

dim. is regular: (M:) sometimes, (K,) one says also **أَصِيلًا**, (S, M, K,) substituting ل for the [final] ن. (S, M,\*) You say, **لَقَيْتَهُ أَصِيلًا** and **أَصِيلًا**, meaning, as above, **عَشِيًّا**: (A, TA:) and Lh mentions **لَقَيْتَهُ أَصِيلًا**. (So in two copies of the S.)

**أَصِيلَةٌ** A man's whole property: (M, K:) or his palm-trees: (K, TA: in the CK his palm-tree:) thus in the dial. of El-Hijáz. (O, TA.) — **أَخَذَهُ بِأَصِيلَتِهِ**, (S, M, K,) and **بِأَصْلَتِهِ**, (IAqr, M, K,) **He took it altogether**, (S, M, K,) [as it were] with its root, (S, M,) not leaving aught of it. (TA.) And **جَاؤُوا بِأَصِيلَتِهِمْ** They came altogether; the whole of them. (S, Z.) — **لِفُلَانٍ أَرْضٌ أَصِيلَةٌ** To such a one belongs land long possessed, or inherited from his parents, by means of which he has his living: a phrase of the people of Et-Táif. (TA.) — See also **أَصِيلٌ**, in two places.

**عِلْمٌ أُصُولِيٌّ** One skilled in the science termed **عِلْمُ الْأُصُولِ**: see **أَصْلٌ**. (TA.)

**لَقَيْتَهُ أَصِيلًا**: see **أَصِيلٌ**, last sentence.

**أَصِيلًا** and **أَصِيلًا**: see **أَصِيلٌ**, in four places, last two sentences.

**لَقَيْتَهُ مُؤَصَّلًا** I met him entering upon the time called the **أَصِيل**. (TA.) And **أَتَيْنَا مُؤَصِّلِينَ** We came entering upon the time so called. (S.)

**أَصْلٌ مُؤَصَّلٌ** [A root, or foundation, or the like, made firm, or fixed, or established]. (S.) [See also **أَصِيلٌ**.]

**شَاةٌ مُسْتَأَصَّلَةٌ** A sheep, or goat, whose horn has been taken from its root. (TA.)

**مُسْتَأَصَّلٌ**: see **أَصْلٌ**.

**يَأْصُولُ**: see **أَصْلٌ**, first sentence.

### اط

1. **أَطَّ**, (S, K,) aor. -, (K,) inf. n. **أَطِيطُ** (S, K) and **أَطَّ**, (TA,) It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry; (S, K;) [and particularly, it creaked; and it moaned;] said of a camel's saddle, (S, K, [in the CK, **الرَّجُلُ** is put by mistake for **الرَّحْلُ**,]) [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] **نَسْعٌ**, and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called **سِدْرٌ**, (S, TA,) or of the kind called **سَرْحٌ**, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S, TA,) and, in a trad. of Aboo-Dharr, † of heaven, or the sky, notwithstanding there being [really] no **أَطِيطٌ** in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by

explanations of **أَطِيطٌ** below.] You also say, **أَطَّتِ الْإِبِلُ**, (K,) aor. as above, inf. n. **أَطِيطُ**, (TA,) *The camels moaned by reason of fatigue, or uttering their yearning cry to their young*, (K, TA,) and sometimes by reason of fulness of their udders with milk. (TA.) And **لَا آتِيكَ مَا أَطَّتِ الْإِبِلُ** I will not come to thee as long as camels utter cries [or moan] by reason of the heaviness of their loads. (S.) And **لَا أَفْعَلُ ذَلِكَ مَا أَطَّتِ الْإِبِلُ**, meaning I will not do that ever. (TA.) And **مَا لَنَا بَعِيرٌ يَنْطُ** We have not a camel that moans, or cries; meaning we have not any camel; for the camel cannot but do so. (TA, from a trad.) [See also **أَطِيطٌ**, below.] And **أَطَّتْ لَه رَجِيِي** [My feeling of relationship, or sympathy of blood,] became affected with tenderness, or compassion, and became moved, [or rather pleaded,] for him [or in his favour]: (K, TA:) and hence **التَّاطِطُ** [inf. n. of the verb in the syn. phrase **رَجِيِي لَه رَجِيِي**]. (Sgh, TA.) And **أَطَّتْ بِكَ الرَّحِمُ** [The feeling of relationship, or sympathy of blood, pleaded, or hath pleaded, in thee;] i. e., inclined thee to favour. (Ham p. 765.) [See another ex. voce **حَاسَةٌ**.]

5: see 1, near the end.

