

elision of the *ḥ*, (Mḥb,) [or rather this is a coll. gen. n.,] and the pl. of *عَبَايَةٌ* is *عَبِيٌّ*, like *عَبِيٌّ*: or, accord. to some, *عَبَا* is a sing.; for they say that it signifies a sort of *أَكْسِيَّة*, and that its pl. is *أَعْبِيَّة*. (TA.) See *عَبَا* in art. *عَبَا*. — See also *عَبَا*, above.

عتب

1. *عَتَبَ عَلَيْهِ*, (Ṣ, Mgh, O, K,*) aor. = (Ṣ, Mgh, O, K) and *عَتَبَ*, (Ṣ, O, K,) inf. n. *عَتَبٌ* (Ṣ, Mgh, O, K) and *عَتَبَانٌ* or *عَتَبَانٌ* or *عَتَبَانٌ* or *عَتَبَانٌ* (accord. to different copies of the K) and *مَعْتَبٌ*, (Ṣ, O, K,) with which *مَعْتَبَةٌ* and *مَعْتَبَةٌ* are syn., (K,) but these two are simple subst.; (Ṣ, O; [see, however, *خَمَصٌ*];) and *تَعْتَبُ عَلَيْهِ*; (Ṣ, O, TA;) *He was angry with him*, (Ṣ, Mgh, O, K, TA,) with the anger that proceeds from a friend. (Ṣ, Mgh, O, K, TA.) It is said in a trad., *كَانَ يَقُولُ لِأَحَدِنَا عَنِ الْمَعْتَبَةِ مَا لَهُ تَرِبَتْ يَمِينُهُ* [He used to say of one of us, from a motive of friendly anger, What aileth him? May his right hand (meaning he himself) cleave to the dust: see *تَرِبَ*]. (TA.) — And [sometimes] *عَتَبَ عَلَيْهِ* signifies [simply] *He was angry with him*. (Mgh, TA.)* A poet says, (Ṣ, O, TA,) namely, El-Ghaṭammash (O, TA) *عَدِ دَابَّعِ*, (TA,)

- * *أَخْلَائِي لَوْ غَيْرَ الْجَمَامِ أَصَابَكُمْ*
- * *عَتَبْتُ وَلَكِنْ مَا عَلَى الدَّهْرِ مَعْتَبٌ*

(Ṣ, O, TA; but in the O, *عَلَى الْمَوْتِ*, and *أَخْلَاءٌ* as well as *أَخْلَائِي*, as in the Ḥam p. 406;) meaning [O my friends, had some other event than the decreed case of death befallen you,] *I had been angry: [but there is no being angry with fortune:]* i. e., had ye fallen in war, we had taken your blood-revenge: but one cannot revenge himself upon fortune. (TA.) — And *عَتَبَ عَلَيْهِ*, (Mḥb, K, TA,*) aor. = and *عَتَبَ*, (Mḥb, K, TA) and *عَتَبِيٌّ* [an intensive form] (K, TA) and *عَتَبَانٌ* (Az, TA) and *مَعْتَبٌ*, (Mḥb,) signifies also *He reproved, blamed, or censured, him*; (K, TA;) and so *عَاتَبَهُ*, (TA,) inf. n. *مُعَاتَبَةٌ* and *عَاتَبَ*: (K, TA:) or *he reproved, blamed, or censured, him, in anger, or displeasure*. (Mḥb.) A poet says,

- * *إِذَا ذَهَبَ الْعِتَابُ فَلَيْسَ وَدٌّ*
- * *وَيَبْقَى الْوَدُّ مَا بَقِيَ الْعِتَابُ*

[When reproof departs, there is no love: but love lasts as long as reproof lasts]. (Ṣ, O, TA.) *عَتَبَ* and *عَتَبَانٌ* signify *Thy reproving a man for evil conduct that he has shown towards thee, and from which thou hast desired him to return to what will please thee, or make thee happy*. (Az, TA. [See also the latter word below.]) — *مَا عَتَبْتُ بِهِ* means *I did not tread, or have not trodden, upon the threshold (عَتَبَةٌ) of his door*; (A, K, TA;) and so *مَا تَعْتَبْتُهُ*. (A, TA.) — And [hence,] *عَتَبَ*, aor. = and *عَتَبَ*, inf. n. *عَتَبَانٌ*

(Ṣ, O, K) and *تَعْتَبُ* and *تَعْتَابٌ*, [this last an intensive form,] (K,) † *He (a stallion [camel], TA) limped, or halted: (K, TA:) or knocked his knees together, or had a distortion in a hind leg: or was hamstrung: (TA:) and he (a camel, Ṣ, O, or a stallion [camel], TA) walked upon three legs, (Ṣ, O, K, TA,) in consequence of his having been hamstrung, (K, TA,) or in consequence of his knees' knocking together, or of his having a distortion in a hind leg; as though he leaped: (TA:) and he (a man) leaped on one foot, or hopped, (Ṣ, O, K,) raising the other: (K:) in each of these cases, the beast or man is likened to one walking upon a series of steps, 'or the like, of stairs, (O, TA,) or of a mountain, or of rugged ground, (TA,) and leaping from one of these to another. (O, TA.) — And *الْبُرْقُ عَتَبَ*, aor. = and *عَتَبَ*, inf. n. *عَتَبَانٌ*, † *The lightning flashed in continued succession*. (TA.) — And *عَتَبَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ*, aor. = [and app. = also], † *He passed [from place to place], and* *عَتَبَ مِنْ قَوْلٍ إِلَى قَوْلٍ* [from saying to saying]. (O, TA.) — And *عَتَبَ الْقَوْمَ فِي السَّيْرِ* [i. e. *عَتَبَ*, though Freytag assigns this meaning to *عَتَبَ*,] † *The people, or party, turned aside in journeying, and alighted in a place not in the right, or intended, direction*. (Ḥam p. 18. [See also 4 and 8.]) — See also *أَعْتَبَ*, said of a bone.*

