

The resurrection: (S, Mṣb, K:) so called because it surpasses, or predominates over, everything: (S, * Mṣb, * TA:) and also called الطَّامَةُ الْكُبْرَى (Har p. 346.)

طَمِيطِي and طَمِيطَانِي (S, K) and طَمِيطِي (K) and طَمِيطَر (TA) A man having a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly: (S, K, TA:) and Abou-Turab explains [the pl. of the first] طَمِيطَر as meaning foreigners (عَجَم). (TA.) Hence the saying of the poet, (S,) Antarah, (TA,)

- تَأْوَى لَهُ قُلُوصُ النَّعَامِ كَمَا أَوْتِ
- خَرَقَ يَمَانِيَةً لِأَعْجَمِ طَمِيطَرِ

(S, TA;) respecting which Fr relates his having heard El-Mufaddal say that one of the most learned of men explained to him الْخَرَقُ الْيَمَانِيَّةُ as meaning the clouds [app. likened to rags of cloth of El-Yemen], and الْأَعْجَمُ الطَّمِيطَرُ as meaning the sound of thunder: (TA:) or the latter hemistich is thus:

- خَرَقَ يَمَانِيَةً لِأَعْجَمِ طَمِيطَرِ

and the verse means, *To whom* (referring to a male ostrich) *repair the young ostriches, like as herds of camels of El-Yemen repair to one who is impotent, and indistinct, or incorrect, in speech*: he likens the male ostrich, in respect of blackness, and want of speech, to an Abyssinian pastor impotent, and indistinct, or incorrect, in speech. (EM p. 231.) — طَمِيطَر signifies also *A sort of sheep, having small ears, and أَغْيَاب* [or what resemble dewlaps], like the أَغْيَاب of oxen: they are in the region of El-Yemen. (IDrd, TA.)

طَمِيطَةِ A barbarousness, or vitiousness, or an impotence, or impediment, in speech, or utterance, so that the speech is not clear, or correct. (TA. [See R. Q. 1, of which it is the inf. n.])

طَمِيطِي } see طَمِيطَر.
طَمِيطَانِي }

طَمِيطَانِيَّةٌ حَيْرٌ The disapproved phraseology [or pronunciation] of the dialect of Himeyer, (K, TA,) resembling the speech of the foreigners: thus expl. by Mbr and Eth-Tha'alibee and others: or, as some say, *their change of ل into م* [in *أَمْر* for *أَل*; of which see several exs. voce *أَمْر*]. (TA.)

طَمِيطَامٌ The middle of the sea. (K, TA.) — And hence, *much fire*: or the *midst of fire*: or the *main part thereof*: occurring in a trad. of Abou-Talib. (TA.)

طَمِيطَر see طَمِيطَر.

أَذَى أَطْمَرٌ Vehement, or severe, annoyance, molestation, harm, or hurt: in the TA carelessly written أَطْمَر; and there said to be from طَمَتَ

الْفَتْنَةُ, q. v. See also an ex. in the Ham p. 363; where أَطْمَر occurs at the end of a verse for أَطْمَر used in a like sense; i. e. as an epithet, not as a verb.]

أَطَامِير is said in the K to signify The legs of a beast: but AA says, respecting the phrase مُسْتَعِدَّاتُ أَطَامِير in a verse of Ibn-Mukbil describing a she-camel, that the former of these words is used as meaning legs, and أَطَامِير means brisk, active, or quick: and by another, or others, this latter word is said to mean تَطْمِرُ فِي السَّيْرِ, i. e. that are quick in pace. (TA.)

مَعْقُوضٌ شَعْرٌ مَطْمُومٌ [i. e. Hair plaited: or twisted: &c.]. (S, TA.) — And مَطْمُومٌ رَأْسٌ A head of which all the hair is cut off. (K* and TA in art. زق.) And مَطْمُومُ الرَّأْسِ A man having all the hair of his head cut off. (TA in that art.)