**أَطَّ**: see **أَطِيطٌ**, below.

**نَسْعٌ أَطَّطٌ** [pl. of **أَطَّ**, part. n. of 1,] Creaking [plaited, or woven, thongs]. (K.)

**أَطِيطٌ** [as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] The sounding, or the like, or the sound, or the like, [and particularly the creaking, or creaking sound, and the moaning, or moaning sound,] of a camel's saddle (S, K, TA) when new; (TA;) and so **أَطَّ**, of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA,) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the prolonging of the cries of camels: (TA:) but 'Alee Ibn-Hamzeh says that the cry of camels is termed **رَغَاءٌ**, and that **أَطِيطٌ** signifies the sounding, or sound, of their bellies, or insides, by reason of repletion from drinking. (IB, TA.) **أَهْلُ صَهْبِلٍ وَأَطِيطٌ**, occurring in a trad., means † Possessors of horses and of camels. (TA.) — Also † Hunger, (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from Ez-Zejjájee. (TA.)

**أَطَّاطٌ** Sounding much; noisy; (K, TA;) having a sound: applied [to any of the things mentioned above in the explanations of **أَطَّ** and **أَطِيطٌ**; and] to a hide; and to a camel repleted with drink; and to a road: fem. with **ة**: which, applied to a

woman, signifies one whose **فَرْجٌ** has a sound **إِذَا جُمِعَتْ**. (TA.)

### اطر

1. **أَطَّرَهُ**, aor. -, (S, M, K) and **أَطَّرَ**, (K,) inf. n. **تَأْطِيرٌ**; (S, M, K;) and **أَطَّرَهُ**, inf. n. **تَأْطِيرٌ**; (K;) *He bent it, or curved it*; (S, M, K, &c. ;) namely, a bow, (S, A,) and a twig, or the like: (A:) *he laid hold upon one of its two extremities, and curved it: he bent it, or curved it*; namely, anything; *عَلَى شَيْءٍ* upon a thing: and the latter verb, [or both,] *he bent it into the form of a hoop, bringing its two extremities together*. (TA.) — It is said of Adam, **كَانَ طَوَالًا فَأَطَّرَهُ اللَّهُ** *He was tall, and God bent him, and diminished his height*. (TA.) — And one says, **أَخَذَ عَلَيَّ إِذِي الطَّالِبِ وَأَطَّرَهُ عَلَيَّ الْحَقُّ** [He laid hold upon the two hands, or arms, of the wrongdoer, or prevented, restrained, or withheld, him from doing that which he desired,] and bent him to [conformity with] what was right. (AA, from a trad.) And **أَطَّرْتُ فَلَانًا عَلَى مَوَدَّتِكَ** [Thou hast bent such a one to love thee]. (A.) — **أَطَّرَ السَّهْمَ**, (S, K,) aor. -, and **أَطَّرَ**, (K,) inf. n. as above, (S, K,) *He wound an arrow upon the arrow*. (S, K.) — **أَطَّرَ الْبَيْتَ**, (TK,) inf. n. as above, (K,) *He made an اطَّر*, which is a thing resembling a zone or belt, to the tent or house. (K, TK.)

2: see 1, in two places. — **أَطَّرْتُ**, inf. n. **تَأْطِيرٌ**, *She (a girl, IAqr) remained in the house, or tent, of her father, some time, or long*, (IAqr, K,) without marrying. (IAqr.) [See also 5.]

5. **تَأَطَّرَ** It (a spear) bent: (S, K:) it (a thing) became crooked, curved, or bent; as also **أَطَّرَ**: (K, TA:) *it became bent into the form of a hoop, its two extremities being brought together*. (TA.) — **تَأَطَّرْتُ** She affected a bending of her person, body, or limbs, in her gait. (A.) — **تَأَطَّرْتُ** She (a woman) remained, or stayed, in her house, or tent; (S, K;) she kept to it. (TA.) [See also 2.]

7: see 5.

**أَطَّرُ** The place of curvature (**مُنْحَنَى**) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting the dual form: or the bent, or curved, part of the extremity of a bow; to which Tarafeh likens the curving of the ribs of a she-camel: (TA:) and what resembles a curvature, seen in the clouds: an inf. n. in the sense of a pass. part. n. (Skr, TA.)

**أَطَّرَةٌ** The sinew that is wound immediately above the notch of an arrow; (S, K;) as also **إِطَارٌ**. (K.) — The edge of the glans of the penis; (K, TA;) as also † the latter word. (K, TA.) — The flesh surrounding the nail: (K:) pl. **أَطَّرٌ** and **إِطَارٌ**. (TA.) — A mixture of ashes and blood with which a fracture in a cooking-pot is smeared (S, K) and repaired. (TA.)

**إِطَارٌ** Anything that surrounds another thing: (S, A, M, K;) as the hoop of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.) — A ring of hair surrounding the head, the