Book I.]

middle of it being bald. (TA.) ___ The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K.) ____ See also أَطْرَة, in two places. إطار الحافر The part of the hoof of a horse or the like which surrounds, or extends K, &c.) 1 The part, (A,) or flesh, (Msb,) surrounding the lip: (A, Msb:) or the part that separates between the lip and the hairs of the mustache: (K:) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth. (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Msb, TA.) إطَارُ بَيْتِ ____ A thing resembling a zone, or belt, of a tent or house. (K.) إطار من النّاس (K.) إطار من النّاس (K.) men. (K.) One says, لَعَبْر إطَار لَبَنِي فَلَانٍ They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Msb.)

أطير A sin; a crime; an offence. (S, K.) One BAYB, أَخَذَني بأطير غَيْري Be punished me for the sin, crime, or offence, of another than myself. (S.)

مأطورة A bow. (A.) ___ A milking-vessel of shin (عَلْبَة) for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the atte are folded upon the hoop-formed twig, and dry upon it. (TA.)

and أطمر (S, K,) like أطمر and أطمر (S, K,) like أطمر and Mgh in art. الجمر, (A fortress : or, as some say, any lofty building: (Mgh:) or a [building such as is termed] قَصْر [q. v.]: (IAar, K:) and any fortress built of stones : and any square, roofed, house : (K :) pl. (of pauc., TA) أَطَامُ (Ş, آطَامٌ (: K با أَطُومٌ (Mgh, K) and (of mult., TA) أَطُومُ (K با signifies fortresses of the people of El-Medeeneh : and one of these is termed الطبقة (S:) or this signifies [simply] a fortress; and its pl. is أطافر. (TA.)

i: see above.

أَطَام مُؤَهَّمَة Lofty [fortresses, &c.]: (A, TA:) أَطَام مُؤَهَّمَة [or it may signify fortresses, &c., disposed in order, or grouped together; for it is said to be] a phrase like أَجْنَاد (O, TA,) or like أَبْوَاب مُبَوَّبة رَبِّهُ اللَّهُ اللَّ

اف

, يَبْفٌ IDrd, M, Mgh, K) and) يَؤُفٌ . 10 أَفَ (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. أَنْفَى; (M, Mgh;) and ; تأفف * inf. n. ; تأفيف (Ş, Mgh, K;) and ; (M, K;) He said أَفَّ [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the and إفٌ ♦ and إفٌ ♦ and إفًا ♦ and إف ♦ and إف ♦

