

of a دانق; (§, K;) i. e. the twenty-fourth part of a درهم; the دانق being the sixth of a درهم: (TA:) pl. طَسَابِيجُ: (§) an arabicized word [from the Pers. تَسْو]. (§, K.) — Also i. q. نَاحِيَةٌ [as meaning *A district, or province, or the like*]; (§, Mgh, K;) such as a قَرْيَةٌ [here app. meaning *township*], and the like: for instance, Ardabeel is of the طَسَابِيجِ of Hulwán: (Mgh:) *one of the طَسَابِيجِ of the Sawád*: (T, TA:) the طَسَابِيجِ of the people of El-Ahwáz are like the مَخَالِفِ of the people of El-Yemen and the أَجْنَادِ of the people of Syria and the كُورِ of the people of El-Irák and the رَسَاتِيقِ of the people of El-Jibál: (IB voce مَخَالِفُ:) in this sense likewise (§) an arabicized word. (§, Mgh, K.)\*

طش

1. طَشَّتِ السَّمَاءُ, (§, A, O, K,) aor. = and 2, (O, K,) inf. n. طَشَّ, (TK,) *The sky let fall rain such as is called طَشَّ* [q. v.]; as also 1 طَشَّتِ. (§, A, O, K.) — [Hence,] طَشَّ [as meaning + *He sprinkled the moisture from his nose like fine rain*] is said of one affected with the malady termed طَشَّةٌ, when he blows his nose. (O.) — And طَشَّ, (O, K,) with damm, (K,) *He (a man) was, or became, affected with the malady termed طَشَّةٌ*: (O, K:) but Az says that the [better] known word is طَشِيْعٌ. (TA.)

4: see the preceding paragraph.

طَشَّ and طَشِيْعٌ *Weak [or fine] rain*, (§, A, O, K,) but *exceeding what is termed رَدَادٌ*: (§, O, K:) or the former is *less than رَدَادٌ*: (El-Khattábee, and Suh in TA art. رَدَا:) or *rain exceeding what is termed رَدَاٌ*, but *less than what is termed قَطِيعًا*: (TA:) or the *first of rain*: (L, TA;) *next to which is what is termed رَشٌّ*: (L:) [but see these other terms for rain: طَشَّاشٌ and طَشُّوشٌ are pls. of طَشَّ; both mentioned in the O, though not there said to be pls. of طَشَّ:] one says, *أَصَابَنَا طَشَّاشٌ ورَشَّاشٌ* [Rains such as are termed طَشَّاشٌ and رَشَّاشٌ fell upon us]. (O.)

طَشَّةٌ and طَشَّاشٌ, both with damm, *A malady like the [rheum termed] زُكَامٌ*, (O, K,) *incident to human beings*: said by El-Kutabee to be termed طَشَّةٌ because when he who is affected with it blows his nose he sprinkles the moisture from it like fine rain (إِذَا اسْتَنْثَرَ طَشَّ): but the [better] known word is طَشَّاءَةٌ. (O.) [See also the next paragraph.]

طَشَّةٌ is said in the K to signify *A young child*; its author having app. understood a young child to be meant thereby in a trad. respecting the [plant called] حَزْرَاءٌ, in which it is said, *يَشْتَرِيهَا أَكْبَائِسُ الصَّبِيَّانِ لِلْبَيْتَةِ* [evidently meaning, *Intelligent children purchase it for the malady*

termed طَشَّةٌ, this word being doubtless either a dial. var. of طَشَّةٌ, or a mistranscription]: that طَشَّةٌ here denotes children is refuted by another relation of the trad., *يَشْتَرِيهَا أَكْبَائِسُ التَّسَاءِ لِلْبَيْتَةِ* [i. e. *intelligent women drink a preparation of it for the طَشَّةٌ*]. (TA.)

رَشَّاشٌ i. q. رَشَّاشٌ [i. e. *Such as is sprinkled, or scattered,*] (K, TA) of rain: or *such as is weak*. (TA.) [Not to be mistaken for the pls. طَشَّاشٌ and رَشَّاشٌ: see طَشَّ.] — And hence, app., and, if so, tropical, *Weakness of sight*: whence the prov., *الطَّشَّاشُ وَلَا الْعَمَى* [*Weakness of sight, and not blindness*]. (TA.)

طَشَّاشٌ: see طَشَّةٌ.

طَشَّاشٌ: see طَشَّاشٌ.

أَرْضٌ مَطَشُوشَةٌ *Land upon which has fallen rain such as is termed طَشَّ*. (§, A, O.) — And رَجُلٌ مَطَشُوشٌ *A man affected with the malady termed طَشَّةٌ*. (TA.)

طشت

طَشَّتْ: see طَشَّتْ.

