

سُنُونٌ. (Mṣb.) — And *A party, sect, or class*, (K, TA,) of people: (TA:) [pl. as above:] one says, *في الدارِ 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. **عَضُونٌ**. (K.) In this sense, (TA,) as sing. of the last word in the saying in the Kur [xv. 91], **عَضِينُ**, *الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ*, its deficient [radical] letter is **و** or **ه**, as has been mentioned in art. **عَضُو** [q. v.]: (S, TA:) those who say that it is **و** regard as an evidence its having for a pl. **عَضَوَاتٌ**; and those who say that it is **ه** regard as an evidence their saying **عَضِيَّةٌ**. (TA.) — **العَضُونُ** as meaning **التَّسْحُرُ** [i. e. *Enchantment*, in the CK (erroneously) **التَّشْحُرُ**] is [said to be] pl. of **عَضَةٌ** [in the CK **عَضَةٌ**], with **ه**. (K.) [But see **عَضَةٌ**, in art. **عَضُو**.]

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

عَضِيٌّ applied to a camel, and **عَضِيَّةٌ** applied to camels: see **عَضِيٌّ**, in art. **عَضُو**.

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

عط

1. **عَطَّ الثَّوْبَ**, (S, O, K,) aor. **عَطَّ**, inf. n. **عَطٌّ**, (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 تَعَطَّطَ (S, O, TA) and تَعَطَّطَاتٌ also, (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O,* TA:) and **اعْتَطَّ الثَّوْبَ** 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 Kur-án, [in xii. 28,] **فَلَمَّا رَأَى قَبِيصَهُ 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, **اعْتَطَّ أَوْلِيَاءَ الْقَوْمِ** † *He clave the foremost persons of the people, or party.* (TA.)

مَلَاحِفُ عَطَّطٌ [Wrappers of the kind called]

[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 **فَتَّقَ وَاسِعَ المَعَطِ** [A rent of which the place of slitting is wide]. (TA.)

مَعَطُوطٌ: see **عَطِيطٌ**.

عطب

1. **عَطِبَ**, (S, A, Mgh, O, Mṣb, K,) aor. **عَطَبَ**, (A, Mgh, Mṣb, K,) inf. n. **عَطْبٌ**, (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 **ك**, 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.) — **العَطْبُ** signifies **لَيْنُ القُطْنِ** (O,* K) and **الصُّوفِ**, (O,) and **نُعُومَتُهُ**: (K:) you say, **عَطِبَ**, aor. **عَطَبَ**, (A, O, K,) inf. n. **عَطْبٌ** and **عَطُوبٌ**, (O,) *It [i. e. cotton, and wool,] was, or became, soft.* (A, O,* K.) [See also **عَطْبٌ**, below.]

2. **تَعَطَّبَ**, (O, K,) inf. n. of **عَطِبَ**, (TA,) signifies *The brewing (عَلَّاج) of beverage, or wine, in order that its odour may become good:* (O, K:) so says Abou-Sa'eed. (O.) The phrase **رَحِيقٌ مَعَطَّبٌ** occurs in a poem of Lebeed, as some relate it; but as others relate it, it is **مُعَطَّبٌ**, 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. **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.)

عَطْبٌ and **عَطْبٌ** Cotton: (IAṣr, S, O, K:) and **عَطْبَةٌ** signifies *a portion thereof, (S, A, O, TA,) or of wool.* (TA.) [SM says,] In the T, **العطب** is said to mean **لَيْنُ القُطْنِ وَالصُّوفِ**, [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 **رَبِّ**.

عُطِبَ: see **عَطْبٌ**.

عُطْبَةٌ: see **عَطْبٌ**. — 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.)

عُوطِبٌ 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 **عُوطِبٌ**, (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. **مَعَاطِبٌ**. (S, O, Mṣb.) [See also 1, first sentence.]

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

عطد

عَطَّدَ *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 عَطَّرَدَ [q. v.]. (L.) — A high mountain: (O, L, K, TA: [in the CK, من الجبال is erroneously put for من الجبال:] as also عَصُودٌ and عَطَّرَدٌ. (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. **عَطَّرَ**, (S, O, Mṣb,) said of a woman, (S, A, Mṣb,) *She perfumed herself;* (TA;) and **تَعَطَّرَتْ**, (A, O, Mṣb,) inf. n. **تَعَطَّرٌ**; (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.]