

And A [sort of] male palm-tree, (K, TA,) well known, (TA,) of which the female palm-tree will not shake off, or drop, its fruit (لَا تَنْفُضُ نَخْلَهُ). (K, TA.) — And جِيدُ الْحَبَكَةِ means جِيدُ الْحَبَكَةِ [app. a mistranscription, for جِيدُ الْحَبَكِ, i. e. A garment, or piece of cloth, well woven]. (TA.)

عَاتِي: see the next preceding paragraph, in six places. — Also A young bird (S, O, K, TA) above the stage of that which is termed نَاهِض, (S, O, TA,) i. e. of that of which the first feathers have fallen off and strong feathers have grown; (TA:) when it has flown and become independent; (K, TA:) thought by A'Obeyd to be from the meaning of "outgoing," or "outstripping," كَانَتْ يَغْتَوِي [as though it outwent, or outstripped]: (S, O, TA:) or of the young of the sand-grouse (الْقَطَا), or of the pigeon, while not yet firm, or strong, (K, TA,) not advanced in age: (TA:) pl., in this and the following senses, عَوَاتِي. (K.) — And A girl that has attained to the commencement of the state of puberty, (S, O, K,) and become kept behind the curtain in the tent, or house, of her family, (S, O,) and not been separated to a husband: (S, O, K:) said by IAAr to be so called because she has passed forth from the state of childhood, and attained to being marriageable; (O;) or because she has passed forth from the state, or condition, of serving her father and mother, and has not yet been possessed by a husband; but AAF says that this is not valid: or that has attained to the rearing of the garment called دِرْع, and has passed forth from the state of childhood and of being required to help in the service of her family: (TA:) or such as is between the stages of puberty and middle age: (K:) or a woman who has passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband: (Msb:) pl. as above, and عَاتِي also; the latter occurring in a trad. (TA.) — And A زَقِي [or wine-skin], (T, S, &c.) of which the wine is good: (T, TA:) or of which the odour is pleasant, because of its oldness: (S:) or wide, (Ibn-'Abbād, O, L, K,) and good: or wide as applied to a [leathern water-hag such as is called] مَزَادَة. (TA.) — And A bow (قَوْس) that has become altered in colour; as also عَاتِي: (IF, O:) or عَاتِي (S, O, K) and عَاتِي (K) a bow that has become old and red; (S, O, K;) as also عَاتِي. (S, O.) = عَاتِي also signifies The part, of the مَنْكِب [or shoulder], which is the place of the [garment called] رِدَاء: (S, O, K:) or the part between the مَنْكِب and the neck; (Mgh, Msb, K:) which is the place of the رِدَاء: (Msb:) or the part, of the كَتِف [properly the shoulder-blade, but app. here meaning, as in some other instances, the shoulder itself], which is the place of the suspensory-cord of the sword: (Ham p. 556:) it is [said to be] masc. and fem.; (S, O, Msb;) sometimes fem.; (K;) but this is not of established authority: a verse which is cited by IB [and in the O] as an instance of its being fem. is asserted by some to be forged: (TA:) the pl. is عَوَاتِي (Msb, K, and Ham ubi suprā,) and عَاتِي. (K.) One says رَجُلٌ

أَمِيلُ الْعَاتِي A man bent, or bending, [or sloping,] in [the part which is] the place of the رِدَاء. (S, O.) — And [the] pl. عَوَاتِي signifies also التَّوَاحِي [The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., نَاحِيَة]. (Ibn-'Abbād, O.)

مُعْتَق: see عَتِيق, in the former half.

مُعْتَقَة, applied to wine (خَمْر), Old, (S, O, K,) having been kept (عَقَّتْ) long. (S, O.) — And الْمُعْتَقَة [as a subst.] A certain perfume, or odoriferous substance; syn. عِطْر. (K;) a sort of عِطْر. (L.)

رَجُلٌ مِعْنَانُ الْوَسِيْقَةِ A man who, when he drives away a number of camels that he has captured, renders them secure (S, O) from being overtaken, (O,) and outstrips with them: (S:) from أَعْتَقَ الْعَبْدَ: (O:) you should not say مِعْنَانُ. (S.)

مُعْتَوِق: see عَتِيق, in the former half.

عتك

1. عَتَكَ بِهِ الطَّبِيبُ, (S, O,) aor. ʔ, inf. n. عَتَكَ, (O,) The perfume stuck to him, or it. (S, O.) — And عَتَكَ الْبَوَلُ عَلَى فَخِذِ النَّاقَةِ The urine dried upon the thigh of the she-camel: (S, O, K:) but as some relate a verse cited as an ex. of the verb in this sense, it is عَبَكَ. (O.) — And عَتَكَ بِهِ, inf. n. as above, He, or it, clave to him, or it. (TA.) — عَتَكَ بِالطَّبِيبِ She (a woman) daubed, or smeared, herself with perfume. (IDrd, O.) — عَتَكَ الْقَوْسُ, aor. ʔ, inf. n. عَتَكَ and عَتَوْكَ, The bow became red (IDrd, O, K) in its wood (IDrd, O) by reason of oldness. (IDrd, O, K.) — عَتَكَ said of a woman, She was, or became, high, or exalted, in rank, condition, or estimation; high-born, or noble. (Ibn-'Abbād, O, K.)

