

**عَتَل** A man (S, O) who hastens, or is quick, to do evil, or mischief. (S, O, K.)

**عَتْلَة** The **بَرْم** [i. e. auger, wimble, or gimlet,] of the carpenter. (S, O, K.) — And The **مِجَنَات** [or iron implement with which young palm-trees, or shoots of palm-trees, are pulled up or off, as expl. in art. **جث**, and in the Ham p. 102]: (S, K: [in one copy of the S, **المِجَنَات** is erroneously put for **المِجَنَات**; and in another of the S, and in some copies of the K, and in the O, **المِجَنَات**];] pl. [or rather coll. gen. n.] **عَتَل**. (TA.) An iron implement with which young palm-trees, or shoots of palm-trees, and the branches, or shoots, of grape-vines, are cut, or lopped. (TA.) — And An iron thing resembling the head of a [hoe, or the like, such as is called] **فَأْس**, (K, TA,) broad, and having in its lower part a piece of wood; with which earth and walls are dug, or excavated; not curved like the **فَأْس**, but even with the piece of wood: (TA:) or [in the CK “and”] a large, or thick, rod of iron, having a wide head, (K, TA,) like the **قَبِيعة** [or pommel] of the sword, used by the builder, (TA,) with which the wall is demolished. (K, TA.) — And A thick staff (S, O, K, TA) of wood. (TA.) [Now commonly applied to A shoulder-pole by means of which burdens are carried by two men.] — And **عَتَل** signifies Persian bows; one of which is termed **عَتْلَة**: (S, O, K:) or strong bows. (KL.) — Also, i. e. **عَتْلَة**, A large clod of clay, or cohesive earth, that is plucked from the ground (ISH, O, K) when it is ploughed, or turned over. (ISH, O.) — And A she-camel that does not conceive, (S, O, K,) and is therefore always strong. (S, O.) — [It is also a pl. of **عَاتِل**, q. v., voce **عَتِيل**.]

**عَتَل** A great eater, who denies, or refuses to give, (Er-Rāghib, L, K, TA, [المَنِيع in the K, as is said in the TA, being a mistake for المَنوع]) and draws, or drags, [to him] a thing roughly, or violently; (Er-Rāghib, TA;) gross, coarse, rough, or rude: (S, O, K:) occurring in the Kur lxviii. 13: (S, O:) or one who recoils from admonition: (Fr, Towsheeh, TA:) or vehement in altercation; gross, coarse, rough, or rude; low, ignoble, or mean, in natural disposition: or, accord. to Ibn-Arafel, unkind, churlish, or surly; gross, coarse, rough, or rude; who will not suffer himself to be led to a thing that is good: (O:) or gross, coarse, rough, or rude, and strong; applied to a man and to any beast, and, some say, to anything. (TA.) — Also A thick spear. (S, O, K.) — And A hard mountain. (TA.)

**عَتِيل** A hired man, or hireling; (S, O, K;) so in the dial. of Jedeeleh of Teiyi; (S, O;) as also **عَاتِل**: (TA:) pl. of the former **عَتَل** (S, O, K) and **عَتَل** also; and of the latter **عَتْلَة**: (TA:) which last pl. also signifies a man's aiders, or assistants: (TA in art. امل:) and some say that **عَتِيل** signifies a servant. (O.) — Also A violent, or severe, disease, or malady. (O, K.)

**عَتَال** A porter, or carrier of burdens, for hire [by means of the **عَتْلَة**, or shoulder-pole]. (TA.)

**عَاتِل**: see **عَتِيل**. — Also An aid, or officer, of the prefect of the police: pl. **عَتَل**. (TA.)

**مِعْتَل** Strong to draw along, or drag, roughly, or violently. (S, K, TA.)

## عتم

1. The primary signification of the inf. n. **عَتَمَ** in the [genuine] language of the Arabs is that of Tarrying [or delaying]: and of withholding, or restricting, or limiting, oneself. (TA.) See 2, in three places. [Hence,] one says, **غَرَسْتُ الْوَدْيَ** **عَتَمْتُ** i. e. [I planted the shoots of palm-trees,] and not any of them was slow or tardy [in its growth]. (S.) And **عَتَمْتُ حَاجَتَهُ** The object of his want was, or became, slow or tardy [of accomplishment]; as also **عَتَمْتُ**. (TA.) — **عَتَمَ اللَّيْلُ**, (S, K,) aor. **عَتَمَ**, (S, TA,) inf. n. **عَتَمَ**, (TA,) The night was, or became, dark, in the period termed **عَتَمَة**: (S:) or a portion of the night passed; as also **عَتَمَ**: (K:) the latter mentioned by IAgar. (TA.) — And **عَتَمَتِ الْإِبِلُ** aor. **عَتَمَتِ** and **عَتَمَتِ**, The camels were milked at nightfall [i. e. at the commencement of the **عَتَمَة**]; as also **عَتَمَتِ** and **عَتَمَتِ**. (K.) — See also 4.