طمت

1. طَمَتَتْ (S, Mṣb, K,) aor. ٢, (S, K,) or ٣, (Mṣb,) inf. n. طَمَتْ; (Mṣb, TA;) and طَمَّتْ (S, Mṣb, K,) aor. ٢; (Mṣb, K;) [accord. to the former of which, the inf. n. of the latter verb seems to be طَمَتْ; but accord. to the K, it seems to be طَمَّتْ;] She menstruated; said of a woman: (S, Mṣb, K:) the primary signification, accord. to Th; that of “devirgination,” i. e. “coition with the causing to bleed,” being one subsequently given to طَمَّتْ: (TA:) or, as some say, *for the first time*: (Mṣb, TA:) and accord. to Lh, used peculiarly in relation to a girl, or young woman. (TA.) — طَمَّتْ, aor. ٣ (S, Mgh, Mṣb, K) and ٢, (S, Mṣb, K,) the former accord. to most of the readers in the Kur [lv. 56 and 74], (TA,) inf. n. طَمَّتْ (S, Mṣb,) He devirginated her, (Fr, S, Mgh, Mṣb, K,) namely, a woman, (Mgh,) or his wife, (Mṣb,) causing her to bleed; (Fr, Mgh, Mṣb;) not otherwise: (Mṣb;) or, accord. to some, i. q. جَامَعَهَا, in a general sense: (TA:) in this sense the verb is used in the Kur; (Mṣb;) or, as some say, in the sense expl. in the next sentence: (TA:) and طَمَّتْ, aor. ٢, طَمَّتْ, she was caused to bleed by devirgination. (AHeyth, TA.) — طَمَّتْ, (AA, S, TA,) inf. n. طَمَّتْ, (AA, S, K, TA,) signifies also *He, or it, touched a thing*: (AA, S, K, * TA:) said in relation to anything that is touched: one says, مَا طَمَّتْ ذَا الْمَرْتَعِ قَبْلَنَا أَحَدٌ, *No one touched this place of pasturing, or this pasture, before us*: and طَمَّتْ هَذِهِ التَّاقَةَ حَبْلٌ *A rope such as is called عَقَال never touched this she-camel*: (AA, S, TA:) and هَذَا جَمَلٌ مَا طَمَّتْهُ حَبْلٌ قَطُّ *This is a camel which a rope has never touched*. (TA.) — And طَمَّتْ, inf. n. طَمَّتْ + He bound the camel's fore shank to his (the camel's) arm. (TA.)

طَمَّتْ Blood: (Fr, TA: [the context in the TA seems to indicate that it means blood that

flows when a woman, or girl, is devirginated:] or the blood of the menses; (KL, and TA in art. جزر;) as also طَمَّتْ (KL.) — And *Dirt, filth, or pollution*. (K.) — And *A thing that induces suspicion, or evil opinion*: one says, مَا يَفْلَانُ طَمَّتْ *There is not, in such a one, anything that induces suspicion, or evil opinion*. (TA.) — And *Corruption*. (L, K; but not in the CK.)

طَمَّتْ: see the next preceding paragraph.

طَامَتْ (S, Mṣb, K,) without ٥, (Mṣb, TA,) A woman, (S, Mṣb, K,) or, accord. to Lh, peculiarly a girl, or young woman, (TA,) menstruating: (S, Mṣb, K, TA:) or, as some say, *for the first time*. (Mṣb, TA.)

طمح

1. طَمَحَ بَصَرُهُ إِلَيْهِ (S, L, K,) aor. ٢, (K,) inf. n. طَمُوحٌ (K in art. مد, and TK) and طَمَحَ (TK,) *His sight, or eye, became raised towards it*, (S, K,) i. e., a thing: (S:) or *became stretched and raised towards it*. (L.) And طَمَحَ بَصَرُهُ, aor. ٢, (L, Mṣb,) inf. n. طَمُوحٌ (L,) or طَمُوحٌ (Mṣb,) *He raised his eyes*; (L, Mṣb;) [and] so طَمَحَ بَصَرُهُ: (S, K:) or *cast his eyes*: (L:) towards a thing (إِلَى شَيْءٍ, L, or نَحْوَ شَيْءٍ, Mṣb): [said to be] from the phrase جَبَلَ طَامِحٌ (Mṣb.) And طَمَحَ بَعْيْنَهُ, said of a proud man, *He raised his eye*. (A.) And طَمَحَتْ بَعْيْنَهَا *She (a woman) cast her eye at a man*. (L.) And طَمَحَتْ [alone], said of a woman, *She raised her eyes*. (L.) And تَطْمَحُ إِلَى الرِّجَالِ [She raises her eyes towards, or looks at, men]. (S.) — And طَمَحَ, inf. n. طَمُوحٌ and طَمُوحٌ (A, L, TA,) *He (a horse) raised his head and his eyes in his running*: (A, TA:) or *he raised his fore legs*; (L;) and so طَمَحَ, inf. n. تَطْمِيحٌ (T, L, K:) [or the former, he was, or became, refractory, and overcame his rider, running away with him: for] طَمَحَ is syn. with جَمَحَ (K,) or like جَمَحَ: (Yz, S:) one says, قَرَسَ فِيهِ طَمَاحٌ [a horse in which is refractoriness, &c.]. (S.) — طَمَحَتْ, aor. ٢, (L,) inf. n. طَمَاحٌ (L, K,) is also said of a woman, meaning *She was, or became, disobedient to her husband, resisting him, hating him, and deserting him*: (L, K:) and, thus said of a woman, طَمَحَتْ (S, K,) or طَمَحَتْ عَلَى زَوْجِهَا (A,) is syn. with, (A, K,) or like, (S,) جَمَحَتْ [she went forth from the place where she used to pass the night, in anger, without the permission of her husband]: (S, A, K:) and طَمَحَتْ مِنْ زَوْجِهَا and جَمَحَتْ [she went forth from the house, or tent, of her husband, to her own family, before he divorced her. (TA in art. جمع.) And طَمَحَ إِلَيْهِ, like جَمَحَ, said of a man, *He hastened, or went*