قَطِيفَةٌ عَتَكَةٌ [A nappy, or villous, cloth or outer garment,] coherent [in its nap], or matted [therein]: and in like manner, نَعْجَةٌ عَتَكَةُ الصُّوفِ [A ewe having the wool coherent, or matted]. (Ibn-'Abbād, O.)

عَاتِكُ, (K,) or عَاتِكَةٌ, (S,) or both, (IDrd, O,) applied to a bow (قَوْس), Red (IDrd, S, O, K) in its wood (IDrd, O) by reason of oldness: (IDrd, S, O, K:) as also عَاتِي (K in art. عَتِيق) and عَاتِيَة: (S and O and K in that art.:) [or] عَاتِكَةٌ, so applied, signifies of a pure, or clear, yellow colour. (Skr, TA.) أَحْمَرُ عَاتِكُ signifies Intensely red. (Lh, O, TA.) And عَاتِكُ, alone, Yellow. (TA.) [App. applied therein, in this sense, to a vein or a root (عَرَق, thus without any vowel-sign).] And Pure, or unmixed; applied to a colour (K, TA) of any kind, and to a thing of any kind. (TA.) And Clear; applied to [the beverage called] نَبِيذ: (IDrd, O, K, TA:) or, so applied, old; accord. to Lth with ن, but correctly with ت. (TA in art. عَنْكَ.) And i. q.

كَرِيمٌ [as meaning Highly esteemed, or excellent, or the like]; (K, TA;) applied to anything. (TA.) — عَاتِكَةٌ applied to a woman means Being, or becoming, red (مُحَمَّرَةٌ [in the CK مُخَمَّرَةٌ]) by reason of perfume; (K, TA;) from عَتَكَ الْقَوْسُ [expl. above]: (IKt, TA:) or having a stain of perfume: (TA:) or being, or becoming, yellow from saffron: (R, TA:) or having clearness and redness: or, accord. to Ibn-Saʿd, lean, or light of flesh; slender and lean; or lean, and lank in the belly: (TA:) or high, or exalted, in rank, condition, or estimation; high-born, or noble: (O, TA:) or, accord. to IAAr, from عَلِيَّ بَعْلَهَا, [said of a woman,] meaning نَشَزَتْ; but this is said by Th to be correctly عَتَكَ, the ت being a mistranscription. (TA.)

عَاتِي A certain kind of cloth or garment, red and yellow, brought from Syria: a rel. n. from [a place called] مَشْدُ عَاتِيَة. (TA.)

عتل

1. عَتَلَهُ, aor. ʔ and ʔ, (S, O, K, TA,) as in the Kur xlv. 47 accord. to different readers, inf. n. عَتَلُ, (TA,) He drew him along, or dragged him, roughly, or violently, (S, O, K,) namely, a man, and likewise a horse, (S, O,) and carried him off or away: (K:) he pushed him, or thrust him, and urged him, driving him along roughly, or violently: (TA:) accord. to ISk, عَتَلَهُ and عَتَلَهُ signify the same; (S, O, TA;) i. e. he pushed him, or thrust him, roughly, or violently, to the prison: or الْعَتْلُ signifies the laying hold upon the clothes at the bosom of a man, and drawing him, or dragging him to thee, and taking him away to prison, or to trial, or affliction. (TA.) And عَتَلَ النَّاقَةَ He led the she-camel (K, TA) roughly, or violently, taking hold of her nose-rein. (TA.) = عَتَلَ إِلَى عَتَلَ, aor. ʔ, (K,) inf. n. عَتَلَ, (S, O, TA,) He (a man, S, O) hastened, or was quick, to do evil, or mischief. (S, O, K.)

2. تَعْتِيلٌ [app. The making one to quit his place]: see 7.

3. مُعَاتَلَةٌ The act of pushing, or thrusting, one another [app. roughly, or violently]. (TA.)

5: see the next paragraph, in two places.

7. اِنْعَتَلَ He was, or became, drawn along, or dragged, roughly, or violently: (K:) or i. q. اِنْعَادَ [he suffered himself to be led, &c.]. (Ibn-'Abbād, O, TA.) — And لَا اُنْعَتَلْ مَعَكَ; (so in copies of the S and K and in the TA;) or مَعَكَ لَا اُنْعَتَلْ, (so in the O and in one of my copies of the S,) from اِنْعَتِيلٌ; (O;) I will not quit my place with thee; (S, O, K, TA;) and will not come with thee. (TA.) And لَا اُنْعَتَلْ مَعَكَ شَبْرًا, thus in the handwriting of J in one of the copies [of the S, or اُنْعَتَلْ may be the correct word], I will not come with thee [a span]. (TA.)

عَتَل: see [its n. un.] عَتَلَة, in two places.