

سُنُون. (Mṣb.) — And *A party, sect, or class*, (K, TA,) of people: (TA:) [pl. as above:] one says, *فِي الدَّارِ عَضُونٌ مِنَ النَّاسِ* In the house, or place of abode, are [several] parties, sects, or classes, of people: (S, TA:) so says Aṣ, (S,) or Ks. (TA.) — Also *A lie, or falsehood*: pl. عَضُون. (K.) In this sense, (TA,) as sing. of the last word in the saying in the Kṣur [xv. 91], *الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ*, its deficient [radical] letter is و or ه, as has been mentioned in art. *عضه* [q. v.]: (S, TA:) those who say that it is و regard as an evidence its having for a pl. عَضَوَات; and those who say that it is ه regard as an evidence their saying *عَضِيَّة*. (TA.) — العَضُونُ as meaning *التَّحَرُّ* [i. e. *Enchantment*, in the CK (erroneously) *التَّحَرُّ*] is [said to be] pl. of *عَضَة* [in the CK *عَضَة*], with ه. (K. [But see *عَضَة*, in art. *عضه*.])

عَضُو The state of possessing sufficient clothing and food. (ISd, K.)

عَضُو applied to a camel, and عَضُوَّة applied to camels: see *عَضِي*, in art. *عضه*.

عَاضٍ A man possessing sufficient clothing and food. (ISd, K.) — See also 1, last sentence.

## عط

1. عَطَّ النَّوْبَ, (S, O, K,) aor. ʔ, inf. n. عَطَّ, (S, O,) *He slit, or rent, the garment, or piece of cloth, lengthwise, (Lth, S, O, K,) or breadthwise, without separation, (Lth, O, K,) but not heard by Mṣr as meaning breadthwise in chaste language; (Har p. 636;) like عَطَطَ; (K;) or this, of which the inf. n. is تَعَطَّطَ (S, O, TA) and تَعَطَّطَ also, (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, TA:) and عَطَّ النَّوْبَ signifies [the same, or simply] *he slit, or rent, the garment, or piece of cloth*. (TA.) El-Mufaḍḍal is related to have said that he had read in a copy of the Kṣur-ān, [in xii. 28,] *فَلَمَّا رَأَى قَبِيضَهُ عَطَّ مِنْ دُبُرٍ* [And when he saw that his shirt was rent in the hinder part]. (O, K.)\**

2: see the preceding paragraph.

5: see what next follows.

7. انْعَطَّ *It (a garment, or piece of cloth,) became slit, or rent, (S, O, K,) lengthwise, or [accord. to some] breadthwise, without separation; as also تَعَطَّطَ: (K:) or the latter signifies تَشَقَّقَ [as meaning it became slit, or rent, &c., much, or in several, or many, places; or is like the former verb but said of several, or many, garments, &c.]. (O.) — Also, said of a stick, or branch, or the like, It bent without breaking so as to part asunder. (AZ, O, K.)*

8: see 1. — [Hence,] one says, *اعْطَ أَوَائِلَ الْقَوْمِ* He clave the foremost persons of the people, or party. (TA.)

مَلَا حِفَّ [Wrappers of the kind called] عَطَطَ

[pl. of مَلْحَفَة] slit, or rent; or slit, or rent, much, or in many places. (IAṣr, O, K.)

عَطِيط A garment, or piece of cloth, slit, or rent, [lengthwise, or, accord. to some, breadthwise, without separation;] as also مَعَطُوط. (TA.)

مَعَطَّ [A place of slitting or rending &c.]. One says *تَقَطَّ وَاسِعٌ* [A rent of which the place of slitting is wide]. (TA.)

مَعَطُوط: see عَطِيط.

## عطب

1. عَطَبَ, (S, A, Mgh, O, Mṣb, K,) aor. ʔ, (A, Mgh, Mṣb, K,) inf. n. عَطَبَ, (S, \*Mgh, \*O, \*Mṣb,) and مَعَطَبَ also may be an inf. n. of the same, (Har p. 196,) *He perished, or died*: (S, A, Mgh, O, Mṣb, K:) [Freytag mentions عَطَبَ also in the same sense, as from the K, in which I do not find it:] it is said of a man, and of other than man: in a trad. it is said of seed-produce. (TA.) — And *He (a camel, and a horse,) flagged, or became powerless*: (K, TA:) or stopped with his master [or rider] from fatigue. (TA.) — And عَطَبَ عَلَيْهِ *He was, or became, violently, (O,) or most violently, (K,) angry with him*. (O, K.) — والصَّوْفُ signifies *لَيْنُ الْقُطْنِ* (O, \*K) and الصَّوْفُ, (O,) and نَعُومَتُهُ: (K:) you say, عَطَبَ, aor. ʔ, (A, O, K,) inf. n. عَطَبَ and عَطُوبَ, (O,) *It [i. e. cotton, and wool,] was, or became, soft*. (A, O, \*K. [See also عَطَبَ, below.])

