

(S, TA,) part. ns. of **أَبَى**, signifying *Refusing; or refraining, forbearing, abstaining, or holding back [voluntarily, or of his own free will or choice]*: (S, M<sub>sb</sub>, TA:\*) [*refusing assent or consent; &c.:*] *disliking, being displeased with a thing, disapproving of it, or hating it*: (M, \*K, \*TA:) or the first and second, a man *disliking, or loathing, food*: (M, K, TA:) and the third, (K,) and **أَبْيَانُ**, (so in a copy of the M,) or **أَبْيَانُ**, (K,) a man *who refuses, or refrains from, or dislikes, or hates, (يَأْبَى), food; or, things that are base or mean, (M, K, TA,) and causes of dispraise or blame*: (TA:) or the second (أَبَى), a man *who refuses, or refrains, &c., vehemently, or much; incomppliant, unyielding, resisting, withstanding, or repugning*: (T:) and **أَبْيَانُ** and **أَبْيَانُ**, a man *having vehement* **أَبَاءُ** [app. **أَبَاءُ**, i. e. *dislike, or loathing, of food*; agreeably with a common quality of words of the measure **فَعْلَانُ**]: (T, TA: [but in copy of the T, accord. to the TT, **أَبَاءُ** in this last explanation is written **أَبَاءُ** in the TA it is without any vowel-sign:]) the pl. of **أَبٍ** is **أَبُونَ** and **أَبَاءُ** (M, K) and **أَبِي** (K,) with damm, then kesr, and then teshdeed, (TA, [in the CK **أَبِي**, and in a copy of the M **أَبِينُ**]) and **أَبَاءُ** (M, TA,) or **أَبَاءُ** (K, TA,) like **رِجَالُ**: (TA: [in the CK **أَبَاءُ**]) the pl. of **أَبِي** is **أَبِيُونَ**; (M, K;) of which an instance occurs wherein the pl. **ن** is likened to a radical **ن**; the gen. case being written, at the end of a verse, **أَبِيِين**: (M:) the pl. of **أَبْيَانُ** (M,) or **أَبْيَانُ** (K,) is **أَبْيَانُ**. (Kr, M, K.)—[Hence,] **الْأَبِي** *The lion*. (K.)—And **أَبِيَّةُ**, (M,) so in some copies of the K, but in others **أَبِيَّةُ**, (TA,) She [app. a camel] *that dislikes, or loathes, and will not drink, water: and she that desires not the evening-food: and she (a camel) that is covered and does not conceive, or become pregnant*: (M, K:) and **أَوَابُ**, [its pl.,] *she-camels that refuse, or refrain from, the stallion*. (TA. [See also **أَبِي**].) It is said in a prov., **العَاشِيَةُ تَبِيحُ الْآبِيَّةِ** [*She that is eating her evening-food, or pasturing in the evening, excites her that has no desire for that food*]; i. e., when the camels that desire not the evening-food see the camels eating that food, they follow them, and pasture with them. (M, and so in the S in art. **عَشُو**.)

**مُؤَبٍ** [act. part. n. of 4, q. v.] *Water failing, or coming to an end*: (TA:) or water that is *scanty, or little in quantity*. (Lh, M, TA.)

**مَاءُ مَأْبَأَةٍ**, (M,) or **مَاءُ مَأْبَأَةٍ**, (K,) *Water which the camels refuse, or dislike*. (M, K.)

اتب

2. **أَتَبَهَا** **إِتْبَا**, (M, K, [but in the latter the pronoun is masc.,]) and **بَاتَبَهَا**, (M,) or simply **أَتَبَهَا**, (S,) inf. n. **تَاتَبْتُ**, (S, K,) *He put on her, or clad her with, an* **إِتْب**: (S, M, K:) or **أَتَبَهَا** signifies *he put on her, or clad her with, a shift*. (AZ, T.) — **أَتَبْتُ**, (M, K,) inf. n. as above, (K,) *It (a*

garment, or piece of cloth,) *was made into an* **إِتْب**. (M, K.)

