

rally, i. e. about the middle of May, O. S.), and men return from the seeking after herbage to the places of waters, or of constant sources of water: they do so only on the day of the camels' coming to the water; and they cease not to do thus [when necessary] until the time of the [auroral] rising of Canopus (سَهِيل [i. e. early in August, O. S.]), in the خَرِيف [app. here meaning the period of the rain so called, (see the latter of the two tables in page 1254,)] after which they do it not, but the camels come to the water and drink their draught and return from the water: (Az, TA:) or اعطن الإبل signifies he brought back the camels to the عَطْن [q. v.], waiting in expectation with them, because they did not drink the first time. (So in the CK [agreeably with what here follows; but see 1, first sentence].) And one says, اعطن الرجل بعيره The man brought back his camel to the عَطْن, waiting in expectation with him, he not having drunk. (S.)

7: see 1, last sentence.

عَطْن and مَعَطْن (ISk, S, Mgh, Mṣb, K) or مَعَطْن (TA [but this I find not elsewhere]) The usual abiding-place of camels: (K:) and also, (K, TA,) by predominance of usage, (TA,) or only, (Az, Mṣb, TA,) the place of camels, where they lie down, (Az, S, Mgh, Mṣb, TA,) at the water, (Az, S, TA,) or around the water, (Mgh, Mṣb,) or around the watering-trough, (K, TA,) in order that they may drink a second time, after the first draught, and then be sent back to the places of pasture to remain there during the intervals between the waterings; (S;) and likewise the places of sheep or goats, where they lie down around the water: (ISk, S, Mṣb, K, TA:) pl. of the former أَعَطَانُ; and of the latter مَعَاظِنُ; (Az, S, Mgh, Mṣb, K;) which latter pl. is used by the lawyers as meaning [generally] the places of lying down of camels. (Mṣb.) The [space called] حَرِيم [q. v.] of the well of the عَطْن is said to be forty cubits. (Mgh.) Prayer in the أَعَطَانُ of camels is forbidden, because the person praying is not secure from being hurt by them, and diverted from his prayer, and defiled by the sprinkling of their urine. (Iath, TA.) ضَرَبَتِ الإبل بعطن [in which الأَرْضُ is understood after الإبل] means The camels lay down [in a place by the water]: (S;) or satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time. (Iath, TA.) And one says, ضَرَبَتِ النَّاقَةُ بعطن The she-camel lay down [&c.]. (TA.) And ضَرَبَ النَّاسُ بعطن † The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water]; occurring in a trad.: (TA in art. ضرب:) or the people satisfied their thirst and then abode at the water. (K and TA in the present art.) — [Hence] one says, فَلَانٌ وَاسِعُ العَطْنِ وَالبَيْدِ (S,) or رَحْبُ العَطْنِ (K, TA,) † Such a one is a person possessing much wealth; having an ample dwelling or place of abode; (K, TA;) endowed with extensive power or strength or might; or

liberal, munificent, or generous. (S, K, TA.) — And العَطْنُ signifies العَرْضُ [app. as meaning Odour, from the same word as inf. n. of عَطْنُ said of a hide]: so in the saying of 'Adee Ibn-Zeyd, cited by Sh,

* طَاهِرُ الأَثْوَابِ يَحْمِي عِرْضَهُ
* مِنْ خَنَا الذِّمَّةِ أَوْ طَمَثِ العَطْنِ

[Pure in conduct, or actions; he guards his honour, or reputation, from unseemliness in respect of that which should be held sacred, or inviolable, or filthiness of odour]. (TA.)

عَطْنُ part. n. of عَطْنُ [q. v.] said of a hide. (S, TA.) [Hence,] أَهْبُ عَطْنَةٌ Stinking hides. (TA.)

أَعَطْنُ الإبلُ [q. v., as such signifying The watering of camels and then making them to lie down at the water: or the confining of camels at the water, where they lie down, after having come to it and drunk]. (K.) — Also The place of [the operation termed] العَطْنُ [inf. n. of عَطْنُ in the phrase العَطْنُ الجِلْدُ, q. v.]. (AZ, TA.)

عَطَانُ Feces such as are termed فَرْتُ, or salt, which one puts in, or upon, a hide, [in preparing it for tanning,] in order that it may not stink. (K.)

عَطِينُ i. q. مَعَطُونُ, q. v., applied to a skin. (K.) — And (hence, TA), as also عَطِينَةٌ, applied to a man, Stinking (K, TA) in the exterior of the skin: or the latter, blamed in respect of some foul affair. (TA.)

عَطِينَةٌ: see what next precedes.