and إِنَّ and إِنَّ and إِنَّ and إِنَّ and إِنَّ and إِنَّ and ,تَأَقَفَ ¥ به and أَنْغَنَ ¥ به and أَقْفَهُ ¥ مَعَامَ أَقَفَهُ * which is with teshdeed, [in a copy of the M, ف pronounced , إِنَّى ♦ and , إِنَّا ♦ like إِنَّا ♦ and [, إِنَّ meaning He said to him بَعَلَ. (M.) And with imáleh, and إنّى vith kesr, (K,) i. e., prefixed to the pronoun of the first person, Such a one began to فَلَانْ يَتَأَقَفُ * مِنْ رِيحٍ وَجَدَهَا (IAmb,) and أَفْ لا and أَفْ لا أَفْ مَن (K) and أَفْ الله (IAmb,) by reason of a smell which he perceived. أَفَّ أَفَّ (T.) And إِنَّهُ بَتَأَقَّفَ * عَلَيْه he is angry رَآفَ ¥ مَ , آفِ ♦ and , آفَ ♦ , or , آف ♦ , and , أَفَ ♦ with him, or enraged against him. (TA.) (accord. to different copies of the K,) [all these 2: see 1, in three places. forms, making the number (forty) mentioned by 5: see 1, in four places. the author of the K, I have drawn from a comparison of three copies of that work, and I believe .أقى and أنّ and أنّ and أنّ أنّ see أنّ them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but and its vars. (differing only in having the I see no good reason for this: he then adds,] and imovent): see the next paragraph. and أَقَدُ * the last mentioned by أَقَدُهُ * أَفَّة **Dirt**, or filth; as also أَفَّة Dirt, or filth; as also أَفَ IB on the authority of IĶtt. (TA.) آف , [with أَفًا لَهُ, and **التَّة (** *Dirt*, or *filth, to him*; in which its variants,] in its primary sense, denotes one's the tenween is for the purpose of rendering them indeterminate; (Ṣ;) and أَفَّ لَهُ وَتُفَّ ; (T;) and the latter of ; (T, Ş;) the latter of ; أَفَقًا ♦ وَتُغَمَّا which is an imitative sequent : (S:) or أفّ signifies the dirt of the ear; and تُغَّى, the dirt of the nails; (As, T, M, K; but in the last, of the nail;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (As, T, M, * TA;) and أَفَف , also, has the former of these two meanings : (TA :) or أَفَّ signifies the dirt around the nail; (M;) or the dirt of the nail; (K;) and بَنَفَ, the dirt in the nail : (M :) or the former, a paring of the nail: and a piece of stick, or a reed, which one takes up from the ground : $(\c K:)$ in these various senses they are explained as used in the saying, أَفًا لَهُ وَتُفًا: (TA:) or the former signifies stink: (Zj, TA:) or paucity; (T, M, K;) as also أَفَفٌ (M;) or from أَفَفٌ signifying a thing little in quantity; (T; and the same meaning is assigned to this word in the K;) and تُغَّن is an imitative sequent, (T, M, K,) of the same meaning. (M.), also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or and أَفَّ and أَفَّ and أَفَّ and أَفَّ and أفَ and أَفِ T, S, M, K) and أَفَ and أَفَّ and i and i and i and i (K) and i (K) and i (M, K) and أَنَّى ¥ and أَنَّى به pronounced with imaleh, (Zj, T.) (M, K,) i. e. with pure imaleh, and لقى with intermediate imáleh, and أنّى without imáleh, the alif [written [3] in these three denoting the in three places. fem. gender, and ^{*} أنتى, with kesr to the ف, (Ķ,) i. e., as a prefixed noun with its complement, [the hatter being the pronoun of the first pers.,] (TA,) and أقوه (K,) with damm to the i and فرف المرف

which latter is with teshdeed, and with the e and

o quiescent, (TA,) and الله [in a copy of the M

إِنَّى * and إِنْ * (K) and أَنْهُ * and أُمَّهُ * and أُنَّهُ *

blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, أَفَ لَهُ [as though meaning A puff, or blast of breath, to it]: (Kt, T:) or [rather] it is a word imitative of a sound; [like ugh in English, both in sound and meaning; and in meaning like our interjections foh and faugh;] (Bd on the ex. in the Kur which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bd ubi suprà;) or denoting contempt: (TA:) or it is a verbal noun, meaning I am vexed, or distressed in mind, or disgusted : (Bd ubi suprà:) or it is an imperative verbal noun [denoting disgust or abhorrence, like out, and anay]: (IJ, M:) or he who says إنَّا لَكُ uses it in the manner of an imprecation, like as one puts أَفَّ لَكَ and he who says وَيُلًا للْكَافرينَ says it in the nom. case because of the J, like as one says أَفَّ لَكَ and he who says وَيْلُ لِلْكَافِرِينَ gand he who it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Kur (xvii. 24], أَف (T, Ş, TA,) or وَلَا تَعْلُ لَهُمَا أَف (xvii. 24] (TA, [in which other readings also are mentioned,]) [And say not thou to them (i. e. to thy father and mother) Ugh, &c.,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; أفّ signifying stink. and its vars. (differing only in having the إِنَّانٌ see also إِنَّى For عَظْرَةَ see أَنَّى novent) : see أَنَّى in two places. إِنَّانٌ see إِنَّانٌ in four places. == Also A dirty, أَفَّ : see أَفَّ a filthy, an unclean, man: (Ķ:) from أَفَّ signifying the "dirt of the nail." (TA.) - One in nant; poor; possessing little : (K:) from أَفَفَ signifying "a thing little in quantity." (TA.) ----Digitized by GOOGLE