

2. **عَطَّرَ** *He perfumed a woman* [&c. ; and so, app., **أَعَطَّرَ**]. (Mṣb.) — **بُعْطِرِي عَطْرِي**, (K,) but in other lexicons than the K we find **أَعَطَّرِي**, (TA,) [occurring in a prov.,] see in art. **سَارَ** [voce **سَائِر**]. (K.)

4: see 2, in two places.

5: see 1. — It is said in a trad., of Moḥammad, **كَانَ يُكْرَهُ تَعَطَّرَ التِّسَاءَ وَتَشَبَّهَتْ بِالرِّجَالِ**, (O, K, TA,) meaning *He used to dislike women's perfuming themselves with perfume of which the odour was perceived like that of men [and their affecting to be like men]: (TA:) or their being without ornaments (O, K, TA) and dye on the hands &c. [and their affecting to be like men]; (TA;) the ر in this case being substituted for ل: (O, K, TA:) or تعطَّر, here, is from what follows: (TA:) — She (a woman, O, TA) remained in the house, or tent, of, (O, K,) or with, (L,) her father and mother, and did not marry. (O, L, K, TA.)*

10: see 1, in two places.

عَطْرٌ *Perfume; an odoriferous, or a fragrant, substance; syn. طيبٌ: (S, A, O, K:) pl. [of pauc.] أَعطَارٌ (A) and [of mult.] عَطُورٌ. (A, O, K.)* [And **عَطَارَةٌ**, as used in the present day, and in medical books, signifies *Perfumes and drugs*: see an ex. voce **صَيْدَلَةٌ**.] — **عَطْرُ الْأُمَةِ** *A certain herb*: see **ذِفْرٌ**.]

عَطَّرَ, applied to a man, (K, TA,) and **عَطَّرَةٌ**, applied to a woman, (S, A, O, Mṣb, K,) *Having perfume upon, or using perfume for, or perfuming, [himself, and] herself; (S, O;) and مُعَطَّرَةٌ, applied to a woman, (S, K,) signifies the same. (S.) [See also **عَاطِرٌ**, and **مُعَطَّرَةٌ**, and **مُعَطِّيرٌ**.] — Also **عَطِرٌ**, *Sweet in the odour of his body*; and in like manner **عَطِرَةٌ** applied to a woman. (TA.) **امْرَأَةٌ عَطِرَةٌ** means *A woman who perfumes and cleanses and washes herself much: (O:) [or is sweet in the odour of her body, and often uses the tooth-stick; for] كَثِيرَةٌ السَّوَاكِ signifies here **عَطِرَةٌ**. (TA.) — **عَطِرَةٌ** *A she-camel easy of sale in the market; (O, K;) that sells herself by her goodness; (TA;) as also عَطَارَةٌ (O, K) and مُعَطَّرَةٌ: (TA:) or a she-camel of generous race, or excellent; (S, O, K;) as also مُعَطَّرٌ (S, O, TA) and مُعَطَّرَةٌ and مُعَطَّرَةٌ [or مُعَطَّرَةٌ?]; (K, TA;) or مُعَطَّرَةٌ: (O:) and عَطْرَاتٌ and مُعَطَّرٌ she-camels goodly, and of generous race, or excellent. (A.)***

عَطْرِيَّةٌ [*Fragrance*]. (TA in art. **زَرَدٌ**.)

عَطَارَةٌ *The trade of a seller of perfumes.* (K.) — See also **عِطْرٌ**.

عَاطِرٌ *A seller of perfumes; (O, K;) and مُعَطِّيرٌ* signifies the same in the saying of El-A'jjaj, describing the [wild] he-ass and the she-asses,

* **يَتَّبَعْنَ جَابًا كَمِدْقِ الْبِعْطِيرِ** *

[*They (the she-asses) follow a bulky male like the stone with which the seller of perfumes pounds, or pulverizes, his perfume*]. (S, O.)

عَطَارَةٌ: see **عَطِرٌ**.

عَاطِرٌ *One who loves perfume: (IAar, O, K:) or i. q. عَطِرٌ [q. v.]: (TA:) pl. عَطَّيرٌ. (O, K.)*

أَعَطَّرَ الْعَرَبَ *The most sweet, in perfume, of the Arabs.* (TA, from a trad.)

مُعَطِّرٌ [or **مُعَطَّرٌ** is the correct form, pass. part. n. of **أَعَطَّرَ**, and agreeable with the pl. in two copies of the S,] (K, TA) *A beautiful she-camel, as though there were a dye upon her fur by reason of her beauty: (TA; and so the pl. is explained in the S:) or strong and beautiful; as also مُعَطَّرٌ: (K, TA:) pl. of the former مُعَطَّرَاتٌ, (TA,) or مُعَطَّرَاتٌ, (S, O,) meaning fat: or red, as though dyed. (O.) — مُعَطَّرَةٌ [or مُعَطَّرَةٌ] *A red she-goat.* (El-Báhhilee, as cited in the TA.) — See also **عَطِرٌ**.*

مُعَطَّرَةٌ: see **عَطِرٌ**, last sentence.

مُعَطَّرَةٌ, applied to a woman [*Perfumed*: see 2]. (K.)

مُعَطَّرَةٌ and **مُعَطَّرَةٌ**: see **مُعَطِّيرٌ**; each in two places. — and see **مُعَطِّرٌ**; and **عَطِرٌ**, in three places.