5. **تَاتَبَ بِإِتْبٍ**, (M, K,) and **أَتَتَبْتُ**, [written with the disjunctive alif **إِتْتَبْتُ**, (M,) or **أَتَتَبْتُ**, (K, [but this I think a mistranscription,]) *He put on himself, or clad himself with, an* **إِتْب**: (M, K:) or **أَتَتَبْتُ**, alone, *she put on herself, or clad herself with, an* **إِتْب**. (AZ, T, S, M.) — **تَاتَبَ الدَّرْعَ وَالسَّلَاحَ** + *He put on (i. e. on himself) the coat of mail, and the arms, or weapons*. (A.) And **تَاتَبَ الْقَوْسَ** + *He put forth his shoulder-joints from the belt of the bow, [the belt being across his breast,] so that the bow was on his shoulder-blades*: (A:) accord. to AHn, (M,) **تَاتَبُ** signifies + a man's *putting the suspensory of the bow across the breast, and putting forth the shoulder-joints from it*, (M, K,) *so that the bow is on the shoulder-joints*: (M:) and you say also, **تَاتَبَ قَوْسَهُ عَلَى ظَهْرِهِ** + [*he put his bow in the manner above described upon his back*]. (S.) — [And hence,] **تَاتَبُ** signifies also + *He prepared himself, or made himself ready*, (K,) **لِلْأَمْرِ** [for the affair]. (TK.) — And + *He acted, or behaved, with forced hardness, firmness, strength, hardness, courage, or vehemence*. (K.)

8: see 5, in two places.

9: see 5.

**بَقِيرٌ** (M, K) **مُتَبِّئَةٌ** (T, S, M, A, K) and **إِتْبٌ**, (S,) or **بَقِيرَةٌ**, (M, K,) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of **بَقِيرَةٌ**,]) *a بُرْدُ [q. v.], (S, M, K,) or piece of cloth, (S, A,) which is slit (S, M, A, K) in the middle, (S,) and worn by a woman, (A, K,) who throws it upon her neck, (S, M,) [putting her head through the slit;] having neither an opening at the bosom (أَجِيْبٌ), nor sleeves: (S, M, A, K:) and a woman's shift: (T, M, K:) and, (K,) or accord. to some, (M,) a garment that is short, reaching half-way down the shank: (M, K:) or [a garment like] drawers, or trousers, without legs; (M, K;) i. q. **نُقْبَةٌ**: (M:) or a shirt without sleeves, (S voce **بَقِيرٌ**, M, K,) worn by women: (S ubi supra:) the first explanation alone is given in most lexicons: (TA:) some say that it is *different from the* **إِزَارُ**; that it *has no band like that of drawers or trousers, and is not sewed together after the manner of drawers or trousers, but is a shirt of which the two sides are not sewed together*: (M:) or i. q. **عِلْقَةٌ** and **صِدَارٌ** and **شَوذَرٌ**; all signifying one and the same thing: (T:) pl. [of pauc.] **أَتَابُ** (M, K [in the CK and a MS. copy of the K written **أَتَابُ**]) [originally **أَتَابُ** which is mentioned as one of the pls. by MF] and **أَتَبْتُ** [originally **أَتَبْتُ** which is also mentioned as one of the pls. by MF] and by transposition **أَتَوُبْتُ**, (MF,) and [of mult.] **أَتَوُبْتُ**, (S,) or **إِتَابُ**, (M,) or both. (K.) — [Hence,] **إِتْبٌ** also signifies + *The husk of barley*. (M, K.)*

