

[— See also a verse cited voce **عَقَبَةُ**.] — **اطعم** **النَّخْلُ** † The palm-trees had ripe fruit, (S, K, TA,) such as might be eaten: or bore fruit: (TA:) or **اطعمت الشجرة** the tree had ripe fruit: (Mgh:) or **اطعمت الثمرة** the fruit became ripe. (Mgh.)

5: see 1, in three places: and see also an ex. voce **ضار**, in art. **ضرو** and **ضرى**.

6. **اطعموا** They (a party on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day: like **تناوبوا** and **تنازلوا**. (ISH, TA in art. **نوب**.) — See also 3. — [Hence,] one says of two persons in conformity, **تطاعما**, meaning † They acted as do the two [billing] pigeons. (TA.)

8. **اطعم البسر**, (K,) or **اطعمت البسرة**, (S,) † The ripening dates, or the ripening date, acquired flavour, (S, K, TA,) and became ripe, so as to be eaten. (TA.) — [Hence,] one says, **هو رجل لا يطعم** † He is a man who will not become well disciplined, in whom that which should improve him will not produce an effect, (K, TA,) and who will not become intelligent. (TA.)

10. **استطعمه** He asked him to feed him. (S, Mgh, Mghb.) — [Hence,] **استطعمته الحديث** † I asked him to relate to me the narrative, or tradition: or to make me to taste the savour of his discourse. (TA.) — And **استطعمكم الإمام** † إذا استطعمكم الإمام [or leader in prayer] desires you to tell him what he should say, (S, Mgh, K, TA,) being unable to proceed (Mgh, TA) in reciting the prayer, (TA,) do ye tell him what he should say, (S, Mgh, K, TA,) and prompt him, as though putting the recitation into his mouth like as food is put in: (TA:) a saying of 'Alee. (K.) — And **استطعمت الفرس** † I desired the horse's running. (TA.) — See also 1, first sentence.

**طعم** [as an inf. n.: see 1. — As a simple subst.,] Taste, flavour, or savour; (S, Mghb, TA;) sweetness, and bitterness, and a quality [of any kind] between these two, in food and in beverage: pl. **طعوم**. (K.) One says, **طعمه مر** [Its taste is bitter], (S, TA,) and **حلو** [sweet], (Mghb, TA,) and **حامض** [acid]: and **تغير طعمه** Its taste became altered from its natural quality. (Mghb.) — And [Relish, i. e.] a desired quality of food. (S, Mghb, K.) One says, **ليس له طعم** [It has no relish]: (S:) and **ليس للعت طعم** [What is lean has no relish]: and **طعم** signifies the same in the dial. of Kīlāb. (Mghb.) — [Hence, † An approvable quality in a man.] One says **طعم رجل ذو طعم** † A man possessing intelligence, and prudence, or discretion: and **ما طعم** † There is not in such a one intelligence nor activity: and **ليس لها طعم** † There appertains not to what such

a one does any pleasing quality, nor any place of honour in the heart, or mind: and it is said in a trad., **مَا قَتَلْنَا أَحَدًا بِهِ طَعْمٌ إِلَّا عَجَائِرُ صُلَعًا**, † We slew not any one of account, any known person, or any one of rank, or station; [we slew not any but bald-headed old women;] and one may also say in this case **طعم**, with damm. (TA.) — Also A thing that is swallowed easily or agreeably, whether solid, as grains [S.], or liquid, as expressed juice and oil and vinegar [S.]; differing from **طعم**, which does not apply to liquids. (Mghb.)

**طعم** [as an inf. n.: see 1: —] as a subst.: see **طعام**. — Also Grain that is thrown to birds. (T, Mghb, TA.) And A bait that is thrown to fish. (TA.) — **طعام طعم** means Food that satisfies the stomach of its eater: (ISH, K, TA:) and is said by MF to be for **طعم** **شيء طعم** (TA.) The Prophet said of the well Zemzem, **إِنَّهَا طَعَامُ طَعْمٍ**, meaning Verily it is a satisfier of the stomach of man, (ISH, Mghb, TA,) like as is food. (TA.) — See also **طعم**.

