

meaning *Such a one resembles such a one in make and disposition*; (A, O, K, TA;) and [in the same sense] they say, **كَانَهُ عَطْسَةً مِنْ أَنفِهِ**. (TA.)

عَطَسَ: see **عَطْسَةٌ**. — **العطاسُ** † *The dawn, or daybreak*; (Lth, Az, A, O, K;) as also **العاطسُ**. (K.) You say, **جَاءَ فُلَانٌ قَبْلَ طُلُوعِ الْعَطَاسِ** and **هَبُوبِ الْعَطَاسِ** † [*Such a one came before the rising of the dawn*]. (A.) And a poet says,

وَقَدْ أَغْتَدِي قَبْلَ الْعَطَاسِ بِسَاحِجٍ

† [*And sometimes I go early in the morning, before dawn, with a horse that runs stretching out his fore legs gracefully as if swimming*]: but As relates that the meaning is said to be, *before I hear the sneeze of a sneezer and augur evil from it*; and that he had not heard any authority worthy of reliance for the meaning assigned by Lth. (TA.)

عَطُوسٌ is [said to be] applied to a man as meaning *Bold in wars and rigours*, (TA in this art.) [and to be] thus correctly, as written by Az and others, but in the O and K with **عُ**. (TA in art. **عطس**.) — And one says, **أَصَابَتْهُ اللَّجْمُ**, **العطوسُ**, (A, O, *K, *) and **العاطسُ**, (A, TA,) and **اللَّجْمُ**, (TA,) [accord. to the A, app. meaning *A portentous event bringing ill luck befell him*: (see 1, last sentence:) or] meaning *death [befell him]*: (O, K:) **اللَّجْمُ** being here made sing.; (A, TA;) and so **اللَّجْمُ**. (TA.)

عَاطَسَ: see **عَطَسَ**: = and see also **عَطُوسٌ**. = Also *A gazelle coming towards one from before his face*; (A, O, K;) i. q. **نَاطِحٌ**: because one augurs evil from it. (A, TA.)

عَاطُوسٌ *A thing by which one is made to sneeze*. (Seer, K.) — *A certain beast, from which one augurs evil*: (IAar, O, K:) or *a certain fish in the sea, from which the Arabs augur evil*. (IKh.)

المِعْطَسُ (S, O, Mṣb, K) and **المعطسُ**, (Lth, S, O, K,) the latter being sometimes used, (S,) or only the former, (Az,) *The nose*: (Lth, S, O, Mṣb, K:) pl. **مِعَاطِسُ**. (TA.)

مُعْطَسٌ *Abased*. (Ibn-Abbād, A, O, K.) You say, **رَدَّذْتَهُ مُعْطَسًا**, *I repelled him abased*. (A.)

عطف

1. **عَطَسَ**, aor. َ, inf. n. **عَطْسٌ**, (S, O, Mṣb, K,) and sometimes **مُعْطَسٌ**, (TA,) *He thirsted; was thirsty: was in want of drink; and it was in want of irrigation: عطسُ being the contr. of عطف*. (S, O, TA.) — **عَطَسَ إِلَى لِقَائِهِ** † *He longed, or desired, [lit. thirsted,] to meet with him*: like as they say **ظَمِيَ**. (IDrd, O.) And **أَنَا شَدِيدٌ عَلَى لِقَائِكَ** † [*I am vehemently longing, or desiring, to meet with thee*]. (A.) [See also the first paragraph of art. **عَمِي**.] = **عَاطَسَهُ فَعَطَسَهُ**: see 3.

2: see 4.

Bk. I.

3. **عَاطَسَهُ فَعَطَسَهُ** [aor. of the latter, accord. to general rule, َ, *He vied with him in endeavouring to satisfy, (see 6,) or in bearing, thirst, and surpassed him therein*]. (O, K, TA.) [But whether sanctioned by usage, seems to be doubtful.]

4. **اعطس** *His camels, or cattle, thirsted*. (T, S, M, O, K.) = **اعطس فلانًا** *He made such a one to thirst*. (O, *K, *TA.) — **اعطس الإبل** *He increased the intervals between the two drinkings, or waterings, of the camels, and withheld them from coming to the water, (O, K,) or from the water on the day of their coming thereto*: (TA:) and **عطسها**, [in like manner,] *he increased their thirsting*: (A:) or the latter, of which the inf. n. is **تَعَطِيشٌ**, has a more intensive signification than the former verb: (O, K, TA:) or it signifies *he kept them thirsty; i. e., did not water them at all; or, watered them little, so that they were not satisfied*: (TA, voce **تَأْتَأُ**;) when a man has been accustomed to bring his camels to water on the third day, or the fourth, and waters them one day beyond that, you say **أعطسها**. (TA.)

5. **تعطس** *He constrained himself to thirst*; syn. **تَكَفَّفَ الْعَطْسَ**. (O, K.)

6. **تَعَاطَسَا** [app. *They vied, each with the other, in endeavouring to satisfy their thirst, (see K, voce **تَجَاسَعَا**), or in bearing thirst*].

عَطَسَ; fem. with ة: see the next paragraph, in three places.

