

2. **عطر** *He perfumed a woman* [&c. ; and so, app., **اعطّر**]. (Mṣb.) — **بُعْطِي عَطْرِي**, (K,) but in other lexicons than the K we find **اعطّري**, (TA,) [occurring in a prov.,] see in art. **سَار** [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 تعطّر, 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.

عطر *Perfume; an odoriferous, or a fragrant, substance; syn. طيب*: (S, A, O, K:) pl. [of pauc.] **اعطّار** (A) and [of mult.] **عطّور**. (A, O, K.) [And **عطارة**, as used in the present day, and in medical books, signifies *Perfumes and drugs*: see an ex. voce **صيدلة**.] — **عطر الأمة** *A certain herb*: see **ذفر**.]

عطر, applied to a man, (K, TA,) and **عطرة**, applied to a woman, (S, A, O, Mṣb, K,) *Having perfume upon, or using perfume for, or perfuming, [himself, and] herself; (S, O;) and متعطرة, applied to a woman, (S, K,) signifies the same. (S.) [See also **عاطر**, and **مُعَطَّرَة**, and **مُعَطِّر**.] — Also **عطر**, *Sweet in the odour of his body*; and in like manner **عطرة** applied to a woman. (TA.) **امراة عطرة** 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] **مطرة** signifies here *كثير السواك*. (TA.) — **عطرة** *A she-camel easy of sale in the market*; (O, K;) that sells herself by her goodness; (TA;) as also **عطارة** (O, K) and **مُعَطَّرَة**: (TA:) or a she-camel of generous race, or excellent; (S, O, K;) as also **مُعَطَّر** (S, O, TA) and **مُعَطَّرَة** and **مُعَطَّرَة** [or **مُعَطَّرَة**?]; (K, TA;) or **مُعَطَّرَة**: (O:) and **عطرات** and **مُعَطَّرَة** she-camels goodly, and of generous race, or excellent. (A.)*

عطرية [Fragrance]. (TA in art. **زرد**.)

عطارة *The trade of a seller of perfumes*. (K.) — See also **عطر**.

عطار *A seller of perfumes*; (O, K;) and **مُعَطِّر** signifies the same in the saying of El-Ajjāj, describing the [wild] he-ass and the she-asses,

* **يَتَبَعْنَ جَابًا كَمَدَّقِ 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.)

عطارة: see **عطر**.

عاطر *One who loves perfume*: (IAar, O, K:) or *i. q. عطر* [q. v.]: (TA:) pl. **عطّار**. (O, K.)

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

مُعَطِّر [or **مُعَطَّر** is the correct form, pass. part. n. of **اعطّر**, 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 مُعَطَّر: (K, TA:) pl. of the former **مُعَطَّرَات**, (TA,) or **مُعَطَّرَات**, (S, O,) meaning *fat*: or *red*, as though dyed. (O.) — **مُعَطَّرَة** [or **مُعَطَّرَة**] *A red she-goat*. (El-Bāhilee, as cited in the TA.) — See also **عطر**.*

مُعَطَّرَة: see **عطر**, last sentence.

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

مُعَطَّرَة and **مُعَطَّرَة**: see **مُعَطِّر**; each in two places. — and see **مُعَطَّر**; and **عطر**, in three places.

مُعَطِّر, applied to a woman, (Mṣb,) or to a man and a woman, (S, K,) and **مُعَطَّر**, applied to a woman, (S, Mṣb,) or to a man and a woman, (K,) and **مُعَطَّرَة**, (K,) *One who perfumes himself, and herself, much; (S, Mṣb;) and who frequently does so: and مُعَطَّرَة and مُعَطَّرَة a woman who is accustomed to do so: pl. مُعَطَّرَات*. (TA.) Lh says that an epithet of the measure **مِعَال** is masc. and fem. without ة, except in some extraordinary instances, in which the fem. is with ة. (TA.) — Also **مُعَطِّر**, *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, **طيبة** is put by mistake for **العرق**. (TA.) — See also **عطار**.

مُعَطَّر: see **عطر**, last sentence.

مُعَطَّرَة: see **عطر**, first sentence.

عطر

Q. 1. **عطّره لنا** *Make thou it to be to us*, (O, K,) *with thee, or in thy estimation*, (O,) *like the promise*, (**كالعدة**, K, TA, inf. n. of **وعد**, and this is the only explanation given by the leading authorities on strange words, TA, [in the O, **كالعدة**],) or *like the apparatus that is prepared for the casualties of fortune*; (**كالعدة** and **العاد**; Ibn-Abbād, O, K;) and **اجعله لنا عطّوردا** signifies the same. (O, K.)

عطّره *i. q. عطّود* 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.)

اجعله لنا عطّوردا: see the first paragraph.

عطاردا or **عطاردا**, (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 الخنس*; (S, O, K;) accord. to the K [and O], *in the sixth heaven [or sphere]; but the sheikh 'Alee El-Makdiisee says that this is a mistake, for it is well known to be in the second*. (TA.)

عطس

1. **عطس**, 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. **عطّس**, (Mṣb,) or **عطّاس**, (S, A,) or both, (O, K,) or the latter is a simple subst., (TA,) *He sneezed*; expl. by **أتته العطسة**: (A, K:) [properly] said only of a man. (MF, from the "Iktirāḥ.") It is said in a trad., **كان يحب العطاس ويكره التآؤب** [*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.) — **عطس الصبح**, (S, O, K,) inf. n. **عطّس**, (TA,) † *The dawn broke*: (S, K:) or *shone forth*. (A, Mṣb.) — **عطّست به الجمر**, (A, O, K,) and **الجمر**, (A,) *Evil omens brought ill luck upon him*: (A, O:*) **نجم** and **نجم** are pls. of **نجمة** and **لجامر**, which are syn. with **طيرة**, because the **طيرة** 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 **عطّس**, alone. (K.) [See also **عطّس**.]

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

عطّسه (S, A, O, K) and **عطّاس** (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, **خلق السنور من عطّسه الأسد** [*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, **فلان عطّسه فلان**,