

مَا أَعْطَاهُ لِلنَّهَالِ [How large a giver is he of property!] is like the phrase مَا أَوْلَاهُ لِلْمَعْرُوفِ, and مَا أَكْرَمَهُ لِي; anomalous, because the verb of wonder is not formed from the measure أَفْعَلَ, and only what has been heard, of this kind, from the Arabs, is allowable. (S, TA.)

5. تَعَطَّى: see 10. — And see also 6, last quarter, in two places. — Also He hastened, or made haste. (Sgh, K.)

6. تَعَاط The act of taking [a thing that is given, presented, or offered, or that is as though it presented, or offered, itself], or taking with the hand; as also عَطُو; syn. of both تَنَاوَلُ. (K.) One says, تَعَاطَهُ He took it, or took it with his hand; syn. تَنَاوَلَهُ: (S:) and هُوَ يَتَعَاطَى كَذَا He takes, or takes with his hand, such a thing; [as, for instance, food, and beverage;] syn. يَتَنَاوَلُهُ: (TA:) and زَيْدٌ دَرَّهْمًا عَطَا Zeyd took, or took with his hand, a dirhem; syn. تَنَاوَلَهُ: (Msb:) and عَطَوْتُ الشَّيْءَ I took the thing with the hand; syn. تَنَاوَلْتُهُ بِأَيْدِي: (S:) or عَطَا الشَّيْءَ, and إِلَيْهِ [i. e. إِلَى الشَّيْءِ], inf. n. عَطُو, He took the thing, or took it with his hand; syn. تَنَاوَلَهُ: and عَطَا He took the vessel, or took it with his hand, (تَنَاوَلَهُ) before its being put upon the ground. (TA.) — And The taking with the hand (تَنَاوَلُ) what is not right, or just, or due. (K.) — And The contending in taking. (K.) One says, تَعَاطُوا الشَّيْءَ They took the thing, or took it with the hand, one from another, and contended together in doing it. (TA.) — [And The contending in giving, presenting, or offering.] One says also, تَعَاطَيْنَا فَعَطَوْتُهُ, (S, K, TA,) aor. أَعْطَوْتُهُ, (TA,) i. e. [We contended in giving, and it may also mean in taking, and] I overcame, or surpassed, him [therein]. (S, K, TA.) — [And simply The giving, presenting, or offering, mutually, reciprocally, or by one to another. See an ex. voce شَبَّرَ. — And hence, The reciting, one with another, or the vying, one with another, in reciting, verses, or poetry.] One says تَعَاطُوا الرَّجَزَ بَيْنَهُمُ (TA and TK in art. رَجَزٌ) † They recited, one with another, [or they vied, one with another, in reciting,] verses, or poetry, of the metre termed رَجَزٌ; as also تَنَازَعُوهُ. (TK in that art.) — And The standing upon the extremities of the toes, with raising the hands to a thing. (K.) And hence, (K, TA,) as some say, (TA,) تَعَاطَى فَعَقَرَ (K, TA,) in the KUR [liv. 29]: (TA:) for this is said to mean And he stood upon the extremities of his toes, then raised his hands, and smote her: (S, TA:) or this means and he took the sword, (Ksh, Bd, Jel,) or the she-camel, (Ksh,) and slew her: (Ksh, Bd, Jel:) or and he emboldened himself &c.: (Ksh, Bd:) [for] — تَعَاطٌ signifies also The being bold, daring, or courageous, so as to attempt, or venture upon, a thing without consideration or hesitation: (TA:) or, as also تَعَطَّ, the venturing upon, or embarking in, or doing, (K, TA,) a thing, or an affair, (K,) or a bad, or foul, thing or affair: (TA:) or the former is used in relation to that which is

noble, or honourable; and † the latter, in relation to that which is bad, or foul. (K, TA.) And one says, فُلَانٌ يَتَعَاطَى كَذَا (S, Msb) i. e. Such a one enters into such a thing: (S:) or ventures boldly, daringly, or courageously, upon such a thing, and does it. (Msb.) [And Such a one takes, or applies himself, to such a thing; as wine, or the drinking thereof; and gaming: you say, تَعَاطَى الْخَمْرَ; and التَّمْيِيزَ: see Ksh and Bd and Jel in ii. 216.] And تَعَاطَى قَوْلَ الشَّعْرِ He affected to be a poet but was not. (TA in art. شَعْر.) And تَعَاطَى الْبَلَاغَةَ وَيَتَسَمَّى مِنْ أَهْلِهَا [He affected, or attempted, eloquence, not being of those endowed therewith]. (TA in art. بَلِغ.)

10. اسْتَعَطَى He asked for a gift; as also تَعَطَّى. (S, K.) And اسْتَعَطَى النَّاسَ بِكَفِّهِ تَعَطَّى He sought, demanded, or asked, [a gift] of men or of the people [with his hand and in his hand]. (M, TA.)

عَطَا: see عَطَا.

عَطُو and عَطُو, applied to a gazelle, (K, TA,) and to a kid, accord. to Kr, who mentions only the first, as though an inf. n. used as an epithet, (ISd, TA,) Stretching itself up towards the trees, to take therefrom; as also عَطُو. (K.) [See also عَاط.]

