

عَمَّةٌ سَخِيلَةٌ حَلَّ أَهْلِهَا بِرُمَيْلَةٍ [The عَمَّة of a little lamb or kid, the owners of which have alighted in a small tract of sand]; meaning that it does not long continue; like the lamb, or kid, that sucks its mother and soon returns to the sucking: and when it is two nights old, حَدِيثٌ أُمْتَيْنِ [The discourse of two female slaves, with lying and falsehood]; because their discourse is not long, by reason of their being busied with the serving of their owners: and when it is three nights old, حَدِيثٌ فَتَيَاتٍ غَيْرِ مُؤْتَلِفَاتٍ [The discourse of young women not united by affection]: and when it is four nights old, عَمَّةٌ رُبْعٌ غَيْرِ جَانِعٍ [The عَمَّة of a رُبْع (expl. above) not hungry nor suckled]; meaning that it is limited to the space of the فَوَاق [or time between two suckings] of this رُبْع or of the فَوَاق [or time between two milkings] of its mother; or, as I Aḡar says, عَمَّةٌ أُمِّ الرُّبْعِ [The عَمَّة of the mother of the رُبْع]: and when it is five nights old, حَدِيثٌ وَأَنْسٌ وَبَقَاءٌ عَشَاءٌ خَلْفَاتٌ قَعَسٍ [Discourse and sociableness, and the continuance of the evening-feed of pregnant camels having their heads and necks inclining towards their backs: see also art. قَعَس]: and when it is six nights old, يَسْرُوبُ [app. A twisting and a grinding by a turning towards the left and from the left; as though meaning that it is a time fit for active employment]: and when it is seven nights old, دُنْجَةٌ [The night-journeying of the hyena]: and when it is eight nights old, قَمَرٌ إِضْحِيَانٌ [A bright moon]: and when it is nine nights old, يُلْقِطُ فِيهِ الْجَزْعُ [The onyx is picked up in it, being distinguishable by the light of the moon]: and when it is ten nights old, مُخْتَقِ الْفَجْرِ [lit. The choker of the dawn; as though its light were about to overtake, and grapple with, that of daybreak]. (TA.) [It should be observed that every one of these ten sayings is fancifully framed so as to rhyme, perfectly or imperfectly, with words preceding it: the first being preceded by ابْنُ لَيْلَةٍ; the second, by ابْنُ لَيْلَتَيْنِ; the third, by ابْنُ ثَلَاثٍ; the fourth, by ابْنُ أَرْبَعٍ; and so on.] — عَمَّةٌ signifies also The darkness of the night: (S, K, TA:) or the darkness of the first part of the night, [after nightfall, i. e.] after the setting of the light of the شَفَق [or redness that is seen in the sky after sunset]: and the vulgar [sometimes] pronounce it عَمَّة. (TA.) — And The remains of the milk that has collected in the udders of the camels, or of the camels and other cattle, at the period thus termed. (S, ISd, K.) One says, حَلَبْنَا عَمَّةً [We milked some remains of what had collected in the udders &c.]. (S, TA.) And حَلَبْتُ عَمَّتَهَا The milk that was obtained from them at the period termed the عَمَّة was drawn. (TA, from the trad. of Aboo-Dharr.) And بَدَأَ عَمَّةً الْحَلَالِبِ i. e. [Such a one sat with us, or at our abode,] as long as the space during which the milch camels are confined for the purpose of the collecting of the milk in their udders. (TA.) — And The return of the

camels from the place of pasturing after their entering upon evening. (ISd, K.)

عَتَمٌ A she-camel that does not yield her milk copiously except in the period termed عَمَّة: (S, K:) or a she-camel abounding in milk, the milking of which is deferred to the latter, or last, part of the night: thus accord. to Az: and that is retarded in the milking; as also عَاتِمٌ pl. عَوَاتِمٌ: and عَتَمَةٌ, as mentioned by IB, on the authority of Th, a she-camel that yields a copious supply of milk. (TA.)

عَاتِمٌ Tardy, or late; entering upon, or coming in, the evening; applied to a guest; (S, K;) and to the entertainment for a guest, or guests: (S:) and مُعْتَمِرٌ, applied to a guest, signifies [the same, or] entering upon, or coming in, the evening; or, as some say, remaining, staying, dwelling, or abiding. (TA.) And one says, فَلَانٌ عَاتِمُ الْقَرَى Such a one is slow, or tardy, in respect of the entertainment for the guest, or guests: (TA:) and in like manner, [but in an intensive sense,] مُعْتَمِرٌ الْقَرَى. (Har p. 579.) See also عَتَمٌ — عَتَمٌ النُّجُومُ الْعَاتِمَاتُ means The stars that are dark by reason of a dusty hue in the air: (K:) such is the case in drought; for the stars of winter are more bright because of the clearness of the sky: but El-Aḡshā applies it to the stars of winter. (TA.)

