

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 *Qur ubi supra*, (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 *Qur* 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 *Qur ubi supra*: (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 *التَّنُور* here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Mašeešah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.)

تَنُورِي: see تَنُورِي.

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-'Abbád, K;) *wide, or spacious*. (Ibn-'Abbád.)

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] 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 pasturage]: (M:) or *a wide, or spacious, land, of which the extremities are far apart*: (El-Muárrij, 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-Muárrij, 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.)

نَدْرٌ: see تَنُوفَةٌ: and see an ex. voce تَنُوفِيَّةٌ.

تنمر

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

تَنُومٌ *A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the خُرُوعُ [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 حَرْفٌ, (K,) i. e. حَبُّ الرِّشَادِ [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 أَغْلَاتٌ, 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: IAar says, the تَنُومَةُ 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 تَنُومَ has a grain which is oily and dust-coloured: En-Nadr says, the تَنُومَةُ 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 (شَجَرُ الشَّهْدَانِجِ).*

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

• وَلَمَّا رَأَيْتِ الْأَقْحَوَانَ مُنَوَّرًا •  
• وَلَمَّا رَأَيْتِ الْأَقْحَوَانَ مُنَوَّرًا •  
• وَلَمَّا رَأَيْتِ الْأَقْحَوَانَ مُنَوَّرًا •  
• وَلَمَّا رَأَيْتِ الْأَقْحَوَانَ مُنَوَّرًا •

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

ته

R. Q. 1. تَهْتَهُةٌ, [inf. n. of تَهْتَهُةٌ,] i. q. لُكْنَةٌ [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 لُكْنَةٌ: (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 تَهْتَهُةٌ, (K, TA,) or فِي الْبَاطِلِ تَهْتَهُةٌ, (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 acceptation, a dial. var. of تَهْمُورٌ; 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.)*

تَهْمُورٌ, said by Az to be of the measure فَيْعُولٌ, from التَوَهْرُ; originally تَهْمُورٌ, like as تَهْمُورٌ is [said to be] originally تَهْمُورٌ; 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]: (A, 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 Hudheyl. (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 ذَاهِيَا in one copy of the S, and ذَاهِبَا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيَا بِنَفْسِهِ بِهِ تَيْهٌ, or ذَاهِبَا, I read زَاهِيَا.]**

تهمر

1. تَهْمَرَ, (JK, Mšb, K,) aor. تَهْمَرُ, (Mšb, K,) inf. n. تَهْمَرٌ, (Mšb,) or تَهْمَامَةٌ, (JK,) *It (flesh-meat, JK, Mšb, K, and milk, Mšb, and oil, K) became altered for the worse, and stank: (JK, Mšb, 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. (Mšb.)—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 (اسْتَنْكَرَ مِنَ الْمَرْعَى), and it was not wholesome: (JK:) or disapproved the pasture (اسْتَنْكَرَ 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. تَهْمَرَ 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 'Irq: (TA:) or he alighted, or abode, therein: (K:) as also تَاهَمَرٌ, (JK, K, TA, [in the CK, erroneously, تَاهَمَرُ,]) in the latter sense,