قَوْسٌ عَطْوِي † A bow that is easy (S, K.) and yielding. (S.) [See also مُعَط.]

أَتَقَى فُلَانٌ عَطْوِيًا Such a one voided thin ordure [as an Atawee, meaning] much in quantity: originating from the fact that a man of the Benoo-Atayeh voided thin excrement on his being flogged. (Z, TA.) — الْعَطْوِيَّةُ is the appellation of A sect of the خَوَارِج, so called in relation to Atayeh Ibn-El-Aswad El-Yemamee El-Hanafee. (TA.)

عَطَا and عَطَا A gift, as meaning an act of giving [in an absolute sense, or] of such as is liberal, bountiful, munificent, or generous: (K:) [as signifying the act of giving,] عَطَا is a subst. [i. e. a quasi-inf. n.] from أَعْطَى; (S, Msb;) and is originally عَطَاو: and when they affixed to it ة, to denote unity, some said عَطَاة, and some said عَطَاوَة: and in forming the dual, they said عَطَاوَانِ and عَطَاوَانِ (S, TA:) it is used as a quasi-inf. n. in the saying,

• أَكْفَرًا بَعْدَ رَدِّ الْمَوْتِ عَنِّي •
• وَبَعْدَ عَطَائِكَ الْمَائَةِ الرَّبَاعَا •

[Shall I show ingratitude after the repelling of death from me and after thy giving as a bloodwit for me the hundred camels pasturing at large amid abundant herbage?], الْمَائَةُ being governed in the accus. case by عَطَائِكَ: (IAk p. 211:) the dim. of عَطَاة is عَطَاة. (S, TA.) [See مُحَيِّي, in art. حَى.] — Also [i. e. عَطَا and عَطَا] A gift as meaning a thing that is given; (K;) or so عَطَا; (Mgh;) and (Mgh, K) so عَطِيَّة: (S, Mgh,

Msb, K:) or, as some say, عَطَا is a coll. n.; and when the sing. is meant, one says عَطِيَّة: (TA:) the pl. of عَطَاة is أَعْطِيَّة [a pl. of pauc.] and أَعْطِيَّاتُ (Mgh, K) which latter is a pl. pl.: (K:) and the pl. of عَطِيَّة is عَطَايَا: (S, Mgh, Msb:) and عَطَا has also for a pl. مَعَاطِي, anonymously. (TA.) عَطَا also signifies [A soldier's stipend, or pay; or his allowance; and so عَطِيَّة:] what is given out to the soldier from the government-treasury once a year, or twice; and رَزَقٌ, what is given out to him every month: or the former, every year, or month; and the latter, day by day: or the former, and عَطِيَّة, what is assigned to those who fight: and رَزَقٌ and عَطِيَّة, what is assigned to the poor Muslims when they are not fighting. (Mgh. [See also رَزَقٌ].)

عَطُو: see عَطُو.

عَطَى dim. of عَطَا, q. v. (S, TA.)

عَطَاة and عَطَاوَة: see عَطَا, first sentence.

عَطِيَّة: see عَطَا, latter half, in six places. — [Hence] أُمُّ عَطِيَّة The mill, or hand-mill; syn. الرَّحَا. (T in art. اَمْر.)

عَاط A gazelle raising his head to take the leaves [of a tree]. (TA.) [See also عَطُو.] Hence, (TA,) عَاطٌ بِغَيْرِ أَنْوَابٍ (S, Meyd, TA) Taking [or reaching to take] without there being aught of things suspended, (Meyd,) a prov.; (S, Meyd, TA;) applied to him who arrogates to himself that which he does not possess; (Meyd;) or to him who arrogates to himself knowledge that does not regulate him; (TA;) or meaning, taking [or reaching to take] that which is not to be hoped for (S, TA) nor to be taken. (S. [See also art. نَوَط.] [And عَاطِيَّة is applied to a mare as meaning Raising her head: see شَبَاة (last sentence) in art. شَبُو.]

أَعْطَى [signifying More, and most, excellent in giving is anomalous, being formed from the augmented verb أَعْطَى]: see أَجَوِبُ.

مُعَط [Giving, &c.]. When thou desirest Zeyd [i. e. any person] to give thee a thing, thou sayest, هَلْ أَنْتَ مُعْطِيهِ [lit. Art thou my giver of it?], with fet-h and teshdeed to the ي: and in like manner thou sayest to a pl. number, هَلْ أَنْتُمْ مُعْطِيَتُهُ, because the ن [of the word مُعْطُونَ] falls out by reason of the word's becoming a prefixed noun, and the و is changed into ي and incorporated [into the pronominal ي], and the ي is pronounced with fet-h because [originally] preceded by a quiescent letter [i. e. the و which is changed into ي]: and to two persons thou sayest, هَلْ أَنْتُمَا مُعْطِيَايَهُ, with fet-h to the ي: and thus you do in similar cases. (S, TA.) — [Hence,] قَوْسٌ مُعْطِيَةٌ † A pliable bow, not rigid nor resisting to him who pulls the string: or, as some say, that has been bent and not been broken. (TA.) [See also عَطْوِي.]