عَتَمٌ A camel slow in journeying. (K, TA.) And A man bulky, big-bodied: (K, TA:) but J mentions, on the authority of Aḡ, جَمَلٌ عَتَمٌ, [as meaning a great camel,] with ث. (TA.)

مُعْتَمِرٌ }
عَاتِمٌ } see عَاتِمٌ.

عته

1. عَتَهُ, (Mgh, Mṣb, K, and so accord. to copies of the S,) inf. n. عَتَاهُ and عَتَاهِي, (Mgh, Mṣb,) [but see the former of these below,] and عَتَاهُ [app. عَتَهُ], (Mgh,) or عَتَهُ and عَتَهُ and عَتَهُ; (K;) and (Mṣb, TA) عَتَهُ, (Mṣb, TA, and so in one of my copies of the S in the place of عَتَهُ, and said in the TA to be mentioned by J,) on the authority of Akh, and also mentioned by IKt, (TA,) inf. n. عَتَهُ, (Mṣb, TA,) which is mentioned by A'Obeid as of the inf. ns. from which no verbs are derived, (so in my copies of the S, in some copies of which this remark applies to عَتَهُ,) and عَتَاهُ, with fet-ḥ; (Mṣb;) He (a man, TA) was idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Mṣb, K;) or one who had lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c., syn. دَهَشَ; (Mgh, Mṣb, K;) without diabolical possession, or madness: (Mgh, Mṣb:) or, accord. to I Aḡar, عَتَهُ signifies he (a man) was, or became, possessed, or mad. (Ham p. 680.) [See also عَتَهُ, below.] — عَتَهُ فِي الْعِلْمِ He was, or became, addicted, attached, or devoted, to knowledge, or science, and vehemently desirous thereof.

(K.) — And عَتَهُ فِي فَلَانٍ He was, or became, addicted to annoying such a one, and mimicking his speech. (K.)

5. تَعَتُّهُ signifies The being, or becoming, or the feigning oneself, possessed, or mad; syn. تَجَنُّنٌ: and the being, or becoming, foolish, stupid, unsound in intellect, or deficient therein, and lax, or languid; syn. رُغُونَةٌ. (S, K.) تَعَتُّهُ بِجَارِيَةٍ, occurring in this art. in the TA, app. means He was, or became, infatuated by love of a girl, or young woman. — Also The feigning ignorance. (K.) — And The feigning oneself unmindful, or heedless. (K.) One says, هُوَ يَتَعَتُّهُ لَكَ عَنْ كَثِيرٍ i. e. He feigns himself unmindful, or heedless, [to thee, of much that thou dost, or] of thee, in much that thou dost. (TA.) — And The affecting cleanliness, (K, TA,) and nicety, or refinement: (TA:) and the exceeding the usual bounds in dress and eating. (K, TA.) One says, تَعَتُّهُ فِي كَذَا He affected nicety, or refinement, and exceeded the usual bounds, in such a thing. (TA.)

عَتَهُ [see 1, first sentence, where it is mentioned as an inf. n.]. الْعَتَهُ is An evil affection, of essential origin, necessarily occasioning unsoundness in the intellect; so that the person affected therewith becomes confused in intellect; and therefore some of his speech resembles that of the intelligent; and some, that of the possessed, or mad: it differs from السَّفَهُ; for this does not resemble possession, or madness. (KT.)

عَتَهُ and عَتِي (so in the TA as from the K [but not found by me in the latter]) and عَتَهُ and عَتِي (so too in the TA, but not as from the K, [though I find these two words without the two preceding in the copies of the K that I have been able to consult,]) A man who greatly exceeds the usual bounds in an affair. (K, TA.)

عَتِي: see what next precedes. — It is also a subst. from اتَّعَتَهُ, of the measure فُعَلِي: thus in the saying of Ru-beh [which is cited in the Ham p. 680],

فِي عَتِي اللَّبِيسِ وَالتَّقِينِ

[In affecting cleanliness, or nicety, or refinement, or in exceeding the usual bounds, in dress; and in self-adornment]. (TA.)

عَتِي: see عَاتِي.

عَتَاهُ a subst. from عَتَهُ [app. in all its senses; i. e., meaning Idiocy; &c.; though it might be supposed, from the manner in which it is mentioned, to be a subst. from عَتَهُ in the last only of the senses above assigned to it]; (K, TA;) as also عَتَاهِي: (TA:) or each is an inf. n. of that verb [q. v.]. (Mgh, Mṣb.) — See also the next paragraph.

عَتَاهِي: see عَتَاهُ. — Also Foolish, or stupid: and so عَتَاهِي; (Akh, S, K, TA;) applied to a man. (TA.) — And, in a pl. sense, The erring of mankind; and so عَتَاهِي; (K, TA;) which