طعم

1. طَعِمَهُ, aor. =, inf. n. طَعِمَ and طَعَامٌ, *He ate it; namely, food*: (K, TA:) and طَعِمَ, aor. as above, inf. n. طَعِمَ, with damm, *he tasted [a thing]*: (K:) or طَعِمَ, aor. as above, (§, Mgh, Mṣb,) inf. n. طَعِمَ, with damm, (§) or طَعِمَ, with fet-ḥ, (Mṣb,) or both, (Mgh,) and مَطَعِمٌ, also is an inf. n. of the same verb, (TA,) signifies *he ate*, (§, Mgh, Mṣb,\*) a thing, (Mgh,) and [app. also *he swallowed*, for it is said that] it applies to anything that is swallowed easily or agreeably, even to water: (Mṣb:) and *he tasted* (§, Mgh, Mṣb) a thing; (Mgh, Mṣb;) as also 1 طَعِمَ; (§, Mgh, K;) [i. e.] this latter verb signifies *he tasted food in order that he might know its flavour*; and so 1 اسْتَطَعِمَ: (Mṣb:) and طَعِمَ as meaning *he tasted* may be used in relation to that which is eaten and to that which is drunk. (L.) Hence, in the Qur [xxxiii. 53], *فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا* *And when ye shall have eaten [disperse yourselves]*. (§, TA.) And you say, *قُلْ طَعِمْتُمْ طَعِمَةً*, meaning [*Such a one,*] *his eating [was, or became, little]*. (§) The saying in the Qur [ii. 250], *وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي* means *But whoso does not taste it*, (§, Mṣb, TA,) *he is of my followers*, (Bd, Jel,) or *is at one, or in union, with me*: (Bd:) or, accord. to Zj, the meaning is, *لَمْ يَتَطَعَّرْ بِهِ* [app. meaning *does not refresh himself with it as though with food*]: (TA:) or, as some say, the passage in which it occurs denotes a prohibition to take aught save as much as is laded out with the hand; and when water has with it something that is chewed, one says of it *يَطْعَمُ*. (Er-Rághib, TA.) *طَعِمَ* i. e. *Taste thou*, (§, Mgh, K,) *then thou wilt have*

*desire, or appetence*, (Mgh,) or *so that thou mayest have desire, or appetence, and mayest eat*: (§, K;) or *taste thou the food, for it will induce thee to eat it*: (IB, TA;) is a prov., (IB, Mgh, TA,) said to him who refrains from an affair; meaning, *commence it, for thy doing so will invite thee to finish it*. (IB, TA.) — الطَّعْمُ signifies also *The eating with the central incisors*: one says, *إِنَّهُ لَيَطْعَمُ طَعْمًا حَسَنًا* [*Verily he eats well with the central incisors*]. (TA.) — مَا يَطْعَمُ أَكُلُ هَذَا الطَّعَامِ, (K, TA,) a phrase mentioned by ÍSh, (TA,) means + *The eater of this food does not become satisfied in stomach*. (K, TA.) — طَعِمَ said of a branch, or shoot, + *It received ingraftment*. (ÍSh, K, TA.) — And [hence, perhaps,] طَعِمَتْ عَيْنُهُ + [*His eye had a mote cast into it*: see 4]. (TA.) — طَعِمَ عَيْنَهُ, (K, TA,) inf. n. طَعِمَ, (K, TA,) which, in the K, is improperly disjoined from its verb, [as though it were a simple subst.,] (TA,) i. q. قَدَرَ [i. e. *He had power over him, or it; or he had power, or ability, to do it, &c.*]. (K, TA.)

2: see 4, in three places. — طَعِمَ, (K, TA,) inf. n. تَطَعِمَ, (TA,) said of a bone, means + *It had, or contained, marrow*. (K, TA.) [Used in this sense, it may be regarded as a trans. v. of which the objective complement is understood; as though signifying *It fed*.]

3. طَاعَيْتُهُ *I ate with him*. (TA.) — And [hence] طَاعِيًا, said of two pigeons, + *They billed; the male bird inserting his mouth [or bill] into that of his female*; as also 1 تَطَاعِيًا. (K, TA.)

4. اطعمه, (Mṣb, K,) or اطعمه الطعام, (§) [inf. n. اطعمه] *He fed him; or gave him to eat, or gave him food*: (Mṣb, K;) [and so, accord. to modern usage, 1 طعمه.] — And [hence] اطعمه signifies also + *He supplied him with the means of subsistence*: whence, in the Qur [li. 57], *وَمَا أُرِيدُ* [i. e. + *And I desire not that [they, meaning] any of my servants should supply me with the means of subsistence*; for I am the supplier of the means of subsistence. (TA.) — And اطعمتك هذه الأرض + *I have assigned to thee as a طعمه [q. v.] this land*. (TA.) It is said of the Prophet, *أَطْعَمَهُمْ طَعْمَةً* + [*He assigned to them, or gave them, a طعمه*]: accord. to Abou-Haneefeh, *الإطعام* signifies peculiarly + *the lending of land for cultivation*: but it is said on the authority of Mo'awiyeh, *إِنَّهُ أَطْعَمَ عَمْرًا خَرَجًا*, meaning + *that he gave Amr as a طعمه* the خراج [or land-tax] of Egypt. (Mgh.) — See also 10. — اطعم الغصن, (ÍSh, K,) inf. n. اطعمه, (TA,) + *He ingrafted upon the branch, or shoot, a branch, or shoot, of another tree*: (ÍSh, K, TA;) as also 1 طعمه, [which is more commonly used in this sense,] (K,) inf. n. تَطَعِمَ. (TA.) [And 1 طعمه is now used as meaning also + *He inoculated him*.] — And اطعمت عينه + *I cast a mote into his eye*. (TA.)