

It is also a noun of time from the same. (Mṣb.) [Thus it signifies *A time of staying or remaining, &c.*]—And it is also a noun of place from the same. (Mṣb.) [And thus it signifies *A place of staying or remaining, &c.* But it more commonly signifies] *A place of assembling of women [and of men also] in a case of rejoicing and of mourning*: from *أْتَمِر*, aor. *أْتَمِرُ*, accord. to Khálid Ibn-Yezeed. (T.)—And hence, tropically, (Mṣb.) † *Women assembling together* (T, S, M, Mgh, Mṣb, K) *in a case of rejoicing and of mourning*, (T, M, Mgh, K,) or *in a case of good and of evil*: (S, Mṣb:) or *any assembly*, (M, K,) *of men and of women*, (M,) *in a case of mourning or of rejoicing*: (M, K:) or particularly *of young women*; (M, K,) accord. to some; but it is not so: and some assert that the word is derived from *أْتَمِر*, in the first of the senses explained in this art.; and from *أْتَوِمِر*, as an epithet applied to a woman; because it signifies *women coming together, and meeting face to face, in a case of good and of evil*: (M:) the pl. is *مَأْتِمِر*. (S, Mgh.) Abu-l-'Atā Es-Sindee says,

• عَشِيَّةَ قَامَرِ النَّائِحَاتِ وَشَقِقَتْ •

• جُوبُ بِأَيْدِي مَأْتِمِرٍ وَخُدُودُ •

[In the evening when arose the wailing women to wail, and openings at the necks and bosoms of garments were rent with the hands of assembled mourning women, and cheeks also were lacerated]: (S, M, Mgh:) i. e., *بأيدي نساء*. (S.) And another says,

• حَتَّى تَرَاهُنَّ لَدَيْهِ قِيَمًا •

• كَمَا تَرَى حَوْلَ الْأَمِيرِ الْمَأْتِمَا •

[So that thou seest them (referring to women) standing in his presence, or at, or by, it, like as thou seest the assembly of men around the prince, or commander]: *المأتمِر* here necessarily denoting men. (M.)—IKt says, (Mṣb,) it is used by the vulgar to denote *An affliction, or evil accident*; (S, Mgh, Mṣb;) [and Mṣr adds,] and *a wailing*: (Mgh:) they say, *كُنَّا فِي مَأْتِمِرِ فُلَانٍ*, [meaning *We were present at the affliction of such a one*]: (S, Mṣb:) or *كُنَّا فِي مَأْتِمِرِ بَنِي فُلَانٍ*, [meaning *We were present at the affliction, and wailing, of the sons of such a one*]: (Mgh:) but the correct word in this case, (S, Mgh,) or the better, (Mṣb,) is *مَنَاحَة*: (S, Mgh, Mṣb:) so says IAMB. (Mgh.) But accord. to IB, nothing forbids that it may occur in the sense of *A place of wailing*; and in the sense of *mourning, and wailing, and weeping*; for therefore do women assemble: and thus it may be in the saying of Et-Teymee, respecting Mangoor Ibn-Ziyád,

• وَالنَّاسُ مَأْتِمِرٌ عَلَيْهِ وَاحِدٌ •

• فِي كُلِّ دَارٍ رَنَّةٌ وَزَفِيرٌ •

[The people's mourning, &c., for him was one: in every house was a moaning, and a sighing]: and in the saying of another,

• أَضْحَى بَنَاتُ السَّبْيِ إِذْ قَتَلُوا •

• فِي مَأْتِمِرٍ وَالسَّبَاعُ فِي عُرْسِ عُرْسٍ •

i. e. [The daughters of the captives, when they

were slain, became, in the early part of the day,] in a state of mourning; and the beasts of prey, in a state of rejoicing. (TA.)

اتن

1. *أَتَنَّ بِالْمَكَانِ*, (S, M, Mṣb, K,*) aor. *أَتَنُ*, (Mṣb,) or *أَتَنُ*, (K,) inf. n. *أَتُونُ* (M, Mṣb, K) and *أَتَنَّ*, (K,) *He remained, continued, stayed, or abode, in the place*; (S, M, Mṣb, K;*) or *became fixed, or settled, therein*. (M.)

10. *اسْتَأَنَّ* [lit.] *He (an ass) became a she-ass*. (M.) The saying, *كَانَ جَمَارًا فَاسْتَأَنَّ*, said of a man, [lit.] signifies [*He was a he ass, and he became a she ass; meaning † he was mighty, or of high condition, [like the wild he-ass,] and he became base, abject, or vile.*] (S, TA.)—Also, (S, TA,) or *اسْتَأَنَّ أُنَا*, (M,) *He (a man) purchased a she-ass*; (S;) *he took for himself a she-ass*. (S, M.)

