

said to him, *شَغَلَنِي عَطْمٌ*, meaning *A thing, &c., of magnitude [occupied me so as to divert me]*; as though the *ر* were a substitute for *ب*: (IAḩr, Th, TA:) but IAḩh says that it may mean *+ a thing, &c., that withheld me, or prevented me*, [see 1,] from going forth. (TA.)

عُطْمَةٌ † *A prominent portion of a mountain.* (S, TA.)

عُطْبِي (JK, S, Mṣb, K) and *عُطْبِي*, (Mṣb, K), or, accord. to Az, the latter only, the former being incorrect, (TA,) but the former is the more common, (Mṣb,) [*Althæa*; the *althæa officinalis* of Linn.; i. e. *marsh-mallow*]; *a certain plant (JK, K) with which, (S, TA,) or with a preparation of which, (JK,) the head is washed; (JK, S, TA;) a well-known preparation for washing the head: (Mṣb:) it is a dissolvent, suppurative, lenitive; good for dysury, and the stone, and sciatica, and ulcer of the bowels, and tremour, and for the suppuration of wounds, and the allaying of pain; and, with vinegar, for the [species of leprosy termed] بَهَق; and for toothache, used as a gargle; and for the sting or bite of venomous reptiles and the like, and for burns; the mixing of its seed with water, or its bruised stem or root, causes it to congeal; and its mucilage, extracted by hot water, is beneficial to the sterile woman.* (K.)

عَطْمٌ [*A kind of halter for a camel; a cord of which one end is fastened round the nose and jaws of a camel; accord. to J,] i. q. زَمَامٌ*: (S:) [but the following explanations are more correct:] *a certain thing well known; so called because [a portion of] it lies upon [or surrounds] the fore part of the nose and the mouth of the camel: (Mṣb:) or anything that is put upon the nose of the camel in order that he may be led thereby: (M, K:) or a cord, or rope, which is put upon the neck of the camel, and folded [for يُسَمَّى, in my copy of the work from which this is taken, I read يُشْنَى, as in another explanation, below,] upon, or over, his nose: (Mgh:) or a cord, or rope, which is attached to an iron that surrounds the nose and jaws [of the camel]: (JK:) or any cord, or rope, that is suspended upon the throat of the camel and then tied upon, or over, his nose, whether of skin or of wool or of fibres of the palm-tree or of hemp: (ISh, TA:) but if of plaited leather, it is said to be called جَرِير: (TA:) or the عَطْم of the camel is a cord, or rope, of fibres of the palm-tree, or of [goats'] hair, or of flux, at one end of which is put a ring, then the other end is tied to it, [i. e. to the rope, as the relative pronoun in the original shows, or to some part of it,] so that it becomes like a ring [or loop], then it is put upon the neck of the camel, and then it is folded upon, or over, his nose: what is put in the nose, [attached to a ring, or the like, therein,] and is slender, is termed زَمَامٌ: (IAḩh, TA:) pl. عَطْمٌ. (Mṣb, K.) مَنَعَ عَطْمَهُ, said of a camel, means *He refused to have his عَطْم put upon him.* (TA.) And تَزَوَّجَ عَلَى عَطْمٍ means *+ He married two wives, so that they became like a عَطْم to him.* (TA.) — † *A brand, or mark made with a hot iron, upon the nose of a camel;**

(K;) as also *عَطْرٌ*: it (the عَطْم) *spreads upon the camel's two cheeks: so says Aboo' Alea, in the "Tedhkireh:" (TA:) or such a mark upon the side (عَرَض, in the CK عَرَض, of his face, extending to the cheek, (En-Nadr, K, TA,) in the form of a line: (En-Nadr, TA:) sometimes the camel is branded with one such mark, and sometimes with two; and one says جَمَلٌ مَخْطُومٌ or مَخْطَمِينٌ, making مَخْطُومٌ to govern the gen. case as a prefixed noun; (En-Nadr, K, TA;) and عَطْمَانٌ and عَطْمَانٌ. (En-Nadr, TA.) — † The rope of a bucket. (TA.) — † The suspensory of a bow. (AHn, K, TA.) And † The string of a bow. (K, TA.)*

عَطِيمٌ *Struck upon the nose. (K.) Having the nose broken.* (Ḥam p. 528.)

عَطَامٌ (like شَدَادٌ, TA, in the CK [erroneously] without teshdeed,) † *Musk that fills with its odour the innermost parts of the nose: (As, K:) or musk sharp, or pungent, in odour; as though striking the nose (كَانَهُ يَخْطِرُ الْأَنْفَ).* (Z, TA.)

فُلَانٌ خَاطِرٌ أَمْرِ بَنِي فُلَانٍ † *Such a one is the leader, and the conductor, or manager, of the affairs, of the sons of such a one.* (TA.)

أَخْطَرُ *A man (S) having a long nose. (S, K.) — And Black.* (JK, K.)

مَخْطَرٌ *A woman.* (K.)

مَخْطَرٌ and مَخْطَرٌ: see عَطْمٌ, in three places.

