

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 *Ḳur ubi suprā*, (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 *Ḳur* accord. to *Ḳatādeh*. (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 *Ḳur ubi suprā* : (T:) and ‘Alee is related to have said that *وَفَارَ التَّوَرُّ* 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 *التَّوَرُّ* here signifies a well-known spring of water : (Hr, TA:) or a certain mountain near El-Mageesah ; (I’Ab, K, TA;) i. e., (TA,) ‘Eyn-el-Ward, in El-Jezeereh ; (I’Ab, T, TA;) or ‘Eyn-Wardeh. (Bd in xi. 42.)

تَنَارُ: see تَنُورِي.

## تنف

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

تَوَفَّةٌ (T, Ṣ, M, K, &c.) and تَوَفَّةٌ (Ṣ, K,) like دَو and دَوَّة, the latter a rel. n. from the former, (Ṣ,) *A [desert such as is termed] مَغَارَةٌ*. (T, Ṣ, K:) or a land such as is termed قَفْر [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-Muārrij, K:) or a desert (قَلَاة) in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (El-Muārrij, 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. تَنَائِف. (T, M.)

**نَذَرُ**: see **تَنُوفَةٌ**: and see an ex. voce **تَنُوفِيَّةٌ**.

تتم

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

**تُومَر** *A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the خروع [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 حَرْف (K), i. e. حَبُّ الرِّشَاد [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 ē: (S, M, K:) AḤn says, it is a kind of dust-coloured trees, of those termed أَغْلَات, 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 (عَرْق), sometimes made into a زَنْد [for producing fire]: the places where it grows are mostly the sides of valleys: IḌar says, the تَوْمَة is a tree of the kind called جَنْبَة, 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 AḤn: (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 تَوْمٌ (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 تَوْم has a grain which is oily and dust-coloured: En-Naḍr says, the تَوْمَة 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 طَلَام, to be hemp-seed (حَبُّ الشَّاهَدَانِج) and] some say that it is the hemp-plant (شجر الشهدانج).

(Ḥam p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a **تَوَمَة**. (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 **أَقْحَوَان** and black hair to **تَوَم**; saying

• وَلَمَّا رَأَيْتُ الْأَقْحُونَ مُنَوِّرًا •  
• وَلَمْ أَرَ تَنُومًا تَذَكَّرْتُ مُنْزِلِي •

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

تہ

R. Q. 1. تَهْتَهُ, [inf. n. of تَهْتَهُ] i. q. لَكْنَهُ [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 لَكْنَهُ: (S, TA:) accord. to Az, تَهْتَهُ and تَهْتَهُ signify the twisting, or distorting, of the tongue in speaking. (TA in art. هت.) — And رَدَدَ فِي الْبَاطِلِ تَهْتَهُ signifies رَدَدَ فِي الْبَاطِلِ (K, TA,) or فِي الْإِبْطَالِ (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.*]

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

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

٤٥: see art. ٤٦.

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

تَهُ: see مَتَّه.

تہو

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

تَبْعُولٌ, said by Az to be of the measure **تَبْعُولٌ**, from **الْوَهْرُ**; originally **وَهْبُولٌ**, like as **تَبْعُولٌ** is [said to be] originally **وَبْعُولٌ**; 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 جُوفُ [or part carried and eaten away by torrents]*: (Aṣ, Ṣ, K:) pl. **تَبَاهِيرُ** and **تَبَاهِرُ**. (Ṣ, 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 Hudheyh. (TA.) — *High waves of the sea or of a great river*. (K.) — Applied to a man, [like **تَبَّارٌ**, q. v.,] + *Vain, or having a fond opinion of himself*, (Ṣ, K,) and *proud*. (K.) [For **ذَاهِيَا** in one copy of the Ṣ, and **ذَاهِيَا** in another and in the L, in the phrase **إِذَا كَانَ ذَاهِيَا بِنَفْسِهِ بِهِ تَبَّه**, or **ذَاهِيَا**, I read **ذَاهِيَا**.]

تہم

1. **تَهْمَ**, (JK, Mṣb, K,) aor. **تَهَمَ**, (Mṣb, K,) inf. n. **تَهْمٌ**, (Mṣb,) or **تَهَامَةٌ**, (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. **تَهَمَ**, *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. **تَهَمَ**, (TA,) *He* (a camel) *ate much of the pasture* (**اسْتَكْتَر مِنَ الْمَرْعَى**), *and it was not wholesome*: (JK:) *or disapproved the pasture* (**اسْتَكْتَر 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. **أَمَ** *He* (a man,  $\S$ ) *went*, ( $\S$ ,) or *came*, ( $\mathbb{K}$ ,) *to Tihámeh*: ( $\S$ ,  $\mathbb{K}$ ;) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irḱ: ( $\text{TA}$ ;) or *he alighted*, or *abode*, *therein*: ( $\mathbb{K}$ ;) as also **تَاهَمَ**, ( $\text{JK}$ ,  $\mathbb{K}$ ,  $\text{TA}$ , [in the  $\text{CK}$ , erroneously, **تَاهَمَ**,]) in the latter sense,