

(K,) the trace, or mark, thereof; (M, K, TA;) as also طَمَسَ (M, TA,) inf. n. تَطْمِيسٌ: (TA:) or he destroyed it: (IKt:) and تَطْمِيسُ is also expl. as signifying he covered the writing by folding. (Har p. 505.) You say, طَمَسَتْهُ الرِّيحُ The wind effaced, or obliterated, it; namely, the trace, or mark, of a thing. (A.) And it is said in the Kur [lxxvii. 8], فَإِذَا النُّجُومُ طُمِسَتْ And when the stars shall have their traces extirpated: (O, K:) or shall lose their light. (T, TA.) — طَمَسَ أَعْيُنَهُمْ [as in the Kur liv. 37,] (A,) and عَلَى أَعْيُنِهِمْ (T, A,) as in the Kur xxxvi. 66, (T,) He (God) blinded them. (T, TA.) — [Hence, app.,] طَمَسَ النُّجُومَ [The clouds, or mist, covered, or concealed, the stars; as though it put out their light]. (A.) — And [hence also,] طَمَسَ, aor. ٤, (O, K,) inf. n. طَمَاسَةٌ, (O, K, TK,) + He conjectured, or computed by conjecture, (O, K, TA, TK,) a thing: (TK:) because the doing so is generally accompanied by the putting of the eyelids together, as though one were blinded. (TA.) — طَمَسَ, inf. n. طَمَسَ, also signifies He (God) transformed, or metamorphosed, him or it. (TA.) Hence the saying in the Kur [x. 88], رَبَّنَا أَطْمِئِمْ عَلَيْنَا أَمْوَالَهُمْ, O our Lord, transform their possessions: (TA:) they say that they became stones: (O, TA:) or change, or alter, their possessions: (S, O:) or destroy their possessions: (Ibn-Arafah, O, B, K:) the verb is also read أَطْمِئِمْ. (B.) This طَمَسَ was the last of the nine signs which were given to Moses, when the property of Pharaoh was transformed at his prayer, and became stones. (M.) [See the Kur xvii. 103, and xxvii. 12.] In like manner, it is said in the Kur [iv. 50], بَعَثْنَا مِنْ قَبْلِ أَنْ نَطْمِئِسَ وَجُوهًا, Before we change, or alter, faces: (S:) or these words, with what immediately follows, فَتَرَدُّهَا عَلَى أَدْبَارِهَا, are expl. in three different ways: before we make faces to be like the backs of necks: or before we make faces to be places in which hair shall grow like the backs of necks: or before we make them to err, in requital of their opposition. (Zj, TA.) — طَمَسَ also signifies i. q. فَسَادٌ [as though in the sense of إِفْسَادٌ The making, or rendering, bad, corrupt, &c.: but see طَمُوسُ الْقَلْبِ, above]. (TA.)

2: see طَمَسَ, in the paragraph above.

5: } see 1, first sentence.  
7: }

طَمِيسٌ: see طَامِيسٌ, in four places.

طَمَاسَةٌ Conjecture; or computation by conjecture. (Fr, Mgh, O, K. [Accord to the TK, an inf. n.: see 1.]

رَسْمٌ طَامِيسٌ [A relic, or remain, or a mark, or trace, becoming, or become, effaced, or obliterated]; (A;) [and so, app., طَمِيسٌ and مَطْمُوسٌ:] and أَرْبَعٌ طَامِيسٌ [pl. of رُبْعٌ طَامِيسٌ or رُبْعٌ طَامِيسٌ dwellings

of which the remains are becoming, or become, effaced, or obliterated. (M.) — عَيْنٌ طَامِيسَةٌ An eye of which the sight is going, or gone: and] رَجُلٌ مَطْمُوسٌ a man whose sight is going, or gone; as also طَمِيسٌ: (K:) or a blind man, (Zj, M,) the edge of whose eyelid is not apparent: (Zj, T, M:) or a man who has no slit between his two eyelids; as also طَمِيسٌ: (A:) and نَجْمٌ طَامِيسٌ a star [that is evanescent,] of which the light is going, or gone: (A:) and نُجُومٌ طَوَامِيسٌ stars that become hidden, or concealed, or that set: (TA:) or stars that are covered by the سَرَاب [app. a mistranscription for سَحَاب or clouds], so that they are not seen. (Az, TA.) And طَامِيسٌ signifies also Distant, or remote: (T, K, TA:) or a mountain not plainly discernible from afar: (TA:) pl. طَوَامِيسٌ. (K, TA.) And A desert far-extending and pathless. (M, TA.) — رَجُلٌ طَامِيسٌ الْقَلْبِ A man dead in heart, (A, K,) who keeps nothing in mind: (A:) or a man of bad, corrupt, or depraved, heart. (IKt.) — رِيَّاحٌ طَوَامِيسٌ [pl. of رِيَّاحٌ طَامِيسَةٌ] (A, TA) Winds that efface, or obliterate, things, by repeatedly passing over them; syn. دَوَارِيسٌ. (TA.)

