

(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.] = اتَهْمَر *He found the country, or town, to be insalubrious*, (K, TA,) and *to have a bad, or foul, odour*. (TA.) = اتَهْمَر, inf. n. اِتْهَامَر; in measure like أَكْثَرَم, inf. n. اِخْرَامَر; (Msb;) [originally formed from تَهْمَر, in consequence of imagining the ت in this word to be radical; (MF in art. وَهَر;) [like as is said of اَنْخَمَر;] *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. وَهَر; [in the CK and TK, erroneously, اَتْهَمَر;]) or *there was in him that which induced suspicion*: you say of a man, when you suspect him, اِتْهَمْت, inf. n. اِتْهَامَر; like اِدْوَأْتُ, inf. n. اِدْوَأْت. (S in art. وَهَر.) = اتَهْمَر *He suspected him; thought evil of him*; as also اِتْهَمَر [which is the more common]. (Msb in this art.) You say, اِتْهَمَر بِكَذَا, (K, and so in some copies of the S, both in art. وَهَر, inf. n. اِتْهَامَر; (K in that art.:) or اِتْهَمَر بِهِ, (Msb and K, and so in some copies of the S, all in that art.:) and اَوْهَمَهُ; (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 اِتْهَمْتُهُ [I suspected him in respect of his saying;] I doubted of the correctness, or truth, of his saying. (Msb in art. وَهَر.)

5: see 4.

8: see 4, in three places.

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

• نَظَرْتُ وَالْعَيْنُ مُبَيِّنَةُ التَّهْمَرِ •
[I looked, the eye distinguishing Et-Taham], (S, and Ham p. 659,) meaning Et-Tihámeh. (Ham ibid.) — [As inf. n. of تَهْمَر, q. v.,] التَّهْمَر 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.) — اَرْضٌ تَهْمَرَة *A land vehemently, or intensely, hot*. (Er-Riyáshee, TA.) = *Sleeping*; (JK;) i. q. تَهْن. (TA in art. لَعَث.)

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

تَهْمَرَة: see تَهْمَر.

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

تَهْمَرَة, (S, M, K, &c., in art. وَهَر, and Msb in that art. and in the present also,) of which تَهْمَرَة is a dial. var. mentioned by El-Farábee (Msb, and TA in art. وَهَر) 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 وَهْمَرَة, (S, ISd, Msb, &c.,) like as تَحْمَرَة is originally وَحْمَرَة; (ISd, TA;) a subst. from اِتْهَمَرَة; (S, Msb, both in art. وَهَر;) *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. وَهَر;) 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 تَهْمَرَة is تَهْمَر, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying هِيَ التَّهْمَر [They are suspicions, &c.], and not saying هُوَ التَّهْمَر like as they say هُوَ الرُّطْبُ. (TA in art. وَهَر.)

تَهْمَر: see تَهْمَر.

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

تَهْمَرَة a name of Mekkeh: (JK, K:) and [more commonly] a certain land, (Msb, K,) well known, (K,) commencing from Dhát 'Irā, (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 تَهْمَرَة: (Msb:) [F says that] J has erred in terming it a بلد: (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 تَهْمَر for a pl.:] see تَهْمَر, in four places; and التَّهْمَرَة.

تَهْمَر Of, or belonging to, Tihámeh; as also تَهْمَر, (T, S, M, Msb, K, [in the CK, erroneously, تَهْمَر,] with fet-h, (Msb, K,) irregularly formed; (M, Msb;) fem. تَهْمَرِيَّة; like رَبَاعِيَّة and رَبَاعِيَّة: (T, Msb:) when it is pronounced with fet-h to the ت, it is without tesheed [to the ي when you say رَجُلٌ and تَهْمَرِيَّة;] as in the instances of رَجُلٌ and شَامِر, except that the ل in تَهْمَر is of the original word, and that in رَجُلٌ and شَامِر is a substitute for the two سى of the [regular] rel. n., (S,) or rather, for one of those two سى: (Abou-Zekereeyà, TA:) and you say قَوْمٌ تَهْمَرُون [A people, or company of men, of Tihámeh], like يَمَانُون: (S, K:) and accord. to Sb, some say شَامِي and يَمَانِي and تَهْمَرِي, with fet-h, and with tesheed [to the ي]. (S.)

تَهْمَر: see تَهْمَر.

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

مَتْهَامَر Often coming to Tihámeh: (S, K:) pl. مَتْهَامِر (S, TA) and مَتْهَامِر (TA,) applied to men (S, TA) and to camels. (TA.)

تَهْمَر: see تَهْمَر.

تو

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

تَو [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 زَوًّا *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 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 إِعْقَدْتَهُ بِتَوٍّ *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 تَعْقِدُ الْمِنْطَقَ بِالْمُشْتَنِ •
 - إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنٍّ •
- 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