

latter signifies also, in a pl. sense, foolish, or stupid. (TA.)

عُتَاهِيَةٌ: see the next preceding paragraph.

عَاتِه A man addicted to annoying another, and mimicking his speech; (K, TA;) as also عُتِيَّة: (TA:) pl. [accord. to analogy, of the latter, but mentioned in the K as of the former,] عُتَاهِيَّ (K, TA.)

عُتَّة and عُتِيَّة } see عُتَّة.

عُتَّة Intelligent, and symmetrical in make: and also possessed, or mad, and incongruous in make: thus having two contr. significations. (K, TA.)

مَعُوتَة Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Mṣb, K;) or one who has lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c.; (Mgh, Mṣb, K;) without diabolical possession, or madness: (Mgh, Mṣb:) also expl. as signifying possessed, or mad; smitten, or afflicted, in his intellect. (TA.)

### عتي and عتو

1. عَتَا, aor. يَعْتُو, inf. n. عَتُو (S, Mṣb, K) and عَتِي and عَتِيَّة (S, K,) of which عَتُو is the original form, one [i. e. the second] of the two dammehs being changed into a kesreh and therefore the و into ي, and then the other dammeh being assimilated to the kesreh, (S, TA.) He behaved proudly, (Mṣb, K,) and was immoderate, inordinate, or exorbitant: (K:) he was excessively, immoderately, or inordinately, proud or corrupt or unbelieving: (AO, TA; and so in a copy of the S as on the authority of A'Obeyd:) or he revolted, recoiled, or was averse, from obedience: (Er-Rāghib, TA:) and تَعَتَّى signifies the same as عَتُو; (S, K;) or I [disobeyed, or] did not obey; (TA;) and so does عَتَيْت; (K, accord. to some copies; but in some, عَتَيْت;) or, accord. to J and others, one should not say عَتَيْت. (TA.) It is said in the Kur [li. 44], فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. But they turned with disdain from obeying the command of their Lord. (Bd, Jel.) — [Hence,] عَتَبَ الرِّيحُ † The wind blew immoderately. (IKtt, TA.) — And عَتَا said of an old man, (S, Mṣb, K, [but in my copy of the Mṣb the الشَّيْخ is put for الشيخ,]) aor. يَعْتُو, (S, Mṣb,) inf. n. عَتُو (S, Mṣb) and عَتِي, (S,) or عَتِيَّة and عَتِيَّة, with damm and also with fet-h, (K,) He became advanced in age, and in a declining state: (S, Mṣb, K:) [or he became dried up; as is shown by what here follows.] It is said in the Kur [xix. 9], accord. to one reading, وَقَدْ بَلَغَتْ, (TA,) from عَتَا It became dried up; (Ksh, Jel;) said of wood, or a branch; as also عَتَا: (Ksh:) the meaning here being, [And I have reached] the extreme degree of old age: (Jel:) or dryness, and hardness, or rigidness, in Bk. I.

the joints and the bones; like the dry wood or branch. (Ksh.)

5: see the preceding paragraph.

عَاتِب: see عَاتِب.

عَاتِي a dial. var. of حَاتِي, (S, K,) of the dial. of Hudheyl and Thakeef. (S.)

عَات part. n. of 1; (S, Mṣb, K;) Proud, (Mṣb, K,) and immoderate, inordinate, or exorbitant: (K:) excessively, immoderately, or inordinately, proud (Mgh) [or corrupt or unbelieving: or revolting, recoiling, or averse, from obedience: (see 1:)] i. q. جَبَّار: (Mgh, TA:) and عَاتِي signifies the same: (K:) pl. عَاتِيَّ (S, Mṣb, K,) originally [عَاتُو] of the measure فُعُول (Mṣb,) the [former] و being changed into ي, agreeably with a rule which, Moḥammad Ibn-Es-Serce says, should be observed in a word of this [class and] measure when it is a pl., though not [generally] when it is an inf. n., (S, TA,) or this is pl. of عَاتِي, and the pl. of عَات is عَاتَاء. (TA.) [See also أَعْتَا, below.] — Also Advanced [and declining] in age: [or dried up: (see 1, last sentence but one:)] pl. عَاتِيَّ (Mṣb.) — And نَيْل عَاتِي [a mistranscription, the latter word being correctly عَاتِب,] A night intensely dark. (TA.)

أَعْتَى Most [and more] excessive, immoderate, or inordinate, in pride [&c.: see عَاتِب]. (Mgh.)

