

his unguent, (O,) and the perfume of the bride, (O, K,) prepared (أَعْتَدَتْ) for what she requires of perfume, and substance for fumigation, and a comb, and other things; [formed from عَتَيْدٌ;] the ة being affixed to it as being a subst.: (O:) or a طَبْلٌ [or small round basket covered with leather] prepared for the perfume, (Az, Mgh, L,) and utensils, and substance for fumigation, (Az, L,) and comb, (Az, Mgh, L,) and mirror, (Mgh,) and other things, required by a bride: (Az, Mgh, L:) or a thing like a casket, or small chest, in which a woman puts such of her goods, or utensils, as she values. (L.)

عَتَيْدٌ: see مُعْتَدٌ.

### عتر

1. عَتَّرَ, aor. ʔ, inf. n. عَتَّرٌ [and تَعَتَّرَ (mentioned below in this paragraph), a form denoting repetition, or frequency, of the action, or its application to several objects, or it may be an inf. n. of which the verb is عَتَّرَ], *He slaughtered* [or sacrificed] (S, O, K, TA) an عَتِيرَةٌ, (S, O,) [i. e.] a sheep or goat, or a gazelle or the like. (TA.) Sometimes a man, (S, O,) of the people of the Time of Ignorance, (S,) made a vow that, if he should see what he loved, he would slaughter such and such of his sheep or goats; and when the performance of the vow became obligatory, he would be unwilling to do so, and would slaughter gazelles instead of the sheep or goats: (S, O:) sometimes he would say, "If my camels amount to a hundred, I will slaughter for them an عَتِيرَةٌ;" but when they amounted to a hundred, he would be niggardly of the sheep or goat, and would hunt a gazelle, and slaughter it. (TA.) One says, هَذِهِ أَيَّامُ تَرْجِيْبٍ and تَعَتَّرٍ [These are days of the sacrificing of the عَتِيرَةٌ]. (S, O.)

2: see above, first sentence.

عَتْرٌ Origin, or original state or condition; (S, O, K;) and natural disposition; like عَتْرٌ. (O.) One says, هُوَ كَرِيمُ الْعَتْرِ *He is of generous origin.* (TK.) And it is said in a prov., عَادَتْ إِلَى عَتْرِهَا *Lamees* [a proper name of a woman] returned to her original state or condition (S, O) and natural disposition: (O:) applied to him who has returned to a natural disposition which he had relinquished. (S, O.) [See also عَتْرٌ.] = Also *A certain plant*, (S, O, K,) used medicinally, like the مرزنجوش [or marjoram]; (S;) growing like this latter plant, in a straggling manner; and when it has grown tall, and its stem is cut, there comes forth from it what resembles milk: (TA:) accord. to Aboo-Ziyád, it is a plant of those termed أُحْرَارٌ [pl. of حُرٌّ], having a small round fruit (جَرِيٌّ [dim. of جَرٌّ]), which is sweet, or pleasant in taste, eaten by men; and it grows like as does the poppy, but is smaller: (AHn, O:) or certain small trees [or plants], (S, K, TA,) having round fruits (جَرَاءٌ [pl. of جَرٌّ]), like those of the poppy: (TA as on the authority of AHn:) AHn says, (O,) some assert it to mean the

مرزنجوش; (O, TA;) but, he adds, this I have not found to be known: (O:) and some say that it is the عَرَوَجُ: (TA:) the n. un. is عَتْرَةٌ: (S, O:) AHn says, a desert-Arab of Rabe'e'ah told me that this is a small tree [or plant], that rises to the height of a cubit, having many branches, and green, round leaves, like the تَوْمٌ, and round fruits (جَرَاءٌ), which are in pairs, near together, hanging down towards the ground, and sweet, or pleasant in taste, their taste being like that of small cucumbers: it seldom, or never, grows singly, but is found in pairs, or in fours, in one place: and some assert that it abounds with milk: (O:) it is also said to be a tree [or plant] that grows by the burrow of the [lizard called] صَبٌّ, which mumbles it so that it does not increase; whence the saying هُوَ أَذَلُّ مِنْ عَتْرَةِ الصَّبِّ [He is more vile than the عَتْرَةٌ of the صَبٌّ]: and it is also said, in the K, to signify the مرزنجوش, mentioned above as being said to be a signification of عَتْرٌ: (TA:) also, the caper. (K, TA.) It is said in a trad. that there is no harm in a man's treating himself medically with senna and عَتْرٌ while in a state of إِحْرَامٍ: (S, O:) which, some say, means that there is no harm in taking these from the sacred territory for such treatment. (O.) = Also *An idol*, (O, K,) such as had victims (عَتَائِرٌ) sacrificed to it. (O.) — See also عَتِيرَةٌ.