مُخْطَرٌ: see مَخْطُومٌ. — † *A horse having a whiteness extending from the fore part of his nose and his mouth to the part beneath his lower jaw, (ISd, K, TA,) so as to resemble the عَطْم: in which sense it has no verb. (ISd, TA.) — Full-grown unripe dates (بُسْر) upon which are lines (S, K) and streaks [of colour]; (S;) as also مُخْطَرٌ. (Kr, K.) [See 2: and see also بُسْر.] — The part of the nose of the camel which is the place of the عَطْم. (TA.)*

مُخْطَرٌ: see the next preceding paragraph.

نَاقَةٌ مَخْطُومَةٌ [pass. part. n. of 1]. You say نَاقَةٌ مَخْطُومَةٌ *A she-camel having a عَطْم put upon her: and نَوْقٌ مَخْطَمَةٌ she-camels having عَطْم put upon them.* (S, TA.) — See also عَطْمٌ.

خطو

1. *يَخْطُو*, (Mṣb,) aor. *خَطَا*, (S, Mṣb, K, &c.) inf. n. *خَطُو*; (Mṣb, K;) and *اخْتَطَى*; (S, K;) said of a man (S, Mṣb, TA) [and of a beast]; both signify the same; (S, K;) *He stepped, paced, or walked; (MA, KL;) i. q. مَشَى*; (M, Mṣb, K;) as also *اخْتَاطَ*, [which see in art. خَيْط], formed by transposition. (K.) You say, *خَطَوْتُ خَطْوَةً* [*I stepped one step.*] (JK.) [And *وَسَّعَ الْخَطْوَةَ* *He stepped wide.*] See also the last sentence of the next paragraph.

2. *He made to pass over: so in the*

saying, *خَطَى اللَّهُ نَوْعًا* *God made, or may God make, its (a land's) [rain-giving] star or asterism to pass it over, and not send rain upon it: (TA in art. خَطَا:) but in this case the verb is, (Mgh in that art.,) or may be, (TA ibid.,) originally خَطَطَ, the final ط being changed into ي. (Mgh and TA ibid. [See 2 in art. خَطَا.]* Accord. to Fr, *خَطَى السَّهْمَ* and *خَطَّاهُ* are syn. [as meaning *He made the arrow to pass over, or to miss, the mark.*] (TA in art. خَطَا.) One says also, in praying for a man, *خَطَى عَنْهُ السُّوءُ* [*May evil be made to pass him; or] may evil be repelled from him: and one says also عَنْكَ خَطَى* *May it be removed, or put away, from thee: (S, TA:) or خَطَى عَنْكَ السُّوءُ.* (ISk, TA in art. خَطَا.) — The vulgar say [to a she-ass and to a she-camel or other beast in a slippery or difficult place] *خَطَى*, meaning *امشى* [for *رَوَيْدًا* *Step thou leisurely*]: but the correct word is *أَخْطَى* [imperative fem. of *خَطَا*]. (TA.)

4. *اخْطَاهُ* *He (a man) made him (another man) to step, pace, or walk. (S, TA.) — أَخْطَيْتُ* for *أَخْطَأْتُ*: see the latter.

5. *تَخَطَيْتُهُ* *I stepped, or walked, over him, or it: (Mṣb:) or I passed over and beyond him, or it: (S:) or تَخَطَى النَّاسَ* *He went over the people, (رُكْبَهُمْ,) and passed beyond them; and so تَخَطَيْتُ رِقَابَ النَّاسِ* (K.) One says, *اخْتَطَأْتُهُمْ* [*I stepped over, walked over, passed over and beyond, or went over and passed beyond, the necks of the people.*] (S, TA.) It is said in a trad. respecting Friday, [of one who came too late to the Friday-prayers, as is shown in the TA in art. *رَأَى رَجُلًا يَتَخَطَى رِقَابَ النَّاسِ*, *اني* *He saw a man passing step by step [over the necks of the people who were already in their ranks in the mosque]. (TA. [See also Ḥar p. 83.] One says also, لَا فُلَانٌ يَتَخَطَى عَنِ الطَّنْبِ* [*Such a one will not step over, or beyond, or from, the tent-rope*], meaning, *will not go far from the tent for the purpose of voiding his excrement, by reason of his foulness and vile-ness and uncleanness.* (TA.) And *تَخَطَيْتُ إِلَى كَذَا* (S, TA) *I passed over [to such a thing or place or person]: (TA:) one should not say تَخَطَأْتُ* [in this sense], with *..* (S, TA.) [Hence the following tropical phrases.] *تَخَطَّاهُ الْبُكْرُوهُ* † [*What was disliked or hated, or evil, passed over him; not alighting upon him.*] (TA.) And *تَخَطَيْتُ إِلَيْهِ بِالْبُكْرُوهِ* † [*I passed over others to him with that which was disliked or hated, or evil; i. q. تَجَاوَزْتُ.*] (TA.) And *تَخَطَى عَنِي بِصَرْكٍ* † [*Thine eye, or thy sight, passed me over.*] (Aboo-Turáb, TA in art. تَبِه.) — [Also † *I overstepped it, or transgressed it; namely, a limit prescribed to me, &c.*]

8: see 1: — and see also 5.

خَطْوَةٌ *A step, or pace, as meaning a single act of stepping or pacing or walking: (JK, S, K, Mṣb:) pl. [of pauc.] خَطَوَاتٌ (S, Mṣb, K) and [of mult.] خَطَاةٌ. (S.) Imra-el-Keys says,*