signifies أَعْتَبنى [..And [hence, app.,] ___ And He cancelled a bargain, or contract, with me. also signify He استعتب ♦ and استعتب ♦ also signify returned from doing an evil action, a crime, a sin, a fault, or an offence: or the former signifies he returned from doing evil to do that which made him who reproved or blamed him, or who was angry with him, to be well pleased with him. مَا مُسِيٌّ مَنْ أَعْتَبُ ,(TA.) It is said in a prov. [He is not an evildoer who returns from his evil اعتتب * (K) and اعتب conduct]. (TA.) __ And (S, K) likewise signify He turned away, or turned back, or reverted, from a thing: (S, O, K:) and the latter is also expl. as meaning he turned back from a thing, or an affair in which he was engaged, to another thing, or affair: (S, O, K:) so accord. to Fr, (S, O, TA,) from the phrase لَكَ العُتْبَى signifying as expl. below (voce on his authority. (TA.) See also 3. = said of a bone that has been set is like meaning It was caused to have a defect اتعب in it, so that there remained in it a constant swelling, or so that a lameness resulted : see عَتَبِ]: عُتَبُ † of which the verb may be either) تُعْتَابُ or اعْتَدْ] has the meaning of its inf. n., بُاعْتَابْ

5. تعتب عَلَيه: see 1, first sentence. __ Also He accused him of a crime, an offence, or an injurious action, that he had not committed. He is not وَ يُتَعَتَّبُ بِشَيْءٍ, And you say, وَ يُتَعَتَّبُ بِشَيْءٍ to be reproved, blamed, or censured, with anything [i.e. with any reproof &c.]. (K, TA.) And [No reproof, blame, or rensure, is to be cast upon him in respect of anything]. (ISk, O, TA.) - See also 3. = also signifies He kept to, or was constantly at, the axis [or threshold] of the door. (A, TA.) _ And you say, آغتَبُتُ بَابَهُ : see 1, latter half.

بْيَنْهُمْ أَعْتُوبَةً ♦ يَتَعَاتَبُونَ بِبَا 6: sec 3. One says, أَبْيَنُهُمْ أَعْتُوبَةً ♦ Between them is speech with which they reprove, blame, or censure, one another]. (S.) And 13! one another in a friendly manner, the reproof rectifies, or sets right, what is amiss between them]. (S.)

8: see 4, latter part: and see also مُعْتَنَب . .. He receded, or retreated, in his way, after proceeding therein for a while; as though in consequence of a difficulty (عتب) presenting itself. (TA.) _ And اعتتب الطّريق He quitted the even, or easy, part of the way, and took to the rugged part. (S, O, K.) _ A'nd' اعتتب من الجبل He ascended the mountain. (S, O, K. [In the K is added, "and did not recoil from it:" but this is a portion of the explanation of the verse here following.]) El-Hotei-ah says,

إِذَا مَخَارِمُ أُحْنَآءٍ عَرَضْنَ لَهُ لَمْ يَنْتُ عَنْهَا وَخَافَ الجَوْرَ فَٱعْتَتَبَا

i.e. [When prominences of bends of mountains

them, [but fears the turning aside,] and so ascends the mountain. (S, O.) _ And اعتتب signifies also He pursued a right, or direct, course, syn. (S, IAth, O, K, [perhaps thus expl. in relation to the verse cited above,]) في الأُمْر [in the affair]. (K.)

10. استعتبه He asked him, petitioned him, or solicited him, to grant him his good will, or favour; to regard him with good will, or favour; to become well pleased, content, or satisfied, with him; (S, O, K;) or he desired, or sought, of him that he should return to making him happy, or to doing what was pleasing to him, from doing evil to him. (S.) And استعتب, alone, He asked, solicited, sought, or desired, good will, or favour; or to be regarded with good will, or favour. (S, Msb.) وَلا هُمْ يُسْتَعْتَبُونَ, in the Kur xvi. 86, and xxx. 57, and xlv. 34, means Nor shall they be asked to return to what will please God. (Jel.) And رَإِنْ يَسْتَعْتِبُوا فَهَا هُمْ مِنَ ٱلْمُعْتَبِينَ And Kur xli. 23, means And if they solicit God's favour, they shall not be regarded with favour: (Jel:) or if they petition their Lord to cancel their compact, [or to restore them to the morld, He will not do so; i.e., He will not restore them to the world; (O, K, TA;) knowing that, if they were restored, they would return to that which they have been forbidden to do: this is the meaning if we read the verb in the active form: and يُستَعْتَبُوا otherwise, (O, TA,) reading as 'Obeyd Ibn-'Omeyr did, (O,) the meaning is, If God cancelled their compact, and restored them to the world, they would not [return from their evil ways, and] act obediently to God: also signifies I ashed استَعْتَبْتُهُ _ (O, TA:) him, or desired him, to cancel a bargain, or compact, with me. (TA.) = See also 4, in three

غَتْبُ: see عَتْبَانُ, in four places.

