(Ḳ,) *the trace*, or *mark*, *thereof*; (M, Ḳ, TA;) as also ▼ طَمَّسَهُ, (M, TA,) inf. n. تَطْمِيسٌ: (TA:) or *he destroyed it*: (IḲṭṭ:) and طَمَسَ المَكْتُوبَ is also expl. as signifying *he covered the writing by folding*. (Ḥar 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 Ḳur [lxxvii. 8], فَإِذَا النُّجُومُ طُمِسَتْ *And when the stars shall have their traces extirpated*: (O, Ḳ:) or *shall lose their light*. (T, TA.) — طَمَسَ أَعْيُنَهُمْ, [as in the Ḳur liv. 37,] (A,) and عَلَى أَعْيُنِهِمْ, (T, A,) as in the Ḳur xxxvi. 66, (T,) *He* (God) *blinded them*. (T, TA.) — [Hence, app.,] طَمَسَ الغَيْمُ النُّجُومَ ‡ [*The clouds*, or *mist*, *covered*, or *concealed*, *the stars*; as though it put out their light]. (A.) — And [hence also,] طَمَسَ, aor. ـِ, (O, Ḳ,) inf. n. طَمَاسَةٌ, (O,* Ḳ,* TḲ,) † *He conjectured*, or *computed by conjecture*, (O, Ḳ, TA, TḲ,) a thing: (TḲ:) because the doing so is generally accompanied by the putting of the eyelids together, as though one were blinded. (TA.) — طَمَسَهُ, inf. n. طَمْسٌ, also signifies *He* (God) *transformed*, or *metamorphosed*, *him* or *it*. (TA.) Hence the saying in the Ḳur [x. 88], رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ *O our Lord, transform their possessions*: (TA:) they say that they became stones: (O, TA:) or *change*, or *alter*, *their possessions*: (Ṣ, O:) or *destroy their possessions*: (Ibn-Arafeh, O, Bḍ, Ḳ:) the verb is also read أَطْمِسْ. (Bḍ.) This طَمْس 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 Ḳur xvii. 103, and xxvii. 12.] In like manner, it is said in the Ḳur [iv. 50], مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا *Before we change*, or *alter*, *faces*: (Ṣ:) or these words, with what immediately follows, فَنَرُدَّهَا 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.) — طَمْسٌ also signifies *i. q.* فَسَادٌ [as though in the sense of إِفْسَادٌ The *making*, or *rendering*, *bad*, *corrupt*, &c.: but see طُمُوسُ القَلْبِ, above]. (TA.)

2: see طَمَسَهُ, in the paragraph above.

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

طَمِيسٌ: see طَامِسٌ, in four places.

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

رَسْمٌ طَامِسٌ [*A relic*, or *remain*, or *a mark*, or *trace*, *becoming*, or *become*, *effaced*, or *obliterated*]; (A;) [and so, app., ▼ طَمِيسٌ and ▼ مَطْمُوسٌ:] and أَرْبُعٌ طِمَاسٌ [pl. of ▼ رَبْعٌ طَمِيسٌ or طَامِسٌ] *dwellings of which the remains are becoming*, or *become*, *effaced*, or *obliterated*. (M.) — [عَيْنٌ طَامِسَةٌ *An eye of which the sight is going*, or *gone*: and] ▼ رَجُلٌ مَطْمُوسٌ *a man whose sight is going*, or *gone*; as also ▼ طَمِيسٌ: (Ḳ:) 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 طَامِسٌ ‡ *a star* [*that is evanescent*,] *of which the light is going*, or *gone*: (A:) and نُجُومٌ طَوَامِسُ ‡ *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 طَامِسٌ signifies also *Distant*, or *remote*: (T, Ḳ, TA:) or a mountain *not plainly discernible from afar*: (TA:) pl. طَوَامِسُ. (Ḳ, TA.) And A desert *far-extending and pathless*. (M, TA.) — رَجُلٌ طَامِسُ القَلْبِ ‡ *A man dead in heart*, (A, Ḳ,) *who keeps nothing in mind*: (A:) or *a man of bad*, *corrupt*, or *depraved*, *heart*. (IḲṭṭ.) — رِيَاحٌ طَوَامِسُ [pl. of رِيحٌ طَامِسَةٌ] (A, TA) *Winds that efface*, or *obliterate*, things, *by repeatedly passing over* them; syn. دَوَارِسُ. (TA.)