2. تَعَطَّبَ, (O, K,) inf. n. of عَطَبَ, (TA,) signifies *The brewing (عِلَاج) of beverage, or wine, in order that its odour may become good*: (O, K:) so says Abū-Saʿeed. (O.) The phrase رَجِيْقٌ مَعَطَّبٌ occurs in a poem of Lebeed, as some relate it; but as others relate it, it is مَقَطَّبٌ, which means “mixed:” (O, TA:) so says Az; and he adds, “I know not what مَعَطَّبٌ is.” (TA.) — Also, in a grape-vine, *The appearing of the knots, or gems, in the places whence grow the bunches of grapes*. (K.)

4. اعْطَبَهُ *He (a man, Mṣb,) or it (calamity, A,) destroyed him, or caused him to perish*. (S, A, O, Mṣb, K.)

8. اعْتَطَبَ النَّارَ *He took fire in a portion of cotton*: (A:) or اعْتَطَبَ بِعُطْبَةٍ *he took fire in a piece of rag* (O, K) or a portion of cotton. (O.)

عُطْبٌ and عَطْبٌ Cotton: (IAṣr, S, O, K:) and عُطْبَةٌ signifies a portion thereof, (S, A, O, TA,) or of wool. (TA.) [SM says,] In the T, العطب is said to mean *لَيْنُ الْقُطْنِ وَالصَّوْفِ*, [and so in the O, where it is written العطب, and said to be with fet-ḥ,] and its n. un. is عَطْبَة; but I have found it written with ḍamm [to the ع]; therefore by لَيْنٌ seems to be meant لَيْنٌ [i. e. Such as is soft of cotton and of wool: which I think to be evidently a mistake: see 1]. (TA.)

عَطِبَ [Perishing, or dying]: see an ex., from a poet, voce رَبُّ.

عُطِبَ: see عَطِبَ.

عُطْبَةٌ: see عَطِبَ. — Also *A portion of rag by means of which fire is taken*: (K:) or a portion of burning cotton (S, A, O) or rag: (S, O:) so in the saying, *أَجِدُ رِيحَ عُطْبَةٍ* [I perceive the odour of a portion of burning cotton or rag]. (S, A, O.)

عَوُطْبٌ A calamity, or misfortune: (Aṣ, O, K:) from العَطْبُ [inf. n. of عَطِبَ]. (Aṣ, TA.) — And *The main part, or fathomless deep, of the sea*: (Aṣ, K:) likewise from العَطْبُ: (Aṣ, TA:) and so عَوُطْبٌ (K in art. عبط,) formed by transposition: (TA ibid.) or the deepest place in the sea: (IAṣr, O:) or a depressed part between two waves. (IAṣr, O, K.)

أَعُطِبَ More [and most] soft: so in the saying, *هَذَا الْكَبْشُ أَعُطِبَ مِنْ هَذَا* [This ram is more soft in his wool than this]. (O.)

مَعَطِبٌ A place of perdition or destruction: pl. مَعَاطِبُ. (S, O, Mṣb.) [See also 1, first sentence.]

مُعْطِبٌ One who scants his household; syn. مُقْتَرٍ. (O, K.)

## عطر

عَطَرٌ Hardness, severity, rigour, or difficulty. (IDrd, \*O, \*L.)

عَطُودٌ Hard, severe, rigorous, or difficult: (IDrd, O, L, K:) applied in this sense to anything: and particularly to a journey: or in this case meaning distant. (L.) — A quick pace, or rate of going: (S, O, L, K:) and so عَطُودٌ [q. v.]. (L.) — A high mountain: (O, L, K, TA: [in the CK, مِنَ الْجِبَالِ is erroneously put for مِنْ الْجِبَالِ]) as also عَصُودٌ and عَطُودٌ. (L.) — A long day: (O, K:) a complete day (L) or year: (Ibn-Abbād, O, K:) a whole day. (T, O, L, K.) One says, *ذَهَبَ عَطُودًا* He went away a whole day. (O, K.) — A conspicuous, clear, open, road, along which one goes whithersoever he will. (Ish, O, L, K.) — A generous, noble, liberal, man. (Ibn-Abbād, O, K.) — A sharpened spear-head. (Ibn-Abbād, O, K.) — Accord. to [IDrd and] Az [and J], this word is quasi-coordinate to the quinqueliteral-radical class. (TA.)

## عطر

1. عَطَّرَتْ, (S, A, O, Mṣb,) aor. ʔ, inf. n. عَطَّرَ, (S, O, Mṣb,) said of a woman, (S, A, Mṣb,) *She perfumed herself*; (TA;) and تَعَطَّرَتْ, (A, O, Mṣb,) inf. n. تَعَطَّرَ; (S;) and استعطرت; (A;) [signify the same: also عَطَّرَ he (a man) was sweet in the odour of his body; and عَطَّرَتْ, said of a woman, signifies the same: see the part. n. عَطْرٌ:] and استعطرت signifies she (a woman) made use of perfume. (TA.) [See also 5.]