عَطَسَ (Mgh, O, Mṣb, K) and **عَطُسٌ** (K) and **عَطْسَانٌ** [without and with tenween, as is shown by the two forms of its fem., which see in what follows,] (S, Mgh, O, Mṣb) and **عَاطَسَ** (TA) *Thirsting; or thirsty*: (S, TA:) or *needing water*: (Mgh:) or you say, **هُوَ عَطْسَانٌ** † **الآن** [*He is thirsting, or thirsty, now*]; (Lh, K;) and **هُوَ عَاطَسٌ** † **غَدًا** [*He will be thirsting, or thirsty, tomorrow*]; (Lh, O, K;) and **بَعْدَ مَا هُوَ بِعَاطَسٍ** † **بَعْدَ هَذَا الْيَوْمِ** [*He will not be thirsting, or thirsty, after this day*]: (Lh, TA:) fem. [of the first] **عَطْسَةٌ** (O, Mṣb, K) and [of the second] **عَطْسَةٌ** (TA) and [of the third] **عَطْسَى**, (S, O, Mṣb, K,) which is also used as a pl., (S, K,) and **عَطْسَانَةٌ**: (Lth, O, K:) pl. masc. [of the first and third and fourth, and perhaps of the second also,] **عَطَاسٌ** (S, O, Mṣb, K) and **عَاطَاسٌ** [which is irregular] and **عَطْسُونٌ** and [of the second] **عَطْسُونٌ** (TA) and [of the third] **عَطَاسَى**: (S, O, K:) pl. fem. **عَاطَاسٌ**, like the masc., (S, O, K,) and [of the first] **عَطَاسَاتٌ**, (Lth, O, K,) but this was ignored by Aboo-Leylā, (O,) and [of the second] **عَطَاسَاتٌ** (TA) and [of the third] **عَطَاسَاتٌ**. (Lth, O, K.) Accord. to Mohammad Ibn-Es-Sereer, **عَطْسَانٌ** is originally **عَطْسَاءٌ**, like **صَحْرَاءٌ**, the ن being substituted for the fem. ل, as is shown by its plural's being **عَطَاسَى** like **صَحَارَى**: (S, O:) [but there are many similar pls. of epithets of the measure **فَعْلَانٌ**; as **سَكَارَى** and **غِيَارَى** and **عَطْسَانٌ** and **نَدَامَى** and **كَسَانَى** &c.] You say also **عَطْسَانٌ**; the latter being an imitative sequent to

the former, not used alone. (S, O.) And **إِنَّكَ إِلَى الدَّمِ عَطْسَانٌ** † **كَأَنَّكَ عَطْسَانٌ** † [*Verily thou art thirsting for blood, as though thou wert 'Ashān*]: (A:) this being the name of a sword of 'Abd-El-Muṭṭalib Ibn-Hāshim. (A, O, K.) The dim. of **عَطَسَ** is **عَطْسَانٌ**, as though from **عَطْسَانٌ**; and **عَطِيشٌ** also; but the former is the better. (ISk, O.) — [Hence,] **عَطْسَانٌ** also signifies † *Longing; or desiring*. (K.) You say, **إَتَى إِيْتِكَ** † **لَعَطْسَانٌ** † [*Verily I am longing for seeing thee*]. (IAar, O.) — **مَكَانٌ عَطْسٌ** (S, O, Mṣb) and **عَطْسٌ** (S, O) *A place in which is little water*: (S, O, Mṣb:) or *in which is no water*. (Mṣb.) — **عَطِيشَةُ الْوَسَاحِ** (A) or **عَطِيشَةُ الْوَسَاحِ** (TA) † [*Such a woman is slender in the waist; or in the belly and flanks; like عَطِيشَةُ الْوَسَاحِ*].

عَطْسَانٌ: fem. **عَطْسَى** and **عَطْسَانَةٌ**: see **عَطَسَ**, throughout.

عَطَاشٌ [*Insatiable thirst; a certain disease, (S, O, K, TA,) that attacks a man, (S, O, TA,) or a child, (TA,) the sufferer from which drinks water and cannot satisfy his thirst*: (S, O, K, *TA:) or *intense thirst*: the sufferer thereof is permitted to break his fast. (TA.)

عَطِيشٌ: } dims. of **عَطَسَ**, q. v. (ISk, O.)
عَطِيشَانٌ: }

عَاطَسَ: see **عَطَسَ**, in three places.

مُعْطَسٌ [*The space in which one becomes thirsty*: see an ex. voce **مَجَاعٌ**. And] sing. of **مِعَاطِسٌ**, (O, K,) which signifies *The appointed times (مواعيت) of thirst, or of the restraining of camels from water, (S, A, O, K,) or of thirsts, or of the restrainings of camels from water*. (K.)

مُعْطَسٌ *A man whose camels have become thirsty*. (TA.) [See also **مِعَاطَسٌ**.] — See also **مِعْطَسَةٌ**.

مِعْطَسٌ *A man who has not had drink given to him*. (TA.)

مِعْطَسَةٌ *A land in which is no water*; (O, K;) as also **أَرْضٌ مِعْطَسَةٌ**: (TA:) pl. of the former **مِعَاطِسٌ**. (O, K.) — *A cause of thirst*. (TA in art. **بخل**.)

مُعْطَسٌ *Confined, or withheld, (O, K, TA,) from water, purposely*. (TA.)

مِعْطَاسٌ *Very thirsty; or often thirsty*: applied to a man and to a woman. (Lh) — *Having thirsty camels*: applied to a man and to a woman. (O, K.) [See also **مُعْطَسٌ**.]

عطف

1. **عَطَفَ**, (S, Mgh, O, Mṣb, K,) aor. َ, (O, K,) inf. n. **عَطُوفٌ**, (Mgh, Mṣb,) or **عَطْفٌ**, (O, TA,) *He, or it, (a man, S, O, or a thing, Mṣb,) inclined; (S, Mgh, O, Mṣb, K;) or bent*: (MF, TA:) and **انعطف** also has the former meaning, (Mgh, Mṣb, *TA,) as in the saying **انعطف نحوهُ** i. e. *he, or it, inclined towards him, or it*; (TA;)