

of a دانق; (§, K;) i. e. the twenty-fourth part of a درهم; the دانق being the sixth of a درهم: (TA:) pl. طسايح: (§) an arabicized word [from the Pers. تسو]. (§, K.) — Also i. q. ناحية [as meaning A district, or province, or the like]; (§, Mgh, K;) such as a قرية [here app. meaning township], and the like: for instance, Ardabeel is of the طسايح of Hulwan: (Mgh:) one of the طسايح of the Sawad: (T, TA:) the طسايح of the people of El-Ahwaz are like the مخاليف of the people of El-Yemen and the اجناد of the people of Syria and the كور of the people of El-Irak and the رسايق of the people of El-Jibal: (IB voce مخراف:) in this sense likewise (§) an arabicized word. (§, Mgh, K.)*

طش

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

4: see the preceding paragraph.

طش and طيش Weak [or fine] rain, (§, A, O, K,) but exceeding what is termed رذاذ: (§, O, K:) or the former is less than رذاذ: (El-Khat'abee, and Suh in TA art. رد:) or rain exceeding what is termed رذ, but less than what is termed قطط: (TA:) or the first of rain; (L, TA;) next to which is what is termed رش: (L:) [but see these other terms for rain: رشاش and طشوش are pls. of طش; both mentioned in the O, though not there said to be pls. of طش:] one says, اصابتنا رشاش [Rains such as are termed رشاش and رشاش fell upon us]. (O.)

طشة and طشاش, both with damm, A malady like the [rheum termed] زكام, (O, K,) incident to human beings: said by El-Kutabee to be termed طشة because when he who is affected with it blows his nose he sprinkles the moisture from it like fine rain (إذا استنثر طش): but the [better] known word is طشة. (O.) [See also the next paragraph.]

طشة 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] حزاة, in which it is said, يشترها أكاييس الصبيان للطشة [evidently meaning, Intelligent children purchase it for the malady

termed طشة, this word being doubtless either a dial. var. of طشة, or a mistranscription]: that طشة here denotes children is refuted by another relation of the trad., يشترها أكاييس النساء للطشة [i. e. intelligent women drink a preparation of it for the طشة]. (TA.)

رشاش i. q. رشاش [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. رشاش and رشاش: see طش] — And hence, app., and, if so, tropical, Weakness of sight: whence the prov., الطشاش ولا العمى [Weakness of sight, and not blindness]. (TA.)

طشة: see طشاش.

طش: see طيش.

أرض مطشوشة Land upon which has fallen rain such as is termed طش. (§, A, O.) — And رجل مطشوش A man affected with the malady termed طشة. (TA.)

طشت

طشت: see طشت.

طعم

1. طعمه, aor. =, inf. n. طعم and طعم, He ate it; namely, food: (K, TA:) and طعم, aor. as above, inf. n. طعم, with damm, he tasted [a thing]: (K:) or طعم, aor. as above, (§, Mgh, Mshb,) inf. n. طعم, with damm, (§,) or طعم, with fet-h, (Mshb,) or both, (Mgh,) and مطعم also is an inf. n. of the same verb, (TA,) signifies he ate, (§, Mgh, Mshb,*) 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: (Mshb:) and he tasted (§, Mgh, Mshb) a thing; (Mgh, Mshb;) as also تطعم; (§, Mgh, K;) [i. e.] this latter verb signifies he tasted food in order that he might know its flavour; and so استطعم: (Mshb:) and طعم as meaning he tasted may be used in relation to that which is eaten and to that which is drunk. (L.) Hence, in the Kur [xxxiii. 53], فإذا طعمتم فإذا طعمتم And when ye shall have eaten [disperse yourselves]. (§, TA.) And you say, فلان قل طعمه, meaning [Such a one,] his eating [was, or became, little]. (§.) The saying in the Kur [ii. 250], ومن لم يطعمه فإنه مني means But whose does not taste it, (§, Mshb, 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, لم يتطعم به [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 تطعم. (Er-Raghib, TA.) تطعم i. e. Taste thou, (§, Mgh, K,) then thou wilt have

desire, or appetite, (Mgh,) or so that thou mayest have desire, or appetite, 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.) — الطعم signifies also The eating with the central incisors: one says, إنه ليطعم طعمًا حسنًا [Verily he eats well with the central incisors]. (TA.) — ما يطعم أكل هذا الطعم, (K, TA,) a phrase mentioned by Ish, (TA,) means † The eater of this food does not become satisfied in stomach. (K, TA.) — طعم said of a branch, or shoot, † It received ingraftment. (Ish, K, TA.) — And [hence, perhaps,] طعمت عينه † [His eye had a mote cast into it: see 4]. (TA.) — طعم عليه, (K, TA,) inf. n. طعم, (K, TA,) which, in the K, is improperly disjoined from its verb, [as though it were a simple subst.,] (TA,) i. q. قدر [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. — طعم, (K, TA,) inf. n. تطعم, (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. طاعته I ate with him. (TA.) — And [hence] طاعما, said of two pigeons, † They billed; the male bird inserting his mouth [or bill] into that of his female; as also تطاعما. (K, TA.)

4. اطعمه, (Mshb, K,) or اطعم الطعم, (§,) [inf. n. اطعم.] He fed him; or gave him to eat, or gave him food; (Mshb, K;) [and so, accord. to modern usage, طعمه.] — And [hence] اطعمه signifies also † He supplied him with the means of subsistence: whence, in the Kur [li. 57], وما أريد وأطعمتك هذه الأرض † I have assigned to thee as a طعمه [q. v.] this land. (TA.) It is said of the Prophet, أطعمهم طعمه † [He assigned to them, or gave them, a طعمه]: accord. to Aboo-Haneefeh, الإطعام signifies peculiarly † the lending of land for cultivation: but it is said on the authority of Mo'awiyyeh, إنه أطعم عمراً خراج طعمه, meaning † that he gave Amr as a طعمه مضر, [or land-tax] of Egypt. (Mgh.) — See also 10. — اطعم الغصن, (Ish, K,) inf. n. اطعم, (TA,) † He ingrafted upon the branch, or shoot, a branch, or shoot, of another tree; (Ish, K, TA;) as also طعمه, [which is more commonly used in this sense,] (K,) inf. n. تطعم. (TA.) [And طعمه is now used as meaning also † He inoculated him.] — And أطعمت عينه † [I cast a mote into his eye]. (TA.)