in xi. 42.)

تَنُورِي: see تَنَارٌ.

تنف

تَنَفٌّ, [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَائِفٌ, [pl. of تَنُوفَةٌ], meaning *Of which the extremities are far apart*; (Ibn-'Abbâd, K;) *wide, or spacious.* (Ibn-'Abbâd.)

تَنُوفَةٌ (T, S, M, K, &c.) and تَنُوفِيَّةٌ (S, K,) like دُوٌّ and دَوِيَّةٌ, the latter a rel. n. from the former, (S,) *A [desert such as is termed] مَغَازَةٌ (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 pasturage]: (M:) or a wide, or spacious, land, of which the extremities are far apart: (El-Muarrîj, K:) or a desert (فَلَاةٌ) in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (El-Muarrîj, 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. تَنَائِفٌ. (T, M.)*

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

تنمر

تَنَمَّرٌ (M, K, [in the CK, erroneously, تَنَمَّرٌ]) without tesheed to the ن, (M, TA,) *He (a camel) ate the تنوم.* (M, K.)

تَنُومٌ *A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the خُرُوع [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 حُرُوفٌ, (K,) i. e. حَبُّ 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 أُغْلَاثٌ, 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 (عَرَقٌ), sometimes made into a زَنْدٌ [for producing fire]: the places where it grows are mostly the sides of valleys: I Aar says, the تنومة is a tree of the kind called جَنْبَةٌ, 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 تَنُومٌ: (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 تنوم has a grain which is oily and dust-coloured: En-Nadr says, the تنومة 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 طَلَامٌ, to be hemp-seed (حَبُّ الشَّاهِدَانِجِ): and] some say that it is the hemp-plant (شجر الشهدانج).

(Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تنومة. (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 أَقْحَوَانٌ, and black hair to تنوم; saying

- وَلَمَّا رَأَيْتِ الْأَقْحَوَانَ مُنَوَّرًا
- وَنَدَّرَ أُرْتُومًا تَذَكَّرْتُ مَنَزِلِي

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

ته

R. Q. 1. تَهْتَهُةٌ, [inf. n. of تَهْتَهُةٌ], i. q. لَكِنَّةٌ [The having an impotence, or an impediment, or a difficulty, or barbarousness, or vitiousness, in speech]: (K:) or [the having] a distortion in the tongue, (TA,) like what is termed لَكِنَّةٌ (S, TA:) accord. to Az, تَهْتَهُةٌ and تَهْتَهُةٌ signify the twisting, or distorting, of the tongue in speaking. (TA in art. هت.) — And تَهْتَهُةٌ signifies فِي الْبَاطِلِ الرَّدْدُ, (K, TA,) or فِي الْبَاطِلِ, (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.]

تَهْتَهُةٌ (JK,) or تَهْتَهُةٌ (K,) *An expression imitative of the تَهْتَهُةٌ, [i. e., of him who has the faulty utterance termed تَهْتَهُةٌ], (JK, K, TA, [in the CK, the تَهْتَهُةٌ is put for التَهْتَهُةٌ,]) consisting in a distortion of the tongue. (JK.) — تَهْتَهُةٌ 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.)

تَهْتَهُةٌ: see art. تَهْتَهُةٌ.

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

تَهْتَهُةٌ: see تَهْتَهُةٌ.

تهر

تَاهُورٌ [probably, in its primary acception, a dial. var. of تَهْوُورٌ; for the signification here following is said in the TA to be tropical: —] † *Clouds; or a collection of clouds: (JK, K, TA:) pl. تَوَاهِيرٌ. (JK.)*

تَهْوُورٌ, said by Az to be of the measure فِعْعُولٌ, from الوَهْرُ; originally تَهْوُورٌ, like as تَهْوُورٌ is [said to be] originally وَيَهْوُورٌ; 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]: (Aṣ, S, K:) pl. تَيَاهِيرٌ and تَيَاهِرٌ. (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 Hudheyli. (TA.) — High waves of the sea or of a great river. (K.) — Applied to a man, [like تَيَّارٌ, q. v.,] † *Vain, or having a fond opinion of himself, (S, K,) and proud. (K.) [For ذَاهِيًا in one copy of the S, and ذَاهِيًا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيًا بِنَفْسِهِ بِهِ تَيْهٌ, or ذَاهِيًا, I read زَاهِيًا.]**

تهمر

1. تَهْمَرٌ (JK, Mṣb, K,) aor. تَهْمَرُ, (Mṣb, K,) inf. n. تَهْمَرٌ, (Mṣb,) or تَهْمَامَةٌ, (JK,) *It (flesh-meat, JK, Mṣb, K, and milk, Mṣb, and oil, K) became altered for the worse, and stank: (JK, Mṣb, 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. (Mṣb.) — Also, inf. n. تَهْمَرٌ, 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. تَهْمَرٌ, (TA,) He (a camel) ate much of the pasture (اسْتَكْرَمَ مِنَ الْمَرْعَى), and it was not wholesome: (JK:) or disapproved the pasture (اسْتَكْرَمَ 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.)*

3: see 4.

4. تَهْمَرٌ *He (a man, S) went, (S,) or came, (K,) to Tihâneh: (S, K:) Er-Riyâshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhât 'Irâk: (TA:) or he alighted, or abode, therein: (K:) as also تَاهَمَرٌ, (JK, K, TA, [in the CK, erroneously, تَاهَمَرٌ,]) in the latter sense,*