latter signifies also, in a pl. sense, *foolish*, or *stupid*. (TA.)

عُتَاهِيَةٌ: see the next preceding paragraph.

عَاتِهٌ A man *addicted to annoying another, and mimicking his speech;* (Ḳ, TA;) as also ▼ عَتِيهٌ: (TA:) pl. [accord. to analogy, of the latter, but mentioned in the Ḳ as of the former,] عُتَهَآءُ. (Ḳ, TA.)

عُتْتُهٌ and عُتْتُهِىٌّ: } see عُتَهٌ.

مُعَتَّهٌ *Intelligent, and symmetrical in make:* and also *possessed*, or *mad, and incongruous in make:* thus having two contr. significations. (Ḳ, TA.)

مَعْتُوهٌ *Idiotic*, or *an idiot*, i. e. *deficient*, or *wanting, in intellect;* (Ṣ, Mgh, Mṣb, Ḳ;) or one *who has lost his intellect;* (Ḳ;) or *bereft of his intellect*, or *so in consequence of shame* or *fear* &c.; (Mgh, Mṣb, Ḳ;) *without diabolical possession*, or *madness:* (Mgh, Mṣb:) also expl. as signifying *possessed*, or *mad; smitten*, or *afflicted, in his intellect.* (TA.)

## عتى and عتو

1. عَتَا, aor. يَعْتُو, inf. n. عُتُوٌّ (Ṣ, Mṣb, Ḳ) and عُتِىٌّ and عِتِىٌّ, (Ṣ, Ḳ,) of which عُتُوٌّ is the original form, one [i. e. the second] of the two ḍammehs being changed into a kesreh and therefore the و into ى, and then the other ḍammeh being assimilated to the kesreh, (Ṣ, TA,) *He behaved proudly*, (Mṣb, Ḳ,) *and was immoderate, inordinate*, or *exorbitant:* (Ḳ:) *he was excessively, immoderately*, or *inordinately, proud* or *corrupt* or *unbelieving:* (AO, TA; and so in a copy of the Ṣ as on the authority of A'Obeyd:) or *he revolted, recoiled*, or *was averse, from obedience:* (Er-Rághib, TA:) and ▼ تَعَتَّيْتُ signifies the same as عَتَوْتُ; (Ṣ, Ḳ;) or *I* [*disobeyed*, or] *did not obey;* (TA;) and so does عَتَيْتُ; (Ḳ, accord. to some copies; but in some, عَتِيتُ;) or, accord. to J and others, one should not say عَتَيْتُ. (TA.) It is said in the Ḳur [li. 44], فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. *But they turned with disdain from* obeying *the command of their Lord.* (Bḍ, Jel.) — [Hence,] عَتَتِ الرِّيحُ † *The wind blew immoderately.* (IKtt, TA.) — And عَتَا said of an old man, (Ṣ, Mṣb, Ḳ, [but in my copy of the Mṣb الشى is put for الشيخ,]) aor. يَعْتُو, (Ṣ, Mṣb,) inf. n. عُتُوٌّ (Ṣ, Mṣb) and عِتِىٌّ, (Ṣ,) or عُتِىٌّ and عَتِىٌّ, with ḍamm and also with fet-ḥ, (Ḳ,) *He became advanced in age*, and *in a declining state:* (Ṣ, Mṣb,* Ḳ:) [or *he became dried up;* as is shown by what here follows.] It is said in the Ḳur [xix. 9], accord. to one reading, وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عُتِيًّا, (TA,) from عَتَا *It became dried up;* (Ksh,* Jel;) said of wood, or a branch; as also عَسَا: (Ksh:) the meaning here being, [*And I have reached*] *the extreme degree of old age:* (Jel:) or *dryness, and hardness*, or *rigidness, in the joints and the bones; like the dry wood* or *branch.* (Ksh.)

5: see the preceding paragraph.

عَتِىٌّ: see عَاتٍ.

عَتَّى a dial. var. of حَتَّى, (Ṣ, Ḳ,) of the dial. of Hudheyl and Thaḳeef. (Ṣ.)

عَاتٍ part. n. of 1; (Ṣ, Mṣb, Ḳ;) *Proud*, (Mṣb, Ḳ,) *and immoderate, inordinate*, or *exorbitant:* (Ḳ:) *excessively, immoderately*, or *inordinately, proud* (Mgh) [or *corrupt* or *unbelieving:* or *revolting, recoiling*, or *averse, from obedience:* (see 1:)] *i. q.* جَبَّارٌ: (Mgh, TA:) and ▼ عَتِىٌّ signifies the same: (Ḳ:) pl. عُتِىٌّ, (Ṣ, Mṣb, Ḳ,) originally [عُتُوٌّ,] of the measure فُعُولٌ, (Mṣb,) the [former] و being changed into ى, agreeably with a rule which, Moḥammad Ibn-Es-Seree says, should be observed in a word of this [class and] measure when it is a pl., though not [generally] when it is an inf. n., (Ṣ, TA,) or this is pl. of عَتِىٌّ, and the pl. of عَاتٍ is عُتَاةٌ. (TA.) [See also أُعْتَاةٌ, below.] — Also *Advanced* [*and declining*] *in age:* [or *dried up:* (see 1, last sentence but one:)] pl. عُتِىٌّ. (Mṣb.) — And لَيْلٌ عاتى [a mistranscription, the latter word being correctly عَاتٍ,] *A night intensely dark.* (TA.)