**طعم**; see **طعم**.

**طعام**: see **طعام**.

**طعمة** i. q. **مأكلة**, (S, Mghb, K, TA,) or **رِزْق**; (Mgh;) i. e. † An assigned, or appointed, means of subsistence; such as a grant of a tract of land; [an allodium so granted;] and a tax, or a portion of a tax or of taxes; and the like: (Mgh, TA:) pl. **طعم**. (Mgh, K.) One says, **جعلت هذه الصيغة طعمة لفلان** † [I have assigned this estate as a means of subsistence to such a one]. (S.) [For other exs., see 4.] And it is said in a trad. respecting the inheritance of the grandfather, **إِنَّ الشَّيْءَ الْآخَرَ طَعْمَةٌ لَهُ** i. e. † The other sixth is a surplus for him beyond his [regular] due. (TA.) — Also An invitation to food. (K.) — And † A mode, or manner, of gain; (S, K, TA;) as also **طعمة**: (TA:) it is like **حرفة**. (A, TA.) One says, **فلان عفيف الطعمة** † [Such a one is uncorrupt in respect of the mode of gain]: and **خبث الطعمة** i. e. corrupt in respect of the means of gain. (S, TA.)

**طعمة** A way, mode, or manner, of eating: (K, TA:) Lh explains it as meaning a way, mode, or manner, of acting or conduct, without saying in eating or in any other thing. (TA.) One says, **فلان حسن الطعمة والثروة** [Such a one is good, or comely, in respect of the way, mode, or manner, of eating and of drinking]. (A'Obeyd, S, TA.) And **فلان طيب الطعمة** † [Such a one is accustomed to eat nothing but what is lawful], and **خبث الطعمة** accustomed to eat nothing but what is unlawful. (TA.) See also **طعمة**.

**طعام** [as an inf. n.: see 1. — As a subst.,] Food, (S, Nh, Mgh, Mghb, K,) of any kind; (Nh, TA;) like as **شرب** signifies beverage [of

any kind]: (Mgh, Mghb:) and especially wheat, (S, Nh, Mgh, Mghb, K,) to which it is applied by the people of El-Hijáz; (Mghb, TA;) and barley; (Nh, TA;) [and corn in general; thus applied to millet in the present day in some parts of Arabia, as, for instance, in El-Yemen; (see **ميرة**);] and dates, (Nh, Mgh, TA,) when said not to mean wheat; (Mgh, TA;) S. c.: (Nh, TA:) and in the Expos. of the "Shifè," it is said to be applied to † other than food tropically: (TA:) and **طعم** signifies the same; (S, Mgh, Mghb, K;) as also **مطعم**; (Ham p. 166, and K;) of which the pl. is **مطاعم**: (Ham ubi suprà:) one says, **هُوَ يَحْتَكِرُ الطَّاعِمَ**, meaning [He collects and withholds] wheat [waiting for a time of scarcity and dearth]: (A, TA:) the pl. of **طعام** is **أطعمة**, (Mgh, Mghb, K,) and pl. pl. **أطعمات**. (K.) [It often means A meal, or repast.] **طعام البحر** means That from which the water [of the sea, or of the great river,] has receded, leaving it, so that it is taken without fishing: or, as some say, anything that is irrigated by the water of the بحر [i. e. great river], and consequently vegetates: so says Zj. (TA. [See the Kūr v. 97.])

**طعيم** and **طعوم**, applied to a slaughtered camel or she-camel, † Such as is between the lean and the fat: (Fr, S, K:) or the former, so applied, signifies fat: and each, applied to a sheep or goat (شاة), having somewhat of fat: (TA:) and the former, as also **مطعم** and **مطعيم** [in the CK **مطعم**], signifies † thus, applied to a he-camel and to a she-camel, (K, TA,) as also **طعيم**: or a she-camel having in her a little marrow: or in the flesh of which is found the flavour of fat, by reason of her fatness. (TA.) Accord. to Abou-Sa'eed, one says, **لَكَ عَثْ هَذَا وَطَعُومُهُ** i. e. † [Thine is, or shall be, the lean of this] and the fat thereof. (TA.) And **مخ طعوم** means † Marrow in which is found the flavour of fatness. (TA.)

**طعيم**: see the next preceding paragraph, in two places. — Also, applied to water, i. q. **شروب** [q. v.]. (TA in art. **شرب**.)

**طعومة** A sheep, or goat (شاة) that is confined to be eaten. (K.)

**طعامي** A seller of **طعام** [app. as meaning wheat, or corn]. (TA.)

**طاعم** Eating: and tasting. (S.) — And † A man having a good state, or condition, in respect of food; as also **طعيم**; (K, TA;) [each] a possessive epithet in this sense; on the authority of Sb. (TA.) — **أَنَا طَاعِمٌ عَنْ طَعَامِكُمْ**, thus in the A and K, but in the L **غير طعامكم**, (TA,) means † I am in no need of your food. (K, TA.)

**مطعم** [as an inf. n.: see 1. — As a subst.,] A place of eating: (Har p. 345:) [and a time thereof:] syn. **مأكّل**. (TA.) — See also **طعام**. — And see also **مستطعم**.