

(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.]=**تَهْمَر** **الْبَلَدِ** *He found the country, or town, to be insalubrious, (K, TA,) and to have a bad, or foul, odour.* (TA.)=**تَهْمَر**, inf. n. **إِتْهَامَر**; in measure like **أَكْرَمَر**, inf. n. **إِكْرَامَر**; (Msb;) [originally **أَوْهَمَر**; or] formed from **تَهْمَر**, in consequence of imagining the ت in this word to be radical; (MF in art. **وَهَمَر**;) [like as is said of **أَنْخَمَر**]; *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. **وَهَمَر**;) [in the CK and TK, erroneously, **أَتَهْمَر**:] or *there was in him that which induced suspicion*: you say of a man, when you suspect him, **أَتَهْمَمْتُ**, inf. n. **إِتْهَامَر**; like **أَدَوَات**, inf. n. **إِدْوَات**. (S in art. **وَهَمَر**.)=**تَهْمَر** *He suspected him; thought evil of him*; as also **أَتَهْمَمْتُ** [which is the more common]. (Msb in this art.) You say, **أَتَهْمَمْتُ بِكَذَا**, (K, and so in some copies of the S, both in art. **إِتْهَامَر**, inf. n. **إِتْهَامَر**; (K in that art.); or **أَتَهْمَمْتُ بِهِ**; (Msb and K, and so in some copies of the S, all in that art.); and **أَوْهَمَمْتُ**; (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 **أَتَهْمَمْتُ فِي قَوْلِهِ** [*I suspected him in respect of his saying*]; *I doubted of the correctness, or truth, of his saying.* (Msb in art. **وَهَمَر**.)

5: see 4.

8: see 4, in three places.

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

* نَظَرْتُ وَالْعَيْنُ مُبِينَةُ التَهْمَرِ *

[*I looked, the eye distinguishing Et-Taham*], (S, and Ḥam p. 659,) meaning *Et-Tihámeh*. (Ḥam ibid.)—[As inf. n. of **تَهْمَر**, q. v.,] **التَهْمَر** 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.)—**أَرْضٌ تَهْمَمَةُ** *A land vehemently, or intensely, hot.* (Er-Riyáshee, TA.)=**تَهْمَر**; (JK;) i. q. **تَهْمَر**. (TA in art. **لَعَث**.)

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

تَهْمَمَةُ: see **تَهْمَمَةُ**.

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

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

تَهَامَمْتُ: see **تَهَامَمْتُ**.

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

تَهَامَمَةُ a name of *Mekkeh*: (JK, K:) and [more commonly] *a certain land, (Msb, K,) well known, (K,) commencing from Dhát 'Irak, (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 تَهَامَمَةُ الْيَمَنِ: (Msb:) [F says that] J has erred in terming it a **بَلَدٌ**: (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 **تَهَامَمْتُ** for a pl.]: see **تَهْمَر**, in four places; and **التَهْمَمَةُ**.

تَهَامَمْتُ *Of, or belonging to, Tihámeh*; as also **تَهَامَر**, (T, S, M, Msb, K, [in the CK, erroneously, **تَهَامَر**], with fet-ḥ, (Msb, K,) irregularly formed; (M, Msb;) fem. **تَهَامِمَةُ**; like **رَبَاعِيَّةٌ** and **رَبَاعِيَّةٌ**: (T, Msb:) when it is pronounced with fet-ḥ to the ت, it is without teshdced [to the ي when you say **رَجُلٌ تَهَامِمِيٌّ** and **تَهَامِمِيَّةٌ**]; as in the instances of **رَجُلٌ يَمَانِيٌّ** and **شَامَرِيٌّ**, except that the ل in **تَهَامَر** is of the original word, and that in **يَمَانِيٌّ** and **شَامَرِيٌّ** is a substitute for the two ي of the [regular] rel. n., (S,) or rather, for one of those two ي: (Aboo-Zekereeyà, TA:) and you say **قَوْمٌ تَهَامُونُ** [*A people, or company of men, of Tihámeh*], like **يَمَانُونَ**: (S, K:) and accord. to Sb, some say **تَهَامِيٌّ** and **يَمَانِيٌّ** and **شَامِيٌّ**, with fet-ḥ, and with teshdced [to the ي]. (S.)

تَهْمَمَر: see **تَهْمَمَر**.

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

مُتَهْمَرٌ *Often coming to Tihámeh*: (S, K:) pl. **مُتَهْمَرُونَ** (S, TA) and **مُتَهْمَرُونَ**, (TA,) applied to men (S, TA) and to camels. (TA.)

تَهْمَمَر: see **تَهْمَمَر**.

تو

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

تَوٌّ [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 زَوًّْا** *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 Kaʿbeh] 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 **تَوًّا** *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 الْوَحْشَيْنِ *
* لَا تَعْقِدُ الْبِنَاطِقَ بِالْمُسْتَنِّ *
* إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنِّ *
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*