أَتَانُ (T, S, M, Mṣb, K) and *أَتَانٌ*, (K,) but one should not say *أَتَانَةٌ*, (ISk, S, Mṣb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IATH,) *A she-ass [domestic or wild]*: (S, M, Mṣb, K:) pl. (of pauc., T, S, Mṣb) *أَتَن* and (of mult., T, S, Mṣb) *أَتْن* (T, S, M, Mṣb, K) and *أَتْن* and (quasi-pl. n., M) *مَأْتُونًا*. (S, M, K.)—Hence, *أَتَانٌ* signifies † *A foolish and soft or weak woman*; as being likened to a she-ass. (TA.)—Also *The station of the drawer of water at the mouth of the well*; (S, M, K;) and so *أَتَانٌ*. (M, K.) And *A rock, or great mass of stone*, (AA, T, S, M,) *in water*; (AA, T, M;) or, as some say, *at the bottom of the casing of a well, so that it is next the water*. (AA, T.) And *A large, round mass of rock, which, when it is in shallow water, is called الضَّحْلُ*; and a she camel is likened thereto, in respect of her hardness: (S:) or *أَتَانُ الضَّحْلُ* signifies *a large mass of rock projecting from the water*: (T:) or *a mass of rock*, (M, K, TA,) *large and round, in the water*, (TA,) *at the mouth of the well, over-spread with [the green substance called] طُحْلُبٌ, so that it is smooth*, (M, K, TA,) *more smooth than other parts*: (M, TA:) or *a mass of rock, part of which is immersed (غَامِرٌ, M, K) in the water*, (K,) and part apparent. (M, K.) And *أَتَانُ السَّمِيلِ* signifies *A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure of the stature of a man in length and likewise in breadth*. (Ish.)—Also *The [piece of wood called] قَاعِدَةٌ [which is one of four forming the support] of the فُودَجُ* [more commonly called *هُودَج*, q. v.]: pl. *أَتَن*, (K, TA,) with medd. (TA: [but in the CK *أَتْن*].)

أَتَانٌ: see *أَتَانٌ*, in two places.

أَتُونُ (T, M, Mgh, Mṣb, K) and *أَتُونٌ*, (K,) or, accord. to J, (Mṣb,) it is thus, with teshdeed, but pronounced without teshdeed by the vulgar, (S, Mṣb,) *A certain place in which fire is kindled*, (S, Mgh,) called in Persian *كُذْنُ* [or *كُذْنُ*], pertaining to a bath: and metaphorically applied

to † *that in which bricks are baked, and called in Persian تُونُقٌ and دَاشُوْرُنٌ* [or simply *تُونٌ* and *دَاشُ*]: (Mgh:) accord. to Az, (Mṣb,) it is *that of the bath, and of the place in which gypsum is made*: (T, Mṣb:) or the *trench, hollow, or pit, of the جِبَارُ* [or *lime-burner*, (in the CK, erroneously, the *خَبَّازُ*,)] and *of the preparer of gypsum*; (M, K, TA;) and *the like*: (K:) the pl. [said in the TA to be of the latter, but it is implied in the T and M and Mgh that it is of the former,] is *أَتَاتِينُ*, (T, S, M, Mgh, Mṣb, K, [in the CK, erroneously, *أَتَاتِينُ*],) by common consent of the Arabs, (Mgh,) with two *ت*s, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed *أَتُونٌ* to *أَتُونٌ*; (M;) and [of *أَتُونٌ*, as is said in the TA and implied in the M,] *أَتْنٌ*. (M, K.) [J says that] it is said to be post-classical; (S;) [and ISd says,] I do not think it to be Arabic. (M.)

أَتَانٌ: see *مَأْتُونًا*.

اتو

1. *أَتَا*, aor. *يَأْتُو*; (Mṣb;) and *أَتَوْتُهُ*, (T, S, M, K,) aor. *أَتَوهُ*; (S;) inf. n. *أَتُو*, (M, Mṣb,) or *أَتَوَةٌ*, (S,) or the latter is an inf. n. of un.; (T, TA;) *He came*; (Mṣb;) and *I came to him, or it*; (S;) the former a dial. var. of *أَتَى*, aor. *يَأْتِي*; (Mṣb;) and the latter, of *أَتَيْتُهُ*. (T, S, M, K.) [See art. *اتى*, to which, as well as to the present art., belong several words mentioned in this.]—*أَتَا*, aor. as above, (TK,) inf. n. *أَتُو*, (M, K, TK,) also signifies *He pursued a right, direct, straight, or even, course, in going, or pace*. (M, K, TK.)—And *He (a man, TK) hastened, made haste, or sped; or he was quick, hasty, speedy, rapid, swift, or fleet*. (M, K, TK.)—And *أَتَتِ النَّاقَةُ*, inf. n. as above, *The she-camel returned her fore legs, [drawing the feet back towards the body, and lifting them high,] in her going*. (M.) You say, *مَا أَحْسَنَ أَتَوَ يَدِي هَذِهِ النَّاقَةُ*, and *أَتَى يَدِيهَا*, *How good, or beautiful, is this she-camel's returning of her fore legs in her going!* i. e. *رَجَعَ يَدِيهَا فِي سَبْرَهَا*. (T, S, M.)—And *أَتُو* signifies also *The act of impelling, or propelling; particularly, of an arrow from a bow*. (TA.) See also this word below.—*أَتَوْتُهُ*, (S, M, Mṣb, K,) aor. *أَتَوهُ*, (S, Mṣb,) inf. n. *أَتَاوَةٌ*, (S, M, Mṣb, K,) so accord. to A'Obeyd, (M,) and mentioned by Sgh on the authority of AZ, (TA,) and *أَتُو*, (S, TA,) [I gave him what is termed *إِنَاوَةٌ*, as meaning the tax called *خَرَجٌ*: this is the signification which seems to be indicated in the S: or] *I bribed him; gave him a bribe*. (M, Mṣb, K.) [See also *أَتَاوَةٌ* below.]—*أَتَتِ النَّخْلَةَ*, (T, S, M, K,) and *الشَّجَرَةَ*, (M, K,) aor. *تَأْتُو*, (S,) inf. n. *إِتَاءٌ*, with kear, (Kr, M, K,) [in a copy of the T, and in two copies of the S, *أَتَاءٌ*, but this is said in the M to be a subst.,] and *أَتُو*; (M, K;) and *النخلة* † *أَتَتِ* inf. n. *إِبْتَاءٌ*; (T;) *The palm-tree [and the tree]*