

Also The armpit (Az, O, K, TA) of a man: and his shoulder: pl. **عُطُوف**. (Az, TA.) — And The curved part of each of the two extremities of the bow; (O, K, TA;) the two being called its **عُطُفَان**. (TA.) One says, **تَعَوَّجَ الْقَوْسُ فِي عِطْفِيهِ**, (O, TA,) in the copies of the K, **تَعَرَّجَ الْقَوْسُ فِي عِطْفِيهِ**, but the former is the right, (TA,) meaning [The bow] bent to the right and left [in the two curved parts of its extremities]. (O, K, TA.) — One says also, **تَنَحَّ عَنْ عِطْفِ الطَّرِيقِ** [i. e. Go thou aside from] the beaten track of the road; as also **عِطْفِيهِ**: (IAar, O, K;) or **عِطْفُ** signifies a bending (Mgh, Msh) in a street (Mgh) or road, (Msh,) being an inf. n. used as a simple subst.; but the **عِطْفُ** in a street [or road] is [a bent part, being] of the measure **فَعْلٌ** in the sense of the measure **مَفْعُولٌ**. (Mgh. [See similar instances voce **ذَبَحَ**].)

عِطْفُ: see **عِطْفَةٌ**. — Also Length of the edges of the eyelids, (O, K, TA,) and a bending [app. upwards] thereof: (TA:) occurring in a trad.: or the word, as some relate it, is **عُطْفٌ** [q. v.]; (O, TA;) which is of higher authority. (TA.)

عِطْفَةٌ [as an inf. n. un.] An inclining: hence, in a trad., **كَانَ عِطْفَتُهُمْ حِينَ سَبَعُوا صَوْتِي عِطْفَةً** [As though their inclining, when they heard my voice, were the inclining of the cows (app. meaning wild cows) towards their young ones]. (O, TA.) — And A certain bead by means of which women captivate men; (S, O, K;) as also **عِطْفَةٌ**. (K.) — Also, (K,) or **عِطْفَةٌ**, for which **عِطْفَةٌ** is used by poetic license, (ISH and O, [referring to a verse which will be found at the close of this paragraph, in which verse, however, it is certainly not used as applied to what here immediately follows,]) A tree to which the **حَبْلَةُ** [i. e. grape-vine, or branch of a grape-vine,] clings; (ISH, O, K;) and so **عِطْفَةٌ**, (K,) or thus as written in the "Book of Plants" by AHn, who says that it is thus called because of its bending and twining upon trees: (O: [but this remark seems evidently to show that he means thereby one of the plants mentioned below voce **عِطْفَةٌ** or voce **عِطْفَةٌ**, or perhaps what here follows:]) IB says that the **عِطْفَةُ** is the **تَلَابُ** [dolichos lablab of Linn.]; so called because of its twining upon trees: (TA:) [and this, or what will be found mentioned voce **عِطْفَةٌ** below, may be meant in the following verse:] a poet says,

- تَلَبَّسَ حَبْلًا بِدَمِي وَلَحْمِي
- تَلَبَّسَ عِطْفَةً بِفُرُوعِ ضَالٍ

[The love of her mingled with, and clung to, my blood and my flesh, like the mingling and clinging of an **عِطْفَةٌ** with, and to, the branches of a wild lote-tree]. (ISH, O, TA.)

عِطْفَةٌ: see **عِطْفَةٌ**, in two places. — Also The extremities [or tendrils] of the vine, that hang therefrom. (K.) — And The tree [or plant] called **عُصْبَةٌ** [n. un. of **عُصْبٌ**, q. v., said by some

to signify the **تَلَابُ**, mentioned in the next preceding paragraph]. (K.)

عِطْفَةٌ A certain plant which twines upon trees and has no leaves nor branches, fed upon by the oxen [app. meaning the wild oxen,] (K, TA,) but injurious to them: (TA:) some of its **عُرُوقُ** [app. here meaning root-like stalks] are taken, and twisted, and charmed [by some invocation or otherwise], and cast upon the woman that hates her husband, and she consequently loves him: (K, TA:) so they assert: (TA:) accord. to AA, **عِطْفٌ** signifies one of the strange kinds of trees of the desert: (O, TA:) **عِطْفَةٌ** is the n. un. thereof. (TA.) See also **عِطْفَةٌ**.

مَعُطُوفٌ: see **قَوْسٌ عِطْفِي**.

عِطْفَاءُ [as an epithet applied to a **شَاة**, i. e. sheep or goat,] Having the horn twisted; like **عُقْصَاءُ**: occurring in a trad. relating to the poor-rate. (TA. [The masc., **أَعُطِفُ**, I do not find mentioned.])