مُعَطِّيرٌ, applied to a woman, (Mṣb,) or to a man and a woman, (S, K,) and **مُعَطَّرٌ**, applied to a woman, (S, Mṣb,) or to a man and a woman, (K,) and **مُعَطَّرَةٌ**, (K,) *One who perfumes himself, and herself, much; (S, Mṣb;) and who frequently does so: and مُعَطَّرٌ and مُعَطَّرَةٌ a woman who is accustomed to do so: pl. مُعَطِّيرٌ. (TA.)* Lh says that an epithet of the measure **مِغَالٌ** is masc. and fem. without ة, except in some extraordinary instances, in which the fem. is with ة. (TA.) — Also **مُعَطِّيرٌ**, *A she-camel red, and whose sweat has a sweet odour.* (L, and so in the CK.) In [some of] the copies of the K, **طَبِيَّةٌ** is put by mistake for **عَطْرٌ**. (TA.) — See also **عَطَارٌ**.

مُعَاطِرٌ: see **عَطِرٌ**, last sentence.

مُعَطَّرَةٌ: see **عَطِرٌ**, first sentence.

عطر

Q. 1. **عَطِّرْهُ لَنَا** *Make thou it to be to us, (O, K,) with thee, or in thy estimation, (O,) like the promise, (كَالْعِدَّةِ, K, TA, inf. n. of وَعَدٌ, and this is the only explanation given by the leading authorities on strange words, TA, [in the O, كَالْعِدَّةِ,]) or like the apparatus that is prepared for the casualties of fortune; (كَالْعِدَّةِ and الْعِتَادِ; Ibn-Abbád, O, K;) and اجْعَلْهُ لَنَا عَطْرُودًا signifies the same. (O, K.)*

عَطَّرَ i. q. **عَطَّوَدٌ** in its several meanings: (K.)

signifying *High*, applied to a mountain: — and *Tall*, applied to a man or camel: (L:) — and *Long*, applied to a day; and to a limit, term, reach, or goal, or to a heat, or single run to a goal or limit; (S, O, L;) and to a road: (L:) — and *Generous, noble, or liberal*, applied to a man: (O:) — and *Quick*, applied to a pace, or rate of going: (L:) — and *Sharpened*, applied to a spear-head. (O.)

اجْعَلْهُ لَنَا عَطْرُودًا: see the first paragraph.

عَطَارِدٌ or **عَطَارِدٌ**, (accord. to different copies of the S,) or both, being perfectly and imperfectly decl., (K,) but what is the cause of its being imperfectly decl., with the quality of a proper name, requires consideration, (MF,) [*The planet Mercury; the star of the scribes; (Az, TA;) one of the stars called الْخَنَسُ; (S, O, K;) accord. to the K [and O], in the sixth heaven [or sphere]; but the sheykh 'Alee El-Makdiisee says that this is a mistake, for it is well known to be in the second.* (TA.)

عطس

1. **عَطَسَ**, aor. = (S, A, O, Mṣb, K) and 2, (S, O, Mṣb, K,) the former of which is the more approved, and therefore it alone is mentioned in some copies [of the K], (TA,) inf. n. **عَطْسٌ**, (Mṣb,) or **عَطَّاسٌ**, (S, A,) or both, (O, K,) or the latter is a simple subst., (TA,) *He sneezed*; expl. by **أَتَتْهُ الْعَطْسَةُ**: (A, K:) [properly] said only of a man. (MF, from the "Iktirāḥ.") It is said in a trad., **كَانَ يُحِبُّ الْعَطَّاسَ وَيُكْرَهُ التَّائِبَ** [*He (Moḥammad) used to like sneezing, and dislike yawning*]: (O, TA:) because the former is accompanied by lightness of the body, and openness of the pores, and facilitation of movements; whereas, in yawning, the contrary is the case; and these properties are caused by taking light nourishment and little food and drink: (TA:) but the Arabs used to augur evil from sneezing; (A, O;) so that if a man were journeying and heard a sneeze, it prevented him from going on. (A.) — **عَطَسَ الصُّبْحُ**, (S, O, K,) inf. n. **عَطْسٌ**, (TA,) † *The dawn broke: (S, K:) or shone forth.* (A, Mṣb.) — **عَطَسَتْ بِهِ الْجُمُرُ**, (A, O, K,) and **الْجُمُرُ**, (A,) *Evil omens brought ill luck upon him: (A, O:*)* **لُجْمٌ** and **لُجْمٌ** are pls. of **لُجْمَةٌ** and **لُجَامٌ**, which are syn. with **طَبِيرَةٌ**, because the **طَبِيرَةٌ** refrains one from a thing that he wants: for they used to augur evil from sneezing [as remarked above]: (A:) or *he died*; (A, O, K;) as also **عَطَسَ**, alone. (K.) [See also **عَطَسَ**.]

2. **عَطَسَهُ**, inf. n. **تَعَطَّيْسٌ**, *He [or it] made him to sneeze.* (K.)

عَطْسَةٌ (S, A, O, K) and **عَطَّاسٌ** (Mṣb, TA) [*A sneeze, or a sneezing: or, accord. to the A and O and K, the latter is an inf. n.: see 1.*] It is said, **خُلِقَ السُّنُورُ مِنْ عَطْسَةِ الْأَسَدِ** [*The cat was created from the sneeze of the lion*]: (A:) [app. because it resembles the lion in make and disposition: for] one says also, **فَلَانَ عَطْسَةُ فَلَانَ**,