طَمِيسٌ: see طَامِيسٌ, in two places.

### طمع

1. طَمِعَ فِيهِ (S, O, Msh, K, &c.) and بِهِ (O, K,) aor. ٤, (O, K,) inf. n. طَمْعٌ (S, O, Msh, K) and طَمَاعَةٌ (S, O, TA,) accord. to all the copies of the K [and my copy of the Msh] طَمَاعٌ, but this is wrong, (TA,) and طَمَاعَةٌ (S, O, Msh, K,) without teshdeed, (S, Msh,) and طَمَاعَةٌ, with teshdeed, as in the L, but some disapprove this last, (TA,) He coveted it; i. e. desired it vehemently, eagerly, greedily, very greedily, excessively, inordinately, or culpably; or he strove to acquire, obtain, or attain, it; syn. حَرَصَ عَلَيْهِ: (K, TA:) طَمِعَ signifying the longing, or yearning, for a thing; or lusting after it; mostly, for the gratification of animal appetite, without any lawful incitement: (Er-Raghib, TA:) and it is mostly used in relation to that of which the occurrence, or coming to pass, is [deemed] near: but sometimes طَمِعَ فِيهِ signifies he hoped for it. (Msh.)

[See also طَمِعَ below. One says also, طَمِعَ فِي, meaning He eagerly desired, or he hoped, to make himself master of, or to overcome, such a one: (see an ex. voce حَازِقٌ:) and طَمِعَ فِي فُلَانَةٍ he eagerly desired, or he hoped, to gain possession of, or to win, such a woman; or he lusted after her.] — طَمِعَ, said of a man, means He became very covetous; (صَارَ كَثِيرَ الطَّمْعِ: S, O, K:) [or rather how covetous is he! for] it is a verb of wonder; the verbs of wonder being of three forms, accord. to rule; as in the exs. مَا أَحْسَنَ مَا أَكْبَرَتْ كَلِمَةً and أَسْمِعَ بِهِ and زَيْدًا and نَعِمَ and نَعِمَ are anomalous exceptions. (S, O.)

2: see what next follows. — [See also تَطْمِيعٌ below.]

4. اطْمَعُ He made him to covet, &c.; (S, O, Msh, K, TA;) and so طَمِعَهُ, inf. n. تَطْمِيعٌ: (TA:) the verb is followed by فِي [and app. by ب also] before the object. (S.)

5. تَطْمِعَ فِي الْمَرْأَةِ [He became excited to feel an eager desire for the woman; or to lust after her]. (TA in art. خضع.)

طَمِعَ an inf. n. of طَمِعَ. (S, O, Msh, K.) It is said in a trad. of 'Omar, الطَّمْعُ فَقْرٌ وَالْيَأْسُ غِنَى [meaning Coveting, or covetousness, or greed, is a cause of poverty, and despair is a cause of freedom from want]. (TA.) And one says, الطَّمْعُ الطَّمْعُ [Coveting, or covetousness, or greed, is a cause of disgrace, or dishonour]. (TA. See أَطْمَعُ.) [See also an ex. in a verse cited voce طَمِعَ. And see an ex. voce خَائِفٌ.] — And A thing that is coveted, or desired vehemently &c.: (Ham p. 517:) [pl. أَطْمَاعٌ. See also مَطْمِعٌ.] — And hence, (Ham ibid.,) The daily, or monthly, allowance of food or the like, subsistence-money, or pay, (syn. رِزْقُ,) of soldiers: pl. أَطْمَاعٌ: (S, O, Msh, K:) or their أَطْمَاعُ are their times of receiving such allowances. (K.)

طَمِعَ: see the next paragraph.

طَمِعَ (S, O, Msh, K) and طَامِعٌ (O, Msh, K) and طَمِعَ (S, O, K) and طَمَاعٌ and طَمُوعٌ (TA) epithets from طَمِعَ: (S, O, Msh, K:) [the first and second signify Coveting, &c.: and the rest, coveting &c. much, or very covetous &c.:] pl. [of the first] طَمِيعُونَ and [of the second or of the first] طَمَاعَى and [of the first or third or second] أَطْمَاعٌ. (K.)

طَمُوعٌ: } see the next preceding paragraph.  
طَمَاعٌ: }  
طَامِعٌ: }

أَطْمَعُ [More, and most; covetous &c.]. طَمِعَ مِنْ قَالِبِ الصَّخْرَةِ [More covetous than the turner-over of the great mass of stone] is a prov., of which the origin was this: a man of Ma'add saw a stone in the land of El-Yemen, on which was inscribed, أَقْبَلْنِي أَنْفَعَكَ ["Turn me over, I will benefit thee"]: and he exercised his skill in turning it over, and found [inscribed] on the other side, رَبِّ طَمِعٌ يَهْدِي إِلَى طَبْعٍ [Many a coveting leads to disgrace]: and he ceased not to beat with his head the great mass of stone, by reason of regret, until his brains issued and he died. (Meyd.)

تَطْمِيعٌ inf. n. of 2. (TA.) — [Hence,] تَطْمِيعٌ