أَعْتَى *Most* [and *more*] *excessive, immoderate*, or *inordinate, in pride* [&c.: see عَاتٍ]. (Mgh.)

أُعْتَاةٌ [a pl., app. of عَاتٍ, like as أَصْحَابٌ is of صَاحِبٌ,] applied to men as meaning دُعَّارٌ [i. e. *Who act corruptly*, or *vitiously; who transgress the command of God;* or *who commit adultery* or *fornication;* &c.]. (ISd, Ḳ, TA.)

## عث

1. عَثَّتْهُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. عَثٌّ, said of the عُثَّة [or moth-worm], *It ate it*, or *fretted it*, namely, wool, (Ṣ, Mṣb, Ḳ, TA,) and a garment [&c.]. (TA.) And عُثَّ, said of wool [&c.], *It was eaten*, or *fretted, by the* عُثّ [or *moth-worm*, or *moth-worms*]. (TA.) — Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (Ḳ, TA,) said of a serpent (حَيَّة), *It bit him.* (O, Ḳ, TA.) And *It* (a serpent) *blew upon him, without biting him, and his hair in consequence fell off.* (TA.) — And عَثَّنِى, (O,) inf. n. as above, (Ḳ,) *He importuned me* (O, Ḳ*) by asking. (TA.) [And عَتَّنِى signifies the same.]

2: see the next paragraph, in two places.

3. عاثّ, (O,) inf. n. مُعَاثَّةٌ and عِثَاثٌ; (O, Ḳ;) and ▼ عثّث, (O,) inf. n. تَعْثِيثٌ; (Ḳ;) *He raised his voice with singing:* (O:) or *he trilled*, or *quavered, in singing:* (Ḳ:) or *he raised his voice with singing, and trilled*, or *quavered:* (L:) and عاثّ فى غِنَائِهِ, inf. n. as above; and ▼ عثّث; *he trilled*, or *quavered, in his singing.* (TA.) And عِثَاثٌ is also used to signify The *sounding* [or *ringing*] of a bow when its string has been pulled to try its strength: some say that it is *like the* تَرَنُّم [or *ringing*] *of a basin when it has been struck.* (O, TA.)

عَثٌّ: see عُثَّة.

عُثٌّ *i. q.* سُوسٌ [i. e. The *moth-worm that eats*, or *frets, wool*, or *woollen cloths*]: (Mṣb:) [and the *book-worm*, or *species of moth-worm that eats books:* applied to both of these in the present day: and,] accord. to IAạr, *an insect* [*of the same kind*] *that clings to skin*, or *leather, and eats it:* (TA:) [and the *weevil;* i. e.] the *kind of worm*, or *grub, that eats corn;* also called سُوسٌ: (M in art. سوس:) one thereof is termed ▼ عُثَّةٌ: (Mṣb:) [i. e.] عُثَّةٌ signifies *a* سُوسَة [or *moth-worm*] *that eats*, or *frets, wool:* (Ṣ, A, O, Ḳ:) or *a worm*, or *grub, that attachs wool and cloths* (Mgh and Mṣb in art. سوس) *and wheat* or *other food;* (Mgh in that art.;) also called سُوسَةٌ: (Mgh and Mṣb in that art.:) and it is said to be the أَرَضَة, [generally signifying the *wood-fretter*, but here meaning] *a certain insect that eats wool, and skin*, or *leather:* (Mṣb:) the pl. of عُثَّةٌ is عُثَثٌ, (O,) or عُثٌّ, (Ḳ,) or both, (Ṣ,) or [rather] عُثٌّ, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing: (TA:) the pl. of عُثٌّ is عِثَاثٌ. (Mṣb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِى دَانِقًا وَإِنَّهُ فِيهِ لَأَسْرَعُ مِنَ العُثِّ فِى الصُّوفِ فِى الصَّيْفِ [*I give him, every day, of my property, a dánik* (a small silver coin), *and verily he is quicker in* consuming *it than the moth-worm in wool in the summer*]. (TA.) And one says, فُلَانٌ عُثُّ مَالٍ, (Ṣ, O,) meaning † *Such a one is a consumer of property;* (PṢ;) like as one says إِزَآءُ مَالٍ, (Ṣ, O,) meaning "a manager of property." (PṢ.) [See also عُثَّةٌ below: and عُثَيْثَةٌ.] — أَطْعَمَنِى سَوِيقًا حُثًّا عُثًّا means [*He fed me with meal of parched barley* or *wheat*] *not moistened and beaten up with anything greasy* [*such as clarified butter &c.*]. (O: in the TA حُثًّا وَعُثًّا.)

عَثَّةٌ: see the paragraph here following.

عُثَّةٌ: see عُثٌّ. — It is also an appellation of ‡ *An old woman:* (Ṣ, O, Ḳ:) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a سُوسَة. (TA.) — Also, (O, Ḳ, TA,) and ▼ عَثَّةٌ, (TA,) *A woman foul*, or *obscene, in tongue;* (O, Ḳ, TA;) *despised; obscure*, or *reputeless:* (TA:) and *a foolish*, or *stupid, woman:* (O, Ḳ:) or, the former signifies, accord. to AZ, *a woman obscure*, or *reputeless;* whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, *a woman lean*, or *spare, in body:* and in like manner ▼ عَثٌّ applied to a man: (O:) the pl. of عُثَّة is عِثَاثٌ. (TA.)

عِثَاثٌ *Vipers that eat one another in a time of*