

القَطْرِ † *The first of rain, when it begins, and little thereof comes*: so called because it causes to covet more. (IAar, TA.)

مَطْمَعٌ *A thing that is [or that is to be] coveted, or desired vehemently &c.*: (O, K: [see also مَطْمَعٌ:])

pl. مَطْمَعٌ. (O, TA.) One says, *مَطْمَعٌ فِي غَيْرِ*

مَطْمَعٌ [He coveted a thing not to be coveted; or] he hoped for a thing of which the attainment was remote, or improbable. (Msb.) — And [hence,] † *A bird that is put in the midst of the fowler's net in order to ensnare thereby other birds*: pl. as above. (TA.) — [And it is also used as an inf. n., agreeably with general analogy.] One says, *مَطْمَعٌ فِي بَرِيهِ* [There is no hope for its cure]. (K in art. سِرط.)

مَطْمَعَةٌ [A cause of coveting, or desiring vehemently &c.;] a thing on account of which one covets, &c. (O, K.) En-Nábigah Edh-Dhubyanee says,

• وَالْيَأْسُ مِمَّا فَاتَ يُعْقِبُ رَاحَةً •
• وَكُرْبٌ مَطْمَعَةٌ تَعُودُ ذُبَابًا •

[And despair of what has become beyond reach occasions, as its result, rest: and assuredly many a cause of coveting is, in its result, (like) a disease in the fauces, or a poisonous plant]. (O.)

امْرَأَةٌ مَطْمَعٌ *A woman that causes vehement desire (نَطْمَعٌ) but does not grant attainment.* (S, O, K.)

طمن

3. طَامَنَ: see Q. Q. 1, in three places.

6. تَطَامَنَ: see Q. Q. 2: and also Q. Q. 4, in two places.

Q. Q. 1. طَامَنَ ظَهْرَهُ (S, Msb, and so in some copies of the K,) with ء, (Msb,) or طَامَنَهُ (TA, and so in some copies of the K,) without ء, for the ء in اطمأن [q. v. infra] is [said to be] for the purpose of preventing the combination of two quiescent letters, (TA,) or طَامَنَهُ also, the former being the original, (Msb,) *He (a man, Msb) bent down his back*; (Msb, TA;) *he lowered it*; (Msb;) and طَامَنَهُ signifies the same. (S, K:) [And in like manner one says of other things.]

— And طَامَنَ الشَّيْءَ [or طَامَنَهُ], and طَامَنَهُ, *He caused the thing to be, or become, still, in a state of rest, quiet, or calm.* (TA.) = And طَامَنَ مِنْهُ [or طَامَنَ مِنْهُ], (S,) or طَامَنَ مِنْهُ (K, TA,) *He (a man, S) was, or became, at rest from it, (S, K,) namely, an affair, or event.* (K.) [The inf. n. of طَامَنَ is طَامِنَةٌ, said in the TA to be syn. with اطمئنان. See also Q. Q. 4.]

Q. Q. 2. تَطَامَنَ [more commonly written تَطَامَنَ, without ء, and اطمأن also (see رَكَع)] *He stooped, [bent himself down,] or lowered him-*

self; syn. تَطَاطَأَ. (§ and TA in art. طَأ, &c.; and R and TA in the present art.) — And † *He was, or became, lowly, humble, or submissive*; syn. خَضَعَ. (§ and K in art. خضع, &c.: in some copies of each written with, and in others without, ء.) — See also the next paragraph, in two places.

Q. Q. 4. اطمأن is said by some to be originally [اطمأن] like اطمأر (Msb,) as Esh-Shiháb states in the Expos. of the Shifè, (TA,) and to be pronounced with ء for the purpose of avoiding [the combination of] the two quiescent letters, (Msb, TA,) anomalously: (Msb:) and some say that it is originally اطمأن (Msb, TA,) because you say طَامَنَ الرَّجُلُ ظَهْرَهُ with ء, (Msb,) or, as Suh says, in the R, because it is from تَطَامَنَ, the م being put before the ء in order to render the word more easy of pronunciation, (TA,) therefore it is anomalous; (Msb;) Sb [likewise] held it to be formed by transposition, and derived from طَامَنَ; but AA held the contrary to be the case. (TA.) — You say, اطمأنت الارض, and تَطَامَنَت [or تَطَامَنَت], meaning *The land, or ground, was, or became, low, or depressed.* (TA.) — See also Q. Q. 2. — اطمأن (S, Mgh, K,) inf. n. اطمئنان and طُمَانِيَّة (S, K,) or the latter is a simple subst., (Mgh, Msb,) signifies [also] *He (a man, S) was, or became, still, in a state of rest or ease, quiet, or calm*; syn. سَكَنَ; (S, Mgh;) as also اطمأن, which is formed by permutation. (S.) And thus it signifies as said of the heart, i. e. *It was, or became, still, in a state of rest or ease, quiet, calm, tranquil, unruffled, or free from disquietude.* (Msb.) Thus too in the saying, اطمأن ابنى كذا, i. e. † *He trusted to such a thing, or relied upon it, so as to become at rest or ease, or quiet, in mind.* (K, * TA.) And one says also, اطمأن جالساً [He became still, or at rest, or at ease, sitting]: (TA:) and اطمأن بنا اطمئناستقررتنا وسكتنا فى الجلوس [lit. *The sitting became still, or free from disquiet, with us*]; meaning *استقررتنا وسكتنا فى الجلوس [i. e. we became settled, or at rest or ease, and still, in the sitting; or became seated at ease].* (Har p. 280.) And اطمأن بالوضع [He settled in the place; i. e.] *he remained, stayed, abode, or dwelt, in the place, and took it as his home.* (Msb.) And اطمأن عما كان يفعلهُ † [He became at rest from that which he was doing;] i. e. *he desisted from that which he was doing.* (TA.) And فيه تَطَامُنٌ [or تَطَامُنٌ] *In him is quietness, calmness, or sedateness.* (TA.)