عِطَافٌ and **مِعْطَافٌ** [A garment of either of the kinds called] a **رَدَاءٌ** (S, O, K) and a **طَيْلَسَانٌ**, and any garment that is worn like as is the **رَدَاءُ**, (TA,) and the former also signifies an **إِزَارٌ**: (K:) the two words are like **إِزَارٌ** and **مِزْرٌ**, &c.: and the **رَدَاءُ** is said to be called **عِطَافٌ** because it falls against the two sides of the man's neck, which are termed his **عِطْفَانِ**: the pl. [of pauc.] of **عِطَافٌ** is **عِطْفَتَةٌ** and [of mult.] **عُطْفٌ**; (TA;) and **عُطْفٌ** [also] is a pl. of **عِطَافٌ** as meaning an **إِزَارٌ**: (K, TA:) the pl. of **مِعْطَافٌ** is **مِعْطَافٌ**; but Aṣ says that he had not heard any sing. of this pl. (O, TA.) — Hence, (S, O, TA,) **عِطَافٌ** signifies also A sword; (S, O, K, TA;) because the Arabs called it [in like manner] **رَدَاءٌ** [q. v.]; (TA;) and so **مِعْطَافٌ**. (K.) — And one says, **السيِّفُ عِطَافِي وَإِبَاطِي**, meaning I put, or place, the sword upon my side, and beneath my armpit. (TA in art. **إِبَاطٌ**.)

عُطُوفٌ, applied to a bow: see **مُعْطَفَةٌ**. — Applied to a gaming-arrow, (O, K,) of those used in the game called **الْمَيْسَر**, (O,) as also **عِطَافٌ**, That inclines towards, or upon, the other arrows [in the receptacle called the **رَبَابَةُ**], and comes forth winning, or before the others: [app. because it is the first upon which the hand falls:] (O, K:) an ex. of the former occurs in a verse of Šakhr-el-Gheī cited in art. **خُض**: (O, TA:) [in the TA, in art. **خُوض**, it is expl. as meaning, in that verse, a borrowed arrow, in the luck of which one has confidence:] or the former, accord. to El-Kutabee, (O,) or each, (K,) signifies the arrow to which is assigned no fine and no gain; (O, K;) it is one of the three **أَغْصَالُ**; and is called **عُطُوفٌ** because it returns into every **رَبَابَةٌ** with which one plays; and El-Kutabee says that **عُطُوفًا** in the verse of Šakhr is a sing. in a pl. sense: (O:) or, (O, K,) accord. to Skr, (O,) **عُطُوفٌ** signifies that comes [forth] (**يُرَدُّ**), so in the O, in the copies

of the K **يُرَدُّ**, [which would make this explanation virtually the same as the one immediately following it,] time after time: or that is repeated, [i. e. repeatedly put into the **رَبَابَةُ** and drawn forth from it,] time after time: and **عِطَافٌ** signifies a gaming arrow that turns aside from the places whence the [other] arrows are taken (**عَنْ مَأْخِذِ**), [for which the CK has **القِدَاجِ**], and becomes alone, by itself. (O, K.) — Also **عُطُوفٌ**, + One much inclined to favour; or to be affectionate, or kind; and to show mercy or pity or compassion. (O.) + A bestower of favour, or bounty; good in disposition; as also **عَاطِفٌ**; (TA;) of both of which **عُطْفٌ** is pl.; (K, TA;) and **عِطَافٌ** also has this meaning, applied to a man: (Lth, TA:) and also this last, and **عُطُوفٌ**, + a man who protects, or defends, those who are defeated, or put to flight. (TA.) And + A woman loving to her husband, affectionate to her child or children. (TA.) And + A she-camel that is made to incline to, or affect, (S, O,) or that inclines to, or affects, (so in the copies of the K,) the stuffed skin of a young unweaned camel, [when her young one has died,] and that keeps, or cleaves, to it: (S, O, K:) pl. **عُطُفٌ**. (TA. [See 1, near the end.]) — Also, and **عَاطُوفٌ**, A **مِصِيدَةٌ** [or snare, trap, gin, or net], (O, K, TA,) so called because (O, TA) having in it a piece of wood that bends, or inclines, (O, K, TA,) in its head: (TA:) also called **عَاطُوفٌ**. (TA in art. **غُطِفَ**.)

عِطْفِي + A woman having no pride; gentle; very submissive or obedient. (AZ, O, K.)

عِطَافَةٌ: see **مُنْعَطَفٌ**: — and see what here follows.

عِطَافَةٌ and **عِطَافَةٌ** A bow: pl. **عِطَافَاتٌ**. (TA.)

عِطَافٌ: see **عُطُوفٌ**, in three places. — **العِطَافُونَ** is like **العُكَّارُونَ**, meaning + They who return to the fight [after fleeing, or wheeling away]. (TA in art. **عَكَرَ**.)

عَاطِفٌ A she-gazelle (**طَبِيبَةٌ**) inclining, or bending, her neck when she lies down on her breast. (S, O, K.) And **عَاطِفَةٌ** A sheep or goat (**شَاة**) bending its neck, not by reason of an ailment. (TA.) — See also **عُطُوفٌ**, latter half. — And see the explanations of the verse of Abou-Wejzeh Es-Saadee cited in art. **حِينَ**. — **العَاطِفُ** is applied to The sixth [in arriving at the goal] of the horses that are started together for a race; (MA, TA, and Ham p. 46;) related as on the authority of El-Muarrrij; but Az did not find that those who related this as from him were trustworthy persons, though he was himself trustworthy: (TA:) or the fourth thereof. (Har p. 270.) — See also **عُطْفٌ**.

عَاطِفَةٌ [+ A bias, or cause of inclining: pl. **عَوَاطِفٌ**. One says, **مَا يَتَّبِعُنِي عَلَيْكَ عَاطِفَةٌ مِنْ**, **قَرَابَةٍ** and **زَجِيرٍ** [+ A bias of relationship does not incline me towards thee; or no bias of relationship inclines me towards thee]. (S, O, TA.) — [And