أَعْتَا [a pl., app. of عَاتِب, like as أَصْحَاب is of صَاحِب,] applied to men as meaning دَعَار [i. e. Who act corruptly, or vitiously; who transgress the command of God; or who commit adultery or fornication; &c.]. (ISd, K, TA.)

### عث

1. عَثَّ (S, K,) aor. عَثَّ, (S, Mṣb,) inf. n. عَثَّ, said of the عَثَّة [or moth-worm], It ate it, or fretted it, namely, wool, (S, Mṣb, K, TA,) and a garment [&c.]. (TA.) And عَثَّ, said of wool [&c.], It was eaten, or fretted, by the عَثَّ [or moth-worm, or moth-worms]. (TA.) — Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (K, TA,) said of a serpent (حَيَّة), It bit him. (O, K, TA.) And It (a serpent) blew upon him, without biting him, and his hair in consequence fell off. (TA.) — And عَثَّنِي, (O,) inf. n. as above, (K,) He importuned me (O, K\*) by asking. (TA.) [And عَثَّنِي signifies the same.]

2: see the next paragraph, in two places.

3. عَات (O,) inf. n. مَعَاتَّة and عَاتَتْ (O, K;) and تَعَثَّت (O,) inf. n. تَعَثَّت (K;) He raised his voice with singing: (O:) or he trilled, or quavered, in singing: (K:) or he raised his voice with singing, and trilled, or quavered: (L:) and عَاتَ فِي غَنَائِهِ, inf. n. as above; and عَثَّ; he trilled, or quavered, in his singing. (TA.)

And عَاتَتْ is also used to signify The sounding [or ringing] of a bow when its string has been pulled to try its strength: some say that it is like the تَرْتُمَر [or ringing] of a basin when it has been struck. (O, TA.)

عُتَّة: see عُتَّة.

عُتَّة i. q. سُوس [i. e. The moth-worm that eats, or frets, wool, or woollen cloths]: (Mṣb:) [and the book-worm, or species of moth-worm that eats books: applied to both of these in the present day: and,] accord. to IAgar, an insect [of the same kind] that clings to skin, or leather, and eats it: (TA:) [and the weevil; i. e.] the kind of worm, or grub, that eats corn; also called سُوس: (M in art. سُوس:) one thereof is termed عُتَّة: (Mṣb:) [i. e.] عُتَّة signifies a سُوسَة [or moth-worm] that eats, or frets, wool: (S, A, O, K:) or a worm, or grub, that attacks wool and cloths (Mgh and Mṣb in art. سُوس) and wheat or other food; (Mgh in that art.;) also called سُوسَة: (Mgh and Mṣb in that art.:) and it is said to be the أَرْصَة, [generally signifying the wood-fretter, but here meaning] a certain insect that eats wool, and skin, or leather: (Mṣb:) the pl. of عُتَّة is عُتَّت (O,) or عُتَّ (K,) or both, (S,) or [rather] عُتَّ, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing: (TA:) the pl. of عُتَّ is عَثَات. (Mṣb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِي دَانِيًا وَإِنَّهُ فِيهِ لَأَسْرَعُ مِنْ الْعُتِّ فِي الصُّوفِ فِي الصَّيْفِ [I give him, every day, of my property, a dāniq (a small silver coin), and verily he is quicker in consuming it than the moth-worm in wool in the summer]. (TA.) And one says, فُلَانٌ عَثَّ مَالِي, (S, O,) meaning † Such a one is a consumer of property; (PS;) like as one says إِذَا مَا لَ (S, O,) meaning “a manager of property.” (PS.) [See also أُطْعِمَنِي سَوِيْقًا حَسًّا عَثًّا = عُثِيَّة below: and عُثِيَّة.] means [He fed me with meal of parched barley or wheat] not moistened and beaten up with anything greasy [such as clarified butter &c.]. (O: in the TA وَعَثًّا.)

عُتَّة: see the paragraph here following.

عُتَّة: see عُتَّة. — It is also an appellation of † An old woman: (S, O, K:) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a سُوسَة. (TA.) — Also, (O, K, TA,) and عُتَّة (TA,) A woman foul, or obscene, in tangle; (O, K, TA;) despised; obscure, or reputeless: (TA:) and a foolish, or stupid, woman: (O, K:) or, the former signifies, accord. to AZ, a woman obscure, or reputeless; whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, a woman lean, or spare, in body: and in like manner عُتَّ applied to a man: (O:) the pl. of عُتَّة is عَثَات. (TA.)

عَثَات Vipers that eat one another in a time of