عَاظِنَةٌ (S, K,) applied to a she-camel, (K,) or to camels, (S, Mṣb,) as also [the pls.] عَوَاطِنُ (S, Mṣb, K) and عَطُونُ (K,) but not عَطَانُ thus applied, (TA,) Lying down [at the water] after having satisfied her, or their, thirst. (S, Mṣb, K.) — And عَطَانُ and عَطُونُ and عَطْنَةٌ (K, TA) and عَاظِنُونَ (TA) [all pls. of عَاظِنُ] Men who have alighted, or descended and abode, in مَعَاظِنُ [pl. of مَعَطْنُ]. (K, TA.)

مَعَطْنُ; and its pl. مَعَاظِنُ: see عَطْنُ.

مَعَطُونُ A skin prepared for tanning in the manner signified by the phrase العَطْنُ الجِلْدُ, expl. above; (S, K;) as also عَطِينُ. (K.)

عطو

1. عَطَا, [aor. يَعْطُو,] inf. n. عَطْوُ: see 6, first quarter, in five places. — [Hence] one says طَوِيلٌ لَا تَعْطُوهُ الأَيْدِي [High, so that the hands will not reach it]. (TA.) — And عَطْوُ signifies also The act of raising the head and the hands (K, TA) to take a thing. (TA.) See also an ex. in a verse cited voce أَنْ, p. 106, first col. [And see عَطْوُ, and عَاطُ.] — تَعَاظِينَا فَعَطْوَتَهُ: see 6.

2. هُوَ يَعْطِينِي (S, K, TA,) with teshdeed, (S,

TA,) thus in the M, as well as the S, erroneously written in [some of] the copies of the كُ يَعْطِينِي, (TA,) He serves me, does service for me, or ministers to me; as also يَعْطِينِي. (S, K, TA.) You say, مَنْ يَعْطِيكَ i. e. Who has the office of serving thee? (TA.) — And عَطَيْتُهُ I incited him, or made him, to hasten, or be quick. (Sgh, K.)

3: see 4, in two places: — and see also 2. — عَاطَى الصَّبِيُّ أَهْلَهُ means The boy wrought for his family, and gave them, or handed to them, what they desired. (ISd, Z, K, TA.) — And المِعَاظَةُ signifies A man's meeting, face to face, a man having with him a sword, and saying, "Bring near thy sword," and he gives it, and thereupon each acts with the other awhile in a manner resembling the slaying with the edge of the sword (عَرَّ فُلَانٌ فُلَانًا يَغْرُهُ); they being in a market-place or a mosque: the doing of which is forbidden. (TA.) — عَاظَيْتُ الأَرْطَالَ means [I joined in mutually, or reciprocally, giving, or presenting, the pints of wine; i. e.] أُعْطَيْتُ النَّدَامَى [I gave, or presented to, the cup-companions, and they gave, or presented to, me, the pints of wine]. (Har p. 650.)

4. اِعْطَاً (K, MF, TA,) and مُعَاظَةً (S, Mṣb, K) and عَطَاً (K,) The act of giving, presenting, or offering; or giving with the hand in the way of presenting or offering; syn. مَنَاوَلَةٌ (S, Mṣb, K, MF, TA) and عَلَى جِهَةِ التَّقْرِيبِ; and اِعْطَاً has been expl. as syn. with اِيتَاءً; but several authors make a distinction between these two words, saying that the latter is sometimes obligatory and sometimes by way of favour, whereas the former is never but by way of sheer favour; as El-Fakhr Er-Rázei says; though most of the leading lexicologists know not this distinction. (MF, TA.) One says, اِعْطَاهُ الشَّيْءَ; and اِيتَاءَهُ, inf. n. مُعَاظَةٌ and عَطَاً; He gave him, &c., the thing. (TA.) And اِعْطَاهُ مَالًا [He gave him, &c., property]. (S.) And اِعْطَيْتُهُ دِرْهَمًا I gave him, &c., a dirhem. (Mṣb.) And as the signification of this verb does not depend upon the condition of taking, or receiving, but only upon giving, or delivering, one may say, اِعْطَيْتُهُ فَمَا أَخَذَ [I gave, or delivered, &c., to him, and he did not take, or receive]. (Mṣb.) [See also a verse cited in the first paragraph of art. رَأَى, in which this verb has a single objective complement with بَ redundantly prefixed to it.] — اِعْطَى (S,) inf. n. as above, (K,) signifies also † He was, or became, tractable, manageable, or submissive; (S, K, TA;) said of a camel: (S;) and اِعْطَى بِيَدِهِ [lit. he gave his hand, said of a man,] signifies the same: accord. to Er-Rághib, اِعْطَى, said of a camel, primarily signifies he gave his head, and did not resist. (TA.) [Hence,] one says to a tractable camel, when his haltering becomes loosed (lit. opened) from his muzzle, اِعْطِ [meaning Give thy head]; whereupon he bends his head towards his rider, and he renews his haltering. (TA.) —