**مِثْبٌ** A [wrapper, or wrapping garment, such as is called] **مِثْبَلٌ**. (T.)

**إِتْبٌ**: see **مِثْبَةٌ**.

**مُؤْتَبُ الظَّفْرِ** + A man whose nail is crooked. (K.)

اتم

1. **أَتَمَرٌ**, (M, K,) in, or in relation to, a **سَقَاءٌ** [or skin for water or milk], (TA,) signifies *The having two punctures of a seam (خُرُزَتَانُ) rent so as to become one*. (M, K.) You say, **أَتَمَّتِ الْقِرْبَةُ**, aor. -, inf. n. **أَتَمَرْتُ**, *The water-skin had its two punctures (خُرُزَتَاهَا) [or rather two of its punctures, agreeably with the explanation of the inf. n. in the M and K, as given above,] rent so that they became one*. (TK.) — [And hence,] *The meeting together of the* **مَسْلَكَانِ** [or *vagina and rectum*]: whence **أَتَوْمٌ** [q. v.] as an epithet applied to a woman. (Ham p. 373.) — [It seems to be indicated in the T, that one says, **أَتَمَرَتِ النِّسَاءُ**, aor. -, and **أَتَمَرْتُ**, aor. -: as meaning, or perhaps the former only, *The women assembled, or came together*: for I there find, immediately after **مَاتَمَرٌ** as signifying "a place in which women assemble," "one says, **أَتَمَرْتُ**, aor. -, and **أَتَمَرْتُ**, aor. -: " but it is then added that, accord. to Khálid Ibn-Yezeed, **مَاتَمَرٌ** is from **أَتَمَرْتُ**, aor. -: = I. q. **فَتَقَّ** [The act of rending, rending asunder, ripping, or the like; or undoing the sewing of a thing]. (TA.) — The act of cutting. (Sgh, K.) You say, **أَتَمَهُ** *He cut it*. (TK.) = **أَتَمَرْتُ**, aor. -, also signifies *He brought together, or united, two things*. (T.) [See **أَتَوْمٌ**, and **مَاتَمَرٌ**.] = **أَتَمَرْتُ بِالْمَكَانِ**, (Sgh, M<sub>sb</sub>,) with two forms of aor., [app. - and -], (M<sub>sb</sub>,) inf. n. **أَتَمَرْتُ**, (Sgh, K,) or **أَتَوْمٌ**; (M<sub>sb</sub>,) and **أَتَمَرْتُ**, aor. -: (M<sub>sb</sub>,) *He stayed, remained, dwelt, or abode, in the place*. (Sgh, M<sub>sb</sub>, K.)

2: see 4.

4. **تَاتَمَرْتُ**, inf. n. **إِتَامَرْتُ**; and **أَتَمَمْتُ**, inf. n. **أَتَمَمْتُ**; *He rendered her such as is termed* **أَتَوْمٌ**, q. v. (O, K.)

**أَتَوْمٌ** is primarily used in relation to the **سَقَاءٌ** [or skin for water or milk; as meaning] *Having two punctures of a seam (خُرُزَتَانُ) rent so that they become one*. (S.) — And hence, (S,) or from **أَتَمَرْتُ** as meaning "he brought together, or united," two things, (T,) *A woman whose* **مَسْلَكَانِ** [or *vagina and rectum*] *meet together in one, [by the rupture of the part between them,] (T, M,) becoming conjoined, so that the* **فَرْجُ** *is enlarged thereby, (TA,) on the occasion of devirgination*; (M;) i. q. **مُفَضَّةٌ**, (T, S, M,) as some say; (T;) or **مُفَاضَةٌ**; (K; [said in the TA to be a mistake: but **مُفَضَّةٌ** and **مُفَاضَةٌ** are said in the M, in art. **فَيْضٌ**, to have the same signification;]) *a woman whose* **مَسْلَكَانِ** *have become one*: (Ham p. 271:) or, as some say, *small in the* **فَرْجُ** [or *vagina*]: (M:) or it has these two contr. significations. (K.)

**مَاتَمَرٌ** is a quasi-inf. n. of **أَتَمَرْتُ** in the last of the senses explained above. (M<sub>sb</sub>,) [Thus it signifies *A staying, remaining, dwelling, or abiding, in a place*. But it more commonly signifies] *The assembling of women [and of men also] in a case of rejoicing and of mourning*. (Har p. 234.) —