

مُطْعِمٌ [*Fed.* — And hence,] † *Supplied with the means of subsistence.* (S, K, TA.) — [Hence,] one says, إِنَّكَ مُطْعِمٌ مَوَدَّتِي, meaning مَرْزُوقٌ مَوَدَّتِي [i. e. † *Verily thou art gifted with my love, or affection.*] (TA.)

مُطْعِمٌ *That eats vehemently:* (S, K:) fem. with ة: (K:) the former applied to a man; (S, TA:) and the latter, to a woman, and extr., [said to be] the only instance of the kind except مِصَّةٌ. (TA.)

مُطْعِمَةٌ or **مُطْعِمَةٌ**: see the next paragraph, each in two places.

مُطْعِمَةٌ, (S, K,) like مُحْسِنَةٌ, (K,) [i. e.] with kesr to the ع, accord. to IAqr, (S,) and like مُكْرَمَةٌ, (K, [i. e. † *مُطْعِمَةٌ*, but I think it most probable that it is correctly † *مُطْعِمَةٌ*, like مِصَّةٌ &c., as being the name of an instrument, agreeably with a remark respecting it in what follows,]) † *A bow:* (S, K, TA:) called by the former appellation because it feeds its owner with the game: (IAqr, S, TA:) and by the latter appellation because one takes the game by means of it, and often shoots with it. (TA.) — And الْمُطْعِمَةُ, (K, TA,) or, as written by Z, with fet-h, [i. e. † *المُطْعِمَةُ*, or, as I think more probable, † *المُطْعِمَةُ*,] † *The غَلْصِمَةُ* [or *epiglottis*; because it is said to throw the meat and drink into the gullet]. (K, TA.) And † [The place thereof; i. e.] *الْحَلْقُ* [or *fauces*; or *upper part of the throat*]: so in the saying, أَخَذَ فُلَانٌ بِمِطْعِمَةِ فُلَانٍ, i. e. † *Such a one seized the حَلْقُ of such a one, squeezing it*; said only in a case of throttling and fighting. (AZ, TA.) — And الْمُطْعِمَتَانِ † *The two corresponding anterior toes of a bird*; (S, K, TA:) i. e. *the two talons with which the bird seizes the flesh-meat.* (TA.)

مُطْعِمٌ: see طَعُومٌ. — Also † *Milk that has acquired in the skin a flavour and a pleasant odour:* (AHát, K, TA:) and مُطْعِمٌ signifies [the same, or] *milk that has acquired the flavour of the skin.* (TA.)

مُطْعِمٌ: see طَعُومٌ. — and see also مُطْعِمٌ.

مُطْعِمٌ *One who feeds others much,* (S,) or *who has many guests,* (K,) and *who entertains guests much*; (S, K;) applied to a man, (S, TA,) and to a woman: (TA:) [and app. one who eats much: for] قَوْمٌ مُطَاعِمٌ signifies *a people, or party, that eat much*: or *that feed others much.* (TA.)

مُطَاعِمٌ *Free from defect, in make.* [app. † *Sound,* or *free from defect, in make.*] (TA.)

مُسْتَطْعِمٌ *The lips of the horse:* (S, K, TA:) Aq says that thinness of the مستطعم of the horse is approved: (S, TA:) but some say that it is the part beneath المرسِن [or *place of the halter*] of the horse, extending to the extremities of his lips: and مطعم [thus in my original, app. † *مُطْعِمٌ*, as being the “place of eating,”] signifies the same. (TA.)

طعن

1. **طَعَنَهُ بِالرَّمْحِ**, aor. ٤ and ٤, (S, Mṣb, K,) the latter allowed by Fr as aor. of the verb in all its senses, (S, Mṣb,) because of the faucial letter, (Mṣb,) and heard by him as aor. of the verb in this phrase, but not by Ks in this case nor in relation to the grounds of pretension to respect or honour, (TA,) inf. n. طَعْنٌ, (S, Mṣb, K,) and مَطْعَنٌ, (Mṣb,) and Lth authorizes طَعْنَانٌ also in this case as well as in the case of طَعْنٌ بِالْقَوْلِ, (TA,) *He smote him and pierced him, or he smote him and he pierced him,* [for it does not always signify the causing the weapon to enter,] *with the spear*; (K;) *he pierced him, smote him, or wounded him, with the spear*: (MA:) [sometimes طَعَنَهُ means *he pierced, stabbed, stuck, or gored, him with a spear, &c.*; and sometimes, *he thrust, goaded, or poked, him*:] you say, طَعَنَ الدَّابَّةَ بِعُودٍ أَوْ نَحْوِهِ [He goaded the beast with a stick or the like]. (Mgh and Mṣb in art. نخس.) — [Hence,] طَعِنٌ † *He was smitten by the طَاعُونُ* i. e. *plague, or pestilence*; (Z, Mṣb, K, TA;) said of a man, (Mṣb, TA,) and of a camel. (TA.) — And طَعِنَ فِيهِ بِالْقَوْلِ, (S, Mṣb, K,) and عَلَيْهِ, (Mṣb, TA,) and طَعَنَهُ بِلِسَانِهِ, (TA,) [and طَعَنَ فِي عَرَضِهِ,] aor. ٤, (Lth, TA,) or, accord. to some, in this case ٤, (TA,) or both, (Mṣb,) inf. n. طَعْنٌ and طَعْنَانٌ, (S, Mṣb, K, TA,) [the latter in the CK, erroneously, طَعْنَانٌ, but expressly said in the TA to be بالتحرريك,] † [He wounded him, or attacked him, with words, and with his tongue; and wounded, or attached, his reputation;] *he blamed, censured, or reproached, him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; or spoke against him.* (Mṣb, TA.) A poet says, (S,) namely, Abou-Zubeyd, (TA.)