مَطْمُوسٌ: see طَامِسٌ, in two places.

طمع

1. طَمِعَ فِيهِ (Ṣ, O, Mṣb, Ḳ, &c.) and بِهِ, (O, Ḳ,) aor. ـَ, (O, Ḳ,) inf. n. طَمَعٌ (Ṣ, O, Mṣb, Ḳ) and طَمَاعَةٌ, (Ṣ, O, TA,) accord. to all the copies of the Ḳ [and my copy of the Mṣb] طَمَاعٌ, but this is wrong, (TA,) and طَمَاعِيَةٌ, (Ṣ, O, Mṣb, Ḳ,) without teshdeed, (Ṣ, Mṣb,) and طَمَاعِيَّةٌ, 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: (Ḳ, TA:) طَمَعٌ signifying the *longing*, or *yearning*, for a thing; or *lusting* after it; mostly, *for the gratification of animal appetite*, *without any lawful incitement*: (Er-Rāghib, 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*. (Mṣb.) [See also طَمَعٌ below. One says also, طَمِعَ فِى فُلَانٍ, meaning *He eagerly desired*, or *he hoped*, *to make himself master of*, or *to overcome*, *such a one*: (see an ex. voce خَازِقٌ:) and طَمِعَ فِى فُلَانَةَ *he eagerly desired*, or *he hoped*, *to gain possession of*, or *to win*, *such a woman*; or *he lusted after her*.] — طَمُعَ, said of a man, means *He became very covetous*; (صَارَ كَثِيرَ الطَّمَعِ: Ṣ, O, Ḳ:) [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 زَيْدًا and أَسْمِعْ بِهِ and كَبُرَتْ كَلِمَةً; from which نِعْمَ and بِئْسَ are anomalous exceptions. (Ṣ, O.)

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

4. اطمعهُ *He made him to covet*, &c.; (Ṣ,* O,* Mṣb,* Ḳ, TA;) and so ▼ طَمَّعَهُ, inf. n. تَطْمِيعٌ: (TA:) the verb is followed by فِى [and app. by بِ also] before the object. (Ṣ.)

5. تَطَمَّعَ فِى المَرْأَةِ [*He became excited to feel an eager desire for the woman*; or *to lust after her*]. (TA in art. خضع.)

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

طَمْعٌ: see the next paragraph.

طَمِعٌ (Ṣ, O, Mṣb, Ḳ) and ▼ طَامِعٌ (O, Mṣb, Ḳ) and ▼ طَمُعٌ (Ṣ, O, Ḳ) and ▼ طَمَّاعٌ and ▼ طَمُوعٌ (TA) epithets from طَمِعَ: (Ṣ, O, Mṣb, Ḳ:) [the first and second signify *Coveting*, &c.: and the rest, *coveting* &c. *much*, or *very covetous* &c.:] pl. [of the first] طَمِعُونَ and [of the second or of the first] طُمَعَآءُ and [of the first] طَمَاعَى and [of the first or third or second] أَطْمَاعٌ. (Ḳ.)

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

أَطْمَعُ [*More*, and *most*, *covetous* &c.]. أَطْمَعُ 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, أَقْلِبْنِى أَنْفَعْكَ ["Turn me over, I will benefit thee"]: and he exercised his skill in turning it over, and found [inscribed] on the other side, رُبَّ طَمَعٍ ▼ يَهْدِى إِلَى طَبَعٍ [*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

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