

of a دانق; (S, K;) i. e. the twenty-fourth part of a درهم; the دانق being the sixth of a درهم: (TA:) pl. طَسَاجِج: (S:) an arabicized word [from the Pers. تَسْو]. (S, K;) — Also i. q. نَاحِيَة [as meaning *A district, or province, or the like*]; (S, Mgh, K;) such as a قَرْيَة [here app. meaning *township*], and the like: for instance, Ardabeel is of the طَسَاجِج of Hulwán: (Mgh:) one of the طَسَاجِج of the Sawd: (T, TA:) the طَسَاجِج of the people of El-Ahwáz are like the مَخَالِيف of the people of El-Yemen and the أَجْنَاد of the people of Syria and the كُور of the people of El-'Irák and the رِبَاتِيْق of the people of El-Jibál: (IB voce مَخْلَاف:) in this sense likewise (S) an arabicized word. (S, Mgh, K.)

طش

1. طَشَّتِ السَّمَاءُ, (S, A, O, K,) aor. ʔ and ʔ, (O, K,) inf. n. طَشَّ, (TK,) *The sky let fall rain such as is called طَشَّ [q. v.]; as also طَشَّتْ. (S, 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 طَشَّة, when he blows his nose. (O.) — And طَشَّ, (O, K,) with damm, (K,) *He (a man) was, or became, affected with the malady termed طَشَّة: (O, K:) but Az says that the [better] known word is طَشِي. (TA.)*

4: see the preceding paragraph.

طَشَّ and طَشِيش Weak [or fine] rain, (S, A, O, K,) but exceeding what is termed رَذَا: (S, O, K:) or the former is less than رَذَا: (El-Khatábee, and Suh in TA art. رذ:) or rain exceeding what is termed رَذَا, but less than what is termed قَطِيط: (TA:) or the first of rain; (L, TA;) next to which is what is termed رَشَّ: (L:) [but see these other terms for rain: طَشَّ and طَشوش are pls. of طَشَّ; both mentioned in the O, though not there said to be pls. of طَشَّ:] one says, أَصَابَنَا طَشَّاش [Rains such as are termed طَشَّاش and رشاش fell upon us]. (O.)

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

طَشَّة 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] حَزَاة, in which it is said, يَشْرِبُهَا أَكَايِسُ الصَّبِيَانِ لِلطَّشَّةِ [evidently meaning, *Intelligent children purchase it for the malady*

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

طَشَّاش i. q. رَشَّاش [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. طَشَّاش and رَشَّاش: 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.)

طَشَّة: see طَشَّاش.

طَشَّاش: see طَشَّ.

أَرْضٌ مَطْشُوشَةٌ Land upon which has fallen rain such as is termed طَشَّ. (S, A, O.) — And رَجُلٌ مَطْشُوشٌ A man affected with the malady termed طَشَّة. (TA.)

طشت

طَشَّتْ: see طَشَّتْ.

طعم

1. طَعِمَ, aor. ʔ, inf. n. طَعِمَ and طَعَّمَ, *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, (S, Mgh, Mshb,) inf. n. طَعِمَ, with damm, (S,) or طَعِمَ, with fet-h, (Mshb,) or both, (Mgh,) and مَطَعِمٌ also is an inf. n. of the same verb, (TA,) signifies *he ate, (S, 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 (S, Mgh, Mshb) a thing; (Mgh, Mshb;) as also طَعَّمَ; (S, Mgh, K;) [i. e.] this latter verb signifies *he tasted food in order that he might know its flavour; and so طَعَّمَ: (Mshb:) 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 Kur [xxxiii. 53], فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا And when ye shall have eaten [disperse yourselves]. (S, TA.) And you say, قُلْ فَلَانَ قَدْ أَطْعَمْتُكَ هَذِهِ الْأَرْضَ طَعْمَةً [Such a one,] his eating [was, or became, little]. (S.) The saying in the Kur [ii. 250], وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي means *Bu! whose does not taste it, (S, 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, لَمْ يَتَطَعَّمْ 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 طَعِمَ. (Er-Rághib, TA.) طَعِمَ i. e. Taste thou, (S, Mgh, K,) then thou wilt have***

desire, or appetite, (Mgh,) or so that thou mayest have desire, or appetite, and mayest eat; (S, 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 أَكُلَ هَذَا الطَّعَامِ (K, TA,) a phrase mentioned by Ish, (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. (Ish, K, TA.) — And [hence, perhaps,] طَعِمَتْ عَيْنُهُ † [His eye had a mote cast into it: see 4]. (TA.) — طَعِمَ عَلَيْهِ, (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. قَدَّرَ [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. طَعِمَ, (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] طَاعِمًا, said of two pigeons, † They billed; the male bird inserting his mouth [or bill] into that of his female; as also طَاعِمًا. (K, TA.)

4. اطْعَمَهُ, (Mshb, K,) or اطْعَمَ الطَّعَامَ, (S,) [inf. n. اطْعَمَ.] *He fed him; or gave him to eat, or gave him food; (Mshb, K;) [and so, accord. to modern usage, طَعِمَهُ.]* — And [hence] اطْعَمَهُ signifies also † He supplied him with the means of subsistence: whence, in the Kur [li. 57], وَمَا أُرِيدُ أَنْ يُطْعَمُونِ 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 أَطْعَمْتُكَ هَذِهِ الْأَرْضَ † I have assigned to thee as a طَعْمَةً [q. v.] this land. (TA.) It is said of the Prophet, أَطْعَمَهُ طَعْمَةً † [He assigned to them, or gave them, a طَعْمَةً]: accord. to Abou-Hanefeh, الإطْعَامُ signifies peculiarly † the lending of land for cultivation: but it is said on the authority of Mo'áwiyeh, إِنَّهُ أَطْعَمَ عَمْرًا خَرَجَ طَعْمَةً, meaning † that he gave Amr as a طَعْمَةً the خَرَج [or land-tax] of Egypt. (Mgh.) — See also 10. — اطْعَمَ الْغَضْنَ, (Ish, K,) inf. n. اطْعَمَ, (TA,) † He ingrafted upon the branch, or shoot, a branch, or shoot, of another tree; (Ish, K, TA;) as also طَعِمَهُ, [which is more commonly used in this sense,] (K,) inf. n. طَعِمَ. (TA.) [And طَعِمَهُ is now used as meaning also † He inoculated him.] — And طَعِمَتْ عَيْنُهُ † [I cast a mote into his eye]. (TA.)