• وَأَبِي ظَاهِرِ الشَّيْءِ إِلَّا
• طَعْنَانًا وَقَوْلٌ مَا لَا يُقَالُ

[And my father is one in whom hatred is manifest, (or, as in the TA, الْمُظْهِرُ الْعَدَاوَةَ, he who manifests enmity,) except in censuring, and saying what should not be said]. (S.) طَعْنَانٌ is of a measure of inf. ns. of verbs denoting that in which is prolongation and perseverance; and aptly applies to deviation from the right course. (TA.) — طَعِنَ إِلَى أُمِّهِ is said of a child, meaning *He raised his head [or thrust with it] towards the breast of his mother.* (L.) — And طَعِنَ فِي الدَّارِ, said of a branch of a tree, (L, Mṣb,) means *It inclined into, or against, the house, rising*: (L:) or *it inclined towards the house, extending sideways.* (Mṣb.) — طَعِنَتْ فِي الْخَدْرِ, said, in a trad., of any one of the Prophet's daughters, when demanded in marriage, as denoting her disapproval, means † *She entered within the خَدْرُ [or curtain]*: or, as some say, *she struck the خَدْرُ with her hand.* (TA in art. خدر.) — And you say, طَعِنَ فِي الْمَفَارِزِ, (S, Mṣb, K,) aor. ٤ and ٤, (S,) inf. n. طَعْنٌ, (Mṣb,) † *He went away in, or into, the desert,* (S, Mṣb, K, TA,) *penetrated into it,*

(TA,) and *traversed it.* (So in a copy of the S.) — And طَعِنَ اللَّيْلَ † *He journeyed throughout the whole of the night.* (K, TA.) One says, خَرَجَ يَطْعُنُ اللَّيْلَ † *He went forth journeying in the night.* (TA.) And طَعِنَ بِالْقَوْمِ † *He journeyed by night with the people, or party.* (TA.) — And طَعِنَ فِي السِّنِّ, (S, Mṣb,) aor. ٤, (S,) † *He became old, or advanced [or far-advanced] in age*: (Mṣb:) or *he rose (شَخَصَ) in age.* (TA.) — And طَعِنَ فِيهِ means also † *He began it, or entered upon it, namely, a thing,* (Mṣb, TA,) or an affair, of any kind. (Mṣb.) Hence one says of a woman, طَعِنَتْ فِي أَيَّامِ الْحَيْضَةِ, for *She entered upon the days of the menstruation.* (Mṣb.) — طَعِنَ فِي الْعِنَانِ, (K,) aor. ٤, (S,) said of a horse, means † *He strained the rein [by thrusting forward his head], and hastened, or was quick,* (تَبَشَّطَ, so in copies of the S, in the K, تَبَشَّطَ) in going, or pace. (S, K, TA.) — And طَعِنَ فِي جِنَازَتِهِ means † *He died*; (Lth and Mgh and TA in art. جنز;) [lit. *he was thrust into his bier*:] or *he was at the point of death*: and طَعِنَ فِي نَيْطِهِ signifies the same. (TA in the present art.)

3: see 6. — الطَّعَانُ is metonymically used as meaning الْمُجَامَعَةُ. (Har p. 601.)

6. **تَطَاعَنُوا فِي الْحَرْبِ**, (S, K,) inf. n. تَطَاعُنٌ, (K, TA,) and accord. to the طَعْنَانُ, app. طَعْنَانٌ, [in the CK with the ع quiescent,] but correctly † *طَعْنَانٌ*, with two kesrehs and with a sheddeh to the ن, which is anomalous; and to this the K adds طَعْنَانٌ, with kesr, [in the CK written with fet-h,] but this is the inf. n. of † *طَاعَنُوا*, not of *طَاعَنُوا*, as also مُطَاعَنَةٌ; (TA;) and † *طَاعَنُوا*, (S, K,) of the measure اِطْعَنُوا; (S;) [They pierced, or thrust, one another in war:] Az says that التَّفَاعُلُ and التَّفَاعُلُ scarcely ever signify otherwise than the participation of two agents. (TA.)

8: see the next preceding paragraph.

طَعْنٌ: see what next follows.

طَعْنَةٌ [as an inf. n. of un., *A single act of piercing or thrusting*; i. e. *a piercing thrust or a stab, or simply a thrust*; with a spear or the like: and *a wound made by piercing or thrusting with a spear or the like*; i. e.] *the effect of الطَّعْنُ*: pl. [or rather coll. gen. n.] † *طَعْنٌ*, thus used by a Hudhalee poet in the phrase طَعْنُ جَوَائِفِ طَعْنٌ *[spear-wounds penetrating into the interior of the body, or into a vital part]*. (TA.) — [It is also an inf. n. of un. in other senses. — Golius assigns also to this word and to طَعْنَةٌ and طَعْنَةٌ, as from the K, the meaning of *A woman of evil disposition*: but this is evidently a mistake, and taken from an art. (next after the present one) in the K, in which الطَّعْنَةُ, there said to be بِالْمُهْمَلَةِ, is expl. as meaning “the woman evil in disposition.”]