2. **عَتَمَ** and **عَتَمَ** signify The being slow, or tardy. (S.) You say, **عَتَمَ قَرَاهُ** and **عَتَمَ** His entertainment for his guest, or guests, was, or became, slow, or tardy; syn. **أَبْطَأَ** [not **بِهْ**]: (S, K:) and he delayed it: (TA: [but this, though virtually a correct rendering, is app. not so literally:]) and **عَتَمَ** likewise has the former meaning: (K:) or **عَتَمَ قَرَى الضَّيْفِ** signifies he delayed the entertainment of the guest. (S.) And **عَتَمَ مَا عَتَمَ أَنْ فَعَلَ كَذَا** He delayed not, or was not slow, to do, or in doing, such a thing. (S, K.) And **عَتَمَ حَاجَتَهُ** He delayed [the accomplishment of] the object of his want. (TA.) — And **عَتَمَ عَنْهُ** He refrained, forbore, abstained, or desisted, from it, (S, K,) namely, an affair, (S,) after having made progress therein; as also **عَتَمَ**; and **عَتَمَ**, aor. **عَتَمَ**, (K, TA,) inf. n. **عَتَمَ**: (TA:) or this last signifies he withheld himself from doing it, meaning, a thing that he desired: (K:) and **عَتَمَ** signifies he delayed to do it. (TA.) And [hence] one says, **ضَرَبَهُ فَمَا عَتَمَ**, (S,) and **حَمَلَ** **عَتَمَ** (S, K,) i. e. [He beat him, and he attached him,] and did not withhold, or restrict, or limit, himself, in beating him, [and in attacking him,] (S,) or and did not recede, or draw back, or desist: (K, TA:) the vulgar say, **ضَرَبَهُ فَمَا عَتَبَ**. (S.) — See also 4.

4: see 2, in five places: and see also 1, in three places. — **عَتَمَ** (S, Mshb) from **الْعَتَمَة** (S) is like **أَصْبَحَ** from **الصُّبْح**; (S, Mshb;) i. e. it signifies He entered upon the period termed **عَتَمَة**; (Mshb;) as also **عَتَمَ**, inf. n. **عَتَمَ**: (TA:) or he journeyed in that period; (K, TA;) and so **عَتَمَ**: (S, K, TA:) or both signify he became in that period: (TA:) or he brought [his

camels] to the watering-place and [in the CK “or”] he brought [them] back therefrom in that period; (K, TA;) and did any kind of work or action [therein]. (TA.)

8. **عَتَمَتِ الْإِبِلُ**, accord. to Golius, (whom Freytag has followed in this instance,) signifies the same as **عَتَمَتِ**, as on the authority of the K, in which I do not find it. He probably found the former verb thus written erroneously for **عَتَمَتِ** in this sense, which he has not mentioned.]

10. **عَتَمَ** He deemed him, or reckoned him, slow, or tardy. (Z, TA.) — **عَتَمُوا نَعْمَهُمْ حَتَّى** means Delay ye the milking of your camels, or cattle, until the milk shall have collected: (K, TA:) for they used to bring back their camels a little after sunset to their nightly resting-place, and make them to lie down there a while, until, when their milk had collected, after a portion of the night had passed, they roused them and milked them. (TA.) — **عَتَمَتِ الْإِبِلُ**: see 1.

**عَتَمَ** and **عَتَمَ** (S, K, but only the former in some copies of the S,) The wild olive-tree: (S, K, TA:) or such as does not bear anything: or such as grows in the mountains: written by IAtth **عَتَمَ**, and expl. by him as the olive-tree: or a species of tree resembling it, growing in the Sarāh (السرّاة). (TA.)

**عَتَمَ**: see **عَتَمَة**, first sentence: — and see also **عَتَمَ**.

**عَتَمَ**: see **عَتَمَ**.

**عَتَمَة** Slowness, or tardiness: (IB, TA:) hence the saying of a **رَاجِز**,

طَيْفٌ أَلْمُ • بِذِي سَلْمٍ •  
يَسْرِي عَتَمٌ • بَيْنَ الْخَيْمِ •

meaning **يَسْرِي بَطِيئًا**, [i. e. A phantom visited (أَلْمُ being for أَلْمُ) in Dhoo-Selem, journeying by night slowly amid the tents,] the **عَتَمَة** [i. e. **عَتَمَة**] being elided. (TA. [But **عَتَمَ** is also mentioned in the TA, in the beginning of this art., not as being originally **عَتَمَة**, but simply as a subst. in the sense expl. above.]) — [Also, in its most usual sense,] The first third of the night, after the disappearance of the **شَفَق** [or redness that is seen in the sky after sunset]; (Kl, S, Mshb, K;) the first part of the night, after the setting of the light of the **شَفَق**: (Mshb:) or the time of the prayer of nightfall: (S, K:) but the calling of that prayer the prayer of the **عَتَمَة**, as the Arabs of the desert called it, instead of calling it the prayer of the **عَتَمَة**, is said to be forbidden in a trad. (TA.) — **عَتَمَة رُبْع** [The **عَتَمَة** of a young camel brought forth in the **رُبْع**, which is the beginning of the breeding-time], (S, K,) meaning the space during which it (i. e. the **رُبْع**) is confined at its evening-feed, (K,) is applied to the moonlight of the night when the moon is four nights old. (S, K.) AZ says, The Arabs say in relation to the moon when it is one night old,