

سُنُون. (Mṣb.) — And *A party, sect, or class*, (K, TA,) of people: (TA:) [pl. as above:] one says, *فِي الدَّارِ عَضُونُ 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 Kūr [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 *التَّسْحُرُ* [i. e. *Enchantment*, in the CK (erroneously) *التَّسْحُرُ*], 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.)

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

عَاض 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 *عَطَّطَهُ*; (K;) or this, of which the inf. n. is *تَعَطِيطٌ* (S, O, TA) and *تَعَطَّطٌ* also, (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O,* TA:) and *اعتطَّ 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 Kūr-án, [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. *انعطَّ* 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, *اعتطَّ أوائلُ القَوْمِ* † *He clave the foremost persons of the people, or party*. (TA.)

مَلَاحِفُ [Wrappers of the kind called] عَطَطُ

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

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

مَعَطٌ [A place of slitting or rending &c.]. One says *تَشَقَّقَ وَاسِعَ المَعَطِ* [A rent of which the place of slitting is wide]. (TA.)

عَطِيطٌ: see *مَعَطُوطٌ*.

عطب

1. عَطِبَ (S, A, Mgh, O, Mṣb, K,) aor. ʔ, (A, Mgh, Mṣb, K,) inf. n. عَطَبٌ (S,* Mgh,* O,* Mṣb,) and *مَعَطَبٌ* also may be an inf. n. of the same, (Har p. 196,) *He perished, or died*: (S, A, Mgh, O, Mṣb, K:) [Freytag mentions *عَطِبَ* 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 *عَطِبَ عَلَيْهِ* *He was, or became, violently*, (O,) or *most violently*, (K,) *angry with him*. (O, K.) = *الصَّوْفِ* signifies *لَيْنُ القُطْنِ* (O,* K) and *الصَّوْفِ*, (O,) and *نُعُومَتَهُ* (K:) you say, *عَطِبَ*, aor. ʔ, (A, O, K,) inf. n. *عَطَبٌ* and *عَطُوبٌ*, (O,) *It* [i. e. cotton, and wool,] *was, or became, soft*. (A, O,* K. [See also *عَطِبَ*, below.]

2. *تَعَطِيبٌ* (O, K,) inf. n. of *عَطِبَ*, (TA,) signifies *The brewing (عِلَاج) of beverage, or wine, in order that its odour may become good*: (O, K:) so says Abou-Sa'eed. (O.) The phrase *رَجِيحُ مَعَطِبٍ* occurs in a poem of Lebeed, as some relate it; but as others relate it, it is *مُقْتَبٌ*, which means "mixed:" (O, TA:) so says Az; and he adds, "I know not what *مَعَطِبٍ* 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. *اعطبه* *He* (a man, Mṣb,) or *it* (calamity, A,) *destroyed him, or caused him to perish*. (S, A, O, Mṣb, K.)

8. *اعتطب النارَ* *He took fire in a portion of cotton*: (A:) or *اعتطب بعطبة* *he took fire in a piece of rag* (O, K) or *a portion of cotton*. (O.)

عَطِبٌ and *عَطَبٌ* Cotton: (IAṣr, S, O, K:) and *عَطِبَةٌ* signifies *a portion thereof*, (S, A, O, TA,) or *of wool*. (TA.) [SM says,] In the T, *العطب* is said to mean *لَيْنُ القُطْنِ وَالصَّوْفِ*, [and so in the O, where it is written *العطب*, and said to be with fet-ḥ,] and its n. un. is *عطبة*; but I have found it written with ḍamm [to the ع]; therefore by *لَيْن* seems to be meant *لَيْن* [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 *رَبٌّ*.

عَطِبَ: see *عَطِبَ*.

عَطِبَةٌ: 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 عَطِبَةٍ* [I perceive the odour of a portion of burning cotton or rag]. (S, A, O.)

عَوُطِبٌ A calamity, or misfortune: (Aṣ, O, K:) from *العطب* [inf. n. of *عَطِبَ*]. (Aṣ, TA.) — And *The main part, or fathomless deep, of the sea*: (Aṣ, K:) likewise from *العطب*: (Aṣ, TA:) and so *عَوُطِبٌ*, (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.)

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

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

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

عطر

عَطُرٌ 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 *عَطُرْدٌ* [q. v.]. (L.) — A high mountain: (O, L, K, TA: [in the CK, *الجبال* is erroneously put for *مِنَ الجبال*]) as also *عَصُودٌ* and *عَطُرْدٌ*. (L.) — A long day: (O, K:) a complete day (L) or year: (Ibn-Abbád, 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-Abbád, O, K.) — A sharpened spear-head. (Ibn-Abbád, 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 *تَعَطَّرَتْ* signifies *she* (a woman) *made use of perfume*. (TA.) [See also 5.]