One who reproves, blames, or censures, (O, K, TA,) his companion, or his friend, (O, TA,) much, or frequently, (O, K, TA,) in respect of everything, (O, TA,) from a motive of solicitous affection for him, and to give him good advice. (TA.) [See also بُتُّابُ.]

: sce عُتَبُة , in five places. __ Also The or frets] (O, TA) that are bound upon (دُسْتَانَات the aning neck] (O) of a lute: (O, TA:) [app. as likened to a series of steps:] or the transverse pieces of wood upon the face of a lute, [i. e., app., upon the face of the neck,] from which the chords are extended to the extremity of the lute: (O, K, TA:) or, accord. to IAar, the thing [app. the small ridge at the angle of the neck] upon which are [or lie] the extremities of the chords, in the fore part, of the lute. (TA.) [See an engraving and a description of a lute in my work on the Modern Egyptians.] - And The places of ascent of mountains, and of rugged and hard pieces of ground. (TA.) _ And Ruggedness of ground. (O, K.) - And The space between two mountains. (TA.) _ And The space between the

present themselves to him,] he does not recoil from fore finger and middle finger [when they are extended apart]: (Msb in art. شبر, and K:) or the space between the middle finger and third finger: (S, O, K:) or the [space that is measured by] placing the four fingers close together. (Msb ubi suprà.) [Sce also بُضْر, and ___.] __ Also A or part with which one ضريبة strikes], and a bluntness, of a sword. (TA.) One says, مَا فِي طَاعَةِ فُلَانِ عَتَبْ † There is not in the obedience of such a one any bending nor a recoiling. (TA.) - And A defect in a bone, when it has not been well set, after a fracture, and there remains a constant swelling in it, or a lameness. (TA.) _ And An unsoundness (O, K, TA) in an animal's leg, (O, TA,) and + in an affair. (TA.) One says, مُن مُودَّتِه عَنْبُ مَا الله عَنْبُ + There is not in his love, or affection, anything mingling with it that vitiates it, impairs it, or renders it unsound. (TA.)

> [meaning threshold] of a door, (S, A, Mgh, O, Msb, K,) upon which one treads: (TA:) or the upper of the two [transverse pieces of wood, of a door-way, whereof each is called ; i. c. the lintel]: (K:) [for it is said that] the upper [piece of wood] in a door-way is the ; and the piece of wood that is above this is the ___; (Az, TA in this art. and in art. is the lowest [or عضارتان are the عَارِضَتَانِ and the عَارِضَتَانِ [or two side-posts] : (TA :) the pl. is * ____ [improperly termed a pl., for it is a coll. gen. n.,] (S, O, K) and عُتَبَاتُ (TA.) [It is mostly used in the former of the two senses expl. above.] ___ And [hence,] : A wife is thus termed, (O, K,) metonymically, in like manner as she is termed . &c. (O.) _ And A step; a single step of a series: (S, O, Msh:) or a single step of a series made of wood: (TA:) pl. * _____ [improperly termed a pl., as observed above,] (S, O, Msb) and أَ الْعَتَبَتَانِ - (\$, 0.) العَتَبَتَانِ + [The two for lintels or steps] termed الخَارِجَةُ the outer] and الدَّاخلَة [or the inner] are two wellknown figures of [the science of] الرَّمْل [i. e. geomancy]. (TA.) عُبَية وَادِ The extreme side of a valley, that is next the mountain: (O, TA:) or, as some say, العَتَبَةُ [i.e. العَتَبَة, supposed by Freytag to be العنبة,] signifies the place of bending of the valley. (Ham p. 18.) _ And axis signifies also A hardship, or difficulty; and a hateful, or disagreeable, thing, or affair, or case, or event; حَمِلَ فُلَانْ عَلَى ,One says فَتُبْ ♦ and so Such a one was incited, urged, induced, or made, to do, or to suffer, a disagreeable, or hateful, thing, of a trying, or an afflictive, kind. (S, O.) And مَنْ الشَّرِ and مَنْ الشَّرِ , and مَنْ الشَّرِ He was incited, &c., to do, or to suffer, a hard-مًا في هٰذَا الأُمْرِ ship, or difficulty. (TA.) And There is not in this thing, or affair, or case, any hardship, or difficulty. (S, pains or agonies] of death. (TA, from a trad.)

The being well pleased, content, or satis-