عَتْرَةٌ The stem, or stock, of a tree: on the authority of Aboo-Sa'eed and IAqr: (TA:) and the branches of a tree. (A, TA.) — [And hence,] † The people, or tribe, of a man, consisting of his nearer relations, (A'Obeyd, ISk, S, A, O, Msh, K,) both the dead and the living: (S, K:) or his relations: (Msh:) or his relations consisting of his offspring and his paternal uncle's sons: (A:) or his relations consisting of his offspring and of others: (TA:) or the more distinguished of one's relations: (IAth, TA:) or the people of a man's house, the more near and more distant: (O, TA:) and a man's offspring, or progeny; (IAqr, Th, Az, S, O, Msh, K;) which is said to be the only meaning of the word known to the Arabs; (Msh;) or imagined by the vulgar to be its meaning peculiarly. (TA.) عَتْرَةُ النَّبِيِّ means [The nearer portion of the tribe of the Prophet, consisting of] the sons of 'Abd-El-Mutalib: (Aboo-Sa'eed, O:) or 'Abd-El-Mutalib and his sons: (TA:) or the offspring of Fátimih: (IAqr, TA:) or the nearer members of the house of the Prophet, consisting of his own offspring and of Alee and his offspring: or the nearer and the more distant in relationship of the house of the Prophet: or, as is commonly held, the people of the house of the Prophet; who are those from whom it is forbidden to exact the poor-rate, and those to whom is assigned the fifth of the fifth mentioned in the Soorat el-Anfál [the eighth chapter of the Kur-án, verse 42]. (TA.) = Also n. un. of عَتْرٌ [q. v.]. (S, O.)

عَتِيرَةٌ A sheep, or goat, which they used to slaughter, (S, O, Msh, K,) in [the month of] Rejeb, (S, O, Msh,) to their gods, (S, O, K,) or

to their idols; (Msh;) i. q. رَجَبِيَّةٌ, (A'Obeyd, TA,) i. e. a victim which was sacrificed in Rejeb, as a propitiation, in the Time of Ignorance, (A'Obeyd, Mgh, TA,) and also by the Muslims in the beginning of El-Islám; (Mgh;) but the custom was afterwards abolished; (A'Obeyd, Mgh, O;) as also عَتْرٌ; (S, O, K;) which likewise signifies any slaughtered animal; (K;) and so does عَاتِرَةٌ; this being like رَاضِيَةٌ, in the phrase عَيْشَةٌ رَاضِيَةٌ, for مَرْضِيَّةٌ; (Lth, TA;) or it may be a possessive epithet [meaning عَتْرٌ ذَاتٌ]: (TA:) the pl. of عَتِيرَةٌ is عَتَائِرٌ. (Msh.)

عَاتِرَةٌ: see the next preceding paragraph.

### عتق

1. عَتَّقَ الْفَرَسَ, aor. ʔ, inf. n., عَتَّقٌ; (S, O;) or horse, (K,) preceded, and became safe, or secure: (S, O, K:) [or,] accord. to IDrd, عَتَّقَ الْفَرَسَ, with damm, signifies the horse became such as is termed عَتِيقٌ [q. v.]. (O.) The meaning of The state, or act, of preceding, or having precedence, [assigned to the inf. n. عَتَّقٌ], is said to be the turning-point of the art.: and hence, عَتَّقَ الْخَيْلَ, said of a horse, means *He preceded the other horses, and became safe, or secure, from them.* (Mgh.) And عَتَّقَتِ الشَّيْءَ, aor. ʔ, I preceded the thing. (Msh.) — عَتَّقَ الْعَبْدَ, (S, Mgh, O, Msh, K,) aor. ʔ, (S, O, Msh, K,) inf. n. عَتَّقٌ (S, Mgh, O, K) and عَتَّقٌ, (K,) or the former is a simple subst. and the latter is an inf. n., (Msh, K,) as also عَتَّقَ (S, Mgh, O, Msh, K) and عَتَّاقَةٌ, (S, O, Msh, K,) *The slave became free*; (S, O;) *the slave passed forth from the state of slavery.* (Mgh, K.) And sometimes عَتَّقٌ is used in the place of إِعْتَاقٌ; (Mgh;) and so is عَتَّقٌ, in the saying حَلَفَ بِالْعَتَّاقِ [He swore by emancipation]: (TA:) but see 4. [Hence,] one says, فَلَانٌ مَوْئِي عَتَّاقَةٌ [Such a one is a freed slave]. (S, O, K.) [See also عَتِيقٌ.] — عَتَّقَتْ مِنَ الصَّبَا is said of a girl when she has attained to the marriageable state [meaning *She has passed forth from the state of childhood.*] (O, TA.) And عَتَّقَتْ, aor. ʔ, *She (a girl) attained to the commencement of the state of puberty: and as some say, had not married:* (K, TA:) [or] *she (a woman) passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband.* (Msh.) — عَتَّقَ بَعْدَ, aor. ʔ, *He (a man, S, O) became thin, or fine, or delicate, in his external skin, after having been coarse and rough;* (S, O, K;) as also عَتَّقَ. (K.) — عَتَّقَ, said of anything, *It attained its utmost point, reach, or degree.* (TA.) — عَتَّقَتِ الْبَكْرَةَ *The young she-camel became free from the قُرْحَةُ* [or purulent pustules in the mouth] and العُرَّةُ [i. e. mange, or scab]: until this is the case, she is not reckoned a بَكْرَةٌ: so said an Arab of the desert. (TA.) — عَتَّقَ, (Msh,) or عَتَّقَ الْمَالُ, عَتَّقَ