مُطْمِنٌ: see طَمِنَ.

مُطْمِنٌ dim. of مُطْمِنٌ; (S, K;) formed by rejecting the م at the beginning, and one of the two نs at the end, of the latter word. (S.)

اطمأنة an [irreg.] inf. n. of اطمأن (S, K,) or a subst. therefrom; as such signifying [A depres-

sion in the ground; as, for instance, in the S and K voce رَزُنٌ: (comp. مُطْمَأَنٌ:)] — and also] *Stillness, a state of rest or ease, quietness, calmness, tranquillity, or freedom from disquietude.* (Mgh, Msb.)

طُمَانِيَّة dim. of طُمَانِيَّة; formed by the rejection of one of the two نs in the latter word, because it is augmentative. (S.)

مُطْمَأَنٌ *A place of depression or lowness in the land or ground.* (Mgh. [See also the following paragraph.]) = مُطْمَأَنٌ اِنِيه † *A thing to which one trusts, or upon which one relies, so as to become at rest or ease, or quiet, in mind.* (S, K, * TA.)

مُطْمِنٌ *A place low, or depressed.* (Mgh, Msb.) — And *A man (S) still, in a state of rest or ease, quiet, or calm*; (S, Mgh, K;) as also طَمِنَ (K,) but this is a word unused in the [genuine] language, (TA,) pl. طُمُونٌ. (K.) Hence one says, *هُوَ مُطْمِنٌ اِنِي كَذَا* † *He is trusting to such a thing, or relying upon it, so as to be at rest or ease, or quiet, in mind.* (S, K, * TA.) And [it is said that] النَّفْسُ الْمُطْمِئِنَةُ means † *The soul that has become at rest or ease, quiet, or calm, by belief; and lowly, humble, or submissive, to its Lord.* (TA. [See the Kur lxxxix. 27.]) — Also *Taking for oneself a place in the earth, or in a country, as a home, or settled place of abode.* (TA.)

طوى and طمو

1. طَمَى, aor. يَطْمُو, inf. n. طُمُو; and طَمَى, aor. يَطْمِي, (S, K,) inf. n. طُمِي, (S,) thus in the M [as well as in the S], or طَمَى, thus in the K and in the book of ISk; (TA;) said of water, (S, K,) *It became high, (K,) or it rose high, and filled the channel in which it flowed.* (S.) [See also طَمَّرَ.] — And, both verbs, said of a plant, *It became tall.* (K.) — Also, (K, TA,) said of the sea, and of a river, and of a well, (TA,) *It became full*: (K, TA:) so says Lth. (TA.) — And طَمَّتْ بِرُؤُوسِهَا † *She (a woman) exalted herself with her husband*; syn. اِرْتَفَعَتْ بِهِ; (S, TA;) from طَمَى or طَمَى said of water: (S:) or she grinned at her husband. (Z, TA.) — طَمَّتْ بِهِ — هَيْتَهُ, aor. ٢ and ٣ as above, † *His ambition elevated him.* (K, * TA.) — And طَمَّى بِهِ said of anxiety, and of grief, and of fear, † *It became vehement in him*: the following verse by himself is quoted by Z:

• قَدْ طَمَّى بِي خَوْفُ الْمَنِيَّةِ لَكِنِ
• خَوْفٌ مَا يَعْقِبُ الْمَنِيَّةَ اَطْمَى

[† *The fear of death has become vehement in me, but the fear of what will follow death is more vehement.*] (TA.) — And طَمَى, aor. يَطْمِي,