2. *تَعْتَبُ* The making an *عَتَبَةٌ* [meaning a threshold]. (K, TA.) *تَعْتَبُ الْبَابَ* means *The making a threshold (عَتَبَةٌ) to the door*. (TA.) — [And *The making an عَتَبَةٌ (meaning a step):*] or so *تَعْتَبُ عَتَبَةً*.] You say, *عَتَبَ لِي عَتَبَةً فِي هَذَا الْمَوْضِعِ* [Make thou for me a step in this place] when you desire to ascend thereby to a place. (O, TA.) — And *The drawing together the حُجْرَةُ* [of the drawers, or trousers, i. e. the tuck, or doubled upper border, through which passes the waist-band], and *folding it, in front: [app. meaning the turning up a portion, drawn together in front, inside the band, to prepare for some active employment:]* (IAth, O, K, TA:) you say, *عَتَبَ سَرَاوِيلَهُ فَتَشَمَّرَ* [He drew together the tuck of his drawers, or trousers, &c., and prepared himself for active employment]: (O and TA, from a trad. :) and the part so drawn together &c. is called the *ثُبَّة*. (IAṣr, O.) — See also *أَعْتَبَ*, said of a bone. — *عَتَبَ* is also said of a man as meaning *He was, or became, slow, tardy, dilatory, late, or backward: in which sense, its ب is thought by ISd to be a substitute for the م in عَتَمَ*. (TA.)

3. *عَاتَبَهُ*, inf. n. *مُعَاتَبَةٌ* and *عَاتَبَ*, (Ṣ, O, Mḥb,) *He reproved him, &c., as expl. above; see 1, in the middle of the paragraph; in two places: (TA:) or عَاتَبَ and مُعَاتَبَةٌ signify two persons' reproving, blaming, or censuring, each other; each of them reminding the other of his evil conduct to him: (Az, TA:) [or the expostulating, or remonstrating, of each with the other:]* or, (Kh, T, Ṣ, O, Mḥb, K,) as also *تَعَاتَبَ*, (Az,

T, O, K,) and *تَعْتَبُ*, (Az, K,) the *conversing, or talking, together, as persons confiding in their reciprocal love, and therefore acting presumptuously, one towards another; and reminding one another of their anger, or friendly anger; (Kh, Ṣ, O, Mḥb, K;) or desiring to discuss, in a good-humoured way, things by which they had been displeased, and which had occasioned them anger, or friendly anger: (Az, K, TA:) the language meant is that of one friend to another. (TA.) — And *مُعَاتَبَةٌ* signifies also *The act of disciplining, training, exercising, or making tractable: it is said in a trad., عَاتَبُوا الصَّيْلَ فَإِنَّهَا تَعْتَبُ* i. e. *Train ye horses for war and for riding, for [they will turn from their evil habits, or] they will become trained, and will accept reproof*. (TA.) — And you say, *عَاتَبَ الْأَدِيمَ*, meaning † *He put the hide again into the tan*. (T in art. *أَدَمَ*.) [See an ex. in a prov. cited voce *أَدِيمَ*.]*

4. *اعْتَبَهُ*, (K, TA,) inf. n. *إِعْتَابٌ*, with which *عَتَبِيٌّ* [q. v.] is syn.; (TA;) and *استعته*; *He granted him his good will, or favour; regarded him with good will, or favour; became well pleased, content, or satisfied, with him*. (K, TA.) In the following verse of Ša'ideh Ibn-Ju'eiyeh,

- * *شَابَ الْغُرَابُ وَلَا فُوَادِكَ تَارِكٌ*
- * *ذَكَرَ الْغُصُوبَ وَلَا عِتَابِكَ يُعْتَبُ*

[The raven may become hoary but thy heart will not relinquish the remembrance of Ghaḍoob, nor will the reproof of thee be met with good will], the last word is expl. by *يُسْتَقْبَلُ بِعَتَبِيٍّ* [meaning as rendered above, or be regarded with favour, or be met by a return to such conduct as will make thy reprover well pleased with thee]. (TA.) — [Or] *He made him to be well pleased, content, or satisfied: (Ṣ, A, O:) and the former verb is used in a contr. sense [or ironically] in the following verse of Bishr Ibn-Abee-Khāzim,*

- * *غَضِبْتُ تَمِيمَ أَنْ يُقْتَلَ عَامِرٌ*
- * *يَوْمَ النَّسَارِ فَأَعْتَبُوا بِالصَّيْلِ*

[Temeem were angry because Amir was slaughtered on the day of En-Nisār; so they were made contented by the sword:] i. e., we contented them by slaughter: (Ṣ, O, TA: [see also the Ḥam p. 196:]) [but the meaning may be, so they were made to return from their anger by the sword: that *أَعْتَبَ* sometimes signifies *He was made to return* appears from an explanation, in the K, of a phrase in the Kur xli. 23: see 10:] and *أَعْتَبَنِي* and *أَسْتَعْتَبَنِي* signify also *He returned to making me happy, or doing what was pleasing to me, from doing evil to me: (Ṣ, O:) or he left off doing that for which I was angry with him, and returned to that which made me to be well pleased with him: (TA:) or the former signifies he removed, or did away with, [my] complaint and reproof; the latter having a privative effect: (Mḥb:) and *أَعْتَبَهُ مِنْ شَكْوَاهُ* means *He caused him to be pleased or contented [and so relieved him from his complaint]*. (Ḥar p. 337. [See also*